

The ManKind Project International



**The ManKind Project International
Primary Integration Training and I-Group Manual**



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Introduction

This PIT manual replaces the 2007 PIT Facilitator and PIT Participant manuals. The major changes between this manual and the 2007 manuals are:

1. **Focus** – we looked long and hard at the purpose of the PIT and concluded that the purpose of this training is to empower men with the tools, skills and self awareness to continue their personal growth work in I-Group, other MKP activities and in the rest of their lives. To this end, we are focused heavily on skills building.
2. **Format** – this manual has been completely reformatted and restructured.
3. **Outlines** – we have included three PIT training outlines as examples of multiple ways for presenting this material. Our intention is to empower PIT leaders with options that will allow the PIT training process to best fit the needs of the men being trained.
4. **Processes** – all processes are formatted in the same way and included in alphabetic order at the end of this manual. The outlines refer to the processes by name.
5. **Single Manual** – by giving everyone the same manual, we intend to empower men with the tools they need to become PIT leaders themselves.

A Word to Veteran PIT Leaders

If you are used to the 8 or 10 unit PIT structures, this manual should be easy for you to adapt to. Some of the processes have been tightened up and some experiential processes have been moved to the “optional” category, but including or excluding any specific process is your call. We encourage you to focus on skills building so that ultimately, the PIT participants can sit in I-Group effectively with or without you.

While there is a separate PIT Participant manual under final preparation, you may choose to share all or part of this manual with the participants. It is the recommendation of the I-Group Council, however, that PIT participants be provided with the separate PIT Participants Manual.

A Word to New PIT Leaders

If this is your first time leading a PIT, we recommend that you pick a meeting outline that fits the time, experience and geographic needs of the PIT participants and stick pretty close to that outline. You may want to add optional processes if you have the time, but we recommend you include all of the “core” processes.

Each process is designed to be led from the materials included in this manual. We strongly recommend that you “follow the script” in the manual as you learn this material.

From the MKP International Chair

Dear Brother:

In recent years, the leadership of the ManKind Project have come to realize that while the New Warrior Training Adventure is a powerful and transformational experience for most men, giving them a new look at their lives and a vision for a new world – a world that they can create – the NWTA is only the beginning of their journey. The real test, the real work begins when an initiated man returns to his “village”, to his world and brings to all those in his world his mission and the new man he has discovered.

From the very beginning of New Warriors, the Founders and those who followed taking this work into the world realized the importance of helping men make that return to their world positive and effective. They also knew the power of men sitting in circles with other men who supported and challenged them, held them accountable, and gave them a place to speak their truth to another man without fear of judgments. With this profound understanding of the need and the value of supporting newly initiated men on their journey in the world, MKPI recognizes the essential value of Integration Groups. This critical value was underscored by the study done by the Stanford Group several years ago and expanded in 2009. That study pointed to I-Groups as the primary value and force that MKPI brought to the world, particularly the world of men, for it is through I-Groups that our work as New Warriors -- changing the world – is most often realized.

Recognizing this, I am aware of how important the work that you volunteer PIT leaders do in supporting, teaching, and modeling the way of the New Warrior and the strength and joy those men can come to know in their I-Groups. I honor the passion and commitment you bring to the new brothers and offer whatever support MKPI can provide so that your job can have the greatest possible impact not just on the men, but in their worlds of family, friends, communities, and across the globe.

This PIT Facilitators Manual is the result of many committed men giving countless hours to refining the PIT process, to giving you direction, choice, and support as you lead and teach new brothers how to be with one another in circle, how to move their lives forward with grace and commitment, and how to be fully alive.

I honor and bless your giveaway,

Ken Fearnley

“Hawk With Gold”

Chairman, The ManKind Project International, 2011

From the I-Group Council Chair

Dear PIT Leaders and Facilitators of the Integration Process of MKP,

Welcome and blessings to you! And deep gratitude goes to all who gave of their time and wisdom to create this Facilitators Manual for the Primary Integration Training.

The PIT is an experience that many of us in the ManKind Project have come to realize as the heart and soul of our global community. In 2009 and 2010, our Brothers from Stanford University, in their ACT I and ACT II research and presentations, identified I-Groups as the most important part of what MKP offers to men.

This revised and expanded Facilitator's Manual collects the wisdom of many men over many years and in many communities into a single guide. It is my hope that this manual raises the bar for the facilitators and their teams, and thereby enhances the experience of our New Brothers as they bring their new self-awareness to their lives and to their own communities.

Each of you is invited to use as much of this manual as possible, for each process ... each teaching ... has particular intention and value: value that most men – not all men – will integrate into their lives. And thus, that they will live lives of mission and change their worlds for the better.

As a facilitator, you bring your own wisdom and skills to this process, so you will adapt the protocols to your own way of sharing and teaching. However, I urge you to study the processes. Understand the sequence of the total program. Get it into your bones. And then share that with the PIT participants from your heart and from your mind. In my judgment, you, as the PIT Facilitator, have an obligation to “walk the talk”, to be authentic and open and even vulnerable, during the PIT cycle. In that way you embody what you teach and earn the trust and respect of the circle of men.

My Brothers, on behalf of the I-Group Council, and from my heart, I thank you for giving of yourselves through this work in this way. This work is both difficult and easy, sometimes painful and most often joyful. Enjoy the ride.

Steve

Stephen-Michael Kier

“White Raven, Watched Over By Wolf Spirit”

Chairman

The ManKind Project International I-Group Council

2009-2011

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Introduction to PIT Facilitators

By Bob (Hallucinating Cave Bear) Jones, MKP I-Group Curriculum Chair

I went through the NWTa in 2001 and found my home again. Then I started sitting in circle with my brothers and I found myself. For me, the I-Group is where my transformation happened, so you can call me a true believer in this work we do. I now lead at least two Primary Integration Trainings every year. At the I-Group Council in Chicago in May, 2008, I stepped way out of my comfort zone and agreed to take responsibility for the 2009 version of the PIT manual. This was a huge stretch for me, but I am deeply thankful that I took it.

Making that choice has brought men like Steve Kier, Keith Jarvis and Orion Linekin deeply into my life and pushed me to progressively deeper levels of clarity about this work.

As we started the process of revising the PIT manuals, we asked some questions:

- What is the purpose of the PIT?
- Why do we do this training?
- What do we want men to have when they leave this training?
- How can we increase learning retention?

What is the purpose of this training?

The Stanford ACT MKP Mission Presentation (see newwarriorcircle.mkp.org/downloads) summarized the purpose of MKPI as, ***“The purpose of MKP is to create a safer world by growing “better” men. We do this by training men and supporting them in circles.”***

This group went on to describe why I-Groups are critical:

- The NWTa initiation weekend makes a great start at “cracking” a man open; but,
- The benefits of the Weekend process have little lasting effect; unless,
- The experience gained is reinforced over time until new behavior is assimilated, integrated and “owned.”

This input as well as our team discussions led us to a clear statement of the purpose of the Primary Integration Training:

The purpose of the PIT is to empower men with the tools, skills and self-awareness to continue their personal growth in I-Groups, other MKP activities and the rest of their lives.

How Can We Increase Learning Retention?

The 2007 PIT materials cover a huge amount of learning, but did not allow enough time for men to practice the skills they will need every week in I-Groups. We explored two strategies to address this:

- Remove material from the Traditional 10 Unit outline so that there is more time for men to practice and grow their facilitation skills. And/or ...
- Stretch out the training to 14, 16 or even 20 weeks.

Some communities have been able to offer extended learning opportunities, but this requires that the men participating be able to set aside up to five months of their life for this process. This model leads to the most learning retention; however, in communities where the men are spread out over larger geographic spaces, this model is simply not practical. If we want men to grow and retain the skills and learning, we have to hit them with less and allow more time to practice. That realization is at the heart of much of the restructuring that you will see in this manual.

Structure of This Manual

The 2010 PIT Manual is designed and structured to help you as a PIT leader empower new brothers with the tools, skills and self-awareness to continue their personal growth in I-Groups and other MKP activities. As a PIT leader, you take new brothers who have recently graduated from the NWTA and teach them to walk on their own.

This manual consists of:

- Introductory and background materials
- PIT Outlines That Work
- Processes and Exercises

Introductory and background materials

This material provides an introduction to new PIT Leadership and a transition from the 2007 PIT manual for experienced PIT leaders. The materials include:

- Introductory Letters
- Structure of an I-Group
- Structure of a PIT
- Core Tools

PIT Outlines That Work

We have gathered experience from around the Project and distilled that into four PIT outlines leaders have used successfully. These outlines are suggestions. Experienced PIT leaders are free to adapt them as they see fit.

- Ten Week Outline
- Weekend Intensive Outline
- Time-Blended Outline (ten units taught in six weeks with two all-day sessions)

Processes and Exercises

We have removed all exercise and process descriptions from the outlines and placed them into individual files that all follow a common format. These process descriptions are included in alphabetic order at the end of this manual.

For experienced PIT leaders, you will find that some of the traditionally included experiential processes are not included in the list of core processes. Although these processes are powerful, we concluded that they do not directly contribute to building the core skills needed to sit in I-Group. Hopefully, this

means we will create more time for helping men master the basic skills needed to sit in an I-Group. PIT leaders are free to bring these processes back into a PIT they lead if there is time and they deem it important for the specific group of men they are leading.

Ultimately, it is up to the PIT leader to make the decision about what optional processes to include, based on the needs of the new brothers.

Yours in Service,

Bob (Hallucinating Cave Bear) Jones

Curriculum Chair 2009-2010, MKP I Group Council

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Structure of an I-Group

Our purpose is to empower new brothers to create or join I-Groups that will last. Some I-Groups that have been meeting for many years still follow the structure described below; however, this structure is not cast in stone. It is a place to begin. I-Groups are free to evolve the structure as they see fit.

A typical I-Group meeting has these rounds:

- **Business Round** (optional) – taking care of business
- **Opening Space** – entering into group intention
- **Lover Round** – forming the container
- **Warrior Round** – tightening the container
- **Magician Round** – personal exploration and transformation
- **King's Round** – acknowledging our wants and blessings
- **Closing Space** – transitioning out of collective purpose

During the Primary Integration Training, we recommend that you conduct the training using these rounds.

Business Round

When men gather, there is often business to conduct, such as setting meeting schedules, announcing events of interest and importance to the community, taking care of paperwork, etc. We recommend that this be handled when men have gathered but before opening “sacred” space.

Opening Space

To effectively transition from everyday interactions and join together in support of each other's highest good, most I-Groups employ one or more techniques to demarcate the boundary when the real work of the I-Group begins. In this manual, there are many examples such as Smudging and Honoring Directions, but sometimes a simple moment of silence or the reading of a poem can accomplish the transition effectively. There's no 'right' or 'wrong' way to do this, and we encourage you to explore to find what works best for you.

Lover Round

Asking men to be open, honest and vulnerable requires the creation of a safe (and even sacred) space. The Lover Round is where we begin this process. We have learned over time that some form of ritual is very important during this process. Smudging and Directions are two simple rituals that we teach during the PIT because they have proven highly effective. Often, drumming, poetry, or even intentional silence are included early in this round.

The Lover Round completes with one or more check-in rounds that ask each man to consciously own and speak where he is: physically, emotionally and even intellectually and spiritually.

In the past, circle formation and lover round have been taught as separate processes; however, their collective purpose is to move men from the outside world into a space of presence and safety.

Warrior Round

During the Warrior Round, we tighten or “scrub the container” by removing any potentially toxic energy that men are bringing into the circle. The idea is to increase the safety and effectiveness of the circle by allowing men to be more fully present. We do this by:

- **Self Accountability**– each man is invited to own any places in his life where he is out of accountability in such a way that will diminish his ability to stay present in the circle.
- **Support Accountability**– if a man is uncertain as to whether another man in the circle has kept an agreement that MAY have been made, an invitation is made to that other man to consider this issue. Whether the other man accepts the invitation or not is entirely up to him.
- **Clearings** – if a man has “energy” or “a charge” about another man in the circle, that energy may impact the trust level within the circle, and we invite them to “clear” that energy using a facilitated clearing process.

Each of these processes is described in considerable detail in the Warrior Round section of the Core Tools portion of this manual.

Magician Round

The Magician Round is where even deeper transformation happens. During the Primary Integration Training, we use this round to teach various tools such as “What’s at Risk”. During a typical I-Group, these tools become part of the tool kit available to help men facilitate each other.

King Round

The King Round is often underappreciated and rushed due to our simply running out of time near the end of our meetings, and yet is an extremely valuable opportunity to declare our wants and share new awareness. Men often use this time to name a personal or mission stretch and/or to bless themselves, others in the circle, or people in their lives.

Closing Space

Similar to the opening of intentional group space, the act of consciously Closing Space at the end of each meeting is a way that we can honor the work that’s been done and hold safe and sacred all that transpired during the evening. It can be accomplished quite simply, with a group hug, a poem, or a celebratory ‘hurrah!’, and each group can find ways and methods to suit their wants.

I-Groups, Open I-Groups and Open Circles

How did you learn about the New Warrior Training Adventure? Did you hear about it from a friend, or family member, or did you learn about it by sitting in an existing I-Group, or an open house? We are learning that men who have an opportunity to sit in circle with an existing I-Group find this experience to be powerful, enriching, and often, this experience leads to a decision to enroll in the NWTA. For a man who has not taken the NWTA to sit in an I-Group, the group must be “open”, but what exactly does “open” mean?

There are four types of groups we have identified:

- Open Circles
- Open I-Groups
- MKP Initiated men Only I-Groups
- Closed I-Groups

What distinguishes these forms is how inclusive they are, or how willing they are to include people with different backgrounds or experiences.

Closed I-Groups

A closed I-Group is how most I-Groups begin. After they leave a PIT, there is a strong bond that exists between the men in the I-Group, but they are still forming. Often, these men are still learning the lesson that “Safety is an inside job” and they feel relatively safe with each other, and may be reluctant to trust men they have not deeply bonded with.

Closed I-Groups may or may not have a process by which they allow men to join the group, but ultimately they are not very inclusive.

MKP Initiated Only I-Groups

Many I-Groups are open to any man who has been through the NWTa, but closed to anybody who has not done this training. Sometimes these groups define themselves as open only to “initiated men”; however, there are many forms of initiation other than the NWTa. The use of MKP-Initiated men to draw this distinction is usual.

Open I-Groups

An Open I-Group will allow men who have not attended the NWTa to sit in circle with them. Sometimes they put limits on when they are open (e.g. the first meeting of each month is open); and sometimes they may limit the number of visits a man may make to the circle before he attends the NWTa. Open I-Groups can be a powerful enrollment tool, but it is important to understand and recognize that I-Groups are for the men in the I-Group first and for visitors second. The I-Group is run by and for its members and the men in attendance.

Open Circles

An open circle is the most inclusive form of circle. It may include men who come from various backgrounds. Some may not have attended the NWTa and may never make the choice to “do the weekend”; however, they are full-fledged members of the circle. Open Circles must be facilitated by someone with strong facilitation skills.

Many believe that open circles are the future of MKP. As we evolve from a training organization centered entirely around the NWTa into an organization that focuses on men sitting in circles making better men, open circles will become increasingly important.

Opening Up the Circle or Open I Group

What should be different when conducting an Open I-Group or Circle? What many Groups have learned is that it is important to have a brief discussion of group agreements such as:.

- What is said in the circle stays in the circle (confidentiality)
- We don't give advice
- Any man may pass
- Nobody needs to ask permission to speak
- Often there will be some explanation of smudging, directions, etc.

The group may choose to include other agreements and explanations as they see fit.

One piece we recommend **not be included** is any attempt to convince a man that he should attend the NWTa. If he likes what he sees in the I-Group, he will make that choice for himself.

Structure of the PIT

The 2007 PIT Manual introduced a ten unit structure for teaching men to sit in circle. This structure has often been presented over a period of ten weeks, and this has led to many complaints from PIT Leaders that there was too much material in the ten unit structure to present effectively within ten weeks. In responding to this input, we have retained the essence of the unit structure, while adapting and packing this structure into several different outlines designed to deal with the constraints that PIT Leaders often confront. These outlines are presented in the ***PIT Outlines That Work*** section of this document. If you want to simply cut to the chase, you can skip reading the rest of this section; however, if you want to explore and learn about the underlying structure of this material, we will address that in this section.

In the 2009 manuals, we have tightened up this structure and added an additional unit. The unit structure breaks the PIT learning into the following steps or units with the corresponding intentions:

1. **Creating the Container** – teaches men how to create and hold sacred ritual space and how to form a strong and safe container that welcomes each man and encourages him to be fully present and speak his truth.
2. **Warrior Communication** – teaches men how to listen to and understand the truth of others.
3. **Accountability** – provides additional tools to create a container in which each man feels safe, creating the basis for powerful and intimate masculine relationships by keeping emotional and spiritual energies “out in front” and in so doing remaining conscious, clean, clear and grounded.
4. **Projections** – teaches men to communicate their truth in clear, direct, concise language, to coach and support others in doing the same, to recognize ways in which they project judgments onto the world around them and to increase the depth of the container by increasing honesty with self and each other.
5. **Self Awareness** – teaches men to recognize ways in which they project judgments onto the world around them and how to increase the depth of the container by increasing honesty with self and each other.
6. **Empowerment** – imparts to men the knowledge, skills and confidence to create a safe, self-sustaining, effective and powerful I-Group.
7. **Facilitation** – helps men grow the skills they will need to support each other in I-Groups.
8. **Mission Clarity** – empowers each man to be committed to living his mission in a way that translates into daily action.
9. **Practice** – gives men a chance to work on their skills.
10. **The King** – empowers men to determine the outcome of their PIT, encourages them to create their own I-Group from this process, and reminds them to ask for help if needed.

Core Tools

One of the most significant differences between the 2007 and 2009 versions of this manual is the removal of a number of processes from the 2007 outline. The purpose for this change was very simple: we have heard two specific pieces of feedback repeatedly from current PIT Leaders:

- Men want to learn to facilitate each other and actually “do work” during the PIT process.
- There is too much material to cover in the 2007 manual, and attempting to cover it often results in little time for men to actually learn to be in an I-Group together and facilitate each other.

The impact is that many men leave the PIT process without sufficient skills to assure the survival of the I-Group. In response to this feedback, we have created a list of processes that we believe are essential to a successful PIT. The list below identifies all processes that were included in the 2007 manual as well as many that have been contributed by other PIT leaders. All of these processes are described in the PIT and I-Group Tools and Processes Handbook that accompanies this manual.

IMPORTANT NOTE: The outline below represents a sequence of learning that must be mapped into a PIT outline. We are explicitly unhooking the learning outline below from the PIT outline.

Unit	Core Processes	Optional Processes
1	Creating the Container	
	Smudging Honoring The Directions Check-In Ground Rules I-Group Overview PIT Principles PIT Participant Rights MKP Ethics Policy PIT Group Agreements Check out	Animal Spirit Team Names NWTa Visualization
2	Warrior Communication	
	Warrior Communication Listening to Understand	Introduction to Feelings Checklist for Hidden Anger Perpetrations Anger Exercise
3	Accountability	
	Accountability (self & support) My Story Projections (part 1)The Shield Checklist for Signs of Defensiveness Mission Stretch	P.I.E.S. Check in Sensei Question Silent minute Drumming High-Low Round Withhold Round Accountability Facilitation Practice
4	Projections	
	The Shield Trust Most / Trust Least Clearings Projections (part 2) Mission Stretch	Accountability Facilitation Practice Drama Triangle Boundaries vs. Clearings Multi-Cultural Awareness

Unit	Core Processes	Optional Processes
5	Self Awareness	
	Work Statements What's At Risk Bucketing	Trust Most/Trust Least Accountability Facilitation Practice Clearing Facilitation Practice Pattern Interrupt Fear
6	Empowerment	
	Dialogue Chairs Look Who's Talking King's Court	Bucketing Deeper Multi-cultural Awareness Sexual Shadow Archetypes Shame Crest
7	Facilitation	
	Work Round Facilitation Practice	Clearing Facilitation Practice
8	Mission Clarity	
	Mission Exercise Mission Clarity	Mission Kick-Start Facilitation Practice
9	I-Group Practice	
	Participants run meeting as an I-Group	
10	The King	
	What's Next for this group? Feedback: Gold/Shadow PIT Evaluations	Mentoring Invitation and Enrollment

PIT Outlines That Work

While there is a basic PIT sequence that has proven successful, geography and calendars may not fit the consecutive model. As a PIT Leader you need to recognize that one size does not fit all. Some groups of men are naturally more cohesive than others and may be more (or less) responsive to some of the tools and teachings we have to offer. In general, spreading learning over time will result in better integration and retention of that learning; however, this is not always practical. Given these realities, we offer four structural outlines that package the PIT learning in alternative formats:

- Ten Week Outline
- Weekend Intensive Outline
- Time Blended Outline

Answering a few simple questions can help determine which outline to use:

- Are the men geographically close enough to allow the training process to be spread over 10 or more weeks? If so, the Traditional 10 Week outline or an extended version of this outline will be appropriate. If not, a weekend intensive or blended outline model will be more appropriate.
- Will the new brothers be joining existing I-Groups or forming their own at the end of the training? If they are able to join existing I-Groups, they are more likely to learn facilitation skills within the I-Group, and it may be appropriate to include more of the processes (like Fear) that they are not likely to encounter in an existing I-Group.
- How advanced are the men in this PIT? Many PIT leaders have reported seeing groups of new brothers that are already doing consciousness awakening work and are very hungry for what we have to teach them. These groups of men will often want to “cut to the chase” and focus on development of facilitation skills so that they can process each other and “do work”.

Which outline you use is up to you as the PIT Leader. Feel free to adapt and blend these teachings to best meet the needs of the new brothers you are leading.

Time Estimates

These outlines contain estimates of time required for processes. In larger circles, you will need more time. Take a look at each process and make your own estimates. If the process is a per-man process like My Story, then each man will take some amount of time (e.g. 5 minutes). If you have ten men in the circle and allow five minutes for lead-in and lead out, this will come to roughly one hour.

Outline versus Energy

Experienced PIT leaders know that the outline goes out the window when men are cooking on something. If the energy in the group is focused on something such as Accountability or Clearings, then you must make a call about whether to follow the energy or the outline. This is a leader call. Please make the call consciously.

Ten Week Ten Unit Outline

Overview of the Ten Week Ten Unit Outline

One of the major focuses of the PIT Manual team has been the tightening of the 2007 10 Unit/Week outline. In this outline, we have removed many processes and exercises to make more time for facilitation. The PIT Leader is free to add processes back in as he sees fit, but we have identified what we believe are the core, most important processes that should be taught in every PIT.

Strengths and Weaknesses of this Outline

Strengths	Weaknesses
Focuses on teaching facilitation skills	Includes fewer “transformative processes”
Derived from 2007 PIT Facilitator’s Manual, so lots of men will be familiar with it	Requires 10 weeks to complete

Weekly Outlines for Ten Week Outline Layout

Many PIT leaders have produced weekly outlines that summarize each meeting in 1-2 pages. The outlines that follow are an example of this work. These outlines are available from the MKP downloads site. These outlines assume that the meeting starts at 6:30 PM and ends at 9:30 PM.

The terms used in the “Who” column are:

- LDR – Leader or co-leader (senior staff)
- LIT – PIT Leader in Training (junior staff)
- Staff – entire PIT staff
- NB – New Brother

Ten Week Outline Layout			
Week	Core Processes	Comments	Optional Processes
Before			Pre-Training Packet
1	Creating The Container		
	Business Round Smudging Honoring the Directions Check-In Ground Rules I-Group Overview PIT Principles PIT Participant Rights MKP Ethics Policy & MHRT Statement Check-Out		NWTA Visualization Animal Spirit Team Names
2	Warrior Communication		
	Warrior Communication Listening to Understand		Accountability Facilitation Practice Clearing Facilitation Practice Introduction to Feelings Checklist for Hidden Anger Perpetrations Anger Exercise Mission Stretch
3	Accountability		
	Accountability (Self) Accountability (Support) My Story Projections (Part 1) Shield Mission Stretch		Sensei Question Silent Minute P.I.E.S Check-In Hi-Lo Round Withhold Round
4	Boundaries & Projections		
	Trust Most / Trust Least Clearings Projections (Part 2)		Accountability Facilitation Practice Drama Triangle Boundaries vs. Clearings Mission Stretch
5	Empowerment		
	Work Statements What's At Risk Bucketing		Facilitation Practice Mission Stretch Accountability Facilitation Practice Clearing Facilitation Practice Fear Pattern Interrupt Mission Stretch Multi-Cultural Awareness

Ten Week Outline Layout			
Week	Core Processes	Comments	Optional Processes
6	Empowerment Continued		
	Look Who's Talking Dialogue Chairs King's Court		Facilitation Practice Bucketing Deeper Multi-Cultural Awareness Sexual Shadow Shame Crest Mission Stretch
7	Facilitation		
	Work Round Practice	Develop facilitation skills	Bucketing Deeper Multi-Cultural Awareness Sexual Shadow Shame Crest Mission Stretch
8	Mission Clarity		
	Mission / Shadow Mission Mission Exercise		Facilitation Practice
9	I-Group Practice		
	Invite participants to conduct an entire I-Group meeting		Mentoring as needed
10	The King		
	What's Next for this Group? Feedback: Gold/Shadow PIT Evaluation		De-role PIT leaders and staff Pot luck meal

10 Week Outline for Week #1

Time	Who	Description
Meeting Prep		Materials needed: watch, candle, and smudge, lighter, pens, large paper pad, schedule, pre-training packet, and participant manuals for each man.
6:00-6:15	Staff	Leadership gathers and prepares for the evening. Assign responsibilities for each section and get clarity on how the dance will happen. Staff: fill out registration form and sign releases.
6:15-6:30	NB	Men arrive but stay outside the meeting room.
Business Round:		
6:30-6:45	All	New brothers are welcomed into the PIT
	All	Logistics and Business: Gather signed releases, Men fill out registration form, Collect money, Hand out PIT Participant Manuals and Cover Pages, Have men review manuals
6:45	NB	New brothers asked to step outside.
Opening Sacred Space:		
6:45-7:00	Leader	Staff demonstrates Smudging Context: ritual release and purification of outside energies, welcoming your brothers to the circle of men.
7:00-7:10	Leader	New Brothers honor the directions by reading from their manuals Context: to remind us about and connect us to the ancient masculine archetypes. As you have more experience in I-Groups you will see that there are all sorts of ways to call in the directions. For this circle we will use these directions. Every man will receive a copy.
Lover Round:		
7:10-7:30	Leader	Lover- Round Check In Context: Why we check in: to get grounded in our feelings and truth and to get present in the circle. Remind the men about mad, sad, glad, fear, shame and guilt. Check-In: Name, animal name, where and when you did the training Mission statement (clarify without processing) What are the emotions most present in your body and where are they? “I’m In”; men respond with “Aho”
Warrior Round:		
7:30-8:00	LDR	Ground Rules
8:30-8:45	LDR	I-Group Overview
8:45-9:20	LDR	PIT Principles PIT Participant Rights PIT Group Agreements MKP Ethics Policy MKP Declaration on Mental Health
King Round:		
9:20-9:30	LDR	Kings Round
		Context: Honoring, Blessing and Gratitude.
		Pass the torch: who will call in each of the directions next week – 7 men.
		Round of honoring, blessing and gratitude for whatever the night brought.
		Check – Out: Name, animal name, feelings you’re leaving with, “I’m out!”
Closing Sacred Space:		
9:30	All	Circle closed
9:35-9:45	Staff	Debrief

10 Week Outline for Week #2

Time	Who	Description
6:15	Staff	Logistics and business: Pre-Training Packets signed by all Staff? Pre-Training Packets signed by all Participants? Review and update address list and payment status
Opening Sacred Space:		
6:30	Staff NB	Begin Circle Formation Smudge – Staff man to start and model. Sensei Question*Optional: “How deeply can you listen?” Honor the Directions - do this in different way each week. Hand out matrix.
Lover Round:		
6:45	Staff	Check In (include mission statement)
7:00	Staff	[OPTIONAL – IF ON TIME] Withhold Round
Warrior Round:		
7:15	Leader	Warrior Communication
Magician Round:		
8:15	Leader	Listening to Understand
King's Round:		
9:15	Leader	Mission Stretch
Closing Sacred Space:		
9:25	NB	Ask men: “How are you different now from 3 hours ago?” Pass the torch: who will call in each of the directions next week – 7 men. Round: honoring, blessing and gratitude for whatever the night brought. Check out: Name, animal name, feelings you're leaving with, “I'm out.”

10 Week Outline for Week #3

Time	Who	Description
6:15	NB	Men arrive and assemble
Opening Sacred Space:		
6:30	All NB NB	Meeting starts Smudge Sensei Question *Optional+: "What might your life be like if you lived in complete integrity?" Honor the Directions - LIT to facilitate
Lover Round:		
6:45	NB	Lover Round: Check In
7:00	Leader	Withhold Round (Optional – leader call)
Warrior Round:		
7:15	Leader	Accountability (self & support)
Magician Round:		
7:45	Leader	Exercise: My Story
8:30	Leader	Projections – Part 1
	Leader	Shield
King Round:		
9:15	Leader	Mission Stretch
Closing Sacred Space:		
9:25	LIT	Check out: Name, animal name, feelings you're leaving with, "I'm out."

10 Week Outline for Week #4

Time	Who	Over
6:00	Staff	Leadership gathers and prepares for the evening. Assignments are confirmed and supported
6:15	NB	Men arrive and assemble.
Opening Sacred Space:		
6:30	NB	Meeting Starts
		Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check In
Warrior Round:		
7:00	NB	Accountability
7:30	LDR	Trust Most / Trust Least
8:30		Projections Part 2
8:45		Multicultural Awareness
9:15		Clearings
Magician Round:		
9:30	LDR	Work Statements (setup only)
King Round:		
9:45	NB	Mission Stretch
Closing Sacred Space:		
10:00	NB	Check out

10 Week Outline for Week #5

Time	Who	Over
6:00	Staff	Leadership gathers and prepares for the evening. All assignments confirmed.
6:15	NB	Men arrive and assemble.
Opening Sacred Space:		
6:30	NB	Meeting Starts
		Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check In
Warrior Round:		
7:00	NB	Accountability
	NB/LDR	Clearings
Magician Round:		
8:00	LDR	Work Statements
		What's At Risk
		Bucketing (both forms)
		Practice
King Round:		
9:15	NB	Mission Stretch
Closing Sacred Space:		
9:25	NB	Check out

10 Week Outline for Week #6

Time	Who	Over
6:00	Staff	Leadership gathers and prepares for the evening. All assignments confirmed.
6:15	NB	Men arrive and assemble.
Opening Sacred Space:		
6:30	NB	Meeting Starts
		Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check In
Warrior Round:		
7:00	NB	Accountability
		Clearings
Magician Round:		
7:45	LDR	Work Round (for real) Look Who's Talking Dialogue Chairs King's Court
King Round:		
9:15	NT	Mission Stretch
Closing Sacred Space:		
9:25	NB	Checkout

10 Week Outline for Week #7

Time	Who	Over
6:00	Staff	Leadership gathers and prepares for the evening. Assignments are confirmed and supported
6:15	NB	Men arrive and assemble.
Opening Sacred Space:		
6:30	NB	Meeting Starts
		Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check-in
Warrior Round:		
7:00	NB	Accountability Clearings
Magician Round:		
7:30	All	Work Statements
		Practice Facilitation using Tools
King Round:		
9:15	All	Mission Stretch
Closing Sacred Space:		
9:25	All	Check-out

10 Week Outline for Week #8

Time	Who	Over
6:00	Staff	Leadership gathers and prepares for the evening. Assignments are confirmed and supported
6:15	NB	Men arrive and assemble.
Opening Sacred Space:		
6:30	NB	Meeting Starts
		Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check-in
Warrior Round:		
7:00	NB	Accountability Clearings
Magician Round:		
7:30	LDR	Mission Exercise
		Practice Facilitation using Tools
King Round:		
9:15	All	Mission Stretch
Closing Sacred Space:		
9:25	All	Check-out

10 Week Outline for Week #9

Time	Who	Over
6:15	NB	Men arrive and assemble. This meeting will be run entirely by the New Brothers
Opening Sacred Space:		
6:30	NB	Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check-in
Warrior Round:		
7:00	NB	Accountability Clearings
Magician Round:		
7:30	NB	Work Statements
		Practice Facilitation using Tools
King Round:		
9:15	NB	Mission Stretch
Closing Sacred Space:		
9:25	NB	Check-out

10 Week Outline for Week #10

Time	Who	Over
6:15	NB	Men arrive and assemble. This is the last meeting.
Opening Sacred Space:		
6:30	NB	Smudge
		Honor the Directions
		Poem
Lover Round:		
6:45	NB	Check-in
Warrior Round:		
7:00	NB	Accountability Clearings
Magician Round:		
7:30	LDR	What's Next for this I-Group?
		Feedback: Gold/Shadow
King Round:		
9:10	NB	Leader de-role
9:15		Mission stretch
Closing Sacred Space:		
9:25	NB	Check-out

Weekend Intensive

Often, it is not possible for men to assemble for multiple consecutive weeks to learn how to sit in I-Groups. In these cases, we conduct a Weekend Intensive that starts on Friday evening and ends on Sunday afternoon.

Strengths and Weaknesses of this Outline

Strengths	Weaknesses
Can be conducted in a single weekend	Difficult for men to retain the learning

Friday Night

Time	Process/Protocol	Leader(s)
5:00-5:50p	Staff Meeting Container Building (Smudge, check in, accountability, clearings) Logistics Overview (Materials check, outline review/update)	Leader
6:00-6:15p	New Brother Logistics (outside the container): Collect forms and money Distribute manuals	Leader
	Creating Sacred Space	
6:15p	Elder Blessing Smudge (w/brief context discussion) Honoring the Directions (w/brief context discussion)	Elder Leader Leader
6:45p	Check-in (w/brief context discussion)	Leader
7:15p	Ground Rules	Leader
8:00p	I-Group Structure PIT Principles PIT Participant Rights MKP Ethics Policy & MHRT Statement	
Lover Round		
8:30p	Warrior Communication	
9:00p	Listening to Understand	
10:0p	My Story	Leader
King's Round		
11:00p	Blessings/gratitude (w/brief context discussion) Check-out Review of Saturday & Sunday schedules	Elder Leader

Saturday

Time	Process/Protocol	Leader(s)
8:30 am	Staff meeting	Leader
Opening Sacred Space		
9:00 am	Greeting/Sensei question	Elder
	Smudging	
	Honoring the Directions	
 Lover Round		
9:30	Check-in Hi-Low Round Withhold Round	New Brothers
Warrior Round		
10:00am	Accountability (self and support)	Leader
10:45am	Projections (Part 1)	Leader
	The Shield	Leader
12:15p	Lunch	
1:00pm	Trust Most / Trust Least Projections (part 2 Multicultural Awareness)	Leader
Magician Round		
2:00pm	Clearings	Leader
2:15pm	Work Statements	Leader
	What's At Risk (introduce and practice)	
	Bucketing (introduce and practice)	
4:00pm	Break	
4:15pm	King's Court	Leader
	Dialogue Chairs	
	Look Who's Talking	
6:00p	Dinner	
7:30p	Wheel of Life Mission/Shadow Mission	Leader
King Round		
9:15	Blessings/gratitude (NB w/ staff support) Check-out (NB w/ staff support)	New Brothers

Sunday

Time	Process/Protocol	Leader(s)
8:30a	Staff meeting	Leader
Opening Sacred Space		
9:00a	Greeting/Sensei question	Elder
	Smudging (NB w/staff support) (done differently)	New Brothers
	Directions (NBs w/staff support) (done differently)	
Lover Round		
9:30a	Check-in (NB w/staff support) Hi-Low & Withhold Round (optional)	New Brothers
Warrior Round		
10:00a	Accountability (self and other) (NB w/staff support)	New Brothers
	Clearings (NBs w/staff support)	
Magician Round		
10:30a	Work Round (live)	Leader Supports
12:30p	Lunch	
King Round		
1:30	Mission Stretch	Leader
2:00	What's Next? (discussion)	Leader
2:30	Gold/Shadow Hot seats	Leader
4:30	Blessings/honoring/gratitude (NB w/staff support)	Staff/Mentees
	Check-out (NB w/staff support)	
Closing Sacred Space		
4:45	De-roleing ceremony Goodbyes	Staff

Time Blended Outline

This PIT outline deals with two competing pressures: learning retention and travel time. The blended model presents the PIT materials on one long session that covers the first three units, four weekly sessions at one unit per session, and a final one day session that covers the remaining four units. The structure of this PIT is covered in the table below. The detailed outline for each meeting is described in the remaining pages.

Strengths and Weaknesses of this Outline

Strengths	Weaknesses
Content is based on 2007 PIT Facilitator's Manual, so lots of men are familiar with it	Still contains too much material to cover in allotted time
Reduces travel time	Doesn't include much opportunity for facilitation skills growth

Time Blended Outline Meeting #1

Time	Process/Protocol	Leader(s)
8:00-8:55	Staff Meeting Container Building (Smudge, check in, accountability, clearings) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
9:00-9:15	New Brother Logistics (outside the container): Collect forms and money Distribute manuals	Co-Leader and LIT
Opening Sacred Space:		
9:15-10:00	Elder Blessing Smudge (with brief context discussion) Honoring the Directions (with brief context discussion)	Elder
Lover Round:		
10:00-10:15	Check-in (with brief context discussion)	Leader
10:15-10:20	Break	
Warrior Round:		
10:20-11:00	Ground Rules	Leader
11:00-11:15	I-Group Structure	Leader
11:15-11:45	PIT Principles	Leader
	PIT Participant Rights	Leader
	MKP Ethics Policy & MHRT Statement	Leader
11:45-12:30	Warrior Communication	Leader
12:30-1:00	Lunch Break	
1:00-2:00	Listening to Understand	Leader
2:00-3:00	Accountability (self and support)	Leader
3:00-3:15	Break	
3:15-4:15	My Story	Leader
Magician Round:		
4:15-4:50	Projections Part 1 Shield	Leader
King Round:		
4:50-5:00	Blessing	Leader
	Check-Out	Leader
Closing Sacred Space:		
5:00	Break Circle	All
5:05-5:15	Staff Debrief	Staff

Time Blended Outline Meeting #2

Time	Process/Protocol	Leader(s)
5:30-5:55	Staff Meeting Container Building (check-in) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
5:55-6:00	New Brother Logistics (outside the container): Collect forms and any remaining fees due from new brothers	LIT
Opening Sacred Space:		
6:00-6:20	Elder Blessing	Elder
	Smudge (LIT sets up process)	NB
	Directions (LIT sets up process)	NB
Lover Round:		
6:20-6:45	Poem	NB
	Check-in (LIT sets up process)	NB
	High/Low Round	Leader
Warrior Round:		
6:45-7:00	Accountability (self and support)	LIT
7:00-8:00	Trust Most / Trust Least	Leader
8:00-8:15	Projections, Part 2	Leader
Magician Round:		
8:15-8:30	Clearings	Leader
8:30-8:45	Work Round (setup only)	Leader
8:45-8:55	Mission Stretch	Leader
King's Round:		
8:55-9:00	Blessings/gratitude	Elder
	Check-out	NB
Closing Sacred Space:		
9:00	Break circle	All
9:05-9:15	Staff Debrief	Staff

Time Blended Outline Meeting #3

Time	Process/Protocol	Leader(s)
5:30-5:55	Staff Meeting Container Building (check-in) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
Opening Sacred Space:		
6:00-6:15	Elder Blessing	Elder
	Smudge	NB
	Directions	NB
Lover Round:		
6:15-6:30	Poem	NB
	Check-in	NB
	Withhold Round	NB
Warrior Round:		
6:30-7:00	Accountability (self & support)	NB
	Clearings	NB
Magician Round:		
7:00-7:15	Work Round (setup only)	Leader
7:15-7:45	What's at Risk	Leader
7:45-8:45	Bucketing	Leader
8:45-8:55	Mission Stretch	NB
King's Round:		
8:55-9:00	Blessings/gratitude	Elder
	Check-out	NB
Closing Sacred Space:		
9:00	Break circle	All
9:05-9:15	Staff Debrief	Staff

Time Blended Outline Meeting #4

Time	Process/Protocol	Leader(s)
5:30-5:55	Staff Meeting Container Building (check-in) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
Opening Sacred Space:		
6:00-6:15	Elder Blessing	NB
	Smudge	NB
	Directions	NB
Lover Round:		
6:15-6:30	Poem	NB
	Check-in	NB
	High/Low or Withhold Round (optional)	NB
Warrior Round:		
6:30-7:00	Accountability (self and support)	NB
	Clearings	NB
Magician Round:		
7:00-7:15	Work Round (setup only)	NB
7:15-8:00	Look Who's Talking	Leader
8:00-8:20	Dialogue Chairs	Leader
8:20-8:45	King's Court	Leader
8:45-8:55	Mission Stretch	NB
King's Round:		
8:55-9:00	Blessings/gratitude	NB
	Check-out	NB
Closing Sacred Space:		
9:00	Break circle	All
9:05-9:15	Staff Debrief	Staff

Time Blended Outline Meeting #5

Time	Process/Protocol	Leader(s)
5:30-5:55	Staff Meeting Container Building (check-in) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
Opening Sacred Space:		
6:00-6:15	Elder Blessing	NB
	Smudge	NB
	Directions	NB
Lover Round:		
6:15-6:30	Poem	NB
	Check-in	NB
	High/Low or Withhold Round (optional)	NB
Warrior Round:		
6:45-7:00	Accountability (self and support)	NB
	Clearings	NB
Magician Round:		
7:00-8:45	Work Round (for real)	NB
8:45-8:55	Mission Stretch	NB
King's Round:		
8:55-9:00	Blessings/gratitude	NB
	Check-out	NB
Closing Sacred Space:		
9:00	Break circle	All
9:05-9:15	Staff Debrief	Staff

Time Blended Outline Meeting #6

Time	Process/Protocol	Leader(s)
8:30-8:5am5	Staff Meeting Container Building (check-in) Logistics Overview (Materials check, outline review/update)	Leader and All Staff
Opening Sacred Space:		
9:00-9:15am	Elder Blessing	Elder
	Smudge	NB
	Directions	NB
Lover Round:		
9:15-9:30am	Poem	NB
	Check-in	NB
	High/Low or Withhold Round (optional)	NB
Warrior Round:		
9:30-10:00am	Accountability (self and support)	NB
	Clearings	NB
Magician Round:		
10:00 11:00am	Mission / Shadow Mission & Wheel of Life	Leader
11:00 12:00am	Other processes as determines by leader	Leader
12:00-1:00	Lunch Break	
Magician Round:		
1:00-2:45pm	Multicultural Awareness or other processes as determined by leader	Leader
2:45-4:15pm	Feedback – shadow and Gold	Leader
4:15-4:45	What's Next for this I-Group?	Leader
	PIT Feedback	NB/Staff
King's Round:		
4:45-5:00	Blessings/gratitude	Elder
	Check-out	All
Closing Sacred Space:		
5:00	Break circle	All
5:05-5:15	Staff Debrief	Staff
5:15-???	Magic time – anything can happen!	

Processes and Exercises

The pages that follow contain both core processes that the I-Group Council considers to be “must haves” in each PIT and all of the other processes in the 2007 PIT Facilitator’s manual. We have also included a variety of additional processes such as the Drama Triangle that have proven highly useful. The processes are listed in alphabetical order to make them easy to find there.

For each process or exercise you will find:

Name: what the process is called in the outlines.

Intention: The purpose and goal(s) of the exercise.

Time Estimate: A general sense of the time required, depending on the number of men in the circle.

PIT Leader Notes: Information helpful to the PIT Leader, with suggestions for using the process.

Facilitator Notes: Specific instructions to help the facilitator run the process.

Materials Needed: A list of materials such as handouts, props, etc.

Process: Specific steps in the process, with guidelines and procedures in lightface type and actual words to be spoken to the participants in ***boldface italics***.

Lead Out: Suggestions for closing out the process and processing the men on learnings, feelings, concerns.

Process Name:	Accountability
Intention	Teach men the importance of holding themselves accountable, both in the group and in their lives, and to provide a process for that purpose.
Time Estimate:	5-15 minutes for initial teaching, then 5-10 minutes per process.
PIT Leader Notes:	<p>When teaching this, it is often effective to simply ask the new brothers to turn to the page in their manuals that contains this process description and let them process themselves. This process is quite simple to learn and requires virtually no teaching on the instructor's part.</p> <p>Accountability is done in two quick rounds: Self Accountability and Support Accountability. Self Accountability comes from the place of the Mature Masculine. A Warrior knows what agreements he's made and whether he's keeping them or not. When he's not kept his agreements, he knows he is obligated to truthfully account for:</p> <ul style="list-style-type: none"> • The agreements he's not kept, both expressed or implied he choices he's made. • The choices he made. • The consequences of his choices. <p>No one needs to 'hold him accountable.' He holds himself accountable. That is the kind of man he is. A warrior learns to process himself through the accountability process.</p>
Facilitator Notes:	<p>The Accountability path, whether Self or Support is the same:</p> <ol style="list-style-type: none"> 1. What is the agreement and who is it with? 2. Did you keep the agreement, yes or no? 3. What did you do instead? What did you choose to do that you made more important than keeping your agreement? 4. What is the Shadow in this for you? What Shadow set you up to make that choice to not keep your agreement? 5. What's the possible impact or consequence of the choice you did make? The impact on you? The impact on others? 6. Around this choice, what do you want now? <p>Steps 3 and 4 will usually take more energy and time and will depend on a man's ability to self process efficiently. He will get better at this over time as he builds a daily practice of rigorous Self Accountability in his life.</p> <p>A Warrior will ask himself the above questions as he self processes the fact that he is now out of integrity with someone or something (the I-Group, etc.) He will answer them as stated in the following processes.</p>
Process:	<p>Each man, knowing the agreements and guidelines of the group, decides for himself whether or not he is in integrity with the other men and the circle.</p> <p>Note: this is not about stretches made the previous week. It is about agreements. He checks in with one of the following, followed by "I'm in":</p> <p>"I am in integrity with this circle"</p> <p>or</p> <p>"I am out of integrity with this circle"</p>

Process Name:	Accountability
	<p>After every man has spoken, go back to each man who checked in that he is out of integrity. He then offers the following, to be stated with rigorous honesty.</p> <p><i>"I am out of integrity with this circle because _____"</i> [state what the agreement is, who it was with and whether you kept it or not. State facts (data) briefly and do not tell a story].</p> <p><i>"What I chose to make more important than keeping my agreement was _____"</i></p> <p><i>"The Shadow I can own in this is _____"</i> [brief and to the point]</p> <p><i>"The possible consequences or impacts of my choice are _____"</i></p> <p>[Consequences for me AND for whom I made this agreement with]</p> <p><i>"What I want around this choice is _____"</i></p> <p><i>"I will get back into integrity by _____"</i> [simple act of intention]</p> <p>NOTE: In the Accountability model taught on NWTAs, we often ask a man to perform a "simple act of service". Most men have no clue what this means, so the weekend leader can spend considerable time coaching a man around this. The term "service" often is interpreted pejoratively. Using a different term seems to help. A "simple act of intention" provides the man an opportunity to examine the shadow in his actions and to regain integrity. It is useful to encourage the man to reflect on his shadow revealed by his previous actions while he carries out his act of intention.</p> <p>By committing to an Act of Intention, he makes a new agreement and by his new choice to keep it or not, men will trust him less or trust him more. Ultimately, the question here is, <i>"What do you want to do to get yourself back in integrity?"</i> Often, all a man needs is to own his choice to be out of integrity or to own the impact of that choice.</p>
Process:	Support Accountability <p>Leader of this Round asks if any man in the circle would like to offer accountability support to a brother who may be out of integrity with the circle. If a man says yes, the facilitator asks which brother he wishes to support and then asks the brother who may be out of integrity if he's open to receive the man's support. If he says yes, continue.</p> <p>If he says no, the facilitator can ask for greater clarification, or the process stops here or may become a Clearing if either man develops a charge around it.</p> <p>Again, no one "holds the man accountable." He either holds himself accountable or not. He may find himself dealing with reluctance/denial later in the Clearing round. The brother offering support tells the man he believes is out of integrity why he believes the man is out of integrity. He asks:</p> <p><i>"Did you agree to _____?" (bring smudge for the group, show up early, etc.)</i></p>

Process Name:	Accountability
	<p>The facilitator must make sure there is no “charge.” It’s a yes/no question. Again, if there is a charge, it’s a clearing. One simple clue here is that if the man offering support begins to insist that the other man hold himself accountable, then it’s pretty obvious that a charge exists.</p> <p>If the ‘supported’ man responds with a yes to the question and agrees that he is out of integrity, the facilitator asks,</p> <p>“Would you like to hold yourself accountable?”</p> <p>If he says yes, then go back to <u>Self Accountability</u> process. If he agrees he is out of integrity but does not want to hold himself accountable, the facilitator may call for deeper clarification, or the process may stop.</p> <p>If the man disagrees with the data and does not agree that he is out of integrity, the process ends. This may lead to a clearing on the part of either party, but it is then about an emotional charge and not Accountability.</p>
Optional	<p>It is often useful to include a brief round where men acknowledge an agreement that they made and have kept. This will help build self-esteem and reinforce the feeling of being in accountability.</p>
Lead Out:	<p>The lead out for teaching the process is to have men practice the process. When a man is finished with a process, he should acknowledge by saying something to the effect, “I’m complete.” If he doesn’t, ask him, “Are you complete?” Underscore how this act of self-accountability can and should be done wherever we are out of integrity in our lives.</p>

Process Name:	Anger
Intention:	To bring awareness to the need to express anger as one would any other emotion, to do so in a clean and non-destructive way, and offer men a safe means by which to release suppressed anger. Men learn to clearly define personal boundaries, and even strengthen connection with the person(s) holding the source of their anger
Source:	Michael Kornmüller
Materials:	Checklist for hidden anger handout.
PIT Leader Notes:	<p>Props: Rolled up mattresses and bats (to save time it is recommended to split the men into 2 or 3 groups depending on number of facilitators available and their level of experience).</p> <p>SAFETY – make sure to get a contract with the men that they are responsible for safety. If they believe a process is likely to injure a man, they are to call ‘SAFETY!’ and the process will stop. .</p> <p>Encourage role player(s) to take on the role as authentically as possible – the more real their performance, the more successfully they are likely to trigger the man’s anger.</p> <p>Any man may pass.</p>
Facilitator Notes:	<p>Do visualization #1, then split into groups of three and run the protocol process of speaker, listener and observer. Then do visualization #2.</p> <p>Intention here is to get the men to connect with their anger before the work process that follows; visualizations therefore are at the discretion of the PIT leader</p>
Process:	<ul style="list-style-type: none"> • Set up roles – from the visualization each man should have connected with an event that left him with suppressed anger he has never properly expressed - man to choose from his brothers men to hold the energy of the people/events that sparked the anger and to speak the messages the man heard from them (i.e., not necessarily the exact words that were said at the time, but the messages the man heard, the stories he made up about himself) • Messages? What story did you tell yourself then? • Give them role players – position the man opposite the role players with the mattress between. • Let the situation run – role players to run messages as authentically as possible and the man to be encouraged to start hitting the mattress and allow the anger to come (this can also work without the role players. Sometimes if the man is simply encouraged to start hitting the mattress he will work himself to place where anger takes over and fuels his blows) • Encourage the man to want to take on the power of the voices – the man may have already got to a point of beating his anger out, but sometimes he might need to swap places with the role players and speak the messages in the perpetrator role – he can often be his own best role player, and by assuming the role he starts claiming his power back, and he may become angry with himself for having given his power away in the

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Process Name:	Anger
	<p>first place</p> <ul style="list-style-type: none"> • Swap roles and man takes on power of the messages • Encourage him to embrace the role of the perpetrator voices • Let the man go mad with the bat (safety) – other men to encourage and help build a crescendo by counting down from 20. • When he's done, get him to open his arms wide, tilt his head back and scream. • Swap back – this is essentially to test whether the man is still likely to be triggered by the messages of the role players, or whether he has beaten enough anger out to be at peace with that particular event/perpetrator. • Run messages again • Re-run process if man still has a charge around the issue.
Lead Out:	Talk about ideas mentioned in Intention above; invite the men to share their experience; remind them that this is a work process they can use in their I-group. Everything they bring to I-Group, including ANGER, is welcome.
Visualization #1	<i>Close your eyes and take a deep breath (x2). Now I invite you to call upon your anger. Think of someone or something in your life right now that awakens your unexpressed anger. Someone or something towards which you have been unable to express the anger that burns within you. It may be a boss or a work colleague who has pissed you off, it may be your partner or a friend, it may be an incident over which you had no control, and for whatever reason, be it fear, love, the need to be liked, you chose not to let your anger show. Trust the first thing that comes to mind, trust that your subconscious knows what it needs you to look at. Go to that moment and relive it, feel that anger grow inside you, see if you can identify where it sits in your body, can you describe it, does it have a sound? When you are ready, holding onto that, open your eyes and return to the circle.</i>
Visualization #2	<i>Close your eyes again, let your current feelings of anger lead you back to a time when you first suppressed your anger towards someone or something. You might find yourself in a classroom with an abusive teacher too small and too scared to move or say a word, or perhaps you are being bullied physically or verbally by a sibling or other kids at school, maybe you are angry at your parents for getting divorced or for not being there for you when you needed them most. What is happening? Who is there? What are you doing? What messages are you getting? Once you are in that place where anger burns, identify where it sits in your body. Give it a voice. When you are ready bring what you have found back to the room with you, and open your eyes.</i>

Process Name:	Anger – Alternative Process
Intention	Exploring the nature of suppressed anger in a safe group setting
Source:	As spoken by Dick Silberman Nov '96
Time Estimate:	30 minutes
Facilitator Notes:	Some facilitators feel that it is artificial to try and bring up anger in a man on queue; it is either present of its own accord or it is not real. This alternate anger process allows for a group discussion of how we deal with our anger. It might be appropriate if the group has men who are disconnected from and not showing their anger.
Exercise Step 1:	<p>Speak the following:</p> <p><i>"Tonight we have an opportunity to talk about anger, something we've all felt at one time or another.</i></p> <p><i>Check in with yourself – when have you experienced anger recently:</i></p> <p>Let them share and explore what was the core feeling – fear, disrespect, etc.</p> <p><i>Men feel anger for a variety of reasons, some obvious and some elusive. I might feel angry when in danger or when I feel disrespected by another man. In fact, I personally used to go to anger rather frequently. Someone did something and it "made me angry." As a warrior I learned that another person could not "make" me angry and that I chose to react to whatever happened in anger. Why, then, did I feel angry when I could just as easily have been sad or afraid in the same situations?"</i></p> <p><i>"Anger can cover up other emotions. Emotions that we as men may feel less comfortable expressing. It seems that in our culture it's "OK" for a "real man" to get angry and stick up for himself; but what guy wants to admit that he is feeling afraid or sad? It doesn't sound nearly as macho, does it?"</i></p> <p><i>"It took some work on my part, but I came to realize that for me, almost all of my anger was covering fear. I eventually got to the point that as soon as I felt any hint of anger I asked myself, "So, what am I afraid of here?" And with a bit of practice I came up with answers. Here is an example: When my wife did such and such I was afraid that her criticism was too accurate, which meant I was not an ideal husband, which meant she might not like me anymore and I'd be alone again, and ...Damn it, I got mad instead of feeling all those bummer things. Once I learned to be aware of it and call myself on it, something magical happened: I stopped being angry. It was as if a switch had been thrown, and I really came to understand what it meant to own my shadow."</i></p> <p><i>"Sometimes anger covers sadness or fear, and sometimes fear or sadness covers anger. How can both be possible? For one man being afraid may be unacceptable, and being angry is very acceptable. For another, being angry may be too dangerous because of what he might do, and being sad is safer, which brings us to our old friend, The Wild Man."</i></p> <p><i>"When I express my anger through my Wild Man who is controlled, the anger serves me. Something good comes of it and in the long run I end up safer as do all those around me. It is when my anger is expressed through my uncontrolled raging savage, that people around me get wounded and no one benefits. In fact, everyone including me, may end up feeling sadder, more frightened, less safe, and a lot more wounded."</i></p>

Process Name:	Anger – Alternative Process
	<i>“I’ve learned to use my anger in a healthy way, to let it out in a controlled, positive way. I’ve also learned that at times I use it to make myself feel safer and hide other emotions with it.” “Now I don’t go to anger to cover up other emotions anymore; instead, I work on them in my I-Group.”</i>
Exercise Step 2:	Continue with: <i>“Let’s go around the circle and offer examples of when we’ve gotten angry and look at how appropriate the anger was. What happened to trigger the anger? What was your payoff for becoming angry? What feeling might have been under the anger that was more dangerous to feel? What would need to happen to feel safe enough to express that buried emotion rather than the cover of anger?”</i>
Lead Out:	<i>When all have had a chance to share thank the men for their work and pass out the checklist for hidden anger.</i>

Process Name:	Anger Check List Handout
Source:	Jeff Fluck and Dick Silberman
Description:	As men we sometimes hide our anger and turn it inside towards ourselves. Here is a checklist often used in 12-step groups to help you determine if you might be hiding your anger from yourself.
Content:	<p>There are no absolutes; however, any of these may be a sign of hidden, unexpressed, systemic anger.</p> <ol style="list-style-type: none"> 1. Preoccupation in the completion of imposed tasks. 2. Perpetual or habitual lateness. 3. A liking for sadistic or ironic humor. 4. Sarcasm, cynicism or flippancy in conversation. 5. Frequent sighing. 6. Over politeness, constant cheerfulness, attitude of grin-and-bear-it. 7. Smiling while hurting. 8. Frequent disturbing or frightening dreams. 9. Over-controller monotone speaking voice. 10. Difficulty in getting to sleep or sleeping through the night. 11. Boredom, apathy, loss of interest in things you are usually enthusiastic about. 12. Slowing down of movements. 13. Getting tired more easily than usual. 14. Excessive irritability over trifles. 15. Getting drowsy at inappropriate times. 16. Sleeping more than usual, maybe 12-14 hours a day. 17. Waking up tired rather than rested and refreshed. 18. Clenched jaws or grinding of teeth especially while sleeping. 19. Facial tics, spasmodic foot movements, habitual fist clinching and similar repeated physical acts done unintentionally or unaware. 20. Chronic depression, extended periods of feeling down for no apparent reason. 21. Chronically stiff or sore neck or shoulder muscles. 22. Stomach ulcers.

Process Name:	Animal Spirit Team Names
Intention	<p>The purposes of this exercise are to:</p> <ul style="list-style-type: none"> • Bring back the fun and connection of the weekend. • Let the men know they are now part of a team. • Assure them that the PIT is going to include fun. • Invite them to express their creativity. <p>This process also shifts men out of their heads and into their bodies.</p>
Time Estimate:	15 minutes to setup and do team prep, then 3-5 minutes per team.
Description:	This is an energetic exercise that can be used right after the last of the Ground Rules (“Have Fun!”)
Facilitator Notes:	<p>Notice who is and is not participating in the exercise and compassionately call that out with encouragement to stretch. Pick a relevant Ground Rule – learning zone, Fire Your Rep, being open, having fun.</p> <p>Give them some extra time if you deem that they need it.</p> <p>Demonstrate outrageous encouragement and enthusiastic support before and after men demonstrate their new team energies. There is huge value for all concerned when exhibiting this kind of support.</p> <p>During the PIT, men are encouraged to show this vocal support any time a man is stepping into showing up in something new.</p>
Process:	<p><i>“You have 5 minutes to create a team name, a movement, a sound and a jingle or short song of at least eight lines which is original and related to the team name. All men are to participate in this creation. You may need to fire your rep, let go and have fun, I heard of one team once that was called the “slithering green tomato worms,” so you may want to surrender your mind and ego and not take this seriously. Begin now.”</i></p> <p>Give men a 1 minute warning.</p> <p>At 5 minutes, call “time” and invite the group to “perform” their team name, movement, sound, and jingle.</p>
Lead Out:	<p>Leader facilitates a brief discussion.</p> <p><i>“So men what was that like, what did you learn?”</i></p>

Process Name:	Bucketing
Intention:	To discover how limiting beliefs about ourselves and the world are formed, where we learned the “stories” we tell ourselves, and to empower ourselves towards more functional outlooks on life, perhaps by re-writing the early story or message we got some time ago.
Outcomes:	Gaining perspective on current issues by releasing old patterns of belief.
Source:	Many over many years. 2009 rewrite KRJ.
Time Estimate:	Initial instruction time: Per process time: 15-30 minutes If combined with Bucketing Deeper, 45-60 minutes
Notes:	There is no 'clearing' process as a beginning. Clearings are a separate process. Regression to the earlier event or experience that created the belief is optional, and perhaps unnecessarily risky. Regression might be reserved for 'Bucketing Deeper' variation. The primary focus is on understanding, accepting, and forgiving self for taking on limiting beliefs about Self and the world (shadows).
Description:	<p>First, the man working states the issue/situation that is causing him discomfort or concern. As he tells the story for a few moments, he's asked to listen to his body and to describe what many call a 'body felt sense,' a combination of emotion and physical sensation. It is a body-emotional experience; "I feel a red hot ball of fury in my chest and it wants to burst out of my throat."</p> <ul style="list-style-type: none"> • In this lively, reactive place, he explores the beliefs/judgments he has taken on/is taking on about himself or the world. • A strong, supportive part of him is invited in to observe the situation, and then that part is addressed. [If this were guts these would probably be separate roles] <p>The supportive part then works to help heal the troubled part by:</p> <ul style="list-style-type: none"> • Understanding how the troubled part has come to form those limiting beliefs about himself and the world • Helping to name the costs/impacts that holding those beliefs has had and may continue to have if not let go of • Accepting/affirming/validating the troubled part in his discomfort/anger/misery • Forgiving the troubled part for adopting limiting beliefs about the Self • Empowering the Self with replacement beliefs in affirmation statements <p>All of these are named with "I Statements."</p> <p>This ends the core process of standard Bucketing. Bucketing is perhaps the single most adaptable of all facilitation techniques and it can be effectively used in nearly any situation at any time, with the possible exception of strong rage that may first need to be vented with some physical activity, but even then Bucketing may be very effectively employed.</p>
PIT Leader Notes:	Many PIT Leaders suggest running briefly through the steps, then leading a

Process Name:	Bucketing
	man through it as an example while the rest of the group reads the process guide.
Facilitator Notes:	A man expresses a desire to work, doesn't know where to begin or what type of facilitation process he wants, is perplexed, angry, hurt, frustrated, whatever. Bucketing is a facilitation process that can work in almost any setting and with inexperienced facilitators, as long as they follow the simple steps and don't stray into fixing or advice giving. It works brilliantly in I-Groups in place of Guts, as there is often not enough experience in facilitation or enough men to serve as safety and role players
Lead In:	<i>This process gives a man a chance to get clear about the emotional charge he is holding from a recent event, and to learn about the source of that charge, that may not be related to the specific recent event. And it gives a man a chance to rewrite any "story" he makes up, to even change that story and thereby begin to take the energy out of any such event that triggers him.</i>
Process:	<p><u>Step 1:</u> The man briefly states the situation that triggered the reaction and feelings.</p> <p>1) BODY-EMOTIONAL CONNECTION</p> <p>A. Okay, Fred, take a moment to tell us about the key elements of the situation that you want to do work around.</p> <p>Get just enough data that you understand the basics-- he lost his job, he's had an affair, he's in a custody dispute.</p> <p>B. Now Fred, just for a moment, close your eyes and think about all that you've just told us, about _____.</p> <p>Here, repeat some of his words about the situation, especially those that sound particularly charge-ridden or imply that he has either been wronged or has failed in some way.</p> <p>C. While you're thinking about this, become more aware of your body-- how do you feel in your body as you think about _____?</p> <p>Wait for and prompt him toward using actual feeling words and connecting them to physical sensations in his body, i.e., red hot ball of anger in my chest, choking sadness in throat, twitchy tingly fear in hands and fingers, etc. From here on the process is more effective with eyes closed.</p>

Process Name:	Bucketing
	<p><u>Step 2:</u> The man gets in touch with whatever story he makes up about himself.</p> <p><u>2) SHADOW FORMATION</u></p> <p>A. So, Fred, while you're thinking about the <u>(charge-ridden situation)</u> and feeling the <u>(body-emotional)</u> , what judgments or beliefs do you have as a result of this situation?</p> <p>If challenged, start with the 'other,' the boss, ex-lover, co-worker involved in the situation, then generalize to 'the world,' a specific belief about a general environment. Then move to the judgments of 'self.'</p> <p>B. What judgments or beliefs have you adopted about the world?</p> <p>C. What judgments or beliefs have you adopted about your Self?</p> <p>Be sure to remember what he says here!</p>
	<p><u>Step 3:</u> The man, having discovered the disempowered self, that part of him that is triggered by the event, is given a chance to move out of the shadow part and bring his grounded New Warrior or King into the picture, the powerful part of him that can protect and support the vulnerable part.</p> <p><u>3) SUPPORT FROM SELF</u></p> <p>A. Now, Fred, I'd like for you to invite into this space a strong, balanced and supportive part of your Self - the Mature Masculine, the grounded, initiated man, the New Warrior.</p> <p>For the rest of this section, you'll be addressing this aspect of the man working.</p> <p>B. And as I address Fred the New Warrior, what observations do you have about this _____ part of Fred?</p> <p>Here you will insert either the core feeling word from above "sad," "fearful," etc. or a general non-judgmental descriptor like 'troubled' or 'challenged'</p> <p>C. Do you understand, based on the situation, how this <u>[sad, fearful]</u> part of Fred has come to adopt these beliefs about himself and the world?</p> <p>The idea is that the supportive part will be able to recognize how FRAIL and HUMAN we all are and become ready for the process of acceptance.</p> <p>D. Can you find it in your heart to accept this <u>[sad, fearful]</u> part of Fred despite his having adopted these beliefs about himself and the world?</p> <p>E. Are you willing to forgive this <u>[sad, fearful]</u> part of Fred for any harm these beliefs have caused you?</p>

Process Name:	Bucketing
	<p><u>Step 4:</u> Here the man can fully realize the cost to him of the old way of being and gift of the new place he has established.</p> <p>4) EMPOWERMENT TOWARDS A NEW WAY OF BEING IN THE WORLD</p> <p>A. So, these beliefs that the world is _____ and that you are _____, do these beliefs serve your best interests?</p> <p>B. What are some of the potential costs or impacts of your continuing to hold these beliefs about yourself? (remind of the judgments if necessary)</p> <p>C. What are some of the potential costs or impacts of your continuing to hold these beliefs about the world? (remind of the judgments if necessary)</p> <p>D. Would you like to replace some of these limiting beliefs with empowering beliefs?</p> <p>E. What affirmation statements are you ready to make?</p> <p>(Remind him of the limiting beliefs if necessary, affirmations may be opposites.)</p>
Lead Out:	You may close the process with the man making his affirmation statements again, either to himself in a mirror, to the group, or both. If time, invite others in the circle to share what they learned about themselves.

Process Name:	Bucketing Deeper 2009
Intention	To discover how limiting beliefs about ourselves and the world are formed and empower ourselves towards more functional outlooks on life, and to gain perspective on current issues by releasing old patterns of belief.
Source:	Many over many years. 2009 rewrite KRJ.
Time Estimate:	Initial instruction time: if combined with regular Bucketing, 45-60 minutes Per process time: 15-30 minutes
Role Notes:	One facilitator, one man working, primarily with eyes closed.
PIT Leader Notes:	Many PIT Leaders suggest running briefly through the steps and then leading a man through it as an example while the rest of the group reads the process guide.
Facilitator Notes:	<p>Bucketing Deeper includes a journey back to a memory, erroneously and dangerously called "Regression" in prior versions. This variant of Bucketing requires more skill and conscious intention around safety to facilitate, and vigilance around any signs of dissociation. Do not process any issues of sexual or serious physical abuse as it could re-traumatize the man. If at any time a man seems on the verge of re-experiencing a traumatic state, remind him of his presence in the present moment by having him open his eyes, and drink some water. Do NOT go back to the process if anything like this happens but rather just debrief his experience with active listening. You may if asked find value in discussing the intention of the Bucketing exercise and literally showing the man the process guide.</p> <p>Bucketing vs. Guts: Bucketing is not Guts. It can be done without any props and it doesn't require very physical experiences like gauntlets or trust falls. Bucketing is much better suited to a typical I-Group space.</p>
Lead In:	<p>Ask the man:</p> <p><i>Fred, we can look at this issue in the present or look deeper into childhood memories that may have been the source of shadows around this issue. Would you like to process the present or go deeper into the past circumstances that may hold clues to your present feelings?</i></p>
Process:	<p><u>Step 1:</u> Collect the data on the event or issue so the man and the facilitator are clear on the information.</p> <p><u>1) BODY-EMOTIONAL CONNECTION</u></p> <p><i>A. Okay, Fred, why don't you take a moment to tell us about the key elements of the situation that you want to do work around.</i></p> <p>Get just enough data that you understand the basics - he lost his job, he's had an affair, he's in a custody dispute.</p> <p><i>B. Now Fred, just for a moment, close your eyes and think about all that you've just told us, about _____.</i></p> <p>Here, repeat some of his words about the situation, especially those that sound particularly charge-ridden or imply that he has either been wronged or has failed in some way.</p> <p><i>C. While you're thinking about this, become more aware of your body - how do you feel in your body as you think about _____?</i></p> <p>Wait for and prompt him toward using actual feeling words and connecting</p>

Process Name:	Bucketing Deeper 2009
	<p>them to physical sensations in his body. For example,</p> <p><i>What color is it?</i></p> <p><i>Where is it in your body?</i></p> <p><i>Does it have a sound? A smell? A shape?</i></p> <p><i>From here on out the process is more effective with eyes closed.</i></p>
	<p><u>Step 2:</u> Inviting the man to revisit a time in his life when he experienced similar feelings and reactions.</p> <p>2) <u>VISIONING A MEMORY</u></p> <p><i>A. So, Fred, as you're thinking about the (charge-ridden situation) and feeling the (body-emotional), are you aware of other times, places and situations that you've felt like this before?</i></p> <p>Allow the man to find an earlier memory at his own pace. If he has trouble locating one it may be more helpful to return to standard Bucketing</p> <p><i>B. So as you reflect on this prior time, how old were you? Who was there? What was happening? And then what happened?</i></p> <p>Allow the man to tell the story of this earlier memory until it seems complete. Then move to Shadow Formation.</p>
	<p><u>Step 3:</u> Help the man discover the beliefs or stories he made up about himself as a result of those earlier experiences.</p> <p>3) <u>SHADOW FORMATION.</u></p> <p><i>A. So, Fred, as you reflect on that earlier time, what judgments or beliefs did your Younger Self form as a result of this situation?</i></p> <p>If challenged, start with the 'other', often a parent or authority figure, involved in the situation, then generalize to 'the world': a specific belief about a general environment. Then move to the judgments of 'self'.</p> <p><i>B. What judgments or beliefs did your Younger Self adopt about the world?</i></p> <p><i>C. What judgments or beliefs did your Younger Self adopt about himself?</i></p> <p>Be sure to remember what he says here!</p>
	<p><u>Step 4:</u> He now is ready to bring up the adult, mature, powerful man he is today to defend and embrace the earlier "self" that was impacted.</p> <p>4) <u>SUPPORT FROM SELF</u></p> <p><i>A. Now, Fred, I'd like for you to invite into this space a strong, balanced and supportive part of your Self - the Mature Masculine, the grounded, initiated man, the New Warrior.</i></p> <p>For the rest of this section, you'll be addressing this aspect of the man working.</p> <p><i>B. And as I address Fred the New Warrior, what observations do you have about this younger, _____ part of Fred?</i></p> <p>Here you will insert either the core feeling word from above 'sad', 'fearful', etc. or a general non-judgmental descriptor like 'troubled' or 'challenged'</p> <p><i>C. Do you understand, based on the situation, how this [sad, fearful] part of Fred came to adopt these beliefs about himself and the world?</i></p> <p>The idea is that the supportive part will be able to recognize how FRAIL and HUMAN we all are and become ready for the process of acceptance.</p> <p><i>D. Can you find it in your heart to accept this [sad, fearful] part of Fred despite his having adopted these beliefs about himself and the world?</i></p>

Process Name:	Bucketing Deeper 2009
	<i>E. Are you willing to forgive this [sad, fearful] part of Fred for any harm these beliefs have had?</i>
Process:	<p><u>Step 5:</u> The man becomes aware of the costs of the old ways and the gifts of the new way of being.</p> <p><u>5) EMPOWERMENT TOWARDS A NEW WAY OF BEING IN THE WORLD</u></p> <p>A. So, these beliefs that the world is _____ and that you are _____, do these beliefs serve your best interests?</p> <p>B. What are some of the potential costs or impacts of you continuing to hold these beliefs about yourself? (remind of the judgments if necessary)</p> <p>C. What are some of the potential costs or impacts of you continuing to hold these beliefs about the world? (remind of the judgments if necessary)</p> <p>D. How would you feel if you could to replace some of these limiting beliefs with empowering beliefs?</p> <p>E. What affirmation statements are you ready to make? (remind of the limiting belief if necessary, affirmations may be opposites)</p>
Lead Out:	You may close the process with the man making his affirmation statements again, either to himself in a mirror, to the group, or both.

Process Name:	Check-In (Simple)
Intention: :	The purpose of this process is to get grounded in our feelings and present to the circle.
Time Estimate:	1-2 minutes per man
PIT Leader Notes:	When teaching men to check-in, let them know that there is no one correct way, and that a check-in can take many forms. We teach some forms, but often deviate from these. An option is to complete this simple feelings check in prior to any business round, then utilize the P.I.E.S checkin (next page) for a deeper connection and opening.
Facilitator Notes:	Encourage new brothers to use the five emotions we teach in the NWTa: <ul style="list-style-type: none"> • Mad – I want it (Anger) • Glad – I have it (Joy) • Sad – I lost it (Grief) • Afraid – I may lose it (Fear) • Ashamed – I don't deserve it (Shame) It helps to have a poster of the core five feelings. Make the distinction between healthy and toxic shame.
Exercise:	Starting with any man in the circle, check in with: <ul style="list-style-type: none"> • Name • Animal Name • Emotions – what are the emotions present in your body right now? • "I'm in" When a man has said, "I'm in", entire group responds, "Aho!" You may invite the men to do a second round allowing men to briefly wrap context around the feeling helps to bring them closer together, to better know their PIT mates. Make sure there are agreements about " no story telling " and " have mercy " in place.
Lead Out:	Early in the PIT cycle, invite the men to speak to any feelings about other men that came up during the check in as a way of tightening the circle.

Process Name:	Check-In - P.I.E.S.
Intention:	To provide a simple, balanced Check-in as an I-Group option using the acronym PIES helps remind men about the parts of themselves they might be disconnected from; helping him listen to something beyond his thoughts leading to greater self-awareness and sharing. This version also minimizes story telling.
Outcomes:	Balanced check-ins without too much lapse into story-telling
Time Estimate:	Instructional, 3-5 minutes. Process time per man, 1-3 minutes
Role Notes:	One man at a time checking in, then the next...
PIT Leader Notes:	It may help to literally put the acronym on a flip chart the first couple times: P = Physically I = Intellectually E = Emotionally S = Spiritually
Facilitator Notes:	When introducing the P.I.E.S. Check In, it's a good idea to remind men aloud what each letter stands for, then to either model it or have another experienced man start. Also, help men keep from story-telling by encouraging them towards brevity and clarity.
Process:	<i>Now we're going to check in, and I ask each of you to close your eyes for a moment and listen to what's going on inside... and take a moment to become aware of what's going on for you Physically. What's happening in your Body tonight? How does your body feel? Then take a moment to listen to your thoughts. What's going on for you Intellectually? What's happening with your Mind tonight? Now become aware of your feelings. What's going on for you Emotionally? What feelings are most present right now? And then take a moment to consider your connection to Spirit. If you believe in something greater than yourself, become aware of what's going on for you there. What's happening for you Spiritually? Now, open your eyes, and in a moment we're each going to have the opportunity to share what we discovered – how we each feel Physically, Intellectually, Emotionally and Spiritually.</i> Either model the process or perhaps ask "who would like to begin?" then go around the circle from whoever starts.
Lead Out:	Thank the men for sharing what's true for each of them right now. The Lover round is now complete.

Process Name:	Check-Out
Intention:	Close the meeting and break the container cleanly
Time Estimate:	3-5 minutes
PIT Leader Notes:	<p>Teach this piece at the very end of the first PIT meeting, then turn it over to the new brothers.</p> <p>Note: Before closing the meeting, make sure no man is raw or wounded from a process. If this happens you <u>must</u> keep the meeting going and process his feelings before he leaves for the evening. Assure that one of his brothers connects with him the day following the meeting if you believe he may be at risk.</p>
Lead In:	<i>It's time to close the meeting and break the container...</i>
Process:	<p>Men circle up standing, arms on shoulders to form a tight circle. Invite men to offer a gift of blessing to anyone else in the circle (or beyond). This is simply an invitation, not a requirement.</p> <p>Check out of the container using:</p> <ul style="list-style-type: none"> • Name • Animal Name • Feelings in the moment (alternative: "What I've learned about myself is...") • "I'm out." <p>When everyone has checked out, invite men to put their right hands into the circle with their thumbs facing to the left. Hold the thumb of the man to your right in your hand, forming a very tight circle. As a group, lower the circle towards the floor and then raise it rapidly letting go of each other's hands. This action symbolizes breaking of the circle.</p>
Lead Out:	When the process is completed, what wrap up is needed?

Process Name:	Checklist for Hidden Anger
Intention	Handout for further exploration into suppressed anger
Source:	Jeff Fluck and Dick Silberman
Description:	If men have any worldwide fault it may be in hiding anger and turning it inside towards ourselves. Here is a checklist often used in 12-step groups to help you determine if you might be hiding your anger from yourself.
Content:	<p>There are no absolutes; however any of these may be a sign of hidden, unexpressed, systemic anger.</p> <p>Preoccupation in the completion of imposed tasks.</p> <p>Perpetual or habitual lateness.</p> <p>A liking for sadistic or ironic humor.</p> <p>Sarcasm, cynicism or flippancy in conversation.</p> <p>Frequent sighing.</p> <p>Over politeness, constant cheerfulness, attitude of grin-and-bear-it.</p> <p>Smiling while hurting.</p> <p>Frequent disturbing or frightening dreams.</p> <p>Over-controller monotone speaking voice.</p> <p>Difficulty in getting to sleep or sleeping through the night.</p> <p>Boredom, apathy, loss of interest in things you are usually enthusiastic about.</p> <p>Slowing down of movements.</p> <p>Getting tired more easily than usual.</p> <p>Excessive irritability over trifles.</p> <p>Getting drowsy at inappropriate times.</p> <p>Sleeping more than usual, maybe 12-14 hours a day.</p> <p>Waking up tired rather than rested and refreshed.</p> <p>Clenched jaws or grinding of teeth especially while sleeping.</p> <p>Facial tics, spasmodic foot movements, habitual fist clenching and similar repeated physical acts done unintentionally or unaware.</p> <p>Chronic depression, extended periods of feeling down for no apparent reason.</p> <p>Chronically stiff or sore neck or shoulder muscles.</p>
Time Estimate:	<p>Initial instruction time: 45-90 minutes, depending on practice opportunity</p> <p>Individual Clearing process: 5-15 minutes</p>

Process Name:	Clearings
Intention	To clear a charge in myself that I attach to another.
Outcomes:	Safer container, cleaner interpersonal relationships, increased presence in the moment and ability to support the rest of the group. The man understands what is in Shadow for him, and that he is projecting that onto another person. He learns to own his projections and withdraw them from the other.
Time Estimate:	Initial instruction time: 45-90 minutes, depending on practice opportunity Individual Clearing process: 5-15 minutes
Role Notes:	There are 3 primary roles in every Clearing – the man working, the man listening (often called “Mirror”) and the facilitator. There are often men standing in support of the man listening or the man working, invited into the process by those individuals and bearing silent witness typically with a hand on the shoulder per the individual’s request.
Description:	<p>A Clearing may be necessary when a man finds that he has some emotional ‘charge,’ usually anger, but it could be sadness, shame, fear, etc. that is getting between him and another man. He is aware that this charge has him in a place of ‘kicking back,’ ‘shutting down’ or pulling away from that man. Distance, anger, distrust and separation have replaced trust, compassion, intimacy and support in his relationship with that man.</p> <p>His responsibility to himself is to clear the charge out of his body so that he can return to a centered and grounded place in his own life, and in true relationship. He may also bear a responsibility to the other man to not hold back something that is authentically affecting his ability to be in relationship. He can do that by himself or by asking the man involved in the charge to clear with him, aka to hear his clearing.</p>
PIT Leader Notes:	<p>Many PIT Leaders suggest briefly running through the order of the steps first, then going back to the beginning and demonstrating by example a very simple clearing modeled by staff, with the facilitator using “freeze frames” to teach. During the PIT it is very important that men have many opportunities to practice the facilitation of Clearings with the staff present.</p> <p>CAUTION: When teaching clearings, be very cautious about letting a man who is a member of a target group (e.g. gays, blacks) be the target of a clearing until men have practice setting their shields.</p>
Facilitator Notes:	<p>During DATA: A good starter phrase for a man who is stuck or having trouble with clear, clean Data is, “I heard...” or “I saw...,” and in general less is more, and using I-statement is important throughout the process.</p> <p>During FEELINGS or JUDGMENT: If a man is extremely emotional, sometimes simply repeating the word “mad” or “angry” or making a roar sound can get the feeling expressed in a good way and enable him to get back to clearer communication.</p> <p>During PROJECTION: He may identify someone in his present or past, often a parent, or he may jump right to seeing similar behavior in his own life (aka “the Mirror”). Both are projections and simply owning and withdrawing is all that’s necessary.</p>

Process Name:	Clearings
	<p>Deeper exploration into the Projections may be more like Bucketing or Guts.</p> <p>During HEALING:</p> <p>It is important to ask the man what he wants for his relationship with the other man, not what he wants for the other man. Asking what he wants for the other man can lead a man away from looking at his own actions and projections and may invite him to begin blaming the other man.</p> <p><i>For advanced Facilitation awareness, please review "Cleaner Clearings" in the current I-Group Tools Manual.</i></p>
Lead In:	<p>The weekly group leader, King, or facilitator invites the men in the circle to check in with any emotional energy going on between themselves and another man.</p> <p>"Look around. Make eye contact with every other man in this circle."</p> <p>Pause</p> <p>"Is any man carrying a charge or strong judgment about another man in this circle that prevents you from being present?"</p> <p>Each man checks in one of these statements, followed by "I'm In":</p> <p>"I am clear with the men in this circle" OR</p> <p>"I am not clear with a man in the circle"</p>
Process:	<p>The Start:</p> <p>The man names who he wants to clear with (the "Mirror"), and chooses a Facilitator to run the process. This is most often heard as something like, "Joe, will you hear my clearing?" and "Fred, will you facilitate?"</p> <p>From this point forward, only the Facilitator speaks to the men involved in the Clearing. If a man in the circle wants to offer a comment or suggestion, he is to whisper it in the ear of the Facilitator.</p> <p>The Facilitator asks the "Mirror" if he is willing to participate. The "Mirror" gets to say 'No'. If he is willing to listen to the Clearing, the Facilitator asks the two men to stand up in the center of the circle facing one another. He then asks each man if he wants support and to create that support in whatever manner each desires (e.g., hands on the shoulder). If a Clearing staff is used (suggested if there is evidence of a big charge), have the man with the charge place his hand on the bottom, towards the earth, the other man's hand on top.</p> <p>If the "Mirror" chooses not to hear the clearing, the brother who wants to do the clearing can clear by himself, ask for a 'stand-in' or ask for an empty chair. If this happens the man originally asked to hear the clearing may observe silently or leave the room.</p> <p>If the "Mirror" agrees to hear the clearing, both men step to the Center of the circle.</p>

Process Name:	Clearings
Process:	<p>The facilitator tells the man about to hear the clearing: <i>“Now, set your psychic boundary, that warrior shield to protect yourself here. Let in that which fits for you and deflect the rest. Let me know with a nod when you have your boundary in place.”</i></p> <p>The facilitator then tells the man who is about to clear: <i>“Do you understand this isn't about this man here? He is acting as a Mirror for something that you need to see inside of you. This is about you. Do you understand that?”</i></p> <p>With that understanding in place, the facilitator proceeds. Again make sure the man with the charge uses ownership language around each part. <i>(using I-Statements)</i></p>
Process	<p>1. The Clearing: <i>What's the Data?</i></p> <p>Objective reality. The Facts. What he saw, What he heard. Forensic-style information only is the goal here. Watch for Judgments inserted as Data.</p>
PIT Leader Note:	<p>NOTE: There are at least two schools of thought on what is “data”. One school is that data is whatever a man believes to be true. The other school is that data is the facts the two men can agree on. Both approaches work; however, be clear and consistent about how you teach men what is data, and recognize that not all PIT leaders and clearing facilitators are consistent in what they mean by “data”.</p>
Facilitator Note:	<p>Either judgments or feelings can come next. Ask the man with the clearing which is stronger. What is important here is that the feelings and judgments get separated. Men will most often claim a judgment as a feeling. It is the facilitator's responsibility to correct this. For example, <i>“I feel like this man doesn't respect me”</i> is not a feeling. It is judgment. The facilitator should respond, <i>“That is a judgment, not a feeling.”</i></p>
Process:	<p><i>What Judgments do you have about this man's actions?</i></p> <p>Make sure he gets all of his judgments out. Many men balk at the term “judgments”. It may help to ask the man “What is the story you tell yourself about this man?”</p>
	<p>2. Feelings</p> <p>Ask the man: <i>What feeling(s) does this bring up in you.</i></p> <p>Work with the man until he is congruent with the feeling at whatever intensity they exist in him. Watch for self-judgments stated as feelings. If the feelings are intense, he may choose to look more closely at where all that energy is coming from. You might move to a bucketing process, perhaps later during the work round to keep it separate from the clearing.</p>

Process Name:	Clearings
	<p>3. The Projection: Whose actions or behavior does this remind you of? Note: You may need to try several variations of this question if he cannot tie the energy to a specific person. Example: When was the earliest time in your life that you experienced this feeling? Pause for the answer. If he names a person.... What kind of a person would do that (or say that)?</p>
	<p>4. Ownership of the Projection: Ask the man: Is some of that energy attached to this situation? Attached to this man? Note: This is where energetic transformation happens. When the man with the charge can realize that he is projecting old energy onto the other man, he can own it as a projection of this old energy on that brother.</p>
	<p>5. Ownership of the Shadow: Where in your life today might you do the same thing? (Are late, not keep your word, reject, abandon, etc. Use the same words as judgments about the behaviors) And who with? What impacts might you have created? Under most strong feelings, there is a need that has not been met, and he will suffer if he doesn't get this need met. This next step gives the man the opportunity to recognize the need he has and express it clearly. Recognize that these are your feelings, thoughts and judgments – this is all about you. Will you own that? It is very important that this be entirely about the man with the charge and NOT about the other man, so help the man get clarity about his need, separate from whatever he wants (or doesn't want) for his relationship with the other man. The Healing: Need for myself as a man: Ask the man: Now that you see all of this more clearly, what do you need for yourself? And separate from what you need for yourself, what do you want for your relationship with this man going forward? And are you aware you might not get that?</p>

Process Name:	Clearings
Lead Out:	<p>6. Closing the Process</p> <p>Facilitator asks the man doing the clearing: <i>Is this complete? Is there anything else that needs to happen here?</i> Regional and Local Traditions may include ending or beginning a clearing with one or more standardized phrases, including: <i>“These are my feelings, thoughts and judgments. I own this as my stuff.”</i> and/or <i>“This is all about me. I don’t expect you to change.”</i> Once these steps are completed, the facilitator asks the man if he is clear. If he says yes, the clearing is over and both men are to sit down. Often the man having requested the clearing requests a hug from the man serving as Mirror, who can agree or refuse per his wishes.</p>
Additional Notes:	<p>This process helps a man see what he is projecting on others, whether it is a friend, a parent, or the man he is clearing with. The Facilitator is also responsible for keeping the clearing clean and concise. A clearing is not an opportunity for a man to spew on another. If the facilitator feels that a man is spewing on a Mirror and not holding the intention of becoming clear about what he is projecting on the Mirror, the facilitator is to pause the clearing. He points this out to the man, and asks him whether he is willing to proceed with the intention of owning his projection(s). If the man is not, the process stops until the man’s intention is resolved. He may need to do Bucketing or other work before coming back to clear in a clean, healthy way.</p> <p>Once these steps are completed, the facilitator asks the man if he is clear. If he says yes, the clearing is over and both men are to sit down. After sitting down, if the Mirror needs to do a clearing, he has that option and chooses a facilitator, etc. In some centers tradition holds that something else needs to happen before back-to-back clearings with the same men. What that is varies from group to group. It can be another clearing with two other men, some group movement, a poem, etc, to shift the energy much like cleaning the carpet after Guts on the NWTA. This helps prevent a retaliatory feel from being created where men clear after being cleared with.</p>

Process Name:	Cleaner Clearings (Notes about Clearings)
Notes:	<p>Despite repeated improvements over the years to Clearing protocols that emphasize the ownership of projection, shadow and/or mirror, reports come in from around the project that Clearings still occur that are believed to be wounding, damaging or even ritualized abuse with one man attacking another in unhealthy ways. This section is designed to give you greater understanding and precision in facilitating and teaching the clearing process.</p> <p>Deepen awareness of language choices, especially during clearings.</p> <p><i>NOTE: Cleaner Clearings is not a process. This section is additional teaching about how to make clearings cleaner, clearer and healthier.</i></p>
Outcomes:	Clearings become easier, more precise and safer.
Source:	Keith Jarvis (drawn from work by Cliff Barry and others)
Intention	<p>Cleaner Clearings is designed to increase the healthy functionality of these processes without diminishing the potential healing effect available in owning suppressed feelings and judgments. Perfection in the delivery of Clearings is perhaps not an achievable goal, but we have found that when a Clearing is "cleaner" it can be just as effective if not more so for the man doing the Clearing without having a negative impact on the man acting as the mirror.</p> <p>With ever-increasing awareness of the subtleties of communication skills, men also develop their ability to access greater personal power. Speaking compassionate truths is perhaps much more a sign of strength than some of the old-style "King's Pit" clearings rife with the commonly loud 'Fuck You!' as part of a bitter diatribe against another person. The I-Group Council believes there is still a place for that sort of work, but that it belongs in deeper facilitated work as part of 'guts' or Magician Round and with symbolic role-play figures rather than real individuals.</p>
PIT Leader Notes:	You can add this piece a week or so after you have taught clearings as a way of helping men tighten up their use of language and their awareness of the impact of "sloppy" or "unclean" language.
Facilitator Notes:	This requires diligence and deep listening.
Lead In:	<i>How often in your life has your choice of words had a negative impact that you did not intend? This piece is a refinement to how we do clearings that will help you deepen your awareness of how your choice of words can have an impact.</i>
Process:	Each of the sections below describes how to "clean up" a portion of the clearing process. Bring attention to this piece as needed.
Invitation:	<p>Setting Up The Clearing</p> <p>It is essential that any man wanting to clear with another asks for permission to clear with that man and asks for a facilitator before proceeding into the process. He must receive clear permission from the other man. Both men are encouraged to get support from another man in the circle and to design that support in any way he chooses. The support man may not speak during the process.</p>

Process Name:	Cleaner Clearings (Notes about Clearings)
	<p>This man may ask for a general topic or theme before agreeing to participate. With or without asking for that information a man may choose to not participate. If he chooses to not participate, the man asking for the process may choose to continue or stop. He may clear with someone playing in role or he may clear with an empty chair. If a man does serve in a stand-in role, be sure to de-role after the process ends.</p> <p>If he chooses to continue, the man not agreeing to participate may remain in the room or step outside of the room until the process is over. The majority of reports received suggest that this man stepping outside of the room is conducive to a more functional process without longer-lasting repercussions and future clearings about past clearings.</p>
Data:	<p>The Warrior – Too Much Information, Crooked Data or Loaded Data:</p> <p>Too Much Information shows up in two primary ways, Story-Telling and Case-Building. The concept that 'less is more' works when it comes to Data. If I clearly share the Who, What, When, & Where (and possibly the How, if cleanly described) there is no real need for me to bring in any and all related information. Doing so can simply confuse the issue and certainly goes against the concept of a pledge towards "Warrior Clarity & Brevity", which many communities ask the man working to repeat at the beginning of Clearings as his stated intention.</p> <ul style="list-style-type: none"> • Story-Telling occurs most often during the first time I clear with a particular man that I've been building resentment towards. It can literally go back to the first time I ever witnessed this man say or do something I didn't like. The Data section gets long and rambling and because of this and is prone to other Data mishaps like Crooked or Loaded Data. The idea in Cleaner Clearings is to simply present only the data that is directly related to the charge at hand - the 'triggering' event. • Case-Building is similar to Story-Telling in that it is long-winded and often goes back in history of the relationship. It is when I begin to list previous examples of someone's actions that are in some way similar to the most recent triggering event. Case-Building is often a conscious or unconscious attempt to solicit sympathy from witnesses, trying to enlist allies in a Good vs. Bad dynamic. <p>These two variations of 'Too Much Information' often are seen working simultaneously. As Facilitator the most effective technique with both may be to help the man focus only on the "Who, What, When & Where" of the primary, recent triggering event.</p> <p>Crooked Data is data that is in some way partly or wholly inaccurate but stated as fact. One way this shows up is misquoting the words of another. Another is taking words or actions out of context and therefore misrepresenting the data or making it fit into preconceived meaning. Crooked Data is hard to correct,</p>

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Process Name:	Cleaner Clearings (Notes about Clearings) <p>but prompting men to use the "I heard..." / "I saw..." can help them get back to forensic fact and out of story-telling or case-building.</p> <p>Loaded Data is data laden with un-owned judgments – normally describing the manner or purpose of actions or behavior. Examples: Loaded Version: <i>"You rudely yelled at me and tried to intimidate me on the phone call"</i> Unloaded Version: <i>"You spoke loudly on the phone", and then later during judgments portion, "I judge that you were rude" and during projection "I project that you were trying to intimidate me".</i> Loaded Version: <i>"I politely asked permission to borrow your car but you just blew me off and it's probably because you don't let anybody drive your car"</i> Unloaded Version: <i>"I asked permission to borrow your car and I didn't hear you respond", and then later during judgment: "I thought I asked politely" and "I judge that you blew me off" and "I project that you may not like others driving your car"</i> As with all parts of a Clearing, it is very important to remind the man working at all times to use "I-Statements". Example: "I saw you grin and wink at Fred after he said my car was ugly" is much cleaner and less accusatory than, "You and Fred were making fun of my car", which is a You-Statement" with loaded data.</p>
Feelings:	The Lover and Loaded Feelings: Loaded Feelings are feelings laden with disowned judgments – normally describing the manner or purpose and burying actual emotions. Huge red alert phrases that are automatically loaded feeling statements are the use of the statements "I feel like ____" or "I feel as if ____". Anything that comes after one of those statements is likely a judgment without ownership that does not actually name an emotion. In addition to the red alert phrases loaded feelings show up as what have come to be called Non-Feelings and Near-Feelings. Non Feeling Examples: "Used" (judgment 'used', buried emotions 'angry/sad'), "Ignored" (judgment 'ignored', buried emotions 'angry/sad'), "Stupid" (judgment 'stupid', buried emotions 'sad/angry/shame/fear'). Others: Impotent, Useless, Humiliated, Violated, Disrespected, Alienated, Embarrassed. Near Feeling Examples: "Alone" (judgment 'alone', buried emotion 'sad'), "Depressed" (judgment 'depressed', buried emotion 'sad/angry/fear/
Judgments:	The Magician – Character Assassination and The Dirty Mirror: Character Assassination is using judgment to describe someone's character or quality rather than describing the nature of their actions or behavior. This is

Process Name:	Cleaner Clearings (Notes about Clearings)
	<p>often emphasized through the use of Absolutes or Name Calling.</p> <p>Example with neither Absolutes or Name Calling: "You are rude" vs. a judgment "You behaved rudely"</p> <p>Examples with Absolutes: "You are always doing that" "You never pay any attention"</p> <p>Uses of absolutes not only assassinate character but are general and not specific to the situation or event.</p> <p>Examples with Name Calling: Generalized name calling – "You're just crazy", "You're really powerful"</p> <p>Buried name calling – "I don't like when such a king-killer looks at me that way" "When someone of your stature gives me a compliment..." "You may sometimes act like a jerk but I still like you anyway."</p> <p>The Dirty Mirror is used during either a Projection or Mirror section of a clearing and is a previously un-owned or exaggerated judgment or character assassination with or without name-calling. "My dad was a real rage-aholic too" "Sometimes I, too, am a really sarcastic prick" "Part of me wishes I could just ignore other people"sneeds too"</p>
Other:	<p>Ritualized Abuse:</p> <p>There are some relatively common behaviors seen during Clearings that have the ability to energetically impact a man beyond his ability to self-defend. One of these is the afore-mentioned loud "Fuck You!" or similar, loud insults, name-calling, or swearing. What has been reported is that despite men having put up their psychic boundaries, that when this type of loud, forceful venting of anger is employed there is a strong negative impact for the man in the Mirror role and often for the entire circle bearing witness. Again, the IGC urges men wanting or needing this type of work to do so with symbolic figures in role outside of the Clearing format rather than with the individual triggering the wound.</p> <p>Why? When a response is triggered that is strong enough to elicit the type of energy that requires venting of this nature, it is almost always directly connected to deep wounds men have taken on from earlier experiences, often childhood experiences. We have seen the kind of healing that can occur when these wounds are confronted and addressed on the NWT or with experienced facilitation in other settings - but when we do that work we use stand-ins, role-players, to serve in the place of the individuals of the original experience, and we emphatically de-role them after the work is done. Men serving in role are much more able to deflect the energetic anger because they know it's not about them!</p>

Process Name:	Cleaner Clearings (Notes about Clearings)
	<p>In a Clearing, the closest we come to a de-role is the identification and withdrawal of the projection - but if a man is so charged that he is yelling "Fuck You!" it's highly unlikely that he is following the Clearing format or following the Facilitator's guidance. The man serving as the Mirror is likely also receiving the full brunt of the energetic anger as being about him rather than about the people in the man's life that caused the original wound.</p> <p>If/when a Clearing devolves into this sort of angry venting, the IGC strongly urges that the Clearing be stopped and the man move into facilitated deeper work focused on the wound and using role players. After the work is complete the Clearing can be started again if need be, from the beginning. However, we suggest that a bit of time pass before going directly back to the Clearing.</p>
Other:	<p>Stick Wrestling</p> <p>Another behavior that can fall into the ritualized abuse category is something that's come to be called Stick Wrestling. This is normally a bit more subtle than it sounds like, but can be seen when the grips on the stick or staff are very tight, or when the staff is clearly leaning heavily in one direction - often being pushed towards the man in the Mirror role. Often men are unaware of the amount of tension going on - but this energy can be likened to the stereotypical super-firm handshaking of 'macho' men. It's possibly an unconscious dominance behavior. Stick Wrestling can also be seen when men emphatically jerk or push on the staff along with words as emphasis - or even sometimes seen as lifting it off the ground and slamming it back down. If Stick Wrestling goes that far, we urge the Clearing be stopped and a man be moved to facilitated deeper work.</p>

Process Name:	Crest
Intention:	Helps men get to know each other better by providing a chance to reveal more of themselves, creating a tighter and safe group.
Source:	John Trenkle
Time Estimate:	Introduce and describe the Crest– 5 minutes Draw the Crest – 20 minutes Share with each other – 20 minutes Introduce partners – 20 minutes
Description:	One of the elements of “trust” derives from knowing who a man is from some of his history, what shaped him, and what controls him today. This is facilitated in this exercise through the use of pictures rather than words. This is important: all the elements of the Crest are drawn; stick figures are OK, as are symbols. But NO WORDS are in the Crest. Example: The rampant lion represented courage, and the old diagonal line, when it went from high left to low right, was known as the Bar Sinister; it represented the illegitimate side of the family.
Materials Required:	A supply of large and small magic markers and crayons for the men to use, a large sheet of paper for each man (flip chart size), with a couple of extras for men who want to start over; a sheet for instructional purposes. Have some masking tape for hanging the paper later.
PIT Leader Notes:	If teaching this process is different than simply facilitating it, add relevant notes to the instructor here.
Process:	<p>Draw the outline of a “Crest” – the shape of a shield is recommended – on a sheet of flip chart paper. Make it large enough to take up 2/3 of the paper. Draw one line vertically bisecting the shield, and two more horizontally creating six sections.</p> <p><i>“In days of old, men went into battle with heavy armor protecting them. The only way a warrior knew who he was fighting with or against was by the crest on the shield. Today we wear suits or other garb that functions as our armor, but people don’t know who we are because we don’t carry a shield with a crest.”</i></p> <p><i>“We are going to draw our own crests on paper. Each crest will have six parts. In each part will be a picture you will draw, something that represents a part of you and your history. There will be no words in the shield. But we will use words at the top and bottom.”</i></p> <p><i>“On the top of your paper write your name and animal name.”</i> (Write ‘Name’ on top of paper)</p> <p><i>“At the bottom write 3 words that describe how you want the other men here, and the world, to remember you. Your Mission is one of the places to look for those words. It might be a phrase, or three adjectives. It’s your choice.”</i></p> <p><i>“Inside the shield, in the top left sector, draw a picture of the force, the person, the circumstance or event in your life BY THE AGE OF 12 that shaped your future. It could be your family or parents, something that happened, your schooling, a pet, whatever. Just so long as it’s pre-teen.”</i></p>

Process Name:	Crest
	<p>(Write in sector, 'Most significant, pre-teen'.)</p> <p><i>"In the top right sector, draw something that was most significant in your teen years. It could be your first love or heartbreak, something with sports, or nerdiness, or a success or failure, whatever shaped you then."</i></p> <p>(Write in 'Most sig. – teens')</p> <p><i>"In the center left sector, draw what has affected you most since your teen years to now."</i></p> <p>(Write in "Up to now") and reaffirm that all they are to do is draw a picture or pictures.</p> <p><i>"In the center right sector, draw a picture of the feeling that is most difficult for you to accept in yourself. Fear, Anger, Sadness, Joy, Shame, or whatever that is. You will have the opportunity to describe this to another man, so don't worry what it looks like."</i></p> <p>(Write 'Feeling' in sector.)</p> <p><i>"In the lower left sector, draw a picture that describes the greatest dream you once had for yourself. This is a fantasy picture of what your life would look like if everything had come up roses, if there had been no adversity or misfortune in your path."</i></p> <p>(Write 'Dream'.)</p> <p><i>"In the lower right sector, draw a picture of your shadow. What is it you do to sabotage yourself, to keep yourself from reaching your Mission in the world? Draw that. You know what it is."</i></p> <p>(Write 'Shadow' in sector.)</p> <p><i>"Take a sheet of paper and a marker, and take 20 minutes to draw your crest. Whatever you put down is the right thing. If you did it again in a month it would look different. Remember, no words in the shield, and the 3 words you want to represent your memory at the bottom."</i></p> <p>(Draw three lines '____ _' under the shield.)</p> <p>Assuming the Leader is part of the group, he should draw a crest according to the instructions. If the leader is NOT a part of the on-going I-Group, he may choose to not draw the Crest. It has a powerful effect in building bonds among men.</p>
Instructions for Sharing:	<p><i>"Now that we've all finished our Crests, we are going to share them with the rest of the group. This is how we're going to do it. Each man chooses another man, and shares his Crest with him. The man you shared with will introduce you. This part is also a listening exercise. You will be introducing your partner by describing his crest, so ask questions."</i></p> <p><i>"Get to know and understand each symbol and the man and what's behind it, the weight and significance. Practice Warrior Listening. You don't need to tell everything you learn, but you want to learn as much as you can."</i></p> <p>(If there's an odd number, have one group of three, with the instruction that each man will introduce one other man, round robin style.)</p> <p><i>"Take 20 minutes for this, and I – or our timekeeper - will call half time in ten minutes so each man has his full 10 minutes."</i></p> <p>(If there's a group of 3, call times at 7 and 14 minutes as well.)</p>

Process Name:	Crest
	<p>After 20 minutes...</p> <p><i>“Now we will introduce our partners. Tell the group what you learned about the man as you point out the features of his Crest. When you’re done, ask the man if you were complete. If not, let the man expand or fill in what he wants the group to know. And men, when you’ve been introduced, thank the man who introduced you, and is now hanging your Crest on the wall. In the Great Halls of yore the knights and nobles who were present had their shields hanging on the walls to indicate their presence. We will do that for you.”</i></p> <p><i>“We will go „Popcorn“: It does not have to be reciprocal, „You did me and now I do you.“but as the spirit moves you, introduce your partner. Practice clarity and conciseness without short-changing the man and his history.”</i></p>
Lead Out:	Check in with the men around their change in awareness of the other men and who they are; and do they feel more connected now.

Process Name:	Dialogue Chairs
Intention:	Dialogue Chairs is a way of getting clarity on a particular conversation a man wants to have with someone in his life, or a conversation he's been having difficulty getting through with someone without getting derailed or sidetracked.
Outcomes:	The man will get clarity around what judgments he is projecting into the dialog that may be preventing the dialog from happening or preventing the man from initiating the dialog. A valid outcome is that the man no longer feels the need to have an actual dialog.
Time Estimate:	20 minutes or less
Role Notes:	A man may choose to have someone hold the energy of the person that he is going to dialog with. This works best if the surrogate merely listens and does not respond. A further option may be for the man to change places and respond <i>as if</i> he was that other person.
Facilitator Notes:	The needed dialogue may be with an internal aspect of the man and, again, the surrogate would only listen and perhaps change chairs so the man can respond from that place as well.
Set up	<p>This dialogue can take many forms depending upon the energy of the conversation that the man needs to have. It may be face to face standing or may have the man standing and speaking to someone sitting. The facilitator should ask the man specifically where in the room the person he is going to dialogue with is located. Let the man set the stage by asking him to be specific about who he is speaking with and where they are located.</p> <p>Depending upon the needs of the man he may want to have a member of the circle hold the energy of the person he is to dialogue with. If not, he may use an empty chair.</p> <p>If a man is to hold the energy of the person, then make sure he is clear that he may need to repeat messages from the man in process. It is important that he is supported on the messages the man is hearing internally and practicing in this dialogue so that he can repeat it exactly.</p> <p>Check to see if he wants feedback during the conversation from the circle or from the person in the other chair. If he wants feedback from the circle as he goes through the conversation, ask him how he wants a man in the circle to signal him to consider or try another option.</p>
Lead In	<p>Sometimes there is something we need to say to someone in our lives – partner, friend, employer, etc. – yet we do not, because we are afraid of the confrontation, afraid of the outcome, or simply don't know how to say what needs to be said. This exercise, called Dialogue Chairs, creates a “scene” that gives a man a chance to speak what he needs without fear of confrontation or saying the wrong thing that might hurt the other. And it might even provide a chance for the man to create the other side of the conversation. Here's how it goes.....</p> <p>The facilitator describes the set up, rules and time frame.</p>
Process Notes:	<p>Have the man start the conversation.</p> <p>The facilitator should watch for moments when the man starts making</p>

Process Name:	Dialogue Chairs
	<p>judgments about what the other person is going to say or gets stuck with his end of the conversation. That is the moment for the man to change positions with the person he is speaking to and speak from that person's energy. Once he shares what he expects the other person to say, have him switch back to his position and have the man holding energy repeat back what the man shared using his exact words. Proceed with this process until the man is clear on what he is expecting (projections) the other person to say. Once the man has shared what he expects to hear (what he is projecting into the conversation) then he can practice changing the dialogue until the dialogue reaches a conclusion that he finds acceptable. The facilitator is to help the man get clear on what he wants from the conversation. Then help him practice alternative versions of the dialogue until he is able to complete the dialogue in a way that he judges to be complete.</p>
Lead Out:	<p>The man may determine that the conversation needs to happen. If this is the case, the group can support him in having the conversation by helping him clarify when he wants to initiate the dialogue. Or the man may decide that this practice dialogue has resolved his issue and the conversation is no longer needed. In either case when the man is complete, honor his work and offer an opportunity for him to conclude his work with an affirmation that reflects his new understanding of himself.</p>

Process Name:	Directions (Honoring)
Intention	Ground and connect men with the archetypal energies that live within each of us. Help create sacred space by conducting a formal ritual. After completion, the circle will be tighter, and individuals will be more connected with their archetypal energies.
Description:	This process is often done outside, weather permitting. Men face East, then South, West, North, upward, downward then inward.
PIT Leader Notes:	Print each direction on a separate sheet and hand out each direction to a different man. Let them read from the sheet the first time they do this. Then hand out the direction matrix and have them use that instead of the script. Ultimately, the goal is for each man to feel the energy and invite it into the circle using whatever words come to him in the moment.
Facilitator Notes:	Ask men to face each direction in turn and ask what man will speak for that direction. Pause a long time, to allow some man to connect to the energy and begin speaking.
East:	<i>Welcome the energy of the East, the direction of the Lover. Welcome the energy of new beginnings, of connection with beauty and the richness of the world. The color of the East is yellow, the color of the rising sun at the beginning of the day. The fear of the East is the fear of pain. The desire of the east is the desire for pleasure, and the emotions are love and hatred. The animal of the East is the song sparrow calling us to a new day. Welcome the energies and spirit of the East. Aho!</i>
South:	<i>Welcome the energy of the South, the direction of the Warrior. Welcome the energy of service, of action in the world in service to the realm. The color of the South is red, the color of blood and of passion, the color of the heat of the noon-day sun. The fear of the South is the fear of losing control. The desire of the South is the desire for power, and the emotions are pride and anger. The animal of the South is the dog, the symbol of loyalty. Welcome the energies and spirit of the South. Aho!</i>
West:	<i>Welcome the energy of the West, the direction of the Magician. Welcome the energy of introspection, going within to find the gifts of healing. The color of the West is black, like the darkness of our shadows. The desire of the West is the desire for order and virtue. The fear of the West is the fear of Abandonment, and the emotions are happiness and shame. The animal of the West is the Bear, that goes into the cave to hibernate, to seek within the darkness the gift of renewal. Welcome the energies and spirit of the West. Aho!</i>
North:	<i>Welcome the energy of the North, the direction of the King. Welcome the energy of wisdom and blessing. The color of the North is white, the color of the hair of the elders. The desire is the desire for freedom and release, and the fear is the fear of Death. The emotions of the North are joy and sadness. The animal of the North is the Owl. Welcome the energies and spirit of the North. Aho!</i>
Above:	<i>Welcome the energy of Sky Above, the masculine principle, the energy and spirit of inspiration. The color of the Above is blue and the animal is the eagle. Welcome the gifts of wind and sunshine, the creative energies, the desire for Truth and the emotion of compassion. Welcome the energies and spirit of Father Sky. Aho!</i>

Process Name:	Directions (Honoring)
Below:	<i>Welcome the energy of Earth Below, the feminine principle, the energy and spirit of Generosity. The color of the Below is green and the animal is the deer. Welcome the gifts of nurture and support, the sustaining energies, the desire for abundant beauty and the emotion of gratitude. Welcome the energies and spirit of Mother Earth. Aho!</i>
Within:	<i>Welcome the energy of Within, the principle of wholeness, the energy and spirit of the mysterious. The color of this energy is Gold. Welcome the gifts of balance, oneness, and the connection with all things, for all things are one and all things are related. The animal within is the human being, the desire is for serenity and the emotion is humility. Welcome the energies and spirit of Within. Aho!</i>
Grandfathers:	<i>Welcome the spirits of our grandfathers, our ancestors, those who have gone before us, and on whose shoulders we stand. Welcome the spirits of the children yet to come, who will stand upon our shoulders. Invite into this circle the spirit and energy of those who guide, protect, and bless us to be fully who we are. Aho!</i>
Short Variation	<p>There is a very simple version of honoring the directions created by Bob Jones that summarizes the directions as follows. If this calls to you, try it out.</p> <p><i>I am now going to honor the essence of each direction:</i></p> <p><i>East – I APPRECIATE</i></p> <p><i>South – I DO</i></p> <p><i>West – I KNOW</i></p> <p><i>North – I WANT</i></p> <p><i>UP – My SPIRIT</i></p> <p><i>DOWN – My SOUL</i></p> <p><i>IN – I AM</i></p>

Process Name:	Drama Triangle
Intention	Give men a tool that will help them become more aware of when they are reacting defensively, to raise their awareness of their Persecutor, Victim, Rescuer/Hero and be able to notice when they are “on the triangle” and which corner they are in.
Source:	http://en.wikipedia.org/wiki/Karpman_drama_triangle
Time Estimate:	15-30 minutes
Description:	<p>The drama triangle is a psychological and social model of human interaction in transactional analysis (TA) first described by Stephen Karpman, which has become widely used in psychology and psychotherapy. The model posits three habitual psychological roles (or role-plays) which people often take in a situation:</p> <ul style="list-style-type: none"> • The person who is treated as, or accepts the role of, a victim • The person who pressures, coerces or persecutes the victim, and • The rescuer, who intervenes out of an ostensible wish to help the situation or the underdog or victim. <p>(Note that the rescuer <i>role</i> is one of a mixed or covert motive, not an honest rescuer in an emergency; see below)</p> <p>As the drama plays out, people may suddenly switch roles, or change tactics, and others will often switch unconsciously to match this. For example, the victim turns on the rescuer, or the rescuer switches to persecuting.</p> <p>The covert purpose for each 'player' is to get their unspoken psychological wishes met in a manner they feel justified, without having to acknowledge the broader dysfunction or harm done in the situation as a whole. As such, each player is acting upon their own selfish 'needs', rather than acting in a genuinely adult, responsible or altruistic manner.</p> <p>The game is similar to the melodrama of hero, villain, and damsel in distress (such as Dudley Do-Right and Snidely Whiplash).</p> <p>In TA, the drama triangle is sometimes referred to^[1] in the context of mind games such as: – Why Don't You/Yes But; If It Weren't For You; Why does this Always Happen to Me?; See What You Made Me Do; You Got Me Into This; Look How Hard I've Tried; I'm Only Trying to Help You; and Let's You and Him Fight</p>
PIT Leader Notes:	This process fits well just before teaching clearings.
Materials Needed:	<p>Three sheets of paper with a single word (<i>Victim</i>, <i>Rescuer</i> or, <i>Persecutor</i>) printed on each page in very large type.</p> <p>Copies of the script for each participant</p>
Facilitator Notes:	<p>Lay the three cards on the floor forming a triangle with each card about 10 feet from the other two. Hand out the script and instruct the “players” to move to the appropriate triangle as they read a line from that corner of the triangle.</p> <p>Have them rehearse the process and perform it at least a couple of times.</p> <p>Offer other participants opportunities to play the roles. Encourage them to get deeply into the energy of each role.</p>

Process Name:	Drama Triangle
Process:	<p>Players will read a script that is labeled with both the player's name and the role (Victim, Rescuer or Persecutor) that the line in the script is energetically coming from.</p> <p>Each player will wind up speaking from all three roles.</p> <p>When the "play" has run its course, discuss the notion of the drama triangle with the men and ask them where and when it shows up in their lives.</p> <p>Explore the question, "How do I get off the triangle"?</p>
Script:	<p>John(P): I can't believe you burnt dinner! That's the third time this month!</p> <p>Mary(R): Well, little Johnny fell and skinned his knee, it burned while I was busy getting him a bandage.</p> <p>John(P): You baby that boy too much!</p> <p>Mary(V): You wouldn't want him to get an infection, would you? I'd end up having to take care of him while he was sick.</p> <p>John(P): He's big enough to get his own bandage.</p> <p>Mary(R): I just didn't want him bleeding all over the carpet.</p> <p>John(P): You know, that's the problem with these kids! They expect you to do everything!</p> <p>Mary(R): That's only natural, honey, they are just young.</p> <p>John(V): I work like a dog all day at a job I hate...</p> <p>Mary(R): Yes, you do work very hard, dear.</p> <p>John(V): And I can't even sit down to a good dinner!</p> <p>Mary(R): I can cook something else, it won't take too long.</p> <p>John(P): A waste of an expensive steak!</p> <p>Mary(P): Well maybe if you could have hauled your ass out of your chair for a minute while I was busy, it wouldn't have gotten burned!</p> <p>John(V): You didn't say anything! How was I supposed to know?</p> <p>Mary(P): As if you couldn't hear Johnny crying? You always ignore the kids!</p> <p>John(V): I do not, I just need time to sit and relax and unwind after working all day! You don't know what it's like...</p> <p>Mary(P): Sure, as if taking care of the house and kids isn't WORK!</p>
Lead Out:	<p>Invite men to start asking themselves where they are on the triangle whenever they get energetically charged. Even invite them to stand in that space.</p>

Process Name:	Feedback: Gold and Shadow Hot Seat
Intention:	The purpose of this exercise is to teach respectful presentation of feedback. The intention of this work is to provide closure for the integration session and to facilitate transition into I-groups. We also will be doing some shadow work, working on reclaiming our disowned parts. Men have a clearer sense of how others see them.
Materials Needed:	Notepad, cards or journals to capture feedback. Watch with second hand to time the process. Optional: record each man's feedback on a digital recorder and create a CD or MP3 for each man to listen to in the future.
Time Estimate:	5-10 minutes to setup, then roughly 10 minutes per man.
Description:	<p>This is an exercise in shadow work that uses feedback. Feedback is a communication to a person (or group) which gives that person information about how he affects others. It is useful for the individual who wants to learn how well his behavior matches his intentions. Guidelines for feedback are:</p> <ul style="list-style-type: none"> • Be descriptive rather than make value judgments • Be specific rather than general • Direct it toward behavior about which the receiver can do something • Check to ensure clear communication <p>Feedback is to be constructive and not threatening. See that it is coming from the heart. Use "I" statements. (Suggestion: Have 2 men give examples of the guidelines to teach before going ahead)</p>
PIT Leader Notes:	Since this is often the last process in the PIT, consider including the staff in this process. Depending on the size of the staff, this could add significantly to the time allowed for completion.
Facilitator Notes:	<p>In a large PIT, this process can take a long time. Make sure to start early enough so that everyone gets a chance. The simple formula for estimating time is:</p> <p>Number of men X (Setup + Ownership + Feedback) X 2</p> <p>Where:</p> <ul style="list-style-type: none"> • Setup is the time to switch seats (30 seconds – 1 minute) • Ownership is the time each man gets to own his shadows (1 minute) • Feedback is the time allowed for feedback (3-5 minutes) <p>In a group of 7 men plus 3 staff, this would calculate to $10 \times (1+1+3) \times 2 = 100$ minutes, or 1 ½ hours.</p>
Lead In	<i>Part of growing, of becoming a better man, is understanding how others see you and, if called for, changing how you show up. Most of us are quick to put someone down, to judge and criticize. That comes out of shadow. Sometimes it's hard to see a man's gold and to honor that part of him. It can be hard, too, to give a man honest feedback on how he impacts us. This exercise is going to give us all a chance to both honor and support one another by giving and receiving honest, compassionate</i>

Process Name:	Feedback: Gold and Shadow Hot Seat
	Feedback – sometimes called a cut-bless hotseat. Are you willing to speak your truth to each man here? Don't deny a man that chance.
Process:	<p>Form a semi-circle facing this empty seat. (chair/pillow) Each man is to make eye contact with every man. One at a time a man will take his turn in the hot seat.</p> <p>The man will have one minute to make statements about what his dark shadow is.</p> <p>He will say, "These are the things I want to work on..." When his time is up he will ask the group for feedback by saying, "What things do you see that I can work on?"</p> <p>The group responds by giving him three minutes of feedback of "I see a shadow area in your behavior regarding...,", or "I think you could benefit from working on..." (Note: Eliminate the "NEED to work on" expression which carries projection and shame. A substitute might be "from which you could benefit")</p> <p>After everyone has had his turn, say:</p> <p>Again make eye contact with each man. One at a time a man will take his turn in the hot seat. Each man will have one minute to make statements about his gold and his gifts... He will say, "These are the strengths that I have and the gifts that I bring to this group..." When his time is up, He will ask the group for feedback by saying, "What gifts do you see that I bring to this group?," or "What strengths do you see?"</p> <p>The group responds by giving him three minutes of feedback of "these are the gifts you bring..." or "I see your strengths of..."</p> <p>If you want your feedback to be captured, ask for someone to capture the feedback in your journal or on notecards we can provide. This is entirely your choice... and your responsibility to ask for.</p>
Facilitator Notes	<p>The facilitator's job is to stop any sharing of "You need to" or "You should..." statements and to ask the man using this form to rephrase his statement as an "I" statement or eliminate "should". The facilitator can ask the man to rephrase what he sees or what he wants.</p> <p>Example: I see you come late to meetings (Warrior) and I want (King) you to work on accountability with time commitments. Notice that judgment is avoided by using King form.)</p> <p>NOTE: This is normally the first time a man is hot-seated or participates in one. So simply focusing on "I statements" and "behavior about which a man can do something" is the most important part. Later hot-seats may teach the phrase</p>

Process Name:	Feedback: Gold and Shadow Hot Seat
	<p>“the shadow in me that I see in you is...” but perhaps that is too much for first timers. Simply using I Statements and focusing on behavior not value judgments is plenty.</p> <p>ALTERNATE METHOD: Facilitators can combine the two parts by having each man stay seated after his shadow hot seat and go right into his golden hot seat. One way to change the feel of the space is to change between a black and a gold backdrop.</p> <p>Suggestion: Time allowing, this can also be a good time to use the process to re-incorporate the men on the facilitation team back into peer status. When all the other men have finished, the facilitators can sit for the group hot seat, combining both shadow and golden into one process per ‘alternate method’ described above. Ask one of the new men to act as facilitator.</p>
Lead Out:	If this is the final process, then it may be appropriate to follow this with a staff de-role process.

Process Name:	Fear
Intention:	The purpose of this exercise is to provide experiences of fear and of courage, empowering men to embrace their fear and own their power. Men recognize that fear is a source of power when used with intention.
Time Estimate:	Intro Rounds – 8 minutes per pair of men. Process – 5-7 minutes per man
Description:	Men work in pairs to identify self-judgments and then their deepest fears. Then each man completes a bioenergetic process to step fully into his fear and contain that fear in a positive way.
PIT Leader Notes:	Similar to Trust Most/Trust Least this is a process that works best with experienced facilitators leading, especially for the first few men in a group. Even with experience, this is a piece that some men just have a ‘knack’ for, in their ability to echo back the working man’s statements and to almost coach or cheer him along each step.
Facilitator Notes:	<p>Avoid asking, “is it (the fear) all out yet?”, or any question that requires the man to think and evaluate. Even questions like “is there a color?” can sometimes be more effectively spoken as, “If there is a color, what is it?” Similarly, “If there is a sound, make that sound.”</p> <p>Instead of the “Is all the fear out?” try to lead the man with “When every last bit of that fear is out... begin to (rise, feel warrior energy begin to enter you, etc)” This gives the man parameters but keeps him in his bodily experience rather than sending him into cognition.</p> <p>The so-called “short form” of this process is especially useful in very large groups that do not have enough facilitators to split out into smaller circles. It’s also very useful in weekend intensives that are pressed for time.</p> <p>The process is the same, except that when it comes to the visualization part, all men will go through this section simultaneously. Instead of one man at a time stepping to the center, the men remain in a circle and visualize the process from where they are. While there is less opportunity for customizing interactive feedback via color, shape, smell, etc – it can still be a very powerful process. Try it out and see if it doesn’t have an intensity all on its own this way – sort of like a squadron of samurai all facing their fear simultaneously in a tight container of mutual support.</p>
Lead In:	One of the following stories can be useful to setup the concept of how we deal with “Fear” in our lives. Tell one (or both).
Story:	<p><i>The Samurai Story:</i></p> <p><i>In the Samurai tradition, there is the story about fear. Samurai were taught to embrace their fear, to acknowledge it and to take it with them into battle. As a Samurai warrior drew his sword, he would visualize – he would feel – his fear coming forth. The further out of the scabbard he drew the sword, the more in touch with his fear he would be. When the sword was fully drawn and the tip cleared the scabbard, he visualized his</i></p>

Process Name:	Fear
	<p><i>fear on the tip of his sword.</i></p> <p><i>As the Samurai held his sword above his head and prepared for a strike, he would visualize his encompassing fear prepared to strike, and when he cut, he could cut with his fear in front, leading him into battle. The warrior embraces his fear and takes it with him.</i></p>
Story:	<p>The Story of the Lions:</p> <p><i>There is also the story of the lions. It is entitled “Going to the Roar.” Lions appear to prefer gazelle meat. However, they are unable to catch the gazelle - it is too swift an animal. So a group of young lions will herd the gazelles in a direction they want them to go. The gazelles easily outrun the lions, but they head off in the direction that the lions are guiding them. They herd the gazelle towards a grassy area where a group of older lions are waiting. The older lions are too old, arthritic, and tired to be able to catch their meat, but they still have a place.</i></p> <p><i>The younger lions herd the gazelles toward the older lions, who are in hiding in the tall grass. When the gazelles are practically on top of the older lions, the older lions jump up and give out a mighty roar. Immediately, the gazelles, fearing their lives, turn and run in the opposite direction right into the mouths of the young lions, which usually catch them and kill them. The moral of the story is that if the gazelles were to go to the roar – toward their fear – they would have a much better chance of survival than by running away from their fear.</i></p> <p>NOTE: Be clear to not imply with “The Story of the Lions” that the desired outcome is to run into danger – rather the story helps illustrate how our automatic response to run from perceived danger may not serve us in all situations.</p>
Process (cont):	<p>You say, “Pick a partner, a brother you know least or not at all. Select a place to interact together. Decide who will go first.”</p> <p>First Round:</p> <p>“The first man says a truth about himself to his partner. He begins with „I am a ____” .His partner responds by saying „Thank you. Tell me who you are.” First man then tells another „I am a ____” Examples: „I am a rager, I am a thief, I am a soft touch.”First man: „I am a ____”Partner: „Thank you. Tell me who you are.”Begin.”</p> <p>After two (2) minutes, tell them to switch, and after four (4) minutes, to stop.</p> <p>“This time, the first man says „My deepest fear is ____”</p> <p>“Partner responds by saying „Thank you. Tell me your deepest fears.”</p> <p>“The first man then tells another, „My deepest fear is ____”.</p>

Process Name:	Fear
	<p><i>Again, it's „My deepest fear is __“;</i> <i>and then your partner says „Thank you. Tell me your deepest fears“</i> <i>Begin.”</i></p> <p>3. After two minutes, tell them to switch, and after four minutes, to stop.</p>

Process Name:	Fear
Process – Part II	<p><u>Bioenergetic Part</u></p> <p>You say, "Maintain silence and form a circle, standing." Pause.</p> <p><i>"Each man will have the opportunity to spend a few minutes in his fear, facing his fear in visualization form and learning simultaneously to feel his power. The men in the circle are to maintain silent. Do not touch the man who is working."</i></p> <p><i>"Be in touch with your feelings, and with the feelings of the man who is showing his fears."</i></p> <p>Ask for the first man to step to the center of the circle.</p> <p><u>Facilitator Note:</u> Consider having a staff man model this exercise for the men.</p> <p>When the first man steps to the center of the circle, ask him to name his deepest fear. Instruct the man to close his eyes, and visualize his deepest fear.</p> <p>Ask him to go there, to physically feel the fear in his body. Ask him to take on the posture of the fear, let the fear loose inside his body.</p> <p><u>Facilitator Note:</u> If the man seems disconnected from his fear, ask him to exaggerate the fear, to bring up the fear, act out the fear throughout his body. When the man is powerfully connecting with his fear, ask if there is a color, or a sound connected with his fear. Mirror back to him the images of his fear, the color or the feel of his fear, using what he tells you.</p> <p>Allow the man to experience his deepest fear for a few moments, then direct him to reach for the fear wherever it is in his body and to imagine putting the fear into a container out in front of him. Encourage him to get all his fear in the container, and, when he is complete, to imagine the fear swirling and bubbling in the container in front of him.</p> <p>You say:</p> <p><i>"Now begin to let your body fill with your Warrior energy. Let your body posture reflect your power. Fill your body with that energy, the energy of the Warrior, the energy of the Wild Man. Feel yourself filled with power."</i></p> <p><i>"When you are ready, draw your warrior sword. As you pull your sword slowly from your scabbard, feel your power increase. Now dip the end of your sword into the container, dip your sword into the fear."</i></p> <p><i>"Now hold your sword in a full power position, and see your fear on its tip. Stand in your full Warrior posture, giving your power a stance and a sound. Are you experiencing a color around you now? Anchor this feeling in your body."</i></p> <p><u>Facilitator Note:</u> Consider using the words "warrior weapon" to allow the man to visualize whatever weapon he carries as a warrior. He may not carry a sword, but rather a staff or a baseball bat.</p>

Process Name:	Fear
	<p>Pause.</p> <p>You must say to each man,</p> <p><i>“Know your fear and feel your power.”</i></p> <p><i>“When you are ready, put your sword back into its scabbard, and know that you carry your fear on the tip of your sword.”</i></p> <p><i>“When you are ready, slowly come back to the room, and open your eyes.”</i></p> <p>Ask the man to return in silence to the circle, and ask for the next man to step into the circle. Depending on the size of the group, when the first man is finished you might consider dividing the group into teams, each with a leader/facilitator to shorten the time to complete the exercise. Continue until all men who choose to work have been in the center. Acknowledge the men for their work and give blessings. Suggestion: move to a brief but silent break to allow the piece to settle in.</p>
Lead Out:	<p>After all men have completed the energetic work invite the men to “brandish their weapon” and feel the power of their fear on the tip of that weapon.</p>

Process Name:	Ground Rules
Intention:	The purpose of this process is to offer some “ground rules” that, if they can become habits, will enrich men’s lives deeply. This also provides a basis for basic group agreements for the duration of the PIT.
Source	Jim Mitchell from Introduction to Personal Leadership Training (IPLT)
Time Estimate:	30-60 minutes, depending on how much you go into depth.
Materials Needed:	Flip Chart with the ground rules written in advance. Marker pens to add feedback to the flip charts
PIT Leader Notes:	The ground rules we teach in the PIT are a truncated version of what is taught in “The Responsible Man” workshop (formerly the IPLT/IGLT by Jim Mitchell).
Facilitator Notes:	This teaching is much more important and powerful than many men suspect, and can take up to several hours to teach if you really go into it. It is important to be clear that these are the ground rules for participation in the PIT process. Not all of these ground rules will work well in our daily life without considerable practice. For example, there are moments in our life where our “rep” is very important and being open and vulnerable could be a disaster. However, in the PIT process, these ground rules will work well to deepen the experience for everyone.
Lead In:	<i>When you hear the term, “Ground Rules,” what comes up for you?</i> Work the room and let men express what they think ground rules may be. Modify the next sentence as necessary to provide a good lead in to this process. <i>We are going to discuss some ground rules for both this PIT and for ongoing I-Groups, and maybe for your whole life. Some we will consider absolute, while others are strong suggestions or recommendations. I encourage your feedback and discussion about each of these.</i>
Process Step 1:	1. Confidentiality <i>What other men do or say here stays here. Like after the NWTM I can share what my own experience was or what I took away from the training – but the specific content of the process work and the details of other men’s work stays in this container. If you commit to this raise your hand.</i> Note: This ground rule is not just a suggestion. This is critical for psychic safety.
Process Step 2:	2. Be Authentic, Honest and Open (AHO) Note: Have one flip chart page for each of these three topics with the bullets written out in advance. Talk about each in your own words, and give examples from your own life. <ul style="list-style-type: none"> • Authenticity – <ul style="list-style-type: none"> ○ Show up warts and all ○ Discover truths about yourself and others here ○ Allow yourself to not know and still be ok ○ Allow all of you good and bad, and of the others the humanness ○ Ask men how they define “authenticity” – discuss their definitions. ○ What prevents us from becoming fully authentic all the time?

Process Name:	Ground Rules
	<ul style="list-style-type: none"> ○ How do my judgments about myself keep me from being authentic? ● Honesty – (see “Levels of Truth”) <ul style="list-style-type: none"> ○ Begins with me ○ Am I willing to start telling ME the compassionate truth? ○ Am I willing to share that truth with others? ● Openness – <ul style="list-style-type: none"> ○ Are you open to learning? ○ Learning requires that you get outside of your comfort zone (<i>Present Diagram of Comfort/Learning/Panic Zones</i>) ○ When you venture outside your comfort zone, what feelings come up? ○ Fear, Shame, Excitement, Anticipation...
Process Step 3:	<h3 style="text-align: center;">3. Fire Your Rep</h3> <p><i>Your rep is that part of you that wants to manage everyone else's opinion of you. What does your Rep tell you to do, not do... to say, not say... how does your Rep protect your ego? [Don't look bad, look smart, be funny – some other important ones like cloaking device, goat face] All of these keep us from showing up... your Rep is constantly trying to get his job back, you have to keep firing him again and again every minute.</i></p> <p><u>INTENTION:</u> To have men become aware of how their shadow and limiting beliefs run their lives. To have fun experiencing this process. To be vulnerable and own those parts of our selves we allow to run our lives instead of showing up authentically.</p> <p><i>Men, when I go into a room or experience with other people I sometimes stop outside the door without knowing it and tell my Rep to go inside for me. I want my Rep to make me look good. My Rep tells me to suck in my gut and walk tall. What does your Rep say?"</i></p> <p>Listen for answers like:</p> <ul style="list-style-type: none"> ● Be funny / Be serious ● Be sure to look smart - look like you know even when you don't ● Don't risk, stay in comfort zone ● Don't tell the hard truth to someone else ● Make a ruckus so no one will see I am scared ● Don't piss anyone off ● Don't ask questions, don't show you don't know ● Become invisible, don't be seen or heard – put on the 'cloaking device' ● Goat Face – that place where I'll just stare instead of risking the wrong answer

Process Name:	Ground Rules
	<p>When the men have demonstrated their understanding and shared their Reps. <i>“We will do our best to fire this limiting part of ourselves, over and over again, and support each other to do the same. Men for the rest of this training from time to time I will say Fire Your Rep™, you got it?”</i> Fire Your Rep™ created by Jim Mitchell</p>
Process Step 4:	<p>4. Feel My Feelings and Speak My Compassionate Truth</p> <ul style="list-style-type: none"> • <i>Fully feel all of your feelings – if you suppress any it impacts all of them</i> • <i>Speak your truth with “I Statements” (tell a compassionate truth)</i> • <i>Often, we judge ourselves harshly. Are these judgments the truth or simply lies that we have learned to tell ourselves?</i> • <i>Can compassion and judgment exist in the same moment? In the same breath?</i>
Process Step 5:	<p>5. Practice Accountability and Responsibility</p> <p>Jim Mitchell’s Definition of Accountability: <i>Am I willing to tell myself the microscopic truth about my choices, both conscious and unconscious, and the impact of those choices on myself and others WITHOUT MAKING MYSELF A VICTIM?</i></p> <p>Jim Mitchell’s Definition of Responsibility: <i>Am I willing to think the thoughts, feel the feelings, make the tough choices and take the right and certain actions that will most likely help me create the life I say I want to have?</i></p> <ul style="list-style-type: none"> • Accountability = looking backwards • Responsibility = looking forward • What is accountability without responsibility? <ul style="list-style-type: none"> ○ Am I willing to tell the truth about the choices I’m making and the consequences? ○ Am I willing to be responsible for what it is I <u>say</u> I want to create in my life? • Ways that we don’t take responsibility: <ul style="list-style-type: none"> ○ We want to depend upon magical thinking ○ We wait for someone else to create the world we want to have, ex. in Greek tragedies, “Deus ex machina (<i>makina</i>)” aka God in the machine – wait for god or the supernatural to come and fix everything ○ We use “should” which diverts or deflects responsibility
Process Step 6:	<p>6. Take A Risk – Nobody Gets To Be Wrong (stretch)</p> <ul style="list-style-type: none"> • This is about learning and growing...choose to engage. Stop defending that small space • Comfort Zone, Learning Zone, and Panic Zone... allow these zones to expand

Process Name:	Ground Rules
	<ul style="list-style-type: none"> Each man's thoughts and feelings are his; don't judge him. Great quote: "It may be our job to act as catalysts to provoke and disturb each other in compassionate ways."
Process Step 7:	<p>7. Leadership and Feedback</p> <ul style="list-style-type: none"> <i>Simple definition of leadership - I am always creating an impact and I take responsibility for all of my impacts. (Note: even in silence we may also create an impact)</i> <i>In this group we are all leaders and we are all creating an impact. One important aspect of Personal Leadership is that I understand I am always creating an impact in the world and I am accountable and responsible for those impacts.</i> <p><i>For this to be an effective PIT experience, and to be your continuing I-Group if that is your choice when the PIT is finished, be willing to give each other rigorously honest feedback. Create a culture that honors feedback appropriately and honestly given. Feedback is entirely subjective and reflects that person's opinion. Still, the only way I can really know my impact on others is to ask for and receive feedback and then discern that which I believe to be accurate. One clue is that if I hear the same thing a number of times it just might be accurate.</i></p>
Process Step 8:	<p>8. Have Fun!</p> <p><i>Did you get the message that men are supposed to be economic robots? That having fun has „conditions? I can only have fun if...</i></p> <p>Invite the men to finish that sentence as you whip around the circle. <i>We've given up our intrinsic ability to have fun. I don't care what happened to you – it's not all bad all the time. It's important to not take ourselves too seriously and to be willing to laugh at ourselves as well as to take the time to be creative.</i></p>
Process Wrap Up	<p>Jargon Alert!</p> <p><i>Sometimes in these circles we use new words or old words in new ways. We do this to try to increase our common understanding and to communicate valuable feedback to each other. Using new words and phrases in this way helps many men grasp new concepts and yet it can hinder others. If you do not understand one of these words or its use in the moment it is important that you ASK FOR CLARIFICATION. Help us make sense to you!</i></p> <p><i>There are two other phrases warriors will use to help build clarity. The first of those is "GOT IT," and it basically means „we understand". It is mostly used to let a leader or facilitator know that the men in the circle get the message, understand the point, and that the leader/facilitator or whoever is speaking can move on. The other phrase, "Have Mercy," tells the speaker that he's repeating himself, revisiting points already made, he's losing his audience and/or that time is short. As you hear us use these and other terms, don't hesitate to ask us what we mean.</i></p>

Process Name:	I-Group Structure
Intention:	Describe Structure of a typical I-Group so that men know what to expect in I Groups.
Time Estimate:	15 minutes
PIT Leader Notes:	Let men know that this is how it starts, but that they are free to restructure it any way that they like. During the Primary Integration Training, we recommend that you conduct the training using the typical rounds.
Lead In:	<i>Some of you may already have been in an I-Group. For some this is a new experience, so we'll take a few minutes to describe how a typical I-Group meeting would look.</i>
Process:	<p>A typical I-Group meeting has these rounds:</p> <ul style="list-style-type: none"> • Business Round (optional) – taking care of business • Opening Space – entering into group intention • Lover Round – forming the container • Warrior Round – tightening the container • Magician Round – personal exploration and transformation • King's Round – acknowledging our wants and blessings • Closing Space – transitioning out of collective purpose
	<p>Business Round</p> <p>When men gather, there is often business to conduct, such as setting meeting schedules, announcing events of interest and importance to the community, taking care of paperwork, etc. We recommend that this be handled as men are gathering and before we start to create a container.</p>
	<p>Opening Space</p> <p>To effectively transition from everyday interactions and join together in support of each other's highest good, most I-Groups employ one or more techniques to demarcate the boundary of when the real work of the I-Group begins. In these manuals we find many examples such as Smudging and Honoring Directions, but sometimes a simple moment of silence or the reading of a poem can accomplish the transition effectively. There's no 'right' or 'wrong' way to do this, and we encourage you to explore to find what works best for you.</p>

Process Name:	I-Group Structure
	<p>Lover Round</p> <p>Asking men to be open, honest and vulnerable requires the creation of a safe (and even sacred) space. The Lover Round is where we begin this process. We have learned over time that some form of ritual is very important during this process. Smudging and Directions are two simple rituals that we teach during the PIT because they have proven highly effective. Often, drumming, poetry , or even intentional silence are included early in this round.</p> <p>The Lover Round finishes with one or more check-in rounds that ask each man to consciously own and speak where he is: physically, emotionally and even intellectually and spiritually.</p> <p>In the past, circle formation and lover round have been taught as separate processes; however, their collective purpose is to move men from the outside world into a space of presence and safety.</p>
	<p>Warrior Round</p> <p>During the Warrior Round, we tighten or “scrub the container” by removing any potentially toxic energy that men are bringing into the circle. The idea is to increase the safety and effectiveness of the circle by allowing men to be more fully present. We do this by:</p> <ul style="list-style-type: none"> • Self Accountability– each man is invited to own any places in his life where he is out of accountability in such a way that will diminish his ability to stay present in the circle. • Support Accountability– if a man is uncertain as to whether another man in the circle has kept an agreement that MAY have been made, an invitation is made to that other man to consider this issue. Whether the other man accepts the invitation or not is entirely up to him. • Clearings – if a man has “energy” or “a charge” about another man in the circle, that energy may impact the trust level within the circle, and we invite them to “clear” that energy using a facilitated clearing process. <p>Each of these processes is described in considerable detail in the Warrior Round section of the Core Tools portion of this manual.</p>
	<p>Magician Round</p> <p>The Magician Round is where even deeper transformation happens. During the Primary Integration Training, we use this round to teach various tools such as “What’s at Risk”. During a typical I-Group, these tools become part of the tool kit available to help men facilitate each other.</p>
	<p>King Round</p> <p>The King Round is often underappreciated and rushed due to our simply running out of time near the end of our meetings, and yet is an extremely valuable opportunity to declare our wants and share new awareness. Men often use this time to name a personal or mission stretch and/or to bless themselves, others in the circle, or people in their lives.</p>

Process Name:	I-Group Structure
	Closing Space Similar to the opening of intentional group space, the act of consciously Closing Space at the end of each meeting is a way that we can honor the work that's been done and hold safe and sacred all that transpired during the evening. It can be accomplished quite simply, with a group hug, a poem, or a celebratory 'hurrah!', and each group can find ways and methods to suit their wants.

Process Name:	King's Court 2009
Intention	Men understand the 'basics' in facilitating (supporting) another man's work. Men take responsibility for their own work and ask for what they need.
Time Estimate:	Initial instruction: 5 minutes, up to 25 minutes if including an example. Per process: 10-15 minutes
Role Notes:	One facilitator, one man working, group of men in support.
Description:	Core to much of our teaching is that we do not give men advice unless they ask for it. This process is a formal way to ask for advice and feedback around an issue.
PIT Leader Notes:	Teaching the King's Court typically involves describing how it works and then often guiding one man through the process as an example then debriefing the experience afterwards.
Facilitator Notes:	There may be a tendency for this process to devolve into dialogue, so in case that happens, you may consider inviting the men involved in that conversation to follow up in more depth off-line. An option is for the man to select three men, each one carries specific energy of an archetype: Lover, Warrior, Magician who counsel the King.
Lead In:	<i>At the heart of most of the tools we teach is the notion of leading from behind and not giving advice. This tool is a formal way for a man to ask for advice from his brothers.</i>
Process:	<p>After a man has identified what his work is in Round 3, he may ask to use the King's Court as a way of getting suggestions, feedback and options concerning an issue or challenge in his life. If he does, do the following:</p> <ol style="list-style-type: none"> 1. Select a Facilitator, then reform the circle into the shape of a horseshoe. Place an empty chair at the open end of the horseshoe. That is the King's Throne. The man requesting the King's Court takes the empty seat with his Court (brothers) sitting in the horseshoe. 2. The man spends approximately 3-7 minutes talking about a particular issue in his life that is challenging him at the moment and where he appears to have few options. The man is asked to be clear, direct, concise and rigorously truthful. The Court practices Warrior Communication and Listening to Understand, with the understanding that they have permission to point out options, alternatives, and other considerations without having to fix the problem for the man. 3. The King will then ask each man in the Court, one at a time "What do you think?" Any man may pass, and the Facilitator helps to keep individual men's input brief and to the point. 4. Each man will answer again clearly, concisely, directly and truthfully with his feedback for the King. If men seem hesitant to reply candidly, the Facilitator might add "Do not censor yourself. Tell the King the truth as you see it, but with compassion." 5. The King may have follow up questions for that man. If so, the man answers them as truthfully as possible. The Facilitator will help prevent dialogue from

Process Name:	King's Court 2009
	occurring, suggesting that in-depth follow-up can be pursued offline if necessary. The King will go around the Circle until each man has given his feedback.
Lead Out:	When the King has all the information he feels he needs, he says "Thank You" to each man and steps down. The Court is complete at that point.

Process Name:	Language Sensei
Intention	Teach power of clean empowering language
Time Estimate:	10-15 minutes
Description:	Handout
PIT Leader Notes:	<p>One of a New Warrior's most valuable tools is his ability to communicate clearly and effectively. This skill is something that is taught to us, beginning at the New Warrior Training Adventure Weekend. We are taught to speak and to listen so that we most precisely get our point across and hear exactly what is being said.</p> <p>Our learning of communication skills is followed up on in the initial Integration Group. Usually, in the early sessions, the Warrior Communication process is taught to ensure clarity of communication. Because of old wounds and other legacy issues men often believe that they are not heard or what they say is not important. Everything that we do & say does go somewhere. In regard to what we say and how we say it there are certain words that minimize the impact of what we are communicating. The words that we use and what we say go out into the world and also go back into ourselves. This guide will give New Warriors an opportunity to look at how some of these words take away the power of what we are saying, minimizing their impact.</p> <p>Continue to practice the concepts in this protocol to retain the power of the messages that we put out, both to the world and those that we tell ourselves subconsciously.</p>
Process:	Handout
Lead Out:	None

Process Name:	Levels of Truth
Intention	Men learn a simple model to gauge how truthful they are being in the moment and are empowered to become more honest with themselves and others
Source:	Adapted by Bob Jones from material by Will Shutz, author of <i>"The Human Element"</i> .
Time Estimate:	5-10 minutes
Role Notes:	There are two roles in this process: self and other.
PIT Leader Notes:	<p>This can be used as a handout when discussing projections, before or after teaching clearings. There are at least two ways to use this model:</p> <ol style="list-style-type: none"> 1. Teach men truth-telling skills 2. Going past the "truth" and owning it as a lie we tell ourselves to avoid telling ourselves the even deeper truth.
Lead In:	<i>As new warriors, we aspire to become more honest and self aware. We want to tell the truth, but truth is often slippery. This exercise presents a simple model for telling ourselves the deeper truth in any given moment.</i>
Process:	<p><i>In this simple exercise, we are going to explore a simple model for telling the deeper truth. Imagine a situation involving someone in your life where you get triggered by that person. Assume now that the other person notices that you are triggered and asks, "Hey Bob, what's wrong?" There are several possible responses to whatever triggered you. Let's label each of these possible responses according to how truthful it is.</i></p> <p>Ask participants to read the table on the next page. Then ask them to give examples from their own lives where they spoke each level of truth. Once we get to level 5 truth, there is another question you may want to ask men:</p> <p><i>So you have expressed the real truth about what triggered you. Is this really the truth or is it a lie you have learned to tell yourself to keep yourself safe? What is the deepest truth you can touch here?</i></p> <p>This might be an appropriate time to move into clearings.</p>

Process Name:	Levels of Truth		
	Example of Response	Level of Truth	Analysis
	<i>Nothing</i> "swrong	-1	Denial – this could be self deception or lack of trust.
	<i>Yes, but I don</i> "twant to talk about it.	0	Withholding – not feeling safe enough to acknowledge and deal with deeper truth.
	<i>Yes, there</i> "sa problem. You" e an ass hole.	1	Projection – what we deal with in clearings. Something about other has triggered old wounds in self.
	<i>Yes. When you do that, you behave like a jerk.</i>	2	Still a projection, but at least it is attributed to specific behavior on the part of the other.
	<i>Yes, I think you don</i> "tlike my work.	3	Unconfirmed assumptions about the judgments of the other – often the judgments are really coming from the self. Check out both possibilities.
	<i>Yes, I don</i> "tlike you and I don" t trust you.	4	Getting more honest. Possible attempt to set a boundary, but projection is still a possibility. Go deeper.
	<i>Yes, I fear that I am not good enough.</i>	5	Energy has been owned, and projection removed.

Process Name:	Listening to Understand
Intention	Empower men with deeper listening skills that can enrich their lives.
Time Estimate:	30-45 minutes
PIT Leader Notes:	<p>Earlier versions of this process ran into considerable difficulty when men were asked to pair off around topics that they felt passionately about, but on opposite sites. This new version offers two alternatives for dealing with the difficulties in selecting a topic to discuss.</p> <p>Alternative one is to introduce this topic a week in advance and ask men to pick topics they are passionate about and to plan ahead on the pairing of men and topics.</p> <p>Alternative two has a man pick a topic and directs the listener simply to listen without disclosing their own thoughts or feelings on the chosen topic.</p> <p>Ultimately, the goal of this process is to help men learn to listen more deeply so that they see the common humanity underneath our differences, and so that they learn how powerful it can feel simply to be heard.</p>
Lead In	<p><i>Most people do not know how to listen deeply. They are often surprised at both how hard it is, and (paradoxically) how easy it is. They are often surprised by the impact that being heard without being judged has on them.</i></p> <p>Offer these Listening To Understand Guidelines to the men:</p> <p><i>Listen to what's 'behind' the issue for that person. In other words listen to understand THEM, not the issue.</i></p> <p><i>Be Curious</i></p> <p><i>Feel free to say, "Tell me more..."</i></p> <p><i>Avoid debating solutions or trying to fix it for them</i></p> <p><i>What is the problem the other person is trying to solve with that opinion?</i></p> <p><i>How did they get to their conclusion?</i></p> <p><i>Understand versus Being Right!</i></p> <p><i>Make sure you name the EMOTION you believe they are experiencing</i></p> <p><i>Avoid "soap boxing"</i></p> <p><i>Avoid interrupting</i></p> <p><i>Use silence to see if the man has more to say.</i></p> <p><i>Avoid sliding your opinion in under the guise of listening</i></p> <p><i>Avoid planning how to make them wrong</i></p> <p><i>Avoid 3 C's: Convincing, Convicting or Converting</i></p>
Alternative 1:	Identify topics with juice and pair men up who have opposing beliefs about the same topic.

Process Name:	Listening to Understand
Alternative 2: Exercise:	Have men count off by twos (1, 2, 1, 2...). The 1's are person A, and the 2's are person B.
Process Instructions (Same for both alternatives)	<p>Have men sit facing each other.</p> <p>Instruct the A's to think of a topic they feel strongly or even passionately about.</p> <p>Instruct the B's to listen deeply and reflect back to A what they hear A saying. The job of the B's is to seek to understand what the A's believe without disclosing their own opinions about A's beliefs.</p> <p>The B's have accomplished their task when the A's feel that they have been heard and understood, AND yet, the A's have no idea of what the B's believe about the chosen topic.</p> <p>Give these specific instructions:</p> <ol style="list-style-type: none"> 1. A's - Start by giving your opinion and explaining it in basics - 45 seconds max! 2. B's - Feedback your interpretation (NOT your opinion): Use expressions like "Sounds like...." Read between the lines. Keep it crisp and short-30 seconds max! 3. A's - Correct or validate that interpretation. Give more of your opinion. 4. B's - Give your new interpretation of what A is saying. 5. Repeat steps 3 and 4 until A truly <u>believes</u> he is fully understood. Person A - Do not sell yourself short. Give ALL the reasons you have that opinion. Educate "B" to all the reasons and personal experiences in your life that helped you create that opinion. <p><u>After the specified time tell them to switch roles and repeat the process.</u></p> <p>Once the process is completed, Ask men how being heard impacted them.</p> <ul style="list-style-type: none"> • What was it like being heard deeply? • How difficult was it to listen deeply without interjecting your own thoughts, ideas or opinions? <p>How might you apply deeper listening in your life?</p>
Lead Out:	<p>Ask men to practice this exercise with people in your life, but always as the "B". Invite a friend, partner, co-worker to simply tell you what they believe about something that is important to them, and see if you can draw them out and listen deeply enough so that they feel fully heard.</p> <p>On completion, ask the person what their experience was like and whether they got a sense that you believe the same as they do or not.</p>

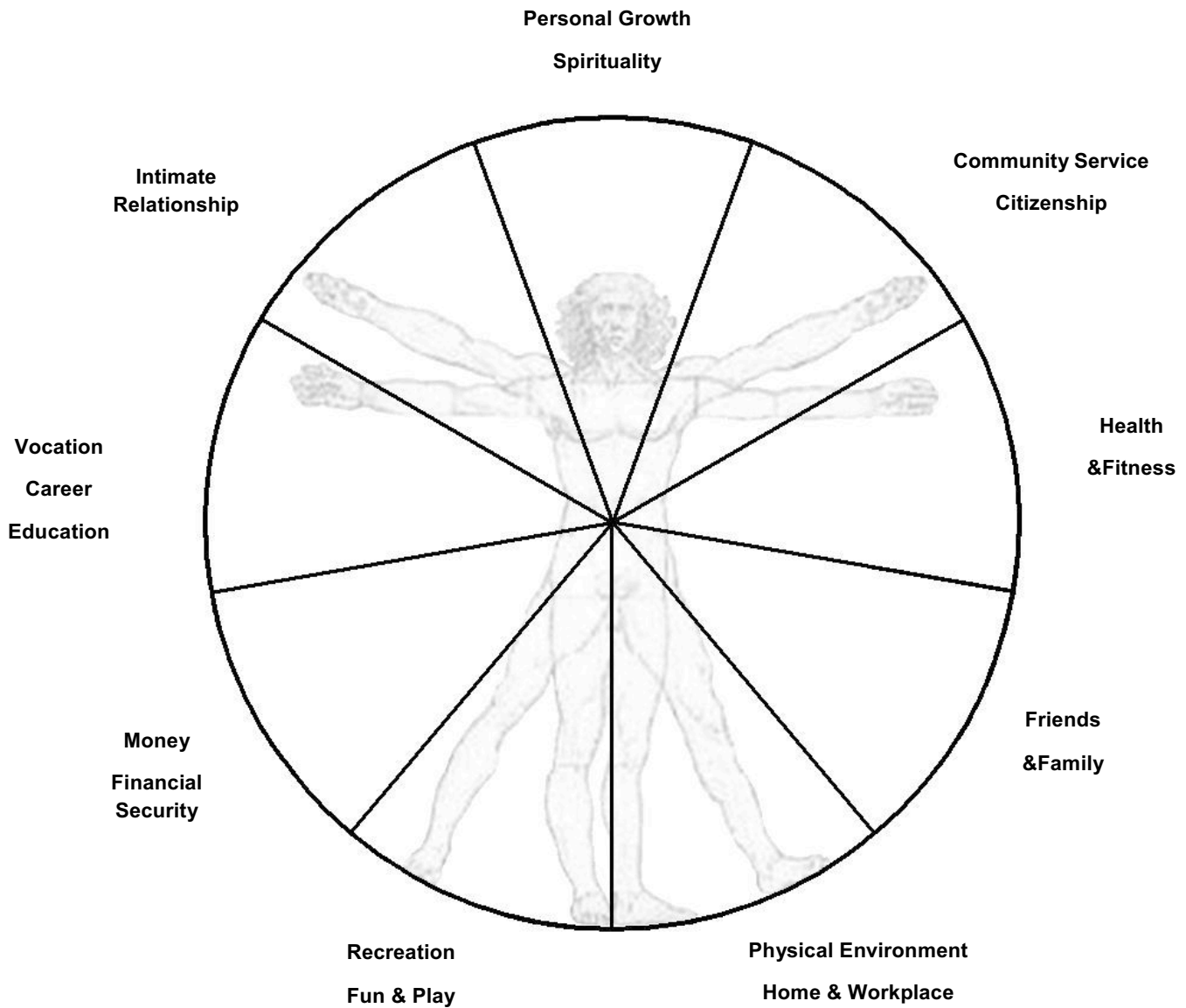
Process Name:	Mission Exercise
Intention:	This exercise provides an opportunity for men to examine the extent to which their everyday awareness and activities are aligned with the conscious service of mission. This is a structured exercise that helps men examine how their lives connect with their King's Vision.
Source:	Royce Herndon
Materials Needed:	Mission Exercise worksheet & Wheel of Life worksheets on pages 107, 108, 109
Time Estimate:	45 minutes
PIT Leader Notes:	Tie this to mission stretch and weekly accountability
Process: Step 1	Explain that this is an exercise about values and mission. Further explanation only serves to set up expectations and tempt participants to think ahead, which would compromise the essential element of discovery.
Process: Step 2	<p>Read the following:</p> <p><i>Get Real with Yourself.</i></p> <p><i>What is courageous and honorable and essential if you are to grow and evolve is to be honest with yourself about where you are in the present moment.</i></p> <p><i>Your fears, your strengths, what you are resisting, and what your present limits are.</i></p> <p><i>Each of us is at some point along the path from unconsciousness to full consciousness, or enlightenment.</i></p> <p><i>Each of us has his own gifts and his own limitations.</i></p> <p><i>What does not serve a man is to lie to himself about where his true edge of practice is at any given time.</i></p> <p><i>Men do this in two ways.</i></p> <p><i>Sometimes, we try to be Superman, deceiving ourselves, often others, into believing that we are more enlightened than we really are.</i></p> <p><i>Or by trying to handle everything, to have all the answers, to be more sure and capable about everything than our hearts know to be true. On the flip side is the act of "settling", of shying away from our true potential and letting our fears put us back on our haunches of mediocrity, settling into a kind of comfort zone, taking no risks, never stretching, never finding, testing and expanding our potential.</i></p> <p><i>Pick an area of your life right now – an intimate relationship, your career, your relationship with your children, or your spiritual practice.</i></p> <p><i>How are you letting your fears hold you back from being and having all there is in that part of your life?</i></p> <p><i>Could you be more open and intimate?</i></p> <p><i>Could you be earning more money, or earning in a more creative, contributive and honorable way?</i></p> <p><i>Where have you backed away from your real edge and caved in to your fear, your Shadow?</i></p> <p><i>Where has the fear of failure, or the fear of success, held you back from being and giving your true and fullest gift to this world?</i></p>

Process Name:	Mission Exercise
Process: Step 3	<p>Have the men pair up. Give each 3 minutes to share with his partner:</p> <ol style="list-style-type: none"> 1. His Mission (as he understands it in this moment) 2. Then have them close their eyes, get comfortable, and briefly invite them to recall that time on their weekend when they connected with their little boy and listened to him tell them Their Little Boy's Deepest Need. Then have them share that with each other. 3. Now remind them of the parts of their mission: vision + action = mission. Recall their Mission and what it means to them. <p>Leaders keep the men on track. Stop them while the energy is still high.</p>
Process: Step 4	<p>Leader talks here about Shadow Mission as the polar opposite of Mission <i>Now we take a look at the paradox of Mission. Everything in life has its opposite, and like day and night, love and fear, good and bad, these opposites coexist. If you have a mission of service, your shadows also have a mission that is the exact opposite. For example, my mission could be to co-create world community by empowering others to missions of service of the human race. My Shadow Mission then would be to destroy world community by disempowering others, allowing them to remain victims of despair.</i></p> <p>Have another leader share his example.</p> <p>Invite the men to visualize a world that is the opposite of the vision created from their Little Boy's Deepest Need.</p> <p><i>How do you intentionally or unintentionally create that dark work by your actions? Your Shadow actions? So what is you Shadow Mission? Share that with your partners.</i></p> <p><i>You have 3 minutes to share your Shadow Mission with your partner. You might name some of the behaviors that either keep you from acting in mission or that actively sabotage it.</i></p> <p><i>Maybe you resist owning some power and thus avoid actions that would contribute to your Mission.</i></p> <p><i>Feel the charge those behaviors have for you as you bring them into the light by sharing them.</i></p>
Process: Step 5	<p>Telling them not to hurry, have the men take 3-4 minutes to write down the 5 most important things in their lives – the 5 things that are most precious to them.</p> <p>When they ask (and they will), tell them it can be a person, place, thing, concept, goal...anything in no particular order of importance. Invite them to look back from the end of their life if it helps them to get a broader perspective on this.</p>
Process: Step 6	<p>Have each man read those items on his list that he is comfortable sharing. Where it seems appropriate, ask him to explain how certain items made his list.</p> <p>Look for and note the common threads to point up the need for connections and meaningful contribution in their lives.</p>

Process Name:	Mission Exercise
Process: Step 7	<p>Now have the participants make a list of the 5 things they spend the most time on during their waking hours.</p> <p>Again, have them share what they are comfortable reading from this list. Ask them how much alignment exists between this list and the first one. You can expect a lot of incongruence here. Many men will have zero to two items on both lists.</p> <p>Facilitate a discussion on the incongruence, and on how common it is for men to go through life without making conscious choices about where they invest their attention and their work.</p>
Process: Step 8	<p>Read the following:</p> <p><i>Don't Let <u>Doing</u> Keep You from <u>Being</u>.</i></p> <p><i>Whatever activities a man undertakes to earn his livelihood and pursue his personal Mission, it is imperative that he also makes it a regular practice to stop doing and simply be – to take the time to be still, to meditate, to introspect and reconnect with the spirit that is his deepest reason for being. A man should never get lost in the daily doable details of his life.</i></p> <p><i>Marking items off the to-do list doesn't move a man toward consciousness and freedom if he is disconnected from his deeper Self. We have all put ourselves in the "get it done" mindset; focused on a task or project, not wanting to be distracted or interrupted, unavailable to anyone and anything not associated with completing the task at hand. This is very common among men. And while it is a great strength, it is also one of our greatest liabilities. It serves us well to grind out the stuff that has to be done, and it works to keep us focused and on task.</i></p> <p><i>Discipline and purposefulness are important strengths. But if you forget your larger purpose while pursuing tasks of daily life, small or large, urgent or important, then you have reduced yourself to a machine, a drone who is majoring in the minors. Getting the work done is necessary, but no list of completed tasks makes a man's life complete or his heart and soul nourished and fulfilled.</i></p> <p><i>Life is, ultimately, more about being than doing. And no wise man ever spoke to his loved ones from his deathbed, reflecting that, if he had it all to do over again, he "would have spent more time at the office."</i></p>
Process: Step 9	<ol style="list-style-type: none"> 1. Distribute "Wheel of Life" worksheet 2. Discuss briefly what each segment represents 3. Have the men draw an arc within each segment, placing each arc at whatever distance away from the center and toward perimeter he judges to be representative of his development in that area. Those segments with arcs closest to the center are the most likely areas for him to focus his attention on to build balance in his life. 4. Have each man write down 2 areas of life where he has shied away from his edge – by procrastinating, getting lost in tasks, or fearing to step into his truth. Areas that he judges are most important to focus on first. 5. Have each man write down one commitment to work on every day for

Process Name:	Mission Exercise
	<p>the next week that will push him toward his edge – and toward his fullness of being. (Note: Counsel the men to make their commitments realistic, leaning into but not pushing beyond the edge of what it is really possible for them to do. The temptation is for men to set a standard so high that they are likely to fail. Encourage them to start with small steps so that they taste success and not failure. They can always do more later.)</p> <p>6. Have each man share his stretch with the group and agree to ask for help if necessary and to report back on his progress next week. Record each man’s stretch on a flip chart sheet to bring to the next meeting for accountability.</p> <p>It is imperative that this be followed up on in the next meeting. Tell the men to bring their sheets back with them, prepared to discuss the challenges, results and feelings associated with their stretches. At this time, they can also decide if it is time to draw another arc in that segment to note the growth they have achieved.</p> <p>It is important to remember that, if a man falls short of meeting his commitment during the coming week, he is to hold himself accountable, recommit to whatever is plausible for him to do the next week, and try again. Encourage men to use this as a guide for tracking progress and identifying next steps in their personal development. Integration Groups can build upon this exercise by revisiting the “Wheel of Life” from time to time, choosing different areas to work on individually or collectively, and thereby building a solidly structured foundation for consciously living in Mission.</p>

Mission Exercise: Wheel of Life



Example:

	<p>In each section of the Wheel representing an area of your life, determine what you judge to be your current development level from a lowest of 0 to highest of 10. Draw an arc in the wedge that indicates this level, with the center point being 0 and the perimeter being 10. When completed, the Wheel will give you a graphic indication of the degree of balance in your life at this point, and what areas you may want to focus on next.</p>
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Stretch Goals		
Citizenship Growth Needs: Stretch:	Personal Growth Growth Needs: Stretch:	Health & Fitness Growth Needs: Stretch:
Friends & Family Growth Needs: Stretch:	Intimate Relationship Growth Needs: Stretch:	Vocation Growth Needs: Stretch:
Recreation Growth Needs: Stretch:	Financial Security Growth Needs: Stretch:	Physical Environment Growth Needs: Stretch:

MAJOR GOAL FOR COMING YEAR

Mission Exercise: Work Sheet

Five Things

1.

2.

3.

4.

5.

Five Things

1.

2.

3.

4.

5.

Process Name:	Mission Kick-Start
Intention	Help men refine their mission statements
Time Estimate:	15 minutes
Source	Bob Jones
Description:	Many men leave the NWTA with only a partially formed mission statement. If the I-Group leader detects a theme of poorly formed mission statements, this simple process can help men get clarity on their mission statement. This process involves two rounds, each round has three parts: (1) Brief visualization (2) Journaling (3) Discussion
Lead In	<i>We believe that part of our responsibility as men is live in mission, to have a core sense of purpose. We also know that for most of us, the worlds we live in pull us away from our Mission, from a higher purpose as we deal with day to day events and needs. This exercise is one that may, just may, rekindle the fire of your Mission.</i>
Process:	<p><i>We are going to do a brief visualization. Put anything you are holding on the floor, plant your feet firmly on the floor and sit erect.</i></p> <p><i>Now close your eyes and visualize a kingdom where your king has disappeared. He has abdicated his realm and left his throne empty. Your warrior is busy doing tasks, but he has no mission. He wants direction from his king, but no direction is forthcoming, so he can only sharpen his sword and appear busy.</i></p> <p><i>What does this kingdom feel like? What is the king doing?</i></p> <p><i>How is this kingdom like your life?</i></p> <p>Give men time to let these questions settle in, then invite them to journal what came up for them. Once they have had a few minutes to journal, ask them to discuss what came up for them. When the discussion completes:</p> <p><i>Now put your materials down and close your eyes again. Visualize your kingdom again, but now visualize that your king has returned from a long journey. He takes his throne with power and grace. Calls for his warrior to stand before him.</i></p> <p><i>See yourself as your warrior standing at attention before your king. The king looks at you and says, "I am going to give you a mission. This is the most important mission you have ever had, and it will stretch you and challenge you like you have never been challenged before. Are you ready?"</i></p> <p>Give men a moment to respond. If they don't respond, ask them again:</p> <p><i>Are you ready?</i></p> <p>When they respond with a strong "Yes", continue...</p> <p><i>The King speaks: Your mission is to:</i></p> <p>Stop here. Do not finish the sentence. Tell the men to journal what comes up for them, and then let them discuss it among the group.</p> <p><i>What has the king told your warrior?</i></p> <p>Check out who has a clearer and crisper sense of his mission.</p>
Lead Out:	<i>Some of you may have gotten a better sense of your mission, and others may still need to polish your mission more clearly. When your mission statement fills you with power and gives you goose bumps, you know you have it.</i>

Process Name:	Mission Stretch
Intention	Empower men to live their missions
Time Estimate:	15 minutes
Description:	Each man will be asked weekly to state his mission as he understands it in that moment. He will then be asked to identify an area of his life in which he is not living in integrity with that mission as it relates to that night's area of focus.
Lead In:	Explain the concept of a "stretch" – that it is tool we can use to go beyond our normal comfortable behavior patterns and make a public commitment to act differently and act in integrity with our mission.
Process:	<p>Step 1. Ask each man to:</p> <p>State your mission as you understand it in this moment.</p> <p>Identify an area of your life in which you are not living in integrity with your mission.</p> <p>Most often, this is a relationship in which issues of Self Awareness, Trust, Accountability, Fear, Clear Communication, Sexual Shadows, etc., are compromising the health of the relationship. Of course, it is always compromising the man's relationship with himself. A Shadow has kept him in the dark, operating unconsciously in a repeating pattern.</p> <p>Step 2: Each man is asked to adopt a stretch for the week in which he addresses a specific issue with a specific individual, owning his past choices and behaviors and resolving to make different choices and behave differently in order to heal the relationship, to make it whole again, to be in integrity.</p>
Facilitator Notes:	<p>It is helpful to give examples from your own life.</p> <p>It is helpful, as well, to record each man's stretch on the stretch log to provide an accountability tool and to invite the men to report to a brother when they have completed their stretch, or share their struggle with it.</p>
Lead Out:	<p>Ask each man:</p> <p>Would you like to contact another brother to call for support during the coming week.</p> <p>Next week, ask the men to report on their stretches. Ask them to reflect upon and relate how this work put them more into integrity with their missions.</p>
Optional:	The Weekly Mission Stretch is an optional part of the Primary Integration Training. If your PIT Leaders employ this process, they will follow the procedure above. If your PIT Leaders do not employ this process, it can be something you try out as part of your I-Group afterwards. Either way, the Stretch Log itself is a valuable tool for any man doing personal growth work.

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Process Name:	MKP Declaration on Mental Health
Intention	Improve men's understanding of the limitations of this work
Outcomes:	Men understand the limitations and adopt realistic expectations of what any self-help / peer-support work can offer
Source:	MKP International
Time Estimate:	5 minutes
Description:	Discuss the MKP Declaration on Mental Health
PIT Leader Notes:	Make sure that men read this statement. Allow them to ask any questions they need to.
Lead In:	<i>Men, The Mankind Project strives to be a helpful yet pragmatic organization. MKP has created a mental health statement that serves to define limitations and boundaries of what an I-Group can provide.</i>
Process:	Have men read the statement along with someone who reads it aloud. Discuss the concepts and address any questions men may have.
Lead Out:	<i>Thank you. If you are ever in doubt about these ideas, contact me, your Center Director or a member of the MKP Mental Health Resource Team.</i>

ManKind Project Declaration on Mental Health

The ManKind Project, its affiliated trainings, and any men's group associated with it do not constitute professional mental health care nor are a substitute for it.

These trainings and groups are for the purpose of self-exploration and peer-support, and are presented, facilitated, and attended by men ranging in ability to support others in need, and who in most cases do not hold credentials in the helping professions.

No one should ever forego or suspend active pursuit of treatment for conditions such as addictions, depression, relationship issues, or any other condition in order to participate in an MKP activity. Just as it would be unreasonable for a diabetic to seek a men's group to replace medication and diet, it is inappropriate and potentially dangerous for individuals needing mental health care to attend a men's group in lieu of professional treatment.

Be sure to inform your primary health care provider and specialized professional (ie, psychiatrist, psychologist, social worker, or other credentialed therapist) about your participation in these groups and workshops. If your therapist would like more information about MKP, he or she can get touch with the MKP Mental Health Resource Team (MHRT) by emailing **mhrt@mkp.org**

Process Name:	MKP Ethics Policy
Intention	Set clear ground rules about relationships involving new brothers and staff
Outcomes:	Men understand both the policy and the reasons for the policy.
Source:	MKP International
Time Estimate:	5 minutes
Description:	Discuss the MKP ethics policy
PIT Leader Notes:	Make sure that men read this policy. Allow them to ask any questions they need to.
Lead In:	<i>Men, The Mankind Project strives to be a highly ethical organization. We have an ethics policy that serves as a code of conduct that I want to discuss with you.</i>
Process:	Have men read the policy along with someone who reads it aloud. Discuss the policy and address any questions men may have.
Lead Out:	<i>Thank you. If you are ever in doubt about this policy, contact me, your Center Director or a member of the MKP staff and check out your concerns.</i>

The ManKind Project

Policy on Ethical Relationships

Personal Commitment:

I WILL NOT EXPLOIT ANOTHER PERSON'S VULNERABILITY.

This means that:

I acknowledge that a relationship may be exploitative when I take advantage of my position or experience within MKP to influence another person for my gain, particularly if I know that person to be vulnerable at the time. I understand that exploitation may occur at any time, but a person may be more vulnerable to exploitation shortly after initiation.

For that reason, within 6 months of a person's initiation, I will not begin a new financial, business, therapeutic or sexual relationship with them that a reasonable person would consider to be exploitative. If at any time I believe my actions might be exploitative, I will consult those I trust to challenge my shadows. I will do this without violating any confidentiality agreements.

If I believe someone has exploited another's vulnerability, I will challenge him to hold himself accountable.

I acknowledge that I am accountable for my actions, and I give permission to my Center and the Project to assist me in holding myself accountable.

If a peer review is conducted and I am judged to have exploited another's vulnerability, I understand that appropriate consequences within the MKP Community may be imposed.

I understand that, having completed the NWTa, I am expected to agree to abide by this Policy in order to participate in I-Groups or Open Circles, to staff or lead any MKP training, or to hold any MKP community leadership position.

Dissemination of this Policy

This policy will be posted on the MKP website and the websites of all MKP centers and communities, and will be distributed by broadcast email quarterly. Each center will include a copy of this policy with in all staff and New Brother packets. This policy will be discussed with New Brothers during the integration session at the end of the NWTa and during their initial I-Group trainings.

The following statement will be included in all NWTa Staff Applications, all MKP Staff Releases, and in Participant Releases for all MKP trainings except the NWTa: "I have read and agree to abide by the MKP Ethics Policy."

Process Name:	My Story
Intention:	This exercise teaches that we make assumptions about everyone we come in contact with and that many of these assumptions are incorrect. Men discover that by speaking deeper truths about themselves, they are being more vulnerable and, perhaps, that vulnerability with others leads to clearer truth about them and greater connection with them. This process helps create a safe container where men may share deep truths about themselves which they ordinarily might not share. This may be anchored into the process by reminding the men of their experience on the Weekend with the Hero's Journey.
Time Estimate:	5-10 minutes to setup and roughly 5 minutes per man.
Facilitator Notes:	It is recommended that the staff members to model the sharing process, and in the sharing make specific note of basic demographic info: age, race, sexual orientation, marital status, employment status, etc. Doing so sets up the deeper share and models the type of superficial share the process is looking for in the first round. This exercise also works well when it is tied to "Fire Your Rep". The first round is our rep speaking, and the second round is our open and vulnerable deeper self.
Exercise:	<p>Form a circle and select a man to be time keeper. The number of men in the circle and the available time for this exercise will determine how much time each man is given for each round. Recommendation is roughly 90 seconds per man for the first round, and at least 3-4 minutes per man in the second round. The first man to go should be a leader or staff man who is willing to model vulnerability. Instruction from Leader:</p> <p>"Give the men in this circle the short version of your life in ninety seconds. This is the story you tell the world or a group of strangers. It is the story your Rep tells others."</p> <p>Leader: After man has completed the first part of this round:</p> <p>"Men, now look at this man your brother. Based on what he has said, what beliefs and judgments do you hold about him? What are the deeper guesses you make about him by looking at him and hearing his story? Take a moment and remember these beliefs, judgments and guesses."</p> <p>Leader to the man who is sharing:</p> <p>"Now tell these men the deeper truth about yourself. Your successes and failures, your pain and your joys. Now begin - you will be given a 30 second warning."</p> <p>Leader at conclusion thanks the man for sharing himself with the circle.</p> <p>Leader to the circle:</p> <p>"Men look at this man and compare the assumptions you made at first with what you now know to be true. Do this silently."</p> <p>Leader to the circle</p> <p>"Next man"</p> <p>REPEAT THE PROCESS UNTIL ALL MEN HAVE GONE.</p>
Lead Out:	At conclusion men may work in pairs or smaller groups and share with each other the assumptions they had made and what they learned.

Process Name	Multi-Cultural Awareness
Intention	To allow I-Group participants to assess and have the experience of being in various target groups as a way of heightening multi-cultural sensitivity
Time estimate	Varies
Lead In	<i>During this integration training we are spending time becoming aware of ourselves and others. A part of knowing ourselves is becoming aware of how we are influenced by our culture. By “culture” we mean “the shared knowledge and values of a society.” Because the world is becoming increasingly interdependent with communications and travel more common between people all over the world, we often encounter people who are different from ourselves. This is more and more true in our own country, our own cities and towns. Not a day goes by that we don't encounter people who have different beliefs, values, genetics, To become more aware of the differences between people, we can look at the predominating (and non-dominant) attitudes and behaviors that characterize groups and sub-groups. This next piece is designed to give you another way to look at yourself and to sensitize you to others who are different than you.</i>
Set Up	Have the men stand up leaving a working space in the center of the room or area. The leader, while standing in the center, draws/marks a line with a stick or tape or an imaginary mark on the ground. This center space should be about equally divided.
The Process	<p><i>I am going to call out two words that represent two opposite groups in our culture. The words might be 3 target groups and you will “fit” or be able to identify with one group more than with the other. I will point to the area in which I want each man who identifies with that target group to stand. You are to make your decision about where to stand based on how you see yourself as a man <u>today</u>.</i></p> <p><i>All you who are predominately left handed when they write or work, move to this area (point to the side they are to stand in) and all who are right handed stand here (indicate the other space). Look around. Notice how many are like you. Look at the other group. Notice how many are NOT like you. Now, close your eyes and see if you have any feelings about standing in the group you are like.</i></p> <p><i>Open your eyes. Are there any questions about what we are doing? (Answer any questions) O.K. Let's try a few more different groups. (Leader to indicate the space for each group as you work through the list)</i></p> <p><i>*All who have actively played team sports, move here. If you have not actively played team sports, stand here.</i></p> <p><i>Look around. Notice how many are like you, and how many are not like you.</i></p> <p><i>Close your eyes and get in touch with any feelings you have about being with folks like you.</i></p> <p>Continue the exercise using the list below.</p>

Process Name	Multi-Cultural Awareness
	Married or Not Married Person of Color or White Fathered a Child or Not a Father White Color or Blue Color Earning more than \$70,000 or Less than \$70.000 Christian or Non-Christian Over 65 years old or younger Graduated High School or didn't College graduate or non-college Straight or Gay Veteran or non-veteran
Facilitator Notes	<p>After the men have experienced the target/non-target groups, ask them to sit. Solicit and discuss feeling that men had standing in particular groups. Note that with some of these target group pairs (e.g. economic status or sexual orientation) the discussion may drift to the observation that the world is not as polarized as the exercise, rather, the target is really a continuum. If this comes up in the discussion, agree that is the case, but point out that often members of a culture act and have feelings as if there is a bi-polar dichotomy. And that is the point of this activity: (1) to allow men to have the experience of being in a small/unprivileged and/or in a large/privileged target group; (2) to increase their sensitivity to target groups to which the belong and do not belong, and their judgments and feelings on both sides of the "line".</p>
Lead Out	<p><i>We all make judgments about others based on how they look, their gender, how they speak, move, dress, whatever. Close your eyes and go back to a recent moment when you encountered someone who was different from you and hear again the judgments that ran through your brain. (pause) Now, if you can, expand those judgments to everyone else that is like that person. (pause) Now, what is the real truth about that person and those persons? What do you really know, and how does it serve you to judge one person based on all your made up stories? (pause) How are you hurting yourself and them?</i></p> <p><i>Men, that is the basic danger racism, sexism, classism, whatever "ism" you are perpetrating. If it fits, own it. If you dare – speak out against it when you hear others targeting groups.</i></p>

Process Name:	PIT Intentions, Agreements, and Commitments
Intention	Create group safety. Each man in this I-Group is empowered as a facilitator of his own and other group member's personal work. To create a safe, healing, and challenging I-Group container, it is vital that each man first and foremost respect the sacred boundaries of every member of the group and minimize the dangers of shaming or re-wounding a brother.
Time Estimate:	5-10 minutes
Facilitator Notes:	These agreements apply to the Primary Integration Training but can be used and adapted for new or ongoing I-Groups. Ask each man to agree with each of the agreements listed below.
Exercise:	<ul style="list-style-type: none"> • To co-create a safe container for men to open their hearts to each other. • To maintain CONFIDENTIALITY: I will not share with anyone outside the group what other men do or say here. • To be open to learning. To try new things. • To seek greater understanding through listening to and speaking with my brothers. • To grow together in the discovery and practice of a new way of being a man. • To allow for the natural forces of healing and transformation to flow through the group. • No drugs or alcohol. If you are high or have been drinking, tell the group. Honor this sacred space. • If I am to be absent or late, I will inform two brothers or report to the group as agreed upon. I am also willing to look at those choices. • If you decide to leave the group, or leave for any duration of time, process yourself out with the group. • Pay the PIT or I-Group fee, if any, or make responsible arrangements with the leaders. • Meet for the full number of weeks, barring any unforeseen circumstances. • I will arrive on time and come prepared to work.
Lead Out:	Ask each man to sign this page in each man's manual, or get one master copy signed and keep it in the I-Group Book

Process Name:	PIT Participant Rights
Intention:	Inform each man of his rights as a participant of an I-Group. Each man in this I-Group is empowered as a facilitator of his own and other group member's personal work. To create a safe, healing, and challenging I-Group container, it is vital that each man first and foremost respect the sacred boundaries of every member of the group and minimize the dangers of shaming or re-wounding a brother.
IT Leader Notes:	These rights apply both to the PIT and to a man's ongoing participation in an I-Group. Make sure to communicate that when teaching this.
Facilitator Notes:	Ask each man to affirm that they understand these rights. Process any questions they may have without processing the man himself.

I GROUP PARTICIPANT RIGHTS

Exercise:	<p>The following are Rights of each I-Group participant covering any I-Group process. Awareness of these Rights will help protect you and your brothers and make your I-Group a safe place for healing, growth, transformation and discovery.</p> <ol style="list-style-type: none">1. I have the right to say “no” to any process. I may pass at any time. I may be challenged on my choice, but it remains my choice and I can choose what is right for me in the moment.2. I have the right to request feedback, to ask for feedback from only certain men, or to ask for no feedback at all. If feedback is offered to me unsolicited, I have the right to refuse it. A good way to refuse feedback is to interrupt and say, “Thank you, but I really don’t want any feedback right now.”3. I have the right to define how I want my process facilitated. I am aware at all times, that it is <u>my</u> process. I decide who will facilitate. I decide whether or not others can help facilitate and how I would like them to interact with my chosen facilitator(s). My I-Group brothers will respect my choices.4. I have the right to physical safety. If, at any point, during any process (mine or another man’s) I believe physical safety is compromised or might be compromised I have the right to stop the process. I will use our I-Group’s designated signal. “Stop” or “Safety” are commonly used.5. I have the right to disagree with the outcome of the facilitation or the group if I sense that I am being lead in a direction that I don't want to go. I may stop my process at any time and change the direction.6. If a man clears an issue with me, I have the right to not own the issue as my issue. While what the man says may contain truth(s) about me, I know the purpose of a clearing is to free that man of any emotional charge that I might have triggered in him, and not for me to own some or all of his beliefs about that issue, whether they may be true or not.7. If a man wants to address and ask me to account around an issue, I have the right to (1) not agree with the data and (2) not let an accountability process digress into a clearing.
Lead Out:	<i>These policies and rights are core to what we practice in MKP.</i>

Process Name:	Principles of MKP
Intention:	The intention of this process is to communicate clearly to PIT and I-Group participants the principles we operate under. These principles guide our beliefs about how we show up in our lives. Although we may not always live up to each of these principles, this is what we aspire to.
Materials	Sufficient copies of the Principles of MKP (two pages that follow) to hand to the men.
PIT Leader Notes:	This material can be presented in many ways. It is important that men understand and agree with these materials, but it can be cumbersome to read each line in group. Be creative in how you present this, and find a balance between covering the material effectively and the time allowed to do so. One suggestion is to give them time to read the handout to themselves and then to share which parts resonated with them, either ones they could support or ones they find challenging.
Facilitator Notes:	Ask men if they agree with these principles. Process any questions they may have, but avoid processing the man himself.
Lead Out:	Next process should be review of ethics policy and group agreements.

PRINCIPLES OF THE MANKIND PROJECT

PERSONAL LEADERSHIP and PERSONAL RESPONSIBILITY

I take full responsibility for my life.

My life is my creation. This may or may not be factually true; however, I choose to empower myself by taking responsibility for my life.

I don't wait for others to create what is important to me in my life and in my world.

I am responsible for my thinking, my feelings, my beliefs, my choices and my actions.

I maintain consciousness of my victim and choose to move out of reactive patterns and into proactive and creative behaviors.

I take personal leadership in my own life.

I am conscious of my impact on others.

MISSION and PURPOSE

I choose to discover my mission of service and live it fully and passionately.

I take personal leadership in creating my vision here on earth.

I strongly support and encourage others to do the same.

INTEGRITY & ACTION

I live in Integrity with my Mission.

My word is my bond.

I am who I say I am.

I am trustworthy.

I know my values and beliefs and live them in the world.

I make choices and take action to live my mission and fulfill my commitments.

I keep my promises.

I do what I say I will do.

I walk my talk.

I ask for help when I need it.

I ask for what I want.

I move through my fear.

I take risks.

PRINCIPLES OF THE MANKIND PROJECT

ACCOUNTABILITY & SELF AWARENESS

I am accountable for my choices and actions, both conscious and unconscious, as well as for their consequences.

I maintain consciousness and ownership of my feelings and judgments.

I ask others to hold themselves accountable when they are out of integrity with their agreements with me.

I own my stuff.

I question authority with compassion.

I am not intentionally offensive or abusive.

I seek to understand the impact of my choices and actions through asking for and receiving honest, effective feedback from others.

TRUTH TELLING & HONESTY

I openly speak my truth cleanly and clearly.

I am sincere and honest.

I live from my heart.

I am authentic.

I speak clearly and directly to men of my perceptions, feelings and judgments.

I do not practice “sideways” (passive-aggressive) comments or gossip, and I invite others to consider their intention when I judge that they are doing so.

I seek truth and understanding of myself and others.

Process Name:	Projections – Part 1
Intention:	Introduce men to the concept of psychological defense mechanisms with particular focus on projections, and heighten their awareness of when they are being defensive.
Time Estimate:	15 minutes
PIT Leader Notes:	We are introducing projection in two parts: one right after Listening and the other after Clearings and Trust Most / Trust Least. This will help anchor Projections better.
Source	Wikipedia: http://en.wikipedia.org/wiki/Defense_mechanism
Lead In:	<p><i>¹All human beings have both a biological and psychological immune system. However, most people are only aware of the system that works to protect the physical body from harm.</i></p> <p><i>Just as the biological immune system has a job to recognize, defend, and protect the physical body from harmful germs, the psychological immune system helps to protect us from negative events that affect our emotional and psychological well-being.</i></p> <p><i>Simply put, our psychological immune systems help us to cope with horrible life events. It works as a barrier in an attempt to protect us from negative emotions in the event that something bad happens.</i></p> <p><i>Like the biological immune system, the psychological immune system is always on alert without our being aware of it. When our psychological defense mechanism is operating in situations where it is not needed, it prevents us from fully living our life and connecting with others, and it can lead us to destructive behavior. It is as if we had a psychological auto-immune disease, where the immune system doesn't know when to quit.</i></p>

¹ From [Wikipedia](http://en.wikipedia.org/wiki/Defense_mechanism)

Process Name:	Projections – Part 1
Process Notes:	<p>This information is quite “heady” and serves as additional reading material. There are many types of psychological defense mechanisms. List may contain:</p> <ul style="list-style-type: none"> • <u>Denial</u>: refusal to accept external reality because it is too threatening • <u>Distortion</u>: A gross reshaping of external reality to meet internal needs. • <u>Dissociation</u>: Temporary drastic modification of one's personal identity or character to avoid emotional distress; separation or postponement of a feeling that normally would accompany a situation or thought. • <u>Fantasy</u>: Tendency to retreat into fantasy in order to resolve inner and outer conflicts • <u>Passive aggression</u>: Aggression towards others expressed indirectly or passively. • <u>Projection</u>: Projection is a primitive form of <u>paranoia</u>. Projection also reduces anxiety by allowing the expression of the undesirable impulses or desires without becoming consciously aware of them; attributing one's own unacknowledged unacceptable/unwanted thoughts and emotions to another; includes severe <u>prejudice</u>, severe <u>jealousy</u>, hyper vigilance to external danger, and "injustice collecting". It is shifting one's unacceptable thoughts, feelings and impulses within oneself onto someone else, such that those same thoughts, feelings, beliefs and motivations are perceived as being possessed by the other. • <u>Repression</u>: Process of pulling thoughts into the unconscious and preventing painful or dangerous thoughts from entering consciousness; seemingly unexplainable naivety, memory lapse or lack of awareness of one's own situation and condition; the emotion is conscious, but the idea behind it is absent.
Discussion (optional)	Have a discussion about how and why defense mechanisms work and where they come from. Keep this to about 10 minutes.
Exercise (optional):	<p>Have men sit in dyads.</p> <p>Hand out Signs of Defensiveness exercise.</p> <p>Ask each man to fill out the left column (he is aware of these).</p> <p>Hand his paper to his partner and have partner grade him.</p> <p>Debrief.</p>
Projections (optional):	Handout Projections Handout and work through it, page by page.

PROJECTIONS HANDOUT

A lot of men's work nowadays seems to center on the discovery, ownership and integration of projections – but what are projections? Well, a Freudian definition might sound like “a projection is a defense mechanism in which the individual attributes to other people impulses and traits that he himself has but cannot accept.” A more general definition might be “the individual perceives in others the motive he denies having himself.”

Even more simply put, “it takes one to know one” – although as we begin to understand the nature of projection, we also begin to realize that our projections are often confused, off-target, ill-informed, or just plain wrong.

Consider this: Fred assumes that Joe sees the color red as he does, until Joe informs him that he is color-blind. Or this: Bob never lies, and projects his truthfulness onto others, assuming that others are also honest. However, this makes him easy to deceive.

In Warrior Communication we learn to use the word Judgment – and we're told that it is important to “own” or state our judgments rather than to keep them in shadow. So, what's the difference between “Judgment” and “Projection”? Well, some would argue that in fact all judgments are projections, and/or all projections are judgments, and in general they may be right. They're both opinions based on experiences and learned beliefs.

Here is a model with which we may attempt to simplify in order to lessen the confusion. It's just one way of perceiving these concepts – but try it on and see if you like it!

Judgments are opinions/beliefs based on WHO, WHAT, WHEN, WHERE, and even HOW?

Projections are opinions/beliefs based on WHY?

What sets a PROJECTION apart is that I am creating an opinion of someone else's INTENT or PURPOSE rather than simply about the impact or quality of their actions. I cannot truly KNOW that person's INTENT unless they tell me, so if I haven't heard from them WHY they are doing what they're doing, any opinion I form on WHY is PROJECTION.

Judgment WHO: about a person or entity	“I think Candice is a great salesperson” “I think the Butler did it” “I think Ohio State will beat Michigan”
Judgment WHAT: about an object or event	“I think gasoline is too expensive” “I think the war is a bad idea” “I think the blue car is more attractive than the red car”
Judgment WHERE: about a place or an area	“I think this vacant lot should be made a park or garden” “I think the neighborhood is becoming gentrified” “I think the mountains are beautiful”
Judgment WHEN: about a time or the timing of an event	“I think it's never too late to say I'm sorry” “I think 8pm is too late at night for spicy food” “I think her baby will be born any day now”
Judgment HOW: about the impact or manner of action	“I think the band was far too loud, and the singer wasn't very good” “I think Sam was rude and that Bill's feelings were hurt” “I think the new law will do more harm than good”
Projection WHY: about the intent or goal of a person or entity	“I think you're just trying to get my attention when you do that” “I think Julie wants a promotion – look how she sucks up to the boss” “I think my partner doesn't love me anymore”

While psychologists might argue over the simplification of terms used in this model, it's presented for the purpose of discussion and further exploration. In men's work we often find that the source of a PROJECTION is a wound or adopted belief we take on from others. As we discover more of the projections we carry, we enhance our ability to make increasingly conscious choices about what we believe and how we interact with others.

Sources of Projections

Projections can be made up from bits and pieces that we take on from the world around us – from popular culture and unspoken societal rules – to lessons and experiences we learned from our schools and families. They can also come in larger chunks from individuals in our lives and the behaviors and accompanying beliefs systems of those source individuals often become projected on later people in our lives who remind us of the earlier people.

Example

My father was a career-driven functioning alcoholic with conservative political beliefs. He very rarely expressed any type of emotion other than irritation or displeasure. He was also a womanizer and loved playing golf with his circle of friends who were also successful, career-oriented guys who drank a lot. I've often found myself projecting some of the qualities of my father onto other men. If someone has expressed irritation or displeasure with me, I take it on some level as the wholesale rejection I experienced from my father. I'm also likely to make assumptions and generalization about men who 'keep a stiff upper lip' as being like my father in other ways as well. As I become more familiar with my projections I become more able to see past them and to come to know people for who they really are rather than who I make up they are.

Projection Discovery Tool

ASK. Go on a fact-finding mission. When you come across a projection you're placing on someone else about the reasons behind their choices, words or actions – try asking them.

One non-threatening way to do so is, "I'm curious about _____ (your break-up, your new job). I wonder – what made you choose that?" or something along those lines. Be open-minded, use Warrior Listening.

You may discover that your projections are correct – projections are often a key component of intuition – or you may find that you've made inaccurate assumptions.

Process Name:	Projections – Part 2
Intention	Further lock in concept of projections and how to recognize it and become aware of when one is projecting.
Time Estimate:	10 minutes
PIT Leader Notes:	<p>We are introducing projection in two parts: one right after Listening and the other after Clearings. This part serves as a review AFTER men have learned clearings.</p> <p>This will help anchor Projections better. You may want to tie this exercise to Little Boy's Deepest Needs from their weekend.</p>
Lead In:	<i>Now that you have learned about clearings, you have seen projections in action. Let's lock that in even deeper. Projections are usually negative or positive judgments. If you are feeling a strong emotional charge focused on another man, it is likely you are projecting something onto that man.</i>
Process:	<p><i>Think about someone you are triggered by. It could be a co-worker, a friend, a partner... anyone that you have strong judgments about. The top feeling is usually anger. Anger is a secondary emotion find the primary underneath. (It will be one of the others, typically sadness or fear.) How long has that feeling been in your body?</i></p> <p><i>Where in your body do you hold the feelings you have about this person? Put your hand on the place or places.</i></p> <p><i>How old is that feeling? Is it ancient or very recent?</i> NOTE: Projections will be ancient. <i>How old were you?</i> Most likely, they were a little boy. <i>What did you want then? Who did you want it from?</i> Typically, the little boy will want something outside himself. <i>Guess what! You aren't going to get it from them.</i> <i>Sorry, but that's just the way it is.</i> <i>But there may be some good news...</i> <i>If that little boy was standing in front of you, could you give him what he wants?</i> Wait for them to acknowledge that they can. <i>Give it to him now.</i> <i>And pour love into those places in your body.</i> Wait for them to process this... <i>Now where does he want to live in your body. Allow him to move to that place.</i> <i>So what has happened to your projection?</i> Ask them to debrief and discuss.</p>
Lead Out	<i>I can promise you that this will not be the last time you will have to do this exercise...</i>

Process Name:	Shame
Intention	Shame keeps the warrior imprisoned in his shadow. Owning and releasing shame brings him back into freedom and empowerment. This exercise is about exactly that – owning and releasing toxic shame.
Time Estimate:	30-45 minutes
Description:	Men write down people and events that shamed them in their lives, discuss this in dyads and then ritually release the shame by burning the exercise.
Facilitator Notes:	This is a powerful exercise. Be careful to find the balance between time and tenderness. Some men will get very triggered by this process.
Lead In:	<i>For most of us, we began to be aware of negative feelings early, particularly “shame”. As a little boy, I often was quick to go to that shame place when I was criticized or scolded, particularly by people in my life from whom I wanted love, support, attention. And sometimes, as an adult, that little boy in me can “get shamed” pretty easily. This exercise is going to give you a chance to look at shame, healthy shame and toxic shame, and give you some tools to escape the dark shadow of shame.</i>
Process:	<p>Pass out shame quadrants and pens.</p> <p><i>You have 15 minutes to fill these worksheets out. They will be for your eyes only.</i></p> <p>Describe quadrants:</p> <p><i>In the top left, list 3 shaming experiences (you were shamed).</i></p> <p><i>In the top right box list 3 shaming people (who shamed you)</i></p> <p><i>In the lower left box list 3 shameful actions, incidents or behaviors (from your past – things you did that you feel shame about)</i></p> <p><i>In the lower right box list 3 current ways you hold shame -- issues, beliefs or continuing behaviors you are holding onto shame about.</i></p> <p><i>Begin.</i></p> <p>Warn men when 10 minutes are left, 5 minutes, 2 minutes, 1 minute.</p> <p><i>Now pick a man to partner up with whom you feel very safe. Find a quiet space in the room to sit together. You will have 5 minutes apiece to describe your shame. Try to touch on at least one piece from each quadrant.</i></p> <p>[5 MIN / SWITCH / 5 MIN] DYADS – partners share quadrants with each other. When finished, take the group out to the fire pit. Have them bring their Shame quadrants. Essential silence.</p> <p>Form a circle around the fire. Each man will have one minute in the center to share his deepest shame. First man.</p> <p>Each man shares <i>“My deepest shame is...”</i> give him a minute to truly touch it, but don’t allow him to go into story telling. Get to the essence. Ask him, <i>“Are you willing and ready to release your shame?”</i></p> <p>If necessary, <i>“What’s at risk?”</i> Then have the man insert his page into the fire.</p>

Process Name:	Shame
	<p>Note: Logistics may require alternate arrangements. This piece is best done if the group can access an outdoor area where a hibachi or chiminea can be set up. Be sure to have the fire set up and ready in advance. What also works for this is a stainless steel or galvanized tub with fatwood & cedar sticks.</p> <p>Quick to light and easy to put out/clean up – gallon of water on hand, or use lid to extinguish.</p>
Lead Out:	<p>Check in with what they are feeling at this moment. Make sure nobody is sitting on something that needs processing and if necessary work with any man you deem needs additional processing before closing the circle.</p>

Process Name:	Shield
Intention	Teach men to set up a psychic boundary that will protect them from the projections of others. Men are taken through an energetic process where they project on each other and learn what to take in and what not to take in
Time Estimate:	15-30 minutes
Source:	Christopher R. Conty, Erich Moraine, Keith R. Jarvis, Bob Jones
Facilitator Notes:	Some men may want input about the visualization of their Shield. Suggest to them that it can look like whatever they want it to look like. It might be the battle shield of a medieval knight, a force field, or a golden ball of light. Whatever works for them is fine. We simply use the metaphor of a shield because the name shield describes the action intended and because the imagery fits with the Fear exercise, Clearing exercise and other warrior concepts.
Lead In	<p><i>With clean warrior communication a man can authentically communicate with those around him. If needed, a warrior can enter verbal fray with the clean cut of his sword rather than with the bludgeon of a blunt club. As you begin to find your swords again you, become ready to do battle. However if that's all you take into battle, your chances of survival are not good.</i></p> <p><i>The New Warrior carries a shield as well, a psychic shield that he uses to protect himself, deciding what to deflect and what to allow to pass through. A shield is not a wall that blocks everything, but a tool a man can use when he needs to. Our minds naturally form judgments all the time about many things, including other people. This exercise is about learning to hear the judgments of another and choosing with intention what fits in your life and what does not. It is about deciding what to let in and accept as being true for you, and what to deflect away as untrue. Reclaiming the power to make that choice for yourself is a liberating experience.</i></p> <p><i>Let's begin.</i></p>

Process Name:	Shield
<p>Process Step 1</p>	<p style="text-align: center;">Step 1</p> <p>Have the men pair off and stand facing each other. Have them decide who will be the “ones” and who will be the “twos”. Continue with:</p> <p><i>We are going to practice sending and receiving judgments. And for this exercise there will be no physical contact</i></p> <p><i>First let me describe what you'll be doing, then I'll talk you through it. For this first round ones will send and twos will receive. One, call to mind someone you are very angry with and have severe judgments about. Look two in the eyes and silently pretend he is the person you are angry with. Send him all your negative judgments. Use your eyes, use your hands, use your body language. Tell him silently all the negative, awful stuff you project into him. You may have to make something up to really send him the right energy.</i></p> <p>When the man is asked to give negative feedback to the other man, tell him to first think of somebody he is really pissed with and to visualize that person as he is giving the feedback. This has three purposes: a) it helps make it more real for the man giving the feedback, b) it lets the man receiving the feedback know that this really is not about him up front, and c) it sets up the discussion about projection that happens later.</p> <p><i>Two, just observe what one is sending. When you start to get it and feel the judgments he is sending think to yourself, “Maybe I am that bad, maybe he is right. I can see that in myself.” This should be a familiar feeling for all of us.</i></p> <p><i>Once you get how that feels, visualize putting up your shield, and change your thoughts to, “NO. That’s not about me, that’s about you. That’s what you think, but it’s not true for me. That’s your stuff, not my stuff.”</i> Questions?</p> <p><i>Begin.</i></p> <p>Read through the instructions aloud again. Allow the process to go on for about 1 minute then switch roles.</p>

Process Name:	Shield
Step 2	<p style="text-align: center;">Step 2</p> <p>Stop. One, now you will send your negative judgments verbally. Really blast Two with your words.</p> <p>Again, you may have to really exaggerate or completely make something up for him to get the benefit of feeling the effectiveness of his shield.</p> <p>Two, at first just observe as before, but as soon as you begin to feel that negativity start to creep into you, put up your shield again.</p> <p>Silently think, "NO. That's not about me, that's about you. That's what you think, but it's not true for me. That's your stuff, not my stuff."</p> <p>Then say it out loud. "NO. That's not about me, that's about you. That's what you think, but it's not true for me. That's your stuff, not my stuff."</p> <p>Ones, as soon as he starts shielding out loud, stop blasting. Ready? Begin.</p> <p>Read through the instructions aloud. Coach them to really get into it. After an additional minute have them stop and reverse roles, twos sending and ones receiving. Then continue with:</p>
Step 3	<p style="text-align: center;">Step 3</p> <p>So how did that feel? Was that familiar?</p> <p>Don't wait too long for responses - allow these questions to be rhetorical. Use the same technique when giving positive feedback - tell the men giving the positive feedback to think of someone they really admire while giving the feedback.</p> <p>In this next round, Ones, think about someone you admire and have positive judgments about. Send these positive judgments with words. Send him messages of awe and wonderment. Lay it on thick. You may have to really exaggerate or completely make something up for him to get the benefit of shielding your idolatry.</p> <p>Twos, listen for a few moments, and when you start to really get those judgments, do as before. Put up your shield. Use those screening thoughts silently, then speak them out loud. Use the same words you used before, "NO. That's not about me, that's about you. That's what you think, but it's not true for me. That's your stuff, not my stuff."</p> <p>Ones, as soon as he starts shielding out loud, stop laying on the sugar. Questions? Begin.</p> <p>Talk them through the sequence aloud. Allow the process to go on for about 1 minute then switch roles.</p>
Step 4	<p style="text-align: center;">Step 4</p> <p>So how did that feel? Was any of that familiar?</p> <p>We form judgments constantly, some positive, some negative. Neither version has anything to do with the other person's "beliefs". They are all simply judgments. Nothing more, nothing less.</p> <p>Judgments are based on our perceptions, which are based on our own experiences. This lends truth to statements like: "You've got to be it to see it. If you spot it you've got it." This is the nature of what we call PROJECTIONS.</p>

Process Name:	Shield
Step 5	<p style="text-align: center;">Step 5</p> <p>When giving the unconditional love, tell the men giving the feedback to tell the man in front of him what he appreciates about that man, so this time is really is about this man and how the man giving the feedback really does appreciate this man.</p> <p><i>Let's do one more round. In the first two rounds we saw that the shield can be used to screen or deflect judgments of all kinds, both positive and negative - those judgments that put us on a pedestal or throw us in the gutter if we allow them in.</i></p> <p><i>There is however one message that doesn't ever need shielding. There may be only one message that is universally true, that's the message of Unconditional Positive Regard, aka unconditional love. Look each other in the eye. Do it now.</i></p> <p>Pause briefly then continue:</p> <p><i>"Ones, call to mind all of the love you have for the man standing in front of you send a silent message with your eyes of this unconditional love, no judgments of any kind, just love and acceptance. Twos, just receive. Ones, as you send, hear these words and channel them through your eyes.</i></p> <p><i>"I have only Unconditional Positive Regard for you. I don't need you to do anything or be anything for me to love you just the way you are. I see the purity of spirit that is You."</i></p> <p>Allow the words to sink in for a moment, then switch.</p>
Lead Out	<p><i>In my life, in my relationships with others, sometimes I buy in immediately to the judgments that others have about me. Whether these judgments are negative or positive, they can change the way I feel about myself, and I lose my grounding both in myself and in my reality. This may also be true for you.</i></p> <p><i>This lesson introduced another warrior tool – the shield – that can be used for drawing a boundary between what is mine and what belongs to the other. This shield can be used to protect me, to keep me grounded, in order to be able to see the other for who he or she really is, and to be able to listen to and hear what another has to say WITHOUT having to shut down to protect myself. I no longer have to run away inside myself because I have no protection, or to strike back with my sword or my club just to defend myself.</i></p> <p><i>The shield is NOT a tool of denial. Saying "It's not about me" does not deny that the judgments from others may not have merit, that parts might be true for me. There is almost always at least a grain of truth to be found. Rather, it gives me the safety to really hear, and decide for myself what to take in, and what to discard. The shield is not a wall to separate</i></p>

Process Name:	Shield
	<p><i>me from the other. It simply offers me protection – safety – when I need it. When I choose to use my shield, I decide how permeable it is, or whether and when to put it down.</i></p> <p><i>So think about the next time someone sends you a message, either silently or otherwise. It happens nearly all day, every day. Visualize yourself raising your shield and deciding what to deflect and what to accept. As a New Warrior it is your choice. You decide.</i></p> <p>Projections exercise naturally follows this work.</p>

Process Name:	Signs of Defensiveness
Intention	This exercise is intended to help men become more aware of how they defend themselves in ways they may not be aware of.
Time Estimate:	5 minutes to setup, then 5-10 minutes for men to fill out forms. Debrief can take 5-15 minutes. Total time, 15-30 minutes.
Description:	This is a simple exercise that can help people become more aware of how we are unconsciously defensive.
Lead In:	<i>We are born with limited defenses built into our bodies. As we grow our bodies develop immunities to diseases and our minds learn to defend ourselves from the outside world. Without the ability to defend ourselves, we would die. This exercise is an opportunity for you to explore the ways in which you defend yourself that you are and are not aware of.</i>
Exercise:	<p>Hand out this form and ask:</p> <p><i>In the “Conscious” column, put a check next to the five forms of defensiveness that you are most conscious of as those that you use. Check only the forms of defensiveness that you can actually remember yourself using.</i></p> <p><i>Now find a partner to work with.</i></p> <p><i>Exchange your list with your partner.</i></p> <p><i>Partners: put a check in the “Unconscious” column for each sign you have seen your partner use.</i></p> <p>Give them a few minutes then have them find a new partner and repeat the process. Do this at least one more time so each man gets a sense of how others see them.</p>
Lead Out:	Debrief. Check for any signs that men have taken on shame and help them diffuse it.

Signs of Defensiveness	Conscious	Unconscious
1. Loss of humor		
2. Trivializing with humor (laughing it off)		
3. High charge or energy in the body		
4. Sudden drop in I.Q. (I don't know; I'm so confused)		
5. Wanting to be right ("No question about it")		
6. Wanting the last word (rise in volume of voice)		
7. Flooding with information to prove a point		
8. Endless explaining and rationalizing		
9. Playing "poor me"		
10. Teaching or preaching		
11. Blaming		
12. Denying		
13. Sarcasm		
14. Pretending		
15. Being too nice		
16. Poker face (masks)		
17. Cynicism (victim)		
18. Withdrawal into deadly silence		
19. "It's just my personality; it's just how I am."		
20. Terminal uniqueness		
21. Rigidity		
22. Intellectualizing		
23. Criticizing		
24. Attack (the best defense is a good offense)		
25. Holding a grudge		
26. Indignation (taking offense)		
27. "I'm aware of that; leave me alone." (defense of awareness)		
28. Selective deafness (hearing only what I want to hear)		
29. Suddenly tired or sleepy		
30. Addictions (shopping, work, sex, drugs, foods)		

Process Name:	Smudging
Intention:	The purpose of the <i>Smudge</i> is to provide a ritual cleansing and grounding, and to help establish the ritual space.
Time Estimate:	½ - 1 minute per man. In a large circle, you can use two men smudging to make it go quicker.
Lead In	<p><i>When we gather in circles, we want to create ritual space, space that is recognized as different from the outside world and we use a ritual called “Smudging”. We do it to purify and cleanse the energy field that you or I may have brought with us.</i></p> <p><i>Smudging creates a sacred space for the group, and it becomes a way we can leave behind the energy of the outside world. This is similar to the Japanese culture, where shoes are left outside the door. The Japanese do not believe in bringing the “dirt” of the outside world into the sanctity of the home. Smudging has a similar intent, in that we want to wash away all the stress, trauma, and emotional baggage of the outside world so that we can truly be here-and-now with our brothers.</i></p>
PIT Leader Notes:	It is important to teach smudging during the PIT, but also to emphasize that its use in an I-Group is optional.
Facilitator Notes:	<p>This is but one described method of smudging. It can be done in many ways. Smudging is perhaps most effective when used with focused intention. The details may not matter as much as the mindset.</p> <p>When the circle is large, have two men doing the smudging. For very large circles or when time is tight, smudge only the front of man or with men in a circle, walking around in front of them then in back of them all at once.</p>
Exercise:	<p><i>Smudging an Individual</i></p> <ul style="list-style-type: none"> • Using a lit smudge, hold the smudge at the bottom of the chin and go around the head (face) in a clockwise direction. • The man being smudged lifts his arms straight out to his side. • After circling the face, smudge from his neck over his right arm to his hand. Hold the smudge briefly under his palm so he feels the heat. Then pass under his arm back to the chest and over to his left arm. Again pause under his palm, and return back to the chest. • Smudge the torso, then down his right leg, then down left leg. • With your free hand grounded by touching the earth, respectfully smudge the crotch area. • Stand upright, gently touching the man’s left arm so that he knows to put his arms back down to his sides. • Move to back of the man or have him turn in the masculine direction (clockwise) and smudge in a horizontal zigzag manner the back of the man starting at his head. Move around the other side of the man, again, go left (clockwise), so that you have circled the man or have him continue his turn in the masculine direction until he’s facing you again. • Stand facing the man. • Place your free hand on his heart and say “Welcome,” “Aho,” or “(Animal Name), Aho”. • Hand the man the smudge. He then smudges the man to his left and so on. • The last man smudged hands the smudge back to the “king” who then

Process Name:	Smudging
	opens ritual space.
Lead Out:	“Ritual space is now open, let’s go inside in essential silence and begin.”
Process Note	IMPORTANT: It is important to underscore the value of ritual process for the circle and how the smudge, or similar ritual helps to create a “sacred” and safe space. Therefore, whoever leads the process must, himself, take a moment prior to leading the process to get grounded and centered in his own spiritual space.

Process Name:	Trust Most/Trust Least
Intention:	<p>The purpose of this exercise is to reveal shadows and projections around the issue of trust.</p> <p>This process asks a man to make a judgment about another man in his circle and own that judgment personally with that man. This skill is required for the man to own his judgments in the Feedback: Gold and Shadow Hot Seat process.</p>
Time Estimate:	12 minutes setup; 5 minutes per man; Allow ample time for debrief (20 minutes)
Role Notes:	<p>1) Mirror Holder (cannot be done by facilitator)</p> <p>2) Note Taker (helpful to prompt men if they forget)</p>
Description:	As a group the men identify who they “trust least” by placing hands on shoulders. Then each man shares his reasons (judgments) with the man. Then he repeats these judgments into the mirror. Process repeated for “trust most”.
Facilitator Notes:	<p>It is imperative that this process be led by men who have experienced it and helped with its facilitation at least once. It is also helpful if at least one other senior man on the facilitation team ‘stays back’ to hold and observe the container. Men respond to this exercise in different ways – be observant about men who might be taking on wounds. If the debriefing session is very heated it might be a good idea to revisit it with another discussion next week... and/or to check in with men during the week.</p> <p>Entering the “Trust Most” affirmation as a Golden Shadow and the “Trust Least” affirmation as a Shadow in the <u>Gold/Shadow log</u> after the exercise may help reinforce the ‘mirror’ aspect of the work.</p>
Lead In:	<i>Trust tells us how to survive, but only when it comes from the gut and the heart. These are the guys you trust most in the world. You have trusted them with your lives and with your secrets. Even among these men, there are gradations. Who do you trust the most and who do you trust the least? The man you trust the least in this group you probably trust more than any person outside the group. What you learn from this exercise is dependent upon your telling the truth - the truth from your guts.</i>

Process Name:	Trust Most/Trust Least
Process:	<p>1. You say, <i>“Form a circle standing. Leaders are not part of this exercise. Look around the room at each man in your group. Make eye contact with each other. In a moment I am going to ask you a question. Make a snap decision from your gut. When I tell you to, put your right hand on the shoulder of the person you have selected. No man can have more than 2 hands on him. If the man you would choose already has 2 hands on him, choose another.</i> <i>This is a good time to practice silently using your warrior shield. Allow in only what is true for you and deflect the rest.</i> <i>Ready?</i> <i>‘Whom do you trust the least?’ Put your hand on the shoulder of the man you trust the least. Do it NOW.”</i></p> <p>2. Start on the outside edges of the group and work your way to the center. Locate your first pair of men. Say to the man being touched: <i>“As before, practice using your warrior shield. Allow in only what is true for you and deflect the rest”</i></p> <p>3. Say to the man who is working: <i>Look at the man you are touching with your right hand and say: “I trust you the least because ..”</i> Have him repeat this until finished (60 sec max). Ask the man to remember what he says. Ask each man to remember what he says about the man he is touching (NOTE: A scribe should record what he says to feed back to him later.</p> <p>4. Continue until every man has spoken.</p> <p>5. Then go through the process again, but this time with the mirror held next to the “target” man so that the man who is speaking can see himself in it. The scribe reminds the man of the statements he made about the “target man”. When the man has repeated all his earlier statements [prompted by scribe if necessary], ask him which one of those feels most true about himself right now as he looks in the mirror. Have him repeat this statement three (3) times, or until he gets it.</p> <p>6. Repeat for each man in the group.</p> <p>7. When each man has spoken to the man in the mirror about what he sees in that man that he trusts least, say to the men in the circle: <i>Do you see how you have projected on that other man those parts of you that might be untrustworthy.</i> Move to the next part of the exercise. . <i>Make eye contact with each other. In a moment I am going to ask you a second question. Make a snap decision from your gut. When I tell you to, put your right hand on the shoulder of the person you have selected. No man can have more than 2 hands on him. If the man you would choose already has 2 hands on him, choose another.</i> <i>Ready?</i> <i>‘Whom do you trust the most?’</i> <i>Put your hand on the shoulder of the man you trust the most.</i> <i>Do it NOW.”</i></p>

Process Name:	Trust Most/Trust Least
	<p>8. Start on the outside edges of the group and work your way to the center.</p> <p>9. Locate your first pair of men. Say to the man being touched: <i>“As before, practice using your warrior shield. Allow in only what is true for you and deflect the rest”</i></p> <p>10. Say to the man who is working: <i>“Look at the man you are touching with your right hand and say: ‘I trust you the most because’”</i></p> <p>Have him repeat this until finished. Ask the man to remember what he says.</p> <p>11. Repeat the process, this time for the man each man trusted the most. Have each man go back, one by one, to face the man that he trusted the most. Hold up a mirror next to the man that he trusted the most. <i>“Look into the mirror and say to the man in the mirror all the things that you saw in this other man. These may be part of your golden shadow. These are things you may resist owning about yourself. Some of it is true, some of it may not be. Begin with ‘I trust you the most because’”</i></p> <p>12. When the man has repeated all his earlier statements [prompted by scribe if necessary], ask him which one of those feels most true about himself right now as he looks in the mirror. Have him repeat this statement three (3) times, or until he gets it.</p> <p>Note: <i>It is important that the mirror be next to the man, not in front of him, and for him to not hold or touch the mirror. It is ideal if the mirror can be propped up somehow. If not possible, have the mirror be held by another facilitator who blocks his face from view.</i></p> <p>13. Take away the mirror, and/or have the man turn to face the man he trusted the most.</p> <p>14. You say, <i>“Now look at this man on whom you have projected your gold and know that you and he have a special bond - that you see parts of yourself in him which you may not until now have had the courage to admit. He is a gift to you in this group.”</i></p> <p>15. Repeat until every man has had a chance to work.</p> <p>16. Hold up the mirror in the center of the circle, turning slowly so that each man can see his reflection. If the mirror is propped up, it can remain in its place.</p> <p><i>“Is there any man who has something more to say to his dark or golden shadow? Sometimes the shadow has something to say to the man.”</i></p>

Process Name:	Trust Most/Trust Least
Lead Out:	<p>17. Repeat Reading:</p> <p><i>"Trust tells us how to survive, but only when it comes from the gut and the heart. These are the guys you trust most in the world. You have trusted them with your lives and with your secrets. Even among these men, there are gradations. If the group were asked the same question "Who do you trust the most and who do you trust the least?" on another night the answers may be different.</i></p> <p><i>"Trust is a constantly evolving state of connection with ourselves and those around us. Remember - the man you trust the least in this group you probably trust more than any person outside the group."</i></p> <p>18. Now have the group form a circle seated, and ask them if there's any unfinished business, any feelings which have not been expressed and exposed. Do whatever work is necessary to finish the exercise.</p>

Process Name:	Warrior Communication
Intention	Teach men to communicate clearly and cleanly and learn direct, open and honest communication skills
Time Estimate:	60 minutes
Description:	Warriors speak from the place of CDCT (CLEAR, DIRECT, CONCISE AND TRUTHFUL) and practice Listening to Understand, rather than Listening to Be Right.
PIT Leader Notes:	If teaching this process is different than simply facilitating it, add relevant notes to the instructor here.
Facilitator Notes:	Have men walk through this process with you.
Lead In:	<p>Ask men how well they communicate? Have brief discussion about impact of poor or “sideways” communication.</p> <p>Warriors speak from the place of CDCT (CLEAR, DIRECT, CONCISE AND TRUTHFUL) and practice Listening to Understand, rather than Listening to Be Right.</p> <p><i>Rather than try to convert, convince or convict the other, Warrior Communication is about being a clear and direct speaker and a curious listener who manages himself to facilitate the other discovering his own greater truth.</i></p>
Facilitator Note:	<p>Review levels of Glossary of Communication Terms with focus on levels of listening.</p> <p>Review Guidelines for Warrior Communication.</p>
	<p>Review What Warrior Communication is NOT</p> <ol style="list-style-type: none"> 1. When we’re in a Warrior Communication and Warrior Listening mode, it can be important to respond in non-reactive ways that help a man clarify his truth. 2. We can help him draw out his deeper truth using the guidelines on the previous page. 3. Still, there are times when we may feel stuck and may lapse into the reactions on this page. The following are some options to consider when you feel stuck. 4. Possible Alternative Responses: <ul style="list-style-type: none"> <i>Where does that come from?</i> <i>What do you get from saying that?</i> <i>How are/were you feeling?</i> <i>What emotion is that?</i> <i>Is that a judgment?</i> <i>Do you really believe that?</i> <i>Or perhaps simply, “I hear you.”</i>
	Review L.O.V.E. Handout

Process Name:	Warrior Communication
	<p>A Few Quick Warrior Jargon Reminders</p> <p>GOT IT: Words to tell another you understand and they do not need to explain any more.</p> <p>HAVE MERCY: Words to tell another you really understand, you are repeating yourself or have moved into storytelling and please stop talking.</p> <p>AHO: Authenticity comes from Honesty and Openness</p>

Warrior Communication: Glossary of Communication Terms	
	<p>Listening Levels</p> <p>Level -1 – I am not listening to you at all. I am cross talking with others</p> <p>Level 0 - I am barely listening, merely waiting for you to stop talking so that I can speak my opinions.</p> <p>Level 1 - I am intent on what you are saying but I am listening through the filter of my own feelings, judgments and charges.</p> <p>Level 2 - I am unattached, empathetic and “over there” with you in a place of curiosity.</p> <p>Level 3 - I am at level 2 and I am also reading all that is not being said by you: Your voice, facial expressions, etc. I am using my intuition.</p> <p>Level 4 - I am creating a Level 3 impact (leadership level).</p>
	<p>Empathy: Accurately feeling & holding the experience of the other’s feelings, senses, and experience. (Note: Sympathy is what I am feeling and experiencing)</p>
	<p>Self-Management: The ability of the listener to become invisible in the service of holding space for the brother. This means putting aside all opinions, preferences, judgments and beliefs in order to reflect and support the man’s need to be heard. Clearing is a tool the facilitator and man can use for self-management.</p>
	<p>Curiosity: Be curious. “Tell me more...”, “And then what happened?” Use a lot of open ended questions.</p>
	<p>Powerful Questions A question that evokes clarity, action, discovery, insight or commitment. It creates greater possibility, new learning or clearer vision. Powerful questions are open-ended questions that do not elicit a yes or no response and yet do not ask WHY.</p> <ul style="list-style-type: none"> • "What do you want?" • "What does that cost you?" • “What’s at risk if....”
	<p>Verifying</p> <ul style="list-style-type: none"> • “What I heard you say was.....” • “What I heard was.....” • “And, do I have that right?” • “My sense is • “I notice _____(sadness) in your face...” • “Am I accurate?” “What is that about?”
	<p>Asking Permission Creating safety for the man by getting his full permission. This can be requested or assumed</p> <ul style="list-style-type: none"> • “May I ask you something?” • “Are you open to a suggestion?”
	<p>Metaphor: Another form of Verifying. The use of symbols and other experiences allows a man to see that you understand him.</p>
	<p>Bottom Line: The skill of giving the essence or only the necessary parts to get your point across.</p>
	<p>Requesting: The act of asking another for them to do something. The appropriate response is Yes, No, or something else. Turn every Complaint into a Request/Want Statement.</p>
	<p>Intuiting - Accessing your intuition. Many times the intuition may not be the right answer but will cause the man to discover his answer or truth.</p>
	<p>Giving and Receiving Feedback: The art of honoring both positive and negative attributes in another—with the intention of honoring greater understanding of each man’s gifts and expanding each man’s edge of learning.</p>

Warrior Communication: Guidelines for Warrior Communication	
	Speak freely and openly: Men need not ask permission to speak, intervene, move around, take care of themselves or contribute in any fashion. However, it is easier if only one person speaks at a time.
	Speak directly to another man, not about him: Instead of “Bob seems sad,” speak directly to him “Bob, you seem sad to me.” Or, “Bob, I imagine you are angry right now.”
	Be aware of feelings: Feel them. Express them. Own them as your creation. Give special attention to how men feel and encourage feeling statements. “I feel happy.” Or, “I’m afraid.”
	Stick to basic feelings: Joy, Sadness, Fear, Anger, Shame/Guilt or some variation.
	Avoid maximizing (“I feel a lot of...”) or minimizing (“I feel some...”).
	Be here-and-now: Emphasize the present. As much as possible, stay in the boundaries of the here-and-now by describing present experience.
	Use “I” statements: Rather than using the editorial “we” or “you,” speak for yourself. “I feel comfortable.” (The Facilitators will use “we” and “you” statements at times). It is an important skill in communication especially when used for speaking data, judgments feelings and wants. NOTE: Be careful about being too rigorous in calling brothers on this. Some will have great difficulty in making the transition to I-Statements, and it may be counter-productive calling them every time they fail to use an I-Statement.
	Questions: Before asking a question (or answering one) consider the statement behind your question and express the direct statement. For example, the question could be: “Why do we have to be smudged?” The statement might be “I don’t like the smoke but feel embarrassed to bring it up and I fear that I will be judged.”
	It is often best to avoid asking "why": “Why” frequently leads to “Because...” or “I don’t know.”, which are both “heady” and lead a man away from his heart, and right back into his head. Changing a “Why?” to a “What?” is often all that is necessary. Also, for some men, “Why?” can be very shaming.
	Be descriptive, avoid value judgments: Describe the brother’s behavior and your response. Instead of “You’re really off base”, say “When I hear you go off on a tangent, I lose the sense of where you are and where you're going, and I start to feel anxious.”

Warrior Communication: WHAT WARRIOR COMMUNICATION IS NOT!	
	Asking why? (“Why” can put men into their heads and out of their hearts) “Why did he beat you?” USE: “What was happening just before he beat you?”
	Giving Advice “I think you need to forgive your wife...”
	Sharing Your Story when You’re Supposed to Be Listening “I used to hate my lover too, but I ...” “I was just like you, I ...”
	Negating “That’s all he did? That doesn’t seem so bad...”
	Judging “That was a really vicious thing to do.” USE: “How did that work out for you?”
	Rescuing #1: “I hate my looks.” #2: “I think you look great.” #1: “I hate myself.” #2: “Why? Everyone loves you.”
	Projecting #1: “So I didn’t say anything” #2: “You must have felt hopeless.”
	Diagnosing #1: “I feel like hurting somebody.” #2: “I bet you were abused as a child.” #1: “I’m so weak.” #2: “Sounds to me like you have a mother issue.”
	Fixing “Let me talk to your wife...”
	Consoling/touching during processing (O.K. after a man has completed his work with permission) NEVER TOUCH A MAN WHO IS DEEP IN GRIEF UNLESS HE ASKS TO BE TOUCHED!

	Warrior Communication: Warrior Listening
L	Listen: Listen attentively and be focused on everything the man is saying.
O	Observe: Observe beyond words. Tone, body language of the other and also notice what is going on with yourself.
V	Verify: By feeding back what you heard and checking out your intuitions when appropriate.
E	Empathize: To be with the man and accurately experience what the other is feeling and experiencing. To be loving, compassionate, and non-judgmental.
	While Being...
C	Curious: To be in a place of not knowing. Wanting to know more and discover what the other really is about and wants. Use of powerful questions and checking out my intuition to hear another man's truth.

Process Name:	What's At Risk?
Intention	<p>What's at Risk gives a man the opportunity to look deeply in his heart and his head for the story he's telling himself, mostly likely unconsciously, about why he can't or won't do anything to change a certain set of behaviors or a certain aspect of his life.</p> <p>WAR is basically about helping a man see how he's created some story in his head, where, no matter what choice he makes, he thinks he's going to lose or there will be a heavy price to pay.</p>
Outcomes:	Cognitive Dissonance – when the process is complete the man is aware of how he has created a reality for himself that doesn't make sense at some fundamental level.
Source:	[uncertain]
Time Estimate:	3-10 minutes
Role Notes:	This process does not involve people playing roles.
Description:	A man is guided through a dialog to determine how competing beliefs are limiting his actions. The facilitator repeats the phrase "What's at risk" to help the man clarify his beliefs.
PIT Leader Notes:	When teaching this, tie it to the W.A.R. process on Friday evening of their weekend. Ask men how they felt about that process and what impact it had on them. Point out that we are now going to teach that process in the form of a powerful tool they can use in many places in their lives.
	<p style="text-align: center;">What's at Risk Process</p>
Lead In:	If a man is struggling with a particular situation and unclear about what is holding him up. WAR is a way for him to find clarity regarding his beliefs.
Process:	<p>The first question may be based on what the man checked in with as what is keeping him from living his mission. It could also be a statement about a particularly challenging issue in his life right now.</p> <p>For example: The man says "I really don't like my job anymore. I stay there because I have so much seniority and the money is good. Besides in this economy where am I going to find another job with this kind of pay?"</p>

Process Name:	What's At Risk?
	<p>In this example the "risky action" or choice is "leaving his job." It is important to get a clear understanding of the choice or risky action that is challenging the man.</p> <p>For the rest of this process we will use [risky action] as a placeholder for what the man has stated as his choice. It is important that you use the man's exact words.</p> <p>The process begins:</p> <p>"So ____, What's at Risk for you to do this [risky action]?"</p> <p>He answers.</p> <p>"What's at risk if that happens?" (Whatever he said - use his exact words)</p> <p>He answers.</p> <p>"So what's at risk if that happens?" (Whatever he said this time - again using his exact words)</p> <p>This process is repeated until the man reaches a final destination (dead, abandoned, all alone). The idea is to get down to some 'bedrock truth' that underlies the story about why he can't leave his job. That may look like some death or a deep loss of himself. It may not. Watch his body for signs of congruence and truth responses to his answers. You'll know when you're there.</p> <p>While feelings may come up during this process, what you really want him to see is how his THINKING is creating this difficult place for him. Honor the feelings and move on unless there's a deep release. In that case you may want to just honor the feelings and invite him to come back to the process another time. If in doubt, ask him.</p> <p>Once you get to the 'bottom' of why he's convinced himself he cannot do this do this 'risky action', offer the man the option of holding that choice in one of his hands. This helps ground the 'bedrock truth' in physical reality. Next help the man take a look at the 'other' risk or opposite choice.</p> <p>"So ____, What's at Risk if you do not do this [risky action]?"</p> <p>He answers.</p> <p>"What's at risk if that happens?" (Whatever he said - use his exact words)</p> <p>He answers.</p> <p>Repeat as before until you again come to some 'bedrock truth'. Watch his body, face, eyes, etc., closely for truth responses. Once you've hit the second 'bedrock truth' offer that he place this in the opposite hand. This 'bedrock truth' will most likely be very similar to the previous truth. It needs to be equally final for the process to be balanced. Now have him look at what he is holding in each hand and sum it for him clearly:</p> <p>"So, here's what we heard. If you do this [risky action] you have the possibilities that you might end up with (Bedrock Truth #1). And if you don't do this [risky action] you might end up (Bedrock Truth #2)?"</p> <p>"Now one of these you know to be true, (Bedrock Truth #2), and one you imagine to be true, (Bedrock Truth #1). (Bedrock Truth #1) may not actually occur; you just have convinced yourself it will. But (Bedrock Truth #2) will</p>

Process Name:	What's At Risk?
	<p><i>most definitely occur; if you stay, you can be sure of that outcome."</i></p> <p><i>"Now you are clear on the outcome of either choice, and that the outcome is just about the same regardless of what you do."</i></p> <p><i>"So from this place, what are you becoming aware of regarding your power to choose?"</i></p> <p><i>This question prompts the man to take ownership of his beliefs and his power to choose.</i></p>
Lead Out:	<p>At this point the process is complete in that a man has gotten clear around the choice he faces and how he has created a limiting story (belief). It's not our job to solve the problem for him OR to get him to change, only to get him to consider looking at it differently.</p> <p>There's a number of options to close this process depending upon the needs of the man and the group. A man may want to consider his situation further prior to making a decision. A man may want to make a decision in the moment and get support around his actions on that decision. A man may choose to move into another process to deal with the limiting story (belief) he has uncovered. Following are some sample questions that can be used to close the WAR process.</p> <p><i>"With your new understanding of the story you have been telling yourself, do you have further work to do?"</i></p> <p>This can help determine if there is further work to do using another process.</p> <p><i>"With your new understanding of the story you have been telling yourself, what do you chose to do?"</i></p> <p>Or</p> <p><i>"Now that you see that one of these paths is only a 'maybe' but the other is a certainty, what's your work?"</i></p> <p>A man may be ready to make a choice about how he will address his [risky action].</p> <p>A man may want to contemplate his beliefs and report back.</p> <p>The final step is to determine how the group can support the man.</p>

Process Name:	Withhold Round
Intention:	Enable men to check in more deeply in safety
Time Estimate:	1-5 minutes per man
Facilitator Notes:	<p>This round can be used to deepen and strengthen the container. It can be used before or after the regular <u>check-in</u> round as a way of inviting men to become more open and vulnerable within the group.</p> <p>It should be noted, that on occasion men go extremely deep during this process, and so care should be exercised when moving on to make sure there is not unfinished business.</p>
Exercise:	<p>Ask each man in the circle to check-in around this question:</p> <p><i>What am I withholding from you that is keeping me from being fully present?</i></p> <p><i>Or</i></p> <p><i>What I don't want you to know about me is.....</i></p>

Process Name:	Work Statements Aka, "If I were to Work Tonight..."
Intention	Give men a simple tool to use to frame their work The purpose of the Magician Round "If I Were To Work Tonight": <ol style="list-style-type: none"> 1. It is an opportunity for each man to reaffirm his mission. 2. To identify those issues blocking him in pursuit of his mission. 3. To focus on the work he may choose to do around those issues 4. To consciously ask for the support he wants and to be specific in his request
Time Estimate:	30-60 seconds to setup, then 30 seconds (or more) per man. In cases where a man has difficulty in identifying what his work is, this may take longer.
Lead In: :	<i>As a man takes steps to accomplish his mission in the world, his shadows arise to interfere and to impede with his effectiveness. Our work as New Warriors must necessarily include an ongoing examination of those issues, the blocks, (Shadow) which impede our living in full congruence with our mission. We first must identify our shadows, and then we are free to choose the work we will do to reclaim our disowned parts and own our shadows. Issues and our feelings around those issues are a gateway to discovering our shadows.</i>
PIT Leader Notes:	"Doing work" requires tools. If men haven't been taught these tools yet, all they can do at first is state their work. Even this often requires skills that they don't yet have.
Facilitator Notes:	The goal of the first work round is for men to get clarity on what their work is. If they have not had much practice, this may be difficult. <u>What's at Risk</u> is a tool that the facilitator can use to help a man get clarity about his work. One test of whether a man has a powerful work statement is whether the statement resonates with his body... can he feel the impact of the work statement deep in his body. If not, he may still be in his head, but that may be right where he needs to be. No rigid rules here.
Exercise:	Each man will check in by finishing the statement, "If I were to work tonight, I would examine my resistance to ..." and fill in the blank with what is troubling him the most in his life right now. In this way every man speaks to and at least names areas that he is focused on regardless of whether he actually works on it in the group that evening. Once each man has named his work, the King will ask men to breathe into their bodies where this issue lies, and, when ready, indicate by putting up 1 to 5 fingers (1 = I don't really need to work on it, I can contain it until later, 5 = Need to work now!) to signal how strong is their desire to work on the issue this evening, to identify the urgency of working tonight. Process the '5's, then '4's, and so on. Let men know, given the time constraints of the group, each man may not get to work.
Lead Out:	When all men have been given a chance to identify and rank their work, it is time to move into the deeper work round.

IDEAS FOR CREATING AND SUPPORTING VIBRANT ONGOING CIRCLES OF MEN

There are many ways to keep an I-Group vibrant and alive. Most involve occasionally doing something different. Here are some ideas you can do as part of a regular I-Group meeting.

- **Invite visiting magicians** – identify the men in your community who have strong facilitation skills or other powerful gifts such as poetry or music. Invite them to your I-Group and ask them to share their magic.
- **Appreciation Round** - Have men identify how I-Group participation has impacted their lives.
- **Skills Growth** – Teach men skills they want to grow or practice such as boundary setting or listening.
- **Experiential Processes** – invite a PIT leader to facilitate some of the experiential processes in this manual such as Trust Most/Trust Least or Fear.
- **Co-Gender Evening** - Partner with Women Within, Inner Yaga or similar group to conduct a co-gender open circle, or simply invite your partners or significant others.

Here are some ideas you can do with your I-Group that will take you out of your normal meeting cycle:

- **Conduct mini-PITs** – join together with other local I-Groups and ask local PIT leaders and men with strong facilitation skills to put together one day or half day training sessions. These sessions can be constructed by the facilitator you invite or they can be constructed dynamically by asking men in your I-Groups what they want to learn or review. For example, men may want to practice Clearings or Bucketing or experience Trust Most/Trust Least.
- **Men's night out** – break your normal pattern by going out for dinner together with your I-Group brothers, have a pot-luck or go to a movie together and debrief.
- **I-Group MOS team** – volunteer your entire I-Group to be the Men of Service for an upcoming NWTA.
- **I-Group PIT team** – volunteer your entire I-Group to staff an upcoming PIT.
- **Community Service** - Create and execute a mission of service in your local community.
- **I-Group Competition** – Create a competitive event with another I-Group (e.g. Softball, bowling).
- **I-Group retreat** – Go camping or on some sort of retreat with your entire I-Group.
- **Newsletter** – Create content for community / center / MKP newsletter.
- **Best Practices** – Write down and publish to local community and/or I-Group Council best and worst practices
- **Virtual I-Groups** – conduct a virtual I-Group meeting by going online with Skype and meeting a group far away from you.
- **I-Group Swap** – get together with several other I-Groups and mix up the groups so you have new and different I-Groups partners for an evening.
- **MKP work such as staffing or taking another training, and bringing that experience back to the group.**

Brainstorm in your I-Group additional ways to keep your I-Group vibrant and alive. The possibilities are endless!

Pit Leader Responsibilities/Guidelines

The PIT Leader is responsible for the preparation, operation and subsequent reporting of the Primary Integration Training. Each PIT is sponsored by an MKP Center or Community. Each center may have specific reporting requirements. It is the responsibility of the PIT leader to follow both the check list of requirements described out below AND any requirements imposed by the sponsoring center.

The PIT Leader is responsible for:

- ☐ Developing a clear “King’s Vision” for the entire PIT training
- ☐ Forming and maintaining the container of the PIT Staff itself – each PIT staff member watches the shadows of the others. The staff models being “Clean and Clear”.
- ☐ Setting the Primary Integration Training Schedule (*Dates/Times*)
- ☐ Coordinating other PIT Logistics (*Location/Staff Selection*)
- ☐ Advertising and Promotion of the Primary Integration Training
- ☐ Registration for and Coordination of the Primary Integration Training (or the oversight of a Registrar for participant sign-up and a Coordinator for logistics)
- ☐ Preparation of the Printed Material for Facilitators and Participants
- ☐ Ensuring Experienced Facilitation for the Deeper Processes
- ☐ Collection of PIT Fees (as defined by the MKP center sponsoring this PIT)
- ☐ Forwarding of PIT Fees and participant list to appropriate center administrator in the format required by that center.
- ☐ Evaluating the PIT and Staff and the delivery of evaluations to designated contact as defined by the MKP center sponsoring this PIT

NOTES:

However you approach or delegate the responsibilities above, you as PIT Leader are ultimately responsible to ensure that these and any other locally-required tasks are completed. The IGC highly recommends that you develop a method of container-building for the staff and connection between the staff before each PIT meeting.

As described previously you may benefit from downloading the Pre-Training Packet documents to simplify registration and forms collection. Separate PTPs are now available for staff and participants. You should customize the release form dates, locations and state of incorporation along with the legal name of your center before printing and distribution. All signed and witnessed forms then need to go on file with your Center Director.

If your center uses a fee structure for the PIT, please consult with your local I-Group Coordinator and/or your Center Director for instructions on how to complete any other local requirements.

PIT Leader Definitions & Certification Process

[The following has been excerpted, edited and expanded upon for clarity from documents approved by Integration Groups Council in the Spring of 2006.]

Introduction

The ManKind Project I-Group Council has identified a need to support and educate a team of men whose efforts are focused on deepening all New Brothers' experience of their initial New Warrior Training Adventure. To this end, the Project enacts through its Integration Groups Council and recommends through its local Centers and MKP-recognized Communities, the following concepts as a way of empowering a cadre of highly skilled leaders who can fully implement quality integration training experiences and activities.

At the 2006 annual I-Group Conference in Connecticut, the IGC adopted the following set of terms and recommendations for PIT Leader certification. However, the IGC specifically did not adopt any requirement that local MKP Centers or communities adopt these terms or certification methods. ***The manner in which local MKP communities identify, bless and/or certify men to act as PIT Leaders remains in the hands of the local communities.*** Nor does this appear to be likely to change in the foreseeable future, as adopting, implementing and enforcing PIT Leader certification throughout MKP would be a monumental undertaking far in excess of the IGC's current budget and infrastructure. The following nomenclature and recommendations for local PIT Leader certification is therefore offered in a cooperative spirit. The IGC wants to encourage Centers and communities to raise the bar of excellence regarding the training of men standing and serving in this important role, and to donate more time, energy and resources into the development of increasingly qualified PIT Leaders and faculty. Please use this document as a starting place as you decide your own course of action locally.

Leadership Levels - Overview

There are two recommended certified leadership positions that support integration experiences and activities at the local level:

- PIT Leader
- PIT Co-Leader

There is one recommended non-certified leadership level that leads to the leadership positions (listed above) at the local level:

- PIT Staff

Local Leadership Levels - Detailed

Context

The Primary Integration Training (PIT) which follows an NWT Weekend is an important experience that is designed to help new initiates integrate and deepen the training they have experienced. The PIT is an important process that focuses a man on mission and deepens his life experiences. For this reason, the PIT is staffed and facilitated by initiated men who have experience in and have been well trained in leading these events.

Just as the NWT is under the direction and responsibility of the Project's authorized Centers with leadership provided by the Leader Council, so is the PIT under the direction and responsibility of the MKP Centers and recognized Communities. The difference is that with the PIT, the leadership is provided and certified locally. The IGC provides the IGLT as support to the local centers in the training and development of men qualified to lead these events.

With this context in mind, the following recommendations are made to local Centers and recognized communities:

Local Governance

As Integration is an essential part of the New Warrior experience and will deepen a man's experience of mission and service in the world thereby furthering the Project's mission, it is recommended that local MKP Centers and communities take full responsibility for the Integration process, PIT leadership training and preparation, and the formation of local Integration groups; and that they adopt a structure that includes Integration leadership representation in local governance.

For small and developing centers and communities, representation may be a service role assumed by a single man who is blessed, certified, or pursuing certification as a PIT Leader. In larger communities representation may take the form of a formal local Integration Groups Council with faculty representation, a differentiation of recognized levels of Leaders, and voting privileges on the local Board.

Local Leadership Levels

Leadership and facilitation of the integration process, groups, and certification of appropriate leadership staff, resides fully within the purview of the local MKP Centers and MKP-recognized communities. The Integration Groups Council does, however, highly recommend three levels of local I-Group leadership. (Other levels may be developed and defined at local discretion.)

PIT Leader – a skilled facilitator who takes full responsibility for the leadership of one or more PIT cycles [a certified level]

PIT Co-Leader – a facilitator who has had experience in several PIT cycles and is learning the art and processes of Integration facilitation [a certified level]

PIT Staff – a facilitator who is not a Leader or Co-Leader and who is observing and participating in to a lesser degree in PIT instruction and facilitation [an uncertified level].

Further, the IGC highly recommends (1) that each MKP Center and each recognized Community develop specific requirements or qualifications standards for each level of leadership that they define and recognize within their community, especially for the position of PIT Leader; and (2) that each MKP Center and each recognized Community select a representative to the IGC – a man chosen to represent his community on the Integration Groups Council. This man does not have to be a certified PIT Leader, but experience and familiarity with the process will help him do his job.

Below are some experiences and skills that MKP Centers and Communities could appropriately apply to candidates seeking a particular leadership level:

- Ongoing participation in an Integration Group
- Demonstrated interest and capacity to teach and train
- Small group facilitation and leadership skills
- Individual facilitation and leadership skills
- Staffing PIT cycles or intensives
- Staffing NWT Weekends
- Multicultural and diversity training (Issues and Isms, OCLs, etc.)
- Formal I-Group Leadership Training (IGLT-1: The Art of Facilitation; IGLT-2: Process Mastery; Train the Trainer for IGLT, etc.)
- NWT leadership and facilitation skill sets: BSDT, LT1, LT2 etc.

Other criteria (not listed above) may also be used. Three examples of 'other criteria' might be:

- Other experiences that a man has pursued to meet his personal goal as a leader and trainer (mentoring, community service, etc.)
- Being in financial integrity with the MKP community
- Regular participation in MKP community activities/events

In addition to identifying leadership levels and PIT Leaders, it is requested that each Center and MKP-recognized Community designate a man that would coordinate Integration efforts for their Center or Community with the Project and the IGC. This is often also the man serving as IGC Representative.

Local Certification & Blessing of I-Group Leadership

As men step up to assume various positions of leadership at the local level, it is recommended that a process of local certification and/or blessing of PIT Leaders and PIT Co-Leaders be undertaken by each local MKP Center or MKP-recognized Community.

After a man has met the local requirements/qualification standards, a locally-devised form of certification process and/or blessing should be administered. This certification/ blessing process would probably most appropriately be the "Hot Seat Process" which is used in many instances across the Project. A local requirement for recertification every 2 years may be something to consider.

Administrative Forms

- **PIT Feedback** - This form is to be completed by each PIT Participant and submitted to the PIT Leader at the end of your PIT. This form may also be used by the PIT leader team to evaluate each other and the material.
- **PIT Reporting Form** – this form is to be completed by the PIT leader and submitted to his center administrator and center I-Group Chair.

PIT Feedback

PIT Location/Date:		
PIT Duration:	How many time did you meet?	
	How many weeks did PIT last?	

PIT Staff Evaluations: Rate each staff member on a 1-10 scale (10 being excellent)

Staff Member Name	Models Warrior Energy	Maintains Safe Container	Facilitation Skills	Leadership Skills	Teaching Skills	Process Execution Skills	Caring, Empathy & Compassion

Remember! Your candid feedback helps us continually improve what we do and how we do it!

Your comments about any of the staff team (the more you share the better we lead next time) :

Your comments about any logistics of the training (date/location/cost) :

PIT Feedback Page 2

PIT Process Evaluations: Rate each on a 1-10 scale (10 being excellent)

PIT Process Presented	Presented? (circle one)	Useful to your life?	Impacted you deeply?	Comments about this process:
Ground Rules	Yes No ??			
Accountability	Yes No ??			
My Story	Yes No ??			
Setting Boundaries / Shield	Yes No ??			
Clearing	Yes No ??			
Warrior Communication	Yes No ??			
Listening to Understand	Yes No ??			
What's At Risk	Yes No ??			
Bucketing	Yes No ??			
King's Court	Yes No ??			
Dialogue Chairs	Yes No ??			
Shame	Yes No ??			
Trust Most / Trust Least	Yes No ??			
Mission Clarity	Yes No ??			
Feedback: Gold/Shadow	Yes No ??			
Other Processes Presented (describe if uncertain of process title):				

What Do You Think Could Improve This Training If Added Or Removed?

PIT Reporting Forms

This form is to be completed by the leader of each PIT group and submitted to the Center Administrator together with all other documents which are to be completed and signed by each member of the group. Please have each man complete and submit ENTIRE forms, not just the signature pages. Please remit complete payments for PIT training with forms within three weeks of the start of a PIT group. Attach a separate explanation page for each man who has not paid in full for his PIT training by that time.

PIT Summary

PIT Summary			
PIT Start Date:		Planned End Date:	
Comments:			
New Brothers At Start of PIT:		New Brothers Completing PIT:	
PIT Leader			
Name:			Stipend:
Full Address:			
PIT Co-Leader(s)			
Name:			Stipend:
Full Address:			
Name:			
Full Address:			
Other PIT Staff Names		Email Address	

New Brother List

Please list each new brother who pays for this training. Indicate amount paid and form of payment. Indicate complete credit card number and expiration date. Do not send cash through the mail. Use additional copies of this sheet as necessary. Encourage each man to pay for the training as quickly as possible. In hardship cases contact the Center Enrollment Coordinator for information about scholarship assistance. Men who wish to make payments over time beyond three weeks after the group starts will be asked to complete a payment agreement form (Promissory Note) and make a firm commitment as to when full payment will be made.

New Brother Name	Contact Information	Amt Paid	How Paid
TOTAL AMOUNT SUBMITTED			Checks
TOTAL AMOUNT SUBMITTED			C/C
TOTAL AMOUNT SUBMITTED			Total

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