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Domestic violence case study pdf

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Ayesha is an older British Asian woman who has some physical health problems. She is a widow and lives with her son, Bilal. There are concerns that Ayesha can experience coercive control from Bilal; A model that repeats the experience of Ayesha with her husband who has now deceased. This case study considers problems around working with Asian communities, especially Pakistani Asian women; Cultural capacity; Reflecting on values and knowledge we carry in situations and working with the elderly victims of domestic abuse. When you examined the materials for the case study and consider these topics, you can use the critical reflection tool and the action planning tool to consider your practice. Ayesha, 66, was born in Pakistan and came to the UK with her husband, Tariq. She was 18, was 28 years old. They have four children and seven grandchildren. During their Tariq marriage he was physically and verbally abusive to Ayesha and was checking her and their children. Ayesha remained with her husband for the good of children and her family (guilt/honor of her). The first language of Ayesha is Urdu; She speaks very little English. Tariq has not seen a need for you to learn. Tariq died two years ago following a brief disease. Bilal, son more than Ayesha, transferred with her after Tariq is dead. Bilal is a widower and has no children. Bilal often says to Ayesha how lucky he is to have a devoted son who returned home to take care of her mother. Bilal uses the whole house, apart from his bedroom, like him. Bilal often screams at her and Ayesha feels on her street in the living room, especially if he is watching television with her friends of her. She spends most of her time in her bedroom. Bilal collects ayesha pension and goes shopping on a weekly basis. He says she deserves to rest, don't carry heavy bags on the bus. Ayesha was usually tasting cooking, but now she is stressed in case a meal doesn't like it. She sometimes she wants a full meal cooked quickly for her friends. Ayesha is often in tears and is very tired all the time. He lost weight and is not sleeping. You also find it difficult to pray. This upsets ayesha while her faith is important to her. Normally the family visits monthly over the weekend. Recently her daughter of her Amnam, she came to visit unexpectedly. She is worried that Ayesha is having trouble taking care of herself. She says Ayesha needs help to keep her clean, wash her clothes and she thinks Ayesha is avoiding too much because coming to the bathroom is difficult for her. Amnam wants that Ayesha has a social assistance assessment, so that you can help personal care from a woman if he needs it. Amnam convinced Bilal, who agreed, providing that he could interpret for her. A social worker, Marhaid, arrives at home with Ali, a social work student who speaks a Urdu. After the meeting wings convinces to Bilal that Bilal didn't interpret everything that Ayesha said and who should see Ayesha with a professional interpreter. How would you do a safe investigation with Ayesha? Who will meet with her? Where? How do you contact you to organize the meeting? In this section there are two downloadable PDFs - one is a partially completed assessment form related to this case study, and another is an example of what could be a completed form. Exercise suggested Use the partially completed assessment form: what actions you would discuss with Ayesha to guarantee the security of her immediate and longer than her? What precautions should you take to avoid putting it at higher risk? What is your situation analysis? Is the coercive control present? What's the proof of this? What is your conclusion? Blank dash ric as a word .doc file (226kb) of a word. The purpose of the Dash risk checklist is to provide a coherent and simple tool for professionals working with adult domestic abuse victims to help them identify those who are at high risk of damage and whose cases should be referred to one Marac meeting to manage managing risk. If you are worried about the risk of one or more children, sure screw recommends that you should make a referral in order to ensure that a complete assessment of their safety and well-being is done. There are two downloads on this page. One shows an empty dash risk checklist, with the fast boot guide from the screw safe. The key point is to remember that your professional judgment is the key to making a decision about the risk; A tool can help, but the score comes out with it is definitive. This is particularly relevant when working with people with care and supporting needs, for which some of the questions cannot be relevant. The others shows an example of a completed indent relative to this case of study, for you to criticize and evaluate. Recommended exercise: Read the case details and complete evaluation document of this case. Using the information contained, fill out a risk assessment tool in white Dash. Discuss how you found it. Did you have all the necessary information? Do you want to be able to get all the necessary information, in practice? Do you want to make a reference to Marac? This section identifies three main themes of the case study present. For the Ayesha & s Studio case, the topics include: working with women and women of Muslim faith intersectively construction of cultural capabilities A selection of references, tools and additional readings for each topic is below Pakistan. Working with women and women of women's Muslim faith in Pakistan Pakistani are different group differences and embrace in class, ethnicity, religion, identity and status. Despite these differences there are some common themes that emerge from their stories. These are mainly focused on the patriarchy, honor of the family and the use of religion (especially the Islam). It is in these arenas that domestic violence continues to perpetuate themselves as a matter. A private (siddique et al, 2008) This global research project conducted by Nadia Siddiqui, Sajida Ismail and Meg Allen studied complex problems affecting Pakistani women. The studio allows you to better understand & the culture & deeply rooted of the male and family domination beyond Women & Pakistani who conclude is a non-exclusive characteristic poor Women & ignorant (2008: 149) of work with Pakistani women. Siddiqui N, Ismail S and Allen M (2008) Sure to return? Pakistani women, domestic violence and access to refugee protection & is, a relationship of a transnational research project conducted in the United Kingdom and Pakistan. South Manchester Law Center and Manchester Metropolitan University. Muslim Women & S Network UK (Mwunuk) explains that Muslim women experience a number of issues related to domestic violence. A culture poses a barrier to seek help due to dishonor, shame, stigmatization and to be rejected by the Community. Some women don't feel comfortable in contact with local groups, because they are often based in the communities in which violations of confidentiality live. These women remain isolated and not supported. An assistance service can provide a safe space to talk about problems because the callers can remain anonymous. & The Women & Muslim S Network Helpline can be contacted at 0800 999 5786 or you can visit their http site: / www.mwuhelpline.co.uk / instrument of one (below) examines the principles that are at the base a good practical social work throughout religion and I believe. You can use questions in the tool to reflect on your practice. The scope of more information on matters concerning specific communities, such as the so-called base honor violence, which is As a type of domestic abuse in the home office Mayor Guidance Framework. Thus called Honor Based Violence (HBV) is a generic term to understand the various crimes contemplated by current legislation, including forced marriage and female genital mutilation. HBV can include a set of behaviors that are used to maintain control within families or other social groups. Risks can be as high as there can be many addict addicted toxicodants Extended family or community networks. Other people in the family or community can put pressure the victim to return to situations of abuse or fail to support them. It is important to understand HBV in the context of violence against women and girls and consider the risks for all women and family girls. Another form of abuse mentioned in this case is servant domestic. Although it is not covered by coercive control legislation, it is a crime pursuant to the law on modern 2015 guidance law. CPS on trafficking in humans, smuggling and slavery: / legal / h to k / human trafficking and smuggling / # A07 intersectional intersectionality refers to how the different aspects of identity are interconnected. Intersectionality theories explain how identity and consequential discrimination experiences cannot be examined separately from each other, and not by a simple & by adding UPA of different aspects of oppression. Rather, more dimensions combine to intensify (or reduce) systematic and institutional oppression. You can find more information on intersectionality in slides that outline domestic abuse theories, and some videos that explore intersectional themes are linked to the following. & in every generation and in every intellectual area and at any political moment, there have been African-American women who have articulated the need to think and talk about race through a lens that looks to gender, or think and talk about feminism through a Lens looking out. So this is in continuity with that. & & & KimberlÃ© crenshaw video kimberlÃ© crenshaw on intersectionality, women of the world festival 2016, keynote southbank center (30-46 min): do you have problems with the built-in player? Go directly to the video page: IdentitÃ is fluid and multi-faceted. People have multiple identity and while some combinations further removing power, other individuals prioritize power size and groups, the creation of a complex scheme of social relationships based on the intrinsic advantage or disadvantage. Video Chimamanda Ngozi Adichie: the danger of a single story: do you have problems with the built-in player? Go directly to the video page: ?language=enÃ (19 min) video one thing is to privilege a (3:55 minutes at the start youtube)? Do you have problems with the built-in player? Go directly to the video page: InterSationality explains how an abusers & could get power through a number of sizes, for example a non-disabled British adult male in an intimate relationship With an EU migrant female with reduced mobility (see case of study 4 Mary) there are significant evidence that people with assistance and support needs are more vulnerable to national (and other forms of) abuse and less probability of having access to services and protection that can be needed. You can find further trials and information in the case of Studio Maria (see Case Study Maria Themes, Case Study Emma Themes, also additional resources and the evidence) in conclusion, there is a long history of domestic violence, quillization Of the victim and justification for the male Abusing women. Domestic abuses essentially is a gender crime, it is the abuse of power of the cultural identity given to males beside gender identity those of religion or belief, race, eth, sexual orientation, disabilities and other dimensions of oppression are important. When some of these unfavorable interconnection in a character s identity & the person becomes more vulnerable to abuse. intersential feminist theories explore Of multiple identity and female subordination, Tool 2 supports reflection on professional knowledge. It is outlined a series of reflection questions that can be used with a specific case in mind. These questions can help to clarify the unconscious prejudices and understand what is affecting influencing judgments. Building cultural skills Two Mnemonic models provide a framework for the continued development of cultural capacity, seeing it as an essential process in the course of practice of social work: the campinha-bacinite model called the building awareness model, skills, knowledge, meetings and desire to develop cultural skills. Carballoira lives and learns the model in which practitioners love, informed, visit and experience people from different ethnic groups to listen, evaluate, recognize, recommend and negotiate approaches that are more culturally acceptable (Carballoira, 1996 Laird, 2008). Explore these models into the tool 3, below. You can use the Guide: Assessing the practice of social work against the PCF: Principles for the collection and use of feedback from people who use services and those who care for them. The College of Social Work in the professional development section to help regularly gather feedback to support your ongoing development of cultural capacity. Tool 1: Principles for reflection on religion and belief This tool sets out the principles that are the basis of good practice of social work around religion and belief. You can use the questions below to reflect on your practice. Tool 2: Reflection on our ways of knowing This tool supports reflection on professional knowledge. It outlines a series of reflective questions that can be used with a specific case in mind. These questions can help clarify the prejudices unconscious and work out what is affecting professional judgments. tool 3: Building cultural skills - This tool provides a framework for the development of cultural capacity, seeing it as an essential process and ongoing social good labor practice. Draw Carballoira (1996), explores what the professionals social workers and social care professionals assistants must do to develop their cultural skills. - tool 1: principles for reflection on religion tool cupboard 1: principles for reflection on religion and belief of this tool sets out the principles that are the basis of good practice of social work at I go back to religion and belief. You can use the questions below to reflect on your practice. You are sufficiently self-aware and reflective on your religious and spiritual beliefs or lack of them, and your responses to others? Are you giving enough involved individuals / groups opportunities to discuss their religious and spiritual beliefs and the strengths, difficulties and needs resulting from it? You're listening to what they say about their beliefs and strengths and their needs resulting from it? Recognize individual skills - their beliefs and their strengths and their needs resulting from it? You're getting closer to this piece of practice with enough openness and willingness to revisit and revise your plans and assumptions? You're building a relationship that is characterized by trust, respect and willingness to help? You are creative in your responses to individuals, beliefs and strengths and needs resulting from it? You looked for relevant information and advice regarding the beliefs and convictions and religious and spiritual beliefs that were previously unfamiliar? This tool is based on Furness S and P Gilligan (2010) Social work, religion and belief: develop a framework for the practice, the British magazine of Social Work, 40 (7), PP 2185-2202. Text of the diagram (clockwise) clockwise: look for information and relevant advice regarding the religious and spiritual beliefs unfamiliar practices and creative responses to the needs and individual beliefs Individual skills on your needs and convictions that listen to what people say about their needs and opportunities for beliefs to discuss religious and spiritual beliefs and strengths, difficulties and needs that arise from them announcement of the will to respond and review the awareness of self-awareness and reflexivity on their religious and spiritual responses to responses answers Beliefs of other relationships characterized to be genuine interest and concern, trust, respect and the willingness to engage center: service users of service points, needs, opinions, beliefs and responsibilities [/ su spoiler] instrument 2: reflection on our ways to know instrument 2: reflection on our ways of knowing this tool outlines a framework for the development of cultural capabilities, seeing this as an essential and permanent process of the good practice of social service. Based on caralleira (1996), he explores what social workers and social assistance operators need to do to develop their cultural ability. This tool supports reflection on professional knowledge. Outlines a series of reflective questions that can be used with a specific case in mind. These questions can help to clarify unconscious prejudices and understand what is affecting professional judgments. At we are socialized in Looking & ways that make some visible things, other invisible. These ways of seeing are so tacit, so usual and automatic that they are rarely the topic of conversation. The problem when we try to explain to others what we see is that you tend to think that what we see, or what we know, it is evident to anyone & Look at the Facts &. But there are no neutral facts waiting to be seen. It's just when you know how to look, that the facts relevant to that way of looking appear. Opening our ways to know at the investigation is unlike the challenge of trying to explain to someone how to look into a way they can see that the third dimension. & to this type of reflective commitment with our knowledge engages with reflection Not only about what we think, but also as we arrived &

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