



3

Summaries of the Presentations

Reconceptualizing Gender-based Violence from the Perspective of Diversity

Gender and Political Participation in Violence Prevention *Norma Quixtán*

Our history is marked by daily violations of our most basic human rights. This history also contains many myths. Men and women create and maintain the myths that make up our history, and because of this men and women must be held responsible and capable of changing themselves and society. We must also recognize that women have a greater interest in changing the course of our history than do men.

Shattering myths and writing another kind of history, one that encourages the diversity of women's political participation, is the work of many years. When women are subordinated socially, economically, and politically, this work requires both collective and personal struggle in the search for justice and equality.

The Belejeb Batz Women's Center, an organization of rural women, began in 1992 to face the challenge of writing another history for women who daily face the injustice of a racist, sexist, and discriminatory society. They decided to fight for access to the organization and to utilize their experience to raise the awareness of other women and their husbands to change their destinies and to construct another history with education and organized participation that plants the seed of gender consciousness.

Education that incorporates these personal stories and social histories allows attitudes to be transformed, and encourages a new social environment that constitutes one approach to the prevention of all types of violence. It is one tool for planting and constructing a society with gender equity and peace, in which there is a common understanding that we build society and that all of us—women and men—are responsible for that society.

Sexual Harassment in School: An Invisible Issue for Girls and Young Women with Disabilities *Harilyn Rousso*

Girls and young women with disabilities are a large, diverse group, and include female youth with visible or invisible physical, sensory, learning, intellectual, emotional, or health disabilities. Girls and young women with disabilities are bound together by double discrimination based on gender *and* disability. I want to focus on an invisible yet apparently widespread problem facing girls and young women with disabilities in

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the United States: violence, specifically, sexual harassment in school. However it is important to recognize that in many parts of the world, particularly in developing countries, most youth with disabilities, especially girls, do not attend school. Violence still permeates their lives, but it occurs elsewhere: at home, in the community, or in institutions.

How can we understand the higher rates of harassment faced by girls and young women with disabilities? Part of the explanation may be the disability-related limitations themselves. Some disabilities may limit a young woman's ability to defend herself or move away from perpetrators, and to report incidents of violence. However, far more of the explanation lies in the negative attitudes that disabled girls and young women face in many areas of their lives. They are often perceived as sick, helpless, incompetent, and asexual, and are relegated to a powerless position—a license to perpetrators. Finally, stereotypical attitudes undermine the ability of educators and police to respond appropriately to incidents of violence against girls and young women with disabilities when they occur; for example, they may doubt the credibility of the reporter.

Girls and young women with disabilities are not passive victims in the face of harassment. They tend to fight back, to protest, and to report. Too often their efforts go unheeded.

To stop sexual harassment in school, we must start by acknowledging that this is a significant problem for students with disabilities, particularly girls and young women. Student, parent and teacher training on sexual harassment needs to be inclusive and accessible, with disability-related issues incorporated into the training curricula. Also, there is need for careful screening, training, and supervision of service employees, especially those involved in the bodily care of students with disabilities. Finally, students with disabilities need to be provided with comprehensive sexuality education. Parents need to recognize that sex education provides the best possible protection against violence, particularly when it is coupled with access to social experiences where young people can learn much-needed social skills.

Girls and young women with disabilities are not passive victims in the face of harassment. They tend to fight back, to protest, and to report. Too often their efforts go unheeded. It is up to us to ensure their safety and protect their rights.

Afro-descendent Women and Violence *Altagracia Valdez*

The earliest experiences with the educational system that Black and Indigenous populations had in this part of the world were the literacy programs that the colonizers carried out. The experiences that we Blacks have—our background—is the imposition of European culture and a history of multiple violations—including the bitter experience of rape, sexual slavery, physical violence, and so on. We speak of a slavery that included submission in all realms, rape, and discrimination. We arrive at the twentieth century with these experiences, trying to find different ways to change that initial imagery of pain that our population was subjected to from the beginning.

Various reforms shook a large part of the world beginning in the 1970s, and brought proposals for modifications of the existing educational system. Despite this, the topics of racial discrimination and gender equity were not a part of these agendas. The World Summit on Education held in 1990 continued this lack of attention to these areas.

The formal education system has an important role in cultural change that transforms gender relationships. But an urgent and significant transformation is needed, in which families and schools have a coordinated responsibility in change to balance relationships between genders, but also among races and ethnicities. The topic of ethnicity must be assumed beginning in primary schools, encouraging an education that incorporates nonsexist and nonracist values.

Among the proposals to reach this goal are the following: that universities include in their professional programs, like medicine, education, law, psychology, and so on, the topic of prevention, detection, and response to gender-based violence, with the importance and seriousness that the issue merits.

It is important to close the distance between schools and universities, looking for connections that lead to an education that encourages the growth of female and male students, and female and male teachers.

Construction of the "Typical" Chilean Through the National Educational System

María Elena Acuña

Chile sees itself as homogeneous. But in the last ten years there is a greater awareness of the diversity and inequities, above all for women, sexual minorities, people with disabilities, and even non-Catholics. These groups have sued the State because of discrimination and these suits are shaped by the educational system. The topic of ethnic and gender equity was raised from within governmental organizations created around 1990, which have pressured the Ministry of Education and the education system, beginning with a review of school texts and other educational materials.

There is a consensus that texts should not stereotype by sex. But there is little sense that ethnicity is a concern because it has to do with the idea of keeping Chile permanently Chilean. In this process, a normal Chilean is constructed, one who is male, white, and professional.

The national discourse around identity construction involves the negation of differences and the acceptance of whiteness. When one is not white, one is "ethnic," which is conceived as an obstacle to development and to the country's progress. This is not only related to the indigenous populations of the country, but also to the construction of Chile as *the* white country in the region, as compared to its bordering countries, which are not white (Peru and Bolivia).

Within this context there is also a nongovernmental actor, the Catholic Church, which constantly influences and shapes the learning processes, impeding the discussion of some topics such as sexuality, the prevention of adolescent pregnancy, and the prevention of sexually transmitted diseases.

Community-based Approaches to Empowerment and for Working with Different Age Groups

The Training Strategy of the Alianza de Mujeres Costarricenses (Alliance of Costa Rican Women) to Strengthen Life Skills of Pregnant and Parenting Adolescent Girls

Ana Hernández

Costa Rica included in its National Plan to Combat Poverty (Plan Nacional de Combate a la Pobreza) a focus on rural and urban women heads of household and pregnant and parenting teens. As part of this focus, the Constructing Opportunities Program for pregnant and parenting adolescent women was created to address the high incidence of pregnancy among young women between the ages of 10 and 19. Pregnancies among this population are characterized as high risk due to the fact that many of these young women assume pregnancy and maternity, often without a partner, with little support from family and in conditions of poverty. For these adolescents the problem is not the fact that they are young, but rather the conditions that they face (socioeconomic struggles and stereotypes of early pregnancies) and the direct impact of these conditions on their daily lives.

The Interinstitutional Council on Adolescent Mothers was created in the early 1990s and developed a series of initiatives, including the Constructing Opportunities Program, which works to serve adolescent mothers, prevent early pregnancy, and strengthen adolescent mothers' leadership skills. As part of the program, there is a six-month training period and an economic subsidy provided for eight months. The training has developed into an opportunity for connection and empowerment, in which the young women can build self-esteem and strengthen their decision-making skills. The challenge has been to achieve better and more effective coordination inter-institutionally with programs that allow the participants greater participation in local development.

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Improvements need to be made in educational programs on sexuality, to develop a new vision of sexuality and reproductive rights. We need to overcome repressive, moralistic ways of communicating and acting with adolescents on these issues, and remember that they, like all others, have the right to live their sexuality in a humane and dignified way.

Responses to the Psychosocial and Emotional Distress Caused by Hurricane Mitch *Rosa María Sánchez*

The Education for Emotional Health and Healthy Lifestyles Program was developed for survivors of Hurricane Mitch. This natural phenomenon, which occurred in 1998, affected 20 percent of Nicaragua's territory, 93 percent of which was located in the western part of the country, resulting from catastrophic landslides and lahar on the Casita Volcano.

The project was designed to work directly with children, though teachers who work as volunteers in rescue and sheltering were also showing post-traumatic symptoms. Because of this, the project was altered to work first with the teachers in order to strengthen their methodology and the efficiency of the learning process so that they could positively contribute to the search for healthy alternatives, as well as the opportunity for personal growth.

After three months of working with the teachers, the project began implementing activities directly with the students. These were founded upon reflection on daily life and experience.

In the process of carrying out this work it became apparent to participants that it wasn't "normal" to accept the situations of violence in which they lived, and that the sociocultural patterns in towns were structured to favor a use of violence to resolve conflicts. Participants also became conscious that teachers used verbal and physical violence in their dealings with their students and children.

At the conclusion of the project, the goal of the project name was achieved, when women overcame emotional instability, identified the violent situations in which they lived daily, and proposed to together initiate doable responses to those situations.

Violence Prevention from Early Childhood *Merle Froschl*

At Educational Equity Concepts we believe that it is important to start the development of positive behaviors in childhood. Gendered violence, as sexual harassment, does not occur abruptly at adolescence. It begins early. Some roots, such as bullying and intimidation have long-term consequences. Research indicates that those who bully (we define bullying as an incident in which a child initiates direct, unprovoked physical or verbal behavior with the intention of interfering with, intimidating, excluding, or humiliating) during childhood are more likely to be abusive in adult relationships if there is no intervention around this early behavior.

Research has been carried out in schools using observations and interviews with teachers and families. Unfortunately, it has been found that teasing and bullying occur frequently, and that gender plays an important though subtle role. It was concluded that boys initiated these incidents three times more than girls, but were equally as likely to be the receivers of these actions. The most illuminating finding was that even though adults were almost always present, they almost never intervened—in 71 percent of the cases adults did not intervene. Because of this the children perceived that this type of behavior was "acceptable."

The damaging effects of this situation, combined with the desire to help children, are sufficient motive for taking on this issue. What we did was to create activities that helped the teachers integrate the topic of bullying and teasing in the classroom. A curriculum entitled "Quit It" was developed, which was organized around three central topics: creating roles such that children have a voice in the rules of behavior, speaking about teasing and bullying and creating spaces in which to speak about

how the children feel when they don't feel safe, what to do when this occurs, and finally, encourage capabilities so that children can defend themselves.

The curriculum was revised and a model was created, which includes a needs assessment, training for all school personnel, implementation of the curriculum (which includes families), and the development of protocols and procedures.

Creating Communities of Strength: Positive Youth Development Is Prevention *Maria Guajardo Lucero*

Children and adolescents are growing up in the United States with increasingly complex lives. Central to their development is the role adults will assume in their lives. How can adults intentionally strengthen their relationships with children and teens? How can adults present their lives as examples for youth? Can a single model of positive youth development be applicable to all youth and families across the broad spectrum of race and ethnicity in our country? And finally, can the strengthening of these relationships play a role in preventing violence?

These have been compelling questions for community leaders, workers, and parents engaged in the practice of developing sustained family and community engagement, particularly towards the goal of violence prevention. Central to creating this engagement is the framework of developmental assets that has emerged from research conducted by Search Institute. These 40 developmental assets comprise the positive relationships, skills, opportunities, and values that research has shown help young people to thrive.

These developmental assets have a direct relationship to violence prevention. Research data collected from 100,000 adolescents has demonstrated that assets have tremendous power to protect youth from many different harmful or unhealthy choices, violence being one. The percentage of youth who demonstrate violent behavior drops significantly as the number of assets increase in the lives of young people.

Sustained family engagement is based on the strength of relationships between adults and children. Building and nurturing the 40 assets in the lives of children and teens can assist them in making better decisions, choosing positive paths, and growing up to become responsible, compassionate, and able adults. Building assets strengthens relationships, which in turn support the building of additional assets and the reduction of violence in the lives of children and adolescents. Cultural competence enhances the asset ownership process in communities of color, such as in Latino and African American neighborhoods. By making a point of validating a person's culture, respecting roles and relationships, and drawing on specific cultural strengths, the asset message can become more accessible and meaningful.

Just as asset builders are learning to reach out and connect with youth, culturally competent individuals are learning to engage and connect with people of different ethnic and cultural backgrounds. A combination of these efforts begins to build the relationships that can transform our social fabric and allow us to not only reduce violence but also to increase those building blocks that all young people need to succeed.

Teen Dating Violence: An Ignored Epidemic *LeAnna M. Gutierrez*

Intimate partner violence is primarily a crime against women. Unfortunately, adolescent girls are not immune to the violence adult women experience every day. Statistics show that women between the ages of 16 and 24 are the most vulnerable to nonlethal violence. The patterns and signs of teen dating violence tend to mirror those exhibited in adult abusive relationships. Dating violence is violence perpetrated by one partner against another and includes physical abuse ranging from pushing, to throwing objects, to attacking with weapons, as well as sexual and emotional abuse. Abusive boys, like abusive men, intimidate, physically threaten, force sexual intimacy, isolate young women from friends and family, equate possessiveness and

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One way that teen dating violence is different from adult domestic violence is that peer pressure plays an enormous role in dating violence. Abusive boys, like men who are violent toward their partners, are often outwardly charming and well liked.

jealousy with love, and use their social status to establish control over the women in their lives.

The failure to address teen dating violence is especially damaging to adolescent girls due to the cyclical nature of domestic violence. Many children who grow up in violent homes recreate the violence in their peer relationships. Girls who are abused at young ages tend to involve themselves with abusive men as they grow older. Likewise, without intervention, a teenage boy who is battering his girlfriend will continue to use controlling behavior as he enters adulthood.

One way that teen dating violence is different from adult domestic violence is that peer pressure plays an enormous role in dating violence. Abusive boys, like men who are violent toward their partners, are often outwardly charming and well liked. Such behavior often makes it difficult for women to leave abusive relationships; the situation can be especially problematic for teenage girls.

Some reasons for a teen's reluctance to tell someone about an abusive relationship are fear of minimization of the abuse by adults, fear of causing prosecution, fear of losing freedom after their parents find out about the abuse, fear of lack of confidentiality, embarrassment, concerns about immigration status and repercussions of an arrest, fear of high legal fees, peer pressure to stay in the relationship or to not get the abuser in trouble, language barriers, and cultural barriers.

Ignoring the pervasiveness and danger of teen dating violence marginalizes the terrifying experiences confronting young women daily. Young women and men cannot be called upon to recognize and stop the violence within their relationships without assistance from both the legal and educational systems. A student who participated in the domestic violence class at SELF High School in Irvine, California, clearly illustrated this point when she said, "If I hadn't taken the class, I wouldn't have known I was in an abusive relationship. I thought it was normal."

The Sociocultural Construction of Gendered Violence and the Role of Education in Promoting Gender Equity

The Genesis of Interfamilial Violence *Gloria Godoy Rubin*

Interfamilial violence relates to gender development rather than to sex. To be a "man" or a "woman," according to the different socialization of each, is what makes one member of a couple, in this case the man, abuse power. Violence arises as a behavior from this socialization, in this "male being," in this requirement, in this "mandate" that he somehow receives from society.

It is always one member of the couple, the man, who receives the power, and when he exercises violence over woman or children, over weaker people, over the elderly in the family, an abuse of power is taking place. It is from here that power differences occur, which eventually ends with violence.

Law 1600 for the prevention of domestic violence is a civil law in Paraguay, because the Penal Code already sanctions domestic violence. And since abusers are incarcerated for very little time, the woman is revictimized once her partner is released—either from prison or while awaiting process. It is difficult for women to bring charges and the punishments are light when they do.

With this new law—whose objective is to involve Justices of the Peace, who are in all cities in the country—women go together to the Justice of the Peace and this justice accepts the charges and calls the abuser. Within the context of Paraguayan culture, this approach has had very good results because Paraguayans fear those in authority. In addition, with this law the police are obligated to bring charges, whereas before it was a private penal action.

This is the path that we are taking, searching for equity and balance not so that women can also be violent and abuse power, but rather the contrary: that men and women together, the male gender as well as the female gender, construct a new country.

What today is sacred in the Declaration of Human Rights on the rights of women has been won after many years of struggle by thousands of women. It has been achieved through complaints and denunciations, through both individual and collective protest, through the brave actions of women who have challenged the established order and have dared to confront politically a norm that for centuries incorporated the unhappiness and oppression of women as the foundation of patriarchal structures founded upon exploitation, poverty, and the suffering of millions of human beings.

As have other Latin American countries, we have made important advances in conceptualizing legal norms, which have begun forming an objective foundation from which to claim rights for the various sectors that are vulnerable and that have been discriminated against. In countries like Ecuador, we can't establish barriers between gender discrimination and other forms of discrimination—they all intertwine to create a process of discrimination and violence.

When we speak of violence and rights, we refer to the possibility of creating new kinds of relationships between people in order to be able to stop and counteract violence, aggression, and discrimination. Adding to this the concept of human rights, we have a conceptual and philosophical basis, with an economic, social, ethical, and political character, which bolsters human relations.

The human rights issue has much to do with the context within which our peoples are moving ahead, especially in this time of globalization and application of the neoliberal model—there are conditions which impede that the gains achieved through the actions of different social sectors achieve even minimum improvements in conditions.

Within the university environment, the problem of violence is seen from a different perspective. It seems that the women who have professional training see violence only outside of their own settings. There is a minimization and negation of the possibility that we might need to address this issue within the university. This makes it more difficult to develop strategies tailored to this context, such as looking at theory, training, and the links between professors and society.

Symbolic Violence within the Teaching of Criminal Law at the University of Costa Rica *Vera Aguilar Cruz*

Symbolic violence is the convergence of patterns of cultural symbolic representations that produce, reproduce, and guarantee gender socialization around socioculturally defined ways of being and doing. These are shaped by an androcentric (i.e., guided by a male-dominated logic) conceptualization, which is expressed in the educational system.

The university is understood as a "site" where the following interact: people with their intersubjectivities, different visions and divisions of the world, and groups with different levels of power that compete for establishment and reproduction of their own parameters, definitions, concepts, and classifications. The professor-student relationship is also defined by this confrontation, and shaped by gender conditions.

The study of criminal law at the Law School of the University of Costa Rica is just one of the possible scenarios in which symbolic violence is enacted.

The logic utilized in the teaching-learning process within the School of Criminal Law is not exempt from androcentric influences. These influences are culturally and symbolically reproduced through the privileged position of legitimization, authority, and domination that the teachers hold.

Knowledge creation in this normative legal system uses the masculine as a universal model, excluding those cultural-symbolic references that might be considered female or feminine.

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Sexism and racism, although currently and overtly addressed within the public sphere, continue to influence our working assumptions about gendered violence and response.

The relationships of power and authority establish who determines what is legitimate and illegitimate. This is particularly evident in the parameters of operation, which define and reconcile the predominant cultural-symbolic references. Authority may blur or be disguised, but it doesn't disappear. Rather, it subtly reproduces and consolidates itself through symbolic violence within the teaching of criminal law.

National Identity: A Cultural Framework for Examining Gender-based Violence in the United States *Katherine Hanson*

While the entire world seems poised to mobilize to end gendered violence, cultural and personal perspectives, vocabulary, and responses differ among different cultures, countries, societies, and communities. Exploring some of the sociocultural assumptions that underpin a society's response to gendered violence can help build understanding and collaboration across countries or across communities. Within the United States, perspectives and responses tend to reflect a number of cultural assumptions that are grounded in the evolution of this nation, including individualism, racism and sexism, fairness, and civil rights.

U.S. society continues to foster the belief that it is up to the individual to make changes in his or her life. With regard to gendered violence, a prevalent assumption has been that it is up to the woman to make change. However, it is also individualism that has determined that once defined as a problem, gendered violence could be solved. Hundreds of programs around the country began with a group of individuals, or even one person, saying there is another way—and finding that way.

Sexism and racism, although currently and overtly addressed within the public sphere, continue to influence our working assumptions about gendered violence and response. Violence against poor women and women of color is often seen as a common and acceptable part of “that culture.” It is only fairly recently that the U.S. movement has begun to bring all aspects into one cohesive framework, which will strengthen work with specific groups, and also enable us to build a stronger anti-violence perspective nationally.

The U.S. culture continues to hold dear the idea of fairness and justice. As the movement grew, victims of gendered violence were portrayed as not being treated fairly by their abusers, by police, by judges, or by hospitals. As advocates began to make the link between fairness/justice and the experience of battered women, public support for strong intervention grew.

Finally, as we began to address gendered violence within the United States, we began with our civil (legal) rights system. We began to draft new legislation on the national and local levels. These laws, combined with the other approaches, have supported the development of a large national movement to end gendered violence, through the education system, safe houses and shelters, court advocacy programs, workplace safety initiatives, and the development of programs for boys and men.

In the process, it has changed the national culture from one that was deaf and blind to violence against women, girls, and homosexuals to one in which we overtly discuss the issue and support efforts to stop it.

Gender, Violence, and Rural Development *Margarita Puerto*

The Gender and Rural Development Studies diploma program of the National Pedagogical University of Honduras began in 2000. Its intent was to open spaces in which to incorporate gender studies and to respond to the need for more scientific and systematic knowledge of gender. It also arose from demand expressed by public and private organizations who need technical personnel qualified to incorporate methodological tools in this area.

Among its objectives is to contribute to better living conditions of the rural population through the training and development of people involved in rural development projects.

We have attempted to not only train technical people but to create discussion spaces for topics like violence, power relationships, and family relationships, all of which transcend the classroom, going beyond to life itself.

In the future we plan to offer research services and work more closely with organizations of students, female and male.

Given that this program is offered outside the institution, our great challenge is to incorporate gender internally within the university. There are still educational curricula that stereotype women's education. One of our plans is to analyze all of the educational curricula of the Pedagogical University and to open deeper discussions within which to incorporate gender.

A fundamental aspect of the diploma program is that we have involved social movements. We are focusing on policymaking, the passing of legislation and reforms, and discussion, which moves us away from being too academic and from theoretical reflection toward the political stage, where most of the decisions affecting women are made.

This experience has led us to develop the curriculum for a master's program in Gender Studies and Education. This would not have been possible without this involvement, since there are very few postgraduate initiatives that focus on gender and women.

Networks, Interinstitutional Alliances, and the Prevention of Gender Violence

Health Sector Collaborations and Responses in Canada

Heather Maclean

The Centre for Research in Women's Health (CRWH) is a partnership of the University of Toronto and the Sunnybrook and Women's College Health Sciences Centre. In the Violence and Health Research Program we are committed to research on the impact of violence on women's health and the health system's response to the needs of abused women. In the health sector, we see medical education and continuing education about the impact of violence on the health and well-being of women (and their families) as one area in which we can work towards improvement. Related to this is improving the healthcare system's response to women who have experienced abuse.

We have begun this work by piloting a model of hospital-based education and training. We have worked with frontline staff at our affiliated teaching hospital to develop a model of inservice education and training for the hospital. The program is designed to increase awareness of the issue for all health care professionals, not just doctors, and to make the hospital a safe place for women to talk about their experiences of violence.

However, in developing this program, we have also come face-to-face with some institutional, professional, and structural challenges. We have seen that verbal support for the issue is provided by the senior administrators but that money, to develop materials for example, is not forthcoming. Many frontline physicians still believe *their* patients (whether they be women from middle-class backgrounds, or older women with adult children, etc.) do not experience violence. We have found that with fewer resources in the hospital, it has been difficult to introduce what is seen as the "extra" work that screening, documenting, and referring are believed to be. We have also found that there are "experts" in violence and that the rest of the staff are content to leave this to those individuals, rather than taking responsibility for their own learning.

Violence against women cannot be the sole responsibility of any single sector, whether that be healthcare, the judicial system, or education. We must develop intersectoral models of cooperation and collaboration, share information and knowledge, and learn from each other.

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Democratization of Daily Life as an Alternative for Action in Addressing Social Violence *Ivette Campos Moreira, Norma Méndez Vega & Ana Isabel Mora Rojas*

The Democratization of Daily Life as an Alternative for Action in Addressing Social Violence Project works to highlight the importance of socioeducational processes as an alternative means of addressing social violence. The project works in the Huetar Norte region of Costa Rica, in conjunction with other organizations, communities, and institutions that make up a regional network against interfamilial violence, as well as with researchers. All work together to promote education and violence prevention and to search for a culture of peace.

This project works to integrate (1) teaching (social work students participate); (2) research on the expression of violence, alternative methods for addressing it, and prevention; and (3) social action, in services for victims, professional development and training for professionals involved in the network, and reflection on the experience.

During the first two years of the project (it is a three-year project), there has been a focus on understanding violence from the perspective of the people, the various forms in which it is expressed, and alternatives for resolving these situations. Studies have been done in the communities where professionals have identified a high level of violence. Accomplishments include the following: (1) The creation of spaces for democratizing daily life from childhood and adolescence, including socioeducational workshops and camps for youth and children. (2) The establishing of socioeducational activities for mothers, couples, and women who are victims of violence. (3) Socioeducational activities with school-aged children on sexual abuse. Others have been carried out with fathers and mothers on managing sexuality within the family.

Work is urgently needed to address the complicated relations between violence and social systems. This is especially true in terms of the use of physical force in exercising power, but does not exclude psychological violence.

Online Educational Tools and Family Violence Prevention *Cari Michaels*

In preparing professionals, it is the role of the higher education faculty member to anticipate the skills needed by professionals and develop creative techniques for effectively teaching about gender violence prevention.

The Minnesota Center Against Violence and Abuse (MINCAVA) specializes in developing creative ways to utilize technology in teaching about violence prevention. Through its MINCAVA Electronic Clearinghouse (www.mincava.umn.edu), MINCAVA provides an extensive pool of up-to-date educational resources about all types of violence, including higher education syllabi, published research, funding sources, upcoming training events, individuals and organizations that serve as resources, and searchable databases with over 700 training manuals, videos and other resources for classroom use. MINCAVA also developed and maintains the Violence Against Women Online Resources website on behalf of the United States Department of Justice, Violence Against Women Office (www.vaw.umn.edu). The site provides up-to-date information on interventions to stop violence against women.

MINCAVA has created an online educational module called Global Violence Prevention. The site, located at www.globalvp.umn.edu, is an interactive website about family violence featuring a case study called "Angela's Family." The site's purpose is to train students and practitioners in service provision fields to respond more effectively to victims and perpetrators of violence. Global Violence Prevention is specific to current Minnesota legislation but it is serving as a model for training in other states and countries.

During 2001-2002, MINCAVA and an interdisciplinary team of faculty at the University of Minnesota sponsored a seminar series entitled "Developing a Collective

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Voice for Children.” To support ongoing discussion between members of this interdisciplinary audience, MINCAVA created an online discussion forum as a medium for topic-specific conversations related to each session (www.mincava.umn.edu/CAPS/forum).

MINCAVA houses the Child Abuse Prevention Studies (CAPS) program, a post-baccalaureate certificate designed to train interdisciplinary cohorts of practitioners about child maltreatment theory and research, program development and evaluation, legal issues related to child abuse, advocacy, and specific issues related to working with diverse communities. Two CAPS courses are being converted to a web-based method of delivery.

Online learning tools are still new to higher education and development requires *allocation of time and financial resources*. Developers of online educational products must strike a *balance between utilizing state-of-the-art technology and maximizing access by all users*. Higher education officials and educational funding organizations must *emphasize that education is an important form of prevention*. Our educational institutions need to *create an interdisciplinary focus* by teaching students how to work with individuals in other fields and how to understand their conceptual approaches to this topic.

Distance Education as a Means to Prevent Domestic Violence *Xinia Zuñiga*

The principle difference between the distance model and other educational interaction conventions is the level of responsibility that the student has in terms of their own learning process. Another difference is with regard to the different time and space relationship between the student and professor. These conditions allow different groups, principally workers and housewives, who would otherwise be excluded, access to higher education.

The contribution of the Distance University to violence prevention is seen in different ways, beginning with women’s access to higher education: 76 percent of our graduates are women, with men representing only 24 percent of the group. This indicates that women are succeeding in this system.

Nonetheless, where we find a challenge in the UNED is with regard to the fact that women are concentrated in the fields of education, while men are fundamentally in the fields of administration and sciences. This is reflected in the percentage of men who graduate with the latter majors.

The institution, and particularly the university authorities, committed themselves in 1999 to gender equity as a overall focus within university work. The activities supporting this commitment include carrying out a life story contest, with the idea of better knowing our students in order to understand the gender differences and reconceptualize our policies. A master’s program in social and family violence studies is going to be offered. In addition, courses on gender are offered within the curriculum for education students.

Institutionalization of Gender-Sensitive Curricula in the Academy

Why a Gender-Sensitive and Inclusive University Curriculum? *Carolina Bolaños*

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Developing a gender-sensitive and inclusive curriculum implies study and reflection on the social reality in which a course, discipline, profession, university, and country is immersed. This must occur during the preparation of the curriculum proposal and its development. In this analysis of reality, gender relations in all their dimensions must be included.

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Because of this, a gender-sensitive and inclusive university curriculum gives rise to a critical reflection on society. This in turn involves analysis of gender relationships that are characteristic of the prevailing patriarchal system, and leads to a transformation of said relationships. From this, the construction of an equitable, just, and peaceful society is possible. Curriculum is a political-educational proposal that located within a web of forces from which cultural contents are selected.

All people that make up an academic unit have a central role—to share their world visions, their beliefs, and to set in motion their subjectivity in a process of cultural synthesis. This questioning of their own beliefs changes teachers' visions and practices.

Two processes are important in the initial phases of curriculum design: (1) The construction of the sociohistoric framework of the profession, and an epistemological framework of the discipline, both of which define the objectives of a concentration (intentionality). (2) With these, the selection of contents and establishing of sequence and order of these contents in the plan of study can be defined, as can the implementation, follow-up, evaluation, and administration plan of the curriculum.

Many process must be transformed. Among these, teaching, which must work on the construction and consolidation of pedagogical positions that allow among other things, alternative relationships between those who learn and those who teach.

Institutionalization of Gender-Sensitive Curricula: Lessons Learned
Laura Guzmán Stein

The Development of an Inclusive and Gender-Sensitive University Curriculum Project is part of a program entitled Prevention of Gendered Violence Against Women in Costa Rica that we are carrying out with the University of Toronto. This has been a process of collective construction. Working to get the University of Costa Rica to take specific actions to achieve an integration of a gender perspective has been a struggle that began 15 years ago.

Because of the university structure, this kind of process is difficult to move forward. The curriculum is decided in school meetings and in other groups like the Academic Evaluation Center. The Academic Vice-Chancellor also influences general policy.

From the beginning, this curriculum was framed as an antiviolenence curriculum, since the project itself was linked to PLANNOVI (the National Plan for Prevention of Intrafamilial Violence). One of the priorities of PLANNOVI was the development of an antiviolenence curriculum for public universities. However, in the initial phases of work with academic units we encountered a great deal of resistance to speaking about violence, inequality, gender discrimination, and change processes.

Among the lessons learned are the following: (1) To be inclusive, and not just with reference to gender. Other differences, such as disability, age, and ethnic and national origin should be addressed. We focused on inclusiveness and on integrating a gender perspective not only in teaching students but also in research, social action, and university administration. (2) Links between public universities and public policy are defined from outside the university, without taking into account the university conditions. (3) In terms of a strategy for "entering" various academic units, we have opted to do pilot projects that establish strategic alliances with teachers from some of the units, and with technical-political offices that can influence and monitor the process.

Strategies to Sensitize and Train Teachers in Implementation of an Inclusive, Gender-Sensitive Curriculum *Rebeca Gómez*

With the approval two years ago of a gender component integrated into the plan of studies of the Nursing School [at the University of Costa Rica], we have seen the surfacing of a diversity of concerns. These include professors' and students'

conceptions of what gendered violence is and what it means, and the translation of this concept into the practice of learning-teaching.

We have had a series of learnings. One of these is to have patience with the process of gender sensitization because of the painful process implied in breaking with our own stereotyped conceptions coming from patriarchal processes of socialization. Also painful and slow is the challenge implied in letting go of old ways of relating between professors and students, and learning new ways, as well as giving up the institutional exercise of asymmetrical power and subtle and not-so-subtle manifestations of violence that occur in the classroom.

In terms of the academic, the road has been easier when we were able to start the reflective process, with the ruptures implied above, before looking at the curriculum. It is in this moment of reflection that the gender focus becomes a philosophy, a lifestyle that also translates into an academic category for critical/reflective analysis of the different social realities of men and women.

Education, understood as a process of mutual learning between students and professors, is fundamental in violence prevention. To be effective, it is necessary to move from discourse to action.

Gender-based Violence: A Challenge to North American Teacher Preparation

James W. Fraser

If we are going to get serious about gender-based violence, one of the places to do so in the schools. This is not just a matter of teaching young people not to be violent, it is a matter of creating a school culture that is explicitly anti-violent and anti-sexist, in which the notion that boys can lash out at girls with impunity is abhorrent to the participants in the culture, i.e., the children, not just against the rules as set by the teachers.

We need to be creating a rich array of experiences—experiences in college classrooms, in schools, and in community settings—that will add up to a “community dedicated teacher” who has had a range of experiences in community settings—and the opportunity to reflect and interrogate those experiences in a university setting. In such a radically revised teacher preparation endeavor, the issue of violence—gender-based violence and other forms of violence—would easily and quickly be on the agenda, for we live in violent societies. And so, step one is a program for future teachers in which they are placed in communities and schools and encouraged to open their eyes, look around them, and reflect honestly on what they see.

The next part, however, is more difficult. How do we help our students reflect on what they have seen in ways that will help them gain the values and the skills to begin to change the situation? How do we help our students move from preparing for schools as they are to envisioning and preparing for a kind of schooling in which sorting and selecting is replaced by a more democratic commitment to the success of every student regardless of gender, or race, class, or culture? How do we prepare our students to be change agents in an institution and ultimately in a larger society desperately in need of change?

We need to place these questions front and center in the reflections of our students as they return from their field experiences, as they move back and forth between the campus and the school, as they think about the classrooms where they currently work and where they will someday soon be teachers. Even as we seek a more far-reaching transformation of teacher education, we should start with the field placements that offer the most promising opportunity for developing the kind of action-reflection model that we need. We have a much better chance of beginning the long and slow process of bringing about change—in teachers, in classrooms, and in society—if we ask the questions, and if we make engaging with these questions the center of the teacher preparation curriculum. The questions are not the end—but they certainly are an essential beginning.

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This is the “real world” where we bridge the gap between theory and practice. This is where the responsibility of the university supervisor, with a firmness and respect, must be ready to identify, articulate, and provide practical feedback, alternative responses, relevant suggestions, and bias-free instructional practices.

We know that violence takes many shapes and forms. For me violence is the implicit, explicit put-downs aimed at another in order to divest someone of a sense of self-worth, and strip one of human dignity and respect. Violence could take the form of name-calling, bullying, harassment, intimidation, and/or abuse. No matter what form, violence is a malicious misuse and manipulation of power.

The task before us as developers/implementers of teacher education programs may be perceived as daunting if seen as the responsibility of *one* individual. The preparation of our teacher educators, as sensitized multicultural persons, must be the fundamental, life-giving, collaborative endeavor of *all* constituencies within the teacher education program. Where do we start in our teacher preparation programs in order to break the cycle of the malicious manipulation of power, specifically gender-based violence?

We must begin with ourselves. Individually, we need to become aware of our cultural history—the invisible, unconscious cultural casing we carry that has shaped and shapes who we are in relation to our gender, sexual orientation, race, socioeconomic class, ethnicity, beliefs, and language, as well as in relation to the broader national, macrocultural society. We must acknowledge and affirm our self-concept and gifts; we must understand and confront our misconceptions, prejudices, biases, stereotypes. We must be willing to take the risk to reframe our lens, change our frame of reference, and see through a new awareness, a culturally sensitized lens.

But even beyond this, we need to intentionally set aside time to come together collectively, on an ongoing basis, and converse with one another, get to know one another’s ideas, interests, professional competencies, and reflect upon who we are as an educational community of learners. We must be authentic and “walk the talk,” be who we say we are, do ourselves what we require of our students, our community/school partners through examining the following:

1. An integration of multicultural competencies, especially gender sensitive principles within our program and courses.
2. A set of practical, relevant gender-awareness techniques that faculty members, from their areas of expertise and reflective practice, bring to faculty forums for an assessment of their effectiveness, and an identification of multiple ways of implementation.
3. An intentional planning of relevant opportunities and experiences that engage our education students in reflective dialogue and practice, within our courses and our cooperating sites, which speak to the prevention of gender-based violence in our classroom/school environments.
4. A culturally responsible, collaborative approach to the supervision of our student teachers/interns within their field-based experience. This is the “real world” where we bridge the gap between theory and practice. This is where the responsibility of the university supervisor, with a firmness and respect, must be ready to identify, articulate, and provide practical feedback, alternative responses, relevant suggestions, and bias-free instructional practices.