

# Can you really help me?

Supporting empathic dialogue to understand care service for assisting women against violence.

Master thesis

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August 2020 - TU Delft

**MSc Strategic Product Design**



## Can you really help men?

Supporting empathic dialogue to understand care service for assisting women against violence.

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To my warrior masters Otilia and Paty, for forcing me to open my eyes to other realities and talk about difficult topics.

To the women who fight,  
To the woman I was,

To the women who are no longer here.





Figure 01 | Photograph taken during the 8M 2020 demonstration in Guadalajara. The poster that the woman holds reads "We are free, alive y with no fear."

## Executive Summary

Even though there has been an enormous effort to tackle the problem of gender-based violence against women in Mexico, within legal terms, the landscape still seems uncertain, and the need for innovative approaches that bring new meaningful ways to look at the problem becomes highly relevant.

In those lines, the University Center for Dignity and Justice Francisco Suárez, SJ (CUDJ for its initials in Spanish), is working in making a diagnosis of the problem to propose strategies that ensure a life free of violence for women by triggering the discussions with the authorities in charge.

This report presents the research, analysis, design and development process of a proposal that seeks to provide tools to foster dialogues for an empathetic perspective, which encourages the

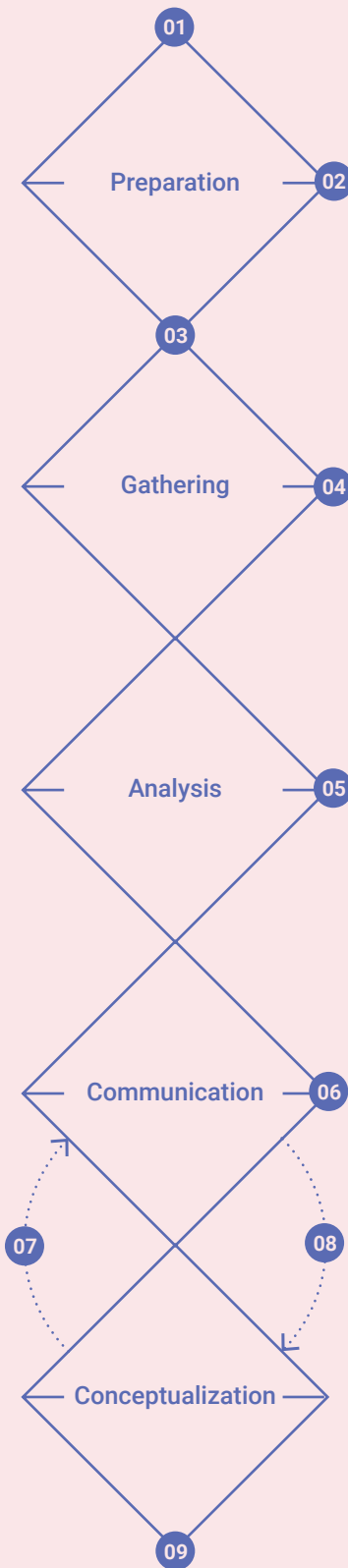
emergence of shared knowledge and meanings, unveiling new perspectives to drive innovation and promote change.

Through a service design study, a set of dialogic visual tools translated women's experiences into visualizations that enable the viewer to understand, empathize, and take an active responsibility towards women's needs.

At the end of each chapter, a summary of the key insights that drove the design process is presented

The project aims to contribute to the discussion of the role of visualization in the emerging design landscape and how it is possible to contribute to the understanding, in human-scale, of complex contexts such as violence against women.





Index displayed over the Design process.

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DESAPARICIONES EN JALISCO

En Jalisco existen 1,077 mujeres desaparecidas; datos otorgados por la Fiscalía de Jalisco indican que en 2019, cada tres días se reportó la desaparición de una mujer.

Del total de mujeres desaparecidas, el 40% tiene entre 19 y 24 años

GOBIERNO DEL ESTADO DE JALISCO

DESAPARICIONES EN JALISCO

1 DE CADA  
10 MUJERES  
DESAPARECIDAS EN  
JALISCO ES MENOR DE  
14 AÑOS

8 de Marzo

Figure 02 | Photograph taken during the 8M 2020 demonstration in Guadalajara. The photo shows a woman standing aside posters that denounces violence against women in Mexico. The most visible banner reads: "1 of each 10 disappeared women in Jalisco is younger than 14 years."



# 1 | Framing the problem.

The World Health Organization (WHO) defines violence as *“the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either result in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation”* (WHO, 2002). The impact that violence has over individuals, families, communities, and healthcare systems can also result in physical, psychological, and social problems that not necessarily lead to injury, disability, or death (WHO, 2002). This has a substantial economic impact on nations, translating into health care expenditures, legal costs, absenteeism from work, and loss of productivity (Buvinic, 1999). It has been declared as a significant and growing public health problem worldwide (WHO, 2002).

In the case of ‘violence against women’ (VAW), it is considered both the cause and consequence of gender inequality and discrimination (ONU Mujeres et al. 2017) that can have as a result, the women isolation, inability to work, loss of wages, lack of participation in everyday activities and a limitation for caring for themselves and their children (WHO, 2017). The severe consequences of VAW led it to be considered one of the five targets to tackle in concern to the Gender Equality goal of the UN 2030 Agenda for Sustainable Development (UN, 2012).

The term violence against women (VAW) refers to violence by an intimate partner and rape/sexual assault and other forms of sexual violence perpetrated by someone other than a partner, as well as female genital mutilation, honor killings, and the trafficking of women (WHO, 2013). According to WHO (2017), nearly 1 in 3 (35%) women worldwide have experienced physical and/or sexual violence in their lifetime. From that number, it is estimated that an intimate partner perpetrates most of this violence. Almost one third (30%) of women who have been in a relationship, report they experienced some form of physical and/or sexual violence in their lifetime (WHO, 2017). What is worse, from 38% to 50% of murders of women are committed by intimate partners or family members worldwide (WHO, 2017).

In her work Heise (2011) points out that the factors that increase the likelihood for a woman or girl to be abused by a stranger are very different from the ones that increase the risk of abuse by a family member. The comparison is similar with the other types of violence. Therefore, she highlights the relevance and need for distinctions when studying VAW. **Due to the prevalence, relevance and consequences of violence perpetrated by intimate partners, this project focuses on this type of violence.**

## 1.1 What is the context of Violence Against Women (VAW) in Mexico?

On February first of 2007, the 'General Law for Women's Access to a Life Free of Violence' (Ley General de Acceso de las Mujeres a una Vida Libre de Violencia, 2007) was published in Mexico. This law establishes the concept's definitions for the types and modalities of violence that the Mexican government should recognize in any legal and judicial procedure. The Mexican law defines VAW as *"any action or omission, based on women's gender, that causes them psychological, physical, patrimonial, economic, sexual harm, suffering or death, both in the private and public spheres."* It recognizes six types of violence and six modalities of violence which are shown in pp. 27 (Table 01). The most remarkable specification in this law is the recognition of femicide as a modality of violence. This happened after a long human rights battle by the feminist movement in Mexico with the case that is known as 'Campo Algodonero', which laid the foundations for the recognition of this type of crime in the Latin American region (Medina Rosas, 2011).

According to the 'National Survey of Households Dynamics in Relationships' (ENDIREH for its initials in Spanish) realized in 2016 in Mexico, more than 60% of women have suffered any expression of violence, whether emotional, patrimonial, physical or sexual. The highest percentage of experiences (49%) has to do with emotional violence, followed by sexual violence (41.3%), physical violence (34%) and other types of violence, such as patrimonial violence, economic violence and labor discrimination (29%) (INEGI, 2017).

The on-going COVID-19 pandemic has made this problem more evident by the dramatic rise of family violence reports in Mexico and the world (UN Women, 2020). In Mexico, public institutions have reported that the assistance to VAW cases in march 2020 raised 63.18% (SESNSP, 2020). From January to

May 2020, there were Ninety-seven thousand, 132 emergency calls to report family violence (SESNSP, 2020).

The most alarming indicators are related to the continuous increase of women murders. According to the Executive Secretariat of the National Public Security System (SESNSP for its initials in Spanish), from January to May 2020, one thousand, 618 women were killed, from which only 385 cases are considered femicide (SESNSP, 2020). Social organizations and activists denounced that the murder cases each day have risen from 10 to 10.74. With these figures, Mexico, together with Brazil, ranks as the countries with more femicides in Latin America (Animal Político, 2019) which according to UN Women is the region in the world that is most violent outside the context of war to be a woman (Reina et al. 2018).

In the roots of VAW in Mexico is the country's current crisis of governability, internal security, and respect for human rights (Olivera et al., 2006; Pinker, 2011). The number and the viciousness of crimes have continued to increase in the latest decades, and perpetrators are rarely punished, revealing the government's political incapacity to deal with this kind of crime (Olivera et al., 2006; Chinchilla, 2018). According to the SESNSP, 93% of all crimes remain unsolved (Barragán, 2019). Moreover, in Mexico, less than 10% of women who are victims of gender violence denounce their aggressor (Reina, 2019), and even with a complaint, the chances that the case reaches a court are meager.

Red TDT organization denounced the existing gaps to the access VAW information in the report 'Femicide Impunity. Radiography of official data on violence against women, 2017-2019.' From the data that provincial governments were open to sharing, they found that from January 2017 to May 2019, there

were two thousand, 136 sentences for family violence (which include violence against any family member). From those sentences, only 917 (42%) resulted in favor of the wronged. If we consider that there were 393 thousand, 885 denounces for family violence, and then compare it with the number of sentences, the result is shocking. From the complaints made in that period, only .54% resulted in a sentence (Red TDT, 2019), and this information only refers to the data available and to which is possible to access.

Unbalanced proportions can also be found referring to femicide violence. From January 2017 to August 2019, the SESNSP reports there were two thousand, 352 femicides in Mexico, from which only 587 (24%) resulted in a sentence (Red TDT, 2019). This data shows the results by only considering the information available and that in many Mexican provinces, femicide is not being investigated following the protocols established in the 'General Law for Women's access to a Life Free of Violence.' (Aguirre, 2020).

Due to the prevalence and relevance, as well as its link with femicide, this research will focus on intimate partner violence. However, it is important to remember that VAW care service aims to provide assistance to all types of violence.

## WHAT IS THE PROBLEM OF THE VAW CARE SERVICE?

Considering the context of VAW in Mexico, for this research the VAW care service is considered to be any direct relation of the women who experience gender violence with an entity whose interaction is aimed to allow the restitution of a life free of violence. As well as the actions derived from that interaction, in order to achieve this goal.

In those lines, we can observe that despite political efforts made by State institutions, such as the previously mentioned 'General Law for Women's Access to a Life Free of Violence,' these measures have not been reflected in positive results, leaving victims of violence vulnerable and unprotected. According to Ana Pecova, Equis Justicia's organization director, "impunity is not only the inability of institutions to respond but also the inability of citizens to approach institutions."

*... power relations between genders remain  
the axis of the aggressions and the main  
barrier for citizens to access justice.*

Denis (2017)

Several scholars, activists, and journalists in Mexico have denounced that power relations between genders remain the axis of the aggressions and the main barrier for citizens to access justice. Poverty and fear for repression keep women in a subordinate role that acts as a barrier to complain. At the same time, loyalties among male public servants transfer responsibilities to victims (Denis, 2017).

The case of Vanesa Gaytán Ochoa in Guadalajara in 2019 was a clear example of that impunity. In this case, the victim went 16 times to the Justice Center for Women seeking support, without actually getting the help she needed. She was finally stabbed and murdered by her husband, outside the official residence of the State Governor (Torres, 2019), after she went there in a desperate attempt to seek help.

Even though there are many cases like Vanesa's, authorities seem to remain motionless before the tremendous wave of violence that women in Mexico are living. Just on the 15th of May, in 2020, before civil society demanded the government to pay attention to the increase of VAW in the context of the pandemic, the Mexican president Andres Manuel López Obrador declared that the 90% of emergency calls to report VAW is false. He also claimed that the Mexican family is different from those of other countries because "there has always been a coexistence in harmony" (Animal Politico, 2020).

Mexican president declarations do not just oppose the data and information collected by the same institutions that he precedes but also explicitly expose how the Mexican institutional system, invisibilize and denies the reality of the millions of Mexican women who have suffered or are suffering gender violence. This is also a sample of how even though there is qualitative data that evidence the increase of violence, the phenomena is not yet well understood as an experience. How can the VAW care service can provide support to women when their experiences are being made invisible?

## 1.2 The University Center for Dignity and Justice (CUDJ)

The University Center for Dignity and Justice Francisco Suárez, SJ (CUDJ for its initials in Spanish) from the Western Institute of Technology and Higher Education (ITESO for its initials in Spanish) in Guadalajara city, emerged with the goal of rescuing human dignity and justice for the victims who have seen their human rights violated. It is a space that seeks to respond in a concrete way to the serious crisis of human rights throughout the one Mexico is currently going through (ITESO, 2019). The center brings together academics, governments and social organizations. The main contact with the CUDJ is Dr. ir. Mariana Espeleta Olivera who is an expert in gender and citizenship and is currently working on several diagnosis and strategic projects in the CUDJ.

The CUDJ has a Human-rights approach, which defines human-rights as subjective rights and expectations that people have towards their relationship with the actions or omissions of States, companies, factual powers and society in general with respect to the primary goods that are considered to constitute human dignity (Comisión de Derechos Humanos, 2011). It considers these rights to be universal, and therefore essential and inalienable, and which are directly attributed towards norms of law to all people, as citizens or people capable of action (Comisión de Derechos Humanos, 2011).

In line with Human-rights focus, the center is working with four main programs which are: (1) Disappearance, torture and extrajudicial executions, (2) Citizen security and justice, (3) Gender violence, and (4) Territory and Water right. Each of this programs will be develop in line with five main tasks: (1) strategic litigation, (2) institutional strengthening and capacity building in social actors, (3) incidence in public policies, (4) information, analysis, research and innovation regarding the

situation of human rights in Jalisco and the region, and (5) accompaniment of victims of human rights violations with an approach that guarantees the right of truth, access to justice, reparation and non-repetition (ITESO, 2019).

### CUDJ STRATEGY

With regard to the gender violence program, the CUDJ is seeking to cover the topics of human rights violation of women and sexual diversity collectives, from which this research is focused on the first one. The first step of the center is oriented to the diagnosis of the current system to prevent, assist, respond, and eradicate VAW in Jalisco,



*human-rights are defined as subjective rights and expectations that people have towards their relationship with the actions or omissions of States, companies, factual powers and society in general with respect to the primary goods that are considered to constitute human dignity.”*

- Comisión de Derechos Humanos (2011)

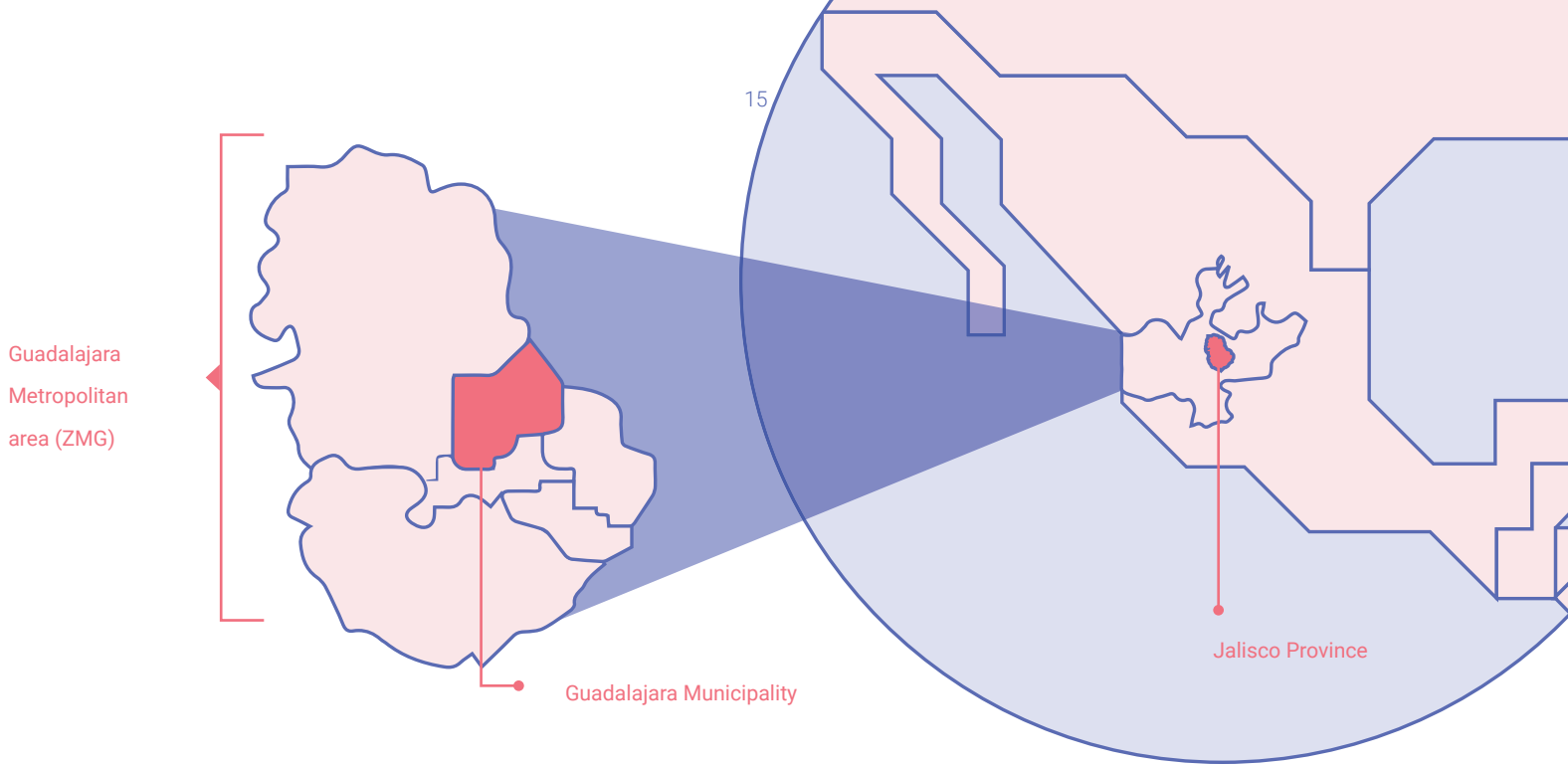


Figure 03 | CUDJ and project geographical location.

which is one of 32 provinces of Mexico and is located in the Western coast of Mexico as shown in the map (Figure 03). Jalisco is divided into 125 municipalities, and its capital city is Guadalajara which metropolitan area is conformed by 6 municipalities. The CUDJ is located in this area.

The diagnosis which the CUDJ is developing has two goals, the first one is to identify the topics and actions that could strategically influence the guarantee of women's human rights in the area of gender violence. And the second one is to have the insights that allow making an annual and biweekly planning to identify the needed resources to fulfill the goals, and define priorities and strategies.

The methodology of the CUDJ considers three phases: Conceptual phase, Diagnosis phase and Evaluation phase. The three different phases are aimed to collect the needed information to understand the current status of the institutional service system in Jalisco province, to then be able to identify the gaps and barriers and establish a working plan.

## EXPECTATIONS

The expectations from this project itself have evolved through all the journey, it has been an exploration from a Design perspective

in the human-rights domain with the collaboration of Dr. Ir. Mariana Espeleta Olivera. We went through a discovery and co-creation path, to define together the scope and what is the most valuable focus for the project. One of the definitions that arose from this collaboration was to understand that the project would contribute to the understanding of the attendance perspective of the complex service institutional system to address VAW. The explanation of this focus can be found in section 2.2 of this report.

One of the aspects that was established from the start of the project is aim to deliver value to two types of audiences. On the one hand, it was defined that the outcome of the project would serve as a tool for the internal planning of the team in charge of developing the diagnosis. On the other hand, it is also aimed to support discussions with the corresponding authorities to make visible the complexities of VAW.

As an overall goal, the project is aimed to make the barriers for women to access the VAW care service visible, and easier to discuss. The tool should facilitate the identification of specific topics such as instruments, laws and regulations, mechanisms, obligated authorities, routes, and failures, not by explicitly providing the information, but as a driver that facilitates the dialogue from a people-centered approach which allows to understand the human perspective about these elements.

## 1.3 Relevance of the project

One of the challenges to tackle wicked problems such as the VAW (Western & Varley, 2018; Western & Mason, 2013; Kearns & Coen, 2014; Fulu, & Miedema, 2015), is the “*difficulty to provide solutions when there are many divergent paths to explore before any path can be discerned*” (Sanders & Stappers, 2013). The goal, while exploring complexity, should focus on defining the fundamental problems and opportunities to be able to determine actions to be followed. The question in this context is about the obstacles that prevent women from access to institutional support when they are suffering from violence. The current VAW care service in Guadalajara lacks a clear overview and a human perspective. This gap works as a barrier to engage the different actors in the discussion to promote change.

One of the challenges is to inform those actors about the current situation by providing a holistic overview (Meadows, 2008) considering the perspective of the people to whom the infrastructure is attempted to serve (Sanders & Stappers, 2013). A reductionist approach at this stage could derive in a limited understanding (Sevaldson, 2018), resulting in ineffective interventions. The risk of focusing on one point of view can limit the understanding (Sevaldson, 2018), when the individual perspectives of the people involved are not considered. Collective forms of creativity and generative design thinking can help address the challenges of this kind of complex system and fuzzy pathways (Sanders & Stappers, 2013).

Moreover, as Rittel and Webber (1973) mentioned: “*because of complex interdependencies, the effort to solve one aspect of*

*a wicked problem may reveal or create other problems* (Sanders & Stappers, 2013).” Therefore, bringing contextual and affective factors (Kouprie and Sleeswijk Visser, 2009) to inform about the human experiences could be key to the likelihood that the proposed interventions become real solutions (Van der Bijl-Brouwer, 2017).

### HOW TO APPROACH IT?

The approach of this project is to use a human-centered perspective to develop a tool that supports the visualization, narrative, and understanding of the relations that emerged in the VAW care service in Guadalajara when women become participants of the service.

By using a Design for vulnerability (Cipolla, 2018) mindset and Generative Design Research as tool (Sanders & Stappers, 2013), the proposal is to create a clear overview of the current system that allows to locate and illustrate the barriers and opportunities that emerge in the VAW care service system. The tool will provide knowledge about the actions, experiences, and flows, which enriched by human insights, will support an empathetic understanding of the complexity of the context.

The focus of the project then is on *how to facilitate a holistic understanding of the relations that emerge in the VAW care service from women perspective, to promote an empathetic dialogue which helps to reveal new meaningful ways to understand the VAW care service?*

## CHAPTER 01

# Key take-aways

**01** | Due to the relevance of the problem, the project will focus on VAW perpetrated by intimate partners.

**02** | According to the Mexican Law, VAW by intimate partners is recognized as Family Violence.

**03** | One of the most evident problems with regard to the VAW care service is that there is a gap between the moment in which the complaint is being made and achieving a sentence.

**04** | The lack of effectiveness in receiving a sentence, might be a factor for women demotivation to report crimes.

**05** | Lack of recognition of VAW seems to be an important factor to not having a reduction in the incidence of this type of crime.

**06** | For this research the VAW care service is considered to be any direct relation of the women who experience gender violence with an entity whose interaction is aimed to allow the restitution of a life free of violence.

**07** | The project is aim to deliver value in two ways. For the CUDJ team as an strategic planning tool, and to also support the discussion with the corresponedng authorities.

**08** | The focus of the project is on how to facilitate a holistic understanding of the relations that emerge in the VAW care service, to promote empathic dialogues for change.







Figure 04 | Photograph taken during the 8M 2020 demonstration against violence towards women in Guadalajara.



## 2 | Understanding the context.

Intimate partner violence and/or family violence has been recognized as a wicked problem (Western & Varley, 2018; Western & Mason, 2013; & Kearns & Coen, 2014; Fulu, & Miedema, 2015) that is considered to be prevalent, serious, complex, overwhelming and frequently appears to be unresolvable (Western & Varley, 2018). There have been several approaches from which VAW has been tried to be understood and tackled. Domains such as Psychology (Martín-Fernández et al. 2018), Sociology (Kearns & Coen, 2014; Western & Varley, 2018), Economics (Buvinic & Morrison 1999), and the list can go on, have tried to provide knowledge that allows a better comprehension of the problem. To understand with more depth the context of this type of violence, a literature review was performed. The knowledge gain is presented in this chapter.

## 2.1 Causes and consequences of Intimate partner violence.

One of the most used and accepted models about VAW by intimate partners was developed by Heise (1998). She proposed an integration of insights from different domains to have a complete overview of the problem. She used an Integrated Ecological Framework in the attempt to understand the casualties of VAW by intimate partners. In her analysis she put together findings from different disciplines and she based her review on North American academic research from anthropology, psychology, sociology and cross-comparative studies. The developed framework encompasses factors related to different types of violence towards women and girls (Heise, 1998). Even though the data collected through this framework cannot be considered as determinant of VAW (Heise, 2011), it does shed light about the possibilities that organizing information as a whole could bring to the understanding of a complex problem such as VAW, as well as knowledge that can be used to predict it (Heise, 2011). The framework was revised in a second work published in 2011 in which new levels and actualized information from low and middle income countries was added (Figure 05). The framework explores four levels from the problem with a social ecology perspective. The colors on the framework represent how strong is the evidence for each layer, the blue is the one with the strongest evidence, green is the medium evidence, and pink is the one with the weakest number of studies.

In the revised version the individual level or ontogenic factors which refer to the personal history elements that shape individuals responses and their developmental experience or personality (Heise, 1998), was divided in two layers to distinguish the perspectives from men and women in different layers. It is important to notice that at this level, for both the

male and woman, the presence of violence in their childhood, such as witnessing marital violence as a child or being abused as a child are factors that could significantly influence the reproduction of abusive behaviors in man and the acceptance in women. In the framework Heise (2011) also includes attitudes and other contextual factors that might influence the presence of violence, for example, alcohol abuse is also present at this layer, from which according to the author there is relatively strong evidence that it contributes to the causes of partner violence.

The microsystem level refers to the interactions between subjects in which people engage within each other, as well as the meanings that individuals give to that interaction (Heise, 1998). On the newest version this level is expressed by the layers of Relationship and Conflict Arena. The Relationship layer represents characteristics of the interaction in the relationship that could mean a higher risk, and the Conflict Arena presents possible triggers related to the interaction in two ways: as situational triggers and as related to social norms and beliefs.

The exosystem refers to the social structures, both formal and informal, that influence, define or determine what happens in the immediate setting in which a person is found (Belsky, 1980, p. 321 in Heise, 1998). In the revised version this layer is expressed as the Community where Heise (2011) includes normative beliefs and consequences as factors, as well as general characteristics of the community such as poverty, unemployment and community violence. The last level is the Macrosocial which refers to the cultural values and beliefs that surround and influence the other layers. In this layer gender order, cultural and economic factors are included.

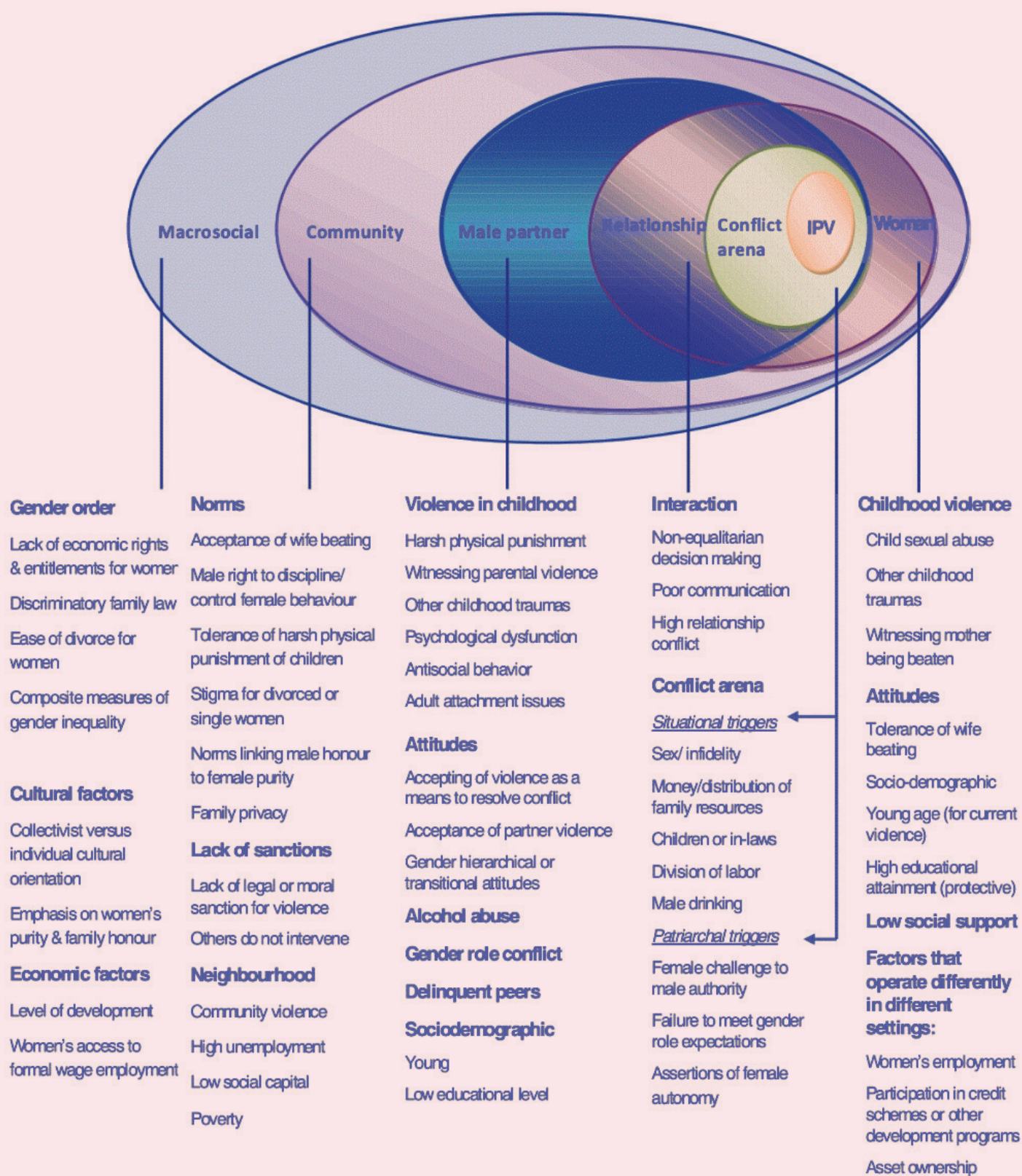


Figure 05 | Revised conceptual framework for partner violence at different levels of the social ecology (Heise, 2011).

With regard to the Mexican context and the current situation of VAW in the country, Mexican researchers and activists have highlighted the urgency of paying attention to the Community factors in which violence takes place. María Salguero, a Mexican researcher who created a map that collects and registers femicides in the country, has warned that according to the data she has been gathering since 2016, femicides related to organized crime have grown in the latest years. According to Salguero, 10% of femicides in Mexico are related to family violence, and 63% are related to murders related to organized crime (Hernández Castillo, 2020). Salguero explains that this type of murders can be considered 'femicides for sense of belonging reasons' (Hernández Castillo, 2020). According to the registered femicides, women are being murdered because they have a relationship with a criminal and not because they are involved in the criminal network. Women murders are also being used by the criminal organizations to send 'messages' towards the enemies (Hernández Castillo, 2020).

Based on the mortality registers by the National Institute of Statistics and Geography (INEGI by its initials in Spanish) in a report released in 2019, Data Civica organization denounced the need for considering two factors when analysing VAW in Mexico due to the rise of murderers from men and women, but more importantly, due to the age and locations where these murders are taking place. On the one hand the prevalence of violence by intimate partners, and on the other hand the rise of armed violence in the public context, as well as the broader context of insecurity and militarization (Figure 07) (Data Civica & CIDE, 2019). These factors add complexity to the factors mapped in the social ecology framework by Heise (2011), and should also be considered when trying to understand VAW in Mexico.

The specific problematic present in the Mexican context, should also be considered at an individual level. As shown in Heise's framework (Figure 05) 'Delinquent peers' is highlighted as a man's personal history factor that might predict VAW. The previously mentioned data reinforce the evidence of this factor in the Mexican context. An important evidence for this factor is the information presented in the doctoral thesis for Bristol University by García-Reyes (2018) for which she interviewed 33 members of criminal organizations in Mexico. The research



*I've always thought that my destiny was to die, because of an overdose or a bullet"*

A member of a criminal organization (García-Reyes, 2018).

focused on studying narcotraffic violence through the personal history of members of these organizations. Her study revealed that factors such as poverty and marginalization play an important and crucial factor for their involvement with organized crime. Through the analysis of their lives the narratives, García-Reyes (2018) found that they also reproduced an individualistic discourse, in which they accept and normalize poverty and violence as their destiny. One of the interviewees explicitly said "I've always thought that my destiny was to die, because of an overdose or a bullet" (García-Reyes, 2018).

Another factor which is also presented in the social ecology framework, is the presence of violence in childhood (Heise, 1998; Heise, 2011) in the personal history of these criminals (García-Reyes, 2018). García-Reyes (2018) research revealed that the violence reproduced by the members of criminal organizations is learned, and domestic violence in their childhoods appear to be a pattern within the interviewees. From the 33 participants, 28 revealed that at certain point in their lives, they had the fantasy to murder their own fathers due to the violence they testified when they were child towards their mothers (García-Reyes, 2018).

The cyclical and paradoxical nature of VAW that these studies reveal can be reinforced by the well accepted theory of the 'Cycle of Violence' (Widom & Maxfield, 2001). According to this theory, first elaborated in 1988 and then revised in 1994 in the United States, physically abused and neglected (versus sexually abused) children are most likely to be arrested later for a violent crime (Widom & Maxfield, 2001). Although these studies were held in the United States, what these theories show is the relevance for taking a more holistic approach when there is a need for designing solutions for a problem such as VAW. They also demonstrate the importance for considering an individual's assistance that doesn't generalize solutions, because as the social ecology framework shows, the constellation of factors

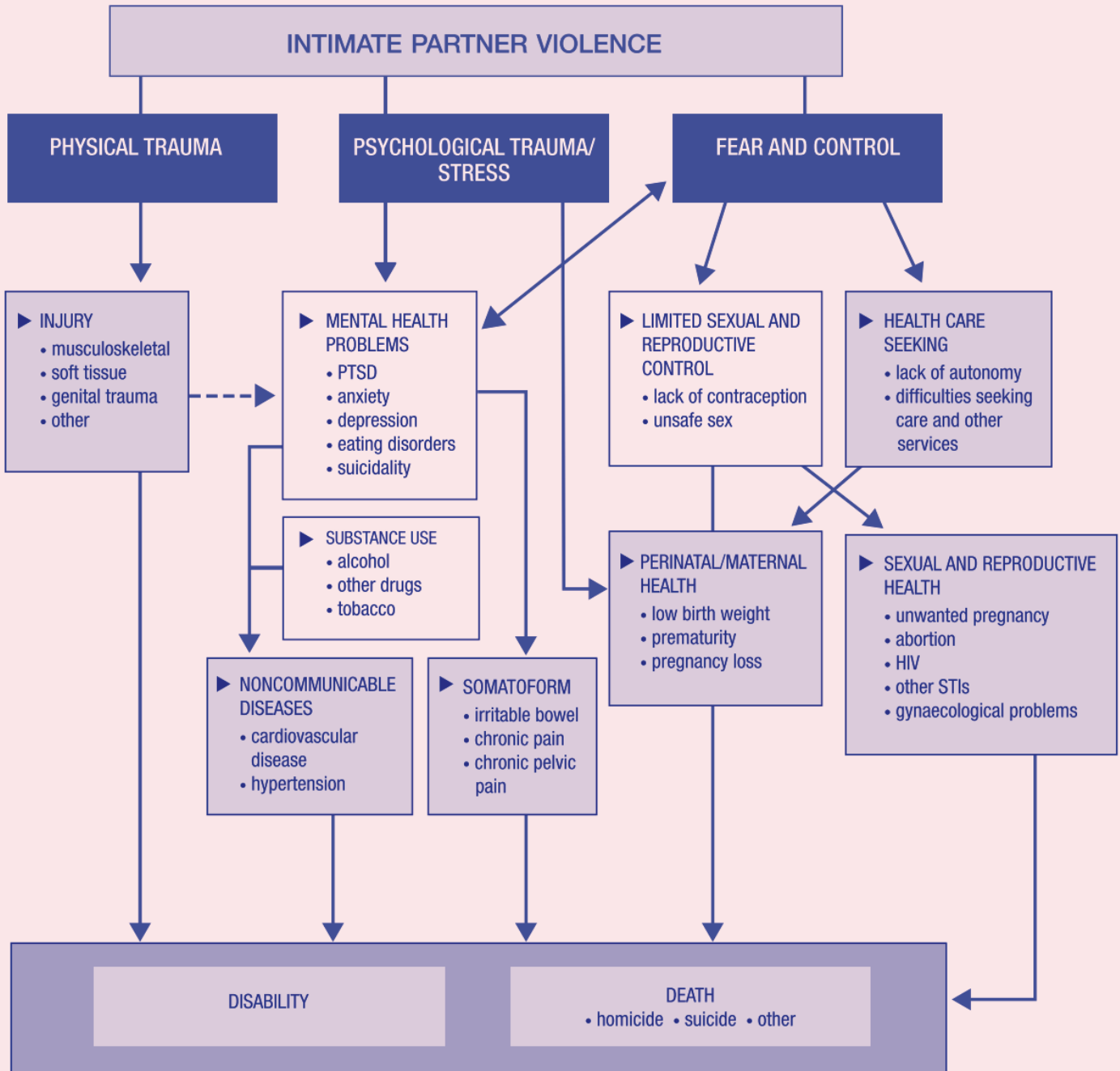


Figure 06 | Pathways and health effects on intimate partner violence (WHO, 2013).



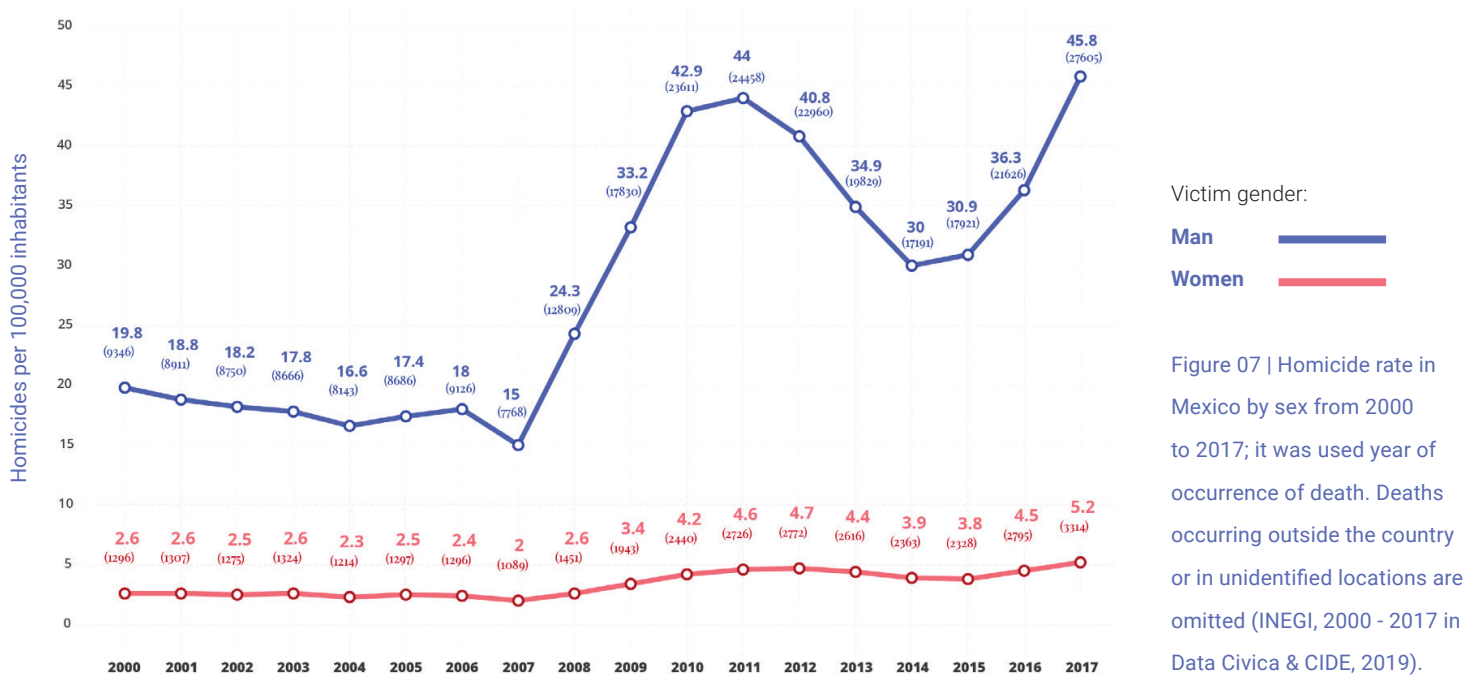


Figure 07 | Homicide rate in Mexico by sex from 2000 to 2017; it was used year of occurrence of death. Deaths occurring outside the country or in unidentified locations are omitted (INEGI, 2000 - 2017 in Data Civica & CIDE, 2019).

and their variations it's key to have a good understanding and they can all be considered both the consequence and cause of violence.

On the other side of the spectrum, there are also the consequences of VAW over the victims, that once the violence took place, can appear as consequence. As previously stated, intimate partner violence and/or family violence can lead to serious physical, psychological, and social consequences (WHO, 2002), especially in the family environment. Violence might affect a child's psychological and physical development leading to for example lower their performance in school and consequently affecting their future (Buvinic & Morrison, 1999) if we think from an economical perspective. However, just as previously discussed, these consequences could also become a predictor to perpetuate the cycle of violence.

Some clinical and epidemiological research studies have focused on documenting the health effects of the exposure to intimate partner violence (Black & Breiding, 2005). The WHO (2013) have summarized the broad range of health effects into hypothesized pathways through which intimate partner violence might lead to morbidity and mortality. These are divided into three pathways: Physical trauma, Psychological trauma and/or stress, and Fear and control. Figure 06 illustrates those pathways and its possible consequences. The pathways demonstrate how the consequences of

violence can act by itself as barriers for a woman when seeking support.

The reported effects of violence and the relationship that they have over the repetition of violence, demonstrate the need to reinforce the attention that it's out of mental health. In their research Trevillion et al. (2016) report as finding the failure that mental health professionals have to identify family violence, especially in male service users. For example, a study in the UK reported that very few referrals to community perpetrator programs come from mental health services (Kelly & Westmarland, 2015; in Trevillion et al. 2016). The review identified a *"mismatch between the practice in mental health services and the needs of service users who are experiencing or perpetrating abuse"* (Trevillion et al., 2016).

The study revealed, on the one hand, the lack of confidence and appropriate training and knowledge from mental health professionals, which has, as a consequence, that users might be placed at risk (Becker & Duffy, 2002; in Trevillion et al., 2016). Even though the study was performed in the EU, the relevance of the causes and consequences related to mental health-related issues brings the urgency to consider this aspect. It also raises the question of whether the authorities in charge of making changes to the care service are well aware of these gaps, and if they holistically understand the topic, and if not, what do they need to understand it.

## 2.2 The Mexican normative landscape

The growing recognition of the particular characteristics and consequences that violence against women's has over the public health and the human rights of women's and girls, has resulted in international commitments to document and tackle the problem (WHO, 2013). Particularly in Mexico, the most relevant changes and agreements come from the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) which took place in 1979. During this convention which was ratified by 186 countries, including Mexico, it was defined as the meaning of equality as well as the agreements to achieve it. The Convention established international declarations of rights for women, as well as the program to guarantee those rights (ONU Mujeres, 2011). The second most important convention with this regard was the Inter-American convention on the Prevention, Punishment and Eradication of Violence against Women "*Convention of Belém Do Pará*" adopted in 1994 in which violence against women was defined and the right to live a life free of violence was established as a women human right, as well as mechanism to protect it (OEA, 1995).

The most important consequence of this conventions in Mexico was the establishment of the '*General Law for Women's Access to a Life Free of Violence*' (Ley General de Acceso de las Mujeres a una Vida Libre de Violencia, 2007) on February first of 2007, which as previously stated, contains the main definitions and mechanisms with the attempt to guarantee women rights. An important aspect to mention is that after this law was established, each mexican province elaborated an official document and protocol to assist violence, based on the national law. The most important definitions contained in the law are the already mentioned types and modalities of

violence (Table 01) and it also lists the institutions and their obligations to guarantee the rights of women.

There are two important mechanisms included in the document: the definition of the Protection Orders and the mechanism of Gender Violence Against Women Alert. According to the law, Protection Orders are defined as "*acts of protection and urgent application that seek to serve the best interests of the victims. They are fundamentally precautionary and must be granted by the competent authority immediately when they become aware of facts likely constituting infractions or crimes that imply violence against women*" (Ley General de Acceso de las Mujeres a una Vida Libre de Violencia, 2007). There are three kinds of protection orders that can be issued in the case that a woman suffers from violence: Emergency, Preventive and from Civil Nature (Table 02). Emergency and Preventive orders can only be issued for no more than 72 hours.

The other important mechanism is the Gender Violence Against Women Alert, this is defined as the "*set of government actions of emergency to confront and eradicate femicidal violence in a given territory, whether carried out by individuals or by the community itself.*" (Ley General de Acceso de las Mujeres a una Vida Libre de Violencia, 2007). A Gender Violence Against Women Alert is declared when: (1) it is considered that the crimes against life, liberty, integrity and security of women disturbe social peace in a given territory. When (2) the aggressions against women prevent the full exercise of the human rights of women, and/or when (3) there is a request of human rights organizations, civil society organizations or international organization at a national level (Ley General de Acceso de las Mujeres a una Vida Libre de Violencia, 2007). Currently there are 19 provinces with Gender Violence Alert

in Mexico, one of which is Jalisco, the province to which Guadalajara city belongs, and the focus of this research. The Gender Violence Against Women Alert in Jalisco was signed in November 2018 and it's currently active.

Other important laws and mechanisms with regard to VAW and that are the NOM-046, which is the Mexican Official Norm about Family and Sexual VWA, and states Prevention and Assistance Criteria. This Norm protects women if they become pregnant as a consequence of rape, they have the right to terminate the pregnancy, if they so desire and is mandatory in all public services in the country. Law Olimpia is a set of legislative reforms aimed at recognizing digital violence and sanctioning crimes that violate people's sexual intimacy through digital media (Orden Jurídico, 2018), however this law is still not recognized in Jalisco. Finally Alba Protocol, which is a mechanism that establishes the coordinated actions for collaboration that Prosecution Offices and Attorneys should actionate immediately for search and rescue of women and girls in case of disappearance (Comisión Nacional para Prevenir y Erradicar la Violencia Contra las Mujeres, 2012). There are more legal instruments and mechanisms related to VAW at a national level, but the ones cited so far are the most relevant considering the goal of this research.

### INSTITUTIONAL PROTOCOLS, MECHANISMS AND AGREEMENTS IN GUADALAJARA (ZMG)

About the local normative landscape in Guadalajara (ZMG), at a provincial level it was established the the 'Unique Model of Attention to Women in Situation of Violence in the State of Jalisco' (Modelo Único de Atención a las Mujeres en situación de Violencia en el Estado de Jalisco, 2017).

Even though one of the most mentioned recommendations by international and national organizations is to have integral normative frameworks and public policy (ONU Mujeres, 2014), one of the complexities in the Mexican context, is that there are existing frameworks at a macro and microscale. If well, all of these legal documents come from the national agreements, when the local scale is reached, it gets complicated due to the need for collaboration between municipalities and the

provincial government. What I mean by this is that even though there is a care protocol that rules on a provincial scale, there is also a protocol that rules, not at a metropolitan scale, but on a local scale. The care system becomes fuzzy for the people seeking assistance, as well as for the public servants operating these protocols.

Having said that, the next ruling document to introduce is the 'Regulation for an Access to a Life Free of Violence for Guadalajara Municipality' in which it establishes the principles, criteria, goals, and guidelines of the actions that the institutions at a municipal level, should be taking to guarantee the right to a life free of violence for women (Reglamento de Acceso de las Mujeres a una Vida Libre de Violencia para el Municipio de Guadalajara, 2019). This regulation contains what is called the 'Unique Model of Integral Assistance to Women and Girls Victims of Violence in Guadalajara Municipality' (MUAV by its initials in Spanish). Which is the mechanism with the one municipal government provides the guidelines to coordinate the involved areas and establishes the route of intervention and characteristics of care (Reglamento de Acceso de las Mujeres a una Vida Libre de Violencia para el Municipio de Guadalajara, 2019). According to this mechanism the route of assistance for women who suffer from VAW consist of five steps (Table 03) which are (1) Identify the problem, (2) Determine priorities and risk, (3) Specialized advice, (4) Channeling and Accompaniment, (5) Follow up and Evaluation. Whether this protocol is being applied and how institutions are applying it, will be further explored in the next chapter.

Another essential framework that the 'Regulation for an Access to a Life Free of Violence for Women for Guadalajara

*... even though there is a care protocol that rules on a provincial scale, there is also a protocol that rules, not at a metropolitan scale, but on a local scale. The care system becomes fuzzy.*



## Key concepts to understand VAW care service











TYPES & MODALITIES OF VIOLENCE AGAINST WOMEN			
TYPES		MODALITIES	
<b>Psychological</b> 	It is an act or omission that damages psychological stability, which can consist of: negligence, abandonment, repeated neglect, calotype, insults, humiliation, devaluation, marginalization, indifference, infidelity, destructive comparisons, rejection, restriction to self-determination and threats, which lead the victim to depression, isolation, devaluation of self-esteem and even suicide.	<b>Family</b> 	It is the abusive act of power or intentional omission, aimed at dominate, subdue, control, or physically, verbally, psychologically, patrimonial, economically and sexually assault women, inside or outside the family home, and whose offender has or has had a relationship of kinship by consanguinity or affinity, marriage, concubinage or have or have had a relationship.
<b>Physical</b> 	It is an act that inflicts non-accidental damage, using physical force or some weapon or object that may or may not cause injuries, whether internal, external, or both.	<b>Workplace</b> 	It is exerted by people who have a bond with the victim in a working, educational, or similar environment. It consists of an act or an omission in abuse of power that damages the victim's self-esteem, health, integrity, freedom, and security, preventing their development and attacking the equality.
<b>Patrimonial</b> 	It is an act or omission that affects the survival of the victim. It could manifest in: the transformation, theft, destruction, retention or destruction of objects, personal documents, goods and values, economic rights, or economic resources destined to satisfy their needs and may include damages to the victim's own or joint property.	<b>Community</b> 	It is the individual or collective acts that transgress women's fundamental rights and promote their denigration, discrimination, marginalization, or exclusion in the public sphere.
<b>Economical</b> 	It is an act or omission of the Aggressor that affects the survival economy of the victim. It is manifested through limitations aimed at controlling the income of their economic perceptions and the perception of a lower salary for equal work within the same workplace.	<b>Institutional</b> 	These are the acts or omissions of the public servants of any government order that discriminates or is intended to delay, hinder or impede the enjoyment and exercise of women's human rights as well as their access to the enjoyment of public policies aimed at preventing, assisting to, investigating, sanctioning and eradicating the different types of violence.
<b>Sexual</b> 	It is an act that degrades, damages the victim's body and/or sexuality, and, therefore, violates their freedom, dignity, and physical integrity. It is an expression of abuse of power that implies male supremacy over women, by denigrating and conceiving her as an object.	<b>Femicidal</b> 	It is the extreme form of gender violence against women, product of the violation of their human rights, in public and private spheres, made up of the set of misogynistic behaviors that can lead to social and state impunity and can culminate in homicide and other forms of the violent death of women.

Table 01. Types and modalities of VAW recognized in the 'General Law for Women's Access to a Life Free of Violence' (2007)

<b>TYPES OF PROTECTION ORDER</b> 	TYPES OF PROTECTION ORDER		
	Emergency	Preventive	Civil Nature
	<ul style="list-style-type: none"> <li>The aggressor should vacate immediately the conjugal domicile or where the victim lives.</li> <li>The aggressor will have prohibition for approaching the victim.</li> <li>The victim will be able to re-entry to her home once she is safe.</li> <li>The aggressor will have prohibition to intimidate or disturb the victim.</li> </ul>	<ul style="list-style-type: none"> <li>Secure firearms of the aggressor.</li> <li>The victim will be able to have access to her belongings in the property she shared with the aggressor.</li> <li>Immediate police aid in favor of the victim.</li> <li>Specialized educational services for the aggressor with gender perspective.</li> </ul>	<ul style="list-style-type: none"> <li>The aggressor will be prohibited from seeing his sons or daughters.</li> <li>Preventive attachment of the aggressor's assets.</li> <li>Provisional and immediate maintenance obligation.</li> </ul>

Table 02. Types protection orders recognized in the 'General Law for Women's Access to a Life Free of Violence' (2007)






MUAV INTERVENTION MODEL		
01	<b>Identify the problem.</b> 	<ul style="list-style-type: none"> <li>Determine the characteristics of the problem.</li> <li>Type and modality of violence.</li> <li>Effects for direct and indirect victims, in the medical economic, labor and legal sphere.</li> </ul>
02	<b>Determine priorities &amp; Risk.</b> 	<ul style="list-style-type: none"> <li>Detecting the level of risk of direct and indirect victims.</li> <li>Identify immediate and mediate needs.</li> <li>Preparing an action or emergency plan.</li> <li>Mapping support networks and activating protection or refuge measures if they are urgently required.</li> </ul>
03	<b>Specialized Advice.</b> 	<ul style="list-style-type: none"> <li>Provide specialized advice in the social, psycho-emotional and legal areas, necessary and sufficient due to the characteristics of each case.</li> <li>Provide it with an accurate and accessible language.</li> <li>Inform the possibility of criminal reporting if applicable and the right to project themselves in the Refuge Centers or Emergency Houses</li> </ul>
04	<b>Channeling &amp; Accompaniment.</b> 	<ul style="list-style-type: none"> <li>Channeling to the appropriate body or bodies for follow-up, according to the specialized assessment and the determination of priorities and risks.</li> <li>Transferring to the appropriate body accompanied by specialized personnel, when there is a high level of risk, and if the physical or psychological condition requires it.</li> </ul>
05	<b>Follow up &amp; Evaluation.</b> 	<ul style="list-style-type: none"> <li>Monitoring that the victims are being cared properly by the agencies.</li> <li>Evaluating the MUAV through various mechanisms: conducting reports on its operation, analysis by experts in the field of its scope, and conducting satisfaction surveys of the people assisted.</li> </ul>

Table 03. MUAV route of intervention stages (Reglamento de Acceso de las Mujeres a una Vida Libre de Violencia para el Municipio de Guadalajara, 2019).

Municipality' delimits is the four strands that integrate this policy, which is (1) Prevention, which refers to the strategies to avoid that VAW crimes commit. (2) Attention referring to the services that allow the restitution of the rights of women victims of violence. Next is (3) Sanction, the strategies followed by the judicial and administrative mechanisms to establish the consequences for who commits a crime and ensure the access to repair damage. The last one is (4) Eradication, the strategies to eliminate VAW in public and private sphere (Reglamento de Acceso de las Mujeres a una Vida Libre de Violencia para el Municipio de Guadalajara, 2019). It is essential to make this clarification since this project aims to focus on the Attention of VAW. However, these distinctions

give a fragmented perspective on the problem, which, as previously mentioned, instead requires a holistic approach that recognizes its complexities as part of an undeterminable whole, as Heise (1998) proposes with the social ecology framework. Regarding this point, it will be discussed in the next section.

Lastly, it is important to also mention the current legal instruments that are being used locally during the assistance to VAW, which can be added to the previously mentioned tools and mechanisms that are established at a National level. The most relevant are the (1) Unique Registration Card, (2) Municipal Information Network on VAW, and (3) Risk Evaluation tool (Table 04).




MUAV LEGAL TOOLS	
<b>Unique Registration Card (CRU)</b> 	Documents that should be filled in by the direct and indirect victims of VAW at the moment they receive institutional care.
<b>Municipal Information Network on VAW (REMIV)</b> 	It's a tool for monitoring the entities in charge of assisting violence against women, as well as the protection orders and measures, which are linked with the 'State Bank for Cases and Information on Violence against Women in Jalisco' (BAEDAVIM) which is the state open data tool on violence against women.
<b>Risk Evaluation tool (Semáforo)</b> 	Documents that should be filled in by the direct and indirect victims of VAW at the moment they receive institutional care.

Table 04. MUAV legal instruments.

## 2.3 Different perspectives and remarks.

According to the international organization's recommendations, the normative landscape in Mexico seems to be on the right path by putting in place and being pioneers in some policy measures, such as the recognition by law of femicide. However, in their report *'Keys to understand and prevent women murders in Mexico'* in which Data Cívica organization reviewed the available mortality statistics in Mexico until 2017, one of the conclusions regarding VAW in the domestic environment is that this type of crime hasn't fallen, not even in the provinces that are considered as the most 'pacific.' Furthermore, they could not conclude that this has changed in the last two decades for any group: girls, young women, adults, and older women (Data Cívica & CIDE, 2019).

After reviewing the most current diagnosis about the public policies and institutions in the country, the study concluded that some common and constant obstacles are being faced by the Institutions, these are weaknesses such as lack of human, financial and technological resources, bureaucratic structures, lack of transparency policies and accountability mechanisms (Data Cívica & CIDE, 2019; United Nations, 2018). The UN recommendations in the last 'Convention on the Elimination of All Forms of Discriminations Against Women' (CEDAW) confirmed the diagnosis by also adding factors such as an insufficient budget, and the lack of systematic and institutionalized coordination at federal, provincial and municipal levels (United Nations, 2018). *There seems to be a gap between what is established and what is being put in practice and operationalized.*

In his study about the historical collective violence in Mexico and its relation with both state and non-state actors, Chinchilla (2018) concluded that stopping the path-

dependency of violence in Mexico, is difficult *"by introducing constitutional changes and by allocating new resources to kill the 'villains,'"* especially after 40 years of successful bridging collaboration between the State Institutions and Armed non-state actors. That is important considering VAW's context in Mexico, which, as previously stated, cannot be separated from the community aspect of violence. Chinchilla (2018) ends his paper by saying that there is a need to think outside the box when it's about solving violence in Mexico. The question of what to do when legal and justice system interventions seems to be not working, still remains to be unsolved.

In the extensive analysis made by Heise (2011) in which she explores different approaches that had been followed across the world to tackle VAW by intimate partners, she reported that when the study was carried out, *some scholars and members of the antiviolence movement were starting to question the centrality of the justice system to foster women's safety and ensure their access to justice* (Sully, 2011; Goodmark, 2009; Bumiller, 2010; Mills, 2003; Michau, 2011; in Heise 2011). She mentions that there are three main concerns with regard to this approach. First, that there is enough evidence that shows that many women do not want their abuser in jail. Also, in many low-income countries, which would be the Mexican case, women do not trust their justice system and to the police (UN Women, 2010; in Heise 2011). The second issue that she pointed out is that there are formal evaluations from the existing programmes, which have demonstrated the difficulty in sensitizing the bureaucratic and often corrupt systems with regard to women's needs. The evaluations illustrate that in most cases these systems mirror the victim-blaming patterns that prevails in many societies (UN Women, 2010; in Heise 2011). As a last

point she also mentioned that there is research reporting that “arrest and punishment deters perpetrators” (Peterson, 2008; in Heise 2011), if the goal is ending with violence, this path might not be the most appropriate, as Chinchilla (2018) suggested.

There are examples in other cities in the world that have reported advances in the field by reframing the approach from a justice system-centered, to focus on the problem from a public health perspective and with an emphasis on prevention, which has also made an impact on the ways of framing the response system. The prevention focus seems to be an approach which has been increasingly explored, for example Melbourne Australia, a community building approach based on principles of action research it's been explored (Wester & Varley, 2018). The list can go on, but what is important to point out is the relevance of reconsidering the approach in all it's dimensions.

Referring to the Mexican context and as concluding remarks for the ‘Convention on the Elimination of All Forms of Discriminations Against Women’ (CEDAW), the UN highlighted five strategies which according to quantitative studies, should be considered. Firstly (1), the government, public institutions, and civil society should reinforce efforts to implement actions oriented to guarantee the right to a life free of violence of women and girls by focusing on the roots of the problem, eliminating gender stereotypes, and strengthening prevention. Secondly (2), they suggest promoting policy-making and normative frameworks that are integral and incorporate gender perspective and interculturality. Third, (3) strengthen state and municipal institutions, their mechanisms and provide them with sufficient resources. Fourth (4), generate data and quality evidence that allows sustained public policy and normative interventions. And, lastly (5), to provide quality and accessible services, including health, law enforcement, and justice services. As it can be observed, the suggested strategies still remain in line with the current approach and they coincide and reinforce the data that has been exposed so far in this document. However, they still remain at an abstract level. How could these recommendations look like in the current scenario?

*... there is enough evidence that shows that many women do not want their abuser in jail. Also, in many low-income countries, which would be the Mexican case, women do not trust their justice system and to the police .*

(UN Women, 2010; in Heise 2011).

## CHAPTER 02

# Key take-aways

**01** | The consequences and causes of VAW are cyclical, therefore it is important to approach it in a holistic way.

**02** | It is important to consider the personal characteristics of both the aggressor and the victims. The factors that might influence their specific situation are very broad, and so the possible solutions.

**03** | An holistic training is relevant to the personnel in charge of giving assistance in VAW situations. The mental health perspective might provide important insights for this matter.

**04** | The Mexican normative landscape has shown to be very effective on setting the needed normativity in place. The human rights of women have been placed within the law.

**05** | Even though in theory the protocols align with the vision of guaranteeing a life free of violence for women and girls in Mexico, quantitative analysis and different organization diagnosis are the evidence that there is an existing gap to putting them in practice.

**06** | There is existing evidence that suggests that the current approach that gives a central role to reforming the justice system, might not be the most appropriate.





Figure 08 | Photograph taken during the 8M 2020 demonstration against violence towards women in Guadalajara. The woman has painted on her cheek the phrase "No means No," while the poster reads "We are the cry of those who are no longer there."

### 3 | How does Design fit?



*... human-centered design offers two key benefits: Firstly, it centers product development on its customers' needs. Secondly, applying user research methods can reveal the strengths and weaknesses of an organization's interaction with different customers and employees."*

Juninger (2006)

To be able to concretize the abstract recommendations of the current diagnosis from organizations in Mexico, it is needed to first clarify how the actual application of the already existing protocols and mechanisms look in practice. As already have been expressed in this document, the quantitative data available in Mexico can provide a general outlook of the problem. However, these numbers show the symptoms but not the meaning. Why do the efforts put in place are not being effective, or have not been applied?

Referring to the social ecology framework by Heise (2011), we can say that the insights available give feedback on the macrosocial level. Still, if we know that the core of the VAW occurs on a personal and intimate scale, and more specifically, on a relational dimension, why aren't we looking at the problem from this perspective?

In her work, van der Bijl-Brouwer (2017) proposes to look at services related to complex societal issues as Complex Service Systems. By combining elements of system thinking, social system theory, complex adaptive systems, and the theory of complex responsive processes, she describes a Complex Service System as *"ongoing, iterated patterns of relationships between purposeful human beings"* (van der Bijl-Brouwer, 2017). She argues that to design services, we should also pay attention to the infrastructure formed by the patterns of relationships, not just on the interface between consumers and service professionals. For this matter, she proposes human-centered design to explore the ongoing patterns of relationships between people in service organizations (van der Bijl-Brouwer, 2017).

Aligned with the relational focus, Juninger (2006) stated that *"for an organization, human-centered design offers two key benefits: Firstly, it centers product development on its customers' needs. Secondly,*

*applying user research methods can reveal the strengths and weaknesses of an organization's interaction with different customers and employees. The findings can serve as a base for an organizational redesign by understanding existing and future relationships within the organization's network from a user perspective."*

Moreover, In their work Cipolla and Manzini (2009) have made a distinction from 'standard services' and 'relational services,' in which the second ones are aimed to *"enhance the interpersonal encounters between individuals while maximizing their potential through a system of 'enabling solutions'"* (Manzini, 2007). Some scholars have argued that a system of 'enabling solutions,' cannot be designed directly, but that the environmental interventions may support individuals to come together, and bring their competences and skills towards the relational encounters (Kimbell, 2011; Meroni & Sangiorgi, 2011; Wetter-Edman et al., 2014; Aguirre-Ulloa & Paulsen, 2017).

However, some might say that the development of protocols and legal mechanisms can be the guidelines that 'enable solutions.' Van der Bijl-Brouwer (2017) pointed out that protocols are only useful in the case of a simple context because they prescribe service professionals what they must say and do in specific situations. By doing so, they try to maximize control over people's behavior. Although, when service occurs in a context that cannot be predicted or controlled, the rigid structure of a protocol might be counterproductive and become a barrier, instead of an enabler.

To overcome this loss of perspective during the design process, Cipolla and Manzini (2009) proposed using the interpretative framework of Buber (1921) in which the participants in a service system are not seeing as users, clients or even humans, but as 'relational beings' (Cipolla & Manzini, 2009). According to the philosophical framework of Buber (1921), *"all real living is a meeting"* in which *"I-You"* and *"I-It"* cover every possible encounter.

Cipolla and Manzini (2009) describe the *"I-You"* relation as *"the ability to relate with the other truly, a mutual relationship including both dialog and encounter."* According to Buber (1921) *"I-You"* establishes the world of relation, while on the other hand, the *"I-It"* belongs to the world as experience and it

always happens in the past time, since there are always existing preconceptions and classifications previously elaborated of each other's (Cipolla & Manzini, 2009). The *"I"* in an *"I-It"* is not in front of a presence but in front of an object to be judged and valued (Cipolla, 2005; Cipolla & Manzini, 2009).

According to Buber, the *"I-You"* moments have three behavioral characteristics to occur. Firstly they need will and grace, understanding grace as the presence of mutuality. Secondly, they need directness and wholeness, with directness referring to the presence of being without any agenda. Finally, they require the presence of mutuality, which refers to reciprocity; it is the mutual stand-taking and mutual self-giving. The *"I-You"* moments consist then, not of experiences belonging to two different perspectives, but of a third dimension, the dimension of 'the between' (Kramer, 2013).

Considering 'the between' dimension Cipolla (2018) recognizes vulnerability as an essential element to favor interpersonal relations occurring in that dimension'. By understanding vulnerability as a *"notion of self who is not wholly autonomous but dependent on others and responsible to the vulnerability of others"* (Batnizky, 2004 in Cipolla, 2018), Design for vulnerability refers to *"enablers that favor the emergence of interpersonal relations"* (Cipolla, 2018). She proposed a theoretical framework to Design for vulnerability that can be synthesized through the following features:

- *"I-You"* relation can only be intended as a possibility.
- *"I-You"* relations are not designable, only enabled.
- *"I-You"* relationship probability increases by fostering a state of vulnerability within participants.
- *"I-You"* relations are concrete, and presuppose mutual presence, at specific place and time, and involvement in actual communication.
- *"I-It"* may happen, when a participant's own subjectivity is exposed to be defined, classified, judged, refused, and so on.

The CUDJ approach focuses on the relationships of the women with the State, the institutions, and any other entity that could be considered belonging to the VAW care service, as well



as the expectation of respect of human dignity emerging from those relationships. In that case, it makes sense to take Design for vulnerability as a guiding principle to redesign the service.

Moreover, considering the most recurring recommendation in the context of VAW, taking an approach that enables a genuine dialogue is highly relevant since the integration of a gender perspective is one of the factors pointed out as the key to guaranteeing the right for a life free of violence for women and girls. Therefore, the first step is to recognize the limitations that oneself carries, and to do so, fostering vulnerability becomes key to that process.

Considering what has been discussed, VAW care service will be understood as a complex service of ongoing, iterated patterns of relationships between women who experience gender violence and any entity whose interaction is aimed to allow the restitution of a life free of violence for them. The design for vulnerability approach will allow to design enablers that favor the emergence of interpersonal relationships where there is will, directness, wholeness and mutuality to enable a respect for human dignity.

## HOW TO PUT IT INTO PRACTICE?

To take Design for vulnerability into practice I used Generative Design Research on the one hand, as a method to understand the context of the service in which the relations of the VAW care service take place, and on the other hand, to understand how the relations emerge by placing in the center what women experience.

In Generative Design Research, the researcher takes the role of facilitator for people to express. It is about “*empowering everyday people to generate and promote alternatives to their current situation*” and it uses Design as generative language since people can express an infinite number of ideas through a limited set of stimulus items (Sanders & Stappers, 2013). Generative Design Research it's organized according to the people-centered framework: what people say, what people do and what people make.

According to Sanders and Stappers (2013) with ‘Do’ techniques, “*somebody observes people, their activities, the*

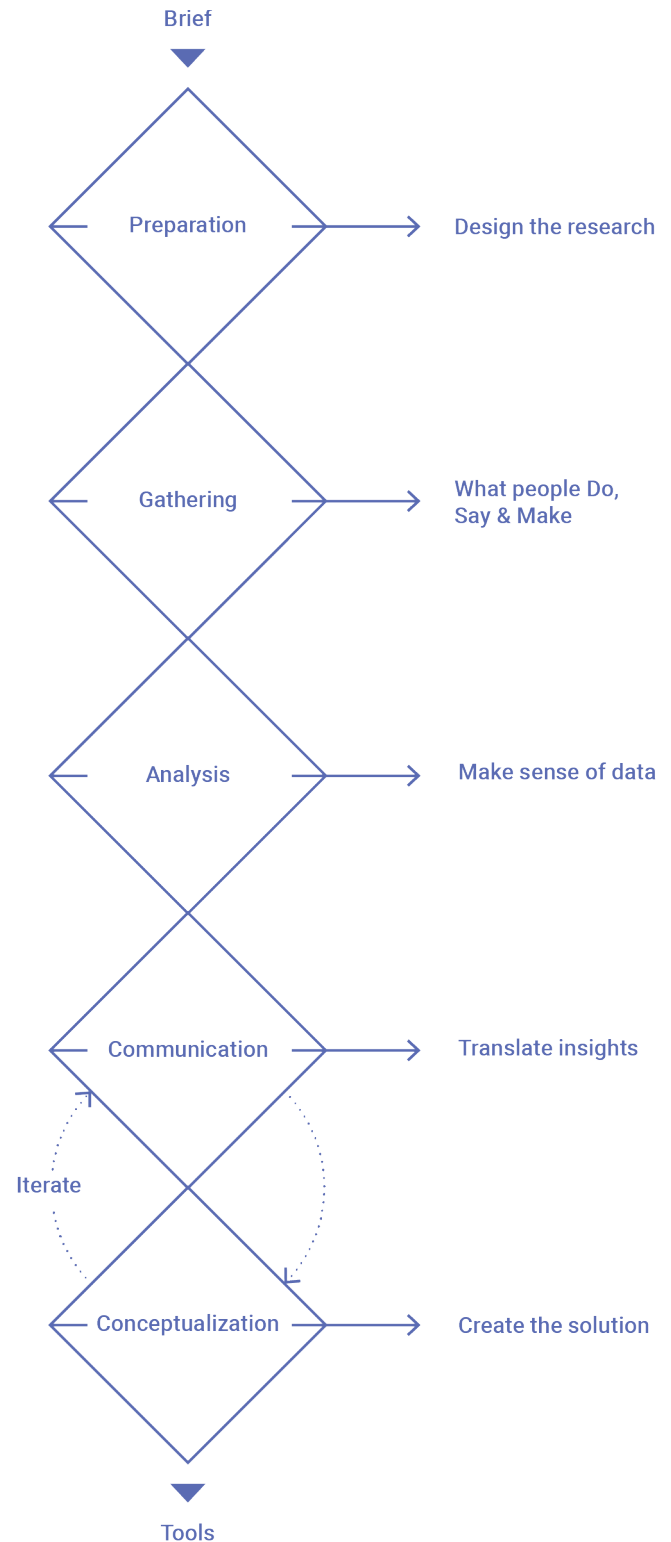


Figure 09 | Design process based in the Generative Design Research process, cascade sequence (Sanders & Stappers, 2013) adapted to the creative diamond.

*... violence against women care service will be understood as a complex service of ongoing, iterated patterns of relationships between women who experience gender violence and any entity whose interaction is aimed to allow the restitution of a life free of violence for them.*

*objects they use, and the places where they conduct these activities.” ‘Say’ techniques are aimed to let people express their opinions, voice needs, indicate reasons, and report on events that occurred before the interaction with the researcher. These techniques can take the form of questionnaires, polls, and interviews. Finally, what people ‘Make’ refer to tools and techniques borrowed from design and psychology, “to involve participants by having them perform a creative act” (Sanders & Stappers, 2013). Part of these techniques are methods that are the tools for expression which are tools developed by the research team “to support the participants in a predetermined activity such as recalling memories, making interpretations and connections, seeing and explaining feelings, or imagining future experiences” (Sanders & Stappers, 2013).*

The Generative Design Research process consists in the following phases: Preparation, Gathering, Analysis, Communication and Conceptualization (Figure 09). During the Preparation phase the planning of the research was made, as well as the context research which is explained in section 1 and 2 of this report. The research and the material

to be used during the research was also prepared, and the selection and recruitment of participants was made. Next, I proceed to gather the information. The participants, material and gathering process is presented in section 4 of this report.

To develop the Analysis phase I used Service-Designs tools to search for the relations in the care service for VAW, this process is presented in section 5 of this report. And lastly, the Communication and Conceptualization phases occurred in an iterative process, this is because the main goal of this research is to design a tool to communicate the results, therefore conceptualizing and communicating was the core and the end of this project. This process is covered in section 6 and 7.

It is important to mention that even though the core mindset of Generative Design Research is co-creation, the current situation with the COVID-19 pandemic, implied a major barrier to complete the project as it was thought in the beginning. However, in the following sections I present the outcomes from the research.

## CHAPTER 03

# Key take-aways

**01** | The Complex Service System perspective which sees services as *"ongoing, iterated patterns of relationships between purposeful human beings."* (van der Bijl-Brouwer, 2017) is useful to understand the VAW care service.

**02** | By bringing the focus on the human needs, Human-Centered design can enhance personal encounters within the organizations belonging to the VAW care service and allow a system which serves as an enabler of solutions.

**03** | Considering participants in a Complex Service System as 'relational beings' ( Buber, 1921) might benefit the enhancement of the personal encounters that form the service system.

**04** | A Design for vulnerability which refers to *"enablers that favor the emergence of interpersonal relations"* (Cippolla, 2018) is an approach that fits the CUDJS strategy since their proposal is to make

interventions to guarantee an effective respect for the human rights of women, which are intrinsically relational.

**05** | The VAW care service will be understood as a complex service system where there are ongoing, iterated patterns of relationships between women who experience gender violence and any entity whose interaction is aimed to enable the restitution of a life free of violence.

**06** | The design for vulnerability approach will allow to design enablers that favor the emergence of interpersonal relationships where there is will, directness, wholeness and mutuality to enable a respect for human dignity.

**07** | Generative Design Research serves as a method to obtain the needed insights to understand the context of the service in which the relations take place, as well as how those relations emerge.





Figure 10 | A woman gives a passionate discourse about the feminist movement in Mexico, during the 8M 2020 demonstration against violence towards women in Guadalajara.

## 4 | Exploring the '*in between*' space of the VAW care service.

Before describing the actors that are being considered part of the ecosystem of the VAW care service, let first take back what is referred to as the VAW care service for this research. VAW care service is defined as any direct relation of the women who experience gender violence, with an entity whose interaction is aimed to allow the restitution of a life free of violence. As well as the actions derived from that interaction, in order to achieve this goal.

Those relations consider the interaction with State institutions, but also any member of society that aims to contribute to providing women with a life free of violence. Therefore, within the ecosystem of VAW care service in the Mexican context, we can consider the relations of women with four actors: the community surrounding them, the public servants who provide the service through an institutional system, civil organizations, and the perpetrators of the violence.

It is essential to recognize that according to the literature review, the perpetrator's perspective is highly relevant (Heise, 1998; Heise, 2011), that is because to ensure a life free of violence for women, the source of violence should not be forgotten. However, due to the goal and timeframe limitations, considering the perpetrator for field research was not reachable.

In this chapter, the public servants, organizations, community, and the users of service who were considered for the field research, are described. Then, the process of screening and recruiting participants is outlined to finally explain the data gathering process.



## 4.1 Getting people on board.

With the help of the CUDJ team, it was defined who are the most important actors in the VAW care service ecosystem to be considered. The first step was exploring the context of each of the groups defined as the most important. In this section, the selection of participants is presented.

### PUBLIC INSTITUTIONS SERVICE PROVIDERS

According to previously mentioned information, there is an existing gap between what is established in the norms and what is actually put in practice (Data Civica & CIDE, 2019; United Nations, 2018). However, there are no studies that consider the public servants' perspectives, with regard to what they do in the VAW care service. Since the focus of this research is regard to the relational aspect of the service, it was important to understand their perspective, to then be able to acknowledge where the mismatch between what they do and what women experience is.

The 'Regulation for an Access to a Life Free of Violence for Guadalajara Municipality' establishes as a ruling protocol the MUAV, according to which there are five institutions at municipal level in Guadalajara who are in charge of providing assistance to VAW: Guadalajara Municipal Institute for Women (INMUJERES GDL by its initials in Spanish), Municipal Justice (JM by its initials in Spanish), Guadalajara Police Station, System for Integral Family Development (DIF by its initials in Spanish), and Municipal Medical Services (SMM by its initials in Spanish). These Institutions are represented with pink in the diagram (Figure 12).

Each of these institutions has its own role within the municipal system, and according to MUAV protocol they should

coordinate their activities to deliver a care service to women, in case they are suffering from gender-based violence. In each of the institutions there should also be an organizational division that is focused on women's specialized assistance, which should be conformed by specialized personnel on integral care for VAW. Those divisions are known as Special Unit for Assistance to Women Violence in Guadalajara (UNEA by its initials in Spanish). According to the goals of this research, these were the people who were targeted to gather the information since they are in the front line of the care service. From these institutions I contacted and interviewed four: INMUJERES GDL, JM, GDL Police Station and DIF.

Another relevant and central actor for the VAW care service is the Justice Center for Women (CJM by its initials in Spanish), which delivers the service at a provincial level, that is to say, it delivers service to women in Jalisco and not just in Guadalajara. However due to bureaucratic procedures and the timeframe of the project I was unable to interview a public servant belonging to this Institution. Childhood and Adolescence City Institute it's also a provincial coverage institute, and it gets involved when the VAW do also involve minors. These two institutions are represented with blue in the diagram (Figure 12).

The Institute of Forensic Sciences and Jalisco General Attorney are two Institutions which also have provincial coverage, but they are involved when the VAW turns into a femicide, which is the worst case scenario. Due to the timeframe of the project, these institutions weren't reached out either. These institutions are represented with green in the diagram (Figure 12).

With this structure there are in total six Institutions towards which women can physically visit to seek assistance

in case of suffering VAW. The last institutes represented in the diagram get involved when the situation has resulted in the most extreme form of violence against women, which is femicide (Figure 12). It's important to mention that the ruling protocols at province level mention more Institutions, who should be involved in the process, but these were kept out, since according to the research the ones shown in Figure 12 are the ones that are currently visible for the women to get help. Another institution which is not included in the diagram is the Urban Shield C5 (Escudo Urbano C5 in Spanish), that is in charge of the communication of the emergency assistance. That is because the physical installations of the institution are not reachable by women, and all the emergency calls are channelled towards the other institutions, meaning that this is also not a visible part of the service for women.

### CIVIL ORGANIZATIONS SERVICE PROVIDERS

It is recognized that due to the current crisis in Mexico one of the main barriers are the institutional weaknesses (Data Civica & CIDE, 2019; United Nations, 2018; Chinchilla, 2018), due to this, one of the observable phenomena is the continuous emergence of civil organization whom are seeking to cover those gaps. Therefore, collecting their views and perspective was important, also because civil organizations in Latin-america are the ones pushing the institutions to make that the normative landscape advances (Heise, 2011).

To get to know the civil organizations that are currently involved with VAW related topics I reviewed internet informal sources such as social media or websites to locate them. I was able to find 48 different organizations, from which 25 (52%) have local presence in Guadalajara and the rest have a national level impact. I reviewed the values, goals and contribution from each of the organizations and then I clustered them according to the area in which they are seeking to contribute. From that analysis I obtained the following information (Figure 11).

I found that most of the organizations (35%) are seeking to address human rights related topics. Within that group I found that half of them are related with the search and procurement of justice, addressing topics like disappearance or femicides.



**35%**  
Human rights  
defense



**20%**  
Attention  
to violence



**16%**  
Political  
participation



**10%**  
Gender  
Equality



**10%**  
Knowledge  
creation



**8%**  
Empowerment  
process

Figure 11 | Distribution of addressed topics or focus from the civil organizations in Guadalajara.



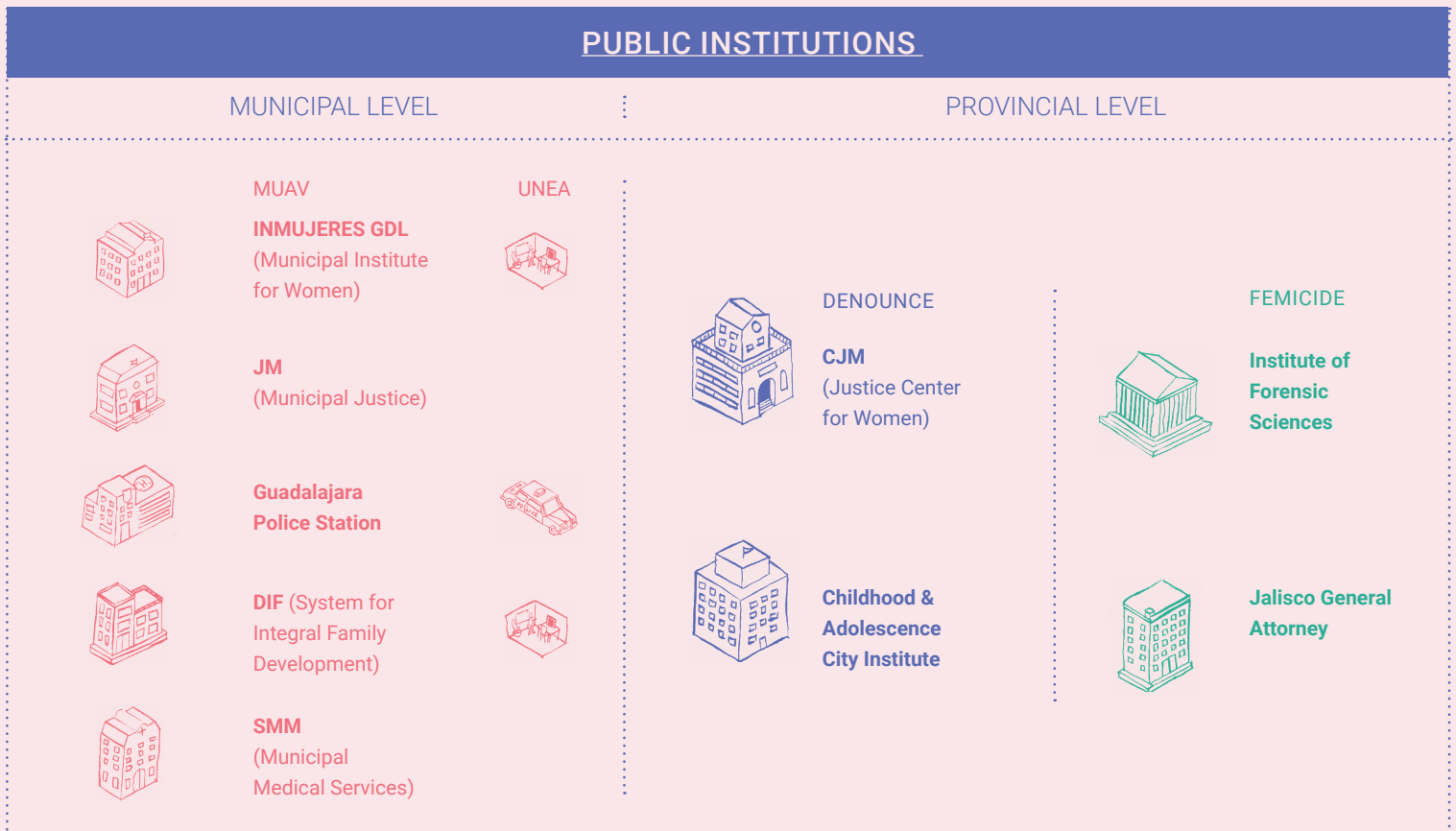


Figure 12 | The different public institutions involved in the VAW care service.

CIVIL ORGANIZATIONS			
<b>Cuepaliztli</b> 	Organization that works for the assistance, prevention and rehabilitations of people who were affected by gender violence and/or sexual abuse. They specialized and minimize the psychological and emotional consequences of violence experiences.	<b>Back Home</b> 	Organization that works in prevention and assistance of victims of human trafficking. They are seeking to provide support and accompaniment to victims in order to trace their routes to escape from that situation. They are seeking to open a refuge for victims of this type of violence.
<b>Impulso Trans</b> 	Organization that provides support and assistance to trans people. They help them through emotional, legal and community support. And they also provide them with health care guidance. They also provide support n when people had suffer from discrimination or institutional violence, and they channel the assistance towards the corresponding organization or institution in case the person needs it.	<b>CLADEM</b> 	Regional network that articulates women and organizations that, from a feminist socio-legal perspective, seek social transformation and the construction of radical democracies, from an intersectional perspective, which recognizes cultural, ethnic-racial, sexual, intergenerational and social diversity. Two activists and lawyers who belong to the CLADEM network were interviewed.
<b>Cuerpos Parlantes Espacio Feminista</b> 	It is a feminist space for meeting and research to reflect on the relationship between the city and the bodies that transit it. They carry out workshops, events and publications presentations. The contact person coordinates a seminar series about legal orientation, with which they are aiming to provide women with the tools to understand the legal system and protect their rights.	<b>Amigos trabajando en los cruceros</b> 	Organization that give attention to informal street workers. They have a communal house, where they work helping families to seek for a life out of the work in the streets. One common issue that they deal with is violence against women.

Figure 13 | The different public institutions involved in the VAW care service.

In this same group other problems that are being addressed but to a lesser extent are reproductive rights and labor rights.

The second topic they are seeking to address is regarding Assistance to Violence (16%). Within this group the services or expertise of the organizations is mostly related to legal assistance. Other approaches are Psychological support, Prevention and provide Refugee. The next recurrent topic to address is about Political Participation, in this group there are mainly collectives who are seeking to push the feminist agenda within the public policies and public opinion.

Information Generation and Equality are equally addressed (10%). Within the first group there are organizations who are developing diagnosis regarding the current state of VAW and who are seeking to influence public policy toward this approach. Regarding Equality, the main topic addressed is regarding diversity, and they are mainly collectives who are seeking to position the topic in the public opinion. The last topic addressed is related to what they refer to as Empowerment (8%). The groups belonging to this group are seeking to support women mainly through education and some of them through funding or economic support.

It is important to say that this is a limited approach towards the reality of civil organizations in Guadalajara, to have accurate information on the subject would require a more extensive study. However, according to the scope of this investigation, this provides a good approximation to how the local landscape with regard to civil organizations and social movements looks like.

Because the goal of this study is to approach the VAW care service from a relational perspective, it was important that the organizations could provide information regarding the relation between women and the VAW care service. Therefore I mainly focused on contacting the organizations who were on the 'Attention to violence' group, although I did not rule out the knock on the other groups. At the end of the process I managed to get in touch and interview four organizations belonging to the group of Attention to violence, one belonging to the Equality group and one belonging to the Empowerment group. The overview of the interviewed organizations is contained in Figure 13.

## **COMMUNITY SURROUNDING WOMEN'S SERVICE USERS**

As part of the feminist movement in Mexico for eleven years by now, I have been involved in several collectives and movements in Guadalajara and Mexico city. One of the things I've observed during those years has been the community's popularization and growth. Access to information and social media have played a significant role, being the channels through which social movements had been spreading all through Latin-America.

Five years ago, I was part of the first feminist big protest, carried out in Mexico City, with the International Women's Day's motive. Through the years, the 8th of March has been established as an 'official' protest day, and it has spread all over Mexico, each year with more adepts and in more cities. The discontent towards the current violence crisis has grown, and citizens, especially women's rage and weariness, are increasingly visible, as the situation of violence has only been increasing. This year it was expected that the 8th of March movement was massive since the feminist protests and demonstrations have been increasingly frequent. The 8th of March journey was the perfect opportunity to observe what the community is currently thinking about the situation of VAW.

## **WOMEN'S WHO HAVE USED THE VAW CARE SERVICE**

The central focus of the research is about the relation of women with the VAW care service, therefore this part of the study was the most important. I contacted four women whose life experiences led them to seek institutional assistance. They were all contacted through the civil organizations which I previously interviewed. Two of the testimonies that I collected are about VAW perpetrated by their intimate partners. The other two testimonies are from mothers whose daughters were murdered by their intimate partners. In the next section I described the process and tools through which I gathered the information.

## 4.2 Gathering the data

To gather the information I used the previously mentioned people-centered framework of Generative Design Research: what people 'Do', what people 'Make' and what people 'Say', in that order. Even though the focus for the research was the same for the three groups, their perspectives and their context are different. I used as the starting point for every group the questions: How do they relate with the service? How do they relate with women? And what do they perceive as the main barriers to provide/receive the service?

At the end of the process the collected data resulted in Transcripts, Interview notes, Photos, Observation notes, and the collected information through a Toolkit of Expression. Next, I will elaborate on the process I followed to gather the information.

### WHAT THEY DO.

Unfortunately, this part of the research was highly limited by the current COVID-19 pandemic situation, since one of the initial plans was to observe how the service is delivered in the institutions. However, concerning the community surrounding the VAW problem, I was able to be part of the 8 March journey in Guadalajara with the motive of International Women's day. The city's feminist organizations carried out different activities, starting from 11

AM in one of the public squares in the center of the city. The activities continued until 6 PM when the women's contingent left from the point in where the activities were carried out to a second public square, which is the permanent point for protest due to disappearance of people (from 2010 to April 2020 there have been more than 40 thousand records of disappearing people in Jalisco province, which is currently the province with more disappeared people in the country). The relatives of the missing women were leading the contingent. The press estimated that around 35 thousand people participated in the protest (Ibarra, 2020), which would be the most prominent feminist protest that has been held in the city up until these days. The gathering of information consisted of observations of the entire journey, which were covered through notes, pictures and videos. The results of these observations are presented in the next chapter.

### WHAT THEY MAKE.

As previously stated, one of the means to help people to express their thoughts and feelings is by using generative tools, from which the toolkits of expression are an important part (Sanders & Stappers, 2013). I choose to design a toolkit to use as a sensitizer prior to the in-depth interview. Sensitizing is a method used in Generative Design Research to prepare participants for a

## GATHERED DATA

### What they say



Transcripts  
Interviews notes

### What they do



Photos  
Observation notes

### What they make



Self-perception exercise  
Story-line toolkit  
Stake-holder map



session, in order to *“insight to the deeper layers of understanding”* (Sanders & Stappers, 2013). By doing so, participants are able to be thoroughly involved in the problem or situation. This step was especially important for the interviewed women, since it would be directed to look into their past experience with the service.

Two versions of the toolkit were designed, one for the testimonies of women, and another for the actors of the institutions and organizations. Using as guidance the *“path of expression”* according to which *“a person’s awareness can be guided in steps by thinking first on the present, then on the past, then looking for underlying layers, in order to move toward future”* (Sanders & Stappers, 2013). I decided that the first exercise in the toolkit was a self-reflection over who they are. For the institutions and the organizations the question was about their role. For women, I was interested to know how they perceived themselves, apart from their experience as victims, therefore I placed some pictures and asked them to choose the ones they believe describe them the best.

The second exercise for all participants was about the process that women go through when getting assistance, therefore the time dimension was an important factor to consider. Then, for the second exercise I used a ‘Storyline toolkit’ that allowed participants to map the events unfolding them over a timeline. For organizations and institutions, the exercise focused on what they

perceived to be the process that women follow, and for women it was about what they lived. To help women reflect on their needs during the process, I also used PrEmo characters by (Laurans & Desmet, 2017) to make the process of opening-up easier.

The last exercise was a stakeholder map, placing the women who are getting assistance in the middle. The participants had to reflect on who the important people surrounding a woman are when she is going through that process. A better view of the results by using these tools is shown in the Appendix C.

An important point to mention regarding the toolkits is that, if well not all the participants filled them in, the toolkit served to the purpose of facilitating the dialogue. For the institutions and organizations, some of the participants weren’t familiar with this kind of tool, and they didn’t perceive it as an important step. However, even though they didn’t complete the tasks, they did “check” what it was about. While we were doing the interview, I could notice that they had already reflected upon the topics that we were going to address, which made the interviewing process very fluent. There were two interviewees who didn’t check the material, and it was noticeable in the depth of the insights I managed to get. If I compare them with the ones who did check the material, the ones who did, provided more details.

With regard to the interviewed women, there were two limiting factors to hand-in the toolkits, one was about not having their



Figure 14 | An impression of the use of the tools during the sessions.

contacts due to privacy terms related to the organization through the one I contacted them, the reason why I didn't have their direct contact which made more difficult to hand in the toolkit. And the second factor was the time, in some cases I wasn't able to plan directly with them, and the appointments happen too soon. Also in one of the cases, the woman went through a process of getting assistance one day prior to our interview, in that case sensitizing was pointless. However, in all of the cases the toolkit worked as a tool for dialogue during the interviews.

## WHAT THEY SAY

The last phase to gather the information were the interviews, in which I was able to dive more in depth in the topic. As previously mentioned the main goal during the phase of gathering data, was

to understand how do they relate with the service? How do they relate with women using the service, And what do they perceive as the main barriers to provide/receive the service? As I mentioned, I used the toolkit to facilitate the dialogue, so in most cases the conversation went very fluid, and I didn't need to ask too many questions to get the answers I was expecting to obtain. However, I prepared an interview guideline, in order to dive more in depth into certain topics (Table 07).

With regard to the interviewing process, it's important to mention that due to COVID-19 pandemic restrictions, most of the interviews with the organizations were carried out online. Luckily, most of the interviews with the public servants took place in the institution building and only one (DIF) was carried out online. All of the interviews with women were carried out in person.

INTERVIEW GUIDELINE		
Main Question	Institutions & Organizations (supporting questions)	Women (supporting questions)
How do public servants / organizations members / women relate to the service?	<u>Perspective</u> <ul style="list-style-type: none"> <li>What is your perspective on VAW?</li> <li>What is your institution/organization positioning towards VAW?</li> </ul>	<u>Perspective</u> <ul style="list-style-type: none"> <li>What is your perspective on VAW?</li> <li>How do you perceive the care service for VAW?</li> </ul>
	<u>Structure</u> <ul style="list-style-type: none"> <li>What is the structure of the care service for VAW?</li> <li>What are the mechanisms and protocols?</li> <li>What is the route that a woman follows?</li> <li>Who is involved in that process?</li> </ul>	<u>Structure</u> <ul style="list-style-type: none"> <li>What is the route that you followed?</li> <li>Who was involved in that process?</li> </ul>
How do institutions and organizations relate to women?	<u>Engagement</u> <ul style="list-style-type: none"> <li>What are the women's needs during the process of assistance?</li> <li>What is your responsibility/goal over those needs?</li> <li>What part of the process makes women more vulnerable?</li> </ul>	<u>Engagement</u> <ul style="list-style-type: none"> <li>What were your needs during that process?</li> <li>What part of the process made you feel more vulnerable?</li> </ul>
What are the main barriers to receive / deliver the service?	<u>Capacity</u> <ul style="list-style-type: none"> <li>Who has the influence/capacity to make changes in the process?</li> <li>How do the institutions need to change to make the service better?</li> <li>What barriers do institutions face to provide assistance?</li> <li>How is the collaboration within the different actors involved?</li> <li>*For organizations: what role are you fulfilling that the institutions are not?</li> </ul>	<u>Capacity</u> <ul style="list-style-type: none"> <li>What needs to change to make the service better?</li> <li>What barriers did you face to receive assistance?</li> <li>What role did civil organizations play in your process?</li> </ul>

Table 07 | Interview guideline

## CHAPTER 04

# Key take-aways

**01** | Four different groups were considered for gathering information: public institutions, civil organizations, community surrounding women, and women who have been users of the VAW care service.

**02** | There are currently six institutions towards which women can go physically to get assistance in case of suffering VAW, and two more are involved when there is a femicide.

**03** | According to the information gathered, there were 48 civil organizations which have a presence in the local context of Guadalajara.

**04** | There are six main topics or problems addressed by the civil organization that were considered, which are: Human rights, Assistance to Violence, Political Participation, Information Generation, Equality and Empowerment.

**05** | To perform this research six organizations who have direct contact with women who

have been users in the VAW care service, were contacted.

**06** | The 8th of March, women's day protest in Guadalajara, was used as field research for the community perspective.

**07** | This research considers four testimonies of women who have been participants in the service to attend VAW. Two of them are about violence by intimate partners, and two more cover femicide.

**08** | To gather the information, the framework What they "Do", "Make", "Say", was used. What they "Do" focused on the observations during the 8 of March protest. What the "Make" was focused on the development and fill out of a toolkit for expression, and what they "Say" focused on in the in-depth interviews.

**09** | The COVID-19 pandemic was a limitation for this part of the research, but all the activities were completed.





Figure 15 | A woman looks at the banners hung about feminis history, during the 8M 2020 demonstration against violence towards women in Guadalajara.

## 5 | Making sense of data.

The data collected served to inform and inspire the design process. The interviews were taken as the primary source of data, and the one collected through the toolkit and from observations as supporting data, except for the community perspective insights from which observations were the main source.

Since the genesis of the project, the hypothesis was that a holistic overview of the VAW care service from women's perspective is missing. This assumption is made evident through context exploration through literature, from which we can conclude that the current VAW care service in Mexico is not providing the expected results. Through the analysis, the goal is to reinforce these conclusions and gain a more in-depth knowledge about what is the meaning of the findings expressed by the quantitative studies reviewed and whether the protocols established in the legal normativity are put in place.



## 5. 1 Collected Insights.

The reasoning followed to analyze the data was from a general perspective going towards a particular perspective. The first step, following that logic, was to analyze the public institution's perspective, which would allow the acknowledgment of what is and what is not currently in place for the service. Next, the analysis of the civil organizations' perspective was carried out; this made possible to get insights regarding why, what is currently existing is not working. After that, the community perspective would make it possible to understand how the service is perceived to be failing for the women community of Guadalajara. Furthermore, and finally, the analysis of the individual perspective of women allowed us to understand where, or in which touch-points, the service is not working.

The information is presented per group according to what they perceived from the VAW care service. The approach towards the data was from a relational perspective, looking for patterns that could explain the possible barriers for women to access the service. The data was then condensed in three groups that expressed the types of relations emerging in the VAW care service, taking always as the main reference women perspective and how those relations ultimately become a barrier for them to achieve their goals by using the service. These relations are expressed as between the service providers, within the service providers, and between women and the service providers. In this chapter, the main results of this analysis are presented.

### PUBLIC INSTITUTIONS PERSPECTIVE: WHAT IS FAILING?

In this section, the goal was to understand what the services provided consist of, as well as according to the public servants'

perceptions, review what is and what is not in place to provide the service. One crucial thing to keep in mind is that, since the primary source of this information was the interviews with the public servants, what they say they do, as well as what they perceive as the barriers might be biased by their position in the organization.

As previously explained and illustrated in Figure 12, there are currently six institutions through which a woman suffering from VAW could get in touch as a 'first-contact' with the care service. The information in which it is described how women and institutions are linked was extracted from the interviews. A visual showing the connections to make this relationship even more evident was developed with the information provided by the public servants. It was complemented by the one available from protocols, and it shows the capacities in terms of normativity and human resources that the institutions have according to the interviews (Figure 16). A complete overview of this analysis can be consulted in Appendix D.

Following the relational perspective and using the insights obtained by the development of the visual and the information given during the interviews, the main results are presented.

#### **Between the service providers.**

Among the institutions that are service providers, one of the factors that work as a barrier for women is weak communication which permeates the ignorance within processes and capacities between them. An example of this was mentioned by a public servant belonging to the System for Integral Family Development (DIF by its initials in Spanish). She mentioned that she observed a lack of knowledge concerning the public policies that fall outside the care service, which are unknown within

the care services institutions. She said that if they could know *“punctually and specifically to which resources each woman can access when she decides to leave the violent environment, this could be key to avoid turning back ... in other words, there should be a much more open communication channel, because if the institution does not know it, then they do not reach them.”*

When the visual was integrated, a lack of interconnection between the institutions was made evident. All of the public servants interviewed mentioned institutions being connected through ‘channeling.’ However, the only formal mechanism they mentioned to perform that task was contacting the DEAVIM, which is the Specialized Unit of Assistance belonging to the Guadalajara Police Station, and even though some of them mentioned it, there is no real evidence that this is what happens.

Also related to interconnection, is the topic mentioned as the ‘registration’ that they ask women when they approach the authorities. The public servant belonging to the Municipal Justice referred that the information is shared only in the case

that the process gets to the point of asking for a Protection Order, only then, the information would be registered at the ‘State Bank for Cases and Information on Violence against Women in Jalisco’ (BAEDAVIM by its initials in Spanish). So, if a woman starts a process in one of the institutions and decides to stop, there seems to be no evidence or record. The public servant belonging to Guadalajara Municipal Institute for Women (INMUJERES GDL by its initials in Spanish) mentioned that *“... there is a need for a system to avoid women being asked to continuously provide the same data in each institution since this is a task for institutions and not for them.”* She also mentioned that there is in existence the ‘Unique Electronic Registration,’ which is linked to a system that the Justice Center for Women (CJM by its initials in Spanish) has, but is not entirely working correctly. However, it was also not clear if all institutions have access to this tool.

The Guadalajara Police Station commissioner mentioned that a recent change of hierarchy within the station's

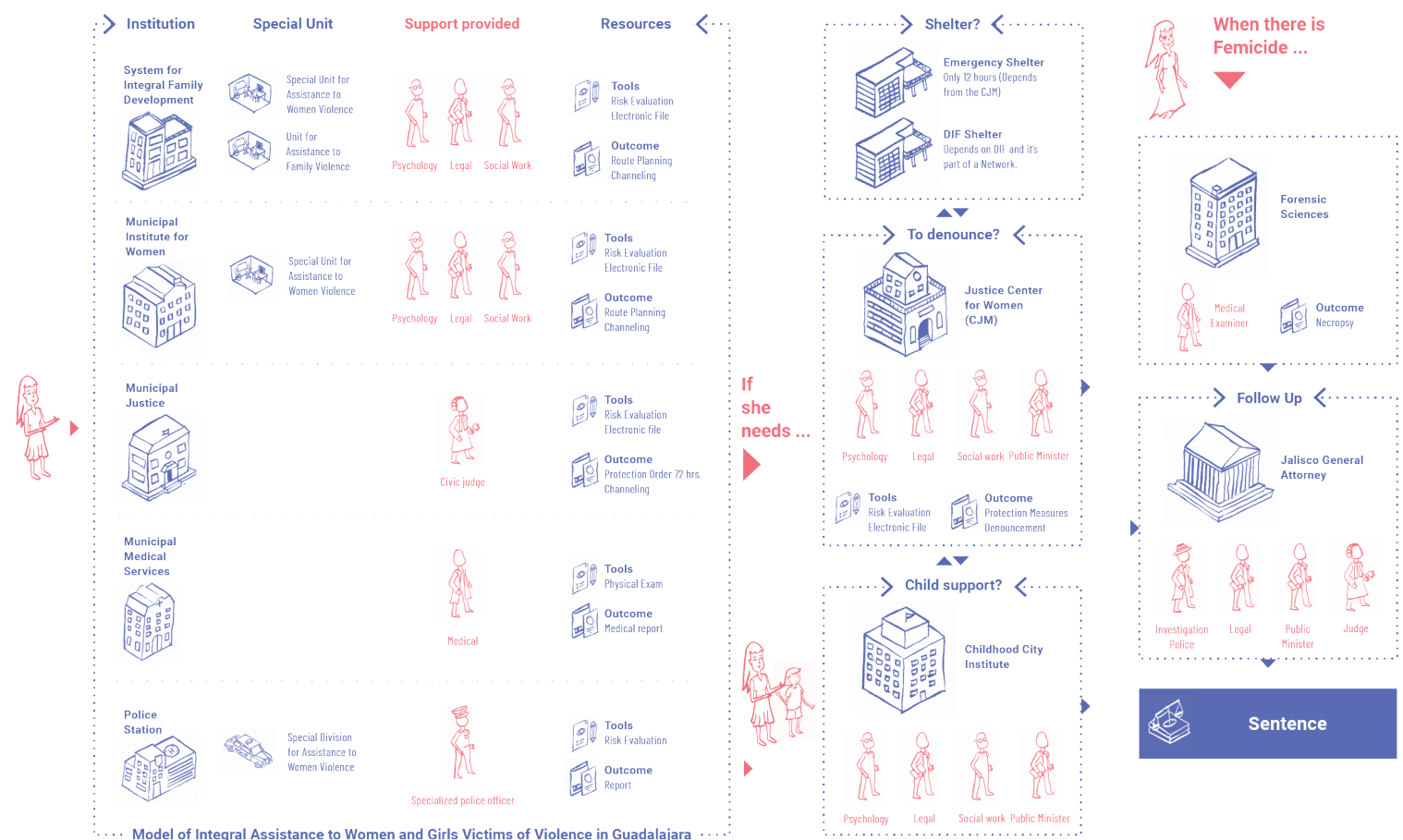


Figure 16 | Image showing a summary of the relationships that emerge in the VAW care service from an institutional perspective.



*... It is not recognized that sometimes giving support and help depends not only on the DEAVIM but also on many factors and other institutions, which is not in our hands. Moreover, this is sometimes sad and demoralizing for the police officers doing their jobs."*

DEAVIM police officer

organization had allowed the DEAVIM to have more control and decision power to act as having the needed resources to operate. However, the fact that the other municipalities belong to the Metropolitan area makes the operations and collaboration between municipalities turn complicated. She also mentioned that they are "at the expense of what the provincial scale institutions order—adding another level of complexity.

Another topic mentioned about the relations between institutions, is concerning the perceived weak collaborative culture, especially between provincial and municipal governments, and between the different municipalities. This weakness seems to be impacting the perceived acknowledgment of the progress made. An example of this was mentioned by the commissar belonging to the special division designed to assist women in the Guadalajara Police Station; she mentioned that she perceives that the work made by the DEAVIM, is not valued or recognized *"... by other police stations and also other Guadalajara municipality institutions, as well as by the citizens. It is not recognized that sometimes giving support and help depends not only on the DEAVIM but also on many factors and other institutions, which is not in our hands. Moreover, this is sometimes sad and demoralizing for the police officers doing their jobs."*

The lack of collaboration as a barrier was also recognized by the the public servant belonging to the System for Integral Family Development (DIF by its initials in Spanish) who mentioned that the institutions belonging to the VAW care service are *"... not walking in lockstep. We, as DIF, have the resources to assist women, but other external elements within the care service ecosystem do not support lockstep to achieve*

*the end goal."* Moreover, they also consider to have a lack of coordination, for example, the public servant belonging to INMUJERES GDL referred that *"there is a need for real inter-institutional coordination, for example, concerning funding and resources. I think sometimes there are resources provided by the municipality or by the provincial government that could be accessed, but everything is too dissected."*

In the same lines, they also acknowledge the relevance of the work that civil organizations do because sometimes, they have more specialized knowledge regarding specific topics or could also bring the capacities or resources that institutions are lacking. The public servants mentioned that the rigid structure of institutions and institutional fundings makes the collaboration between civil organizations and government difficult. For example, the public servant belonging to the INMUJERES GDL mentioned that *"... for example, many women cannot afford therapy ... institutions are obliged to provide free support, but if due to different motives, they cannot provide it and want to channel it with associations; the process gets complicated due to paperwork ... when collaboration has come to happen, it is because the association already got bidding and executed a project, and then everyone wins."* Another public servant also mentioned that adding civil organizations' point of view to collaborative work and planning has been beneficial since they add new knowledge and different perspectives.

#### **Within the service providers.**

In relation to the barriers that arise within institutions, some public servants mentioned that they perceive a rigid and bureaucratic structure limiting the agency that individuals have to act. Public servants manifested that sometimes institutions



do not have the means, the resources, or the attributions to do more, which is also related to that rigid structure. In that sense, they believe that civil organizations' work is highly relevant since they are not attached to that structure, and civil organizations can also push institutions in saying what they are missing.

On the other hand, they also recognized the existence of useful programs, but the lack of resources left them 'halfway.' The public servant belonging to DIF said that *"there are many public servants who are highly engaged, but the lack of resources makes it not mesh"... she said that the legal instances are put in place, and they are enough, however, "... is the execution and how the involved actors prioritize the needs that they should cover about the other institutions."*

They also manifested to have limited resources and inadequate installations, which impacts their performance. For example, the public servant belonging to INMUJERES GDL mentioned having limited human resources for the institution's care area who have also to fulfill more tasks than care, like administrative work. In that sense, she also mentioned that the care towards the internal team who provide the service is also critical, mainly because *"they are very exposed, and there are many things that are not in their hands, and very often they have to hear difficult stories and receive many complaints. So, there came a time when they get frustrated and saturated and start to block certain things. So it is not his or her fault but is also not the victim's fault. Then, institutions have an important responsibility to ensure the mental health of the people who are caring for the victims ... since if they are not ok, it is going to be more difficult that the processes go well, and they are sometimes the last link in a chain of situations that are not resolved and are the ones who have to show their faces. So they are greatly overrun."*



*... very often they have to hear difficult stories and receive many complaints.*

*So, there came a time when they get frustrated and saturated ... institutions have an important responsibility to ensure the mental health of the people who are caring for the victims ... "*

INMUJERES service provider

About human resources, they also mentioned that there are some situations for which they lack capacities. For example, sometimes, they can be at risk since they do not know if the aggressors are armed and are following the victims; for that matter, only DEAVIM who belongs to Guadalajara Police Station can make the accompaniment. However, DEAVIM is a new area, and the results are yet to be seen. So far, the division is not yet complete, and they still lack human resources.

Since the Justice Center for Women (CJM by its initials in Spanish) is the only institutional instance with the agency to start a judicial process, the public servants also mentioned that there is the need to shorten the time for the procedure, there is also not enough staff. That situation results in very long processes, in which the investigation gets outdated without any result, so then women have to start the procedure all over again, leading to having two or even three investigation folders open for the same case. The Prosecution office then gets oversaturated.

Another important topic that they mentioned is the *"gender perspective mainstreaming in all institutions, regardless of whether they are focused on addressing gender violence or not"* one of the public servants manifested to have experienced the ignorances of other public servants at municipal, provincial and federal levels who have even expressed misogynistic comments and behaviors. Then if the topic is not well understood within the organizations and it has not permeated the organizational culture, it limits the understanding of the complexity of the problem and becomes a barrier to provide a proper service. She also mentioned that her co-workers' comprehension and respect gets complicated due to the gender disparity regardless of the number of women police officers, compared with men. It also impacts the perception



that they have over women police officers since many of the times, they are perceived as lacking capacity.

On the same lines, they also perceive a deficiency to bridge the operational experiences within other areas of the institution, which also impacts the understanding of the service complexities. The commissar of DEAVIM mentioned that even though their co-workers have had the training towards the gender violence problem, they are still not sensitive enough. That is because of the combined factors of lack of professional preparations, as well as not being familiar with the kind of work the division performs.

#### Between women and the service providers.

Regarding how the relationship between women and service providers emerges, a first point is the different 'status' that a woman manifests when she approaches any service providers. With that regard, the public servants mentioned four different statuses. The first one would be when a woman is not yet aware of the violence she is living, and she approaches the authorities due to her need for any other service; for example, she might want to get a divorce. The following status would be when a woman is already aware that she is living with gender violence, but according to the components in her context, she is not in a risky situation, meaning that she can make an appointment, and plan with more time how she wants to proceed. The third situation would be, when according to a woman's context, she is in a latent risk of danger, even though she is or she is not aware that she is in a gender violence relationship. The fourth one is when there is evidence of imminent violence, and in these

Figure 17 | Situations in which a woman would reach a service provider.

situations, the routes through which a woman might approach authorities could be because she seeks the assistance or well, someone surrounding her environment asked for the support (Figure 17).

To understand the level of danger that a woman presents according to the characteristics of her case, public servants use a risk tool that they call 'traffic-light' (semaforización in Spanish). One of the interviewees mentioned that *"even though according to the risk tool, the situation of a woman today could be in green (which means no risk), that does not mean that she will be in this situation always, or maybe today is green but tomorrow is purple (which means the highest risk). It is only a thermometer for the present moment."* Meaning that, if the person using the tool has no gender perspective training to use it, they run the risk of not understanding the risk signs correctly, since the tool is just providing guidance for the 'present' situation, but it doesn't help to interpret past eventualities.

The already complicated situation with which a woman might approach the service gets more complicated because there is no one procedure or route to follow. Moreover, each institution seems to have its own procedures, protocols, and mechanisms. With this regard, the public servant belonging to the Municipal Justice institution mentioned, *"... if you get seek, you will go to Medical Services for emergencies, for example. However, when a woman gets physical violence, she does not know where to go. It continues as one negative element; there is no awareness, and women don't know the*



route to follow, they do not know the service available.” This has as a consequence that women might get unmotivated, that is why it is so essential that when a woman approach services she also gets the proper assistance, concerning this the INMUJERES GDL interviewee mentioned: *“it has happened that some women tell us that we treated them well, but when they went to another institution, then that was not the case.”* These situations bring as a consequence helplessness, and women would probably abandon the process.

Another point also related to the quality of the service is that the public servants mentioned that due to the disinformation, women do not know what to expect from the services or experience distrust. For example, a woman might want to denounce, but she approaches an institution that does not have this agency. In this regard, INMUJERES GDL interviewee mentioned that *“when they already approached a service, the best to do is provide them with the full picture of the process.”* She also mentioned the need to be realistic, because most of the time, the denounce process takes a very long time, and then the response and the result is not instant. That is why she also said that specialized care with psychological and legal assistance is critical. She mentioned that when the legal procedures are not accompanied by emotional support, it is challenging for a woman to follow the entire process. However, the resources problem arises at this point, because even though it is established that women get both, in most instances, they do not have enough staff.

Also related to the right accompaniment, the DIF public servant mentioned that *“even though we had worked with a woman for three months in a shelter, day and night, if she had 15 years living in that situation, the violence is deeply rooted and naturalized.”* Adding to this point, she also mentioned, *“it is challenging for a woman to get out of violence only with wanting, she also needs the power and the resources. This situation becomes an abyss since they also face learned helplessness, and there are also family, religion, and institution factors implied. So they come back towards violence because that is where their children have a roof and food.”* She concluded by saying that for that reason, having a clear route for how to get the resources is so important.

## **CIVIL ORGANIZATION PERSPECTIVE: WHY IS IT FAILING?**

The civil organizations provided feedback regarding why VAW care service is currently not delivering the expected results. It is essential to clarify that most of the civil organizations’ insights were referring to the governmental institutions that are in charge of delivering the VAW care service. The focus during the analysis was concerning the barriers in the three types of relations previously mentioned to unveil the reasons why the service is failing. Next, the main insights are presented.

### **Between the service providers.**

The activist manifested a perceived uncollaborative culture between the institutions that provide VAW care service, which is permeated by an individualistic approach from the different public servants and decision-makers. They act according to their interest and political agendas, which ultimately leads to decisions made to simulate progress and not provide solutions. Then, the coordination that is needed to make the service system work gets blocked.

What this also shows is that there is more weight to the response above prevention because solving complex cases would mean more recognition than actually preventing violence. So, it is more marketable to say that they were the



*... if you get seek, you will go to  
Medical Services for emergencies ...  
when a woman gets physical violence,  
she does not know where to go ... there  
is no awareness, and women don't know  
the route to follow, they do not know the  
services available.”*

– Municipal Justice service provider



*... there is no human structure that allows a woman who denounces to come to an end and gets a resolution, and there is also not a follow-up structure for the cases.*

– Human rights defender

rescuers and helpers of a complicated case than preventing the fatal consequences of violence could bring. This approach is driving the inoperability of policies since there is a lack of human resources, and the few ones get burned out due to the amount of work. *“There is not a structure that allows the administration of justice.”*

#### **Within the service providers.**

Regarding the relations emerging within the service providers, the activists mentioned perceiving gender perspective as a ‘political mask’ because *“gender policies are in the law because it is an international agreement, but they are not applied.”* Related to that they also recognize that there are *“women in power positions, who are not working for the violence of other women.”* Moreover, the gender training is given to public servants because that could take them to get promotions within the institution, which gives rise to the lack of training for the public servants in the lowest level of hierarchy that, in most cases, are the operational positions. The situation results in inoperable visions in which the institutions’ leaders might have the right perspective on the problem and the normativity, protocols, and mechanisms put in place, but with an operational team that is not well qualified, resulting in actions that turn wasted efforts, energy, and resources.

There seems to be a system designed for giving up because *“there is no human structure that allows a woman who denounces to come to an end and gets a resolution,”* and there is also not *“a follow-up structure for the cases.”* Many public servants remain in their positions because they are interested in getting a pension, but not because they are engaged.

On the top of that, the activists’ located an ‘out of sight - out of mind’ culture, which means that public servants would rather perpetuate negligence, instead of engaging with the victims to make their procedures progress. That is encouraged by the complexity that public servants face, in which they do not have the capabilities to confront situations like organized crime. Then, they prefer blindness because, in this way, they can manipulate indicators that will show less violence than what there is. That is possible because *“there are no linking processes between the authorities, and the disorganization allows that there are no clear numbers,”* promoting opacity and perpetuating the lack of trustable data.

#### **Between women and the service providers.**

The activists did also mention institutional gaslighting, meaning that women’s morality is being questioned, invalidating their testimonies, and leading them through a process of never-ending revictimization. It is a dehumanizing process in which the service *“continues to look at women in a welfare way as guardianship and care and not as rights holders.”* Due to what they live within institutions, *“women are led towards learned helplessness, because they are discredited.”*

It is preferred to promote the furtherance of ignorance by not providing women with the right tools and information to understand and cope with the process autonomously. The situation leaves *“women without the legal tools to confront legal battles against their aggressors.”* All these barriers give as a result justice being a privilege because only women who have economic resources and can get external support can see some results.

Moreover an individualistic approach for making decisions also leads towards the political instrumentalization of suffering, meaning that in some cases, the reason why the victims are helped is that this would bring some benefit towards the server. That is the case not just for governmental institutions, but also civil organizations in which the help is provided according to the amount of recognition and rewards that the case



would bring. This leaves abandoned families doing their own investigations processes when there is femicide or disappearance.

Related to the relationship between women and the service providers, it is also important to mention that two of the consulted activists, manifested that there are two other 'status' in which a woman might approach to seek for institutional help, from which institutions don't consider in their protocols and mechanisms, probably because they don't have capability to assist women in this situations. The first one would be when a woman is the victim of trafficking or exploitation of people, and the second situation would be when a woman who belongs to transgender community and she is seeking assistance due to violence (Figure 17). In both situations, the public servants seem to not have the proper training and the protocols or actual mechanism, seem to not consider these situations. However I will not delve into these two topics because they imply a different complexity that is out of the scope for this research.

Figure 18 | Two woman looking at the pictures in which aggressors are being denounced during the demonstration on the 8th of March, 2020.

### COMMUNITY PERSPECTIVE: HOW IS IT FAILING?

From the participation in the International Women's Day activities the past 8th of March of 2020, the goal was to acknowledge how the located barriers are affecting the life of the Guadalajara women community. The focus was on observing four specific manifestations during the protest: the slogans, the symbols, the activities carried out during the day, and who the people involved.

#### **The Slogans**

From the slogans that could be read in the posters, bodies, and clothes of women, I located three main demands. The first one, and the most prominent was related to denouncing femicides with the demand of stopping this kind of violence,







Figure 19 | Both pictures were taken during the 8th March demonstration in Guadalajara. In the first picture the woman holds a poster that reads: "Sorry for the inconvenience, they are killing us." In the second picture the woman holds a poster that says: "If you touch one, we all shout.",

and also statements to make it visible how the government and society have ignored the subject. Examples of the slogans that could be read about this topic were: *"We are the cry of those who are no longer here," "Sorry for the inconvenience, they are killing us," "Not one more," and "You will not have the comfort of our silence anymore."* The second most common topic in the written expressions was about being able to have a dignified and free life, especially free of fear. Examples of slogans related to this were: *"For a dignified life," "Until dignity is done justice," and "Free, alive, and fearless."*

Concerning the slogans that could be heard, the most visible topic was about claiming justice and also, make it clear that it's a collective and not a single stand demand. Some examples were: *"Justice!"* and *"You are not alone!"* The second most common topic was about the revictimization of women, and how the perpetrators have been made invisible. Some examples were: *"They are not dead, they are killed,"* the choir of the anthem that spread over Latin-America created by a feminist collective in Chile, which sings: *"You are the rapist"* and also from that anthem: *"The oppressing State is a rapist male!"*

### The Symbols

The most outstanding symbols used during the journey were the colors which were purple, that stands for the feminist movement, and green which stands for the demand of the

legalization of abortion. Another important symbol used during the protest was the glitter. This symbol was previously used by feminist in Mexico city, to make it visible how the Security Secretary was ignoring women demands, after police officers in that city raped a woman. The feminists threw glitter at the secretary during an interview. This gesture was taken up in other protests, as in the case of the 8th of March. I interpreted this symbol as a statement in which women are expressing that even if the government is trying to make them shut up and don't give them the tools to protect themselves, they will even use glitter to make themselves hear. The last symbol that I was able to locate was red tinted fonts around the city, which is related to femicide and the indifference of society towards this pandemic.

### Activities and Spaces

The journey of activities was held in one of the public squares in the downtown of Guadalajara city, starting from 11 AM until 5 PM, which was the time that the demonstration would start. The activities organized by feminist collectives and civil society members consisted of talks related to the different types of violence (for ex: workplace violence, obstetric violence, violence within the feminist movement), workshops mainly related to feminist theory and civil organization. There were activities related to care; for example, there was a space where male fellows were in charge of the nursery to take care of children;

this was the only space with males participation. There were spaces for body-painting and making of posters. There was also communal radio broadcasting, and lastly, there were 'clothes-lines' all over the square, in which information related to violence statistics, history of feminism, slogans, and a space in which women could hang the picture of their aggressor as a denouncement. From this last activity, it is important to say that many of the denunciations in that space were related to the violence happening in educational spaces. The press reported days after the protest that some denounced professors in that space got fired.

### People involved

Related to the people involved during the journey of activities as well as during the protest (Figure 19), days before the 8th of March, the feminist collectives asked men to respect the space and limited their support with sharing the information of the activities, but not by participating. This gesture was a remarkable statement since the goal was to make visible how institutions and society had ignored the topic and also to communicate how males' voices are the ones that are always listened to, even if women suffer the violence. The feminist

movement wanted to make a forceful statement: this time, men shut up and listen. The other meaningful gesture about participants was related to the disappeared people's relative's collectives, the groups were there mainly to denounce femicides and they were the ones leading the protest. At the end of it, they also gave a speech and thanked the movement; at that moment, the shout of *"You are not alone!"* took more power. Lastly, it is essential to mention that diversity throughout the day was the most remarkable aspect to notice. The presence of intercultural movements and different collectives, such as women workers, was particularly important.

### WOMEN'S PERSPECTIVE: WHERE IS IT FAILING?

For the women's perspective, the main source of data was the interviews. The main focus now was on locating where the failures in the VAW care process were. In tuned with the relational perspective, this was also important to point out the responsables for those failures. To carry out the analysis a 'Service Design Blueprint' format (Flowers & Miller, 2017) was used as an analysis tool. According to Reason, et al (2015) this tool can help organizations when they are struggling to satisfy



Figure 20 | Different activities during 8M, 2020 demonstration in Guadalajara, Jalisco Mexico



their users, by providing a visual overview where people in different areas of the organization can see their role in a user-oriented way. One of the difficulties that emerged at this point is that the previously mentioned barrier of disarticulation and non-unified routes on the VAW care service was made evident.

The decision made was to use the 'Service Design Blueprint,' but instead of using it by trying to unify the journeys and choosing just one scenario, it was used to analyse the testimonies collected to then look for patterns which could make it easier to find the actual scenarios, without losing information that could be valuable to locate pain-points and their related touch-points.

After the testimonies were codified with the obtained results, the next step was to answer the question: Where does the service is failing? In this case the relationships categories used in the previous sections did not make much sense, since the primary source were the experiences of women, so they were shifted to make sense. The entire process can be consulted in Appendix E. The following insights came out as an answer.

### Between women and the service providers

In general terms, the normalization of violence emerged through all the mapped experiences, in which they reportedly perceived a conformist and disengaged attitude from public servants.



*Whenever he (the perpetrator of violence) went, he threatened us and told us that he was going to kill us. He used to say that if he wanted to kill my daughter, he could disappear her ... and nobody would check that he did it. When we tried to look for help, I felt the rage inside me; I thought, how is it possible the authorities can't make him go away? They said: "it's up to you; tell your daughter not to see him anymore, "*

– Femicide testimony



*I demanded the police officers take my daughter out of the house, she was being beaten! But they said that even with a complaint, nothing could be done because she wanted to be there. The only answer I could give was: "You know what? I hope the day I find her dead, I hope you come and do something!"*

– Femicide testimony

Women experienced misinformation; their experiences show that instead of giving them the tools to solve their problematic

situation, women are left without any orientation. They also do not know to whom they can ask for help.



*When he attacked me at my home, my daughter went out to look for help. She asked some police officers to help her, but they told her there was nothing they could do because they could not come inside the house with any official order. At that moment, I needed help ... I would think that because they are the authority, they are going to help, but they do not."*

– Femicide attempt testimony



*When I started the denouncement process, I was super excited because I already felt like having support from the Prosecution Office, but in the end, the result was different. Because you go to the Public Ministry, you present your denouncement, present all the evidence that is asked, and the audiences begin there. That's where I would get lost because I never knew when a hearing would be. I didn't know I had to call."*

– Femicide attempt testimony

Women expressed disempowerment and hopelessness. They all reported an uncaring and insensitive treatment from the authorities, which gives them the feeling of not being

heard. They manifested to be humiliated, discriminated, discredited, and discouraged by the institutional service providers in Guadalajara.



*«After my daughter's femicide, when I went to seek orientation to recover the custody of my granddaughters, what the service providers told us was: "Your granddaughters aren't missing because they are with their dad. Until it's proven that he killed her, as you say here (a written testimony) he has the right to be with them, and there's nothing you can do. Besides, we help people who are still alive, and your daughter is already dead." We left disappointed. We came out crying, without hope and only with the paper they gave us.»*

– Femicide testimony



*«I went to demand responses regarding the case. I was asking it to be ruled as femicide ... The employee got angry at my request and told me: "What do you want to see?! If here it says that it was suffocation by hanging, she committed suicide!"... She did what I didn't ask. She opened the file in front of me, and I got to see pictures of my daughter that I didn't want to see. Then, I yelled at her: "For people like you, we're the way we are. People like you don't have feelings; you see femicides as numbers, you don't know about humanity. You don't know how to deal with the victims; you don't know anything about it!"*

– Femicide testimony

They all reported testifying omissions and negligence in the procedures followed, especially regarding the investigation

in the crime scene, integration of research portfolio, and reporting evidence.



*In the crime scene, I refused to testify, as I explained to the Public Ministry, that the cops who were present already knew about the violence, but she did not do anything about it... The Public ministry no longer wanted to commit herself to her work in getting to investigate ... if since that moment she would have done her work, we would not be almost two years unsolved."*

– Femicide testimony



*When I finally got helped by a civil organization, we went to the Prosecution Office to ask for my daughter's femicide file. We had to wait three days to be able to see it because it was archived. When they gave it to us, we realized it was filed as suicide."*

– Femicide testimony

When women finally get institutional assistance, that does not help them to feel safe. Their perpetrators are in advantage

in terms of legal tools and because, in many cases, they also have access to political benefits or have guns.



*When I started the denouncement process, the first thing they told me was that because he (the perpetrator of violence) is the escort of an important public servant, he would be disarmed and probably would lose his job. He did not; five years later, he is still working there."*

– Femicide attempt testimony



*I wanted him to be kicked off, so my two daughters and I could come back to the guest house where we live, so at the end of the procedure, I asked if that was possible. The legal office worker said: "Yes, darling, it is possible. However, if we're going to kick him out, we'll retain him for no more than 12 hours, and by tomorrow he's out, and then he's going to look for you" ...I felt helpless, incapable because If I think of going to a shelter ... I do not know if they will separate me from my daughters since I don't have a formal job. Either I go to the street and die with my daughters outside, or what should I do?"*

– Femicide attempt testimony

### Between women and the care service as a whole.

They all experienced it as a motionless structure in which the lack of tools makes it hard for them to continue motivated to

follow the process and in which they do not feel as if they have any agency to act.



*During the denouncement procedure, I was sent to another office and asked to sign a paper saying that I was desisting my (16 years old) daughter's process (because she was also abused) ... You do it because what you want is to do the process right. You do not want to get stuck, but you don't know why you do it."*

– Femicide attempt testimony



*Four years after my divorce and during the hearings of the second denouncement process. During the hearing, the judge told me: "I need you to fix your 'things.'" ('things' referring to her ex-husband and her relationship). And I was like what's going on here? The judge is supposed to understand about gender violence! And then, there you can't say a peep, because there are consequences as you can imagine (such as favoring the abuser)."*

– Femicide attempt testimony

They also reported feeling disempowered facing negligences and without means to demand accountability from the authorities. In

two of the reviewed cases, the omissions led to femicide, after which the mothers became the 'carrier' of the violence.



*(During a denouncement process) as a victim, you are afraid to raise your voice, because in this stupid culture, if they file your case, you are fucked!"*

– Femicide attempt testimony



*Every time I went to the authorities to follow-up my daughter's femicide case, they would ask me to wait for Horacio, the attorney who was following my daughter's case. I never had the pleasure of meeting him. Even if I 'planted myself' in the prosecution office, whenever I went, they told me, "he didn't come," or "he is in a course," or "he won't come today. Come back tomorrow."*

– Femicide testimony

Without information, tools, resources, and a careless treatment, all the interviewees reported having to seek their

means to push the process; in all cases, this is where the civil organizations got involved.

“

*There came a moment in which I did not believe anymore. I walked in all the institutions. I went everywhere just to get thrown out. Nobody listened to me; he (the perpetrator of violence) was the one with rights. I did not believe in them (care service providers) anymore! ... but then, the person from the civil organization told me: "I do believe you"... she saw my pain and saw my suffering. And that's when everything started to change."*

– Femicide testimony

“

*After the police officer denied to give us help ... I was confused! Not knowing what to do at that moment or whom I should listen to ... then a friend told me to seek help in an organization, and we went there ... I felt calmer because she (the activist at the organization) said, "look, let's start moving, now let's solve it!" With those words, I already felt driven and capable of continuing. If I was there, it was because I was going to do what I was going to do (start a denouncement procedure). I already felt supported by someone who was listening to me."*

– Femicide attempt testimony

The absence of the perpetrator of violence within the process is evidenced in all cases. None of the interviewees saw their end goal fulfilled by the VAW care service, which in general

terms, was to get rid of their abusers. Unfortunately, the lack of response from authorities is what in two cases had as a consequence femicide.

“

*The harassment has been going on for so long (five years), that one way or another this kind of situation (the restriction order violated) exposes me to the fact that if tomorrow he does not seem to like something of what he sees when he harasses me, he will attack me again. That's the truth."*

– Femicide attempt testimony



## 5.3 Then what, why, how and where is failing the VAW care service?

To understand the barriers located from the different perspectives, the last step was making a causal map (Consult Appendix F) in order to clarify the relationships between the insights gathered from the different perspectives. The summary of those insights are presented in this section.

### WHAT, WHY, HOW AND WHERE IS FAILING 'BETWEEN THE SERVICES PROVIDERS'

The present disconnection between the organizations that form the VAW care service, as well as a rigid structure and hierarchical organization, make collaboration and inter-institutional coordination difficult. That is translated into a weak communication where the information is hardly shared, causing the ignorance within each other's processes, capacities, and progress, as well as the ignorance of public policies outside the care service system (Figure 21).

Behind the uncollaborative culture, there are also the institutional interests and values that are being privileged

*... disconnection between the organizations that form the VAW care service, as well as a rigid structure and hierarchical organization, make collaboration and inter-institutional coordination difficult.*

above collective interests. That is perceived for society as indifference and invisibilization of the severity of the problem, causing a simulation of progress from institutions that derives on inoperable policies that do not have a structure to support them.

There is also a prioritization of public policies for response above prevention, in which women experience motionless structures that benefit perpetrators and normalize violence.

### WHAT, WHY, HOW AND WHERE IS FAILING 'WITHIN THE SERVICES PROVIDERS'

Within institutions, the lack of resources and limiting attributions is translated into inadequate installations, lacking human resources that together limit their agency to act. That is also related to lengthy procedures that provoke the service system's over-saturation, and service providers are impacted by the non-existence of internal mental health care systems. That could also be linked to the conformist and disengaged attitude of many of them.

The institutions work with what they have, which makes it challenging to provide a quality service that gets worse due to the lack of professionalization and training, which causes a lack of sensitivity from the service providers, which women experience as an uncaring and insensitive treatment.

Behind the inadequacy of resources, there is also a political instrumentalization of the institutions' service, driven by political usage of gender perspective. That leads towards inoperable visions in which an 'out of sight, out of mind' culture promotes opacity in the procedures causing omissions and negligences.



... the institutional interests and values are being privileged above collective interests.

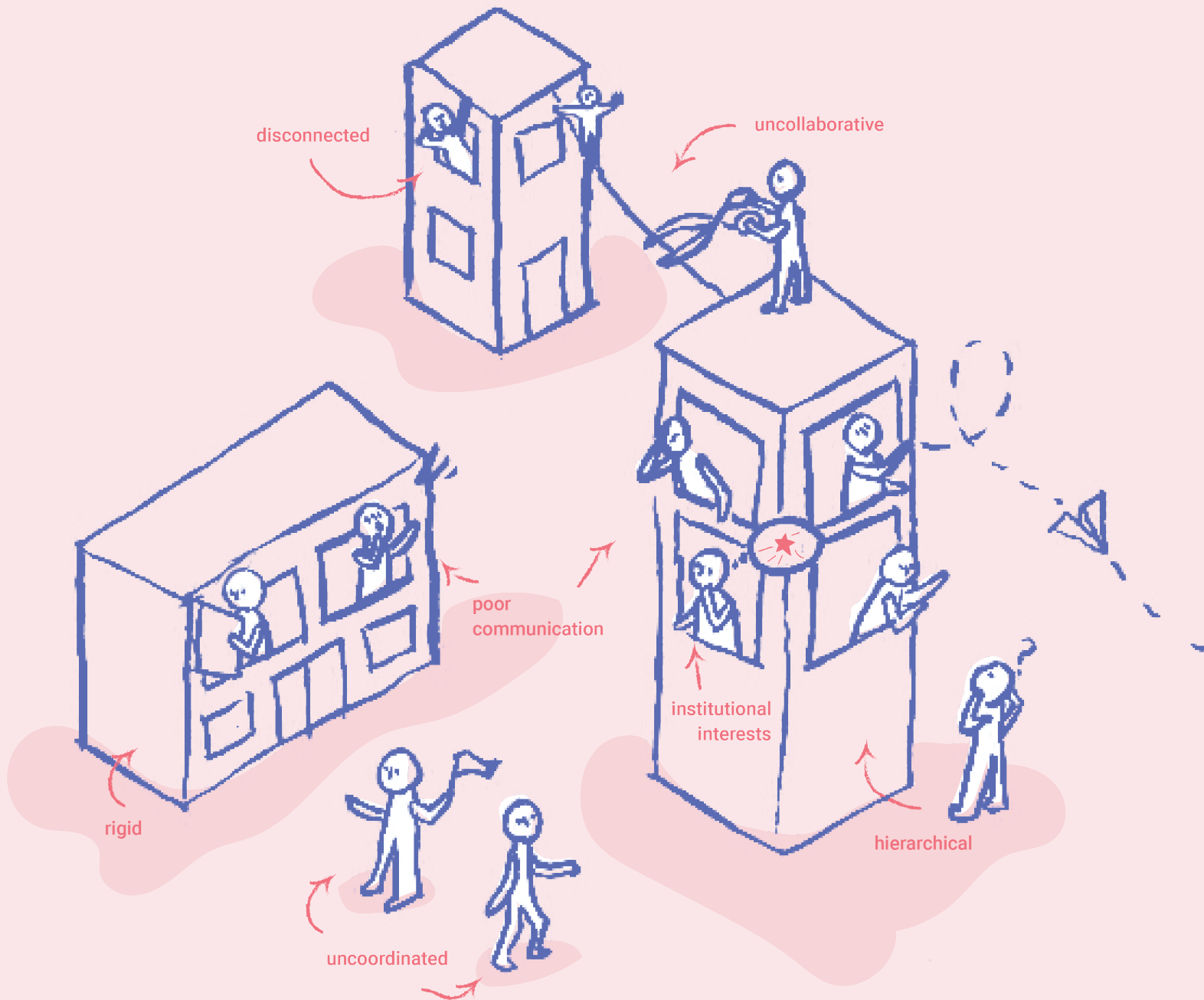


Figure 21 | What, why, how and where is failing the VAW care service, between the service providers.

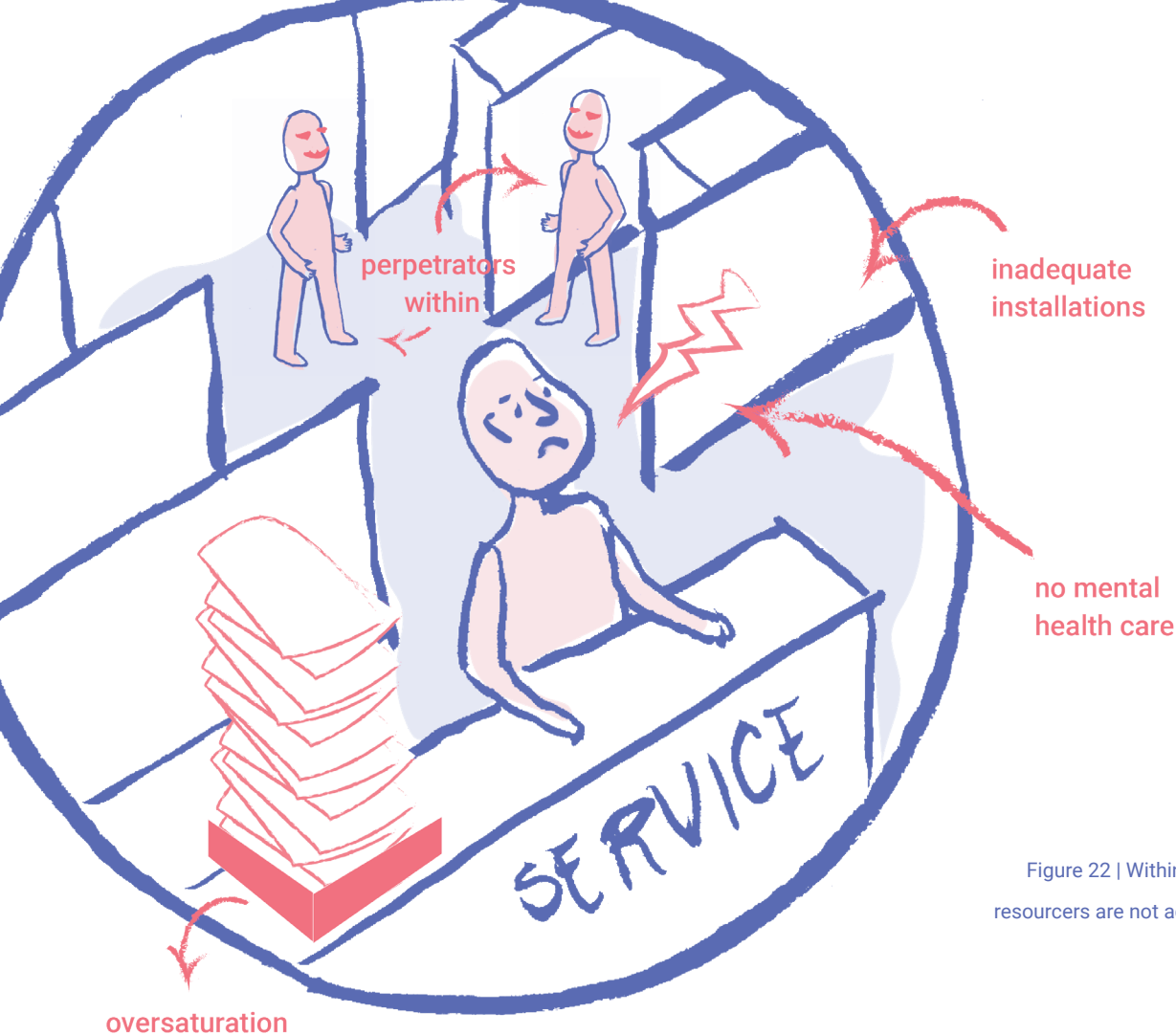


Figure 22 | Within the institutions, the conditions and resources are not adequate to provide a quality service.

The shortcomings within the institutions, make it challenging to bridge operational experiences between co-workers and become a barrier to mainstreaming a gender perspective, causing misogynistic culture also fostered by the lack of gender parity in the organizations. These could be the trigger for the humiliation and discrimination that discredit and discourage women from using the service. The VAW care service ends up being a system designed to 'giving up' in which women lack spaces for real denouncement that makes perpetrators visible.

### WHAT, WHY, HOW AND WHERE IS FAILING 'BETWEEN THE WOMEN AND THE SERVICE PROVIDERS.'

The unclarity of the routes that could be followed to get institutional assistance, together with the unawareness and disinformation, makes women have unclear expectations

regarding the care services. Behind that, there is furtherance of ignorance and institutional gaslighting to protect the organizational values and interests. Women then experience disempowerment to demand accountability, and the misinformation weakens their autonomy to make decisions.

The non-unified service and protocols also lead to experience differences in the quality of the service provided by each institution. The lack of gender perspective also affects the quality by limiting service providers' capacity to use the tools properly, leading to poor-risk analysis and judgmental conclusions.

Together, all the limitations have, as a consequence, a dehumanizing process in which women do not feel heard and see their right for dignified assistance lacerated. Moreover, the service's poor quality leads to unfulfilled goals and a feeling of permanent unsafety and abandonment, which leads women to seek other options in which they see themselves limited by resources.

## 5.4 What does it mean for the VAW care service?

When we put the previous insights into context, we found public servants in the front line of the VAW care service facing a highly complex environment where the disconnection, poor communication, and un-collaborativeness permeate their performance.

They work in a context where they are expected to be highly sensitive, highly engaged, highly professional, and fulfill more tasks of what their positions were thought would fulfill, and at the same time, they are not provided with the proper care, training, and resources which limits their agency to act.

Above that all, normativity, rigor, and a rigid organizational structure add restricting factors for their achievements. If

we also think that the same violence that they are seeking to eradicate is the culture in which they are immersed, the outlook is not very hopeful, since much of the time public servants also coexist with co-workers with the opposite perspective that they are expected to fulfill. That gets even worse if the service provider is also a woman.

Next to that, there is also the fact that the front-line workers are not the ones making decisions. So in that complexity, we also found the public servants who are managing priorities and giving direction to the organization. These are the folks who also have inference and power over the public policies and designing the programs, protocols, and tools that the front-liners would use to provide the service.

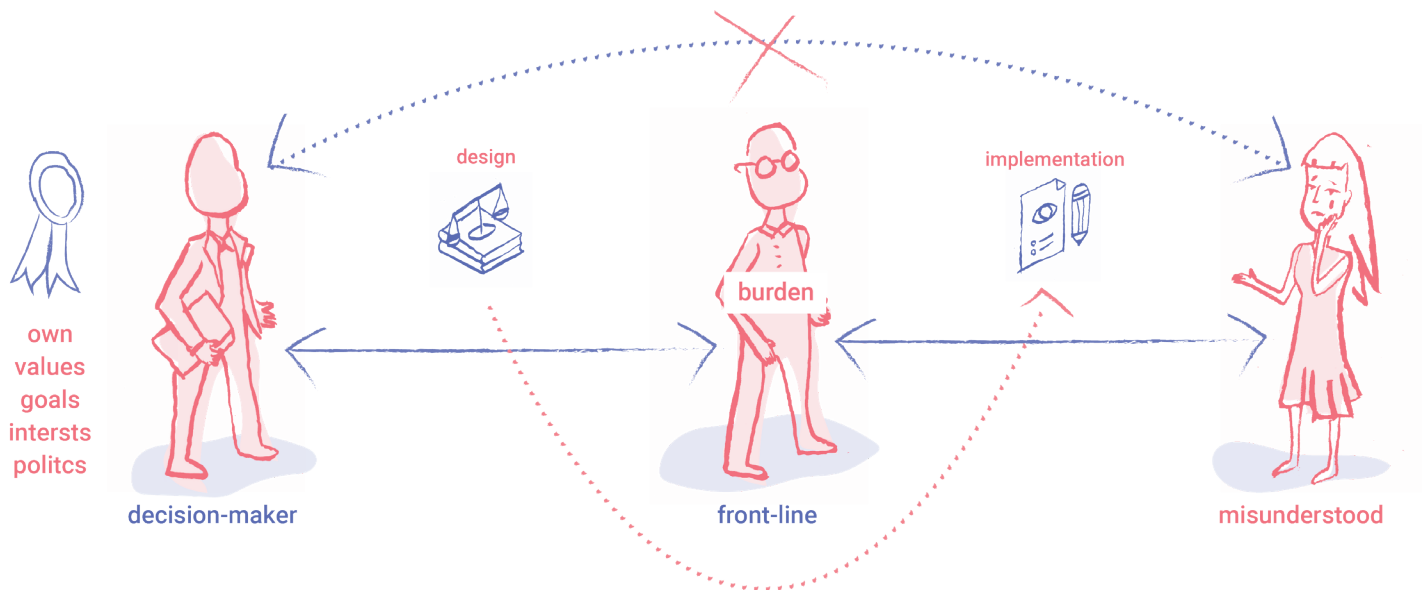


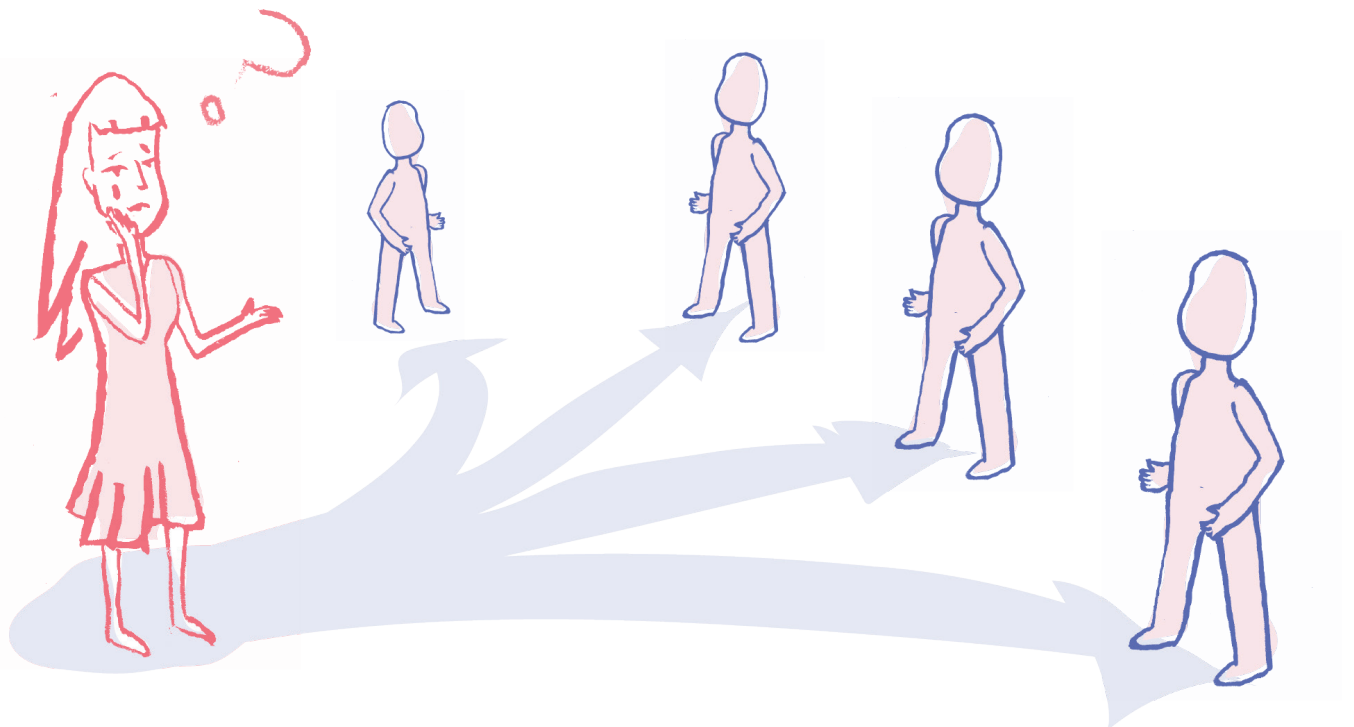
Figure 23 | The people making decisions and designing the system is disconnected of what women live.

Moreover, they are also the people who would probably decide to follow individual interests, political agendas, and protect organizational values and goals when making decisions. Those behaviors are not very helpful in a context that faces the complexity of being disconnected, uncoordinated, and uncollaborative.

So, in the end, what we have are two kinds of service providers. On the one hand, one who's working conditions limit their performance to provide a quality service to women seeking institutional attention and who are highly likely to experience burnout.

And, on the other hand, there is a public servant in charge of making decisions that will impact the work of the front line public servants, and who is very likely not to have the proper understanding of the operational work that the front-liners do. Moreover, this is also someone who possibly does not understand the violence context of the women seeking help, even though this person has the theoretical knowledge and training. So, what to do in such a landscape?

Figure 24 | There are no clear routes for women to follow



## CHAPTER 05

# Key take-aways

**01** | The four different stakeholder perspectives can be translated into three different types of relationships emerging in the VAW care service system: (1) the relationships between the care providers, (2) the relationships within the care providers, and (3) the relationships between women and the care providers.

**02** | The main problem between the care providers lies in the disconnection and rigid structure of the service system, which makes the coordination and communication complicated. This also drives an uncollaborative culture in which response policies are privileged above prevention.

**03** | Within the care providers, the core of the failure is related to the lack of resources, limiting their agency to act and provide a quality service. That is linked to the oversaturation and exhaustion of caregivers, driving uncaring attitudes that foster negligence and opacity in the procedures. All that

is reinforced by the political instrumentalization of the service, which results in a system designed to 'give-up.'

**04** | The main issue between the women and the service providers is the nonexistence of clear routes to follow; this is also permeated by disinformation, which disempowers women to demand accountability. The diversity of institutional perspectives and tools also limits the service providers' capacity, leading to a poor understanding of women's experiences and results in a dehumanizing process in which justice becomes a privilege.

**05** | There are two types of public servants implicated in the VAW care service: the ones providing the service in the front line and the ones managing and giving direction to the service. The disconnection between these two and with women's experiences also impacts the quality of the service provided.





# Action

Clarity on the process that needs to be followed

where you know what to expect and from whom

the as like at the points

Know that it's to The right to demand.

process doesn't solve your problem.

Be listened

Make the aggressor visible.

Consider the voice and experience of victim in the process

Ownership & responsibility within organization

Someone who gives response

"They don't listen to me me is the only one with rights!"

The aggressor disappears from the picture

Make aggressor responsible

Anything less than naming the harm-doer outright, is victim-blaming.

Strong motivation to go through the process.

The are calls My h on ti from who know wh gender wi

Warranty of Freedom.

d a that I have s to him!

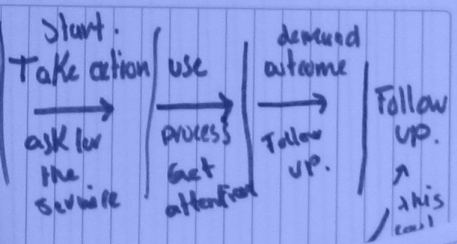
Warranty of Safety.

Have reser to continue the process

Means to go through the process

Power to ask for a better service

## Recognize Plan



Warranty that the procedure is

Figure 25 | Picture capturing the analysis process, when seeking for the lifecycle of the user.

## 6 | The problem from a Service Design perspective.

From the previous chapter we can conclude that the approach currently used to intervene in the VAW care service might not be the most appropriate. As complex as it can seem, the outlook that the VAW care service is facing is one in which many organizations fall.

What Service Design teaches us about this kind of complex service system is that the organization's structure, teams, systems processes, and policies often foster a silo mentality. As a result, the different pieces of the organization end up pulling in different directions in order to fulfill different priorities (Arció & Brand Flu, 2016). What happens is that while for the public servants working through a fragmented perspective might be more-less logical, women experience the VAW care service as a whole.

Even though there are also very different contexts surrounding the women who experience gender violence, there is one common thing that they all share: they are all seeking to achieve a life free of violence. Then, taking a user-centered stand can provide a more unified view of the VAW care service, by focusing on valuing only what the organizations that belong to the service system offers (Arció & Brand Flu, 2016): a life free of violence. By taking user narratives as the center, the silos are flattened, and the departmental and organizational differences are made irrelevant (Arció & Brand Flu, 2016).

Women experiencing violence have stories about what they are trying to achieve by using the VAW care service, but also about what they want from their lives, their work, leisure, and the people they love (Arció & Brand Flu, 2016). These experiences are impacted by the services they use. Moreover, taking a women-centered perspective also makes visible one aspect that is often unforeseen in VAW care service: even though all these women are trying to achieve a life free of violence, what that means is that they are all seeking to get rid of their abusers. If we go back to Heise's (2011) work insights, there is one irrefutable and straightforward truth about violence against women, and that is that VAW is only true when there is one thing present: an aggressor. That might seem obvious, but the fact that the VAW care service is designed without considering this actor shows that it may not be.

However, before approaching the story of women using the VAW care service, some points need to be addressed first. As concluded in the past chapter, the context of the VAW care service implies the participation and involvement of multiple organizations, multiple societal groups, multiple public servants, service providers, and others. Then, one of the challenges for the CUDJ or any organization whose intention

is to promote change in that context is the alignment from all these stakeholders.

The first question to address is how to make the complexity of the VAW care service approachable to the multiple perspectives present in the service system. For that matter, a dialogic approach might be suitable. Dialogue can be understood as a consensus-building process of collective communication. It aims to establish a common ground that enables a group, a system, or a community that shares interests, to collectively design or redesign the systems in which they live and work (Banathy, 2003). This topic will be approached in the first section of this chapter.

In line with the analysis, it was also found a disconnection between the proposed protocols and mechanisms, with what is implemented, and the women's experiences. Then, the

next topic that needs to be addressed is the understanding of women's experiences and how to be able to make them the center of the discussion of that dialogue. Service Design tells us that to fulfill that task; the designer needs to generate empathy towards the user of the service. Then, the second topic to be addressed is empathy which is explored in the second section of this chapter.

Finally, the multi-stakeholder context and the requirement for dialogue, bring up the challenge of understanding the complexity of the problem by being at the same time in a multi-stakeholder environment. In the Service Design domain the relevance of visualization has increasingly grown as it had been explored as a way to make complexity more approachable and shareable. Therefore the last topic to be addressed in this chapter is concerning visualization.

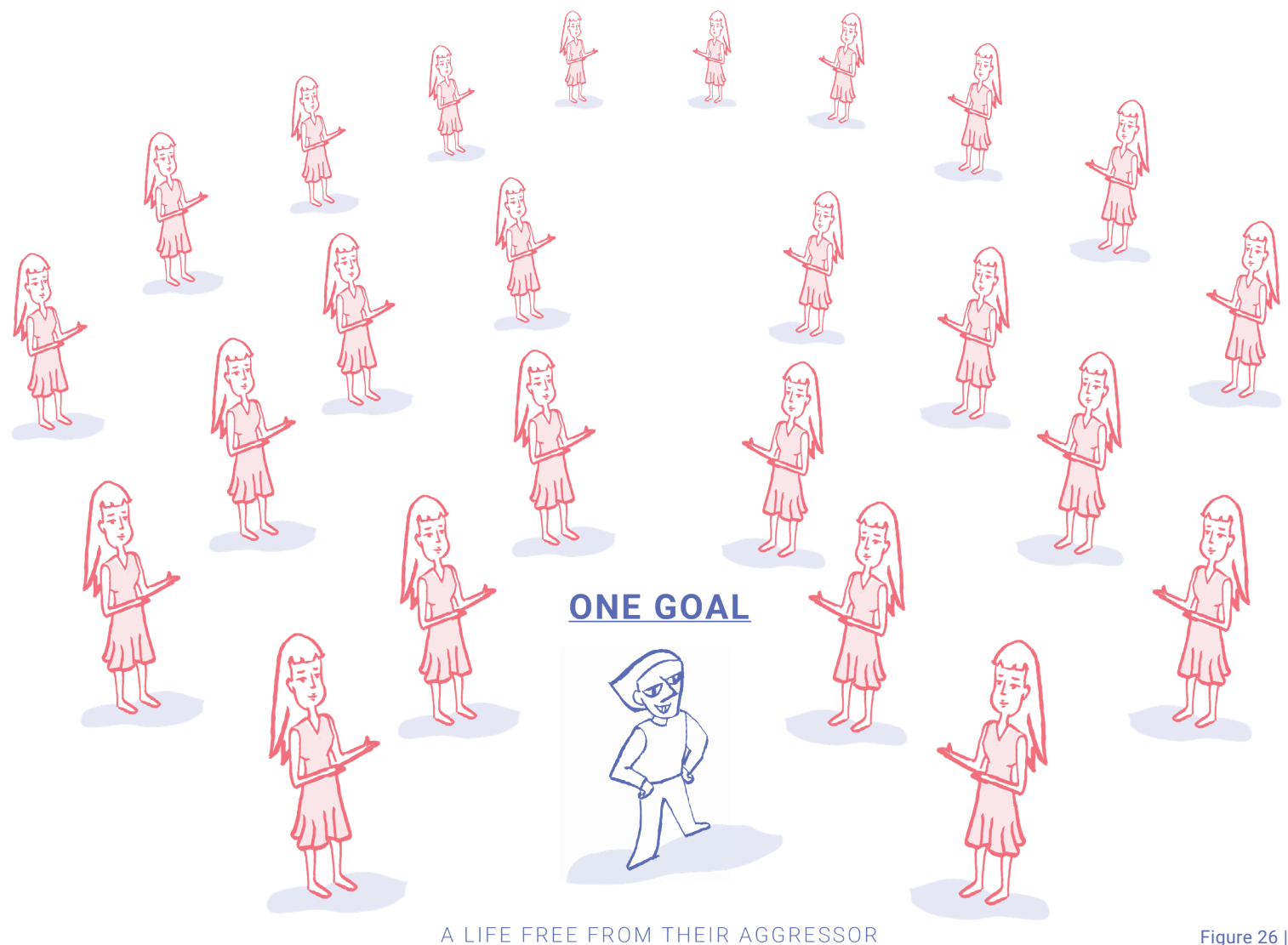


Figure 26 |



## DIALOGUE TO ESTABLISH A COMMON GROUND

Since one of the main problems within the VAW care service is the disconnection between the organizations belonging to the system and the poor communication that arises in that context, it seems logical to take an approach that leads to the different parties' re-connect. In line with this thinking, the proposal is to take a dialogical perspective on the problem.

Socrates recognized Dialogue as a creative social discourse (Jenlink & Banathy, 2008). The term comes from the Greek dialogos, *dia* meaning "through," akin "two," and logos "to speak." Therefore it can be interpreted as a speech, a conversation through two or more people (Capranzano, 1990, as cited in Jenlink & Banathy, 2008). It has been known as "flow of meaning" and later on applied as "deliberate dialogue," "generative dialogue," and "focused and open dialogue" (Magliocca & Sanders, 2008).

Through Dialogue, it is possible to question and build new meaning, as it allows to hold many points of view in suspension, along with a primary interest in the creation of shared meaning (Bohm & Peat, 1991 as cited in Jenlink, 2008). In the VAW care service context, the real meaning of the service should be questioned, as well as the "why" is the service being provided. Unveiling the current meanings might help reframe and align the efforts to what is supposed to be the actual goal: a life free of violence for women. It could also help the service providers to give a collective meaning to that goal.

Another insight that arose during the analysis and reinforced by Mexican scholars is that the power relations remain the axis of VAW (Denis, 2017). With this regard in his work Friere (1985) also denounced that the current social discourse across societies is permeated by power, authority, and control. Those factors, in consequence, block dialogue, and therefore collaboration. To transcend those barriers requires that the individuals, the organizations, and individual communities assess the mental pathways that sustain the dominant paradigms, ideologies, and current mental models that govern their behaviors. Dialogue has been recognized as a social discourse through which it is possible to create a shared consciousness (Jenlink, 2008) that triggers and sustains change.

The "user-designer" approach that has emerged in the Design domain in recent years depends on Dialogue's application as a collective mode of design communication (Banathy, 2003). The fragmented character of the VAW care service system makes it difficult to coordinate efforts between the individuals who provide the service. In addition to that, the landscape gets complicated due to the lack of decision power that they hold. Then, understand and transcend the barriers that the ones in the front line face is an essential step. Jenlink (2008) proposes Dialogue to enable stakeholders to prepare the social contexts needed for undertaking creative activities that lead to liberation from existing systems.

In the context analysis, it was concluded that according to the current information regarding VAW, it is widely understood what the failures of the service are. However, those are symptoms, and there is a need to discuss what do they mean. As previously stated, the VAW service system is understood as any direct relation of the women who experience gender violence, with an entity whose interaction is aimed to allow the restitution of a life free of violence. Then, any actor that aims to support that goal is considered a 'relational being' (Cipolla & Manzini, 2009). As a consequence, the Dialogue that should emerge between the stakeholders who are aiming to understand and intervene in the system should enable them to position themselves at this perspective.

Martin Buber (1958, 1965, 1988) viewed the relevance of Dialogue as the understanding of the evolution of relationships from an "I-It" to an "I-You" presence emerging in the space of human relationships; he explained that evolution not as two experiences dwelling distinctly in two persons but of a third dimension, the dimension of "the between" (Kramer & Gawlick, 2003). It is in line with this view that the Dialogue is understood for this proposal.

Buber understood mutuality as a requirement for the emergence of "I-You" relationships in a Dialogue. That mutuality refers to reciprocity; it is the mutual stand-taking and mutual self-giving. Then, as Isaacs (2000) expressed Dialogue is about "shared inquiry as a way of thinking and reflecting together. (p. 9) . . . [and] to uncover a base of shared meaning that can

*greatly help coordinate and align our actions with our values. (p. 19)*" (Isaacs, 1999, as cited in Magliocca & Sanders, 2008). It is this mutual and shared inquiry that the proposed solution should address.

## EMPATHY TO UNDERSTAND WOMEN PERSPECTIVE

One of the main challenges within Service Design is to identify which are the elements that are most critical for the segments that are trying to be served (Varnali, 2019), and by doing so, being able to understand the subjective elements of experiences, which are inherently affected by the time and place in which they occur (Lusch et al. 2007). This is where empathy plays an important role, since being able to understand the user perspective, might determine the understanding of those elements.

From the health care practitioners' literature, Bumard (1988) defines empathy as *"the capacity to see the world as another person sees it or enters another's frame of reference."* According to him, it consists of putting aside your own perception, to think or feel the way the other person thinks or feels. He distinguishes empathy from sympathy; while sympathy involves 'feeling sorry' (in case of a bad experience) or imagining how we would feel if we were experiencing what is happening to the other person, empathy differs in trying to imagine what it is like being that person and experiencing things as they do, not as we would (Wiseman, 1996). Then, empathy would be an instrumental understanding, while sympathy refers to absorbed feeling (Kouprie & Sleeswijk Visser, 2009)

Brown (2017) adds to the previous definition by understanding empathy as *"the skill or ability to tap into our own experiences to connect with an experience someone is relating to us."* To be empathic, one must be *"willing to recognize and acknowledge our own lens and attempt to see the situation that someone is experiencing through her lens."* In other words, to be empathic, there is a prerequisite of self-awareness (Flemmer et al., 2014).

The ability to be self-aware is what Kouprie and Sleeswijk Visser (2009) recognized as a critical skill for designers to gain a deep understanding of the user's circumstances and experiences in order ideate solutions according to their needs. That is to say;

there is a need to relate to the user more than know about them. If we think about the service providers in the VAW care service, as someone responsible for assisting women in deciding what is the best solution according to her needs at that very moment, then the design perspective might be applicable in this context.

In their work, Kouprie and Sleeswijk Visser (2009) made a review of psychological literature to understand the components that allow empathy to emerge. What they found is that it has an affective and a cognitive component. The affective component is an emotional response like emotional contagion, which is the most common form (for example, responding with a smile to someone who smiles) (Gladstein 1983, cited in Duan and Hill 1996, Vreeke and van der Mark 2003, as cited in Kouprie & Sleeswijk Visser, 2009). The second component they found is the cognitive component through which the receptor sees or hears a situation and imagines it from his own perspective. As Brown (2017) refers, it is *"experiencing through the other's lenses."*

Kouprie and Sleeswijk Visser (2009) concluded that creating the right balance between affective resonance and cognitive reasoning is a fundamental issue of empathy, and therefore it is also for designers. In the service context where the offering lies in the relation between the server and the user, empathy is also a highly important skill to develop.

If we think back to the VAW care service context and review what women said in the testimonials, what they experienced was a lack of sensitivity. They did not feel heard, encouraged, or respected. We can say then that empathy should be taken more seriously, and it seems that the current tools available for the service providers are not enough or are not working to support a quality and sensitive attention.

If we also consider the lack of resources, mental-care, and the pressure of institutionalization that the service providers experience, it can be inferred that the lack of empathy is not just between the front line service providers and women, but also from the people in charge of making decisions and the front line workers.

It is at this point where the perspective of Design for vulnerability becomes relevant. Cipolla (2018) recognized vulnerability as an essential element to favor interpersonal relations. By understanding vulnerability as a *"notion of self*



who is not wholly autonomous but dependent on others and responsible to the vulnerability of others” (Batnizky, 2004 in Cipolla, 2018), it can be concluded that recognizing the mutual dependability within the VAW care service system, and organizational limitations might enable to service providers thinking in new solutions through collaboration and better communication.

The assumption is that by engaging service providers in a dialogue that confronts them with those limitations, they will acknowledge their accountability. That will also give them a more realistic perspective on how they can take an active responsibility to thrust changes in the system that enable them to provide a better service. Then, the goal for the design proposal is engaging service providers in ... *“a dialogue fulfilled, in its being, between partners who have turned to one another in truth ... by the dynamic of elemental togetherness”* (Buber, 1958, 1965, 1988).

## VISUALIZATION TO UNDERSTAND COMPLEXITY

The role of visualization has been an essential channel for communication ever since the earliest stages of humanity. It is creation, form, and function that has been affected by diverse factors such as society, ideology, politics, religions, rituals, symbolism, economics, aesthetics, communication, and technology (Wigam, 2007). In the latest decades, it has been linked with Graphic Design, which has also been continuously evolving. The emergence of Human-Centered Design in the 1990s made the role of visual communication to be reconsidered as a way with which people can express ideas and feelings that it is difficult through words (Sanders & Stappers).

The emergence of new design approaches such as Design Thinking, Service Design, and System-Oriented

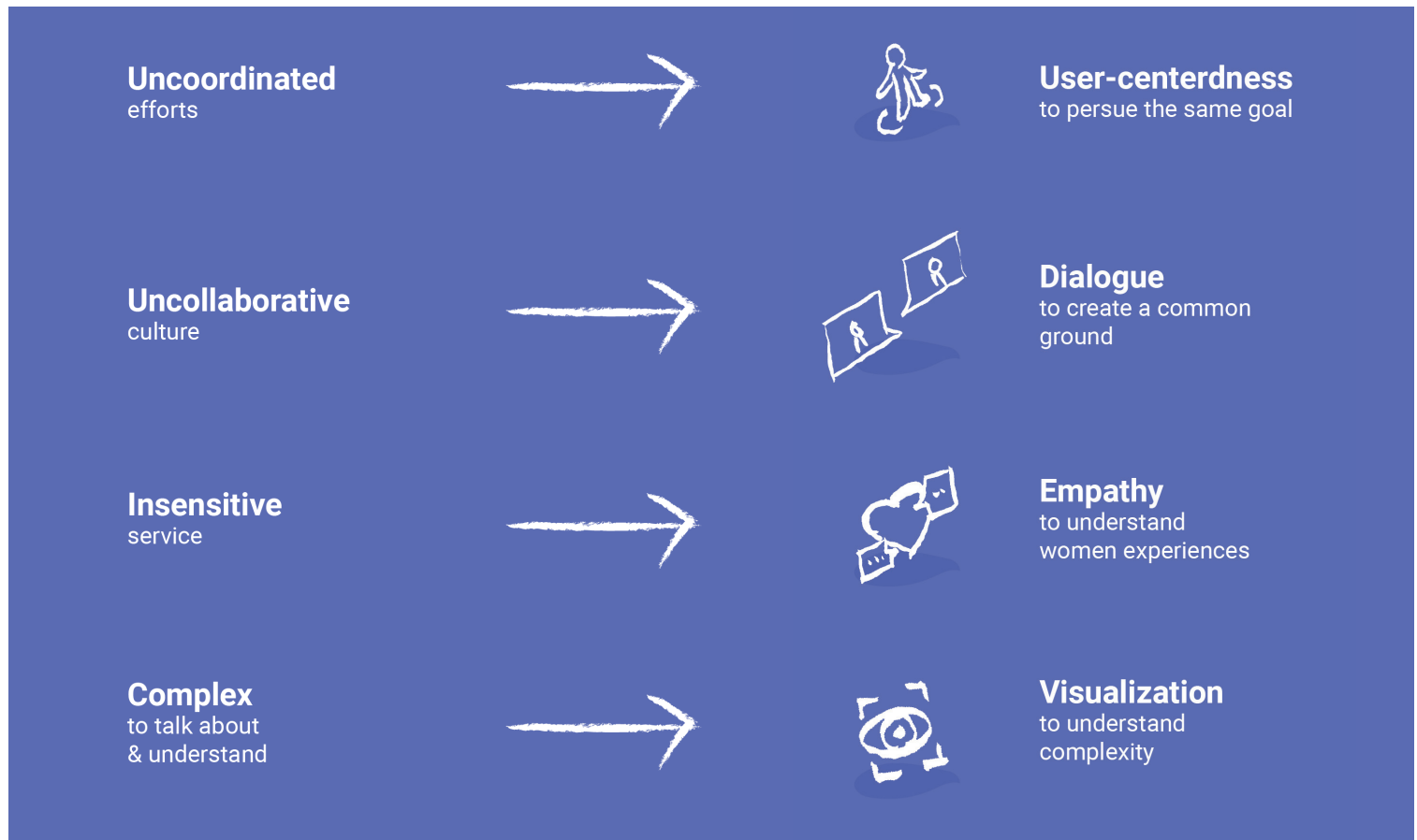


Figure 27 | Summary showing the problems with the proposed solution

Design, has changed the role of Design to one of mediation where one of the essential characteristics is the use of symbol-based systems and in some cases the use of Activity theory (Engström et al., 1999) to facilitate the communication process. In Service Design, the increased relevance of visualization is because it allows *“make ideas more tangible, complexity more readable and alternatives shareable, as it supports the communication between all actors involved, the development of the process itself and its outcomes”* (Diana et al., 2009).

Concerning complexity, visualization has been explored in other domains, and it is at this point where they have also found a convergence with the Design domain. The Design profession is turning into a domain that integrates and synthesizes a wide range of different ways of thinking, becoming the translator for this different way of working and visualization plays a vital role in this new landscape (Sevaldson, 2001). If well, it has been recognized as a useful tool, methods for designing and representing socially complex systems have not kept pace with the other Design approaches (Jones & Bowes, 2017).

One of the emerging paths of theorization of visualization is exploring visual representation as central to Human-Centered Design (Diana, Pacenti, & Tassi, 2009; Segelstrom, 2009; Segelstrom & Holmlid, 2009). Visual tools such as maps are being used to trigger participants to engage in a narrative that might create connection, communication, and empathy between the different experiences (Krygier, 2006). An example is the design journey or experience mapping used to communicate experiences and systems as they have the power to hold complex abstract ideas in stasis, allowing participants to see boundaries and possibilities (Sanders & Stappers, 2012).

In their work, *“The critical role of dialogue in emancipatory systems design,”* Magliocca & Sanders (2008) mention that there are three common ‘human burdens’ that emerge within the interactions of dialogues. The first one is the ‘limits of human

cognition,’ which refers to the limiting capacity of humans to comprehend and process information, especially with regard to the number of relations that a person is capable of understanding. That becomes a huge challenge when the context implies the collaboration of multiple stakeholders—considering that within VAW care service, one of the problems that emerged is about able to explore its complexity in a collective dialogue that allows the emergence of shared meanings.

Another essential barrier that Magliocca & Sanders (2008) exposed is what they call the ‘group pathologies’ to refer to the emotional and cultural pathologies that may make the cognition capacity limits even bigger. To confront this possible ‘human burden,’ they mention that providing safety for all participants is a crucial point to consider. The third ‘human burden’ they said is concerning the unequal power relations that might emerge. Concerning the VAW care service contexts, that is something that will for sure arise.

The proposal for this project is that using the visual container of information will tackle these three burdens. That is because providing a way to summarize and visualize the complexity makes the complex relations more reachable. At the same time, it also provides a common ground to explore together, which might help create a safer environment for the participants in the dialogue. That is because the focus is put into an external artifact.

The commonality aspect of the concept might also lower the power barriers, as it becomes an equal starting point for everyone. For the VAW care service context, I believe that this particular characteristic for the tool will enable the community to immerse themselves in the service experience to question their limits and propose new perspectives to create solutions. The proposal then is to make the complexity of the VAW care service tangible with a design artifact that becomes a trigger to imagine unexisting futures collaboratively.

## CHAPTER 06

# Key take-aways

**01** | The way the VAW care service is being planned causes a mental silo that permeates the fragmentation and uncoordination of the service system. That affects the service provided to women as they see it as a whole.

**02** | Taking a user-centered stand will help VAW care service providers to create a unified vision of the service system by focusing only on the final offer: a life free of violence for women.

**03** | A critical aspect of the VAW care service offer that has been lost of sight, is that for women, a life free of violence means a life free of their aggressors.

**04** | The disconnection of the VAW care service needs to be addressed as the stakeholders' alignment is essential to promote change. A dialogic approach will provide a consensus-building

process to establish a common ground that enables the redesign of the service system.

**05** | The need for a user-centered approach raises the need to foster empathy within the VAW care service community to see the problems through women's lens. The four phases framework for empathic design (Kouprie & Sleeswijk Visser, 2009) will be used as inspiration and starting point.

**06** | The need for a user-centered approach raises the need to foster empathy within the VAW care service community so that they can see the problems through women's lens.

**07** | The use of visual communication as a tool will make complexity of the VAW care service tangible with a design artifact that becomes a trigger to imagine unexisting futures collaboratively.







## 7 | The concept: visual dialogic tools for empathy.

The final concept and proposal was framed following CUDJ strategic goals but considering public servants as target audience. That is to say, the developed concept will serve to transfer the capability to the CUDJ to promote and facilitate empathic dialogues with the public servants, and allow the emergence of a shared vision to create a strategy to intervene in the service system.

As previously discussed, the care service providers from the VAW care service system are lacking tools to create a shared understanding of the complexity in which they work. Especially about the interpersonal relations that emerge within the service system, which, according to the analysis made, arise as an essential factor to make the mechanisms and laws implementable. The proposal aims to develop tools that support them to reflect together in a shared inquiry the relationships through all the service.

That should also promote a genuine dialogue that enables a *"dynamic of elemental togetherness"* (Buber, 1958, 1965, 1988) that is needed to break the existing communication barriers within the service system. A visual approach is proposed to promote and enable an encounter to share perspectives.

The designed concept should also served as an artifact that fosters a sense of accountability within the service providers. For that matter, the central characteristic is that it should make it possible to understand the perspective of the women who use the services, which will ultimately allow the alignment of the service system organizations efforts to promote change.

Within the women's perspective, the most important aspect to remember and made visible through the use of the tool is the final goal of women when using the service, which is a life free of violence, and in a tangible way to frame it: a life free of the perpetrator of violence.

To understand women perspective, empathy emerges as a key skill that service providers should train. To understand how is it possible to make empathy emerge from the dialogues using the proposed tools, the framework developed by Kouprie and Sleeswijk Visser (2009) was taken as an inspiration and starting point to design the proposal. The framework served as a guide to make the design decisions and make the tool more tangible in the exposed context.

The framework considers the cognitive and affective efforts of the empathic process recognized in psychology, and it's rooted in the principle of *"perspective taking"* or *"experiencing through the other's lenses."* The framework proposes four steps to thrive empathy in the design practice. The phases are (1)



(2) immersion, (3) connection, and (4) detachment. In each phase, the relation of the designer with the user changes. To transfer the framework to the VAW care service context, the service providers were considered to take the designer's role.

By integrating the framework phases with the four key goals of the project: (1) make women's perspective the center of the service, (2) fostering empathy, (3) make complexity understandable, and (4) enable genuine dialogue, the phases of the framework were taken as guidelines for the design of the proposal. In this chapter, each of the phases and the decisions made according to the goals are presented. A summary of how the framework was transferred to public servants context is shown in Figure 28.

The tools were designed also considering the fourteen principles for a successful dialogue proposed by Jenlink (2008). The proposal is that by using these principles as guidance would help to make sure that the tools created for the dialogue, help to create a shared meaning about the VAW care service. The reflections for this principles can be found in the Appendix L.

The final step of the process was to integrate all the concepts into a format in which it is suitable for the CUDJ or the care service providers to use the tool. The final outcome is expressed in a 'Dialogic toolkit for empathy.' The process of development is describe in the final section of this chapter.

## DISCOVERY

As shown in Figure 28, this phase is about the designer (or the viewer in this case) entering the user's world, with an open mind and curiosity that will enable the designer's engagement with the process to continue. For the design of the tools, it was important to provide the care service providers with a macro perspective of the system with which they are familiar and in which the women move through the service. The intention was to create a connection with what they know, to foster their curiosity.

The macro perspective is based on the care service providers recognized as the VAW care service system in the interviews when the women who are using the service live in Guadalajara. This tool also intends to create a common ground to start the dialogue and provide the participants with a

*To understand women perspective, empathy emerges as a key skill that service providers should train.*

reference in which they can begin to reflect upon their position in the service system. The considerations with that regard to the developed tool are explained in the following points.

### **Women's perspective at the center**

Even though at this stage, the intention was to provide a macro view and then be able to take a step towards the immersion, the women's perspective was defined as the compass within all the tools. It was decided that information presented, started from what happened to women, according to the interviews made to the care service providers, both from the institutional and civil organizations.

Another element attempted to keep constant in all the developed tools, is the relationship and role of the perpetrator of violence. The information from Heise's (2011) social ecology framework about the abuse to women from intimate partners, was used to provide a perspective and starting point for the service system. With this element, the aim is to emphasize that without the perpetrator of violence, the violence doesn't exist.

Another essential characteristic was to include all the possible ways in which the service can be framed. Therefore some qualitative and normative elements were also incorporated. If well, the institutional services have a leading role due to their relevance in the problem; information about the civil organizations and movements was also included. That because it was essential to add all the potential perspectives or relationships that arise in this context. In short, the tool at this phase has the primary goal to be a common ground from which to start the dialogue.

### **Fostering empathy**

Another reason for including the different perspectives and ways to frame the service is that the service provider should be able to position within the service system. By enabling this to

happen, a connection with the context can be built, and it could trigger thinking in their role within the system. In this way, by provoking curiosity, they could start the journey towards building empathy, since the first requirement, according to the framework, is willingness.

### **Making complexity understandable**

One of the main challenges in this phase was integrating all the data coherently and make it understandable. It was decided to use a Synthesis map to put all the previously mentioned elements together. According to Jones & Bowes (2017), *the purpose of a synthesis map is to articulate the processes and relationships vital to stakeholders in a system. It was essential to making visible the possible relationships that could emerge in the case that a woman suffers from partner violence.*

This kind of map has a primary goal to engage stakeholder groups as the visual narrative allows reaching broader audiences than what analytical models do. They also help the observers develop sophisticated mental models (Jones & Bowes, 2017) since its descriptive nature makes it the system more tangible for the viewer. All these elements were highly relevant to be addressed since from the empathy perspective; the primary goal is to achieve willingness.

Concerning the aesthetic elements used for the tool, one characteristic defined is the cartoon images representing the actors, which according to McCloud (1993), *"guide viewers into acts of presenting as they give life to the image and start to see the journey through the experience of another."* In this case, there were two dimensions of the actors that it was attempted to represent. On the one hand, it was essential to making it communicate the rigid structure of the institutional apparatus.

“... cartoon images representing actors, “guide viewers into acts of presenting as they give life to the image and start to see the journey through the experience of another.”

McCloud (1993)

Therefore cartoons of buildings were selected to represent these actors. On the other hand, it was also important to reference the emerging relationships within the system, so cartoons depicting persons were chosen to give life to this relationship. Another important element represented by this cartoon is the absence of faces in all the actors belonging to the institutions; this has the intention to serve the remoteness and insensitivity that they are perceived to have.

### **Enabling dialogue**

As a final element for the tool, it was reflected how does the viewer would be the drive to make all the cognitive processes that the design is an attempt to enable? In that sense, Magliocca & Sanders (2008) suggest that as a first step to avoid the power relations that emerge during a dialogue is *"enabling the observers to draw distinctions in response to a 'triggering question' that is carefully framed in preparation for the conversation."* Consequently, in all the phases, a triggering question was prepared by making it explicit the objective of each tool. In the case of the synthesis map, the tool's main meaning was about the care service providers, positioning themselves in the system, and connecting with their own practice, so *the question and the title for this tool is: where are you in the system?*

This question also has the intention to trigger the conversation between participants and allowing them to share their views within the system, as well as make it explicit who they are, which would also help to be more aware of the possible group pathologies.

## **IMMERSION**

According to the framework, at this phase, the user's world is explored more openly, the intention is to achieve a wandering experience without judgment. For the immersion in women's experiences, it was decided to use the information that was collected in the testimonials since one of the most important discoveries during the analysis was the non-existence of one single route to follow. The following point addresses how the immersion was translated into a tool.



# EMPATHY FOR DESIGN FRAMEWORK TRANSFER

three different perspectives to reflect

tools to trigger & understand

three constant actors

DISCOVERY

as a service provider



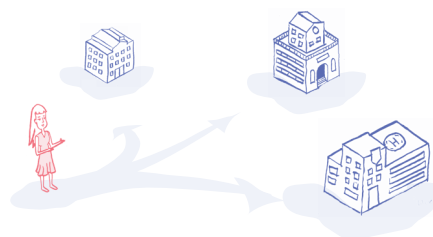
positioning her/himself



as a service user



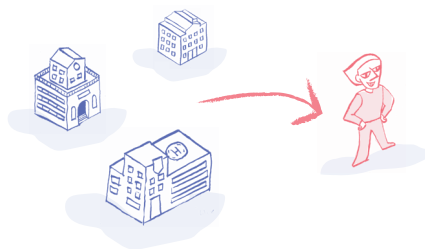
positioning her



as the source of violence



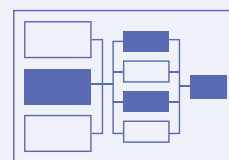
consequence of the system



TRIGGERS  
FOR DIALOGUE

Where are you  
in the system?

DISPLAYED



synthesis map

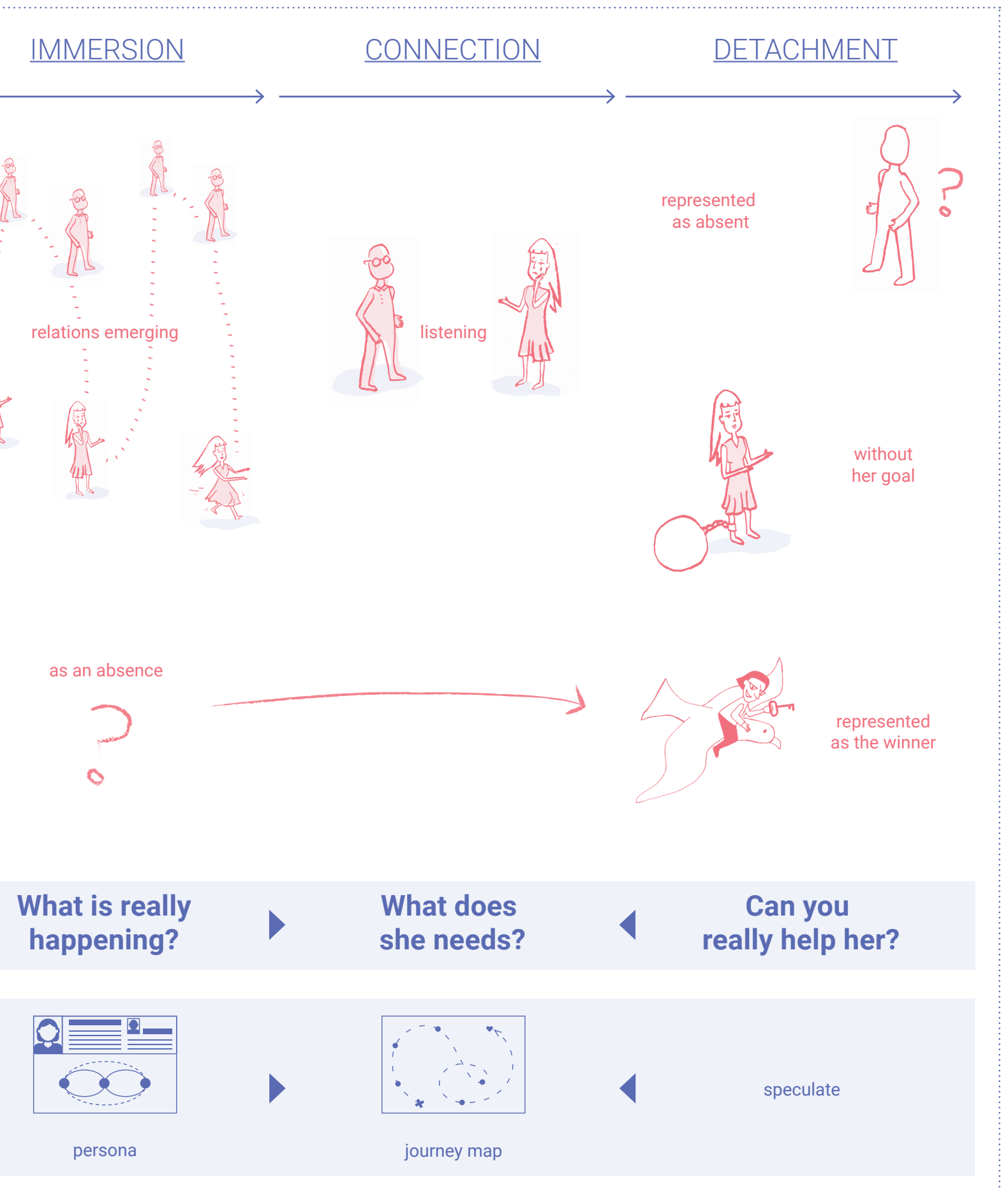


Figure 28 | Kouprie and Sleeswijk Visser (2009) empathy for Design framework transferred to the VAW care service context

### Women's perspective at the center

From the women's perspective, what was important now was to give a micro-level perspective on the VAW care service system. The most critical problem to explore during the immersion is the relationship of women, with the care service system. That is relevant since, during the context analysis, one of the most valuable insights that emerged was the disconnection between what is stated in the norms and what is implemented. Making this relationship visible would also allow us to understand the organic nature of the service, meaning that the experiences of women are different, and approaching it with rigid systems of steps, might not be the most suitable.

### Fostering empathy

Regarding empathy, the main goal is to confront the service providers with what women really experience from the system, and drive them to forget about what should have happened. At this point, the wholeness of the service system should be made alive by using women's experiences to represent that perspective. The confrontational approach would engage the participants in a vulnerable conversation, where the limitations of the service are also portrayed.

Another important aspect at this stage and with this tool were making the experience as realistic as possible. A real photo was used to give an idea of who are the users behind what is portrayed. One of the insights obtained from the analysis is related to the dehumanization of the process in the current service provided by the institutions. Using this type of tool also has the intention to address this problem.

### Making complexity understandable

It was defined to use a tool of the Service Design domain known as 'Personas.' According to Reason et al. (2015), a set of user personas helps organizations build a platform for action and help them guide teams in solving problems placing the users at the center. They can also be called behavioral archetypes since they focus on capturing the different behaviors (Service Design Tools, n.d.). About the proposed tool, the original concept of the 'Persona' was shifted to make the relationships with the service providers arise.

*Making the relationship of women with the care service system visible would allow to understand the organic nature of the service ... the experiences of women are different, and approaching it with rigid systems of steps, might not be the most suitable.*

Different sections are portrayed To make the stories of the users alive. On the one hand, it was placed a small case overview, the user profile, and following the goal of making the perpetrators visible, a short profile of this actor. The absence of these actors is made more potent with a shadowed image, which attempts to communicate that if well there is an aggressor, we don't know who this person is.

The relationships are visualized with the use of a map of relationships. These maps portrayed the interactions of women with the other actors in the system. Different types of lines represent the types of relationships. The main goal with this visualizations is to make visible, with simple representation, the number of omissions and negligences present in women's stories. The time in this stories goes to background, and it becomes more critical the moments and the number of interactions and, in all the cases portrayed, without achieving their goal. A small overview of what should have happened is also provided to make this point stronger.

### Enabling dialogue

The last point to consider, as the previous phase, was to think about the triggering question that would give birth to the conversation and the attempt meaning provided to this tool. The question then is: What does really happen when using the VAW care service system?





### Women's perspective at the center

This part of the design process was the most complex to perform. It implied to understand the stories of the collected testimonials deeply, then look for a pattern of a cycle that could capture what women's lives in their unique experience with the service. In the Service Design domain, this is known as the user's lifecycle.

Reason et al. (2015) describes this framework as the *"phases and stages users move through during their relationship with a sector."* The phases differ according to the sector. However, they share a basic structure that includes 'before,' 'beginning,' 'during' and 'after.' Using this type of tool or framework will help the organizations belonging to the VAW care service, to see the service as a unified entity.

For the context of the VAW care service, the story that would emerge had to express their relation, not only with the institutional service itself, but the process that women follow to achieve what the service is supposed to offer, and that is "a life free of violence."

A user story should express the user's needs, the user's outcome, the user's experience, and the key touch-points (Arció & Brand Flu, 2016). According to this structure, the first step followed to find the lifecycle in the women's experiences, was to come back to the previously developed Service Blueprint. In all the stories, I looked for the emerging needs (Figure 29) and then through the affinity mapping method; the needs were clustered. To make the nature of this needs more precise, I classified them with the categories of:

1. Information, which would express the need to know about someone or something,
2. Interaction, that shows the need to engage with someone or something, and
3. Transaction, to represent the need to make an exchange with someone or something during the process (Figure 28).

By locating these categories, the intention was to look for the "in-between" space, which would indicate the absence of a relationship within the service.

The next step was to look for relationships through the different categorizations of needs. I was looking for a journey or cycle, so I ordered all the needs in a timeline. I tried to see the story emerging by understanding how the different needs within the different categorizations were interconnected and worked as a cause and effect for what came next.

This process's outcome was the life cycle through which a woman goes through when she is seeking to free herself from her abusive partner. Since this is a wicked social problem, it was essential to not just look at the needs that the service is currently fulfilling, but also the one's that might mean the interaction or relationship with a different actor, outside the institutional service system. The reason for doing this is that since this is a systemic problem, the solution for that need might give; as a result, the requirement for a new policy, a new organization, an intervention in an existing organization, or it could even mean the shift of the perspective of an entire organization or system.

The result of this analysis was the lifecycle: Recognize the violence, Plan the Escape, Take Action, Get Attention, Follow Up, and Move On. These stages would be the main content for the "Connection" tool and should allow the service providers to understand the story of the women they assist in a summarized and simple way.

### Fostering empathy

It was important to keep the needs that emerged through the story in the tool to enable the emotional connection to emerge. The next step I followed to make a second check of the needs was to connect them again with key quotes that would express that need. That was an iterative process of *"cleaning up"* and polishing, for doing that analysis process I went through each of those needs and phrased them as *"wants"* from the women. I also asked myself what do they emotionally needed at that point, and I translated the needs into experiences in my own words (Appendix G).

The emotions visualization process was performed, since at the beginning of the design process, the intention was also to make some "trigger-cards" (Figure 30). If well, the concept wasn't used in the end; the visualized cards served to dig deeper into women's experiences.

The last step in the polishing process was to bring the 'jobs to be done' conceptualization. According to Klement (2020), a 'job to be done' is *"the process a consumer goes through whenever she aims to change her existing life-situation into a preferred one, but cannot because there are constraints that stop her."* I made the iterative process of reframing the located needs to turned them into 'jobs to be done' until I got the eighteen expressed in the tool. By including this through the journey, the public servants ask themselves, if she couldn't achieve that, why was that the case?

### Making complexity understandable

At this stage, the most critical complexity to be addressed was the emotional meaning of the lifecycle. It was decided to use cartoons again, but in this case, they would also be metaphors to achieve the communication of that complexity. Ivie (1996) said that the use of metaphors could be helpful in critical thinking. He argues that, by analyzing our metaphors, it is possible to understand our underlying assumptions. Then the intention to allow the service providers to imagine what they mean. That would enable a more productive discussion about the journey, and perhaps, it would also raise the expression of new meanings. In this case, the use of cartoons was also important since, according to Diana et al. (2009), they give more space *"for the imagination to work."*

At this stage, there were some meanings that I wanted to enhance, through the use of metaphors. That was expressed by the use of two main characters, the woman and the perpetrator. Concerning women who experience violence, one of the insights I got from my research, was that the lenses through which a woman is looked at, are usually the lenses of *"the victim."* One of the civil organization's activists expressed it by saying: *"women continue to be seen in welfare, guardianship and care manner and not as rights holders."*

Listening to the different testimonials, I interpreted that the victim status of a woman is something with which they are labeled and judge. That is to say, the victim state is seen as something inherent to them, it is not the cause of other's actions, it is something, apparently with what they live, and that they acquire as a curse of something they cannot free



Figure 30 | Example of trigger cards



*... the victim state is seen as something inherent to them, it is not the cause of other's actions, it is something, apparently with what they live, and ... cannot free themselves.*

themselves. Therefore, it was highly relevant to express violence as something tangible, and as something from which they can liberate, which is not inherently belonging to them, and from which there is only one person responsible: the aggressor.

The second metaphor presented, and which is related to the previous point, is by precisely changing the perspective of women from someone who is victim to a hero or warrior that needs to fight back, to get her freedom back. That is why what she receives to achieve her goals is a gun to fight back.

The third most crucial metaphor is about the perpetrator of violence. At this point, the abuser was already shown from two other perspectives. The first one was in the synthesis map, showing the behavioral characteristics of these people to make them visible as another human being. Also, by connecting them with the violence through the possible triggers for violence, since there is one big truth: no conflict is equal to no violence.

Next, the aggressor is present in the women's complex experiences in the 'Personas' tool, as the 'absent.' And finally, *through the journey of the life cycle, what it was attempted to show is that, in the end, there is one winner from all this process, and apparently, in most cases, is the aggressor.* He is the one free, flying above the women's journey who has to fight to get her freedom back. And the aggressors are also the ones holding the "key" to get her freedom.

### **Enabling dialogue**

Regarding the last point, scholars and service design practitioners have increasingly promoted the holistic perspective towards users' experiences. They recognize that a journey *"consists of users' cognitive, emotional, sensory, social, and spiritual responses to all individual direct and indirect contacts*

*with a service"* (Berry, et al. 2002; Homburg, et al. 2017; Lemke, et al. 2011; Lemon & Verhoef, 2016; Meyer & Schwager, 2007; Schmitt, 2003 as cited in Varnali, 2019). Then *the journey is the tool to trigger that holistic understanding by questioning what is women's story and needs?*

### **DETACHMENT**

So far, the service providers should have already reflected upon different perspectives to see the service during the first stage, then they explored the user's world by acknowledging what are the most critical failures and reflect upon the wholeness of the service, and finally, the empathy should have emerged, through the exploration of the stages of the lifecycle, women's needs and the metaphorical representations. All this together should have allowed them to form new meanings.

The last stage is about leaving the user's lenses to use all that new knowledge to apply it. For the service provider, this means that the learnings obtained through the dialogue should be taken towards her own practice. This last stage also emerges from the interaction with the third tool, but now the intention is to foster accountability through new triggers. The process to enable this is described in the next points.

### **Women's perspective at the center**

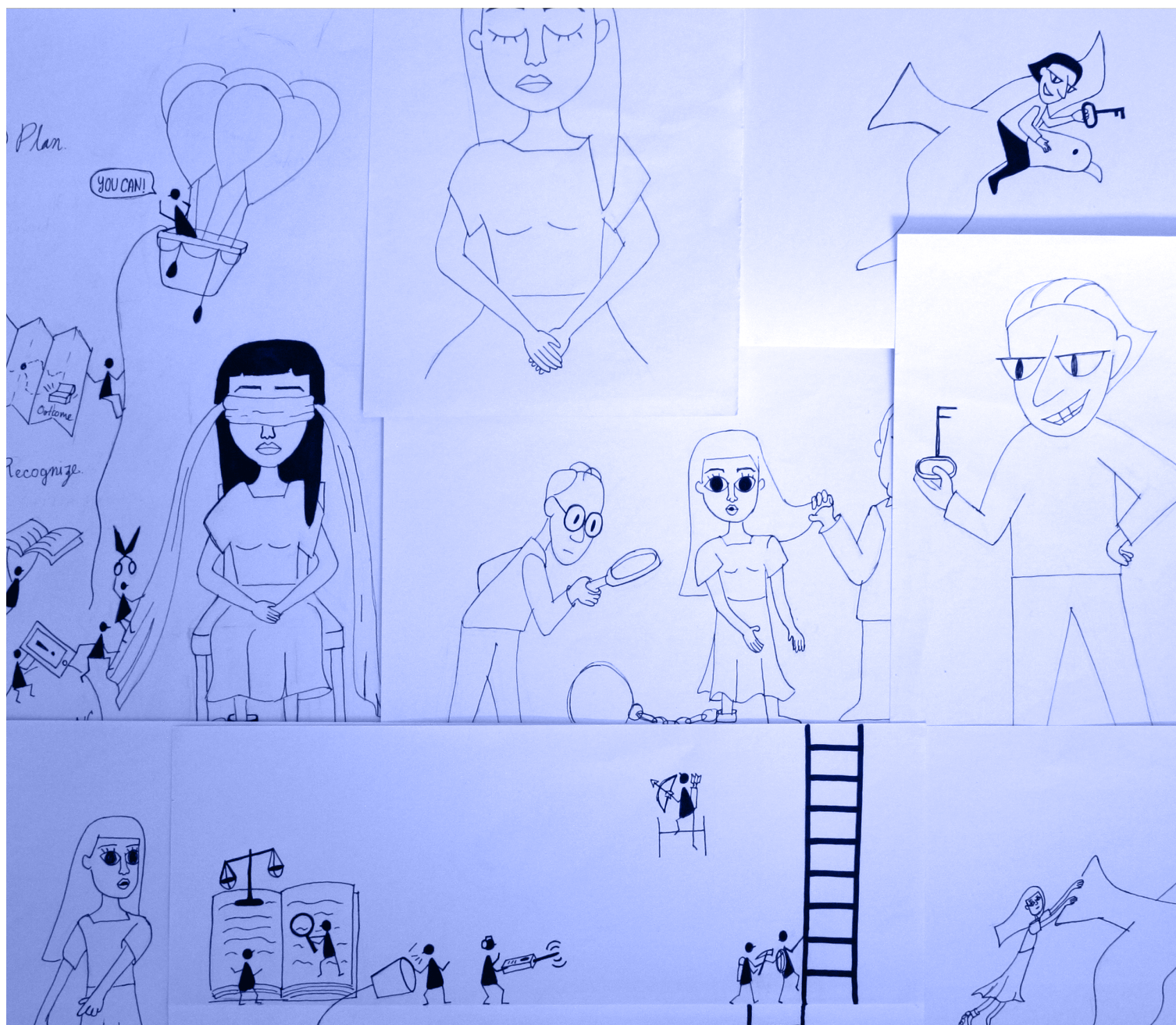
The needs presented through all the journey should have made it possible to understand what can be done to help women through her process. With those learning now, the intention is that the service providers think about if they are actually able to help women, and if they do, in which stage and regarding what need. Questioning this might enable them to think about new ways of looking at their own practice.

### **Fostering empathy/vulnerability**

By reflecting on her limitations to provide the service, that should enable the service providers to think about solutions from a new perspective. It is at this point where vulnerability takes form as recognizing those limitations, connected to their own experience, and connecting it with the responsibility in the women's stories.

The mentioned limitations should arise from the reflection made by looking at the needs, but using the previously mentioned metaphors, is represented by white figures. The use of these human figures allows one to connect the needs with a person who should be responsible for helping women fulfill that need in the end.

By placing this humans figures through all the journey, the idea is to offer the service providers the possibility to position themselves, and think where they could help more. The open approach of the white figures allows us to imagine unexpected outcomes and welcome surprises (Brahms, 2008). The triggering question at this stage is: can you really help me?





## 7.5 Dialogic toolkit for empathy

The last step in developing the proposal was putting the tools together in a way that was easy to share, and understandable for any person who wants to use them. Using the fourteen principles for a successful dialogue proposed by Jenlink (2008), I first made a list of recommendations to help participants prepare the session and suggestions to ensure that the session is successful (Appendix L).

The participants are recommended to read the list before starting the dialogue, and then they are invited to define a goal for the session collectively. This has the intention to create a shared language, as suggested by the first principle of 'Generative

Language' Jenlink (2018). In those same lines, a couple of concepts that are important for the context were placed on the guide, so the participants can discuss them, and start the dialogue from a common understanding of these concepts.

Then, the three visual tools are introduced; they are all preceded by a small introduction in which the triggering question is included. After the device is presented, there is also a short group reflection for each of the tools. The structure has the intention that the participants are first able to *"explain their distinctions of specific observations"* and construct patterns from those observations, by using the visual tools as an *"inquiry for discovering"* Magliocca & Sanders (2008). The collective reflections followed each of the tools, have the intention to allow the discovery and interpretation of the observations. Doing that as a group helps to have a richer experience. By following the order of the exercise, it enables the shared understanding that this context is missing to create an alternative *"action pathways"* for the VAW care service system.

The Dialogic toolkit for empathy can be found as the annexed showcase for this project. There is a second document that includes the tools in a poster-sized printable version, which is recommended to use to make the dialogue easier for all participants. The tools are also in the last section of this report.

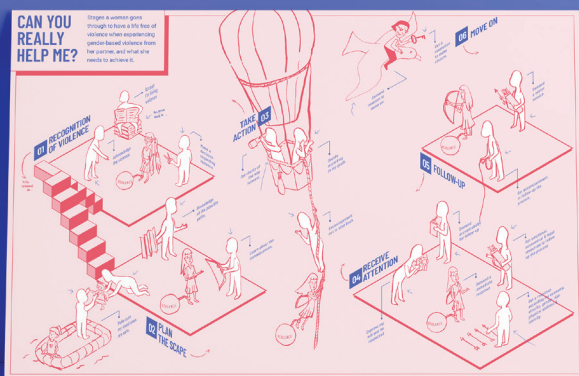


Figure 32 | An impression of one of the dialogic tools.

## CHAPTER 07

# Key take-aways

**01** | The project was guided by four key goals: (1) make women's perspective the center of the service, (2) foster empathy, (3) make complexity understandable, and (4) enable genuine dialogue.

**02** | The four phases framework for empathic design (Kouprie & Sleeswijk Visser, 2009) served as an inspiration and guiding principles for designing the tools. These phases are (1) discovery, (2) immersion, (3) connection, and (4) detachment.

**03** | The framework was transferred to the VAW care service context by considering the service providers as the designers.

**04** | The four phases, together with the four goals of the project, gave, as a result, the design of three different tools. The tools are aimed to enable the construct patterns of observations by using them as an inquiry for discovery.

**05** | The first tool responds to the discovery phase of the framework. It has the purpose of allowing the participants to position themselves in the system. The triggering question to guide the inquiry is: where are you in the system?

**06** | The second tool responds to the immersion phase, it has the goal to confront the participants with the complexity that women face and perceive

the service system as a "whole." It also has the intention to made the relationships between the service providers and women visible. The triggering question for this tool is: what does really happen in the VAW care service?

**07** | The third tool responds to the connection and detachment phases of the framework. It consists of a journey map representing the life cycle of the stages that women go through when they want to achieve a life free of violence, and the needs that emerged during that journey to succeed.

**08** | The third tool enables viewers to connect with women through the use of visual metaphors. It portrays the "absences" in the service system to make visible the lack of operational structure; the triggering question is: can you really help me?

**09** | The completion of all the reflection inquiry through the tools would enable the service providers to take active responsibility and knowledge of their responsibility within the service system by developing empathy towards the real women's experiences.

**10** | The tools were placed in a Dialogic toolkit for empathy, that would make it easier to share and communicate it, while also providing a supportive structure to achieve a fruitful and genuine dialogue.



Figure 33 | Picture taken during one of the validation sessions.



## 8 | Tools validation

For the validation process of the tools, there were considered six different moments within the development of the project. The moments include the co-creation sessions with the CUDJ team through all the project journey in which Dr. Ir. Mariana Espeleta, and the activist and human rights defender, Alejandra Cartagena, were the main actors involved. They were both deeply involved with the development of the tools, and their expertise allowed the iteration and improvements.

In the last phase of the design process, a session with Dr. Alejandra Nuño, director of the CUDJ, was organized to present the tools. A toolkit to collect the observations of the members of the CUDJ was designed. However, the critical situation concerning human rights in Guadalajara did not allow the participation of all the members with the toolkit, and I was only able to get feedback and observations from Dr. Ir. Mariana Espeleta which were very relevant for the last iteration of the tools. However the presentation it was carried out, and some comments and feedback was received during this session.

In the last phase of the project, three different moments were also planned to validate the tools accuracy. The first validation session consisted of a meeting with the activist and founder of Cuepaliztli, organization, who is also the defender and first contact with two of the women who gave their testimonial for this research. During the session, the 'Personas' were reviewed with the founder and one staff member. Their expertise and knowledge regarding the care service system and the portrayed cases would give feedback concerning the validity of the information shown and the understandability and coherence of the tool.

There was a second moment planned for the validation of the tools. It was performed with one of the women who gave her testimonial for the development of the project. With her, the 'Persona' and the journey of the life cycle and needs were validated. This session had the main goal to verify the recognizability and relatedness with what the tools portrayed.

The third validation moment for the tools was planed with Dr. Ir. Raúl Díaz, an academic leading the Master in Strategic Design and Social Innovation in the Technological and Higher Studies West Institute (ITESO). The validation consisted of a workshop in which all the tools were explored with seven master students.



There was a final moment that was also considered part of the validation process. It consisted of my participation as a mentor in a 'hackatón' event organized by the Mexican national government, and the National Institute for Women, to mention some of the involved actors. The event consisted of two full working days, in which the aim was developing solutions to tackle gender inequality and gender-based violence. I was able to participate as a mentor for five participant groups in the axis of security. If well, I couldn't use my work due to privacy concerns; my participation allowed me to reflect on the desirability, viability, and feasibility of the project.

It is important to mention, that due to COVID-19 pandemic situation in Mexico, most of the validation sessions were performed online, and only two were face to face. This was highly limiting the sessions, since the aim of the project it's about fostering empathy through dialogue. If well the validations took place, I do recognize that a face to face session, with participants belonging to the target group is needed.

The insights are divided into five different sections, and it includes the insights collected in all the different moments of validation—the ideas and comments from the participants that allowed the iteration of the tools are presented in this chapter. The evidence for all the validation sessions is included in the Appendix M.

## IS IT UNDERSTANDABLE?

Concerning comprehensiveness, the most critical feedback was provided by the CUDJ members; we were able to review the tools in detail, leading to essential iterations, such as the use of the language, how phrases were framed, and what it was relevant to show in the tools. At this process, the feedback provided by the Cuepaliztli organization was also essential. Her feedback led to including some aspects in the 'Persona' such as the timeframe. One of the insights obtained in these lines, occurred while we're reviewing and comparing two of the 'Persona' tools, she mentioned:



*It is the first time I ever reflect upon how long it takes for femicide to be committed. After a victim tries to set limits ... there seems to be a pattern of 3 months ... authorities have three months to save women's lives from the time of the first report ... I realized about this thanks to the visualizations."*

Cuepaliztli organization

The 'eureka' moment occurred during this session, which shows that the tool is understandable, also indicates that the expected effect of serving as a tool for reflection is also achieved.

During the session with the master students, the things they mentioned did also shown that the three tools are understandable. I recognize that more iterations and proofs are needed about the 'Persona' mapping since, during this session, it was difficult for some of the participants to understand the narrative of the loops. However, during this session, they also commented:



*This is a huge step, and it really made me reflect upon the violent situation the women live in Mexico. I think that making that complexity visible is very challenging, and these tools made it digestible."*

Strategic Design Master student

## IS IT RECOGNIZABLE?

Regarding tools relatedness, the most valuable insights were raised during the session with the woman who gave her testimony. At this session, it was imperative to understand if she recognized the stages and the needs portrayed in the Journey-lifecycle tool. She went through each need reflecting on what they meant for her and her own story. She was moved with the accurateness of what she went through. She was also triggered by the element of the 'absences,' without having to explain the meaning, she called them 'ghosts.' One example of what she mentioned was:

“If only ghosts surround a person submerged by violence, she will never free herself from violence ... With this simple representation, it is possible to reach and 'touch' many people, so they understand ...”

A user of the VAW care service

Another critical moment that arises during that session was concerning the 'Persona' tool. If well, she recognized that the target audience for this tool is not “everyday” people, but experts who acknowledge the topic, she mentioned that the representation of the loops reflects the cycles that women go through. With this regard, she said:

“The visualization shows how the 'cycle of violence' is not just in the interaction between the victim and her abuser but also the whole process of attention.”

A user of the VAW care service

The member of the Cuepaliztli organization also made comments with this regard; she was reflecting upon how every woman's story is very different from the other. This gave me feedback regarding one of the insights obtained during the analysis, which is that following rules made the process too rigid, limiting the care service. With that regard, she mentioned:



Figure 34 | Photograph taken during one of the validation sessions. The member of the civil organization was reviewing one of the four research portfolios of one of the cases portrayed in the tools.

“The visualization shows that women process is organic ... it is not about an order of events in time, but moments that occur with not an order ...”

Cuepaliztli organization

“During research and planning, it is very usual to present analytical information with very rigid formats; this kind of visualization would made information more accessible.”

## IS IT DESIRABLE?

ITESO Academic

About desirability, all the feedback in the different sessions was very positive. The CUDJ members are especially triggered by the use of the maps in the ‘Persona’ tools, and they want to keep refining the tools, so they can be included as part of the diagnosis they will be publish in the upcoming months.

Another positive insight that arises was during the session with the master students and Dr. Ir. Raúl Díaz. They were especially triggered by the ‘Persona’ tool. There was a discussion about the transferability of the tool towards other domains, such as Dr. Ir. Raúl Díaz, who is also a member of a Planning and Mobility network in the city, mentioned that he was very triggered with the tool because he could see the applicability in the mobility domain. They are looking to structure the information about the mobility system’s failures in the city, and this way of representing relations might be helpful. With this regard, during the session, it was also mentioned:

## IS IT FEASIBLE?

With regard to feasibility, all sessions were also positive feedback. During the meeting with the VAW care service user, she mentioned that she belongs to a program within the Women’s Justice Center, that is aimed to sensitize people about violence against women. She said that she would like to use the tool of the Journey map in one of the sessions. She mentioned that she thinks the tool make women experience reachable and understandable.

During the session with the master students, while discussing the transferability of the ‘Persona’ tool, one of the participants turned out to be an expert in data visualization. He mentioned that he sees it very feasible to make the tool digital, so it serves as a way to process data in this kind of complex context.



Figure 36 | On the left, one of the mentorship sessions during the hackaton. On the right, validation session with master students through MURAL.



Figure 37 | Photograph taken during the validation with one of the users that gave her testimony for this research

## IS IT VIABLE?

About the viability of the project, the CUDJ feedback was relevant since the project was developed in close collaboration. About this, Dr. Ir. Mariana Espeleta mentioned within the feedback toolkit that she believes that the tools adjust both to the process and the goals of the research center, however, she recognize that the human-rights domain is more related to the institutional operations, and therefore she thinks we would need to work in more adjustments, but the viability is positive.

During the session with the master students, there was also another insightful comment on this regard. While reviewing the 'Persona' tool, one of the participants mentioned that he could perfectly imagine the public servants, such as a commissar, using the tool to improve the internal process.

One final comment regarding viability comes from my experience during the 'hackatón' as a mentor. The fact that there was this huge event focused on the gender violence issue, made me realize that the government seems to be looking for new ways of solving it. However, I could observed, through the ideas that the teams were delivering, how important it is to have clarity on the user perspective. If well many of the participants were women and in one of the teams I mentored, there were care service providers, the knowledge they have was not insightful enough to think in new paths or ideas. I believe that by providing this kind of tools, it viable to make an impact and foster important changes and interventions.



## 9 | Final thoughts & future directions

One of the things that I was able to reflect after designing the tools is that in both femicide cases, there was something that failed even before getting attention. If we look at the life cycle stages, there is a 'Take action' step that seems to be the most crucial for women not to get killed. Thinking back in how the laws tackle the problem, the authorities are framing their models considering as starting point the moment in which a woman approaches the service, but what if she doesn't? I'm aware that there are programs that are focus on prevention. Since that was not the focus of this research, I couldn't say much about that. Still, there seems to be a mismatch or something missing to bridge the 'prevention' thinking, what really stops violence from occurring.

In the model present in the Jalisco law, it is established four stages or focus to address the problem of violence against women, and those are prevention, attention, response, and eradication. After looking at the different perspectives present in the VAW care service system, I discovered that the 'attention' moment in which the protocols and models are based might not be advisable to even consider it. And that is because if a woman didn't escape from the aggressor in the 'preventive' phase, there is only one other option: she needs response. She is being violated, and she is in danger! Think with the logic of 'attention,' from my

perspective, it's the logic that has led to giving 'papers' to women to protect themselves, as an obligation for the authorities.

The laws, and the protocols, talk about what the institutions are obligated to do or to ensure. However, the current situation in Mexico shows that the protocols fail in providing cues to action to apply those laws. If what a woman goes through when she lives violence is not well understood, no matter how many government programs are designed, they will fail. The proposal presented in this project is trying to bridge those two things: what the law says and how those laws could be applied. And for doing that, there is only one way forward: understand women's perspectives to acknowledge how would that look like.

The EZLN, and indigenous movement in the south of Mexico, who have characterized for having an autonomous way of living, say that to change the world, there are only two kinds of knowledge needed: science and art. The first one because scientists help us understand what needs to change and the second because artists help us think about how the change could look like. The project here presented is proposed in those lines. It started by questioning the barriers for women to have a life free of violence, but maybe that is the wrong question. Perhaps what we should be really asking is: how does a life free of violence for women look like?

Aligned to this thinking, this project is aimed to add to the growing discussion with regard to the relevance of visualization. The latest discussions with this regard refer that is a considerable gap in terms of how to communicate the complexity and not only showing it but also that the developed tools are useful and reach the audience they are seeking to address. That also raises the requirement for collaboration, complex topics such as the one presented by this project, cannot be understood by the lenses of only one domain. The world is increasingly complex, and the complexity keeps evolving. As Jones & Bowes (2017) pointed out, systems design requires expertise to create complex projects in public service, healthcare, and architecture. Remain motionless thinking that we are the 'experts' that will solve a certain problem is no longer an option.

The need to understand complexity, emerging in the different areas of knowledge also raises significant changes towards the Design domain. While the graphic and visual communication, in the past decades, lowered its significance and relegated towards the role of "making things pretty," this graduation project shows the potential to keep understanding its impact over human cognition. As well as the way we create meaning where there is a great field of opportunity. It also raises the question of whether the skills trained within the university programs are the most suitable.

This project was challenging due to its complexity. It required an essential effort in trying to understand a context in which the specificity of the terms and the language that is proper from the legal system, need a big amount of time. The transdisciplinarity is the way forward, and designers are an essential player to bridge those changes. Disciplines such as Service Design and the exploration of new tools are an important research focus for the design theory to keep evolving.

One of the aspects that also comes with this field of opportunities is the one related to keeping the users at the

center while exploring complex systems. This project shows the relevance of maintaining a 'human scale.' For most people, the legal landscape has become a vague language; this project shows how this has become a barrier for the field in itself. How is it possible to coordinate efforts when most of the people do not understand your point? Making communication accessible, in any field is something with which we have to work, and the design process brings an applicable opportunity. Moreover, it can contribute to change, since, through the design process, it is possible to make things tangible and collaborate in the making of new experiences from the 'what is' to the 'what might be' (Roxburgh & Irvin, 2018).

In these lines, the application and exploration as a trigger for dialogue also become relevant. The limits of human cognition, group pathologies, and unequal power relations (Magliocca & Sanders, 2008), bring to the table the need for searching new ways of collaborating to innovate. It is also in these lines where the human relations should not be loose of sight. The relevance of understanding communication should not forget to bring to the conversation the human condition.

When human dignity is affected, everything is wrong, just as the problem of violence against women has shown. Topics like how to developing empathy should not put aside when talking about innovating and promoting change in complex systems. And the reason for this is highly related to the primary focus of complex systems: creating connections. Communicating a common narrative builds upon the experience of many and becomes more important than the unique narratives of specific users (Miller, 2016). The validations made for this project were enlightening in that sense. While we, as designers, might see our work as a focused way of solving problems, the fact of made it something tangible and easily accessible is read by the external observer as a huge space of imagination, applications, and connections.





# 10 | Visual dialogic tools for empathy

<b>01  </b>	<b><u>WHERE ARE YOU IN THE SYSTEM?</u></b>	102
	Synthesis Map of the VAW care service system.	
<b>02  </b>	<b><u>WHAT IS REALLY HAPPENING?</u></b>	104
	4 'Personas' portraying the testimonies of the users.	
<b>03  </b>	<b><u>CAN YOU REALLY HELP ME?</u></b>	112
	Journey Map portraying the stages and the needs a woman goes through when using the service.	



# Where are you in the system?

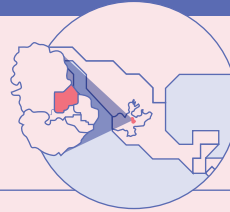
63.18%

was the increase in attention to violence at national level in March 2020 (SESNSP, 2020).

<10%

## The Normative Landscape

The most relevant regulation at the national scale is the 'General Law for Women's Access to a Life Free of Violence,' where is established the concepts definitions, the types, and modalities of violence including the typification of Femicide, and the Gender Violence Alert mechanism, to mention some. In addition to the regulations mentioned in this section, each territory makes its adjustments, and institutions create its protocols and mechanisms.



## Municipal Scale

The 'Regulation for an Access to principles, criteria, goals, and a Model of Integral Assistance to the mechanism to coordinate the intervention and characteristics

## There is a higher risk of violence ...

### If he has ...

Experienced violence as a child.  
Gender role conflicts.  
Abused alcohol.  
Delinquent peers.  
Low educational level.

(Heise, 2011)



### If there is a conflict about ...

Infidelity.  
Money or distribution of resources.  
Children or in-laws.  
Division of labor.  
Male drinking.  
Female challenging to male authority.  
Failure to meet gender role expectations.  
Assertions of female autonomy.

(Heise, 2011)

No conflict, no violence.

However, if there is a conflict ...

## Women approach a service when:

She has not recognized violence but she needs another service (for example divorce).

She has recognized violence, and she is not at risk, having the chance to plan.

She has recognized violence, and there is a latent risk.

There is eminent evidence of violence.

She is victim of human trafficking and suffer from any other gender violence. Activist manifested there are no mechanisms to locate this type of violence.

She belongs to trans community and suffered violence. Activist manifested there are no protocols to assist this community.

## She will possibly first approach to:

### Institution

#### System for Integral Family Development



#### Municipal Institute for Women



#### Municipal Justice



#### Municipal Medical Services



#### Police Station



### Special Unit

Special Unit for Assistance to Women Violence

Unit for Assistance to Family Violence

Special Unit for Assistance to Women Violence

Special Division for Assistance to Women Violence

### Support professionals

Psychology Legal

Psychology Legal

Civic justice

Medical

Specialized professionals

## Model of Integral Assistance to Women and Girls Violence

## Civil Society



### Demands:

Justice! Stop femicides!  
Make abusers visible!  
Make violence visible!  
Our body, our rights!

### Organizations:

From 48 reviewed organizations with presence in Guadalajara, the main topics they are seeking to address are:



35% Human rights defense



20% Attention to victims

of women in Mexico  
denounce their aggressor  
(Reina, 2019).

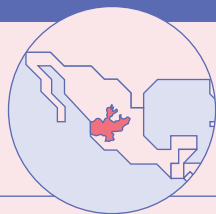
1,618

is the number of women that were  
murdered from January to May 2020 in  
Mexico (SESNSP, 2020).

.58%

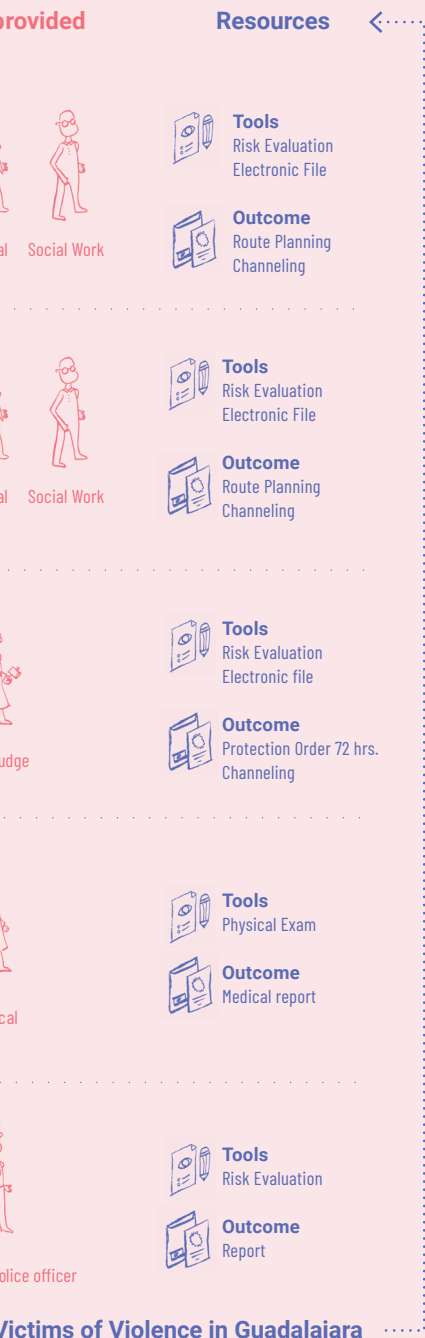
from the 393,885 denounces for family  
violence made from January 2017 to May  
2019 resulted in a sentence (Red TDT, 2019).

...a Life Free of Violence for Guadalajara Municipality,' establishes the  
guidelines at a municipal level. This regulation contains the 'Unique  
Women and Girls Victims of Violence in Guadalajara Municipality,' the  
involved institutional areas and that establishes the route of  
services of care.

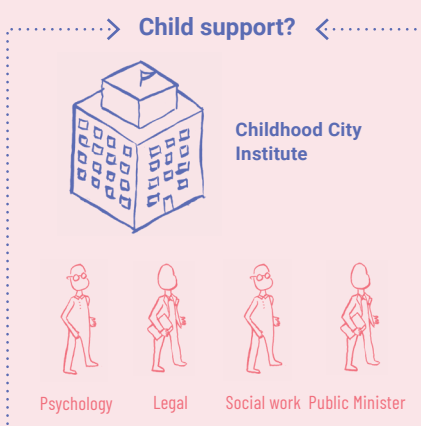
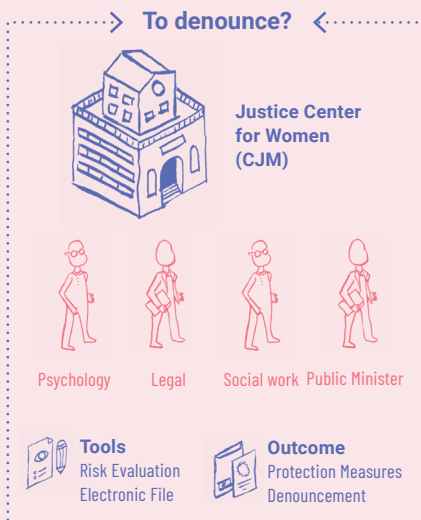
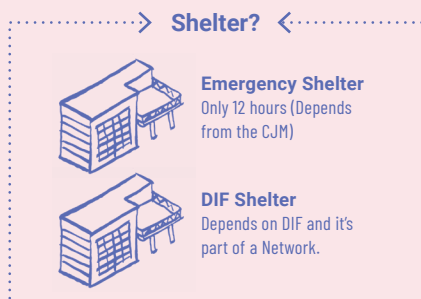


## Province Scale

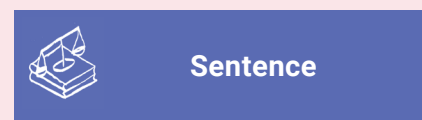
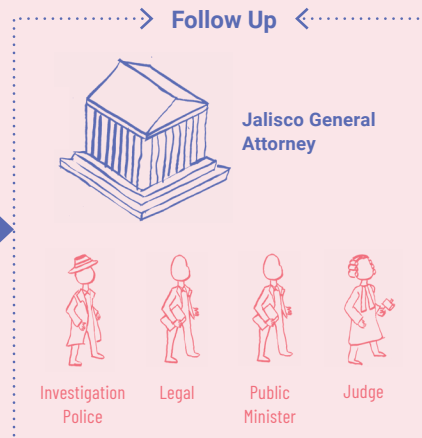
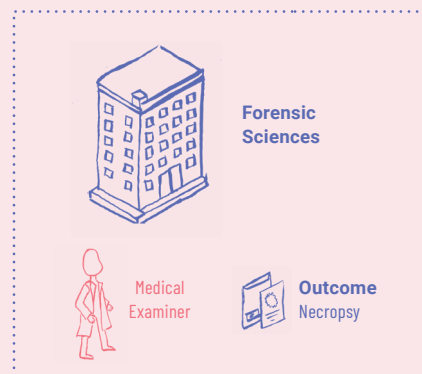
The 'Unique Model of Integral Assistance to Women Victims of Violence in Jalisco' seeks to provide a  
brief and illustrative methodology for the violence against women's care service. It serves public  
servants as guidance to respond to the critical path of violence experienced by women. It contains  
information about how public servants should respond and the procedural details of the services that  
should be provided.



If  
she  
needs ...



**When there is  
Femicide ...**



...ntion  
...olence



**16%**  
Political  
participation



**10%**  
Gender  
Equality



**10%**  
Knowledge  
creation



**8%**  
Empowerment  
processes

## ANDREA'S FEMICIDE

After five years of relationship and after the abuse she received, Andrea decides to flee to her mother, Carmen's house, in Huejuquilla Jalisco, along with her two daughters. The abuses persisted despite going to the authorities. After attempted femicide by stabbing, and after her partner threatened to kill her young daughter, Andrea returned to Guadalajara, where she was finally murdered.

*\* This document is based on the testimony of Carmen. The names were changed due to privacy.*

## CARMEN



*"This process has been unfortunate for me. I hope that now God makes people in the institutions realize that help is not asked just to annoy ... I realized that justice is not for poor people."*

AGE » 50 years old  
ACTIVITY » Housewife

RELATIONSHIP WITH ANDREA » Mother  
LOCATION » Huejuquilla / Guadalajara

GOAL IN USING THE INSTITUTIONAL SERVICES » After Andrea's femicide, Carmen sought custody of her granddaughters, which she achieved after 18 months into the process. He is currently still in hearings awaiting the sentence of the femicide.

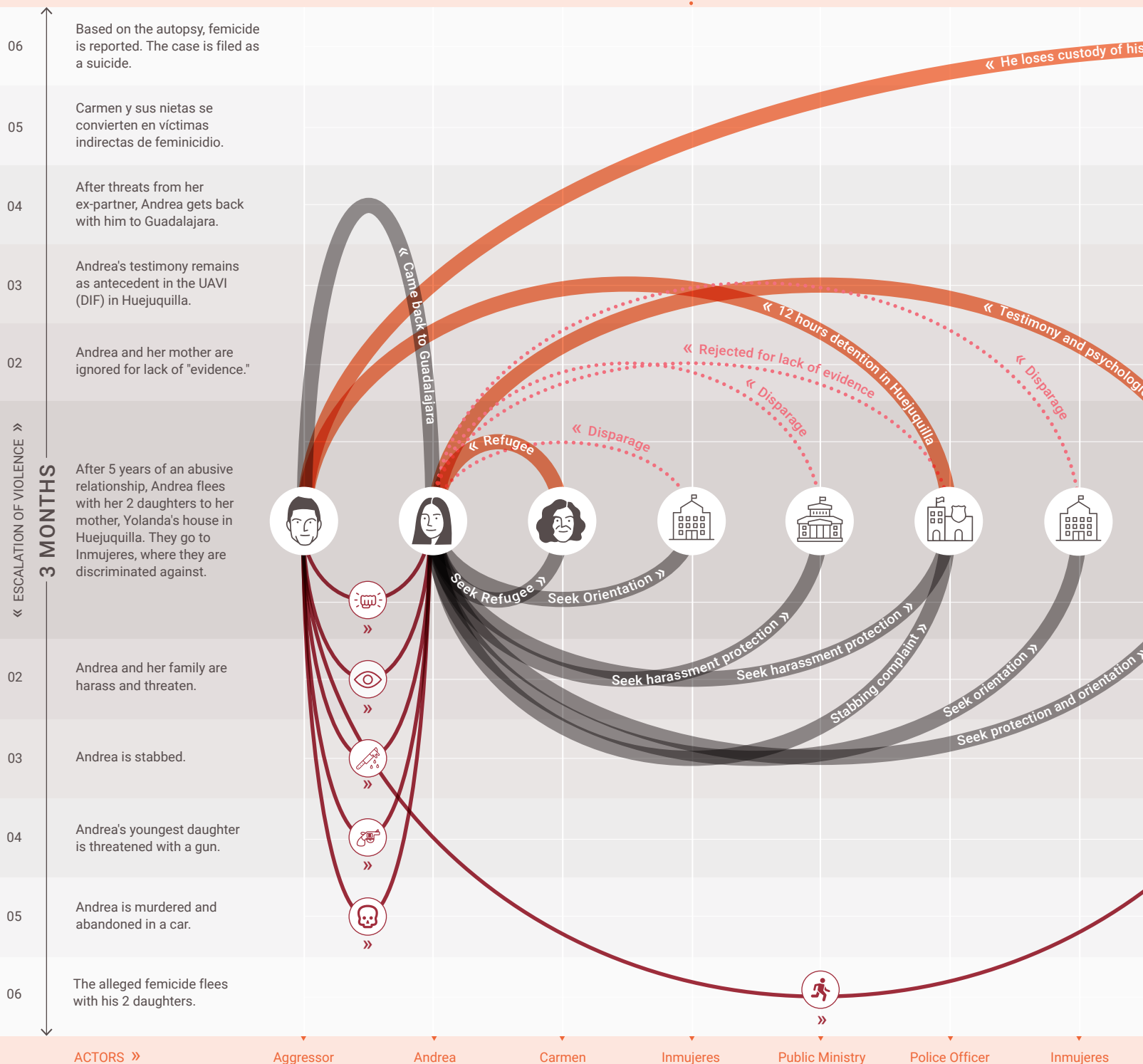
## AGGRESSOR



## WHAT HAPPENED »

### IMPORTANT DATES »

JAN 2017



## RELATION TYPE »

— Aggression

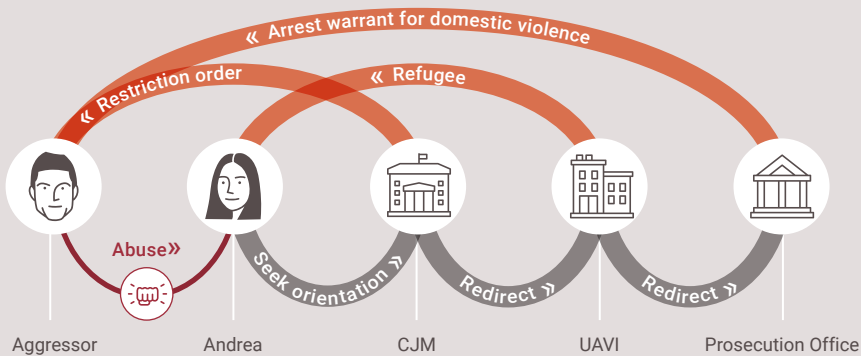
— Action

— Response

... Ne

AGE » 20 - 30 years old  
 ACTIVITY » Dealer  
 RELATIONSHIP WITH ANDREA » Five years partner and father of Andrea's two daughters.  
 EXPERIENCE » He harassed, threatened, and stabbed Andrea. Finally, she returned to him after threatening her young daughter with a gun. He murdered Andrea and fled with his 2 daughters with the help of his family. It is currently linked to the process.

## WHAT SHOULD HAVE HAPPENED BUT DID NOT HAPPEN ≡



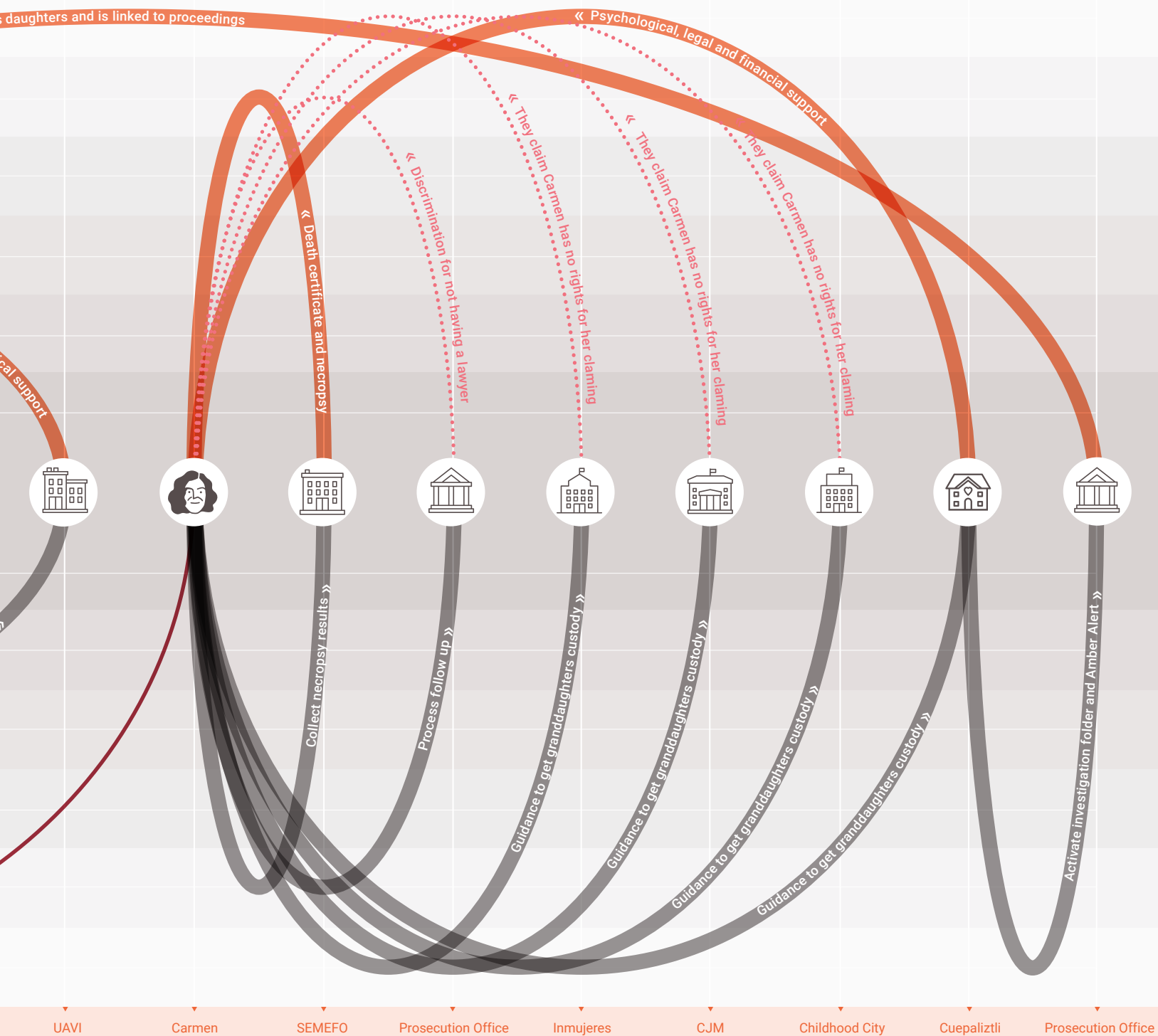
MAR 2017

MAY 2017

NOV 2018

JAN 2019

daughters and is linked to proceedings



UAVI

Carmen

SEMEFO

Prosecution Office

Inmujeres

CJM

Childhood City

Cuepaliztli

Prosecution Office

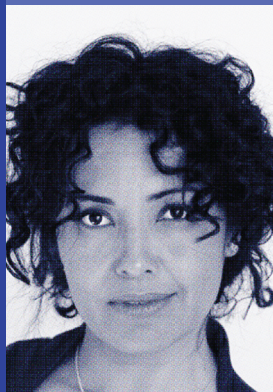


## ATTEMPTED FEMICIDE

After 18 years of an abusive marriage and attempted femicide, Silvia decided to divorce. Her ex-partner began to harass her and her network. She initiated a denouncement process that was lost due to inappropriate guidance. Four years later and two years after her divorce, she suffered the second femicide attempt in front of her two daughters. Silvia is still in the hearing process, awaiting a resolution.

\* This document is based on Silvia's testimony, her name was changed for privacy reasons.

## SILVIA



"When seeking institutional attention, you feel practically not supported by the government. More knowing that who abused me belongs to the government, is the mayor's escort. What can I expect from the government then?"

AGE » 40 years old

ACTIVITY » Business owner  
& studying a second degree

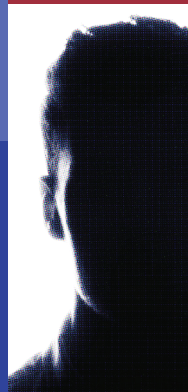
RELATIONSHIP WITH THE AGGRESSOR »

Ex-wife sharing two daughters custody

LOCATION » Guadalajara

GOAL IN USING THE INSTITUTIONAL SERVICES » Silvia wants to feel safe and secure that who abused her will not attack her again. She wants him to go out of her life to be able to continue with it freely.

## AGGRESSOR

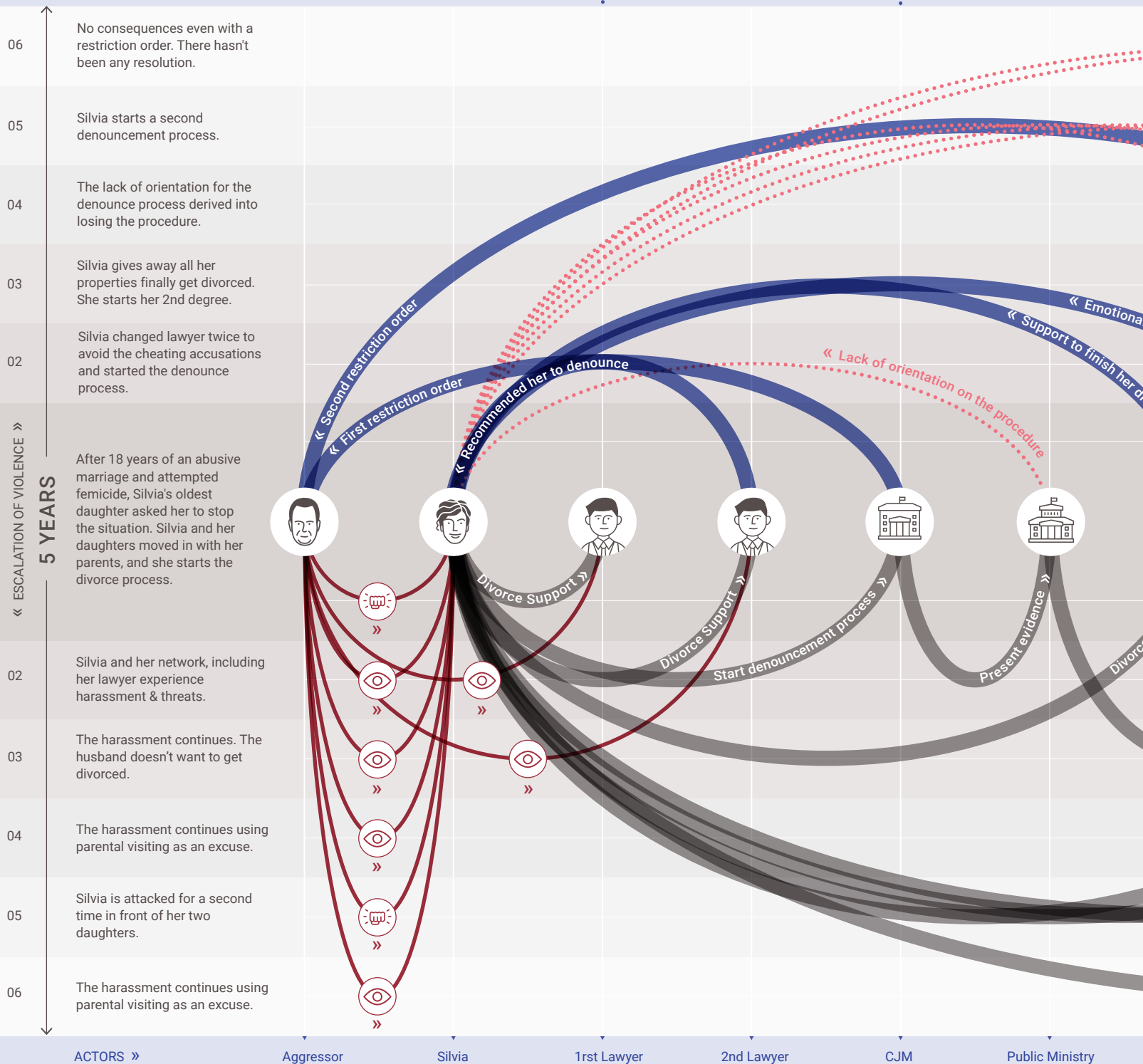


## WHAT HAPPENED ≡

### IMPORTANT DATES »

2015

2015



## RELATION TYPE »

— Aggression

— Action

— Response

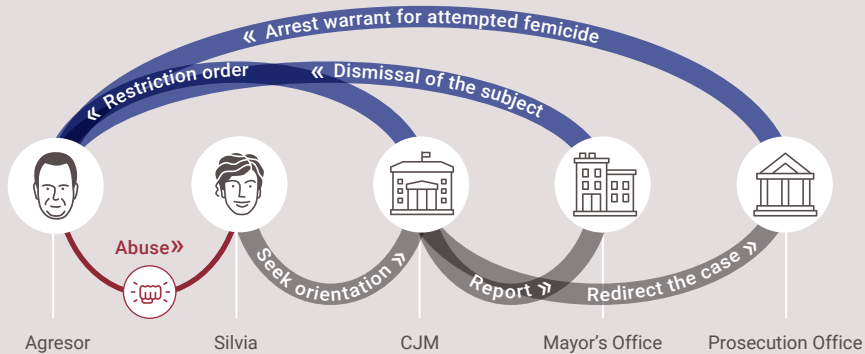
... Ne





AGE » Middle aged man  
 ACTIVITY » Mayor's escort  
 RELATIONSHIP WITH SILVIA »  
 Ex-husband father of her two daughters.  
 EXPERIENCE » He has exercised physical, sexual, and psychological abuse over Silvia and tried to kill her twice. He harasses her, even though there is a restriction order against him. He is the mayor's escort and has guns. He uses his position as an advantage.

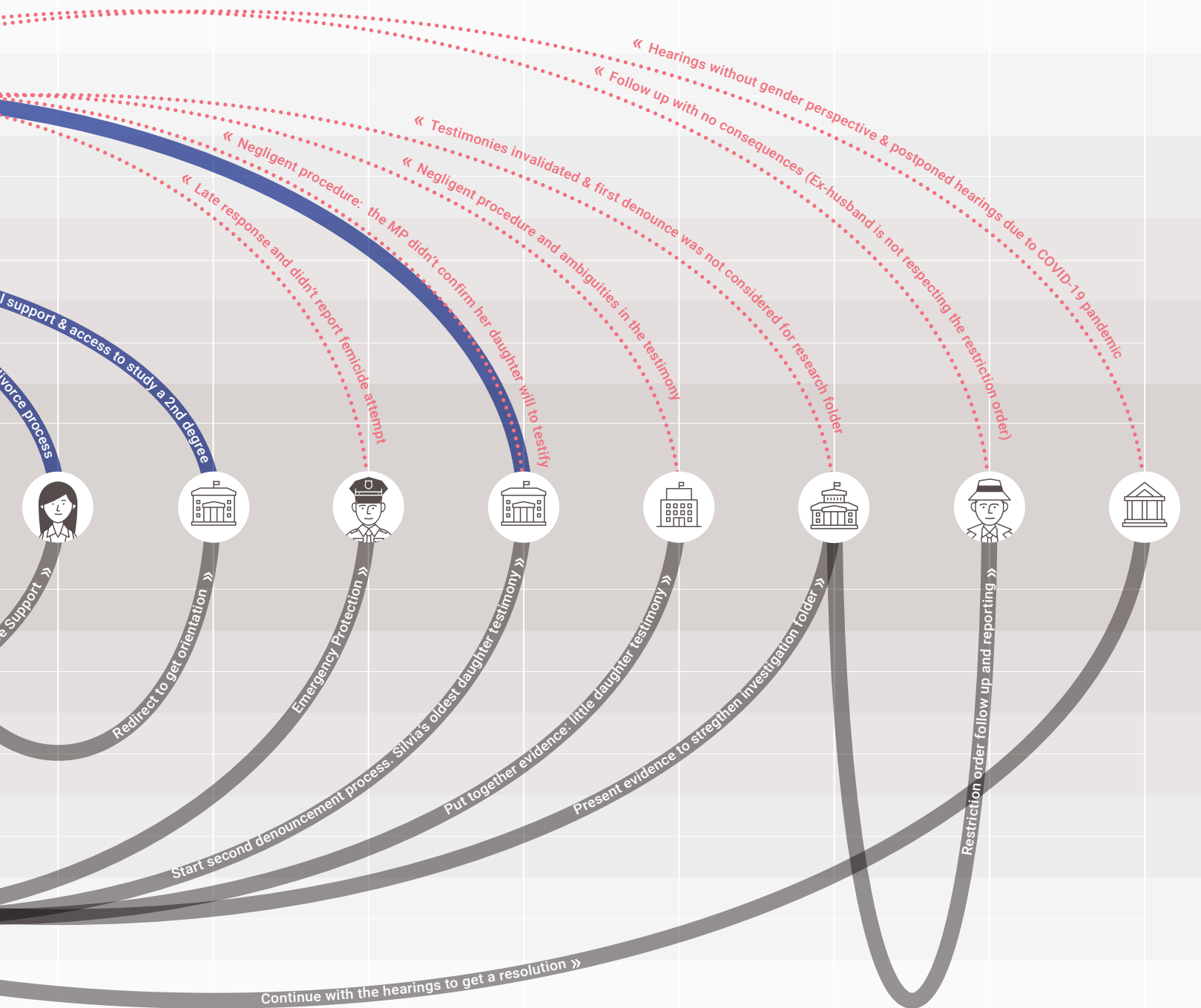
# WHAT SHOULD HAVE HAPPENED BUT DID NOT HAPPEN »



2016

2019

2020



3rd Lawyer

CJM (Empowerment)

Police Officer

CJM

'Childhood city'

Public Ministry

Investigative Police

Prosecution Office

## DIANA'S FEMICIDE

Without Rosario's approval, her 16 years old daughter Diana moved in with her boyfriend. Shortly after, she realized that Diana was being abused, and she tried to get help her calling the corresponding police officers who said they could not do anything. The next time Rosario heard from her daughter was after receiving the news that she had suicided. Rosario collected the evidence to prove it was femicide, but the case remains unsolved.

\* This document is based on Rosario's testimony, her name was changed for privacy reasons.

## ROSARIO



"It's very tough, it's challenging to live with a process like this. It's like surviving it. I will continue until justice may be done to my daughter. But it's to go literally against the current."

AGE » 40 years old

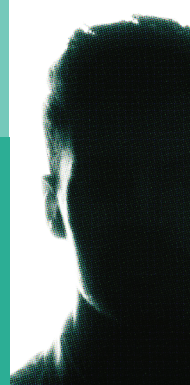
ACTIVITY » School secretary

RELATIONSHIP WITH DIANA » Mother

LOCATION » Guadalajara

GOAL IN USING THE SERVICE » When Rosario realized that her daughter Diana was experiencing partner violence, she tried to find a way to rescuing her. Her attempts were frustrated after Diana's boyfriend killed her. Now Rosario is seeking that the crime is solved and the murderer gets punishment.

## AGGRESSOR

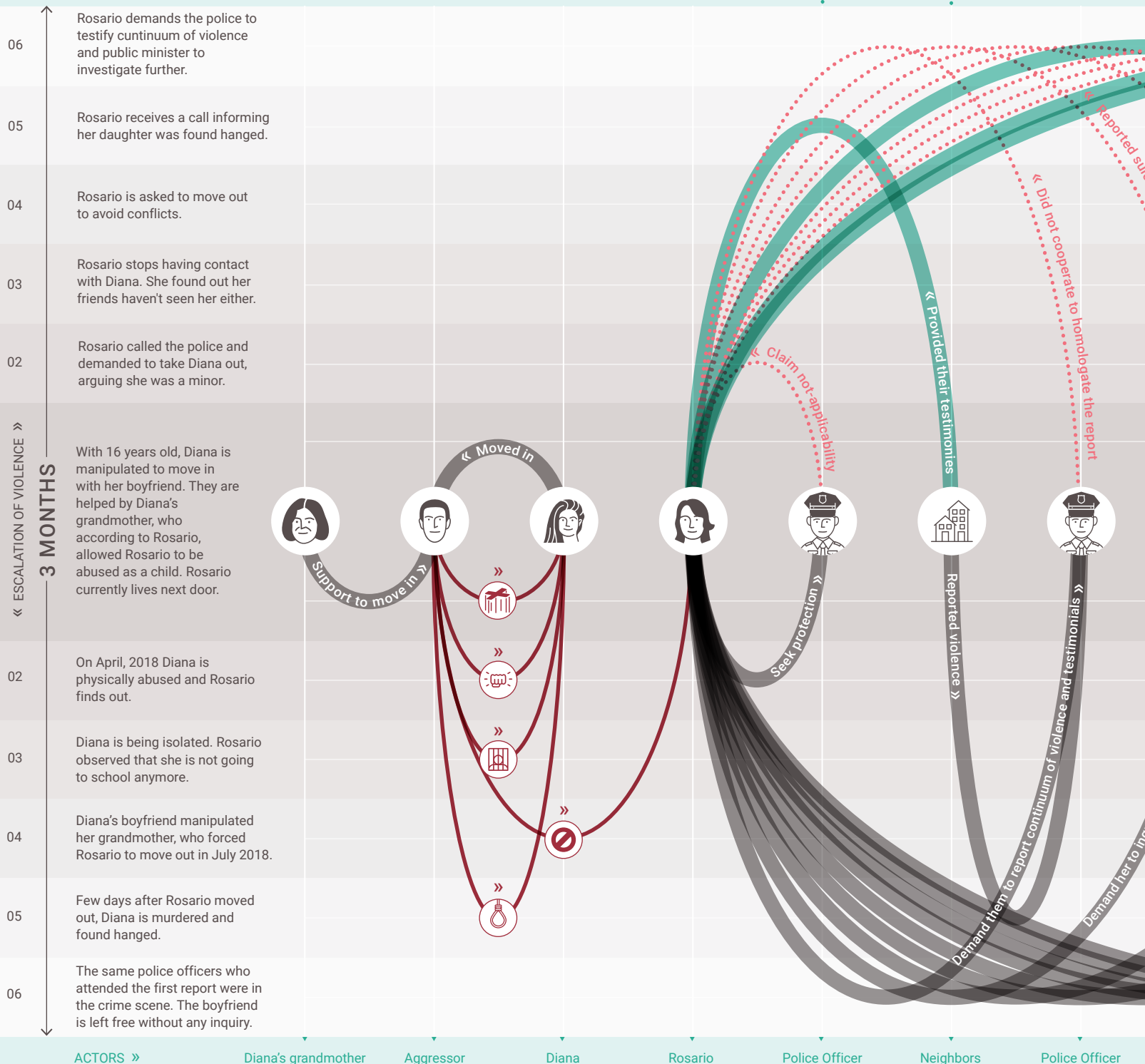


## WHAT HAPPENED »

### IMPORTANT DATES »

APR 2018

07 JUL 2018



## RELATION TYPE »

Aggression

Action

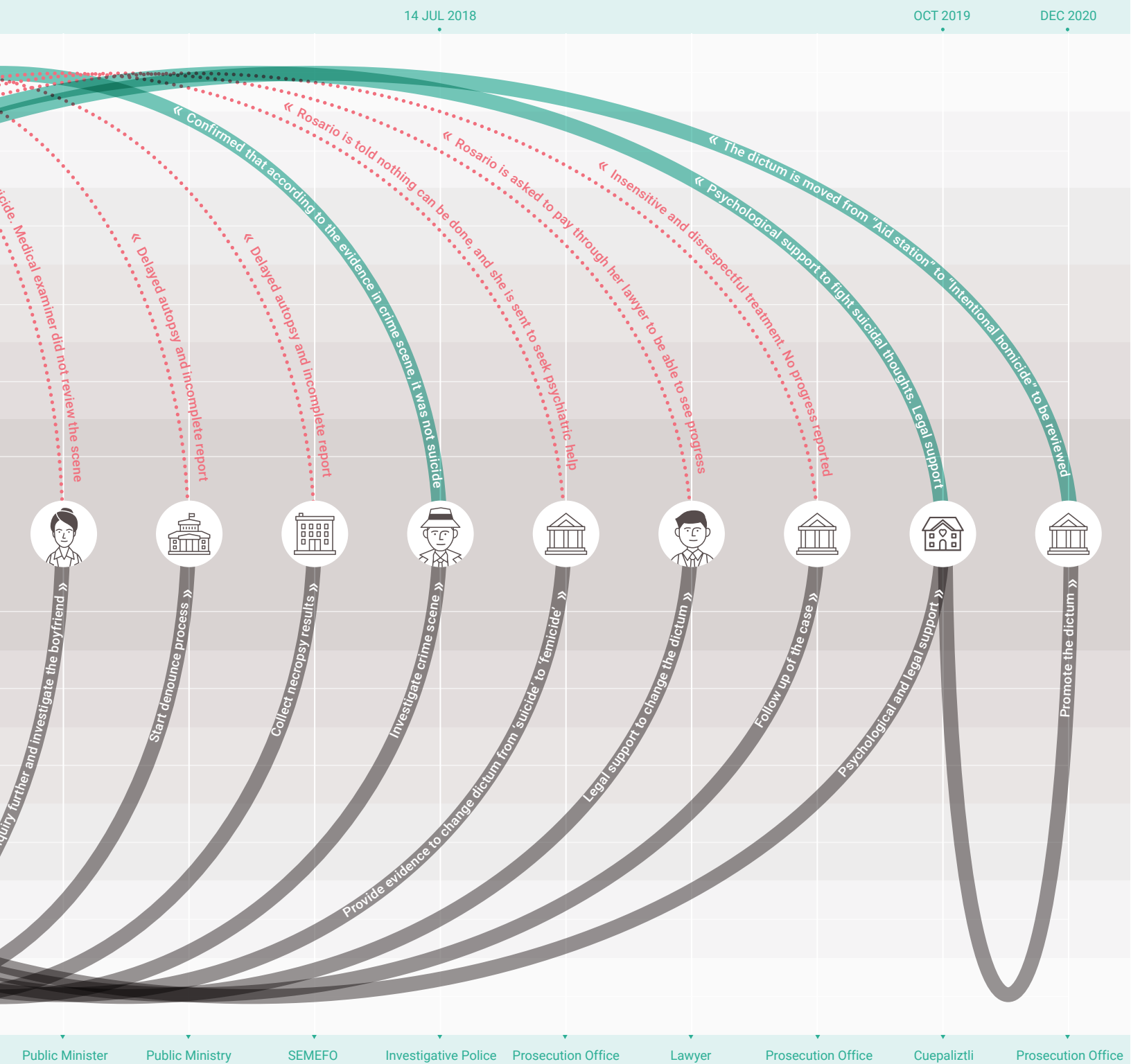
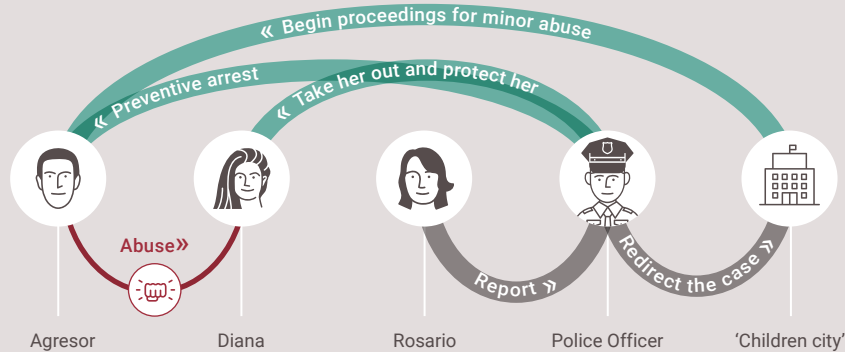
Response

Neighbors



AGE » Young man  
 ACTIVITY » Unknown  
 RELATIONSHIP WITH DIANA » Diana's boyfriend.  
 EXPERIENCE » He took advantage of his good relationship with Rosario's mother to convince her to borrow him an apartment to live with Diana. Shortly after, he started abusing her until he murdered her. According to witnesses, he was helped by other people to make it appear as a suicide.

## WHAT SHOULD HAVE HAPPENED BUT DID NOT HAPPEN »



ATTEMPTED FEMICIDE

Laura, her partner, and their two daughters live together in a boarding house where they pay rent weekly. Laura's partner does not contribute to the household expenses, so she warned him that he would have to leave. Laura's partner decided that his oldest daughter (16 years old) was mature enough to work so that he could stop working. When Laura tried to stop the situation, he attacked her and her eldest daughter. They escaped.

\* This document is based on Laura's testimony, her name was changed for privacy reasons.

LAURA



"Instead of being helped, the public servants intimidate you. They make you feel nervous about doing something wrong during the process. They lack heart, you feel labeled as if being in the CJM meant that you are another statistic."

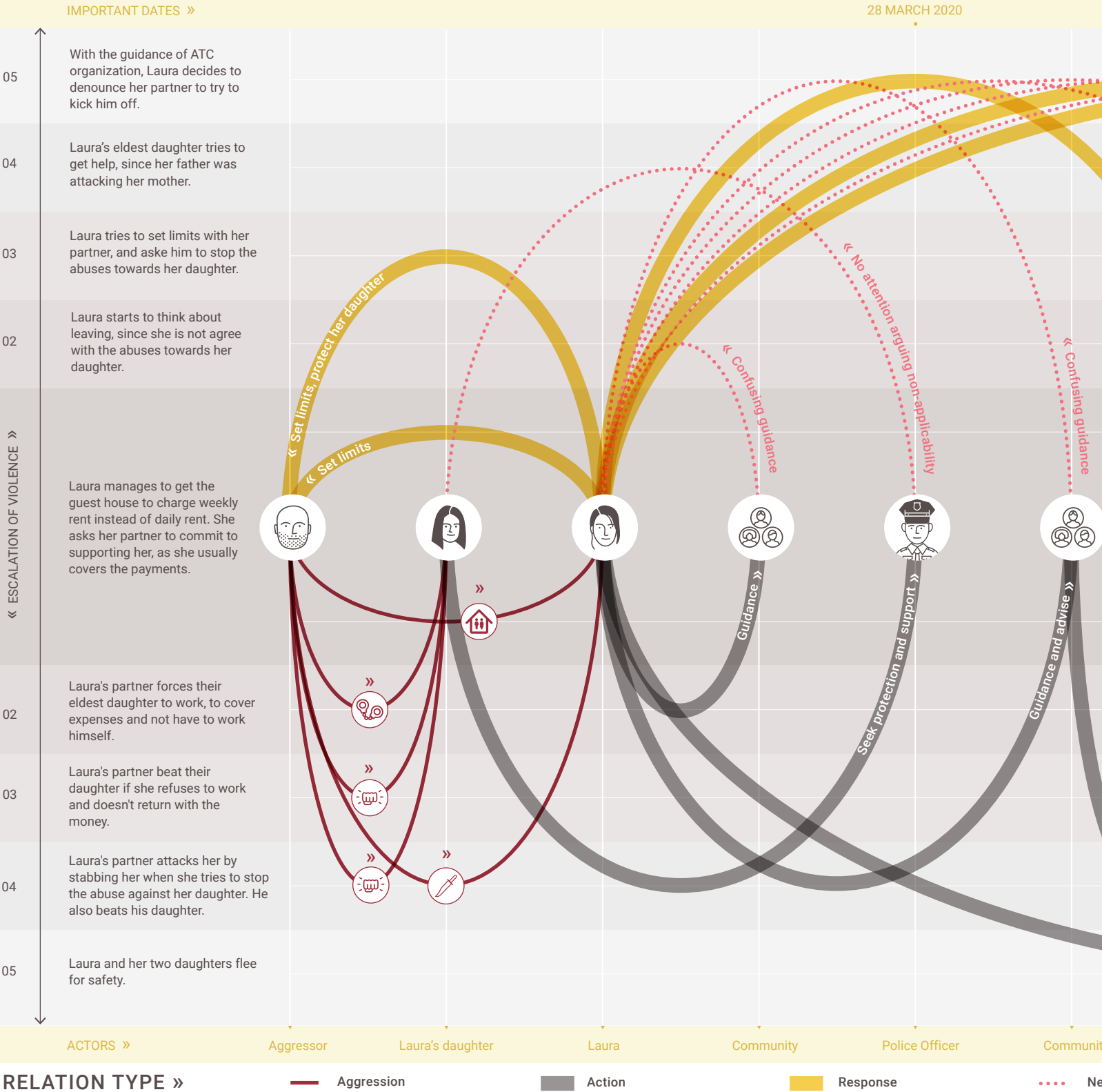
AGE » 34 years old  
ACTIVITY » Informal street merchant  
RELATIONSHIP WITH THE AGGRESSOR » Partner and her two daughters father  
LOCATION » Guadalajara

GOAL IN USING THE INSTITUTIONAL SERVICES » Laura wants to separate from her partner. She lives with him, so she wants to maintain her current home without it meaning that she and her daughters will not be safe.

AGGRESSOR



WHAT HAPPENED »





**EXPERIENCE » He has exercised physical and psychological abuse on Laura and her daughters. He refuses to work and beats his eldest daughter if she does not work. He is presumably a drug addict.**

The diagram illustrates the process of seeking protection and refugee status for Laura and her daughter. It features six icons in white circles: a man with a beard (Agresor), a woman (Laura), a woman (Laura's daughter), a police officer (Police Officer), a building (Children's city), and a building (UAVI). The process is shown through a series of red and yellow curved arrows:

- A red arrow labeled "Abuse »" points from the Agresor to Laura.
- A red arrow labeled "»" points from Laura to Laura's daughter.
- A red arrow labeled "»" points from Laura's daughter to the Police Officer.
- A yellow arrow labeled "» Begin proceedings for minor abuse" points from the Police Officer to the Agresor.
- A yellow arrow labeled "» Refugee" points from the Police Officer to the Children's city.
- A yellow arrow labeled "» Refugee" points from the Children's city to UAVI.
- A yellow arrow labeled "» Preventive arrest" points from UAVI back to the Agresor.

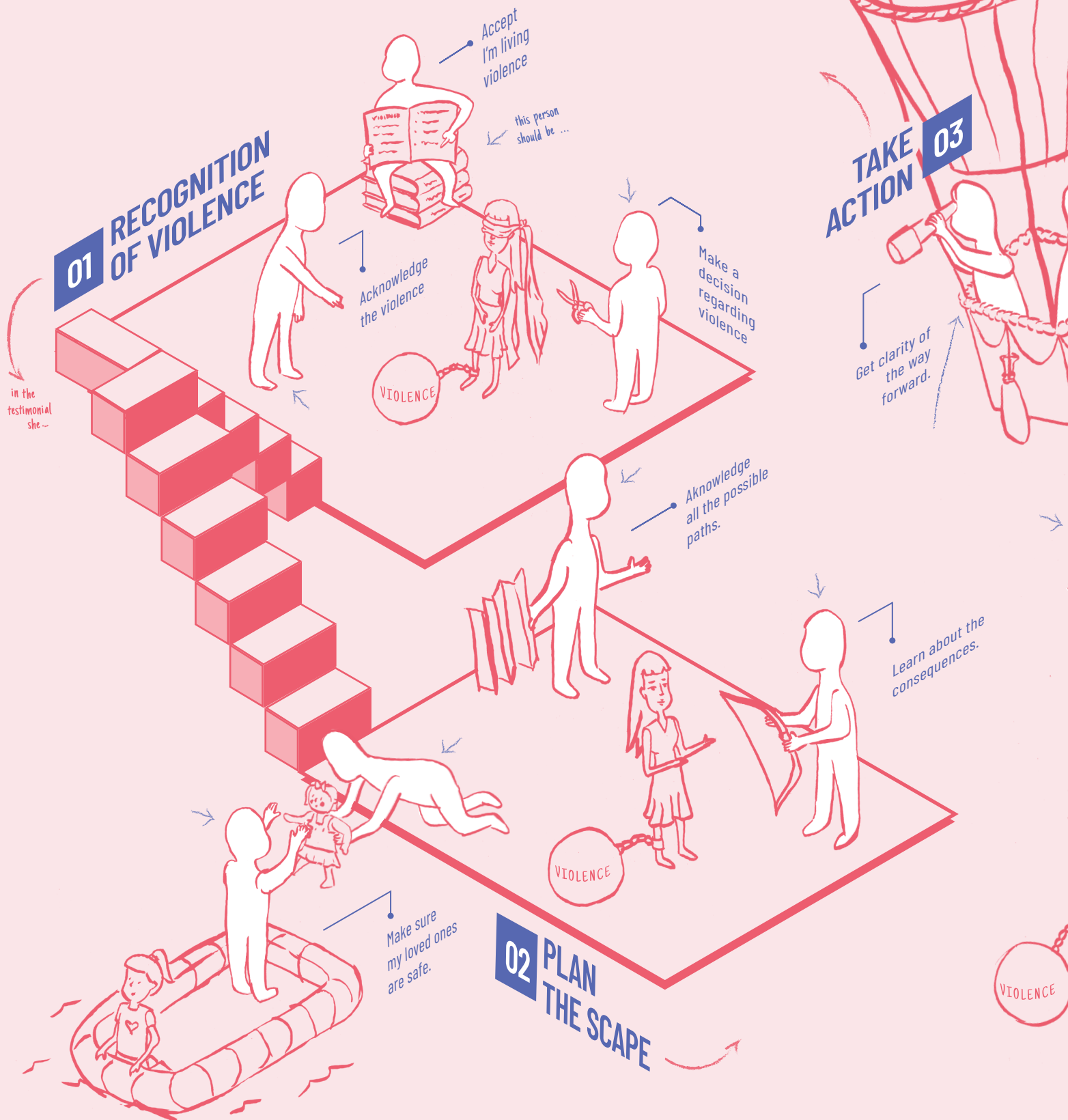
Below the icons, the labels "Agresor", "Laura", "Laura's daughter", "Police Officer", "Children's city", and "UAVI" are written.

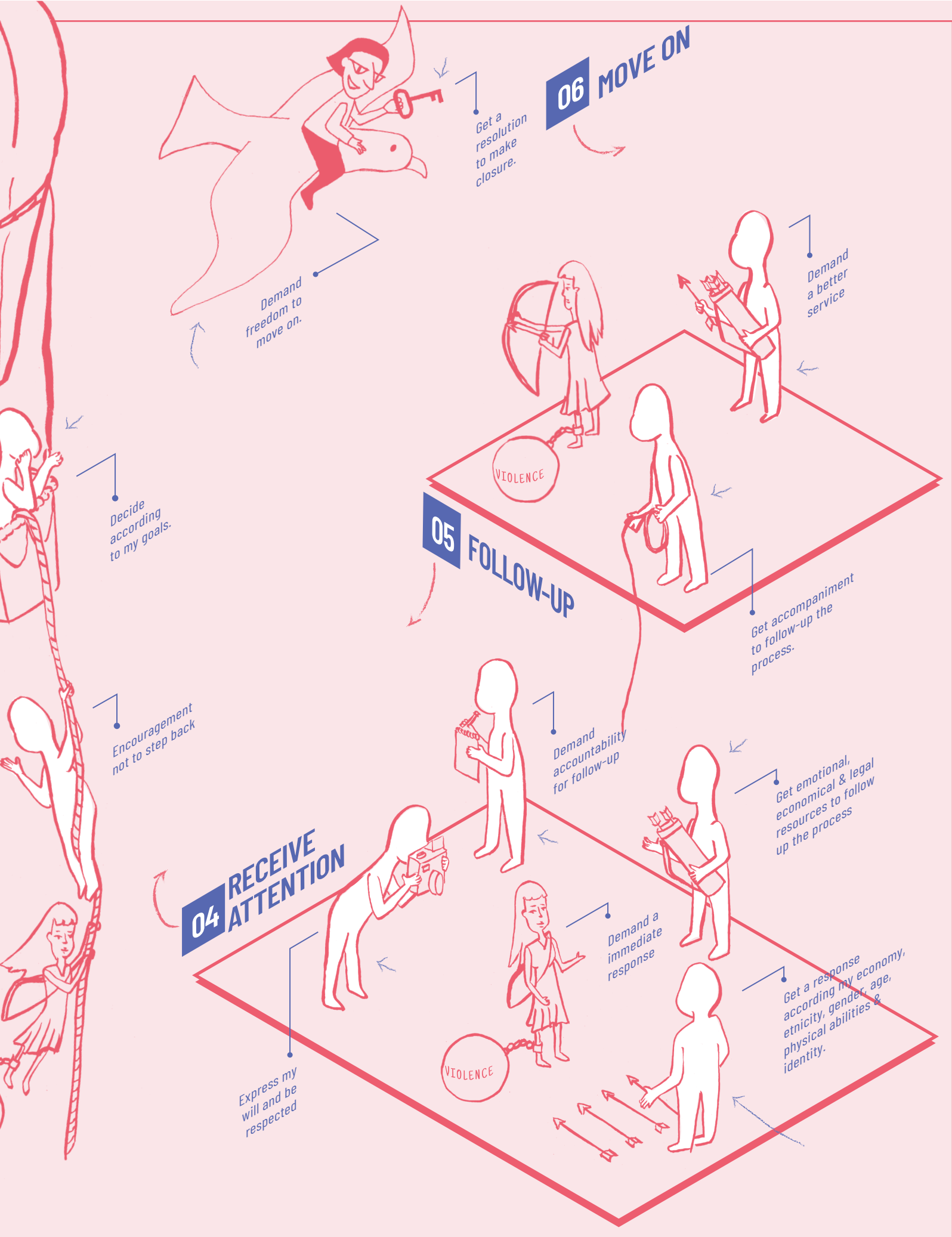
The diagram illustrates a complex, non-linear process involving multiple organizations and services. The path is represented by thick, winding lines that connect various icons and labels. The icons include a house, a government building, and a medical building. The labels are as follows:

- « Guidance and accompaniment through the process
- « Medical report to continue the process
- « Refugee and economic support
- « Protection and restriction order. Intimidating offerings of refugee
- « No attention due to COVID-19 and no guidance
- « No attention due to COVID-19 and no guidance
- « Medical Services
- « CJM
- « ATC Organization
- « Redirection to get guidance
- « Redirection to start denouncement process
- « Redirection to get medical record
- « Redirection to get medical record
- « Redirection to get medical record
- « Redirection to continue with the process
- « Refugee for her and her daughters

# CAN YOU REALLY HELP ME?

Stages a woman goes through to have a life free of violence when experiencing gender-based violence from her partner, and what she needs to achieve it.









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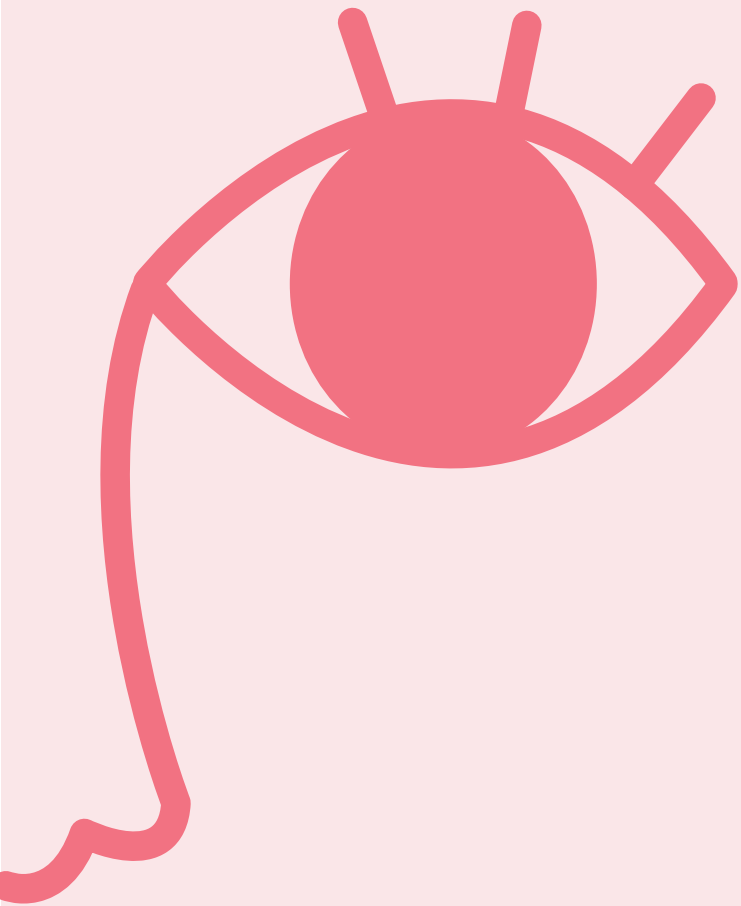
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