Preventative Intimate Partner Violence Program for Latina Immigrants: A Culturally Sensitive Approach

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For the degree of Master of Science in Counseling, Marriage and Family Therapy
By
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Dedication

I would like to dedicate this project to all who have experienced intimate partner violence (IPV) especially those Latina clients who have shared their incredible stories with me throughout the years. Your courage has inspired me to strive for systemic change, starting with the development of a culturally sensitive program that has the potential to increase awareness and empowerment, as well as change the beliefs that create and sustain IPV within the Latino community. My greatest hope is that this project will give Latinas the opportunity to believe in their ability to keep themselves and their children safe from violence.

I would also like to dedicate this project to my family for their love, support, and patience throughout the duration of this program. I would like to thank my mother Violeta Sandoval for teaching me how to be a strong Latina woman and my father Luis Sandoval for showing me what it means to be incredibly kind and selfless. Together they have provided a model for what a healthy relationship looks like hence, illustrating for me that Latino culture does not have to include the tradition of violence. To my partner Vicente Arellano thank you for listening to my doubts and fears, challenging me to think about life in a different way, and showing me what a new generation of Latino men can accomplish.
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Abstract

Preventative Intimate Partner Violence Program for Latina Immigrants: A Culturally Sensitive Approach

By

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Master of Science in Counseling, Marriage and Family Therapy

Latina immigrants living in the United States suffer disproportionately from the effects of intimate partner violence (IPV) in all of its forms. With Latinos being the largest minority group in the nation, a large need has arisen for preventative programs to help identify risk factors and unique challenges facing Latinas in their struggle to end intergeneration patterns of IPV. Although many programs exist to assist survivors of IPV, there still remains a need to develop culturally competent services to meet the unique challenges of the Latino community. The purpose of this project is first to create a more complete picture of the Latina experience of IPV by exposing and demystifying the unique belief systems, values, norms, and aspects of Latino culture which make Latinas more susceptible to IPV as well as recognizing those vital cultural principles which may help prevent violence in future generations. Secondly, this project provides cross-culturally appropriate materials in the form of an informational guidebook containing suggestions for creating an atmosphere of advocacy and support as well as a step-by-step guide to working with Latinas based on an ecological perspective and Yalom’s group therapy principles through a preventative lens. These materials are intended to aid mental health
professionals in creating preventative IPV programs for Latinas in their own communities as well as overall increasing awareness, advocacy, and support for multicultural women living with IPV.
Chapter I: Introduction

Intimate partner violence (IPV) continues to be a major contributor to the pain and suffering of many women in the United States with one in four women reporting having been abused by an intimate partner at least once in their lifetime (Centers for Disease Control, 2000). Specifically, every year roughly 1.5 million women in the U.S. report being physically or sexually abused by their romantic partners (Reno, Marcus, Leary, & Samuels, 2000). Among the majorly affected by IPV is the Latino population where the violence itself along with the accompanying mental health conditions, create severe healthcare issues in this community (World Health Organization, 2005). Within this population, 23.4% of Latinas report having experienced either physical, sexual, or psychological abuse by an intimate partner within their lifetime (CDC, 2000). Additionally, Latinos appear to experience types of abuse, which are more severe and suffer from mental health consequences of IPV more often than the non-Latino population (Klevens, 2007). For instance, Latinas who have endured IPV tend to experience suicide ideation, depression, and are at risk of death more so than non-Latina Americans (Krishnan, Hilbert, & VanLeeuwen, 2001). Although the results of this research dictates the need for intervention, there remains a substantial lack of “culturally and linguistically appropriate” IPV preventative programs for the Latino community (Whitaker, Baker, Pratt, Reed, Suri, Pavlos, & Silverman, 2007). The well-being of Latinos is incredibly relevant to the general health of the United States with Latinos making up 15% of the current population and consistently growing in numbers as the largest minority group (Gonzalez-Guarda, Cummings, Becerra, Fernandez, & Mesa, 2013). Further, the “Latino” population in the U.S. encompasses a great diversity of
ethnicities, races, and nationalities all of whom have their own levels of acculturation, personal histories, practices, socioeconomic, and environmental disparities, which influence their health needs (Perilla, Serrata, Weinberg, & Lippy, 2012). As such, in order to address the prominence of IPV in the Latino population we must first understand the cultural complexities which in some ways add to the powerful sense of community among Latinos and in other ways create stressful inequalities, which contribute to the perpetuation of violence (Perilla et al., 2012). In this light, it is imperative that programs, which seek to prevent IPV in the Latino community, tailor their approach to fit the specific cultural needs of the Latina woman (Kasturirangan & Williams, 2003).

**Statement of Problem**

Between 2000 and 2010, the Latino population in the United States grew by 43%, which was four times the overall rate of growth and accounted for over half of the total population’s increase (U.S. Census Bureau, 2010). This rapid increase denotes a crucial need for appropriate support services to keep Latina women safe from IPV as they adjust to a new culture (Shipway, 2004). Although many treatment and prevention programs to assist survivors of IPV have been developed in the U.S. since the rise of the battered women’s movement, there still exists a need to develop culturally competent services to meet the needs of the growing Latino population (Shipway, 2004). Historically, IPV programs were designed to function within a feminist perspective, which focused on the need for women to become autonomous and independent from the men in their lives (Perilla, 1994). This model was inconsistent with the deeply rooted value of family preservation, which is the foundation of Latino heritage and discouraged Latinas from seeking services to end the violence (Perilla, 1994). Currently, there is a significant lack
of bilingual programs which are not only preventative in nature, but also take into consideration the cultural values and unique circumstances which impact the nature and outcome of IPV for Latinas (Perilla et al., 2012). Additionally, these programs tend to focus on a single philosophy and are often stifled by the language barriers while failing to account for fundamental social, economic, and immigration challenges that Latina client’s battle in the face of IPV (Perilla et al., 1994). Culturally competent individuals and organizations who possess the values, abilities, knowledge, attitudes, and qualities to work effectively in cross-cultural situations are needed in order to reflect the distinct needs of the Latino population (Perilla et al., 1994).

**Purpose of Project**

The purpose of this project is to create a 10-week group therapy IPV/DV prevention-based program to work within the ecological perspective to provide culturally competent services for Latinas living in the United States. This program offers a needed contribution to the field as it integrates current literature on IPV and its function within the Latino community as well as the crucial cultural considerations for working within this population. This project contains a guidebook, which is designed to assist bilingual facilitators in running a culturally sensitive IPV prevention program in Spanish. The guide is also bilingual in that the facilitator instructions are written in English and the handouts for client use are written in Spanish. The manual will include instructions and prompts to initiate a one-hour weekly therapy group. Additionally, the guide provides facilitators with step-by-step instructions in order to deliver one hour of psycho-education, which is geared toward teaching Latina women to develop the necessary tools to prevent violence in their lives and that of their families. The Guide focuses primarily
on identifying the belief systems, values, norms, and both positive and negative aspects of Latino culture, which make Latinas more susceptible to abuse and that encourage men’s potentially oppressive relationships with women. Lastly, this Guide also concentrates on recognizing and encouraging those cultural practices that do model healthy and loving relationships between men and women.

**Terminology**

**Abuse.** Brabeck & Guzmán (2008) identifies the term abuse within the context of domestic violence as a pattern of interactions which cause a partner to feel threatened and forces a change in the partner’s behavior.

**Abuser.** Brabeck (2008) describes the term “Abuser” as referring to the individual within a domestic violence relationship who is inflicting the abuse. Other terms include “batterer,” “aggressor” or “perpetrator.”

**Acculturation.** According to Klevens (2007) acculturation refers to a change in Latino cultural patterns depending on the level of adaptation to new norms, practices, and general acceptance of American values upon immigration to the United States.

**Coercive behavior.** Examples of coercive behavior are when one partner requires the other to have sex, or go out in the car, or stay at home, and forces her or him to conform through pressure, intimidations or physical restriction (University of Michigan, 2009, domestic violence awareness/definitions.html).

**Concientización.** According to Perilla et al., (2012) concientización is a Spanish word meaning “critical consciousness” describing the process by which people “analytically look at the societal and cultural practices and norms,” which influence and
form their personal identities.

**Control.** In domestic violence, control is sustained through the use of threats and intimidation. Perpetrators have the need to have control over the victim’s life. This usually entails eradicating any opportunity for their partners to make choices for themselves (University of Michigan, 2009, domestic violence awareness /definitions.html).

**Culturally Competent Services.** Whitaker et al., (2007) defines culturally competent services as: individual health care providers and groups who possess the values, skills, knowledge, attitudes, and attributes which all them to work effectively in multicultural situations.

**Domestic violence/ IPV (DV/IPV).** This project defines domestic violence (DV) or partner abuse in accordance with The Centers for Disease Control and Prevention (CDC, 2000), which assert DV and IPV as a public health problem inclusive of economic abuse, emotional or psychological abuse, sexual abuse, physical abuse and verbal abuse by a spouse, ex-spouse, boyfriend/girlfriend or date.

**Immigrant.** The United States Internal Revenue Service (2013) describes an immigrant as “A lawful permanent resident who has been granted the right by the U.S. to live permanently in the United States and to work without restrictions in the United States” (IRS, 2013).

**Familism.** Perilla et al. (2012) assert that Familism is a social pattern and a form of family loyalty found in Latino culture where the needs of the family take precedence over the individual. This concept is highly integrated within families where members assume a position of ascendance over individual interests.
**Institutional racism.** According to Head (2013) the term "institutional racism" refers to societal patterns of racism which as a whole have the major effect of imposing oppressive or negative conditions against specific groups of people on the basis of race or ethnicity.

**Latino.** The U.S. Census Bureau (2010) describes Latinos as any individual whose ancestry is of Mexican, Puerto Rican, Cuban, Central or South American, or of some other Hispanic descent regardless of race, creed, or color.

**Machismo.** Barens (2011) describes Machismo as a Spanish word meaning “Machoism,” which refers to a set of beliefs which dictate how men should act within Latino society and incorporates positive qualities such as pride, courage, responsibility and overall obligation to the family and negative qualities such as sexual prowess, high alcohol consumption, and aggressiveness among males.

**Marianismo.** Barens (2011) describes Marianismo as a concept, which dictates which feminine characteristics are valued in the Latino culture and encompasses the qualities of submissiveness, meekness, and self-sacrifice, stemming from the use of the Virgin Mary as a behavioral model.

**Respeto.** Perilla et al. (2012) refers to the Spanish word “Respeto” translating as respect as a concept within the Latino culture which encourages the complete support of a father’s right to hold power over a family where he must be shown respect regardless of his actions.

**Undocumented immigrant.** Also known as “illegal immigrant,” the U.S. Internal Revenue Service (2013) defines an immigrant as “An alien who has entered the
United States illegally and is deportable if apprehended, or an alien who entered the United States legally but who has fallen out of status and is deportable.”

**Summary**

The Latino population is the largest minority group in the United States and thus, it is crucial that mental health practitioners be well-informed on how to effectively serve this population with respect to IPV. This project adds to the current literature by evaluating important cultural factors, concerns, and ideal policies that will assist in creating culturally responsive services to help promote change within the Latino population. Specifically, this project highlights vital issues, based on the literature, that should be taken into consideration, such as immigration concerns, language barriers, literacy level, acculturation status, and economic disparities experienced by the Latino population. Finally, this project seeks to offer a culturally sensitive approach that will nurture the therapeutic alliance with Latino populations while being preventative in nature. In summary, in order to comprehend the prevalence, challenges, and possible outcomes of IPV for Latinas, first it is necessary to review the latest literature, cultural influences and current treatments concerning these issues, all of which will be accomplished in the next chapter.
Chapter II: Literature Review

This chapter has been organized with the objective of inspiring critical thought about the full scope of social, economic, and cultural factors which perpetuate intimate partner violence (IPV) in the Latino community and the unique challenges encountered by Latina women as they encounter violence, especially those who have recently immigrated to the United States. First, this chapter will begin with a description of IPV and its prevalence in the United States as well as how IPV is manifested within the Latino community. Secondly, societal beliefs and specific cultural influences necessitate exploration in order to place IPV within an ecological framework for Latinas. Further, it is also essential to review the psychological impact these factors may have on Latina immigrants and how a culturally sensitive approach may further encourage and support at risk Latinas in the future. Lastly, the chapter will present an analysis of current treatment models for Latinas as well as a review of suggestions offered by researchers in order to address the ways this project can integrate the Latina experience into a preventative treatment model in an effort to change intergenerational patterns of IPV.

Domestic Violence or Intimate Partner Violence

The Centers for Disease Control and Prevention (CDC, 2000) define IPV and domestic violence (DV) as public health problems, which are inclusive of physical, sexual, or psychological harm by a current or former partner or spouse. These terms are often used interchangeably, as DV is often caused by an intimate partner such as a husband or boyfriend (U.S. Department of Health & Human Services (HHS), 2001). Distinctly, Capaldi and Langhinrichsen-Rohling present IPV as “the use of physically aggressive tactics during disagreements between romantic partners” (2012, p. 323).
Shipway (2004) defines domestic violence as “a continuum of behavior ranging from verbal abuse, physical, and sexual assault, to rape and even homicide” by one partner against the other in an intimate relationship (p. 1). Therefore, domestic violence can include partners who are married or unmarried, as well as gay, lesbian, cohabitating, separated, or dating couples (Shipway, 2004). Further, Brabeck (2008) identifies abuse as a pattern of interactions, which cause a partner to feel threatened, and forces a change in the partner’s behavior. This project will use the terms domestic violence and IPV interchangeably in agreement with Brabeck’s definition.

**Forms of IPV.** IPV takes on many different forms and is not limited to threats of physical harm such as assault (kicking, restraining, punching, and shoving) or use of threats (HHS, 2003). Rather, IPV may also take on the form of less obvious violence such as the inescapable and systematic use of threats, intimidation, and manipulation, as well as stalking, harassment, and trespassing (HHS, 2003). Entitlement behaviors such as treating the victim like a servant or defining gender roles in the home also fall under the umbrella of IPV (HHS, 2003). The degree of violence and abuse can vary in each partnership and in different stages of the relationship (Shipway, 2004). For instance, the severity, consistency, and effects of violence can evolve or take place only periodically throughout the partnership (Shipway, 2004).

**Victims of IPV.** Survivors of IPV can come from all walks of life including every ethnicity, sex, religion, cultural, or socioeconomic status (Centers for Disease Control & Prevention (CDC), 2000). However, although men can also be abused in relationships, most victims are women (HHS, 2001). Overall, females experience over 5 to 10 times more incidents of IPV than males (HHS, 2003). This translates to an
estimated 85 to 90 percent of IPV victims being female (HHS, 2003). Specifically, women between the ages of 16 and 24 are most vulnerable to IPV and experience the greatest assault rate (21.3 per 1000 females) between the ages of 20 and 24 (HHS, 2003). In addition to physical injuries, IPV can have serious psychological and social repercussions for women and their families including depression, low self-esteem, anxiety and increase in substance abuse among others (Mattson & Ruiz, 2005).

**IPV in the U.S.** According to Edelson, Hokada, and Ramos-Lira (2007), IPV is a widespread global issue and the United States is no exception. Between 20% and 60% of American women have reported having lived with IPV at one time (Edelson et al., 2007). As it is, IPV is considered the leading cause of death and overall hospitalization for women in the U.S. (Klevens, 2007). Presently, with the Department of Health considering IPV a healthcare issue, IPV against women continues to be an issue nationwide, which merits the attention of all health care professionals (Shipway, 2004). Ultimately, these statistics show that humanity continues to have social practices which intimidate, demean, and place women in real danger making it necessary for mental health professionals to take the necessary steps to change these patterns one community at a time.

**IPV in the Latino Community**

IPV is not an issue unique only to U.S. born citizens; in fact, IPV is also a serious issue among the Latino population living in the United States. With individual, family, community, and larger societal structures, Latinos in the United States represent a group where violence against women is expressed and maintained within families for generations. For instance, Kasturirangan and Williams (2003) noted in their study that
Latinos report some of the highest rates of IPV in the U.S. Findings from a national study of 8,000 women who took the National Violence Against Women Survey, showed that 23.4% of Latinas report abuse by intimate partners in their lifetime (CDC, 2000).

**Types of Violence in the Latino Community.** A study conducted by the Woman to Woman outreach program (2004) included 309 Latina women residing in the southeastern United States who completed questionnaires over a six month period (Murdaugh, Hunt, Sowell, & Santana, 2004). The questionnaires included inquiries on instances of IPV, types of violence, and barriers to obtaining services (Murdaugh et al., 2004). The study found that for Latinas certain types of domestic abuse occurred more frequently than others (Murdaugh et al., 2004). Being slapped, pushed, grabbed, or shoved were the most frequent forms of violence with 62% of participants reporting these incidents taking place during the 6-month period. Further 44% percent of participants reported experiencing being beat, punched or choked and 42% reported incidents of rape (Murdaugh et al., 2004). Also, Latina women report being kicked more often than Anglo women and also reported greater abuse during pregnancy than did Anglo women (Klevens, 2007). Additionally, in their multi-country study, the World Health Organization (WHO, 2005) gathered data on 24,000 women using a cross-sectional population-based household survey across 10 countries including Latina American countries such as Brazil and Peru in order to estimate the prevalence of IPV (WHO, 2005). The study focused on three categories of violence including, physical abuse, sexual violence, and emotional abuse (WHO, 2005). The study found that 49% of women in Peru and 27.2% reported having experienced severe physical violence such as being kicked, dragged, choked or burned in their lifetime (WHO, 2005). Sexual Violence
resulted in 22.5% prevalence rates among Peruvian women and 10.1% among Brazilian women (WHO, 2005). The study also found that women experienced at least three kinds of emotional abuse such as threats of harm, intimidation, or humiliation by an intimate partner in their lifetime, with a prevalence rate of 15.5% in Brazil and 15.7% in Peru (WHO, 2005).

**Effect of IPV on Latinas.** Researchers have found that IPV is particularly detrimental to Latina women. In their study, Edelson, Hokada, and Ramos-Lira (2007) studied a sample of 44 Mexican women between the ages of 20-29 who had at least one child. A non-Latina sample of 21 American women between the ages of 26-48 with children was also included in the study. The participants were interviewed and 6 assessments such as the Beck Depression Inventory and the Attribution Style Questionnaire were administered. The study found that Mexican women suffered a high number of personal injuries, struggled with depression and suicide attempts, and experienced miscarriages as a result of living with IPV (Edelson, Hokada, & Ramos-Lira, 2007). Overall, Edelson and colleagues found that Latina victims of IPV were more troubled by intrusive thoughts and reported more inclusive trauma-related symptoms such as depression and lower social and personal self-esteem, than did non-Latina women (Edelson, Hokada, & Ramos-Lira, 2007). Similarly, in a shelter study Krishnan and colleagues interviewed 102 survivors of IPV who came into a women’s shelter over 24 hours (Krishnan, Hilbert, & VanLeeuwen, 2001). Seventy-two percent of the sample included Latinas younger than the age of 30 with the rest of the participants being non-Latino American respondents (Krishnan et al., 2001). Participants were asked to fill out a questionnaire which listed items classified under four domains: socio-demographic items,
IPV items, mental health items, and help-seeking behavior items (Krishnan et al., 2001). The results indicated that more than half of Latina respondents reported having had suicidal thoughts or attempts, as compared to 35% of other respondents (Krishnan et al., 2001). The researchers also found that physical abuse was the most common form of abuse reported by all participants (Krishnan et al., 2001). Further, the incidence of IPV within the Latino population continues to perpetuate and thus, it is important that counselors tailor their counseling to the needs of Latina women (Kasturirangan & Williams, 2003). As such, it is clear that IPV is a serious issue, which is detrimental to the healthy progress of the Latino community. As such, considering that the Latinos who find themselves involved in violent relationships are responding to the part of our society as a whole, which encourages and condones both the violence and objectification of women is important to note. In this way, this project seeks to explore the societal contribution IPV for Latinos not only in their culture of origin, but also as they seek to start a new life in the United States.

**Cultural Influences on Experiences of IPV**

Latinos have become the largest minority group in the United States composing 16.4% of the population (U.S. Census Bureau, 2010). Perilla, Serrata, Weinberg, and Lippy (2012) point out that it is very difficult to refer to Latinos as a uniform group due to many intricacies such as regional differences based on 22 countries of origin, level of education, generational status (immigration status, second generation Americans, etc.), and the length of time the individual has been in the United States. However, there remain many fundamental commonalities in traditional Latino families and the issues of acculturation facing them (Kasturirangan & Williams, 2003). These commonalities
include language, family importance, and other fundamental cultural pieces, which may contribute to the prevalence of IPV among Latinos (Berens, 2011). As such, the pervasiveness of violence in Latino households holistically by understanding the immediate family setting as well as the institutions that influence their lives remains critical (Perilla et al., 1994). Similarly, Edelson et al. (2007) concluded that in order to understand the effect IPV has on Latina women, the entire ecology of the Latino culture must be taken into consideration.

**Gender Roles.** For Latinos, woven within the cultural framework are rigid sex role differentiations, rooted patriarchal systems, and values that objectify women (Mattson & Ruiz, 2005). The Latino family structure functions within a patriarchal hierarchy, which dictates that men have full power and control over Latina women (Barens, 2011). For instance, within traditional Latino families, men and women are distinctly socialized at very early ages in a way that reflects the rigidity of social roles within the culture (Perilla et al., 1994). Specifically, young Latinas learn that males are entitled to dominance and control over the family while females take the role of caretakers for others within the family system (Perilla et al., 1994).

“Machismo” refers to a set of beliefs, which dictate how men should act within Latino society, and incorporates both positive and negative traits (Barens, 2011). For instance, positive qualities of machismo include pride, courage, responsibility and overall obligation to the family (Barens, 2011). However, Machismo also encourages sexual prowess, high alcohol consumption, and aggressiveness among males (Perilla et al., 2012). Chon (2011) described Machismo as the combination of “paternalism, aggression, systematic subordination of women, fetishism of women’s bodies, and idolization of their
reproductive and nurturing capabilities, coupled with a rejection of homosexuality. This exaggeration of the masculine identity also produces an image that men are to conquer women (Chon, 2011).

For women, the concept of “marianismo” is one that dictates how women are to act within Latino Culture (Barens, 2011). It is a concept, which promotes female passivity, obedience, and service to others (Perilla et al., 2012). This term also encompasses the qualities of submissiveness, meekness, and self-sacrifice, stemming from the use of the Virgin Mary as a behavioral model (Barens, 2011). The crux of this notion is that womanhood through the image of the Virgin Mary socializes Latinas to strive toward becoming long-suffering women whose sole role is to keep the family in tact while always being of service to all the men in their lives (Barens, 2011). Thus, this cultural norm, establishes that women have the capability of being able to bear a great deal of suffering without protest (Kasturirangan & Williams, 2003). Consequently, many Latin women perceive their experiences with IPV as an expected part of a woman’s role in a relationship or a marriage (Perilla et al., 2012). Ultimately, many Latina victims may downplay their experience with IPV and may not consider it an issue that necessitates seeking help (Edelson et al., 2007). Fundamentally, IPV appears to be deeply seeded within the framework of Latina Culture (Perilla et al., 1994).

Respeto. Another important concept within Latino culture is that of “respeto” which refers to a need for a hierarchical relationship among people in which respect to authority is essential (Barens, 2011). Through this concept, women are taught to view people in positions of authority for decision-making and respect whatever the outcome may be (Barens, 2011). As a result, this belief promotes the complete support of a male
dominance over the family, meaning that the father must be respected regardless of his actions (Perilla et al., 2012). This concept makes it difficult for Latinas to make the decision to report a perpetrator, as it would be seen as a disrespectful act within her cultural context. Additionally, Latinas may find it uncomfortable to express disagreement with any authority figure such as a social worker, which also deters women from accessing help (Barens, 2011). Edelson et al. (2007) concluded that many cultural norms intermingle to produce a society, which is more susceptible to IPV.

**Familism.** Also pervasive in Latino culture is the belief “familismo,” or family allegiance and unity. Familismo or Familism is defined as a form of family loyalty where the needs of the family take precedence over the individual (Perilla et al., 2012). Familismo is a core component of Latin culture of which there is several dimensions such as family obligations and the idea that one will always have family support (Berens, 2011). Latino families tend to have very intense relationships with one another and have constant face-to-face contact and involvement in one another’s lives (Berens, 2011). Additionally, Latino families operate within an extended model where grandparents are tremendously valued, aunts and uncles take the role of second parents, and cousins are considered siblings. Consequently, Latina women tend to view their families as their main source of emotional and influential support (Berens, 2011). As a result of this belief system many Latina women feel it is necessary to work towards fulfilling their duties as good wives and mothers (Edelson et al., 2007). Therefore, Latinas may feel that family is of the utmost importance in their lives and they are often torn between their obligation to preserve the family and the desire to attend to their own needs (Edelson et al., 2007).
Consequently, the cultural imprint of centuries of society norms may be evident in the persistence of IPV in the Latino community. Norms may move from one generation to the next seamlessly where it is clear that violence is a learned behavior, which is perpetuated in keeping with traditional values. Therefore, this project contends that violence can be unlearned and traditional values can be challenged and reinvented in an effort to protect the next generation of children from exposure to IPV.

**Latino Childhood exposure to IPV**

Children are also woven into the tapestry of familism in that their worldview is shaped by the interactions observed within their own families of origin (Edelson et al., 2007). Thus, when violence takes place in a Latino family, the groundwork is set for intergenerational patterns of abuse to unfold (Perilla et al., 1994). For instance, a study designed to examine the predictors for IPV, conducted by Perilla and colleagues (1994) had a sample of 60 immigrant Latinas living in a Southeastern American metropolitan area, 30 of which had sought out assistance for abuse and the other of whom sought out other family services. The participants engaged in a 2-3 hour interview comprised of a semi-structured questionnaire and 8 standardized assessments including The Index of Spouse Abuse. The researchers found that as children, many Latinas experienced violence between their mother and father to be a common occurrence in their household (Perilla, Bakerman, & Norris, 1994). Additionally, results indicate that women who had a greater number of children reported the higher levels of abuse, therefore perpetuating the childhood exposure to violence (Perilla, Bakerman, & Norris, 1994). Similarly, in a national sample of traumatized children, the National Child Traumatic Stress Network (NCTSN, 2005) found substantial variations among Latino children with regard to the
types of trauma experienced. The results indicated that 53% of Latino children had been
exposed to IPV in their homes (NCTSN, 2005). As such, many women feel that their
mothers were their role models in that witnessing their mother’s abuse made them feel
that it was an acceptable and normal part of marriage, a notion which contributed to the
reason why they themselves were in an abusive relationship (Burke, Oomen-Early, &
Rager, 2009). Ultimately, in order for Latina women to protect their children from the
effects of IPV, they must first learn to protect themselves and seek help in order to stop
these patterns of violence from emerging in the lives of their children.

Help Seeking Behaviors of Latina Women

Seeking assistance to end the cycle of violence is also particularly difficult for
Latina women. Researchers suggest that Latinas underutilize social services that are
available to them in comparison to African American women (Berens, 2011). Also,
Latina women are less likely to report IPV to the police or to seek out restraining orders
against the perpetrator (Berens, 2011). This phenomenon is the result of the unique
challenges Latinas face such as language barriers, discrimination, fear of deportation, and
the cultural stigma of divorce (Berens, 2011). For instance, the social pressure to be a
good wife and mother develops into strong internal values, which not only make Latina
women more vulnerable to partner violence, but also greatly reduces their perceived
resources to stop it (Edelson et al., 2007).

Latina Perceived Resources to Stop IPV. In their qualitative research study,
Burke and colleagues (2009) conducted in-depth, semi-structured interviews with 15
Latina women living in Dallas, Texas, above the age of 18, and were recruited via flyers
distributed to community organizations. The study focused on identifying common
themes in the narratives of women who by self-report were survivors of intimate partner abuse (Burke, Oomen-Early, & Rager, 2009). The study revealed that Latina women’s perceptions of their situation hindered their ability to escape from an abusive relationship and access social resources (Burke et al., 2009). Women reported being afraid that if they left they would be unprepared and unable to provide for their children or that the perpetrator would kill them. Additionally, the women believed that upon leaving they would lose custody of their children or that they would be deported to their home country. Further, language barriers were also a common theme reported by the participants to influence their perception of their ability to access help. For example, due to language barriers, some Latina women were not aware of protective orders or of resources available to them from the state and local agencies nor were they aware of current deportation laws and rights. Also, the lack of English ability made the women uncertain about using shelters or pursuing assistance from police (2009).

**Latina Social Support.** Another barrier to ending IPV for Latinas is a lack of social backing in that cultural values such as gender roles, family values, and religious ideology, which means that Latinas are often met with social stigmatization instead of support from their community (Berens, 2011). Further, Latina women who experience IPV tend to be more socially isolated, typically leaving most of their friends and family behind in their countries of origin (Perilla, Bakerman, & Norris, 1994). Additionally, a Latina woman’s learned duty to organize her life around the needs of her nuclear family, results in her need to forgo any outside support system (Perilla, Bakerman, & Norris, 1994). However, when a Latina does report IPV within her extended family, she is often met with sayings or “dichos” which reflect the cultural beliefs that label IPV as shameful
and private (Edelson et al., 2007). Additionally, many women feel that their families of origin are unable to offer them advice as they attempt to leave their abusive spouses, because they too are involved in abusive relationships (Burke, Oomen-Early, & Rager, 2009).

**Spirituality.** Spirituality is another major component of Latina identity which is a major source of strength and support with most Latina women depending on religious teachings for obtaining guidelines on how to be good mothers, wives, and daughters (Barens, 2011). However, spirituality also plays a role in influencing help-seeking behaviors among Latinas (Barens, 2011). For instance, Latina spirituality dictates the belief in “fatalism” which refers to the idea that an individual is not in control of his or her life, instead, it is left to a higher power to decide one’s destiny (Barens, 2011). Consequently, many Latinas do not attempt to take control or access help during times of adversity in an effort to trust in a higher power’s design for their lives (Barens, 2011). Specifically, a vast majority of Latinos living in the United States are Catholic, making the Catholic Church, and the Virgin Mary, the most identifiable symbols of Latino religion (NCLR, 2013). Catholicism reinforces the social image of Latina women reflected in the Virgin Mary by way of being the foundation of the family unit (Rivera, 1994). Taking on this role also means that a woman must always look to the needs of others and be treasured for her self-sacrificing acts (Rivera, 1994). As a result, in keeping with this social norm and following religious tradition, extended family may often times normalize or even support the perpetrators actions as part of a woman’s plight (Edelson et al., 2007). Thus, it is this unique grouping of beliefs that shapes the relations within a family toward continuing patterns of IPV (Perilla et al., 2012). Many times these cultural
influences may even exacerbate the effects of IPV by causing the victim to remain in the abusive relationship for a longer period of time (Berens, 2011).

**Language and Immigrant Status.** Undocumented women are also unlikely to seek help in stopping IPV. The lack of proficiency in English language skills creates further difficulty for Latinas who seek to end the cycle of violence. For example, if a Latina woman calls 911 there is usually no one who speaks Spanish to help her (Kasturirangan & Williams, 2003). Another major factor affecting undocumented women suffering from IPV is the fear of deportation if they seek help (Whitaker et al., 2007). As such, immigrants may fear that their legal status could be altered if they were to take legal action against their aggressor (Kasturirangan & Williams, 2003). Additionally, undocumented women may have had negative experiences with law enforcement or government agencies in their countries of origin, making them less likely to seek assistance in the United States (Klevens, 2007). Likewise, Kasturirangan and Williams (2003) found in their sample of Latina immigrant women that many have difficulty trusting institutions such as police or social services as a result of past experiences with racism within the United States. Henceforth, there appear to be many cultural and institutional obstacles, which impede Latina’s ability to seek help or confound their perceived resources to stop IPV in their own lives. Specifically, Latino immigrants tend to experience an even greater surge of difficulties and stressors, which lead to the increase of IPV in the lives of those Latino’s who are fleeing their native countries. As a result, greater support is necessary to assist Latino immigrant families in learning the new laws and assistance available as they adjust to life in a new country.
Immigration and Latinos

For much of American history, immigration has been a common occurrence (Correa & Rojas, 2012). By 2006, the United States had recognized more legal immigrants as permanent residents than all other countries in the world combined (Monger & Rytina, 2008). Immigration is defined by Webster’s Dictionary “coming into a country of which one is not a native for permanent residence” (Merriam-Webster's Collegiate Dictionary, 2013). The U.S. Internal Revenue Service defines an immigrant as “a lawful permanent resident who has been granted the right by the U.S. to live permanently in the United States and to work without restrictions in the United States” (IRS, 2013). Currently, 13% of the population of the United States consists of immigrants, or one in every 8 people (U.S. Census Bureau, 2010). Immigration is a common experience within the Latino population with 40% of Latinos having been born in other countries (Klevens, 2007). Currently, nearly 3 in 4 or 74% of Latinos are U.S. citizens (NCLR, 2013). As such, the Latino presence in the United States is the second lengthiest, after the Native Americans (NCLR, 2013).

Historical influences. Latino immigration is characterized by the history of Spanish colonization as well as the oppression and exploitation that countries like Mexico have endured from the United States (Alicea, 1994). After the Mexican-American war ended in 1848, Latinos became the first American citizens in the newly acquired territory of the Southwest United States and by the second half of the nineteenth century Latino immigrants became a labor force that operated within a colonial labor system of suppression (Alicea, 1994). Furthermore, Alicea (1994) outlines:
Latin America and its immigrants have provided cheap labor to the United States as well as a ready market whereby U. S. imperialist and capitalist interests in Latin America have resulted in the economic and political impoverishment of these countries and the subsequent exodus of its people to the United States (Alicea, 1994, p. 35).

As such, Latinos immigrate to the United States for many as a result of a multitude of factors, many of which mean Latinos are not “voluntary immigrants” to the United States (Alicea, 1994).

**Illegal Immigration.** Over the last two decades or so, illegal or undocumented immigration to the United States has almost tripled from an estimated 4 million undocumented residents in 1986 to about 11.2 million in 2008 (Wasem, 2012). Webster’s dictionary defines undocumented immigration as “lacking documents required for legal immigration or residence” (Merriam-Webster’s Collegiate Dictionary, 2013). The U.S. Internal Revenue Service defines an immigrant as “an alien who has entered the United States illegally and is deportable if apprehended, or an alien who entered the United States legally but who has fallen out of status and is deportable” (IRS, 2013). Currently, of the over 11 million undocumented people estimated to be living in the United States, about 50% come from Mexico (Cleaveland, 2012).

**Process of immigration.** In an effort to spare their families “suffering from poverty,” many Latinos will face great risk and many real dangers as they make their way across the U.S. border (Cleaveland, 2012). First, many families are separated and the journey is financially taxing in that each person must pay about $3,000 to an organized crime collective in order to obtain a guide or “coyote” through the deserts of Mexico.
(Cleaveland, 2012). Further, as a result of heavy police presence, migrants have to cross through the most remote and dangerous areas of the desert (Cleaveland, 2012). Also, during this journey many different threats exist such as victimization by thieves, sexual predators, or vigilantes (2012). Additionally, migrants can spend anywhere from days to weeks in the desert under terrible conditions where the lack of resources such as water and food, which has led many to their deaths (2012). In 2005, 500 immigrants were confirmed dead in their attempts to get across the border in search of a better life for their families (2012).

**Life in the U.S after immigration.** Upon arrival to the Unites States, life takes on a tone of suffering and struggle for many Latino newcomers (Cleavland, 2012). Language barriers, lack of access to health care, physical and psychological trauma experienced during crossing, and separation from all family and support systems are just some of the realities Latino immigrants experience as a result of immigrating to the U.S. (Cleavland, 2012). Additionally, Latino workers may find themselves having difficulty finding jobs, and typically work under harsh conditions doing hard labor for low wages (Alicea, 1994). Latino workers are also vulnerable and disempowered in that they live in constant fear of deportation and as a result are unable to join worker’s unions, file for workers compensation, or have access to unemployment payments (Cleavland, 2012).

**Immigration and IPV.** In addition to the trials of border crossing and life as an undocumented person, Latina immigrants face additional difficulties (Cleavland, 2012). In their U.S. sample, Edelson, Hokada, and Ramos-Lira (2007) found that approximately 50% of immigrant women from Latin backgrounds reported physical abuse, as well as intimidation, verbal threats, and coercion from their romantic partners. This population,
particularly if undocumented, encounters additional sets of obstacles in the face of IPV, which may differ from that of Anglo-Americans. According to Edelson et al. (2007) violence appears to be “magnified” for undocumented Latina immigrants due to the isolation from family and social support which they might have had access to in their country of origin. Additionally, the demand of economic stressors and a lack of knowledge of resources, such as the availability of shelters, family court systems and restraining orders also contribute to IPV within this group (Edelson et al., 2007). Therefore, Latina women often feel forced to choose between enduring abuse and the inevitable economic instability that would result from losing their partners income if they separated (2007). Whitaker et al. (2007) states that these types of concerns are likely not only shared by most women who experience IPV, but they are also intensified by the seclusion and marginalization of undocumented and immigrant women. Overall, lacking social skills and difficulty with the English language may cause Latina immigrants to view their circumstances as hopeless and themselves as unable to stop the violence (Perilla et al., 1994).

Typically, immigrant families, regardless of documentation, face severe financial difficulties. As a result, Latinas who might have otherwise been homemakers in their countries of origin are now working outside the home (Perilla et al., 1994). Latina women working outside the home drastically alters the role of the male as the sole provider for the family (Perilla, Bakersman, & Norris, 1994). Additionally, this dynamic creates the need for new negotiations by people already challenged by cultural expectations and rigid standards (1994).
In the study of immigrant Latinas, Perilla and colleagues found that the more a woman contributed financially to her household, the more abuse she endured (1994). Perilla states that the abuse may increase “due to the man's perceived loss of power relative to his perception of competency” (1994, p. XX). In other words, woman who become financially independent, conflict with the social norm of Machismo, which requires that, a man be the sole breadwinner in the family (1994). This is also consistent with a study conducted by González-Guarda, Peragallo, Vasquez, Urrutia, & Mitrani (2009) where 82 candidates self-identified as being Latino, female, and between the ages of 18 and 60 completed structured face-to-face interviews. The majority of participants were recruited into the study from a community-based organization in South Florida (Gonzalez-Guarda et al., 2009). The purpose of the study was to explore the experiences of Latinas surrounding substance abuse, IPV, and risky sexual behaviors (Gonzalez-Guarda et al., 2009). The findings indicated that not only did lack of access to certain resources make Latinas more vulnerable to exposure to risk factors for IPV, but also their income level was a predictor of exposure to IPV (Gonzalez-Guarda et al., 2009). Specifically, those women with higher independent incomes were more likely to report being a victim of IPV (Gonzalez-Guarda et al., 2009). That is, women who are financially independent may be at higher risk for IPV due to the process of “acculturation” (Klevens, 2007).

**Acculturation.** Klevens (2007) defines acculturation as “adapting to new norms and practices” which for Latino immigrants, level of acculturation refers specifically to how well Latino’s adapt to American culture (p. 115). This level of adaptation and acceptance of American values may have special implications for IPV among the Latino
Klevens asserts that acculturation may be the key in understanding why violence increases between couples who have recently immigrated to the United States (Klevens, 2007). Level of acculturation is also useful in exploring why the rates of IPV among Latinos continue to increase the longer they have lived in the United States (Klevens, 2007).

Acculturation was also the focus of a study conducted by Mattson and Rodriguez (1999) and was defined as the degree to which a woman has taken on the “values and customs of the dominant culture.” In this study, surveys and standardized instruments were used to collect data from 150 pregnant Latinas with a mean age of 24.3 years. The women were found in three separate labor and postpartum units in urban Arizona, rural Arizona, and Mexico. The study was designed to examine prevalence of IPV, types of abuse, acculturation, and self-esteem among pregnant Latinas. The results indicated that 46% of all the women reported they had been abused in general and 31% reported that they had been abused during the past year while pregnant with slapping and kicking being the most frequent forms of abuse. Additionally, the women who reported the highest levels of acculturation (Rural Arizona) also reported the highest levels of IPV.

Further, a study by Garcia, Hurwitz, and Krauss (2005) sought to understand the relationship between acculturation and reporting IPV (IPV). A cross-sectional interviewer-administered survey was conducted at public health care clinics throughout Los Angeles County with 464 Latinas who had an average age of 26.4 (Garcia et al., 2005). The results indicated that Latinas who were found to be more acculturated, were more likely to report IPV compared with least acculturated Latinas. Additionally, moderately acculturated Latinas were more likely to report IPV compared with least
acculturated Latinas (2005). Ultimately, the more a woman is exposed to a more independent lifestyle in the United States, the more a man may feel he is losing power and control which may lead him to engage in more abusive behavior (Perilla et al., 1994). Accordingly, the process of acculturation is one that threatens Latino traditional values and specifically, alters the power dynamic between men and women making IPV more prominent and placing Latina women at greater risk. For this reason, it is important to note that the immigrant Latino population is in need of immediate culturally sensitive services, which can validate the feelings of loss that come with acculturation and help assert the complexities that come with the immigration experience including that of institutional racism.

**Institutional Racism and Latinos**

Institutional racism refers to institutional practices that propagate racial inequality. Moreover, it is not necessary for the institution to intend to perpetuate racism for it to do so (Senn & Sawyer, 1971). For instance, inclusion or lack thereof in a national identity is an important component of institutional racism against Latinos (Abad-Merino, Newheiser, Dovidio, Taberno, & Gonzalez, 2013). National identity can be defined either in terms of ethnic nationalism, which refers to shared ancestry, or in regards to civic nationalism, which instead depicts a commitment to a nation’s defining principles, ideals, and social norms (Abad-Merino et al., 2013). Although Latinos comprise a large part of the population, they deviate from both these standards and are therefore left out of the United States’ national identity (Abad-Merino et al., 2013). Also on national level, Latinos have inspired a lot of political debate. For example, Arizona’s proposed immigrant law SB 1070 required state and local police to regulate a person’s immigration
status based on “reasonable suspicion” on part of the officer that the person may possibly be undocumented (Abad-Merino et al., 2013). Reasonable suspicion included that any person who appeared to be of Latino heritage could be stopped and questioned at any time without cause (2013). Likewise, current political discourse calls into question the legitimacy of undocumented Latinos in terms of their right to access basic forms of assistance such as healthcare, which publicly “dehumanizes” Latinos (2013).

The effects of institutional racism can also influence public opinion. For example, a study by Abad-Merino et al. (2013) surveyed 201 Caucasian or Asian American participants who read scenarios which described social problems faced by women of different races such as Latinos, African Americans, and Caucasian Americans and then indicated whether they would support forms of helping women in these groups (Abad-Merino et al., 2013). Additionally, the participants also took the modern racism scale assessment (Kim, 2006). The results indicated more racism existed against Latino women than other groups. Additionally, the participants were less likely to offer any individual help to Latinas in need than to African-American women or White women (2013). This study asserts the subtle racism that exists in the United States against Latinas and the role prejudice plays in Latinas ability to obtain help (Abad-Merino et al., 2013). Accordingly, factors such as fear of deportation and discrimination support Vidales (2010) notion that institutional racism and patriarchal structures are interconnected in the experience of violence for Latinas. These factors also reinforce the feelings of hopelessness for many Latinas and act as road blocks for Latina’s who are seeking help to end IPV. As such, it is important to note that preventative care for Latina’s at risk of experiencing IPV,
particularly Latina youth, is necessary in order to combat the larger societal issues surrounding IPV within this population.

**Latina Youth and IPV**

In their study, Gondolf, Fisher, & McFerron (1988) researched the racial differences between 5,708 women who checked into a Texas Woman’s shelter by way of an intake interview. The study found that 29% of the women were Latinas and they were found to be married younger, have larger families, and were less economically stable than their African American and Caucasian counterparts (Gondolf et al., 1988). Young, unmarried Latinas have also been found to be at risk of experiencing IPV at some point in their lives (Rojas, 2007). Klevens (2007) asserts that Latinas who are at risk of becoming involved in IPV tend to be younger (with 22.1 being the average age for the onset of IPV), less educated, and have more economically disadvantaged families of origin (Klevens, 2007; Zetawos & Bunton, 2007). A lack of education for young Latinas not only contributes to a lack of independence but also means Latinas are usually unaware of the laws, options, and possibilities regarding their experience of abuse (National Latino Network, 2010).

In their study, Edelson and colleagues (2007) found that cohabitation sooner than marriage was significantly associated with persistent violence. The same study asserted that IPV appears to begin early during a relationship for both Latino and non-Latino couples, with initial violence taking place during dating or in the first year of living together. Witnessing IPV as children in conjunction with psychosocial stressors also makes many young Latinas susceptible to perpetuating the multigenerational cycle of violence. When experiencing IPV, young Latinas tend to access support from their peer
group rather than the adults in their lives making it less likely that they will receive the necessary help to leave the relationship (2007). Therefore, intervention and prevention of violence in Latina teens is critical in moving toward a possible end to IPV against Latinas (Rojas, 2007).

Younger Latinas tend to be associated with urbanity and low socio-economic status, which are also risk factors for IPV (Edelson et al., 2007). For instance, in a study of 1,155 Latina women between the ages of 18 and 59 years researchers used surveys and interviews to measure both the prevalence and predictors for IPV in both rural and urban areas of California (Lown & Vega, 2001). Results indicated that over 60% of the women who reported IPV lived in urban areas. Hence, for Latina women living in urban areas the risk of IPV was 2.5 times higher than those women living in rural areas (2001). Poverty was also found to be a predictor of IPV with 45% of the sample reporting an income of less than $1,000 a month (2001).

Javier and colleagues assert that most Latinos in the U.S. live in urban areas and are relatively poor which exposes them to many stressors, which shape their development (Buzawa & Buzawa, 2013; Javier, Herron & Yanos, 1995). These stressors include inadequate living conditions, lack of employment, limited educational opportunities, poor nutrition, racism, socioeconomic discrimination and limited health care, including mental health care (Herron, Javier & Yanos, 1995). High instances of alcohol and drug abuse among minorities is also linked to urbanity (Buzawa & Buzawa, 2013; Javier, Herron & Yanos, 1995). Substance abuse is the largest key contributor or predictor of IPV among minorities (Buzawa & Buzawa, 2013). Substance abuse is known to lower inhibitions to violence, impair judgment, and reduce the ability of the offender to interpret social cues.
resulting in risk for both offender behavior and possibility of victimization (Buzawa & Buzawa, 2013). However, substance abuse also plays a role in IPV in the lives of rural women. In a study by Van Hightower, Gorton, and DeMoss (2000), surveys were given conducted with 1,011 Latina women ages 18-72 from 11 migrant farm worker health clinics across nine states in order to find the prevalence and predictive factors for IPV among migrant farm workers. Results showed that 19% of the women reported being physically or sexually assaulted by their intimate partner within the year. Additionally, alcohol and drug abuse by their intimate partner was said to be the most significant predictive factor for violence and also contributed to the prominence of fear reported by the victim (2000). As such, the young Latina population is met with many predetermined obstacles when they begin the search for a partner and are at great risk for becoming involved in violent relationships. Accordingly, it is necessary to take the ecology of Latina youth into consideration when creating preventative programs that seek to stop violence before it starts.

**Ecological Considerations**

According to Bronfenbrenner (1979), in order to understand the circumstances of a person one must consider the ecology of the individual, meaning that an individual's home, workplace, church, particular roles within family or community, government agencies, and the overarching institutional patterns of the culture are all intertwined to cause the current circumstances. That is to say that a person’s behavior is influenced by the different environments that surround them and these environments are key to development. Bronfenbrenner describes the microsystem which is the social environment that a person comes into contact with directly including family, friends,
neighbors etc. (Bronfenbrenner, 2005). This relates with the Mesosystem which involves the relationship between two microsystem environments such as the relationship between how you are treated in your home and how you will behave in school (Bronfenbrenner, 2005). Next, the Ecosystem is an environment that a person does not have much contact with but is nevertheless affected by it such as a parent’s place of work (2005). Further, the Macrosystem involves the overarching cultural values and expectations of a society which also influence a person’s behavior (2005). Lastly, the Chronosystem involves those life transitions or “socio-historical” contexts which may influence a person’s reality such as having divorced parents (2005). For Latinas, Bronfenbrenner’s ecological framework means that no single factor is responsible for their risk of interpersonal violence. At the individual level, Latinas personal struggles influence their likelihood of becoming a victim or a perpetrator of violence. Some of these factors include being a victim of child maltreatment or struggling with psychological or personality disorders, issues related to substance abuse. For instance, The Common Wealth Fund Survey revealed that surveyed Latino girls exhibited more depressive symptoms than the African American or Caucasian girls for almost one out of every three Latino female (30.3%) high-school students having seriously considered committing suicide (CDC, 1997). Also, young Latinas report commonly experiencing sexual, physical and emotional child abuse (Rojas, 2007).

Another ecological factor includes personal relationships within the Microsystem such as interactions with family, friends, and intimate partners may influence the risks of becoming a victim of violence (Perilla et al., 1994; Bronfenbrenner, 2005). For example, many young Latinas report having watched IPV between their parents or having violent
friends, which may influence the way Latinas view IPV (Rojas, 2007). Additionally, at a community level, the social structure present in schools, neighborhoods, and workplaces, may also influence violence for Latinas. Risk factors in the community include level of unemployment, institutional support systems, access to health care etc. For instance, many young Latinas live in urban areas where they report growing up around gang violence and even feeling a sense of admiration for gang members (Rojas, 2007). Also, research shows “a lack of continuous support to prevent abusive relationships and or to maintain an abuse-free environment” (Arias, 2012, p. 26).

Further, Macrosystem level socio-cultural factors such as economic and social policies like institutional racism that maintain socioeconomic inequalities between people, and social and cultural norms such as male dominance over women such as that of machismo and marianismo, also influence whether violence against Latinas is encouraged or inhibited (Rojas, 2007; Bronfenbrenner, 2005). Similarly, the Mesosystem’s interconnected factors including gender roles, household composition, family stressors, urbanity, and family income add to the risk of IPV for young Latinas, especially if recently immigrated (Edelson et al., 2007 & Bronfenbrenner, 2005). As such, the multitude and complexities of issues, which surround the Latina plight, attest to the need for preventative programs working with this population to function through an “ecological perspective in which IPV is viewed as imbedded within a larger context of society beyond an individual, couple, or family” (Perilla et al., 2012, p. 99). In keeping with this need, this project focuses on Latina’s through an ecological lens in order to understand the full Latina experience of IPV and work towards deterrence of IPV for
Latino’s living in the United States. This method differs from the current practices already used with Latinas and will be unique in its function as preventative care.

**Current Practices for Working with Latina’s and IPV**

The incredible diversity and the interwoven facets of IPV that Latinos face, has proven to be challenging for counselors who seek to adequately serve this population (Perilla et al., 2012). Programs and general interventions, which have been specially catered to Latinos, are less common (Klevens, 2007). On the other hand, the agencies that currently assist Latinas have “structural and programmatic inadequacies” in working with the unique needs of this ethnic minority (Whitaker et al., 2007). For instance, programs are typically centered on feminist IPV models, which focus on the power inequality between men and women (Perilla, 1994). Specifically, the feminist model relates to IPV by stating that relationships in which women are abused are not exclusive but rather are extreme cases of the inequality that is the foundation of an intimate relationship between a man and a woman (Perilla, 1994). This model is often viewed by Latinas as having overlooked the importance of their cultural norms, which dictate the need for patriarchal leadership (Perilla et al., 2012). Another cultural issue which may present itself when working with Latinas in a therapeutic setting is that counselors who are not proficient in the Latino culture may be likely to pathologize certain beliefs or behaviors of Latina women seeking support services. For instance, a counselor might view the natural tendency of Latinas to heavily rely on family as “enmeshment” (Kasturirangan & Williams, 2003). Enmeshment, being psychological term, which refers to family patterns which enables emotional fusion among family members, may impede the individual from emerging as a socially and psychologically mature person (Barber & Buehler, 1996).
Current avenues for working Latina women who have endured IPV such as accessing help from law enforcement or assistance through battered women’s shelters present unique difficulties for Latinas. For example, the current system of law enforcement in the U.S. that is in charge of both apprehending IPV offenders and defending victims, may not be suitable for Latinas due to language barriers or variances in cultural norms (Whitaker et al., 2007). Additionally, Latinas have reported evading shelters for battered women in an effort to avoid separation from their partner and family (2007). Furthermore, individual therapy to address issues of IPV continues to be an option for more advantaged groups who have better access to mental health services. Lastly, there exists a lack of service providers who can speak Spanish which often makes individual therapy an unacceptable option (Edelson et al., 2007). Therefore, a need exists for the development and implementation of Spanish language programs which function within a culturally relevant framework for the Latina women survivors of IPV.

**Promising Practices: Latinas and IPV**

Traditional programs, which are based on one common theory such as that of the feminist perspective, may not be adequate when working within Latina women survivors of IPV (Whitaker et al., 2007). Instead, obtaining support within a cultural context is necessary for Latinas (Kasturirangan & Williams, 2003). Whitaker et al., (2007) define culturally competent services as: “individuals and organizations having the values, skills, knowledge, attitudes, and attributes to work effectively in cross-cultural situations” (Whitaker et al., 2007, p. 192). This approach must include a sensitivity to the risks women have taken to seek help such as, social out casting, retaliation from their perpetrator, and possible loss of family ties (Kasturirangan & Williams, 2003).
ability to be aware and sensitive to the needs of the Latino community has proven essential for successful counselors who are able to empower women by working with the strengths that are already an integral part of Latino female gender identity (2003).

In this light, Edelson et al. (2007) developed a culturally sensitive program, which has proven to be successful with Latina women. Edelson and colleagues program allows for the understanding that many Latina women do not want to leave their partners and instead simply wish for the violence to end (Perilla et al., 2012). Acknowledging that Latina women may not want to leave their partner encourages Latinas to be honest about their needs and learn to use their voices to effect personal, familial, and social change (Edelson et al., 2007). Newly forming programs should seek to incorporate Latino cultural norms typically labeled as negative by traditional programs, as tools for altering perspective. For instance, although the issue of machismo in Latino cultures has been characterized as contributing to IPV, there are also positive aspects of machismo (including being a good provider for one’s family), which can be addressed to form new concepts of fulfilling this role (Whitaker et al., 2007). Additionally, a program can seek to increase feelings of self-efficacy for Latinas by integrating cultural beliefs, such as pride for suffering, in order to help the client feel empowered to enact change while providing an avenue for exploration of role satisfaction (Kasturirangan & Williams, 2003; also see Klevens, 2007). On the same note, Edelson et al. (2007) asserted in their research that an effective culturally conscious program depicts IPV or DV as an inclusive social problem affecting all communities, as opposed to an individual issue, which can bring shame and guilt to the participant. Above all, such a program would benefit from interventions that incorporate the needs of the entire family (Edelson et al., 2007).
In their study, Fuchsel, Murphy, and Dufresnse (2012) propose that successful IPV prevention for Latinas might rest on three factors. First, women’s increased understanding of dating norms within their own culture is a factor. Second, a factor includes women’s increase in communication with family members regarding potential partners. Finally, gaining a better understanding of machismo in an effort to detect these characteristics early on is central to early intervention.

Additionally, Perilla et al. (2012) stress that effective programs should work on the concept of “concientización” meaning “critical consciousness” or more specifically defined as: “the process by which individuals critically examine societal and cultural influences that inevitably affect and shape their own personal identity” (Perilla et al., 2012, p. 98). For Latinos this means learning about the social conditions in their countries of origin, the meaning of fundamental human rights, and the realities of migration to the U.S. (Perilla, 1999). For instance, learning the inequalities between the rich and the poor, men and women, and the historical roots of their oppression, which created the current social structure (Perilla, 1999). As such, learning about the history of European conquest in Latin America may bring into light the idea that social norms were created and Latinos were socialized to obey them (Perilla, 1999). From here on, gaining awareness becomes not only a personal, but also a social transformation in which oppressed people become conscious of the way the world functions and how it affects them directly (Perilla, 1999). Further, Perilla asserts that the process of concientización allows Latinos to understand IPV as a human rights issue as well as learn about their position in the world in order to be able to alter their own destinies (Perilla, 1999).
Preventative programs would also benefit from familiarizing Latinas with current laws about DV in the United States, Latina’s rights, as well as their options and resources (Edelson et al., 2007). Klevens (2007) uncovered protective factors for Latinas such as religiosity and social support, which should be taken into consideration when working with this population as well. Further, preventative agencies may need to reach out to potential victims or those victims who would not have sought help because of lack of awareness or stigma, by accessing people who are seeking help for other issues such as homelessness or immigration (Whitaker et al., 2007). At large, preventative IPV programs specifically designed to meet the needs of Latinas should aspire to cultivate a method that takes into consideration an expansive portion of the daily reality of the Latina experience (Perilla et al., 2012). Furthermore, not only do successful programs seek to work through the lens of the Latino experience for the individual client, but they must also seek to inform the community at large through the spreading of information and understanding of Latino identity, which is most promising through the Group Therapy model.

**Group Theory**

Group therapy is a form of psychotherapy in which therapists facilitate a small group of clients together as a group in order to use the group process itself as an instrument of change (Yalom, 1995). In this way, the interpersonal relationships developed within the group will be the mechanism by which exploring and examining one’s psychology occurs (Yalom, 1995). These new skills and understanding can then be applied to the individual’s outside life, making the group a microcosm of society (Yalom, 1995). Additionally, groups can also be formed in an effort to help one another or share
knowledge as seen in support groups (Yalom, 1995). According to Yalom, groups form and transition into the following stages: (a) forming, (b) Transitioning, (c) Cohesiveness, (d) Working, and lastly (e) Terminating (Yalom, 1995). Within these stages for Yalom (1995) safety concerns must be immediately addressed followed by the enactment of therapeutic factors. Yalom defines therapeutic factors as “the actual mechanisms of effecting change in the patient” (Yalom, 1995, p. 11). There are 11 therapeutic factors as follows: universality (clients understand they are not alone in that others have had similar circumstances/experiences); altruism (helping behavior); instillation of hope; (encouraging clients to know that change is possible); development of socializing techniques; (learning new ways to talk about emotions, observations etc.); imparting information (leader teaches underlying forces of their behaviors, feelings and thoughts); group cohesiveness (feeling connected/belonging); catharsis (release of emotional tension); imitative behavior (modeling change); interpersonal learning (learning about themselves and others); the corrective recapitulation of the primary family group (identifying and changing maladaptive behaviors learned in the family of origin) and existential factors (understanding life and death as realities) (Yalom, 1995).

A group therapy approach could be applied in working with Latina immigrants. Through group therapy, participants may be able to critically view the social disparities that exist within the patriarchal structure of Latino culture by listening to other group members describe a similar upbringing and universalizing the thoughts and feelings that come with functioning as a woman within their culture. At the same time the group format could provide a safe space to value the cultural structures, which are so significant to their life experiences. The recapitulation of the primary family group could possibly
act to help transform the interpretations Latinas make regarding the normalcy of violence in their families of origin and within their culture. Additionally, group cohesiveness might mimic the already established beliefs in creating deep connections to others, which mirror that of family interactions. Factors such as instillation of hope, catharsis, and interpersonal learning may encourage Latinas to build resiliency, awareness, and enhance their self-empowerment, which they can then integrate into their personal lives. As such, the group model may be promising in working with Latinas as it may provide the proper setting for a culturally inclusive program.

**Group Approach and Latinas**

In their program, Millan and Ivory (1994) treated Latinos who were HIV infected drug users within a psychotherapeutic Spanish-speaking group setting in an effort to explore the impact group therapy would have on multiply oppressed people (1994). Millan and Ivory found that the group model was successful with this population in that it was consistent with the Latino principle of “personalismo” which calls for a deeper, personal, and more intimate bond between people. As such, the group experience was able to provide a familial interaction which facilitated bonding among members leading to group cohesiveness. Similarly, the Latino concept of “respeto” (discussed earlier in this paper), allowed for the members to listen to one another and communicate respectfully thus facilitating learning. The similarities of customs and traditions also helped the group members better understand one another’s histories, which facilitated the process of corrective recapitulation of the family (1994).

Caminar Latino developed a Spanish-Language culturally sensitive program for Latina women who are survivors of IPV in Georgia (Perilla et al., 2012). In developing
their program, Caminar Latino found that the group format, lead in a non-hierarchical manner, modeled equal and respectful relationships between the women (Perilla et al., 2012). Additionally, the group format reduced the need for multiple Spanish-speaking counselors (Perilla et al., 2012). Another advantage of the group forum, which was found to be effective, was that the women themselves were considered experts and acted as support for one another (2012). Therefore, the professionals at Caminar Latino concluded that the group format was suitable for addressing IPV in the Latino population from a social change perspective (Perilla et al., 2012). In keeping with the success of these programs, this project will also work within the group therapy model to provide tools and emotional support to aid Latinas in overcoming the cultural influences, which perpetuate IPV.

**Summary**

Latinas are immersed in a unique world where a history of colonialism, institutional racism, and long standing patriarchal structures have interacted to create a society where violence is deeply rooted within the cultural framework (Alicea, 1994). At present 23.4% percent of Latina women living in the United States experience some form of IPV in their lifetime (CDC, 2000). The types of violence experienced range from emotional, verbal, and psychological abuse to physical abuse and sexual assault (HHS, 2003). Latina women tend to report more severe forms of violence such as being kicked or choked as well as reporting greater abuse during pregnancy than other ethnicities in the U.S. (Klevens, 2007). Additionally, immigrant Latina women face many difficulties from language barriers to loss of identity and family support when attempting to leave a violent relationship. For Latinas, IPV was linked to increase in levels of depression, anxiety,
suicidality and decreased self-esteem and overall miscarriages (Edelson et al., 2007).

Most current models of working with Latinas either focus on violence, which has already taken place or work from a feminist perspective which often neglects the importance of cultural norms which are vital to the Latina experience (Perilla, 1994).

As based on the research cited and discussion in this chapter, an argument may be made that a culturally sensitive group-therapy based program through the lens of the ecological model needs to be developed to ensure long-term support for young immigrant Latina’s at risk for experiencing IPV. The implementation of this program is recommended in order to prevent the perpetuation of IPV within the Latino community. Ultimately, this project will seek to fill this gap by developing a culturally competent program for Latinas, details of which will be outlined in the next chapter.
Chapter III: Methods and Procedures

Introduction

The purpose of this project is to create a culturally sensitive IPV/DV prevention program in Spanish. It will include a therapy group curriculum based on the latest empirically supported literature involving working with Spanish speakers who are Latinas. Providing clients with psycho-education in conjunction with group processing time, the goal of this project is to help clients develop the essential tools to prevent IPV in their lives and that of their children. The group curriculum will be unique in that the approach includes cultural and historical factors as well as current realities exclusive to this population while taking a preventative approach. Additionally, this program is designed to work within the ecological perspective infused with the cultural framework of the clients. That is, it is focused on the Latina experience. In this way, program facilitators can present cultural gender disparities deeply rooted in a patriarchal social system related to the causes of DV, while not underestimating the value of cultural structures embedded in the Latina client’s life experiences. At the same time, emphasizing the positive aspects of Latina cultural values as they relate to gender roles. Furthermore, the purpose of this project is to reduce instances and prevent IPV in the Latina community by building awareness, strength, resiliency, and enhancing self-empowerment, which the clients can integrate into their family life.

Development of Project

Although some community assistance is available to Latina women, most IPV programs address DV issues after the violence has already taken place. Further, studies show that Immigrant Latina youth are at high risk for entering violent relationships, yet,
research shows a lack of culturally sensitive programs which provide services aimed at
the prevention of IPV among young Latinas (Perilla et al., 1994). As such, an IPV
program which is preventative in nature and provides a needed contribution as it
integrates DV literature with cultural considerations specifically for Latinas is needed.
Extensive analysis of the current research involving the epidemic of IPV in the Latino
culture was conducted. Review of the present literature regarding cultural influences and
historical factors was also conducted in an effort to understand the unique issues facing
Latina immigrants today. Additionally, current IPV survivor programs were explored in
order to further understand the scope of need and effective interventions for this
population. Then, Yalom’s Group Theory along with Bronfenbrenner’s Ecological
Systems Theory were referenced in order to create the overall design of the program.
Specifically, Yalom’s therapeutic factors were taken into consideration while developing
the focus questions used in the group processing portion of the program. These questions
serve to prompt the therapist/group facilitator to implement concepts such as
“universality” into the group process. The structure of the program itself was calculated
by 2 hours weekly sessions and divided into two sections: 1 hour of psycho-education
and 1 hour of group process. Psycho-education was developed to focus on key elements
taken from the literature such as crisis intervention and management, safety planning,
identifying resources, and familiarizing members with the laws and their rights and
options in addition to societal, cultural, and historical influences of abuse, life goals, and
family dynamics. The group process portion was then developed to address vital
components of self-concept and self-knowledge encouraging clients to consider
themselves experts in their own lives, being able to share their experiences with violence
with others, and express their feelings about the information they just learned. Finally, the information was gathered and assembled in order to be presented in a manner, which could be easily imparted and understood for group members.

**Intended Audience**

This program will target Spanish speaking, Latinas who are considered high risk in their susceptibility to IPV (exposure to DV as children, poverty, urbanity etc.), but have little to no direct involvement with DV in their own person relationships. Although violence also occurs between same-sex couples, the intended audience for this project will focus on women who partner with men (heterosexual or bisexual). Additionally, the goal of this group is to impact the lives of young Latinas as such, the intended audience includes young adults. Further, those women who have previously immigrated to the United States or first generation Latina American women who prefer speaking Spanish (refers to level of acculturation) will also be the target population for this group intervention.

**Qualifications of Providers**

Both the psycho-education and the group therapy guidelines for this project were envisioned for licensed mental health therapists, marriage and family therapists, psychologists, or licensed professional counselors who are interested in working with Latinas. This project will provide mental health professionals with the opportunity to gain knowledge about the unique issues and challenges Latina immigrants face as well as the tools needed to prevent IPV within this population. Hence, the licensed professional must also have an interest in working from an ecological and culturally sensitive framework. Furthermore, qualified providers could be of Hispanic or Latin ethnicity or be someone
who is multiculturally sensitive and also be proficient in both English and Spanish languages. It is also necessary that providers not be involved in current IPV relationships in order to avoid countertransference that is, becoming entangled in the clients emotions and losing sight of the clients’ needs. Moreover, the provider would also have to be willing to partner with a community resource within a densely Latino populated area.

Environment and Equipment

The location for this program to take place may be a publicly accessible community resource such as a mental health agency, church, cultural center etc. located within a Latino community. Further, the center must manage privacy for the clients, be free from external distraction, and aid in preserving anonymity and confidentiality. The room must be large enough to house a small group of people and provide a large white board, or chalkboard for writing. Providers must be prepared with the necessary handouts outlining the weekly topics to be discussed in simple terminology. Additionally, Spanish language consent forms, safety plan sheets, and risk assessments must also be made available. Lastly, the power and control wheel (depicting the different forms of abuse), as well as an illustration of the cycle of violence (depicting tension building, explosion, and honeymoon phases) must be hanging on the wall as visual aids.

Project Outline

I. Introduction
   a. Introduction to providers and participants
   b. Review and sign consent form plus intake sheet
   c. Safety concerns/risk assessment

II. 10-Week Preventative Program for IPV
Week 1. Introduction to IPV: What constitutes violence and what are different forms of violence.
   a. Inclusive definition of IPV, forms of abuse
   b. Prevalence of violence in general and in the Latino community
   c. Cycle of violence, power and control wheel

Week 2. IPV can be prevented: IPV as a learned behavior, which can be unlearned.
   a. What causes IPV?
   b. Social and cultural influences of DV
   c. Safety plan

Week 3. Truths and myths about IPV: Discuss Latino social and cultural ideology surrounding DV.
   a. Myths and facts about DV
   b. What is culture/social constructs
   c. What is “Love” within the Latino culture

Week 4. DV and family: Understanding Familism by exploring how DV is perpetuated within Latino families.
   a. Effect of DV on children/child abuse
   b. Inter-generational violence
   c. Exploring family values/impact of acculturation on family values

Week 5. Latino men and DV: Understanding the role of “machismo” and male gender roles in DV.
   a. Concept of machismo, negative and positive traits
b. History of patriarchal structures in Latino culture

c. Religious/ spiritual ideals

Week 6. Latina women and DV: Understanding the role of “marianismo” and female gender roles in DV.
   a. Concept of marianismo, negative and positive traits
   b. Why do women get involved or stay in violent relationships?
   c. Effects of DV on mental and physical health

Week 7. How to spot a perpetrator: Exploring the characteristics and goals of a possible perpetrator.
   a. Abusive characteristics
   b. Perpetrator’s goals and fears
   c. Signs of a healthy relationship

Week 8. Self-Esteem: Becoming independent, finding your strengths and developing a support system.
   a. Defining self-esteem, importance
   b. Role of self-esteem in DV
   c. Personal self-esteem inventory
   d. How to boost one’s self-esteem

Week 9. How to be Assertive: Identifying communication styles and developing assertiveness.
   a. Communication styles
   b. Identifying your needs/ meeting your needs
   c. Expressing feelings/ communicating with others
Week 10. Staying Safe: Self-empowerment/ community empowerment.

a. How to stay safe

b. Protecting others/women supporting women

c. U.S Laws related to DV/ police intervention

d. Resources (individual therapy, restraining orders, DCFS etc.)
Chapter IV: Discussion

Project Summary

The painful realities of IPV have increasingly gained public attention. Unfortunately, the discourse is often incited by the murder of women by their significant others. For Latinas, the level of present danger and violence seems to be magnified by the cultural framework of strict gender roles, which create great disparity between men and women (Perilla, 1994). Men are often socialized to believe that in order fall within the gender role norms, they must embody the elements of “machismo,” which reinforce the idea that violence is a rite of passage and intended to maintain a proper household (Berens, 2011). Complementary to the male gender role, the female gender role of “marianismo” acts to reward those women who are most submissive and willing to sacrifice their own safety for the preservation of the family unit (Berens, 2011). As a result, Latina’s suffer some of the harshest and most inhumane forms of IPV and are less likely to receive social support when leaving their perpetrator (Berens, 2011).

Additionally, institutional racism, language barriers, immigration status, and a history of violent conquest add unique challenges to the already difficult Latina plight in the United States (Vidales, 2010). With the growing number of Latino’s living in the U.S. every year, a need has risen for services aimed at addressing IPV in a concrete way within this population (Gonzalez-Guarda et al., 2013). However, current practices for working with IPV have either been provided through a traditional feminist lens, not provided in the adequate language, or have only addressed IPV once violence has reached a critical level (Perilla, 1994). Moreover, culturally competent and preventative services built through
the Latina lens continue to be necessary to address what has become a major health issue in this country (Shipway, 2004).

This project seeks to answer the need for culturally competent services for Latinas by developing an IPV prevention program designed through an ecological lens taking into account the cultural variables, which are unique to the Latina experience. This project is presented as a manual, which is designed to assist mental health professionals in providing IPV prevention services in their own communities. The manual is organized into ten weekly sessions with each session being separated into two sections: psycho-education and processing. The psycho-education sections focus on different topics aimed at rethinking and reframing Latino cultural ideals and exposing the damaging effects of perpetuating intergenerational patterns of violence within Latino families. The processing section is intended for use by professionals who are familiar with Yalom’s group theory. Professionals must be able to create safe and supportive environments which allows for in depth discussion about the client’s personal experiences and how this new information may alter their sense of identity as Latina women. Ultimately the goal of the program is to challenge patterns of thinking which can lead to the notion that IPV is acceptable and cannot be prevented. The hope is to inspire Latinas to acknowledge and reclaim their human right to safety for themselves and their children.

**Recommendations**

There is an urgency for the development of more comprehensive prevention and protection programs to keep Latinas safe from IPV. Therefore, recommendations begin with the implementation of this project or others like it focusing on developing preventative, culturally competent services to meet the specific needs of Latinas to
provide an atmosphere of education, protection, and support. The programs must be strength-based by helping Latinas find their strengths and pursue their personal goals in order to nurture change from within this population. It is crucial that these programs be visible in Latino communities as it is important for women to know that they are not alone and that there are resources available to them in Spanish.

Further, culturally competent preventative programs must also be developed to assist Latino males, which focus on re-envisioning the male gender role and reframing the aspects of “machismo” which are detrimental to the Latino family. On the same note, the preventative programs must help to strengthen those aspects of macho culture, which can help create positive change in the community. Likewise, Batterer programs must be more accessible and focus on developing a sense of empathy, and exploring the feelings, thoughts, and perceptions, which surround Latino batterer behavior.

Additionally, it is important to increase Latino youth consciousness regarding IPV by increasing student access to accurate information pertaining to the history of Latinos, the issues plaguing their communities, issues of inequality, and the understanding of existing within a pluralistic society. This can be accomplished through inclusive curricula such as gender studies, increasing library and Internet access, and supporting community cultural centers. The goal of this project is to increase self-awareness, knowledge of resources, and consciousness of human rights in order to empower Latino youth and foster change from within the community itself.

In addition to these recommendations, there exists a need for culturally competent and bilingual mental health workers to work with the population of Latina women individually and in group counseling. It is necessary to provide the proper training to
therapists, support staff, teachers and administrators, counseling trainees and interns, peer counselors etc., for working within the Latina population. Ideally, preventative services referrals would be made available not only through mental health agencies, but also from places of employment, community centers, religious establishments, and neighborhood schools which come into contact with Latinas who may be in visible distress.

It is also my recommendation that volunteer programs be created to provide basic information such as the effects of IPV on children, where to access help, and how IPV manifests itself within Latino communities. Workshops and presentations should be provided at places like community centers, local parks, and religious centers. These presentations should also seek to educate communities regarding current laws and resources for protecting women such as through restraining orders.

Recommendations for future research include the development of therapeutic models through an ecological framework for use with Latino families struggling with IPV; it is essential to address how the entire family system is impacted by the existence of inequality and violence. Lastly, my recommendations include future research that more clearly investigates the Latina perception of their role in IPV in preventing or stopping violence. The field would also benefit from research exploring the link between child abuse and future acceptance of IPV in the Latino community. Lastly, in order to fully grasp and address IPV within this population, it is necessary to understand and address the beliefs, attitudes, and psychological processes held by those Latino men who victimize women.
Conclusion

IPV is known as a social and legal issue with serious repercussions not only for those involved, but also for all members of our society. To address this problem many advocates have developed intervention programs, shelters, and intervention through the justice system stemming from the woman’s rights movement and the battered women’s movement in an effort to hold perpetrators accountable and keep all women safe regardless of class, age, or ethnicity. However, many of these strategies have been unable to meet the specific cultural and multiple demands of the Latino population.

Latinos have become a major presence in the United States establishing themselves as the largest minority group. For this group, a rich and thriving culture is also plagued by rampant violence, which often goes unreported or unnoticed. Research has exposed the inter-sectionality which exists between IPV and other aspects of what it means to be Latino living in the U.S such as cultural norms, immigration status, institutional racism, ethnicity, class, mental health, substance abuse, education level etc. As such, Latina women encounter unique challenges and barriers to accessing the services they urgently need to end violence and protect their children. Isolation, poverty, lack of support and a general lack of knowledge about what opportunities and services are available to them, place Latinas at the forefront of the dangers of IPV.

Moreover, in order to nurture change within this underrepresented population, all aspects of their environment and culture must be taken into consideration. However, many of the current programs reflect a lack of linguistically appropriate programs and adequate outreach. Many counselors are not trained on the unique issues facing the
Latino population and which sometimes may lead to alienating Latinas to seek or maintain services. There also exists a lack of bilingual and bicultural counselors who can act as role models and provide the level of comfort needed to attract the immigrant population. Therefore, with IPV being a prevalent healthcare concern for Latinas across the country, a need has become apparent for establishing Spanish language culturally competent services in order to better understand the unique challenges this population experiences in the face of IPV. This project will serve to address these issues by attempting to create a sense of awareness about IPV issues and possibly prevent IPV in the lives of Latina women who have yet to encounter IPV in their lives or who wish to prevent further abuse. My hope is that this project will serve as a step toward addressing the cultural beliefs and collective attitudes, which drive and refute the inter-generational tradition of violence in Latino families.
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Introduction

This guide provides information to aid facilitators in running a culturally sensitive intimate partner violence (IPV) prevention program in Spanish. This guide includes a therapy group curriculum based on the latest empirically supported literature involving working with Spanish speakers who are Latinas. The psycho-education portion of each session in this guide was designed to be used with in conjunction with group processing time in which the goal is to help facilitators create an environment in which clients can develop the essential tools to prevent IPV in their lives and that of their children. This guide also provides a curriculum which is unique in that the approach includes cultural and historical factors as well as current realities exclusive to this population while taking a preventative approach. Additionally, this program is designed to work within the ecological perspective infused with the cultural framework of the clients. That is, it is focused on the Latina experience. In this way, program facilitators can present cultural gender disparities deeply rooted in a patriarchal social system related to the causes of IPV, while not underestimating the value of cultural structures embedded in the Latina client’s life experiences. In short, this guide aims to encourage programs where clients feel welcome, included, and supported.
Section 1: Program Overview
Language of IPV

**IPV or domestic violence?** There are many definitions of IPV and as such we must first discern what language is necessary in keeping with this program. The Centers for Disease Control and Prevention (CDC, 2000) define IPV (IPV) and domestic violence (DV) as public health problems which are inclusive of physical, sexual, or psychological harm by a current or former partner or spouse. These terms are often used interchangeably as domestic violence is often caused by an intimate partner such as a husband or boyfriend (U.S. Department of Health & Human Services, 2011). In her book, *Domestic Violence: A Handbook For Healthcare Professionals*, Shipway (2004 p.1) defines domestic violence as “a continuum of behavior ranging from verbal abuse, physical, and sexual assault, to rape and even homicide” by one partner against the other in an intimate relationship. Thus, domestic violence can include partners who are married or unmarried, as well as gay, lesbian, cohabitating, separated, or dating couples (Shipway, 2004). This guide will use the term IPV to mean domestic violence or family violence interchangeably in agreement with these definitions.

**Victim or Survivor?** A great deal has been debated about the words “survivor” and “victim,” in regards to which is more appropriate language to describe a person who has
been abused and/or assaulted by an intimate partner. It is imperative to use language that respects the experiences and point of view of the client. For that reason, whether we use the word “victim” or “survivor” in this guide, will be determined by the clients with their voiced preferences.

Who is the Client?

This program will target Spanish speaking, Latinas who are considered high risk in their susceptibility to IPV (exposure to IPV as children, poverty, urbanity etc.) but have little to no direct involvement with IPV in their own person relationships. Although violence also occurs between same-sex couples, the intended audience for this project will focus on women who partner with men (heterosexual or bisexual). Additionally, the goal of this group is to impact the lives of young Latinas As such, the intended audience include young adults. Further, those women who have previously immigrated to the United States or first generation Latina American women who prefer speaking Spanish (refers to level of acculturation) will also be the target population for this group intervention.

Qualifications of Providers

Both the psycho-education and the group therapy guidelines for this project were envisioned for licensed mental heal therapists, marriage and family therapists, psychologists, or licensed professional counselors who are interested in working with
Latinas. This project will provide mental health professionals with the opportunity to gain knowledge about the unique issues and challenges Latina immigrants face as well as the tools needed to prevent IPV within this population. Therefore, the licensed professional must also have an interest in working from an ecological and culturally sensitive framework. Furthermore, qualified providers could be of Hispanic or Latin ethnicity or be someone who is multiculturally sensitive and also be proficient in both English and Spanish languages.
Environment and Equipment

The location for this program to take place may be a publicly accessible community resource such as a mental health agency, church, cultural center etc. located within a Latino community.

Further, the center must manage privacy for the clients, be free from external distraction, and aid in preserving anonymity and confidentiality. The room must be large enough to house a small group of people.

Facilitators must be prepared with a large white board/ chalk board and markers for writing. Also Facilitators must provide the necessary handouts outlining the weekly topics to be discussed in simple terminology. Additionally, Spanish language consent forms, safety plan sheets, and risk assessments must also be made available. Lastly, the power and control wheel (depicting the different forms of abuse) as well as an illustration of the cycle of violence (depicting tension building, explosion, and honeymoon phases) must be hanging on the wall as visual aids.
Using the Guide: Format Outline and Icon Key

*Each weekly session is broken up into the following subsections:

- **Title of session**- States the main focus of the session.
- **Cultural considerations**- This section outlines possible cultural pieces that may be relevant to the specific topic and that the facilitator needs to be aware of in order to conduct the class in a culturally sensitive manner.
- **Processing portion**- This section outlines the suggested topic of discussion that may be used to begin the second hour of the session. This topic can be changed at the facilitators discretion or in fitting with the group’s needs.

  **Session objective**- This section states the purpose and goal of the session.

  **Brainstorm**- This section states the brainstorm topics to open every session. Facilitator must instruct client to share their own ideas on the issues discussed and create a list on the white board.

  **Learning and Dialogue**- This section provides the psycho-educational material which is at the forefront of the session. The information is to be presented in the order as numbered and in a manner which is in keeping with the client’s learning speed. Client participation is highly encouraged during this time.

  **Discussion**- This section provides suggested discussion topics to further integrate the client’s voices with the material they just learned.

  **Closing**- This section describes the suggested closing activity which can be used to close the session.

  **Handout reminder**- This symbol will be present to remind the facilitator that a handout is available and must be used to present the specific topic.
Curriculum Outline

I. Introduction (may be completed on or before the first session)
   a. Introduction to providers and participants
   b. Review and sign consent form plus intake sheet
   c. Safety concerns/risk assessment

II. 10-Week Preventative Program for IPV

   Week 1. Introduction to IPV: What constitutes violence and what are different forms of violence.
   a. Inclusive definition of IPV, forms of abuse
   b. Prevalence of violence in general and in the Latino community
   c. Cycle of violence, power and control wheel

   Week 2. IPV can be prevented: IPV as a learned behavior that can be unlearned.
   a. What causes IPV?
   b. Social and cultural influences of DV
   c. Safety plan

   Week 3. Truths and myths about IPV: Discuss Latino social and cultural ideology surrounding DV.
   d. Myths and facts about DV
   e. What is culture/social constructs
   f. What is “Love” within the Latino culture
**Week 4. DV and family: Understanding Familism by exploring how DV is perpetuated within Latino families.**

- d. Effect of DV on children/ child abuse
- e. Inter-generational violence
- f. Exploring family values/ impact of acculturation on family values

**Week 5. Latino men and DV: Understanding the role of “machismo” and male gender roles in DV.**

- d. Concept of machismo, negative and positive traits
- e. History of patriarchal structures in Latino culture
- f. Religious/ spiritual ideals

**Week 6. Latina women and DV: Understanding the role of “marianismo” and female gender roles in DV.**

- d. Concept of marianismo, negative and positive traits
- e. Why do women get involved or stay in violent relationships?
- f. Effects of DV on mental and physical health

**Week 7. How to spot a perpetrator: Exploring the characteristics and goals of a possible perpetrator.**

- d. Abusive characteristics
- e. Perpetrator’s goals and fears
- f. Signs of a healthy relationship

**Week 8. Self-Esteem: Becoming independent, finding your strengths and**
developing a support system.

e. Defining self-esteem, importance
f. Role of self-esteem in DV
g. Personal self-esteem inventory
h. How to boost one’s self-esteem

Week 9. How to be Assertive: Identifying communication styles and developing assertiveness.

d. Communication styles
e. Identifying your needs/ meeting your needs
f. Expressing feelings/ communicating with others

Week 10. Staying Safe: Self-empowerment/ community empowerment.

e. How to stay safe
f. Protecting others/ women supporting women
g. U.S Laws related to DV/ police intervention
h. Resources (individual therapy, restraining orders, DCFS etc.)
Section 2: Weekly Curriculum
Introduction to Group

*This may be completed at the beginning of the first session, or may be done on a different date as an orientation to the program.

1. Begin by introducing yourself and describing the program mission statement -

2. Describe format of the program - This program is broken up into two sections

   1 hour of educational material to discuss topics such as what is IPV and how woman can protect themselves against IPV. The second section will include 1 hour of group processing in which group members will have the opportunity to share their experiences and reactions to the material.

3. Welcome group members and acknowledge their decision to join this group and begin the process of becoming active in preventing violence.

   - Ask members to share just their first names

   - Ask the members to describe one thing they enjoy doing for themselves (self-care)

4. Development of ground rules

   - Have the group members come up with ground rules; write them on the white board.

   - If members do not raise the following issues, the facilitator must bring them forth and ask for feedback
a) Confidentiality - Remind the group of the information you gave each person during prescreening about the mandated exceptions to confidentiality. See page 28 in Circle of Hope for an overview of confidentiality issues.

b) Safety issues such as making sure no partners are allowed at the group site (in case clients are in relationships which are questionable, i.e. possible IPV)

c) Attendance rules

d) Clients must behave in a Respectful manner toward one another

e) nonjudgmental Responses to one another are expected

f) Acceptance for using of any kind language each client chooses to use when describing their experiences or thoughts

g) No cell phone use during session

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Discussion: What do we most hope to gain or achieve in this group?

Consent form - Client will fill out this form before in order to consent to be a part of this group. Make sure to read consent out loud in and answer any questions clients may have. Client signature is necessary in order to continue participation in group.

Client Intake - Serves as a way for facilitator to gain necessary information about the client and assess whether this member is appropriate for the group at this time. (Per facilitator discretion)

Risk Assessment - allows the facilitator to assess where the client is in terms of their exposure to IPV and whether they are in current need of a more appropriate group or need referrals to access more immediate support. This handout is in English as it is to be conducted by the facilitator to ensure client fully understands the question and to allow for immediate intervention by facilitator in case client is in immediate danger.

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Contrato de Consejería En Grupo y Consentimiento al Tratamiento

Asistencia
Su asistencia es importante para el proceso de este grupo. Se espera que asista a todas las reuniones de grupo.

Póliza de sesiones perdidas
Cada grupo tiene un número determinado de sesiones. Si se pierde alguna sesión usted debe de reponer la clase.

Póliza de Horario
Si llega 15 minutos tarde a una sesión de grupo, no podrá participar en esa clase y se contra como una clase perdida.

Cancelaciones
Si usted no podrá llegar a una clase, es su responsabilidad notificar a su facilitador del grupo por lo menos 24 horas antes de el grupo, llamando al número siguiente:

Facilitador: ______________________________
Teléfono: ______________________________

Facilitador: ______________________________
Teléfono: ______________________________

Tratamiento
Doy mi consentimiento y autorizo a ________________________________ para proporcionar los servicios terapéuticos, educativos, y psicológicos que se consideren convenientes o necesarios.
Confidencialidad
Doy mi consentimiento para mantener la confidencialidad respecto a la ubicación de las reuniones y para mantener todas las discusiones dentro del grupo confidencial.

LÍMITES DE LA CONFIDENCIALIDAD
Los facilitores no mantendrán confidencialidad en estas ciertas situaciones

- Suspecho de abuso, abandono o peligro, ya sea física o sexual, de cualquier niño o adulto dependiente.
- El deber de dejarle saber a la víctima o las autoridades si el cliente o algún conocido del cliente tiene la intención de herir a otra persona.
- La necesidad de tomar los medios adecuados cuando parece que el cliente probablemente intentar el suicidio. Esto puede incluir contacto con el Sistema de apoyo del cliente o inicio de la hospitalización involuntaria.
- Cuando información es pedida para algún procesamiento legal.

CONSENTIMIENTO
Nombre del Grupo:

He leído la información de arriba, a fin de que comprendan la información
Ya acepta los términos de participación en el grupo.
Firma de los miembros del Grupo:

Nombre impreso de los miembros del Grupo):

Fecha:

Firma de facilitores: _____________________________
____________________________
Forma de Registro

Titulo de el grupo____________________________________________________________

Fecha:______________________

Nombre:______________________________________________________________________

Dirección:___________________________________________________________________

Teléfono___________________________    Fecha de Nacimiento_________________________

Persona para contacten en caso de una emergencia
Nombre:_____________________  teléfono :________________
relación: _________________
Porque decidió inscribirse en esta grupo?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

________________________________________________________

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Que es lo que más le interesa para obtener ayuda o para aprender?

________________________________________________________

________________________________________________________

________________________________________________________

Como fue referido a este grupo?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Que eventos específicos motivaron a usted a solicitar nuestros servicios de consejería?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Existen algunos recientes cambios de vida o dificultades que usted está anticipando?
Problemas que pueda tener

Por favor marque cada uno de los problemas que usted está teniendo.

☐ Depresión
☐ Pensamientos suicidas
☐ Acciones suicidas
☐ Ansiedad/temores/preocupaciones
☐ Ataques de pánico
☐ Problemas de enojo/temperamento
☐ Uso de alcohol/drogas (usted)
☐ Uso de alcohol/drogas (familia)
☐ Problemas de trabajo/empleo
☐ Problemas de escuela/aprendizaje
☐ Preocupaciones financieras/económicas
☐ Problemas legales
☐ Muerte de un ser querido
☐ Pérdidas grandes:
☐ Cambios difíciles
☐ Conflicto entre usted y sus hijos
☐ Conflicto entre su pareja y sus hijos
☐ Problemas matrimoniales
☐ Problemas de relación
☐ Problemas de familia combinada
☐ Problemas entre hermanos
☐ Violencia en la familia
☐ Amenazas de violencia
☐ Problemas de comunicación
☐ Problemas sexuales
☐ Abuso sexual en su niñez
☐ Abuso físico en su niñez
☐ Autoestima bajo
☐ Jugador compulsivo
☐ Problemas de alimentación

Otro problema o trauma que quiera describir:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Problemas que esta teniendo

Por favor indique cuáles de los siguientes problemas se aplican a usted.

-□ Problemas para dormir
-□ Dificultad para conciliar el sueño
-□ Despertar muy temprano
-□ Dormir demasiado
-□ Pesadillas
-□ Humor variable/llover mucho
-□ Sentimiento de culpa
-□ Sin esperanzas/sin valor
-□ Fatigado/baja energía
-□ Hiperactivo/mucha energía
-□ Pérdida de interés
-□ Pensamientos perturbadores

-□ Recuerdos repetidos
-□ Recuerdos que no puede parar
-□ Evitar estar con personas
-□ Evitar salir a lugares
-□ Evitar pensamientos/sentimientos
-□ Cambio en el apetito
-□ Subir de peso: Cuánto?
-□ Bajar de peso: Cuánto?
-□ Sin apetito
-□ Vomitar después de comer
-□ Sentirse mal del estómago
-□ Estreñimiento o diarrea

-□ Dificultad para concentrarse
-□ Problemas para recordar
-□ Apartarse del la personas
-□ Acciones repetidas
-□ No puede parar de lavarse las manos
-□ No puede parar de contar
-□ No puede parar de revisar las cosas
-□ La gente lo está molestando
-□ La gente lo quiere perjudicar
-□ Se sobresalta fácilmente
-□ Explosiones de enojo/rabia

A recibido terapia anteriormente? ____________________ que fechas?

________________________

Información de la terapias: Nombre: ____________________ Teléfono

________________________

Ha intentado suicidarse en el pasado?

________________________

Si dijo que sí, que fecha? ____________________ Razón

________________________

Alguna vez a pensado hacerse daño o suicidarse?

________________________
Alguna vez a pensado matar o hacerle daño a otra persona?

______________________________________

Que espere lograr con este grupo?

________________________________________________________________________

________________________________________________________________________

_______________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Que metas o en que le gustaría trabajar?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Firma de Facilitor: ______________________________      Fecha:

__________________________________________

Firma de cliente: ______________________________      Fecha:

____________________________
Risk Assessment for Preventative program

* This handout is in English as it is to be administered by the facilitator to ensure the client fully understands the questions and to allow for immediate intervention by facilitator in case the client is in immediate danger. Note: This risk assessment is no appropriate for those who have already been identified as having IPV in their lives.

Client name: _______________________  Date of birth: ____________________________

Client age: ________________________

1. Are you in a relationship or seeing anyone?  
   O yes  O no

   If yes, what is the age of your partner? ________

   If no, have you been in a relationship in the past?  
   O yes  O no

   (If no, skip to #4)

2. How are/were conflicts handled in your relationship?
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

3. What do/did arguments look like between you and your partner/ex-partner?  
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

4. How are/were disagreements handled in your family (or foster family, if applicable)?  
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________
5. Sometimes in relationships, one person is extremely jealous or controlling, for example: accusing the other of cheating; telling them how to dress or where to go; cutting them off from friends; constantly calling or texting to check up on them, etc. Have you or your partner acted like this (in current/past relationships)?

O yes  O no

Did this kind of thing ever happen in your family (birth or foster)?

O yes  O no

6. In some relationships, one person tries to make the other person feel bad about him/herself or puts them down a lot, for example: calling them names; constantly criticizing them; calling them stupid. Have you or your partner acted like this (in current or past relationships)?

O yes  O no

7. Sometimes one person in a relationship makes the other person feel scared, for example, intimidating them, or threatening to hurt them or someone they care about. Have you or your partner acted like this (in current/past relationships)?

O yes  O no

Did this kind of thing ever happen in your family (birth or foster)?

O yes  O no

8. Have you or your partner/ex-partner ever physically hurt or put your hands on each other—for example, hitting, pinching, slapping, biting, pushing, punching, pulling hair, choking, kicking, etc.?
Did this kind of thing ever happen in your family (birth or foster)?  

O yes O no

9. Sometimes one person in a relationship pressures, convinces or forces the other person to do something sexual that they do not want to do. Have you or your partner acted like this (in current/past relationships)?

Did this kind of thing ever happen in your family (birth or foster)?  

O yes O no

10. Have you or your partner/ex-partner ever threatened to commit suicide or hurt yourself?  

O yes O no

11. Have you or your partner/ex-partner ever threatened to hurt or kill the other or anyone else?  

O yes O no

12. Have you experienced IPV personally? Have you witnessed IPV with any friends or family members?  

O yes O no

If so how has it affected you?

O Have trouble sleeping?

O Get into fights frequently?

O Feel very fearful that something bad is going to happen?

O Feel depressed or worried all the time?

O Use drugs or alcohol to deal with your feelings?

O Other ways this has affected you?

____________________________________

____________________________________

____________________________________

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Session 1

Introduction to IPV

**Session Objective:** Begin reflecting on the nature of IPV and its role in the Latino community.

**Brainstorm:** What is violence to me? What is IPV?

**Learning and Dialogue:**

1. **Definition** - IPV is a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another.

2. **Types of Violence**

   - **Physical Abuse** - Inflicting or attempting to inflict physical injury
     - *Example* - grabbing, pinching, shoving, slapping, hitting, biting, arm-twisting, kicking, punching, hitting with blunt objects, stabbing, shooting

   - **Sexual Abuse** - Coercing or attempting to coerce any sexual contact without consent or Attempting to undermine the victim's sexuality
     - *Example* - marital rape, acquaintance rape, forced sex after physical beating, attacks on

**Cultural Considerations** (for facilitators)

1. Members may have different education levels or literacy skills.

2. Some members may not be comfortable talking about sex in an open setting as it is sometimes seen as a “taboo topic.”

**Processing Portion**

Objective: Creating a safe space where participants can begin exploring their own exposure to violence.

Possible Topic Prompt:

What is it like for you to learn about abuse toward women?

How can we practice self-care while we learn more about this difficult topic?
the sexual parts of the body, forced prostitution, fondling, sodomy, sex with others, treating him/her in a sexually derogatory manner, criticizing sexual performance and desirability, accusations of infidelity, withholding sex

- **Emotional Abuse- Undermining or attempting to undermine victim sense of worth**
  - *Example*- constant criticism, belittling victim's abilities and competency, name-calling, insults, put-downs, silent treatment, manipulating victim's feelings and emotions to induce guilt, subverting a partner's relationship with the children, repeatedly making and breaking promises

- **Psychological- Instilling or attempting to instill fear**
  - *Example*- intimidation, threatening physical harm to self, victim, and/or others, threatening to harm and/or kidnap children, menacing, blackmail, harassment, destruction of pets and property, mind games, stalking, isolating or attempting to isolate victim from friends, family, school, and/or work

- **Economic- Making or attempting to make the victim financially dependent**
  - *Example*- maintaining total control over financial resources including victim's earned income or resources received through public assistance or social security, withholding money and/or access to money, forbidding attendance at school, forbidding employment, on-the-job harassment, requiring accountability and justification for all money spent, forced welfare fraud, withholding information about family running up bills for which the victim is responsible for payment

**Discussion:** Which forms of violence were new or surprising to you? Which forms of violence do you see most often in your community? Is IPV a Crime?
• **Phase 1 Tension Building** - Tension builds over common domestic issues like money, children or jobs. The victim tries to control the situation by pleasing the abuser, giving in or avoiding the abuse.

• **Phase 2 Explosion** - the abuser’s behavior escalates to physical or extreme emotional violence and the individual may feel completely helpless in controlling the escalation.

• **Phase 3 Honeymoon** - the abuser may repeatedly express what appear to be genuine feelings of remorse and may shower his partner with attention or gifts. The abuser may promise to “never do it again” or to get counseling.

• *Cycle moves back to phase 1*

Power and Control Power and Control Wheel

Prevalence of violence in the Latino community IPV Fact Sheet

**Closing**

**Self-care reflection:** Client will identify a need and describe one way she can fulfill that need this week.

**Needs List**

“We have many beautiful traditions in the Latino culture, family violence is not one of them”

- Allianza
El Ciclo de La Violencia Familiar

Fase 1: Acumulación de Tensiones

Fase 3: Luna de Miel Calma o Arrepentimiento

Fase 2: Crisis o Explosión Violenta
PODER Y CONTROL

FÍSICA

VIOLÉNIA

SEXUAL

USO DE COERCION Y AMENAZAS
• Asustarla con amenazas de hacerle mal.
• Amenazarla con dejarla, con el suicidio o con denunciar falsamente a la autoridad.
• Obligarla a retirar los cargos presentados contra él.
• Obligarla a cometer actos ilegales.

INTIMIDACIÓN
• Provocarle miedo a través de sus miradas, acciones y gestos.
• Destruyendo objetos.
• Intimidarla rompiéndole sus cosas personales, maltratando a los animales domésticos, mostrándole armas.

ABUSO ECONÓMICO
• No dejarla trabajar o impedirle que mantenga su empleo.
• Obligarla a que le pida dinero.
• Dañar una mensualidad.
• Quitarle el dinero.
• No informarle acerca de los ingresos familiares o no permitirle disponer de los ingresos.

ABUSO EMOCIONAL
• Hacerla sentir inferior.
• Hacerla sentir mal.
• Insultarla con apodos ofensivos.
• Hacerla pensar que está loca.
• Confundirla a propósito.
• Humillarla.
• Hacerla sentir culpable.

PRIVILEGIO MASCULINO
• Tratarla como una sirvienta.
• No dejarla tomar decisiones importantes.
• Actuar como el rey de la casa.
• Definir los roles del hombre y de la mujer.

AISLAMIENTO
• Controlar lo que hace, a quién puede ver, con quién puede hablar, lo que puede leer, y dónde va.
• Limitarle su vida social. Utilizar los celos para justificar sus actos.

MANIPULACIÓN DE LOS NIÑO(A)S
• Hacerla sentir culpable por el comportamiento de los niño(a)s.
• Usar a los niño(a)s como intermediarios y mantener así el control.
• Usar las visitas con los niño(a)s para mlastarla o amenazarla.
• Amenazarla con quitarle los niño(a)s.

MINIMIZAR, NEGAR, CULPAR
• Minimizar el abuso.
• No tomar seriamente la preocupación que ella tiene sobre el abuso.
• Negar que hubo abuso.
• Hacerla sentir responsable de la conducta abusiva.
• Decirle que ella lo provocó.

DOMESTIC ABUSE INTERVENTION PROJECT
202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org
Hoja Informativa Sobre la Violencia Doméstica

- Cada año en Los Estados Unidos hay más de 3 millones de incidentes de violencia doméstica. Esto significa que cada nueve segundos alguien es golpeada por su pareja.
- Cerca de 1 de cada 5 latinas experimentará IPV durante el transcurso de su vida y 1 en 20 lo hizo en los 12 meses anteriores.
- Las mujeres inmigrantes (incluyendo las latinas) que están casadas son más propensas a experimentar IPV que aquellas que son solteras.
- En una muestra de 300 latinas embarazadas, la IPV durante el embarazo fue reportada como 10% de abuso físico y 19% de abuso emocional.
- Las latinas reportaron buscar acceso a refugios menos que las mujeres de otros grupos étnicos/raciales. Esto es especialmente cierto para sobrevivientes latinas inmigrantes.
- En comparación con mujeres sobrevivientes de otros grupos étnicos/raciales, es posible que solamente la mitad de las latinas reporten el abuso a las autoridades.
- Cada año 4.000 víctimas de la violencia doméstica son asesinados.
- Una gran mayoría de las víctimas de violencia doméstica son mujeres.
- La violencia causa más daños a las mujeres en los estados unidos entre las edades de 15 y 44 que los accidentes de automóvil, atracos, y violaciones combinadas.
Necesidades y Sentimientos Básicos del Ser Humano

-Inventario de Necesidades

Conexión

Aceptación
Cariño
Apreciación
Pertenencia
Cooperación
Comunicación
Cercanía
Comunidad
Compañerismo
Compasión
Consideración
Consistencia
Empatia
Inclusión
Intimidad
Amor
Mutualidad
Respeto/ respeto a sí mismo
Seguridad
Estabilidad
Apoyo
Conocer y ser conocida
Ver y ser vista
Entender y ser entendida
Confianza
Calidez
Criar

Bien Estar Físico

Aire
Comida
Ejercicio/ movimiento
Dormir/ descanso
Expresión sexual
Seguridad
Refugio
Tocar
Agua

Honradez

Autenticidad
Integridad
Presencia

Jugar

Alegría
Humor

Paz

Belleza
Comunión
Facilidad
Igualdad
Armonía
Inspiración
Orden

Significado

Conocimiento
Celebración de la vida
Desafío
Claridad
Competencia

Conocimiento

Contribución
Creatividad
Descubrimiento
Eficacia
Crecimiento
Espereanza
Aprender
Luto
Participación
Propósito
Auto expresión
estimulación
Ser importante
Comprensión

Autonomía

Elección
Libertad
Independencia
Espacio
Espontaneidad

Una manera fácil de conectar a sus necesidades básicas humanos, es recordando estas cinco necesidades:

- atención, aceptación, cariño, aprecio, y autonomía
Session 2

IPV Can Be Prevented

Session Objective: Begin exploring the concept of IPV as a Learned Behavior that can be unlearned.

Brainstorm: What causes IPV? Does our society encourage violence?

Learning and Discussion:

1. Learning and Development (social learning theory)
   - IPV is a learned behavior that is modeled by families
     Example- Children may witness constant arguments or fighting between parents, siblings, or on T.V.
     - Corporal Punishment is used to punish child or siblings.

Cultural Considerations (for facilitators)

3. Many Latinas may feel Corporal Punishment is necessary as part of religious doctrine.

4. Although many similarities exist, Latinas come from many different countries where different child rearing practices exist. Allow clients to describe their own observations about their culture.

Processing Portion

Objective: (universality)
To reduce participants’ sense of isolation by connecting to similar upbringings and to improve their ability to recognize abusive behaviors.

Possible Topic Prompt:
What is it like for children to experience violence in their home?

What positive role models did I
• Violence can also be rewarded within families and supported by families in the broader culture.

   Examples- In some Latino household’s male children are encouraged to physically fight in order to prove their strength.

• Children may learn that aggression is used to resolve conflicts

   Example- A child will hit a sibling and obtain their toy back so they instantly learn that fighting solves a problem.

• Batterers are much more likely to have had violent fathers than are non-batterers.

• Many women who are involved in violent relationships witnessed their mother’s involvement in a violent relationship.

2. People become involved in violent relationships because of many different influences in their lives. (Ecological perspective)

   ❖ Personal history- how the person behaves, biological factors, individual issues

      Example - being a victim of child maltreatment or struggling with psychological or personality disorders, issues related to substance abuse.

   ❖ Personal relationships- relationships with friends, family, boyfriends.

      Example - many young Latinas report having watched IPV between their parents.

   ❖ Community- Places outside the home where social interaction occurs i.e. school
Example - level of unemployment, institutional support systems, access to health care all affect an individual’s daily decision making.

Society - social rules and culture  
Example - gender roles, institutional racism

Discussion:  
How does violence perpetuate from generation to generation?

How have changes in your community influenced your decisions?

1. Safety planning - How to protect ourselves in case we find ourselves involved in a violent relationship or those who know someone who is.

- Provide client with handout regardless of their relationship status.

Although this safety plan is geared toward clients who are currently in violent relationships it is important for clients to know what can be done if they ever find themselves in a violent relationship.

*Remind clients that if they choose to share the safety plan with someone who is in an IPV relationship, they must be aware of the safety concerns that may arise both for the client or their friend such as retaliation by perpetrator if information is found etc.

  * Remind clients that they must place their safety first and if they would like to help others in IPV relationships they must refer them to seek professional help, call the police, or contact the domestic violence hotlines listed on the safety plan.

Closing

Clients will describe their experience with last week’s self-care homework and name one way they can make more time for themselves.

“For every minute you remain angry, you give up sixty seconds of peace of mind.”

– Ralph Waldo Emerson
Safety plan

Aun cuando no se sienta preparada para dejar a un abusador, hay cosas que puede hacer para poner a su familia y usted a salvo.

EN CASOS DE EMERGENCIA

Si esta en su casa y esta siendo amenazada o atacada:

- Manténgase alegada de la cocina (el abusador puede encontrar armas allí como cuchillos)
- Manténgase lejos de baños, armarios o áreas pequeñas donde el abusador la pueda atrapar
- Vaya a una habitación que tenga una puerta o ventana por donde escapar
- Vaya a una habitación que tenga teléfono para poder llamar y pedir ayuda, si puede cierre la puerta para dejar afuera al abusador
- Llame al 911 (o al número de emergencia local) lo más rápido posible, pida el nombre de la persona que conteste la llamada.
- Piense a cual vecina o amistad le puede pedir ayuda
- Si, viene la policía, dígale lo que paso; tome el nombre y número de la insignia o chapa identificador
- Si esta golpeada consiga ayuda médica
- Tómese fotos de las heridas o lesiones que tenga
- Llame a un programa de violencia domestica o albergue de mujeres maltratadas (aquí le incluimos algunos números); pida que le ayuden a preparar un plan de seguridad

COMO PROTEGERSE

EN SU HOGAR

- Aprenda a que lugar en su área puede ir para conseguir ayuda, memorice los números de teléfonos de emergencia
- Mantenga un teléfono en una habitación que pueda ser cerrada por adentro, si puede obtenga un teléfono celular y manténilo con usted todo el tiempo
- Si el abusador se ha mudado, cambie las cerraduras de las puertas y ponga cerradura a las ventanas
- Planifique una ruta para escapar de su casa, enseñe esta a sus hijo/as
- Piense a donde va a ir si tiene que escapar
- Pida a sus vecinos que llamen a la policía si ven al abusador por su casa; mantenga una señal clave con los vecinos para que llamen a la policía, por ejemplo, si el teléfono suena dos veces, la cortina esta cerrada o hay una luz encendida
• Haga un bolso o maleta con cosas importantes que quizás necesite si tiene que salir rápidamente, guárdela en un lugar seguro o déjela con alguna amistad o familiar de confianza
• Incluya dinero en efectivo, llaves del auto, documentos importantes como, papeles del tribunal, pasaporte, certificados de nacimiento, récords médicos, medicina y papeles de inmigración
• Cambie su número de teléfono a uno que no este registrado como publico.
• Ponga un bloqueador de identificación de números de teléfonos
• Use la maquina contestador de teléfono y revise las llamadas antes de contestar
• Tome un curso en defensa propia

COMO HACER QUE SUS HIJO/AS ESTÉN MAS SEGUROS

• Enséñele a no meterse en medio de una pelea
• Enséñele a ponerse a salvo, a llamar al 911, a dar su dirección y número telefónico a la policía
• Dígale como y a quien pueden llamar para conseguir ayuda
• Enséñele a permanecer fuera de la cocina
• Darle a la principal de la escuela o del centro de cuidado diurno una copia de la orden del tribunal y digale que no pueden dejar ir a sus hijo/as con persona alguna sin antes conversar con usted, coordine una palabra clave con ellos para que se puedan asegurar que usted es la persona en el teléfono, deje foto del abusador en la escuela
• Asegúrese que los niño/as sepan a quien informar si ven al abusador en la escuela
• Asegúrese que el personal de la escuela sepa que no deben dar su dirección o número de teléfono a persona alguna

Como Protegerse Fuera de La Casa

• Cambie regularmente su rutina de viaje
• Trate de conseguir transportación con distintas personas
• Haga compras y sus transacciones bancarias en lugares distintos
• Cancele cualquier cuenta bancaria o tarjeta de crédito que tenga en conjunto con el abusador; abra cuentas nuevas en un banco distinto
• Mantenga su orden de protección y números telefónicos de emergencia con usted todo el tiempo
• Mantenga con usted un teléfono celular y que este programado al 911 (u otros números telefónicos de emergencia)

PARA ESTAR MÁS SEGURA EN SU LUGAR DE TRABAJO

• Mantenga una copia de su orden de protección en su lugar de empleo
• De al personal de seguridad y a amistades una foto del abusador
• Diga a su supervisor de empleo lo que esta ocurriendo con el abusador para ver si pueden ayudar hacer más difícil que el abusador le encuentre
• No vaya almuerzar sola
• Pida que alguna persona de seguridad le acompañe a su auto o al transporte publico
• Si el abusador le llama al trabajo guarde los mensajes y guarde cualquier mensaje electrónico.
• Su empleador tal vez pueda asistir en conseguir recursos de ayuda en la comunidad

Para informacion sobre donde conseguir ayuda en su area llame a la

LÍNEA TELEFÓNICA DE AUXILIO CONTRA LA VIOLENCIA DOMESTICA: 1-800-799-SAFE

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UTILICE LA LEY PARA AYUDARSE

Orden de Protección
• Pregunte al programa mas cercamo de servicios contra la violencia domestica quién le puede ayudar conseguir una orden de protección civil o comenzar una denuncia penal contra el abusador
• Pida ayuda para conseguir representación de abogado/a

En la mayoría de los lugares, la juez puede:
• Ordenar al abusador permanecer alejado de usted y sus hijo/as.
• Ordenar al abusador que salga de la casa
• Dar a usted la custodia temporera de sus hijo/as y ordenar al abusador pagar pensión alimenticia temporera para sus hijo/as
• Ordenar a la policía que este presente en su casa mientras el abusador remueva sus pertenencias
• Dar a usted la posesión temporera del uso del carro, muebles y otras pertenencias
• Ordenar al abusador ir a un programa de intervencion de abusadores
• Ordenar que el abusador no llame al lugar de empleo de usted
• Ordenar que el abusador entregue su revólver o armas al policía

Si usted está preocupada por alguna de los siguientes puntos, asegúrese de que usted:

• Le muestre a la juez fotos de sus heridas o lesiones
• Diga a la juez que usted no se siente segura si el abusador viene a su casa a buscar a sus hijo/as para las visitas
• Pida que la juez ordene al abusador a buscar y regresar a los niño/as en la estación de la policía o algún otro lugar seguro
• Pida que las visitas que el abusador pueda tener con sus hijo/as sean en horas bien específicas de manera que al leer su orden de protección la policía pueda determinar si el abusador está allí fuera de la hora permitida
• Diga a la juez si el abusador a causado daño o amenazado a sus hijo/as, pida que las visitas sean supervisadas, piense quien puede hacer esto para usted
• Consiga una copia certificada de la orden de protección
• Mantén la orden de protección con usted todo el tiempo

PROCEDIMIENTO CRIMINAL

• Muestre al fiscal su orden de protección
• Muestre al fiscal el récord médico sobre las heridas o fotos de estas
• Diga al fiscal el nombre de cualquier persona que le este ayudando (consejera de víctimas o abogada)
• Diga al fiscal si hay testigos de las heridas o del maltrato
• Pida al fiscal que le notifique antes de que se deje en libertad al abusador

Para su seguridad en el tribunal

• Tome asiento lo más lejos del abusador posible, usted no tiene que conversar ni mirar al abusador, ni tiene que conversar con la familia ni amistades del abusador que estén presenten
• Traiga una amistad o familiar para que estén con usted hasta que se oiga su caso
• Diga al alguacil o al comisario que teme por su seguridad y que este pendiente de usted
• Asegure que usted tiene su orden de protección antes de irse del tribunal
• Pida a la juez o al alguacil que mantengan al abusador en el lugar por un tiempo hasta que usted tenga tiempo de irse
• Si piensa que el abusador la esta persiguiendo llame inmediatamente a la policía
• Si usted viaja a otro Estado para trabajar o para escaparse del abusador, llévese su orden de protección esta es valida en todos los Estados
Session 3

Myths and Truths about IPV

**Session Objective:** Discussing Latino social and cultural ideology surrounding IPV.

Brainstorm: What do friends and family say about IPV?

What do neighbors, strangers and media say about IPV?

Learning and Discussion:

Discuss the origin and meaning of these common myths surrounding IPV in the Latino Culture.

- **Myth:** IPV is a private issue which should not be discussed and outsiders may not intervene.

Cultural Considerations (for facilitators)

5. Some Latinas feel that relationships are solely based on procreation due to traditional Catholic beliefs.

6. Members may interpret “intervening” in IPV situations as physically stopping an aggressor from harming a friend. Remind members of the dangers of this action and encourage “helping” as calling police, sharing information etc.

Processing Portion

Objective: To validate the ambivalence and confusion that are the hallmark of abusive intimate relationships.

Possible Topic Prompt:

- What is your definition of love?
- Is it ok feel love for the abuser?
and encouraging children brought up in an abusive home to repeat the cycle themselves.

- **Myth: Only men who are mentally ill are abusive.**
  - Personality disorders, mental illness, poor impulse control, and generational abuse do not cause domestic abuse. Even in cases where a particular mental illness may cause a person to be abusive, the abuse is not specifically targeted at one person but to everyone around during the episode. However, if an abuser also has a mental illness, they may be more dangerous.

- **Myth: IPV does not affect children, they do not notice adult conflict.**
  - Witnessing violence as a child is associated with adult reports of depression, trauma-related symptoms and low self-esteem among women, and trauma-related symptoms among men. Child witnesses of domestic abuse on average exhibit more aggressive and antisocial behaviors, fearful and inhibited behaviors, anxiety, depression, trauma symptoms, temperament problems, and lowered social competence, than children who do not witness such violence.

- **Myth: Alcohol and drugs are the cause of IPV.**
  - Drugs and alcohol can increase the danger level and have been present in at least 50% of domestic violence cases. However, many alcoholics or drug users do not batter, and many batterers do not use drugs and alcohol. Stopping the abuser’s drinking will not end the violence.

- **Myth: Some women deal with IPV because they like to be mistreated.**
• There are many reasons why women may not leave, including fear for herself, her children and even pets. Not leaving does not mean that the situation is okay or that the victim wants to be abused. The most dangerous time for a woman who is being abused is when she tries to leave.

❖ Myth: Women who are financially independent do not stay in IPV relationships.

• Any woman who considers leaving her abuser faces risks. 65% of battered women who are killed are murdered by their abusers when—or after—they leave.

❖ Myth: IPV is a normal part of every marriage. IPV is a “cross” that married women must bear after all ... they chose to get married.

• No one deserves to be abused. The only person responsible for the abuse is the abuser. Physical violence, even among family members, is wrong and against the law.

❖ Myth: Anger causes IPV

• Batterers are not angrier than the rest of us. They use anger as an excuse and justification for their behavior. We all experience anger, but many of us don’t have to express it by abusing others.

Discussion: What is Culture? What are Social Constructs?
Handout: Test your knowledge Quiz (Can be used independently before or after the Learning and Discussion section or as a pretest and posttest.)

Closing

Clients will share one thing they love about themselves with the group.

“I have decided to stick with love. Hate is too great a burden to bear.”

- Martin Luther King, Jr.
Pruebe Su Conocimiento

1. Sólo los hombres que sufren de enfermedades mentales son abusivos.
   - [ ] Sí es Sierto
   - [ ] No es Sierto

2. Violencia doméstica no afecta a los niños, ellos no se dan cuenta.
   - [ ] Sí es Sierto
   - [ ] No es Sierto

3. El Alcohol y las drogas son la causa de la violencia doméstica.
   - [ ] Sí es Sierto
   - [ ] No es Sierto

4. La Ira causa la violencia doméstica
   - [ ] Sí es Sierto
   - [ ] No es Sierto

5. la violencia doméstica es una parte normal de cada matrimonio.
   - [ ] Sí es Sierto
   - [ ] No es Sierto

6. IPV es una "cruz" que las mujeres casadas deben tener después de todo ella eligió casarse.
   - [ ] Sí es Sierto
   - [ ] No es Sierto

7. Las mujeres que son financieramente independientes no permanecen en el una relación violeta.
   - [ ] Sí es Sierto
   - [ ] No es Sierto
8. Algunas mujeres aguantan la violencia doméstica porque les gusta el maltrato.

- [ ] Sí es Síerto
- [ ] No es Síerto
Session Objective: Understanding Familism by exploring how DV is perpetuated within Latino families.

Brainstorm: Are children affected by IPV? Is IPV an intergenerational issue?

Learning and Discussion:

Definition of Familism: is a social pattern and a form of family loyalty found in Latino culture where the needs of the family take precedence over the individual.

In other words: Latina women will sacrifice their own happiness and safety for the “good of the family.”

How IPV affects Children:

Cultural Considerations (for facilitators)

7. Familism should be reframed as a protective factor in that the health of the family is placed first. Hence, stopping the violence becomes critical for the good of the family.

8. Latina women sometimes feel that the younger a child is the less they are aware of their surroundings.

Processing Portion

Objective:

To identify the strengths that have made participants endure early exposure to violence and to provide additional tools to aid in healing.

Possible Topic Prompt:

What kind of violence did you see in your home?

What are your hopes for your children’s future?
A growing body of literature shows that children who have been exposed to domestic violence are more likely than their peers to experience a wide range of difficulties. These difficulties fall into three main categories:

- **Behavioral, social, and emotional problems.** Children in families experiencing domestic violence are more likely than other children to exhibit aggressive and antisocial behavior or to be depressed and anxious. Other researchers have found higher levels of anger, hostility, oppositional behavior, and disobedience; fear and withdrawal; poor peer, sibling, and social relationships; and low self-esteem.

- **Cognitive and attitudinal problems.** Children exposed to domestic violence are more likely to experience difficulties in school and score lower on assessments of verbal, motor, and cognitive skills. Slower cognitive development, lack of conflict resolution skills, limited problem solving skills, pro-violence attitudes, and belief in rigid gender stereotypes and male privilege are other issues identified in the research.

- **Long-term problems.** Research indicates that males exposed to domestic violence as children are more likely to engage in domestic violence as adults; similarly, females are more likely to be victim. Higher levels of adult depression and trauma symptoms also have been found. Exposure to domestic violence is also one of several adverse childhood experiences that have been shown to contribute to premature death, as well as risk factors for many of the most common causes of death in the United States.
Discussion: Can patterns of violence within a family be stopped? Can children who have been exposed to violence heal?

Handout: Effects of domestic violence in children by age group.

Closing
Clients will share one positive memory from their childhoods.

“I cannot think of any need in childhood as strong as the need for a mother’s protection.”

- Sigmund Freud
Los siguientes comportamientos que pueden ser visto en niños que han pasado por una experiencia de violencia domestica.

**Infancia – 3 años de edad**

- Problemas físicos (resfriados frecuentes, diarrea)
- gritos excesivo y irritabilidad
- problemas durmiendo
- retrasos en el desarrollo (no suben peso, no comen)
- ansiedad, tristeza, llanto frecuenté, retiro emocional

**3 – 7 años de edad**

- desarrollo retrasado de lenguaje
- regresión a un comportamiento infantil, como chuparse el dedo
- dificultad llevándose bien con otros (niños)
- hostilidad y agresión
- comportamiento desafiante /rebelde y destructivo
- aferrarse a una persona
- temor
- culparse/ sentirse culpable

**7 – 13 años de edad**

- baja autoestima
- sentimientos conflictivos hacia el abusador
- aumento de agresión con sus compañeros, hermanos y padres
- vergüenza (negar la violencia en el hogar)
- comportamiento delincuente (robar, pelear, usar drogas)

**13 – 18 años de edad**

- patrones de culpar a otros por su comportamiento, especialmente a los padres
- altos niveles de enojo y ansiedad
- creencia inapropiada de que la violencia puede ser una respuesta a los conflictos
- comportamiento de protector hacia la víctima
• violencia contra la víctima
• sentido de responsabilidad por el cuidado de hermanos menores
• irse del hogar
• patrones de ausencias frecuentes a la escuela
• problemas de abuso de drogas o otras substancias
• comportamiento promiscuo

Efectos adicionales – Grupos de todas las edades

• aumento de necesidades emocionales
• dificultad para adaptarse a la escuela
• fobias escolares (gran temor de dejar sola a la víctima)
• problemas somáticos (asma, úlceras pépticas, dolores de cabeza crónicos, calambres abdominales)
• trastornos alimentarios
• patrones de aumento de engaños (mentir en exceso, robar, hacer trampa)
• inclinación a mutilar o matar animales
• inhabilidad de confiar y desarrollar relaciones
• poca tolerancia a la frustración
• comportamiento autodestructivo, auto mutilación
• recuerdos de todos los detalles de abuso
• culpar a la víctima por el abuso, le presiona para hacer que las cosas mejoren
• baja imagen sexual
• baja autoestima
• orinarse en la cama
Session 5

Latino men and IPV

Session Objective: Understanding the role of “machismo” and male gender roles in IPV.

Brainstorm: What is Machismo (Machoism)? How do men know how to be Machistas?

Learning and Discussion:

Machismo - Refers to a male gender role or set of beliefs which dictate how men should act within Latino society and incorporates both positive and negative traits. This exaggeration of the masculine identity also produces an image that men are to conquer women.

Positive traits - Pride, courage, responsibility and overall obligation to the family

Negative traits - Encourages sexual prowess, high alcohol consumption, and aggressiveness among males fetishism of

Cultural Considerations (for facilitators)

9. Many Latinas feel that men are superior to women due to biblical references like “woman was made from a man’s rib.”

10. Many Latinas chose their partners because they too were attracted to the concept of being “macho.”

Processing Portion

Objective:

To have participants identify the impact of Machismo in their lives, so that they may make informed choices and assist in breaking the cycle of violence.

Possible Topic Prompt:

Who have been the positive male role models in your life? How can male children be raised outside of the “Macho” gender role?
women’s bodies, and idolization of their reproductive and nurturing capabilities, coupled with a rejection of homosexuality, paternalism, aggression, and systematic subordination of women.

**Machismo is learned** - Male children are socialized from very young ages into the gender role of Machismo.

- Examples of how boys are socialized into this behavior
  - Boys are not taught it is not ok to express emotions other than anger (especially not crying)
  - Boys are given authority over their sisters and little brothers
  - Boys are often allowed to hit brothers and sisters
  - Boys are designated “the man of the house” when father is gone
  - Often boys are encouraged to show their strength through physical force in school
  - Taught that girls are worth less than boys
  - Boys are allowed to go out unsupervised for a majority of time
  - Boys are encouraged and allowed to consume alcohol
  - Boys are encouraged to seek out women as prizes
  - Boys are encouraged to sleep with as many women as possible
  - Boys are not held responsible for their part in pregnancy

**Discussion:** How do women help perpetuate Machismo?
Handout: Ways to combat negative traits of “Machismo” within the Latino culture

Closing

Clients will discuss their challenges and/or obstacles with keeping up with self-care.

“We've begun to raise daughters more like sons... but few have the courage to raise our sons more like our daughters.”
— Gloria Steinem
Pautas para luchar contra el Machismo

* Cambiar el paradigma sobre el género. Una primera pauta para desaprender el machismo nos obliga a cambiar de paradigma o estructuras mentales y asumir integralmente que ambos sexos, pese a ser biológicamente y psicológicamente diferentes, poseen las mismas capacidades, derechos y privilegios. Este cambio de pensamiento es preceptivo para consecuentes transformaciones de actitud y conducta.

* Aprender a cooperar; no competir. El machismo es sinónimo de competencia y, como consecuencia, se impone a los demás. Consecuentemente, el feminismo es una respuesta de lucha. Muy a menudo las relaciones humanas giran alrededor de la competencia: se compite en la escuela, en el trabajo, en las competiciones deportivas, etc. La competencia enseña a discriminar al superior o inferior. No obstante, la cooperación entre los distintos géneros a todos los niveles (domésticos, profesionales, de amistad, etc.), facilitará una mejor comprensión de las diferencias y una más adecuada convivencia.

* Fomentar relaciones matrimoniales igualitarias. La competencia, discriminación y ciertas actitudes machistas se gestan en la relación marital entre ambos cónyuges. Para el hombre resulta sencillo delegar la mayoría de las funciones del hogar en la mujer; mientras que ésta asume gran parte de ellas con el deseo de complacer a su pareja. No obstante, este ancestral hábito es caldo de cultivo de aprendizajes machistas, generando la concepción de un padre fuerte y una madre débil, aunque constante y
entregada, fortaleciendo ideas nocivas como que quien tiene una vida profesional externa muy llena de obligaciones es el más responsable, o que quien más nos quiere es la persona que más limpia la casa. Fomentar relaciones igualitarias en todos los ámbitos de la relación familiar es muy necesario para superar el machismo.

* **Enseñar a los niños a participar en las tareas domésticas.** Tanto los niños como las niñas pueden y deben aprender a participar en todas las tareas domésticas, por igual. Esto implica que ambos deberán aprender todas las tareas del hogar, sin distinciones, pero con naturalidad. Al mismo tiempo será conveniente corregir con tacto cualquier desviación de superioridad o competición en las actitudes y comportamientos.

* **Fomentar la igualdad en la diferencia, huyendo de cualquier clasismo.** Dado que la competencia es, en esencia, comparativa, ésta invita a creer que todos somos muy diferentes y pertenecemos a distintas clases sociales. Educar en el concepto de que todos somos parte de un todo y que la aportación individual es diferente pero no excluyente, es la base para construir relaciones ausentes de superioridades e inferioridades de género.

* **No reproducir el machismo femenino.** Históricamente, el machismo se ha visto reforzado por la actitud y conducta de las propias mujeres, que en muchas ocasiones han promovido e impulsado perniciosas concepciones machistas en la formación de los hijos, que posteriormente han reproducido sucesivamente. También, en el tratamiento permissivo y condescendiente de las mujeres hacia sus maridos, se aprecia ciertas formas de machismo femenino. Es necesario identificar esas actitudes y comportamientos.
erróneos, como expresiones admirativas de sumisión, atender al hombre como si fuera una sirvienta o asistente, o recurrir a la hiperactividad doméstica, anulando la responsabilidad de los demás.

* Romper con el victimismo femenino. Una mujer que se considera a sí misma víctima, deja de ser una persona que toma sus propias decisiones y, por consiguiente, permite que los demás resuelvan sus problemas, promocionando y perpetuando la cultura del tutelaje.

* Detener en los inicios de una relación cualquier síntoma o intento de machismo masculino. Tanto la mujer como el hombre pueden erradicar el machismo si saben identificar en sus inicios actos o comportamientos machistas. En los primeros meses de una relación afectiva es aconsejable que la mujer observe si el hombre está teniendo actitudes o tendencias machistas. Son detalles que se aprecian en querer tener siempre la razón, decidir unilateralmente asuntos comunes por los dos, ser repetidamente celoso sin razón, mostrarse firme e intolerante en cuestiones de poca importancia o trascendencia, o dominar las conversaciones. Si así fuere, se deberá exponer y hablarlo para observar claramente la realidad y tomar las decisiones más oportunas, aún por encima del enamoramiento que pudiera existir. En el caso de que la tendencia machista fuere muy evidente y su incidencia muy predominante, es aconsejable dejar la relación. Ningún futuro en pareja puede ser realmente feliz teniendo que soportar actitudes machistas que, por su enraizamiento en el carácter, pueden llegar a degenerar en violencia verbal, psicológica y/o física.
* Eludir las supercompensaciones. En las relaciones de pareja o de familia pueden darse erróneas actitudes de supercompensación; es decir, intentar equilibrar la balanza de la pareja con compensaciones de todo tipo. A veces, la mujer, para que su pareja no se enfade o tome actitudes de propensión machista, intenta supercompensar la situación con actos o acciones de sometimiento, falsificando la realidad. Pero lo que en principio parecería ser adecuado para la paz familiar, es abono y siembra de futuros desequilibrios. Es mejor desafiar los problemas en sus inicios que intentar compensar los desajustes con otro desajuste relacional.
Session 6

Latina Women and IPV

Session Objective: Understanding the role of “marianismo” and female gender roles in IPV

Brainstorm: What is Marianismo?
How do women know how to be good women?

Learning and Discussion:

Marianismo - a gender role that dictates how women are to act within Latino Culture. It is a concept which socializes Latinas to strive toward becoming long-suffering women whose sole role is to keep the family in tact while always being of service to all the men in their lives promotes female

Positive traits - being very strong, being a good mother, kind,

Cultural Considerations (for facilitators)

11. Latina Women deal with a significant amount of guilt when taking their own needs into consideration.

12. For many Latinas their identities are anchored upon the foundation of being a good mother and wife.

Processing Portion

Objective:
To have participants identify the impact of Marianismo in their lives, so that they may make informed choices and assist in breaking the cycle of violence.

Possible Topic Prompt:
Who have been the positive female role models in your life?

Ow can male children be raised outside of the “Marianismo” gender role?
not-violent, a life of love and service to others.

**Negative traits** - of submissiveness, meekness, and self-sacrifice, passivity, obedience, dependent.

**Marianism is learned** - Female children are socialized from very young ages into the gender role of Marianismo.

- Examples of how boys are socialized into this behavior
  - Girls are allowed to express their emotions and cry publicly
  - Girls are under the authority of their brothers, even if the brothers are younger
  - Girls have to raise younger siblings
  - Girls are scolded if they behave aggressively
  - Girls are constantly reminded to behave like “ladies”
  - Girls are encouraged to be quiet, shy, and demure.
  - Girls are taught they are worth less than boys
  - Girls are not allowed to spend time outside the home
  - Girls take on the responsibility of cleaning up after the males in the family
  - Girls are told they must be virgins until marriage and have to protect their reputations
  - Girls are fully blamed and solely held responsible for pregnancy

**Discussion: How do men help perpetuate Marianismo?**
Closing

Clients will discuss their how they can overcome challenges to keeping up with Self-Care on a weekly basis.

➢ “Playing roles in any relationship is false and will inevitably lead to the relationship's collapse. No one can be any one thing all the time.”
— Portia de Rossi
Cómo ser una mujer fuerte e independiente

No te compares con otras mujeres. Aunque no hay nada malo en tener un modelo de rol femenino a quien admirar, sentir celos de otras mujeres constantemente te hará sentir muy mal sobre ti misma. A pesar de que los celos son algo natural, hasta cierto punto, la sociedad occidental tiende a exagerar los celos femeninos a través de anuncios y películas que presentan estándares irreales de belleza. El resultado es una cultura de mujeres que se sienten inseguras e infelices con sus propios cuerpos.

No bases tu felicidad en una relación. Tener un hombre (o mujer) a quien amar debe mejorar tu vida, pero no definirla. No importa lo mucho que puedas pensar que necesitas una relación; primero debes aprender a amarte a ti misma antes de que puedas comenzar a amar a alguien más.

- Recuerda que nada dura para siempre. Incluso la relación perfecta podría terminar un día; así que necesitas asegurarte de tener un colchón lo suficientemente fuerte como para aterrizar después de una ruptura o un divorcio.
- Si ya estás en una relación, asegúrate de que tienes otras cosas en tu vida fuera de la relación, ya sea la escuela, el trabajo, los amigos, una rutina de ejercicios o tu familia.
**Mantente educada.** Ser culta no solo te da las habilidades y conocimientos que necesitas para seguir tu carrera, sino también te hace ser más respetada por la gente que te encuentras en tu vida. Tu nivel de educación (formal o informal) refleja tu inteligencia y les muestra a los demás que te preocupas por otras cosas además de tu vida personal. Recuerda que no toda la educación tiene que ser formal (es decir, obtenida a través de una institución como una universidad). Mantente al día con los acontecimientos actuales en la política, la ciencia y la tecnología, lee libros (tanto de ficción como de realidad), aprende otro idioma, mira documentales, y así sucesivamente.

**Defiéndete.** No importa si eres hombre o mujer, tienes que aprender a valerte por ti misma en el mundo real, si quieres evitar que se aprovechen de ti. Debes aprender a defenderte en la escuela, en el trabajo y en tu vida social.

- Si oyes a alguien hacer un comentario sexista, racista, o irrespetuoso, no lo dejes pasar. Esto no significa necesariamente que tienes que involucrarte en una discusión; tranquilamente dile a la persona que lo que dijo no es bienvenido.
- Deja que la gente sepa cuando te ha hecho daño. Si alguien te traiciona de cualquier manera, asegúrate de hacérselo saber. Esto evitará que la persona repita ese comportamiento en el futuro.

**Cuida tu cuerpo.** La fuerza personal se manifiesta física, mental y emocionalmente. Si quieres ser una mujer fuerte e independiente, no necesitas ver más allá de tu propio
cuerpo. 🏃️ Haz ejercicio 1 hora todos los días. No tienes que ser una campeona olímpica para estar en forma; sal a correr por el barrio, lleva a tu perro a dar un paseo, o ve a dar un paseo en bicicleta. Mantenerse en forma mejora tu salud en general, tu estado de ánimo y tus niveles de energía, lo que mejorará tu rendimiento en todos los aspectos de tu vida.

Tu dieta debe conformarse de frutas, verduras, proteínas magras, granos enteros, y algún lácteo. Mantente alejada del exceso de azúcar y de grasa.

**Maneja tus finanzas.** Si quieres ser verdaderamente independiente, debes aprender a pagar por tu propia vida para que no tengas que depender de otras personas. Gasta tu dinero sabiamente y evita gastos inútiles o vanos.

- Conoce tus ingresos. Al evaluar tus ingresos, asegúrate de tener en cuenta las deducciones, incluir los impuestos estatales y federales que saldrán de tu salario bruto.
- Revisa tus estados de cuenta regularmente y asegúrate de mantener tus propios registros para que puedas detectar errores.
- Da prioridad a tus gastos. Tus prioridades deben estar en tus necesidades básicas como comida, vivienda y ropa. La ropa cara, los conciertos y las vacaciones son lujos. Aprende a diferenciar entre necesidades y lujos.
**Dona a los demás.** Una de las mejores formas para ejercer tu fuerza es dándoles a los menos afortunados. No tienes que ser rica o pudiente para hacer un impacto positivo en tu comunidad; así que comienza por poco.

- Considera ofrecerte como voluntaria en una organización sin fines de lucro en tu comunidad. Identifica los problemas que más te apasione. Sé voluntaria en un comedor de beneficencia, en la Sociedad para la Prevención de la Crueldad contra los Animales (SPCA por sus siglas en inglés) de tu localidad o algún otro programa de desarrollo comunitario.

- Practica actos de bondad al azar. No tienes que ser voluntaria formal para donar algo. Si ves a alguien que tiene necesidad, ayúdalo. Aun un acto pequeño, como ayudar a alguien a llevar sus cajas, puede alegrar su día.
Session 7

How to Spot an IPV Perpetrator

Session Objective: Exploring the characteristics, red flags, and goals of a possible perpetrator.

Brainstorm: What are warning signs of a possible perpetrator?

What do perpetrators look for in a woman?

Learning and Discussion:

Abusive Relationship Warning Signs

The person in your life is warning you and telling you he has an abusive nature:

1) If he emotionally abuses you. This includes insults, belittling comments, ignoring you, or acting sulky or angry when you initiate an action or idea.

2) If he tells you who you may be friends with, how you should dress, or tries to control other elements of your life or relationship

3) If he talks negatively about men in general.

Cultural Considerations (for facilitators)

13. For some Latinas personality may be a secondary preoccupation when finding a mate as common cultural values, common religious ideology, and financial stability may take precedence.

14. Many Latinas are forced by their families to marry a man they may hardly know if they have become pregnant.

Processing Portion

Objective:

To create a safe space where participants can explore and identify their fears and hopes regarding finding a partner.

Possible Topic Prompt:

Tell me about the healthy relationships that exist around you?

What are you looking for in a partner?
4) If he gets jealous when there is no reason.

5) If he drinks heavily, uses drugs, or tries to get you drunk.

6) If he berates you for not wanting to get drunk, get high, have sex, or go with him to an isolated or personal place.

7) If he is physically violent to you or to others, even if it's "just" grabbing and pushing to get his way.

8) If he acts in an intimidating way toward you by invading your "personal space" [sits too close, speaks as if he knows you much better than he does, touches you when you tell him not to.]

9) If he is unable to handle sexual and emotional frustrations without becoming angry, sulky or withdrawing.

10) If he does not view you as an equal because he's older or sees himself as smarter or socially superior.

11) If he goes through extreme highs and lows, is kind one minute and cruel the next.

12) If he is angry and threatening to the extent that you are changing your behavior so as not to anger him.

**Signs to Look for in an Abusive Personality**

Many people are interested in ways to predict whether they are about to become involved with someone who will be physically abusive. Many victims do not realize that these early behaviors are warning signs of potential future physical abuse, such as the last four listed behaviors [numbers 13-16.] If the person has several (three or more) of the 12 listed behaviors, there is a strong potential for physical violence -- the more signs a person has, the more likely the person is to be a batterer.

In some cases, a batterer may only display a couple of behaviors that the victim can recognize, but they may be much exaggerated (e.g., will try to explain her behavior as signs of his love and concern), and a victim may be flattered at first. However, as time goes by, the behavior becomes more severe and serves to dominate or control the other person.

Below is a list of common behaviors that are seen in abusive people:

**Jealousy:** At the beginning of a relationship, an abuser will always say that jealousy is a sign of love. In truth, jealousy has nothing to do with love, it is a sign of possessiveness and lack of trust. He will question the other person about whom you talk to, accuse you of flirting or be jealous of the time you spend with your family or friends.
As the jealousy progresses, he may call frequently during the day or drop by unexpectedly. He may refuse to let you work for fear you will meet someone else, or even do strange behaviors like checking your car mileage or asking friends to watch you.

**Controlling Behavior:** At first, he will say that this behavior is because he is concerned with your safety, your need to use your time well, or your need to make good decisions. He will be angry if you are late coming back from an appointment or a class, he will question you closely about where you went and whom you talked to.

As this behavior gets worse, he may not let you make personal decisions about your clothing, hair style, appearance.

**Quick Involvement:** Many people in abusive relationships dated or knew their abusive partners for less than six months before they were married, engaged or living together. Red flags if he comes on like a whirlwind, claiming, "You are the only person I could ever talk to" or "I've never felt like this with anyone before".

He will pressure you to commit to the relationship in such a way that you may later feel guilty or that you are "letting her down" if you want to slow down involvement or break up.

**Unrealistic Expectations:** Abusive people will expect their partner to meet all their needs; he expects you to be the perfect boyfriend, the perfect husband, the perfect friend or the perfect lover. He will say things like, "If you love me, I'm all you need and you are all I need." You are supposed to take care of all of his emotional needs.

**Isolation:** An abusive man will try to cut you off from your support network and resources. He accuses you of being "tied to your mother's apron strings," or your friends of "trying to cause trouble" between you. If you have a friend of the opposite sex, you are "going out on him" and if you have friends of the same sex, he may accuse you of being gay.

**Blames Others for Problems:** He is chronically unemployed, someone is always waiting for her to do wrong or mess up or someone is always out to get him. He may make mistakes and blame you for upsetting him. He may accuse you of preventing him from concentrating on school. He will tell you that you are at fault for almost anything that goes wrong.

**Blames Others for Feelings:** He will tell you, "You make me mad," "You are hurting me by not doing what I want you to do," or "I can't help being angry." The truth is that he makes his own decisions about how he thinks or feels, but will use feelings to try to manipulate you.

**Hypersensitivity:** An abusive person is easily insulted, and he will claim that his feelings are hurt when really he is very mad. He often takes the slightest setbacks as personal attacks. He will rant about things that are really just part of living like being asked to work overtime, getting a traffic ticket, being asked to help others with chores.
**Cruelty to Animals or Children:** This is a person who punishes animals brutally or is insensitive to their pain and suffering. He may tease younger brothers or sisters until they cry.

"Playful" use of Force in Sex: This kind of person is likely to be abusive during making out or he may want you to act out fantasies in which you are helpless. He is letting you know that the idea of sex is exciting. He may show little concern about whether you want affection and may sulk or use anger to manipulate you into compliance.

**Verbal Abuse:** In addition to saying things that are meant to be cruel and hurtful, this can be seen when he tries to degrade you, curses you, calls you names or makes fun of your accomplishments. He will tell you that you are stupid and unable to function without her. This may involve waking you up to verbally abuse you or not letting you go to sleep until you talk out an argument.

**Dr. Jekyll and Mrs. Hyde:** Many people are confused by their abusive partner's "sudden" changes in mood - you may think he has a mental problem because he is nice one minute and the next minute he is exploding. Explosiveness and moodiness are typical of people who are abusive to their partners, and these behaviors are related to other characteristics like hypersensitivity.

**Past Battering:** He may say that he has hit boyfriends or husbands in the past but the other person "made her do it." You may hear from relatives or past male friends that he is abusive.

An abusive person will be physically abusive to any one they are with if the other person is with them long enough for the violence to begin; situational circumstances do not change a person into an abuser.

**Threats of violence:** This could include any threat of physical force meant to control you: "I'll slap you," "I'll kill you," or "I'll break your neck." Most people do not threaten their partners, but he will try to excuse her threats by saying, "Everybody talks that way."

**Breaking or Striking Objects:** This behavior is used as a punishment (breaking loved possessions), but is mostly used to terrorize you into submission. He may beat on the table with her fists, throw objects at or near you, kick the car, slam the door or drive at a high rate of speed or drive recklessly to scare you.

Not only is this a sign of extreme emotional immaturity, but there is great danger when someone thinks they have the "right" to punish or frighten you.

**Any Force during an Argument:** This may involve him grabbing and pulling on your clothing, any pushing or shoving, locking doors or hiding the keys to your car or truck so you can't leave. He may try to back you up against wall, corner you and say, "You are going to listen to me."

["Signs to Look for in an Abusive Personality" from the Knoxville Police Department Domestic Violence Unit website. Thank you for making this information available. ]
Discussion: *What can you do if you suspect your relationship or partner shows signs of becoming abusive?*

Handout: Relationship Red Flags

**Closing**

Clients will discuss their how they can work on increasing self-esteem

The extent to which two people in a relationship can bring up and resolve issues is a critical marker of the soundness of a relationship.

-Henry Cloud
Banderas rojas de advertencia

¿Dice que usted es su "vida\ su "alma gemela" o nuevo mejor amigo en solo unas cuantas semanas de conocerse?

¿Inicialmente era encantador, diciendo todas las cosas correctas, "réplica" sus esperanzas, deseos y sentimientos?

¿Es celoso y posesivo?

¿Tiene pocos amigos o relaciones a largo plazo?

¿Tiene varias relaciones fracasadas?

¿Habla muy mal de su ex u otros amigos?

¿Dice mentiras, grandes y pequeñas?

¿La relación va de caliente a frío? ¿"Jekyll y Hyde"?

¿Si tiene un historial de trabajo inestable, el desempleo o frecuentes cambios en el trabajo?

¿Usted se encuentra cubriéndolo para que aparecesca mejor que el es realmente?

¿Tiene constantes problemas financieros?

¿Conoce gente enojada con el porque el no honra sus deudas?

¿Tiene una falta de objetivos realistas? Una historia de vivir de los demás?

¿Se siente cómoda obteniendo dinero de usted?

¿Ha utilizado alguna vez las tarjetas de crédito sin su conocimiento?

¿Te hace sentir culpable por sus intereses externos, el tiempo pasado con los amigos o la familia?

¿Te hace sentir que no eres lo suficientemente bueno, que tienes suerte de tenerlo a el?

¿Te ha humillado en público?

¿Retira amor, amistad o aprobación como castigo?

¿Si tiene un mal genio desencadenado por algo aparentemente insignificante? ¿Con frecuencia no sabes ni siquiera qué fue lo que lo enojo?

¿El siempre culpa a usted? ¿Todo es culpa de usted?
¿Después de una gran pelea, actuar como nada ha ocurrido?
¿Alguna vez se siente "frustrada" por él?
¿Alguna vez el a amenazado, golpeado o empujado, golpeó paredes, rompio sus cosas?
¿Siempre esta peleado con alguien?
¿Presión para que usted salga o cambiar de empleo/amigos/relaciones/hogares?
¿Tiene problemas con las figuras de autoridad?
¿Ha perseguido a alguien por ningún motivo?
¿Ha tenido órdenes de restricción colocadas sobre él?
¿Se baja su autoestima cuando estás con él?
¿Se siente a veces usted esta loca cuando estan juntos?
¿Su relación afecta otros aspectos de su vida?
¿Tiene una sensación de que las cosas simplemente no son las adecuada?

[ Relación banderas rojas de perdedor Rx por Psicólogo Clínico Dr. Joseph M. Carver, doctorado. Gracias por hacer que esta información sea disponible ]
Session 8

The importance of Self-Esteem

Session Objective: Becoming independent, finding your strengths and developing a support system.

Brainstorm: What is Self-Esteem? How is Self-Esteem affected in IPV relationships?

Learning and Discussion:

Self-esteem is used to describe a person's overall sense of self-worth or personal value.

Self-esteem can involve a variety of beliefs about the self, such as the appraisal of one's own appearance, beliefs, emotions and behaviors.

Cultural Considerations (for facilitators)

15. Some Latina Women may feel that their self-worth is dependent on their ability to be good daughters, mothers, or wives.

16. Some young Latinas struggle with wanting to keep their natural curvy figures while simultaneously feeling pressured to be skinny by mainstream American standards.

Processing Portion

Objective:

To help participants support one another as they explore their feelings of self-worth.

Let us explore your feelings about the person you are.

What are your best traits?
According to one definition (Braden, 1969), there are three key components of self-esteem:

1. Self-esteem is an essential human need that is vital for survival and normal, healthy development.

2. Self-esteem arises automatically from within based upon a person's beliefs and consciousness.

Self-esteem occurs in conjunction with a person's thoughts, behaviors, feelings and actions. Abusers often use a series of psychological strategies to break down the victim's self-esteem and emotional strength. In order to survive, some victims begin to perceive reality through the abuser's paradigm, become emotionally dependent, and believe they are unable to function without their partner. The psychological and physical effects of domestic violence also can affect a victim's daily functioning and mental stability.

Discussion: Why is attaining and maintaining high Self-Esteem important to preventing or ending IPV?

Handout: How to Boost your Self-Esteem  Handout: Self Esteem Inventory

Closing

Clients will discuss which self-esteem techniques worked and what the challenges were.

“Self-esteem is as important to our well-being as legs are to a table. It is essential for physical and mental health and for happiness.”
-Louise Hart
Diez maneras de aumentar su autoestima

1. **Sea realista**
   
   A. No se compare con otras personas
   
   B. esté satisfecha con hacer lo mayor que usted pueda

2. **Concentrese en sus logros**
   
   A. Todo los días revise lo que ha hecho
   
   B. Felicítese por lo que haces

3. **Utilice imágenes positivas**
   
   A. imagine el éxito
   
   B. mentalmente ensaye la confianza

4. **Mire adentro no fuera**
   
   A. evitar ser materialista o identificarse por lo que tiene
   
   B. identificar su sentido de propósito

5. **Activamente viva su vida**
   
   A. Fijar metas
   
   B. pensar estratégicamente

6. **Sea positive**
   
   A. Substituye pensamientos negativos con pensamientos positivos
   
   B. Dese cuenta que lo que uno piensa afecta como uno se siente
7. Tenga la gratitud genuine
   A. Sea agradecida por lo que uno tiene
   B. aprecie su vida como un regalo

8. Contemplar
   A. piense en cosas pacíficas y agradables
   B. Aprenda a relajarse y dejarse llevar del estrés

9. Desarrolle el cuidado de sí mismo positivo como un estilo de vida
   A. Tiene que creer que usted es digna de ser bien cuidada
   B. Tome cargo de su salud

10. Apropiadamente obtener sus necesidades
   A. Identifica lo que usted necesita
   B. Identificar las opciones disponibles para satisfacer sus necesidades
**Revision de Auto-Estima**

Direcciones: Lea las declaraciones. Ponga un numero de 0 hasta 5 para indicar cuanto usted esta de acuerdo con la declaracion. 0 quiere decir que usted completamente no esta de acuerdo con la declaracion y 5 quiere decir que usted esta completamente de acuerdo con la declaracion.

1. Yo so una buena persona y valgo la pena
2. Soy una persona tan valiosa como cualquier otra persona
3. Tengo buenos valores que me guían en mi vida
4. Cuando miro a mis ojos en el espejo, me siento muy bien acerca de mí misma
5. Siento que he hecho bien en mi vida
6. Puedo reir de mí misma
7. Me gusta ser yo
8. me gusta yo incluso cuando otros me rechazan
9. en general estoy contento con cómo estoy desarrollando como persona
10. yo me amo y me apoyo sin tener en cuenta lo que pasa

11. prefiero ser yo que ser otra persona

12. yo me respeto a mi mismo

13. Sigo creciendo personalmente

14. Me siento confiente con mis capacidades

15. Tengo orgullo en quien soy y lo que hago

16. Me siento confortable en expresar mis pensamientos y sentimientos

17. Me gusta mi cuerpo

18. Manejo situaciones difíciles bien

19. En general, tomo buenas decisiones

20. Soy una buena amiga y a la gente le gusta estar conmigo

Total:  _______
Session 9

How to be Assertive and Express yourself

**Session Objective:** Identifying communication styles and developing assertiveness.

**Brainstorm:** What is a communication style?

Which style allows you to respect yourself and respect others?

**Learning and Discussion:**

**Communication Styles:**

**Passive**- is a communication style in which individuals have developed a pattern of avoiding expressing their opinions or feelings, protecting their rights, and identifying and meeting their needs. Passive communication is usually born of low self-esteem. These individuals believe: “I’m not worth taking care of.”

As a result, passive individuals do not respond overtly to

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**Cultural Considerations (for facilitators)**

17. Passivity is a characteristic which keeps in line with the female gender role of marianismo. Hence many women are encouraged and reinforced for behaving passively within their families.

18. Latinas are often taught to use passive styles with their partners and aggressive styles with their children.

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**Processing Portion**

**Objective:**

To help participants discuss their frustration with expressing themselves and feeling heard. Increase group unity.

**Possible Topic Prompt:**

What does it feel like when someone communicates aggressively?

What does it feel like to be passive? Why do we do it?
hurtful or anger-inducing situations. Instead, they allow grievances and annoyances to mount, usually unaware of the buildup. But once they have reached their high tolerance threshold for unacceptable behavior, they are prone to explosive outbursts, which are usually out of proportion to the triggering incident. After the outburst, however, they feel shame, guilt, and confusion, so they return to being passive.

**Aggressive**- is a communication style in which individuals express their feelings and opinions and advocate for their needs in a way that violates the rights of others. Thus, aggressive communicators are verbally and/or physically abusive. Aggressive communication is born of low self-esteem (often caused by past physical and/or emotional abuse), unhealed emotional wounds, and feelings of powerlessness.

**Aggressive communicators will often:**

- try to dominate others
- use humiliation to control others
- criticize, blame, or attack others
- be very impulsive
- have low frustration tolerance
- speak in a loud, demanding, and overbearing voice
- act threateningly and rudely
- not listen well
- interrupt frequently
- use “you” statements
- have piercing eye contact and an overbearing posture

**Assertive**- is a communication style in which individuals clearly state their opinions and feelings, and firmly advocate for their rights and needs without violating the rights of others. Assertive communication is born of high self-esteem. These individuals value
themselves, their time, and their emotional, spiritual, and physical needs and are strong advocates for themselves while being very respectful of the rights of others.

**Assertive communicators will:**

- state needs and wants clearly, appropriately, and respectfully
- express feelings clearly, appropriately, and respectfully
- use “I” statements
- communicate respect for others
- listen well without interrupting
- feel in control of self
- have good eye contact
- speak in a calm and clear tone of voice
- have a relaxed body posture
- feel connected to others
- feel competent and in control
- not allow others to abuse or manipulate them
- stand up for their rights

**Discussion:** What communication styles are rewarded in our culture? Does society have communication style expectations depending on gender?

Handout: How to be more Assertive

**Closing**

What are my needs this week and how can I fulfill those needs?

“It's never too late to be what you might have been.”

- George Eliot
Cómo ser más asertiva

1. Tomar la decisión de afirmarse positivamente. Comprometerse a ser firme en lugar de pasiva o agresiva y comenzar a practicar hoy en día.

2. Tenga el objetivo de comunicación abierta y honesta. Recuerde que debe respetar otras personas al compartir sus sentimientos, deseos, necesidades, creencias y opiniones.

3. Escuchar activamente. Tratar de entender el punto de vista de la otra persona y no lo interrumpa cuando están explicando.

4. Acuerdo o desacuerdo. Recuerde que tener un punto de vista diferente no significa que usted tiene la razón y la otra persona está equivocada.

5. Evitar culpabilizar. Sea honesta y digale a los demás cómo se siente o lo que se te ocurra sin formular acusaciones o hacerlos sentir culpables.

6. Mantener la calma. Respirar con normalidad, mire la persona en el ojo, mantener el rostro relajado y hablar en un tono de voz normal.

7. Tomar un enfoque en la resolución de conflictos. Tratar de ver la otra persona como su amigo no su enemigo.

8. Asertividad práctica. Hablar en una forma firme frente a un espejo o con un amigo. Preste atención a su lenguaje corporal, así como las palabras que usted dice.

9. Empieze con lenguaje como "yo creo". No use lenguaje agresivo como "siempre" o "nunca".
Session 10

Staying Safe

Session Objective: Identifying communication styles and developing assertiveness.

Brainstorm: What can we do to prevent IPV? Can we help protect other women from violence?

Learning and Discussion:

What Can Each of Us Do To Prevent Domestic Violence?

- Call the police if you see or hear evidence of domestic violence.
- Speak out publicly against domestic violence.
- Take action personally against domestic violence when a neighbor, a co-worker, a friend, or a family member is involved or being abused.
- Encourage your neighborhood watch or block association to become as concerned with watching out for domestic violence as with burglaries and other crimes.
- Reach out to support someone whom you believe is a victim of domestic violence and/or talk with a person you believe is being abusive.
- Help others become informed, by inviting speakers to your church, professional organization, civic group, or workplace.
- Support domestic violence counseling programs and

Cultural Considerations (for facilitators)

19. Many Latinas have had negative experiences with police and avoid calling 911 for help due to language barriers.

20. Many undocumented women fear reporting IPV in order to avoid immigration questions.

Processing Portion

Objective:
To create a positive group closing experience.

Possible Topic Prompt:
What did you learn about yourself in this group?
What will you miss most about this group?
In what ways can you continue to prevent violence and express yourself outside of this group?
If you are in an abusive relationship, think about...

1. Having important phone numbers nearby for you and your children. Numbers to have available are the police, hotlines, friends and the local shelter.
2. Friends or neighbors you could tell about the abuse. Ask them to call the police if they hear angry or violent noises. If you have children, teach them how to dial 911. Make up a code word that you can use when you need help.
3. How to get out of your home safely. Practice ways to get out.
4. Safer places in your home where there are exits and no weapons. If you feel abuse is going to happen try to get your abuser to one of these safer places.
5. Any weapons in the house. Think about ways that you could get them out of the house.
6. Even if you do not plan to leave, think of where you could go. Think of how you might leave. Try doing things that get you out of the house - taking out the trash, walking the pet or going to the store. Put together a bag of things you use every day (see the checklist below). Hide it where it is easy for you to get.
7. Going over your safety plan often.

If you consider leaving your abuser, think about...

1. Four places you could go if you leave your home.
2. People who might help you if you left. Think about people who will keep a bag for you. Think about people who might lend you money. Make plans for your pets.
3. Keeping change for phone calls or getting a cell phone.
4. Opening a bank account or getting a credit card in your name.
5. How you might leave. Try doing things that get you out of the house - taking out the trash, walking the family pet, or going to the store. Practice how you would leave.

6. How you could take your children with you safely. There are times when taking your children with you may put all of your lives in danger. You need to protect yourself to be able to protect your children.

7. Putting together a bag of things you use every day. Hide it where it is easy for you to get.

If you have left your abuser, think about...

1. Your safety - you still need to.

2. Getting a cell phone.

3. Getting a Restraining order from the court. Keep a copy with you all the time. Give a copy to the police, people who take care of your children, their schools and your boss.

4. Changing the locks. Consider putting in stronger doors, smoke and carbon monoxide detectors, a security system and outside lights.

5. Telling friends and neighbors that your abuser no longer lives with you. Ask them to call the police if they see your abuser near your home or children.

6. Telling people who take care of your children the names of people who are allowed to pick them up. If you have a PPO protecting your children, give their teachers and babysitters a copy of it.

7. Telling someone at work about what has happened. Ask that person to screen your calls. If you have a PPO that includes where you work, consider giving your boss a copy of it and a picture of the abuser. Think about and practice a safety plan for your workplace. This should include going to and from work.

8. Not using the same stores or businesses that you did when you were with your abuser.
9. Someone that you can call if you feel down. Call that person if you are thinking about going to a support group or workshop.

10. Safe way to speak with your abuser if you must.

11. Going over your safety plan often.

**WARNING: Abusers try to control their victim's lives. When abusers feel a loss of control - like when victims try to leave them - the abuse often gets worse. Take special care when you leave. Keep being careful even after you have left.**

*This section on personalized safety planning adapted from the Metro Nashville Police Department's personalized safety plan.*

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**Discussion:** *How can we continue to learn more about IPV? How can we help others learn about preventing IPV?*

**Handout:** Personalized Safety Plan

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**Closing**

*What can I do next week during this date and time in order to honor my time in this group?*

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“When a woman becomes her own best friend life is easier.”

— Diane Von Furstenberg
PLAN DE SEGURIDAD PERSONAL
Los siguientes pasos representan mi plan para aumentar mi seguridad y prevenir la posibilidad de violencia doméstica. Yo sé que puedo elegir cómo responder a él y cómo mejor ponerme a salvo, yo y mis hijos.

PASO 1: SEGURIDAD DURANTE UN SITUACIÓN VIOLENTA: Las mujeres no siempre pueden evitar situaciones violentas. Para aumentar la seguridad propia se pueden usar varias alternativas. Puede usar unas o todas de las siguientes alternativas.

A. Si decido irme, yo ____________________________ ____________________________ _____. (Practique como llegar a salvo: Cuales puertas, ventanas, elevadores, huecos de escalera, o escalera de salvamento podría usar)

B. Puedo tener mi bolsa y llaves de carro listas y ponerlas en ____________________________ ____________________________ ______________ para poder salir rápidamente.

C. Puedo informar a ____________________________ ____________________________ de la situación violenta y pedir que llamen a la policía si oyen ruidos sospechosos de mi casa.

D. Puedo enseñar a mis hijos como usar el teléfono para que puedan ponerse en contacto con la policía o los bomberos.

E. Puedo usar ____________________________ ____________________________ como mi clave con mis hijos y/o amistades para que puedan llamar por auxilio se es necesario.

F. Si decido dejar mi hogar iré a ____________________________ ____________________________ _____. (Decida esto aunque no crea que vaya a ver más incidentes)

G. Puedo enseñarles estas medidas de seguridad a unos o todos de mis hijos: ____________________________ ____________________________ ____________________________ ____________________________ .

H. Cuando anticipo una agresión o discusión, trataré de moverme a un espacio de menos riesgo como ____________________________ ____________________________ (Trate de evitar discusiones en el baño, garaje, cocina, cercas de armas o cuartos sin puertas que abren para afuera.

I. Usaré mi juicio e intuición. Si la situación es seria, le daré a mi pareja lo que quiera para calmarlo. Tengo que protegerme hasta que salga de peligro.
PASO 2: SEGURIDAD CUANDO ESTOY PREPARÁNDO ME PARA IRME: Las mujeres frecuentemente dejan la residencia que comparten con su pareja. Toda mujer debiera tener un plan para aumentar su seguridad. Las personas abusivas frecuentemente quieren echarle la culpa a la pareja que quiere dejar la relación. Usted puede usar unas o todas de las siguientes alternativas:

A. Dejaré dinero y un juego de llaves de con en caso que tenga que irme rápidamente.
B. Guardaré documentos importantes o llaves en o
C. Abriré una cuenta de banco, para lograr mi independencia.
D. Otras cosas que puedo hacer para lograr mi independencia incluyen:

E. El número de teléfono del programa de violencia doméstica es . Puedo pedir refugio llamando este número.
F. Puedo cargar moneda suelta para hacer llamadas si es necesario. Entiendo que si uso mi tarjeta de crédito de teléfono el siguiente mes mi pareja se dará cuenta adonde llamé. Para estar segura usaré monedas o el teléfono de mis amigas.
G. Le preguntaré a o si me permiten quedarme con ellas o si podrían prestarme dinero.
H. Puedo dejar ropa con
I. Revisaré mi plan de seguridad cada en orden de dejar la residencia. Mi amiga y/o defensora contra la violencia doméstica y/o están de acuerdo conmigo para revisar mi plan de seguridad.
J. Ensayare mi plan de escape, y si es posible lo ensayare con mis hijos.

PASO 3: SEGURIDAD EN MI HOGAR: Hay muchas cosas que una mujer puede hacer para aumentar su seguridad en su hogar. Es imposible hacer todo al mismo tiempo, pero los métodos de seguridad pueden aumentarse paso a paso.
Medidas necesarias de seguridad que puedo asear:

A. Puedo cambiar las chapas de las puertas y ventanas tan pronto como sea posible.
B. Puedo cambiar puertas de madera y poner puertas de acero o metal.
C. Puedo instalar sistemas de seguridad, barras en ventanas o sistemas electrónicos.
D. Puedo comprar una escalera de cuerda para escapar de ventanas en el segundo piso.
E. Puedo instalar detectores de humo y comprar un extinguidor de fuego para cada piso de mi casa o apartamento.
F. Puedo instalar un sistema de luces automáticas afuera de mi casa que prenden cuando alguien pasé cerca de mi casa.
G. Si mi pareja se lleva a mis hijos les enseñaré como llamar, por cobrar en el teléfono, a mi, o a mi amiga, pariente, o otra persona.
H. Les informará a los que cuidan a mis hijos quienes tienen permiso de recogerlos y que mi pareja NO tiene permiso de hacerlo. Las personas que informare de mis deseos:
   (1) Escuela: ________________________________
   (2) Guardería: ______________________________
   (3) Niñera (tomada por horas): ______________________________
   (4) Maestra de la escuela dominical: ______________________________
I. También puedo informar a mis vecinos ______________________________
y/o amistades _______________________________, que mi pareja no vive conmigo y si lo ven cerca de mi casa que llamen a la policía.

PASO 4: SEGURIDAD CON ORDEN DE PROTECCIÓN: Muchos abusadores obedecen las ordenes de protección aunque nunca se puede estar segura. Debe saber que puede pedir que la policía y la corte enforcen la orden de protección. Pasos para que mi orden de protección sea efectiva.

A. Guardaré mi orden de protección en ______________________________
   ____ (siempre tenga la orden cerca de usted, si cambia bolsas, la orden es la primera
cosa que debería cambiar. Tendré una copia cerca de la puerta, en el trabajo, y en el carro.

B. Les informaré y le daré una copia de mi orden de protección al departamento de policía en mi comunidad. También, le daré una copia de mi orden de protección a los departamentos de policía en la comunidad donde trabajo y donde visito a mis amigos y familia. Asegurare que mi orden de protección este archivada con la oficina del oficinista del condado (District Clerk).

C. Para mas seguridad, si visito otros condados, puedo archivar mi orden de protección con la policía. Mi orden de protección me protege en todos los condados de Tejas. Archivare mi orden de protección en los condados siguientes __________________________
_____________________________

D. Puedo ponerme en contacto con las agencias de violencia locales y/o el coordinador de asistencia a víctimas en la oficina del abogado del Distrito (District Attorney) si no entiendo B y/o C o si tengo problemas con mi orden de protección.

E. Le informaré a mi jefe, ministro, amistades, y ________________________________ que tengo una orden de protección.

F. Si mi pareja destruye mi orden de protección, puedo ir a la oficina del oficinista del condado (District Clerk) y ordenar otra copia.

G. Si mi pareja no obedece o acata mi orden de protección puedo llamar a la policía, a mi abogado, a mi defensora de violencia y/o a la corte (Court House) para reportarlo.

H. Si la policía no me ayuda puedo ponerme en contacto con mi defensora contra violencia domestica, el abogado acusador del condado (County Attorney) o mi abogado para hacer una queja contra la policía.

I. También puedo hacer una privada queja criminal con el juez del Distrito (District Judge) en la jurisdicción donde ocurrió la violación de mi orden de protección o con el abogado del distrito (District Attorney). Puedo poner cargos contra mi pareja por la violación de mi orden de protección y todos los crímenes que el haya cometido en contra de mi. Si necesito ayuda para hacer esto, puedo pedir ayuda a mi defensor contra la violencia domestica o el coordinador de asistencia a víctimas del condado.

**PASO 5: SEGURIDAD EN EL TRABAJO Y ENTRE EL PUBLICO:** Cada mujer tiene que decidir si va a informar a sus amigas y/o familia de sus problemas domésticos y de la continuación de estos problemas. Las amistades y/o familia pueden ayudar a
proteger a la mujer. Cada mujer debe considerar cuidadosamente cuáles personas podrían ayudarla. La mujer puede hacer unas o todas estas cosas:

A. Puedo informar a mi jefe, al supervisor de seguridad en mi trabajo y/o a ________________
B. Puedo preguntarle a ________________________________ que me ayude a contestar mis llamadas de teléfono en el trabajo.
C. Cuando salga del trabajo, puedo: ________________________________
D. Si problemas ocurren mientras conduzco a mi hogar puedo: ________________________________
E. Si uso el transporte público, puedo: ________________________________
F. Puedo usar diferentes tiendas, centros comerciales, y también puedo conducir mis negocios a horas diferentes.
G. Puedo usar un banco diferente y usar horas diferentes de las que usaba cuando estaba con mi pareja.
H. También puedo: ________________________________

PASO 6: SEGURIDAD Y EL USO DE ALCOHOL Y/O DROGAS: Mucha gente usa drogas y/o alcohol. Mucho de este uso es ilegal. Los resultados legales del uso de drogas ilegales pueden ser muy duras para la mujer abusada. La relación de la mujer con sus niños puede ser dañada por el uso de drogas ilegales. También el uso de las drogas ilegales pueden poner a la mujer en desventajas en otras acciones legales con su pareja. El uso de drogas y/o alcohol reduce la capacidad de la mujer para defenderse. También el uso de alcohol y/o drogas le da al abusador una excusa para usar violencia. En ese sentido, cuando se usa alcohol y/o drogas, la mujer necesita hacer planes específicos para su seguridad.

A. Si voy a usar drogas o alcohol, lo haré en un lugar seguro y con gente que entienden los riesgos de violencia.
B. También puedo: ________________________________
C. Si mi pareja usa drogas y/o alcohol: __________________________________________
________________________________________________________

D. También puedo: ________________________________________________________
________________________________________________________

E. Para cuidar a mis hijos puedo: ____________________________________________
________________________________________________________

PASO 7: SEGURIDAD Y MI SALUD EMOCIONAL: La experiencia de abuso físico y/o mental es muy agotador. El proceso de construir una vida nueva toma increíble energía y valor. Para conservar mi energía emocional, mis recursos, y evitar problemas emocionales puedo:

A. Si necesito regresar a una relación probablemente abusiva puedo hacer lo siguiente:
________________________________________________________

B. Cuando tenga que hablar con mi pareja en persona o por teléfono puedo: _______
________________________________________________________

C. Puedo usar frases afirmativas como por ejemplo “Yo puedo . . . . .” con mi misma y también con otras personas.

D. Puedo decirme a mi misma “________________________________________
________” cuando siento que otras personas quieren controlar o abusarme.

E. Puedo leer ________________________________ para ayudar a sentirme fuerte.

F. Puedo llamar a __________________ o __________________ para recibir apoyo.

G. Otras cosas que puedo hacer para ayudarme a sentir más fuerte: ________________
________________________________________________________
________________________________________________________

H. Puedo asistir grupos de apoyo en el programa de violencia doméstica en la comunidad o ________________________________
_____ y ________________________________
___________ para recibir apoyo y reforzar mis amistades con otras personas.
PASO 8: ARTÍCULOS IMPORTANTES QUE PUEDO LLEVARME CUANDO ME VAYA DE MI RESIDENCIA: Cuando mujeres dejan a sus parejas es muy importante llevarse ciertos artículos. También, mujeres pueden dejar copias de papeles importantes y ropa con amigas en caso de que la mujer tenga que irse de su residencia rapidamente. Artículos con asteriscos en la lista siguiente son muy importantes. Si hay tiempo, otros artículos pueden ser llevados o guardados a fuera de la residencia. Si tengo que irme rápidamente, puedo guardar estos artículos en una sola localidad. Cuando me vaya me llevaré:

- tarjeta de identificación
- mi certificado de nacimiento y/o los de mis hijos
- tarjeta de Seguro Social
- licencia de manejar, registración, y prueba de seguro del carro
- pasaporte
- visa de permanencia legal en el país (green card)
- papeles para orden de protección o orden temporaria de restricción
- papeles de divorcio
- expedientes medicos
- dinero
- talonario de cheques, tarjeta de talonario automático
- libro de cuenta de ahorros
- tarjetas de crédito
- llaves de carro/hogar/oficina
- papeles de aseguransa
- anotación de vacunaciones de escuela de mis hijos
- identificación de asistencia publica
- libro de direcciones
- joyas
- artículos de valor sentimental (fotos, etc.)
- juguetes de los niños

NÚMEROS DE TELÉFONO IMPORTANTES (para ser mantenidos en varios lugares como su hogar, escuela, y/o trabajo):

Departamento de policía
Programa de mujeres abusadas
Línea de crisis
Coordinador de asistencia a víctimas del condado
Oficina del abogado del distrito (District Attorney):

Numero de trabajo:

Ministro:

Casero o agente de renta:

Otros:

____________________________________________________
## Resources for the Los Angeles Area

### References

#### DOMESTIC VIOLENCE SHELTERS

**Call 1-800-548-2722**

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<thead>
<tr>
<th>General Area</th>
<th>Shelter</th>
<th>Executive Director</th>
<th>Business Line</th>
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<tr>
<td><strong>San Fernando Valley</strong></td>
<td>Haven Hills</td>
<td>Sara Berdiene</td>
<td>(818) 887-7481</td>
<td>(818) 887-6589</td>
<td>(818) 887-4796</td>
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<td></td>
<td>Jewish family services-fam</td>
<td>Karen Rosenthal</td>
<td>(818) 789-1293</td>
<td>(818) 505-0900</td>
<td>(818) 789-7581</td>
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<td><strong>Central and West L.A.</strong></td>
<td>Center for Pacific Asian</td>
<td>Debra Suh</td>
<td>(323) 653-4045</td>
<td>(323) 653-4042</td>
<td>(323) 653-7913</td>
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<td><strong>SOUTH BAY</strong></td>
<td>Sojourn</td>
<td>Pat Butler</td>
<td>(310) 264-6646</td>
<td>(310) 264-6644</td>
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<tr>
<td></td>
<td>Good Shepherd Shelter</td>
<td>Sister Anne Kelley</td>
<td>(323) 737-6111</td>
<td>(323) 737-6111</td>
<td>(323) 737-6113</td>
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<td><strong>SOUTH CENTRAL</strong></td>
<td>Rainbow Services</td>
<td>Ben Schirmer</td>
<td>(310) 548-5450</td>
<td>(310) 547-9343</td>
<td>(310) 548-0611</td>
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<tr>
<td></td>
<td>Su Casa</td>
<td>Jane Laine</td>
<td>(562) 421-8106</td>
<td>(562) 402-4888</td>
<td>(562) 421-8117</td>
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<tr>
<td></td>
<td>Women Shelter Long Beach</td>
<td>Tulynn Smilie</td>
<td>(562) 590-9814</td>
<td>(562) 437-4663</td>
<td>(562) 988-2077</td>
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<td></td>
<td>1736 Family Crisis Center</td>
<td>Carol Adelkoff</td>
<td>(310) 370-5902</td>
<td>(210) 370-5902</td>
<td>(310) 372-5336</td>
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<td>Jenesse Center Inc.</td>
<td>Karen Earl</td>
<td>(323) 299-9496</td>
<td>(323) 731-6500</td>
<td>(323) 299-0699</td>
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<tr>
<td></td>
<td>Peace and Joy Care Center</td>
<td>Wilma M. Wilson</td>
<td>(310) 763-7730</td>
<td>(310) 898-3117</td>
<td>(310) 898-3118</td>
</tr>
<tr>
<td><strong>SAN GABRIEL VALLEY &amp;</strong></td>
<td>Chicana Services Action</td>
<td>Sophie Esparza</td>
<td>(213) 253 5959</td>
<td>(800) 548-2722</td>
<td>(213) 430-0657</td>
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<td><strong>EAST</strong></td>
<td>Center, East LA Shelter</td>
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<td></td>
<td>Glendale YWCA</td>
<td>Sylvia Hines</td>
<td>(818) 242-4155</td>
<td>(818) 242-1106</td>
<td>(818) 240-6036</td>
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<tr>
<td></td>
<td>Haven House</td>
<td>Sheila Halfon</td>
<td>(626) 564-8880</td>
<td>(323) 681-2626</td>
<td>(626) 564-9348</td>
</tr>
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<td>Women &amp; Children Crisis</td>
<td>Judith Gordon</td>
<td>(562) 945-3937</td>
<td>(562) 945-3939</td>
<td>(562) 945-1037</td>
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<td>Center</td>
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<td>YWCA-WINGS San Gabriel</td>
<td>Marilyn Zimmerman</td>
<td>(626) 585-5279</td>
<td>(626) 967-0658</td>
<td>(626) 858-5140</td>
</tr>
<tr>
<td><strong>INLAND VALLEY</strong></td>
<td>House of Ruth</td>
<td>Sue Aebischer</td>
<td>(909) 623-4364</td>
<td>(909) 988-5559</td>
<td>(909) 629-9581</td>
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#### CRISIS NUMBERS

- **Domestic Violence Hotline**: 1-800-548-2722, 1-877-633-0044
  - A 24 hour, bilingual referral line for counseling, lawyers and support for battered women and their children
- **L.A. Commission on Assault Against Women**: (310) 392-8381
  - A 24 hour, 7 days a week support and referral for battered women and children to shelters.

doi:10.1037/a0032658


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Wheel gallery. (n.d.). The Duluth model -. Retrieved September 28, 2013, from

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http://vivirparavivir.blogspot.com/


doi:10.1177/1077801206296984