

Planting the Seeds of Equity

Proceedings of the
Inter-American Forum
“The Role of Education in
Preventing Gender-based
Violence”



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The Gender and Diversities Institute at EDC

El Centro de Investigaciones en Estudios de la Mujer
Universidad de Costa Rica



Education Development Center, Inc.
Newton, Massachusetts
United States

Development of proceedings in Spanish: Laura Guzmán Stein, Centro de Investigación en Estudios de la Mujer (CIEM), Universidad de Costa Rica, San José, Costa Rica

Translator and coordinator of English-language version: Sundra Flansburg, EDC

Cover design and illustrations: Emily Passman, EDC

Layout design: Sundra Flansburg, EDC

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Education Development Center, Inc. (EDC)

55 Chapel Street

Newton, Massachusetts 02458

United States

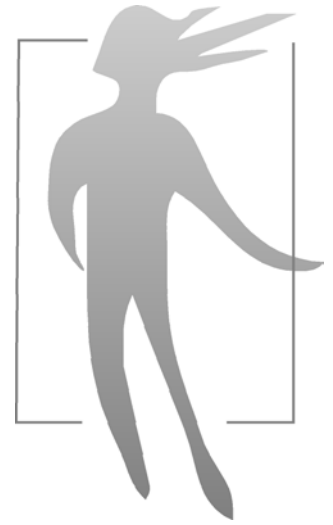
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Preface



Gendered violence affects every aspect of women's lives, because violence impacts not just those who are its direct victims. Violence and the threat of violence limit women's ability to participate in public activities, walk in city streets, voice (and even have) opinions in their homes, gain an education, participate in training programs, care for their children and loved ones—the list goes on and on. Indeed, apart from death, the effects of psychological violence are what many victims of violence say are the most damaging, because they kill you inside. They make you unsure of your worth and ability, and afraid to think or do something that might provoke more violence.

Those who work with women in areas of health, education, and work must by necessity deal with the issue of violence against women. And there are many individuals and organizations who work directly in violence prevention and services for victims of violence. One of the Gender and Diversities Institute's important areas of work—and one that is integrated into our other areas of action—has been the issue of gendered violence. The institute looks at and engages in research and practice that incorporates diversities such as race, ethnicity, social class, ability, language, and culture into a gendered perspective on the issue. We recognize that gendered violence is maintained and reproduced, and even fostered, by existing societal systems and structures. We also recognize that this violence includes sexual harassment, homophobic violence, and violence against transgendered people, and is based on deeply ingrained gender-role stereotypes and expectations.

The inter-American forum that was the genesis for this publication was conceived by the institute as a way for practitioners and researchers in the Americas to engage in a dialogue on the issue that would capture local contexts and approaches, and focus on sharing the vast amount of learning that has occurred in this region over decades. The forum was intentionally different from others in several respects:

1. The participants were not the “in crowd” that are often visible at international gatherings. While most of the Latinas were members of a network that met and collaborated, they were a mixture of practitioners and of women doing concrete work in the university setting on the issue of gendered violence. The U.S. and Canadian representatives were in large part practitioners who are connected directly to communities and project work, as well as curriculum and resource developers.
2. We were not working toward a consensus document or an agreement. While we came together with the hope that bridges could be built for continuing collaborations, and that some commonalities in approach would support this,

We recognize that gendered violence is maintained and reproduced, and even fostered, by existing societal systems and structures.

Participants shared strategies from the fields of health, law, education, and social work. They focused on work ranging from prevention in early childhood to the creation of gender-sensitive and inclusive curricula at the postsecondary level.

our focus was on sharing local contexts and different approaches and learning based on these contexts. We wanted to have our assumptions challenged and to capture and engage with diversity.

When we broached the possibility of a forum like this with Laura Guzmán, the director of the University of Costa Rica's Center for Research in Women's Studies (CIEM), an alliance was begun that resulted in a truly collaborative international exchange. Dr. Guzmán and her team at the CIEM worked over months to assemble the list of participants from Latin America and gather them, coordinate the forum logistics, and partner in shaping the forum content. The planning and work done by this team built for participants the space for a stimulating and challenging exchange, one that has continued even after the event itself.

We heard from practitioners who work with victims of natural disaster in Nicaragua, on the aftermaths of civil war in Guatemala, with Latino youth in the United States, and pregnant and parenting teens in Costa Rica. Participants shared strategies from the fields of health, law, education, and social work. They focused on work ranging from prevention in early childhood to the creation of gender-sensitive and inclusive curricula at the postsecondary level.

Hard questions were posed, and challenging discussions were begun. Issues including regional inequities in power, economy, and access to resources were raised. In the end, some understandings were reached about ways to begin and maintain truly collaborative projects and continue the conversation. A number of alliances were begun that are continuing. For example, most of the participants are now members of a specially created electronic discussion forum co-facilitated by Gender and Diversities Institute staff and the participant from Honduras. The bilingual discussion has allowed ongoing exchange on some of the topic areas raised at the forum, and, as the participant from Nicaragua reflected, "has generated in me a sense of belonging to a group that has some permanence, even though each one of us are in our own country, weighed down in the resolving of daily problems."

The issue of gendered violence is one that will take time and sustained effort to eradicate, and must inevitably be addressed from a range of perspectives and across multiple fields. As many of the participants echoed, it will also require envisioning a life-affirming culture, creating a female-positive symbolism, and nurturing that vision toward which we are striving. Continued exchange on what we are learning in different settings and from different focuses will aid us all and make that path easier to travel.

*Sundra Flansburg
Gender and Diversities Institute at EDC*



Introduction

Background

The forum was carried out at the Rodrigo Facio campus of the University of Costa Rica on February 7-8, 2002, hosted by the Center for Research in Women Studies of the University of Costa Rica and the Gender and Diversities Institute at Education Development Center, with the cooperation of the Network of Latin American and Caribbean University Centers and Programs in Women's and Gender Studies.

The goal of the forum was to bring together a diverse group of persons who work in the areas of education and prevention of gender-based violence, from a variety of disciplines and American countries, to share from a diversity of approaches and conceptualizations within their area of work, exploring and building bridges that will lead to future collaborations.

Each participant presented a brief paper, describing their project's, program's, or center's approach to the issue, as well as their vision of the role of education in this work, lessons learned, and their principal challenges and ongoing questions.

The presentations allowed an interesting exchange of a diversity of opinions and ideas, which stimulated reflection, questions, and the generation of new ideas among people based in the fields of education, health, law, social sciences, and other disciplines, all with a commitment to utilize education in addressing this issue.

Welcome from Katherine Hanson, Gender and Diversities Institute at Education Development Center, Inc.

Welcome! Thank you all for taking time from your busy schedules to come together to address an issue that impacts all our lives. This is a very exciting opportunity to come together across the borders of country and continent to examine how education can play an important role in defining and erradicating gender-based violence. As members of this forum, you each represent a different constituency and a different perspective. Some are researchers, some are university educators, some are K-12 educators, and some represent nongovernmental organizations. This forum provides us all with the opportunity to do some creative and transformative interdisciplinary work. Looking at our different philosophies and our different cultures, we can begin to probe more deeply into the way in which education, and we as individuals, can be shifted in order to provide models and experiences of violence-free and gender healthy societies.

The challenge for us all is how we can transcend our own experience and our own context to build new connections, to be open to different perspectives, and to honor the collective and individual wisdom of the group. Our hope is to provide for a substantive dialogue across North and South. In this we want to look at key issues such as socialization to gender roles in the family, in the classroom, and in informal

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education; the role of law, policy, and implementation; and the role of teachers and teacher education in the transmission or prevention of gender-based violence.

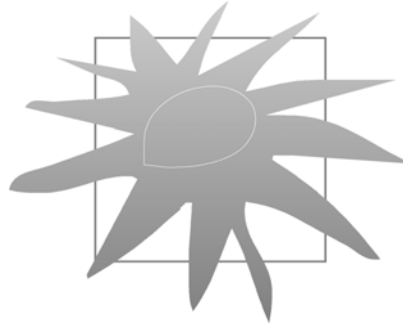
We see this as a first step in building a true alliance and partnership among the individuals and organizations here. This alliance can be the impetus for new inter-American projects, for the exchange of information, for a safe space to challenge ideas, and for the development of deeper knowledge about a process that hurts us all. Thank you again.

Welcome from Laura Guzmán, Center for Research in Women's Studies, University of Costa Rica

We hope that the forum permits the sharing of what is happening in Latin America with respect to public policy aimed at preventing and addressing gender-based violence in its different forms. Diverse legal initiatives aimed at establishing laws against gender-based violence are being approved. These response are not always the best ones for prevention in our societies, however they are steps upon which we can begin to construct many other initiatives.

In this context, the opportunity to learn about what is happening in the United States and Canada can feed into our own work. We learn from advances as well as from the difficulties that are being faced in developing these initiatives. The opportunity to share the learning from some of the failures—because we all have them—can give us the impetus to continue forward.

Again, a warm welcome. We thank those of you who are here. For many of you this has implied a major effort in being absent from your workplace during these days. I urge you to take maximum advantage of this experience and to see this as part of a movement that is moving forward. Thank you very much.



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Forum Participants

María Elena Acuña Moenne
Professor and Researcher
College of Social Sciences, Center for Research in Gender
Studies
Universidad de Chile
Santiago, Chile
maacuna@uchile.cl / me.acuna@ctcinternet.cl

Vera Aguilar Cruz
Executive Director
Diwak Foundation
San José, Costa Rica
veraguilar@racsa.co.cr

Carolina Bolaños Cubero
Instructor and Researcher
Center for Academic Evaluation
Universidad de Costa Rica
San José, Costa Rica
cbolanos@cariari.ucr.ac.cr

Ivette Campos Moreira
Instructor and Researcher
Proyecto de Violencia en San Carlos [Violence in San Carlos
Project]
School of Social Work
Universidad de Costa Rica
San José, Costa Rica

Sundra Flansburg
Director
Women's Educational Equity Act Resource Center
Education Development Center, Inc.
Newton, MA USA
sflansburg@edc.org
www.edc.org/WomensEquity

James W. Fraser
Dean
School of Education
Northeastern University
Boston, MA USA
j.fraser@neu.edu

Merle Froschl
Co-Director
Educational Equity Concepts, Inc.
New York, NY USA
mfroschl@aed.org

Gloria Godoy Rubín
Executive Director
Kuña Aty Foundation
Asunción, Paraguay
katy@conexión.com.py / gloriarubin@hotmail.com

Rebeca Gómez Sánchez
Instructor
Nursing School
Universidad de Costa Rica
San José, Costa Rica
rebeca64@hotmail.com

Maria Guajardo Lucero
Executive Director
Assets for Colorado Youth
Denver, CO USA
maria@buildassets.org

LeAnna M. Gutierrez
Staff Attorney
California Women's Law Center
Los Angeles, CA USA
gleamaria@hotmail.com

Laura Guzmán Stein
Director
Centro de Investigación en Estudios de la Mujer [Center for
Research in Women's Studies]
Universidad de Costa Rica
San José, Costa Rica
lguzman@cariari.ucr.ac.cr

Katherine Hanson
Director
Gender and Diversities Institute
Education Development Center, Inc.
Newton, MA USA
khanson@edc.org
www.edc.org/GDI

Cecilia Magdalena Jaramillo Jaramillo
Coordinator
Proyecto Educación con visión de género [Education with a
Gender Perspective Project]
College of Philosophy, Arts, and Education Sciences
Universidad Central de Ecuador
Quito, Ecuador
Proyectogenero-uc@andinanet.net / contemec@yahoo.com

Joyce A.Khoury
Full-time lecturer
School of Education
Northeastern University
Boston, MA USA
j.khoury@neu.edu

Heather Maclean
Director
Centre for Research in Women's Health
Toronto, Ontario Canada
crwh.research@utoronto.ca

Norma Méndez Vega
Instructor and Researcher
Proyecto de Violencia en San Carlos [Violence in San Carlos
Project]
School of Social Work
Universidad de Costa Rica
San José, Costa Rica
nmvega@cariari.ucr.ac.cr

Cari Michaels
Assistant Director
Minnesota Center Against Violence and Abuse
University of Minnesota
St. Paul, MN USA
cmichaels@che.umn.edu

María del Rocío Monge Quirós
Instructor
Nursing School
Universidad de Costa Rica
San José, Costa Rica
almonge@abogados.or.cr

Ana Isabel Mora Rojas
Instructor
School of Social Work
Universidad de Costa Rica
San José, Costa Rica

Margarita Puerto Gómez
Coordinator
Honduras Master's Program in Gender and Education
Universidad Pedagógica Nacional Francisco Morazán
[Francisco Morazán National Teaching University]
Tegucigalpa, Honduras
margaritapuerto@hotmail.com

Norma Quixtán
General Coordinator
Asociación Centro de la Mujer Belejeb-Batz [Belejeb-Batz
Women's Center Association]
Quetzaltenango, Guatemala
acmubb@itelgua.com

Rosa María Sánchez Lang
President
Mujeres para el Desarrollo (MUPADE) [Women for
Development]
Managua, Nicaragua
mupade@compugo.com.ni / rosamar@ibw.com.ni

Harilyn Rousso
Executive Director
Disabilities Unlimited Consulting Services
New York, NY USA
HarilynR@aol.com

Altagracia Valdez Cordero
Director of Training, Ministry for Women
Executive Director, Centro Equilibrio
Santo Domingo, Dominican Republic
equilibrio54@latinmail.com

Xinia Zúñiga Muñoz
Social Worker
Universidad Estatal a Distancia (UNED) [State Distance
University]
San José, Costa Rica
xzuniga@uned.ac.cr



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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

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 . . .

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.

The topic of ethnicity must be assumed beginning in primary schools, encouraging an education that incorporates nonsexist and nonracist values.

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.

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.

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.

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.

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.

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.

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

Work is urgently needed to address the complicated relations between violence and social systems. This is especially in terms of the use of physical force in exercising power, but not excluding psychological violence and or violence that works to overpower the conscience.

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*

Education constitutes one of the social activities in which is deposited a large part of the responsibility for generating transformations that are proposed to fight against violence.

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.

Education constitutes one of the social activities in which is deposited a large part of the responsibility for generating transformations that are proposed to fight against violence.

Among the lessons learned are . . . to be inclusive, and not just with reference to gender. Other differences, such as disability, age, and ethnic and national origin should be addressed.

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 begin 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.

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 . . .

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?

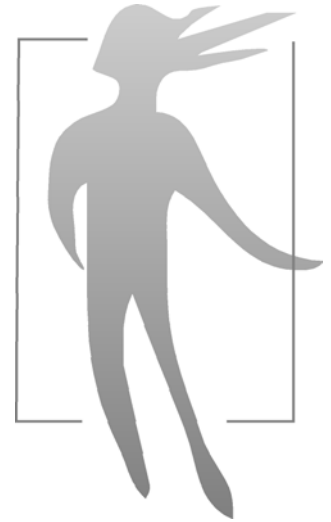
We must begin with ourselves. Individually, we need to become aware of our cultural history—the invisible, unconscious cultural casing we carry that has shaped and shapes who we are in relation to our gender, sexual orientation, race, socioeconomic class, ethnicity, beliefs, and language, as well as 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.

4

The Discussion



Much of the forum was dedicated to spaces in which to reflect on the presentation of each participant, engage in dialogues, and discuss commonalities and differences. This chapter attempts to capture at least some of these conversations and discussions. Given the force of the original words, we have opted to simply quote some of the contributions made during the two days of the forum. The first part of this chapter presents the discussions, organized by area in order to aid the reader. The second part is a summary of the small group work.

National and Regional Contexts

The process of “Chilenizing” Chile is constant, holding up a national identity that is linked with defense and maintaining territory, where there are topics such as reclaiming the territory of the Mapuche people, something that is related to ocean access for the Bolivian State. This is reinforced in the educational system, in spite of the fact that it isn’t discussed openly.

The others who must be “Chilenized” are the poor and this means that the educational system has to incorporate a maximum number of people. In Chile, only those who are indigent don’t attend school. The rest are obligated to participate in the educational system.

“Chilenizing” is related to the constant construction of difference and with the idea that there is a stereotype of the Chilean to which all must aspire and an educational system that propels the middle class to university while efficiently pushing out of university those who are not going to succeed. In addition, men are “Chilenized” through mandated military service.

* * *

Mayan societies face three levels of discrimination: for being a woman, for being poor, and for being Mayan. The cost that we have paid has been enormous—we have created a political movement in order to have access to power, and this cost us the lives of 35,000 people.

In 1996 with the peace accords a feeling of hope was generated. There are three major agreements: The first is about identity of indigenous peoples. The second addresses socioeconomic aspects. And the third is about strengthening civil society. During this process the campesino movement, women’s movement, and indigenous movement tried to incorporate demands that would help us create a peaceful society in the future.

Mayan societies face three levels of discrimination: for being a woman, for being poor, and for being Mayan. The cost that we’ve paid has been enormous . . .

One of the primary forms of violence that these survivors face is the loss of their residence and physical removal from it—the place in which they dwell and all that it means to them.

After five years, we find that there is “theoretical” support, but no political will to implement the peace accords. The biggest challenge is to organize politically in order to have influence at different levels of our society, understanding the word “politically” to mean the decision making that can benefit our people.

We suggest organized groups, articles in particular newspapers, and training our human resources with the capacity to influence public policy at the municipal and governmental levels.

Organizations can do something even if it is at a small scale. Today there are many organizations that are generating small initiatives which are scattered. Since this is a forum for discussion, it would be ideal if we could generate what we call in our work the “unifying thread” in order to complement this work and gain influence at a global level.

Finally, one important situation is the influence that members of our families who go to the North are having. They are destroying our Latin American societies when they come back with an American or European “complex.” So at some point the discrimination is stronger because it happens within our own territory and within our families. We must develop a shared consciousness from the perspective of the family that all people have a right to a culture and we must respect cultural diversity.

* * *

Education and migration is a topic that we haven’t sufficiently touched upon. We can no longer speak only of the rootlessness of previous years. I call it a mixing of sociocultural identities and personalities that is being justified with globalization.

There are two factors that are being seen around the issue of migration: (1) The recuperation of our people’s historical memory, which would be something to develop further—how the educational system can aid in this. (2) The adoption of new religions in order to fit in socially [in the North], which then causes tremendous confusion upon the return to the original country.

* * *

[Natural] disasters affect men and women of all ages. One of the primary forms of violence that these survivors face is the loss of their residence and physical removal from it—the place in which they dwell and all that it means to them. The entire population is transferred to shelters.

When there is an emergency situation, men are thrown into the heaviest and most traditional labors, like constructing housing, and women are left in the shelters caring for children and taking on roles related to education and health. It appears that during these early moments the issue of daily, interfamilial violence is hidden. It is when families begin to restabilize that violence becomes once again apparent. Some data show that interfamilial violence increases in the first year after disasters, and is influenced negatively when men receive no interventions like the self-help groups that women participate in. Rather than talk about the issue, it is silenced and evaded. The people in the groups [of the project] began to be aware that they were living in situations of violence only when they began the group process of reflection. It was then that they realized that they must talk about it and they began to look for alternatives within civil society.

Natural disasters make people more vulnerable than they were previously. This is seen in the chain of abuses that they are living, for example two families sleeping in a room much smaller than this, with no privacy and where the husband forces the wife to have sexual relations in the midst of 19 families and children. The people who were sheltered in Nicaragua, Honduras, and El Salvador had to go through situations like this. But survivors also help other people.

In the Nicaraguan experience, the intervention occurred when people were in settlements; they weren't refugees. The communities were re-established, but housing was different, transforming their entire lives.

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With the approval of the Leave No Child Behind legislation for primary and high schools [in the United States], which was approved by Congress last month, there is a greater emphasis on annual testing in reading, writing, and mathematics, which pushes teachers to concentrate on good results in these areas. Do you think that this will affect the possibility of addressing other topics of interest within education?

In New York we have noted that teachers feel a great deal of pressure with regard to this change, which demands standardized testing in all states. Many times this is the only thing that counts or is addressed throughout the entire year. Our strategy is to emphasize that these activities help in reading and critical thinking. Sometimes teachers tell us "I don't have time for this because there is so much to do." If they do these activities and deal with [violent] behaviors, in practice they have more time to concentrate on examinations.

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Women have differing levels of power depending on the group that they belong to. How is this addressed in Costa Rica, for example women with disabilities?

Costa Rica has a national law that makes it obligatory to eliminate all barriers to education that people with disabilities may face, including women. In the case of the University of Costa Rica, a beginning step is being carried out to include in this gender-sensitive curriculum the needs and specific interests of women with disabilities. The reality is that there is a high percentage of women with disabilities who don't enter university. For example, there are only a few blind women, though there are more blind men registered. It is a slow process. There is a university commission that forms part of the Center for Academic Evaluation. This commission works to eliminate discrimination and marginalization of people with disabilities.

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Comparing gendered violence and gender issues with poverty, it makes me believe that in Canada we are making more headway in terms of gender equity than in socioeconomic equity, since the latter requires a greater openness from those in power and in public policy to change the "welfare state."

General Comments on Gendered Violence and Our Work

In the comments from Chile, Guatemala, and the Dominican Republic the issue of how people "of color" are perceived in these societies is something that is shared with the United States.

* * *

This [discussion] has made me question the definition of "violence," since we are assuming in our conversation that violence is physical. Nevertheless, violence is not only "active." It is also "passive," like when children are not given an education, don't have health services, when people are discriminated against because of the color of their skin or ethnic group, or when opportunities are unequal—whether it is the white, male, middle class in Chile or the United States. Because of this, it is important and critical that we expand our definition of this word. Passive violence is as prejudicial to children and families as active violence, and its consequences accumulate over the long term.

Comparing gendered violence and gender issues with poverty, it makes me believe that in Canada we are making more headway in terms of gender equity than in socioeconomic equity, since the latter requires a greater openness from those in power and in public policy . . .

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A common thread through the presentations is the systemic presence of both the obvious and the hidden violence, linked to different types of submission. The presenters talked about elements to identify what is behind this. We need to go deeper with this and not just stay with the manifestations that are more obvious.

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We have to understand that gendered violence is not only physical, but psychological, emotional, and spiritual. To the extent that we work on all of these areas, we will construct a more humane society.

Have we made a mistake in the way that we approach and combat gendered violence? We have exhausted ourselves in a process of sensitizing and raising consciousness, which has not had the effect that we need. One step we should take is to demonstrate what is working, with practical examples for reflection. Then we need action that has a greater impact, and also a deeper philosophical change of values, attitudes, and hierarchies. We have to stop separating the objective and the subjective.

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It is important that people who direct violence programs or those who work with survivors, have it clear that aggressors have diverse resources. Among these are the way in which they make deals with judges and police. One the one hand, the judges and police are there to defend the victims, but [on the other hand] they identify with the aggressors because they are in patriarchal relationships.

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When violence against a woman exists, we can't negotiate her life.

The Role of Education in General

It is important when addressing the topic of violence and education that we take into account the fact that the education system has an important role in change to reduce the exclusion that we are submitted to year after year.

A fundamental issue is the need to incorporate professional education in the areas of law, education, medicine, psychology—prevention and services that address violence against women.

* * *

There is a huge investment in the health system with regard to the topic of violence, and there is a need for the education system to take a proactive role in terms of prevention, building this into teacher preparation. On the other hand, the issue of ethnicity should be addressed as part of primary and secondary education, as well as reducing the gap between these two levels of education.

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Some of the presentations have placed an exaggerated value on the role that teachers play in the change process of a gender inequitable culture. We cannot forget that we are part of a social structure, and that we are also victims of the violence that is seen from distinct perspectives and expressed in different ways. In Ecuador, teachers, professionally speaking, are in the lowest rung—not only in terms of economy, but also in terms of the social value given the teaching profession. The work that is developed is focused on improving the quality of education and also in revaluing of the role of education in social development in general.

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Another aspect is social construction. We have individualized ourselves so—poor and rich, white and black—that a time will come when humanity will disappear by its own hand. We have to understand that gendered violence is not only physical, but psychological, emotional, and spiritual. To the extent that we work on all of these areas, we will construct a more humane society. Among these approaches, literacy is an important way in which to work with men and women, in primary school, secondary school, upper secondary and technical education, university, and graduate schools.

We have to permeate all levels of teaching. We should include families, which would allow us to make these changes in a more permanent manner. This would allow us to work in a more sustained manner, with the responsibility falling not only on teachers but also on other leaders. We must start to train them in prevention of gendered violence, for example, what can a teacher do? or a mother? a politician? It is from this perspective that we can change this paradigm.

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We need to take into account the informal paths in education, because there are countries in which this work is just starting in primary education. It is only a “peep” at nonsexist education, and here we are very focused on the university and graduate education.

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Another aspect that we must identify as a threat within this context, and not only in Latin America, is the growing wave of conservative religious positions. In the case of Honduras, last year the legislature approved by decree a Bible reading for all schools, before classes begin each morning. A lot of work was done around sexual education, but the books that were developed were never distributed because the Opus Dei and other very conservative groups opposed them. These are threats, organized as global networks, with a lot of funding—more than the State has.

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A central task would be an analysis of the educational system, formal and informal education. In our context, the percentage of illiterate people is very high, which means the informal educational system must be looked at. We must take into account diversity among women, because many times, in the context of public policy analysis, we have a paradigm of a woman. We are professionals who have a very different conception of other women.

In our diploma program in Honduras, our primary work was to “de-academize” the knowledge. The change that has happened in the past decades is seen primarily in women’s access to education, but to a heavily stereotyped education. It is important to see this as an education system, in which everything is interrelated.

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How are we going to arrive at a point of convergence of these two contrasting worlds? I see it as the daily struggle to break with paradigms not only in historically rooted institutions such as the church, the capitalist class, and the cultural invasion of other countries through the media, but also in the desperateness of our countries. I would like to generate a proposal that we begin to recognize that they are contrasting worlds and that we can complement each other to generate action. I am interested in a political curriculum that can be adapted to different realities, and take advantage of the curriculum design already incorporated, and the informal paths of teacher

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training. Because I can educate through the media. In our countries, parents are leaving the training of their children to the education system.

University Education

The professor transmits a series of values, cosmovisions and ways of relating. One learns to see this as natural (authoritarianism in professor-student relationships). Many times the circumstantial position of being a professor is utilized to expound at length on our perceptions, concepts, and values in the day-to-day of the classroom.

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Though I don't have experience in the field of teaching law, I have colleagues and information with respect to that. Vera's presentation impacted me greatly. In the United States of America a professor would not say in class that he or she did not want women participating in the discussions. That type of authoritarianism isn't acceptable at the postsecondary level; despite that, there are similar attitudes that occur at a more informal level. In other words, despite the fact that there is no longer an open expression of this type in class, that doesn't mean that it has been overcome within institutional culture or with respect to the subliminal messages that students receive. Though it is a relief that this doesn't happen so openly any more, it is harder to confront it when it is hidden.

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They say to us "You are the gender people—put gender into this course," or "put one of the ones who can talk about gender on to that committee." This has been the most difficult thing.

I know that our nursing professors at the University of Toronto lack a gender awareness, even though they are mostly women. It seems to me that you now have a critical mass to carry out change within the academy. I would like to know more about how you achieved that. Have you done it with one or two professors leading? Or are there more aware professors in this school?

Forty of us women work in the Nursing School. Three have studied to earn a specialty in gender studies, but other colleagues have not understood that gender is a paradigm. They say to us "You are the gender people—put gender into this course," or "put one of the ones who can talk about gender on to that committee." This has been the most difficult thing. They are willing to listen. They like the spaces for reflection and the talks, but they always have some resistance. They think that instead of being subordinate they are leaders. They say "I am the professor"; however, they exercise their role patriarchally and in classes they subordinate the female students and overvalue the male students.

We have had some small achievements. In terms of our one-on-one work, the work of day-to-day life, personal attitudes and behaviors are transforming, beginning with our relationships with them and with the students, which are compatible with equity principles and respect. We have approached it like that. In a larger group like a university congress, there is more resistance.

It is hard to create spaces for reflection within the Nursing School. After leaving the master's program in women's studies, in a space with the professors, we talked about how men and women construct ourselves. We analyzed how women allow ourselves to be under the "charge" of men, or are ordered to be. One example is that here in Costa Rica women sign "so-and-so of . . ." and use the husband's last name, indicating that they are a kind of property of their husband. [When we brought this up as an example,] the professors began to rummage in their purses and say that they didn't sign that way, so gender didn't have anything to do with them.

This work has been difficult. Nursing is a career that is subordinated to that of a doctor. The Nursing School here in Costa Rica was developed under the philosophy of Florence Nightingale, and among its rules it says that the nurse has to be faithful to the doctor as she is faithful to her husband. The nurse must manage the medical personnel as she manages the staff in her home. The nurse must care for her patients

as she cares for her children. We cannot get this out of the heads of many of the nurses.

* * *

There is a dialectic relationship between two aspects of the curriculum: the formal (documents) and the practice (what happens on a day-to-day basis). In this sense, we must speak of a hidden curriculum, for that also is curriculum. In this construction everyone involved is bringing and questioning their beliefs, prejudices, values, and knowledge. It is not just in the formal structure of a curriculum that a new philosophy has to be incorporated—we must also work for change in practice and procedures. The challenge that we have posed is what do we do to create change in practice? Our perspective is that curricular design has to involve all of the academic faculty in a school. It is an active, participatory, and eminently reflective process. We begin knowing that we must construct two frameworks: a sociohistorical framework of the profession, and an epistemological framework of the discipline. These allow us to establish the criteria for the cultural and content selection for the organization, implementation, and evaluation of a curriculum for professional education.

This perspective was used with the Nursing School. Including a gender perspective in this construction of a sociohistorical framework implied reconstructing the history of the profession, and contextualizing it within the political and socioeconomic processes of a country and of the world in order to understand it and make decisions about how we want to design the major. In the case of nurses, in this historical construction they identified how the profession is closely tied to women's history, because it has been a field developed by women. It was born in a military system in which obedience and hierarchies are very important. In practice and theory nursing has been subordinated to other disciplines traditionally exercised by men. They felt that we needed to move away from this biological focus with which we have worked since nursing is a largely social health science. They even questioned whether it should belong to the School of Medicine, or be moved to the social sciences. So the reform process produced questions, revolutions, resistance, and discussion.

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The experience at the Nursing School at the University of Ecuador has been the fruit of a collective leadership. When they begin their professional practice as nurses, they have questioned the entire power structure of the health system in our country, and this has facilitated the process of inserting gender into the curriculum because nurse-teachers have had to confront the process of training future generations as well as how they relate to the whole healthcare system.

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I'd like to speak about the presentations related to the School of Education, which were very concrete. There is research that shows that 80 percent of new teachers don't feel prepared to be in a classroom when they finish their university studies.

We have worked with two schools of education, one in New Jersey, where there has been an attempt to change not only the education courses but the philosophy behind them. What we have done is integrate "Quit It" in some courses so that when teaching practicum is done with these practical tools they can change this cultural baggage. One of the things that we should understand is that students come with their own baggage, not only professors. So we need to not only make observations and reflect, teachers must also have practical tools to address this topic for themselves.

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Another topic that arose was the necessity of working together, especially to avoid dividing forces, and also to recognize that necessities vary when working with different populations and sectors.

We must look at a variety of paths, formal as well as less formal educational arenas. Despite this, we cannot deny the weight that education has in the formation of a patriarchal culture that promotes violence in different ways. In the university experience, as outside of it, we have found it very different to permeate the education school. We have had less difficulty working with the School of Medicine and School of Engineering. There seems to be less resistance and slightly better conditions to generate change in these academic areas than in those in charge of training teachers. We also have to see the role that society has given teachers in order to understand the difficulties that the Ministries of Education face. The latter are trying to incorporate new kinds of nonsexist and antiviolence training and they encounter resistance from teachers. Teachers are a product of society, and they are assigned the function of repressing and of reproducing these violent forms of relating. In the case of Costa Rica, we say that our army is the teachers.

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Including gender in the curriculum means establishing links with philosophical and epistemological elements that relate to the different disciplines as well as to the training processes at different levels. This requires developing more depth with regard to our work around gender.

Professional Training

Would it be possible with the space that is being opened here to develop some type of exchange to certify training courses at different levels among Costa Rica, Nicaragua, and Guatemala?

I didn't have the chance to explain, because of time limits, that the [MINCAVA] Child Abuse Prevention Studies program is also offered on the Internet. I think that I mentioned that we are converting our regular classes into online classes.

Many write us saying that they need training in domestic violence as well as in child abuse prevention. We are very interested in expanding in this direction. This is the first time that we are offering all of our courses online. We have so many sites that it seems natural to offer training via an institute specializing in domestic violence, and because of all of the international traffic on our site we believe that there is interest in this.

Summary of the Central Points of the First Day

Vera Aguilar Cruz

The first panel reconceptualized gendered violence from the perspective of indigenous women, Afrodescendent women, migrants, and women with disabilities, and the second looked at community focuses for empowerment and for work with different age groups.

The definition of violence is not only physical and sexual. Several of the participants spoke of a scale: passive, or as Altagracia said, a daily mutilation, a wearing down that happens every day because of gendered violence. Several participants spoke of mental health, of the necessity to relate the physical with the emotional and spiritual when we work with people, because it is something that happens to the body, the mind, and the spirit. Many spoke of the importance of starting early and working with healthy forms of relationships, given that people from different populations and ages have different needs, some of which we all share.

Another topic that arose was the necessity of working together, especially to avoid dividing forces, and also to recognize that necessities vary when working with different populations and sectors. Another aspect is the role that adults play, especially in work with children and adolescents. They should assume the power that they have and realize that when they don't respond to stereotypes, violence, or

aggressive behaviors, what they are doing is reproducing them. Because of this, they should intervene in violent actions. If not, children and adolescents will believe that this is an appropriate way to behave.

Practically everyone mentioned the necessity of working in groups. Many of the primary school and high school programs that were mentioned made the point that it isn't enough to work only with students, that teachers must also be involved since they are in the classroom directing and creating diverse environments—environments that should be stimulating without being violent. Students need to be empowered and to realize the power that they possess to make their own rules and determine their own behavior. Other school personnel also have important roles, be they drivers or nurses.

Various participants highlighted the importance of the family, which can be a place where an identity is formed that takes into consideration gender and ethnicity, or a place where violence is reproduced. It is fundamental to work with families because of this.

One aspect that could be interesting to consider during the next day are social systems and the social structure. According to what I have heard in the presentations and especially in the discussions today, in places like the United States and Canada, where there is a strong infrastructure, the educational system is large and bureaucratic. So what we try to do frequently is to work ourselves into this infrastructure so that our concerns and demands are integrated within the curriculum and in teacher education. This is very different to other countries, like the example that Rosa María gave concerning natural disasters and how all of a sudden an entire infrastructure is gone. Between these two points we have the interest in working with communities and with all kinds of groups. Because of this, stability or the desire for change is also a topic of interest in order to continue advancing in this area.

We have noted that in both the North American and Latin American experience there are a series of topics that we consider central. Sometimes they take different forms, but in the end all of us here are dealing with the differences, the gender relations, diversity, transformation of the education system, and democratization. Considering these general topics, the discussion today has had an institutional framework: presentations were made from the South and from the North in the area of postsecondary education, primary and secondary schools, students, curricula, teachers, informal groups (like families), nongovernmental organizations, and communities. Direct intervention, activism, social work, health, interdisciplinary work, different philosophies and theories of culture, and North-South public policies were all addressed.

This poses a challenge for us: we hope that this meeting will be the opportunity to make this the first in a series of many meetings focused on these fundamental issues that cross the North-South border.

The third panel addressed the sociocultural construction of gendered violence and the role that education has in the promotion of gender equality. The common thread was a questioning of whether the dissemination and approval of norms is an effective instrument for change and response to gendered violence and the role of education and training. Gloria spoke to us of some laws. Some of them stipulate substitutive or adaptive measures that in practice, rather than protect or benefit women, end by being prejudicial to them. The question emerges: How do we achieve a balance in the law? To what extent is this path appropriate for confronting these types of issues?

Katherine characterized the United States as a multicultural country of immigrants that struggle for a fair democracy, but within a cultural framework of individualism. What can be done to achieve this democracy?

Cecilia addressed how advocating for rights, and specifically human rights, has to be contextualized, and looked at how to create strategies for exercising human rights. Contextualization has to do with what is behind all of the discussions in this

Contextualization has to do with what is behind all of the discussions in this forum. The similarities and differences among countries of the North and South coincides with the fact that all countries, through education, experience gendered violence.

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forum. The similarities and differences among countries of the North and South coincides with the fact that all countries, through education, experience gendered violence. How can we approach this issue?

Vera presented a summary of research that tried to show how formal education is a transmitter of values and meanings differentiated by gender and how the world views of professors are reproduced in this context. In the fourth panel, networks, institutional alliances, and prevention of gender-based violence were investigated as important to unifying efforts to confront and understand the topic of violence from the viewpoints of education, community, and governmental and nongovernmental institutions.

Heather commented on the interaction between education and the health sector in researching the impact that violence has in health and how the investigation and construction of models for service integrate this experience with health at the University of Toronto.

Norma, Ana, and Ana Isabel spoke about the importance of creating online tools, access to materials, and the transformational role of interdisciplinary work.

Xinia asked What is the contribution of distance education to the prevention of gendered violence? The commitment of the Universidad Estatal a Distancia (UNED) in this regard is recent and integrating a gender perspective across the university was taken up as a central task of the university. Distance education plays an important role as a means of access to postsecondary education for women. In spite of that, there is a segregation by gender in choosing careers. But this is being addressed in concrete actions such as a review of curricula and of policies.

Margarita spoke about how the masters program in gender studies and education began to be envisioned, and of the technical and pedagogical content of the courses.

Finally, gendered violence was framed in different areas, as well as how it can be studied, learned about, and worked on from different disciplines.

Summary of Small Group Work

Proposals and Comments from Group 1

1. The discussion centered on North-South or South-North relationships and the general framework for establishing alliances and the way that these can be established. One part of the discussion focused on how, from our own experiences, we can visualize the historic development of these North-South, South-North relationships. This mutual discussion allowed us to get beyond the lack of trust that is part of our historical relationship in terms of how expertises and knowledge are valued differently between the North and South. We also spoke about this unequal relationship. We proposed that rather than construct an alliance, any relationship has to be constructed within a framework of trust, that it is going to have different components, as well as the institutional and personal emphases of those who are involved.
2. Gender relationships and the ways in which violence appears have to be understood within the cultural frameworks in which they are produced. Even though there are constants, there are cultural specificities that we have to deal with and take on. For those of us from Latin America, the political context in which violent gender relations are produced are important, and this was not seen in the presentations of those from the United States and Canada.
3. We have to move forward not only academic and professional knowledge and interests, but also to know the people with whom we work. Each person has a great deal to contribute from the life experience and expertise in the topic.
4. It is important in the discussion to be concrete about how violence is differently lived in poor countries and in rich countries, in terms of challenges and necessities in these contexts. In fact, what is defined as strategic varies according to each of these contexts.

5. We went deeper into the term of violence, which has multiple expressions. The strategy of alliance is very linked to the levels at which we situate the issue and in the description of violence. It is also necessary to locate the issues arising from violence within an international political stage since decisions are modified and challenged within global political processes.
6. We did an exercise in which each of us told about our motivations for focusing on this topic from our own personal experience and our strengths in this work. This ended by being biographically interesting as well.
7. One strategy for moving forward would be to have dialogues on topics and more focused interests, as well as more general dialogues that take advantage of technologies like the Internet to gain more knowledge and create specific alliances.

This has been a good opportunity for communicating at a more personal level, something that we hadn't done up to this point during the forum. Sometimes there would seem to be some distance between people. We discussed how it seems like the North counts on an infrastructure, while in Latin America it is frequently absent. But infrastructure can also be an obstacle. Even though there are many benefits, there should also be flexibility. We think that we would get to know each other better if we went to the beach together. We will work on this as a next collaborative project (laughs).

One point that we all agree upon is that we would like to stay in contact, even though we should probably divide into smaller groups to work on more specific topics. This doesn't mean that the bigger group shouldn't stay in contact, just that the real work will come to fruition in small groups.

The exercise that we carried out at the end was very good because each of us spoke about our strengths and also our characteristics: who we are, and what our work and our role are. It was hopeful to feel the energy that was in the group and, if we had more time, we could surely build on this. It was a very important process.

Proposals and Comments from Group 2

1. The experiences, interests, and expectations of each of the group participants was shared.
2. The contexts in which educational processes occur must be taken into account, from the day-to-day to the formal system.
3. Map the various elements that a situation has and establish important areas and priorities for work. For example, that women understand the advances made and the way in which they can utilize these rights.
4. Identify different sectors for change and work with them. Something that stands out is that it must not be only the teachers who take on this work.
5. Work with our own reality and take back these areas since in Latin American we have had experience and we must value our own approaches and instruments.
6. Consider the world and specific contexts in political, economic, and religious terms. Recognize the opportunities and also the threats in this context, clarifying the interests of international aid and rescuing the experiences and advances within countries. In addition, we need to analyze how to state these demands to the State and which demands.
7. Alliances must be based in a democratic relationship, and with the active involvement of all parts in needs assessment, planning, programming, implementation, and evaluation.
8. Consider the conditions and characteristics of our reality from the perspective of financial administration.
9. One model for regional work is to produce materials together, uniting efforts and resources so that they can be used in different countries.

Alliances must be based in a democratic relationship, and with the active involvement of all parts in needs assessment, planning, programming, implementation, and evaluation.

At the end of our conversation we asked ourselves what would be necessary to have an effective North-South collaboration. As we said above, it would have to be based on a democratic model. It is not right that the North would be in charge of finding funding, putting it on the table with a series of rules, and later leaving without even participating in the activities. Rather, there should be communication at all stages. For example, one cannot simply provide money for an educational program without first taking into account what the participants have to do in order to get there, or that they can be hungry. We must learn from each other what is needed for an educational program to be successful, with all of the sectors involved.

Proposals and Comments from Group 3

1. We focused on methodologies and other aspects of education, but we also recognized that there are multiple education and discussion sites, formal and informal, that we could use for discussion and reflection.
2. We need to frame culture within a more day-to-day vision, and promote change in this way.
3. Focus on looking for alternatives and strategies for change to achieve equity.
4. Build bridges for relationships between formal and informal spaces, and generate concrete experiences that show that it is possible to advance new forms of relating between genders with practical experiences.
5. Create spaces for exchange of all of the experiences that we are having, of lessons learned, of those that we still must learn, of goals, and strengthening the existing experiences.
6. How do we get people to involve themselves in raising levels of consciousness? By thinking about the necessity of interaction, participation, collective construction, participatory planning, where universities believe in linking with communities, by basing work in the practical and real.
7. Discuss and analyze situations of violence and nonviolence in order to recover the positive.
8. Look at problems with the language (above all in Spanish where we have a differentiation of the feminine and the masculine, so we feel included or excluded) of discourse, of texts, of the role of the media as change agents, but also as emitters of violence messages.
9. Work to eliminate the bias of equating gender with women.
10. A wider educational proposal: How does gender affect teachers? How does gender affect those with disabilities? How does gender affect elderly people?

We began by emphasizing the importance of being able to move from theory to specifics. In other words, we asked ourselves what would help us in establishing alliances. It was suggested that our work continue with concrete activities. Another proposal was that perhaps it would be more valuable to share lessons learned, as was done in the fourth panel. This type of information would help us also in sharing not just the lessons but also the change strategies. How are we doing our work? How can we improve on it?

This developed into another topic of conversation: we have to be sure to be cautious to avoid simply joining in with the majority, something that is popular now. For example, perhaps the topic of gender equity isn't as popular today as it was three years ago, and the question would then be how do we stay firm in our convictions and not just let ourselves be led by whatever idea is in vogue. It is crucial to see how we move toward self-sufficiency. This point is related to the preceding one, since we are not going to be changing topics to whatever is popular. We have to be self-sufficient in order to survive.

Another issue is that funding opportunities vary from country to country. We spoke of the differences in our work depending on the country and that if we are really going to form alliances, we must perhaps do more than come and see each other for one or two days. The suggestion was that perhaps we should be brave and

The suggestion was that perhaps we should be brave and take a sabbatical and spend three or six months in one organization and another six months in another organization. The central question is if we are serious considering these alliances, what must we do to go further than the normal 10%?

take a sabbatical and spend three or six months in one organization and another six months in another organization. The central question is if we are serious considering these alliances, what must we do to go further than the normal 10%? We need to delve more deeply in terms of knowledge about the complexities that are our countries, in other words, the context in which we are immersed.

This also opened another door for dialogue on the great differences that exist between our countries and especially the educational systems. The experiences vary a lot by country; for example in Costa Rica it is expected that students work while they study and that they support their families. They are not eighteen-year-olds with no obligations. We also shared the experiences of the United States where perhaps it is a stereotype that a student is an eighteen-year-old with no obligations who dedicates 100 percent to their studies. In reality, this has changed in the last decade. Now students, especially those from the working class, need to work in addition to studying. There are also many older women who return to the university and must support their families. We do see some of these kinds of similarities.

The point that we should clarify is that the quality of life still varies a lot among countries, which leads us to ask how we understand the context in which we work. How do we understand the context in each country?

In conclusion, there are two main points that summarize all of the points raised before. The first is that when we think about these alliances in a general way we need to define what points we have in common. The second is around the specificity that we offer in the dialogue: what is different or special about our work in relation with our countries or our communities of origin? Here, some examples were posed around how this varies: a natural disaster is related to the political climate, since the country can go backwards some ten or twelve years depending on this climate. We should take into account that our work doesn't occur in a vacuum. It exists in a context that we must make the effort to understand and that determines the nature of the work in each country.

Other Comments and Suggestions

It is interesting to observe that there are points in common between all of the groups, for example the need to collaborate so that we can all continue to teach and learn. For this we need to know each other better—we cannot just do a project and leave. We need to establish relationships in order to know each other better and from there develop trust.

We have been thinking about ways that this group could stay in contact, and as Katherine said before, our dream is to find the funding to meet in Boston, where my center is located, to continue this group dynamic. Something that we can do without much budget is to continue the relationship with Laura for follow-up work. Our institute will continue to work with her and any other that wishes to join forces, in order to create a final product on this forum. We would like for it to be more than proceedings; we would like for it to reflect the creativity that there has been seen and felt here and also include the instruments that people brought. Another task that the Gender and Diversities Institute can do is create a database of addresses so that we can at least stay in contact electronically.

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Develop a very original web page, where everyone in the group participates, in English and Spanish, and then look for ways in which we can resolve the problem of communication.

* * *

[W]hen we think about these alliances in a general way we need to define what points we have in common. The second is around the specificity that we offer in the dialogue: what is different or special about our work in relation with our countries or our communities of origin?

We have learned that there has been discussion around establishing alliances with smaller groups, for which an electronic discussion list would be useful for follow-up with each other.

[T]here are points in common between all of the groups, for example the need to collaborate so that we can all continue to teach and learn. For this we need to know each other better—we cannot just do a project leave.

* * *

One tool that we can think about to help us maintain communication within the group is a database with each participant's information. We are doing this in Access and we can continue to add to it additional information that people would like to share electronically in order to better know each other, know about interests, and this information can be shared electronically in a more direct way.

* * *

We could use teleconferencing as another communication method, which would address the desire to meet each other in a closer way and share.

* * *

Rethink forms of contact and communication, so that they are not only electronic, since in certain moments communication like this becomes something only expeditious and we want to look for ways to avoid falling into this trap.

* * *

Presentations are another way to get deeper knowledge about the work that each is doing, and its accomplishments.

* * *

This can perhaps sound like a perspective very based on the situation in the United States, but it would seem that one of the aspects that determines whether things can continue is the issue of funding, and no one in this group comes with funding that would permit them to live without the need of working. Considering that we are all hard workers, we should try to establish smaller groups for staying in contact to develop projects that address the specific issues that we have contemplated. We should work in a collaborative way to create projects and models that would permit us to find funding in order to continue with the larger project.



5

Forum Closing

Closing Words from Laura Guzmán

In spite of the short amount of time, we have managed to share knowledge and experiences in an “expedited” manner. But we have gained a broad vision of what the people in this group are doing, something that longer gatherings generally do not achieve. We have also managed to work on another aspect—that of building alliances—to establish relationships that will form new work and different relationships for collaborating, as well as so many others that will benefit us all.

When the CIEM agreed to participate in this activity, we thought that it would be an excellent opportunity to begin to build bridges in an work of pressing importance, but an area that has also suffered a decline. We need to begin to revitalize this knowledge and the forms of intervention.

At the CIEM, we are concerned with revitalizing different approaches and reconceptualizing intervention strategies, but also to be thinking of developing new generations. These activities, apart from allowing exchange, are an excellent space to be shaping our replacements, broadening our network of organizations and the people who work in this field. It is important that we think about how we broaden the network in years to come so that we receive innovative and different input and we can respond in the future with answers we thought we didn’t have. In this way we avoid having a closed group, where knowledge and information are concentrated.

I would like to thank you for having come. I am sure that we will leave with the feeling that in reality we have taken great advantage of the time and learned a lot. Thank you to Katherine and Sundra for the support and trust that we could be a facilitating element in the process. The doors of the university and the CIEM are open, and they remain open for future projects.

Words from Participants

I would like to thank the organizers. I’m delighted to have been here with everyone and I hope that we can succeed in establishing not only academic ties but also affective ones.

* * *

I would love for women leaders who are not necessarily linked to the academic world to have the opportunity to find spaces for relating in order to strengthen their work for equity and justice. The tenor of our work is not only restricted to the academic environment. We also have a deep link to the community and society. This is often not valued, nor is it developed to the extent that we would like. I would like to thank

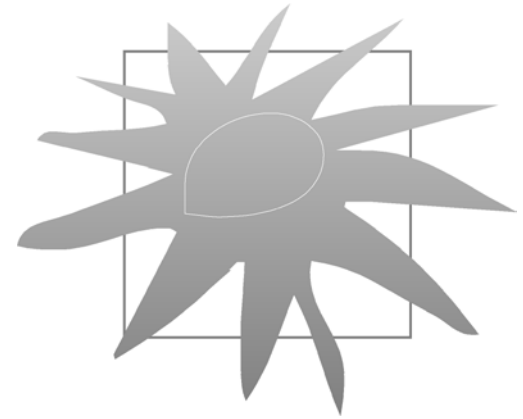
In spite of the short amount of time, we have managed to share knowledge and experiences in an “expedited” manner. But we have gained a broad vision of what the people in this group are doing, something that longer gatherings generally do not achieve.

you for the opportunity that you have given me and I am going to make an effort to transmit this experience to other sectors, mainly to women that see in us the possibility to continue in a better way.

* * *

These two days have reminded me of the importance of collective work.

When I received the invitation I didn't know what to expect. I just had to trust. Why did I have to be here? I didn't have any connection with the Gender and Diversities Institute. My work is not centered on gender equity, though it tries to strengthen families and the lives of children. These two days have reminded me of the importance of collective work. It was also gratifying to be among a group of strong women. This not only inspires me—without offending Jim—but it is women, especially those that are here, that make be proud.



Appendix

Forum Agenda

February 7, 2002

8:00 - 9:00 a.m.	Welcome. Introductions. Work plan.
9:00 - 9:45 a.m.	Panel: Reconceptualizing Gender-Based Violence from the Perspectives of Diversity Norma Quixtán, Guatemala, Gender and Political Participation in Violence Prevention Harilyn Rouso, United States, Sexual Harassment in School: An Invisible Issue for Girls and Women with Disabilities Altagracia Valdez, Dominican Republic, Afro-descendent women and Violence María Elena Acuña, Chile, Construction of the “Typical” Chilean Through the National Educational System
9:45 - 10:00 a.m.	Break
10:00 - 10:30 a.m.	Questions and Discussion
10:30 - 11:15 a.m.	Panel: Community-based Approaches to Empowerment and for Working with Different Age Groups Ana Hernández, Costa Rica, The Training Strategy of the Alianza de Mujeres Costarricenses to Strengthen the Life Skills of Pregnant and Parenting Adolescent Girls Rosa María Sánchez, Nicaragua, Responses to the Psychosocial and Emotional Distress Caused by Hurricane Mitch Merle Froschl, United States, Violence Prevention from Early Childhood Maria Guajardo Lucero, United States, Creating Communities of Strength: Positive Youth Development Is Prevention LeAnna Gutierrez, United States, Teen Dating Violence: An Ignored Epidemic
11:15 - 11:45 a.m.	Questions and Discussion
11:45 a.m. - 12:00 m.	Morning Wrap-up: Issues Raised by Participants <i>Facilitator: Sundra Flansburg</i>
12:00 m. - 1:00 p.m.	Lunch

1:00 - 2:00 p.m.	<p>Panel: The Sociocultural Construction of Gendered Violence and the Role of Education in Promoting Gender Equity</p> <p style="padding-left: 40px;">Gloria Godoy, Paraguay, The Genesis of Interfamilial Violence Cecilia Jaramillo, Ecuador, Human Rights, Gender Equity, and Quality Education Vera Aguilar, Costa Rica, Symbolic Violence within the Teaching of Criminal Law at the University of Costa Rica Katherine Hanson, United States, National Identity: A Cultural Framework for Examining Gender-based Violence in the United States Margarita Puerto, Honduras, Gender, Violence, and Rural Development</p>
2:00 - 2:30 p.m.	Questions and Discussion
2:30 - 3:15 p.m.	<p>Panel: Networks, Interinstitutional Alliances, and the Prevention of Gendered Violence</p> <p style="padding-left: 40px;">Heather Maclean, Canada, Competency Development for the Prevention of Violence through International Alliances Ivette Campos, Norma Méndez & Ana Mora, Costa Rica, Democratization of Daily Life as an Alternative for Action in Addressing Social Violence Cari Michaels, United States, Online Education Tools and Family Violence Prevention Xinia Zúñiga, Costa Rica, Distance Education as a Means to Prevent Domestic Violence</p>
3:15 - 3:30 p.m.	Break
3:30 - 4:00 p.m.	Questions and Discussion
4:00 - 5:00 p.m.	Plenary Discussion Around the Main Topics of the Forum
5:00 - 5:30 p.m.	Summary of Day 1 Discussions

Facilitator: Vera Aguilar

February 8, 2002

8:00 - 9:00 a.m.	<p>Panel: Institutionalization of Gender-Sensitive Curriculum in the Academy</p> <p style="padding-left: 40px;">Carolina Bolaños, Costa Rica, Why a Gender-Sensitive and Inclusive University Curriculum? Laura Guzmán, Costa Rica, Institutionalization of Gender-Sensitive Curricula: Lessons Learned Rebeca Gómez, Costa Rica, Strategies to Sensitize and Train Teachers in Implementation of an Inclusive, Gender-Sensitive Curriculum James Fraser, United States, Gender-based Violence: A Challenge to North American Teacher Preparation Joyce Khoury, United States, The Challenge and Necessity of Teacher Education Program</p>
9:00 - 9:45 a.m.	Questions and Discussion
9:45 - 10:00 a.m.	<p>Concepts and Questions to Be Addressed During General Discussion</p> <p style="text-align: right;"><i>Facilitator: Sundra Flansburg</i></p>
10:00 - 10:15 a.m.	Break

10:15 a.m. - 12:00 m.	Plenary Discussion: Defining Gendered Violence, Diversity, Inclusiveness, and Difference
12:00 m. - 1:00 p.m.	Lunch Small Group Work
1:00 - 3:00 p.m.	Plenary Discussion: Building Bridges and Linkages Between Disciplines, Regions, Institutions, and Communities: Next Steps <i>Facilitator: Katherine Hanson</i>
3:15 - 5:00 p.m.	Final Summary <i>Facilitator: Heather Maclean</i>
5:00 - 5:30 p.m.	Forum Closing <i>Facilitators: Laura Guzmán, Sundra Flansburg & Katherine Hanson</i>