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PRIMARY CAREGIVER DETENTION AND DEPORTATION:  
A THERAPEUTIC WORKBOOK FOR LATINO CHILDREN AND FAMILIES

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By

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Primary Caregiver Detention and Deportation:

A Therapeutic Workbook for Latino Children and Families

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Abstract

The purpose of this study was to construct a guided therapeutic activity workbook, in English and in Spanish, for Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. The workbook is primarily intended to be utilized by Latino children between eight and twelve years of age with assistance from a family member or substitute caregiver, although the workbook can also be used with mental health professionals and other helping adults. The theoretical foundation of the workbook is largely based on the Reflective Network Therapy Model, as well as a narrative approach to trauma treatment. It also utilizes the concept of ambiguous loss, and incorporates the therapeutic use of writing and drawing about traumatic experiences.

The workbook is designed to strengthen the relational resilience of children forced to deal with a parent or caregiver's detention or deportation. Children are invited to think, write, and draw about their positive memories of their caregivers, strengthening their internalized relationship to them. They are given tools for self-soothing and for turning to others for support, and offered avenues for active mastery.

Helping adults, are given guidance on using the workbook to strengthen resilience rather than retraumatize children.

Five mental health professionals with substantial experience in different aspects of this topic were recruited as consultants to provide oral and written feedback on how to improve the workbook. Their critiques and recommendations were categorized and analyzed by the researcher with the assistance of her doctoral research committee. Interpretations and conclusions regarding the analyzed data were incorporated into a final draft of the Spanish and English versions of the workbook. Recommendations included simplifying the workbook language, expanding the introduction for helping adults, and increasing the number of meaningful interactions between the children using the workbook and the adults helping them.

The resulting workbook provides a much-needed therapeutic tool. The workbook's adaptability for use within children's natural support networks or with a mental health professional is designed to increase its accessibility and utilization. Future studies should evaluate the effectiveness of this workbook with the target population.

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# CHAPTER I

## INTRODUCTION

The purpose of this demonstration research project was to construct a guided therapeutic activity workbook for Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. The detention or deportation of a primary caregiver, as well as the fear of this occurring, has an impact on every realm of a child's life, as well as the lives of other family members and of the deportee's community (Wessler, 2011). However, as of this writing, no therapeutic tool has been developed that focuses solely on helping children who have experienced the threatened or actual deportation or detention of a primary caregiver. In order to address this need, this workbook was designed to offer children and the supportive adults in their lives a way to deal with the stressors related to primary caregiver deportation or detention, and to help them thrive in the face of such a threat to family life.

According to an analysis by the Applied Research Center (ARC), there are approximately 22 million non-citizens living in the United States, and about half are undocumented immigrants (Wessler, 2011). Additionally, an analysis of 2009 U.S. Census Bureau data by the Pew Hispanic Center reports that nearly four in five (79%) of the 5.1 million children under age 18 of undocumented immigrants were born in this country and therefore are U.S. citizens. Of the children of undocumented immigrants who are five years old or younger, 95% are U.S. citizens (Passel & Taylor, 2010). These statistics are essential in understanding the impact of the increasing number of non-citizen deportations in the U.S.

The U.S. Immigration and Customs Enforcement agency (ICE) has reported that between 1997 and 2007, over 100,000 parents of U.S.-born children had been

deported (Brabeck, Lykes, & Hershberg, 2011). The U.S. Department of Homeland Security released discrepant figures in 2009, reporting that a total of 180,466 non-citizen parents of U.S.-citizen children had been deported between 1998 and 2007. The discrepancy between the two data sets may exist due to the latter including undocumented parents who had been previously deported, only to return to the U.S., and subsequently to be re-deported on at least one more occasion during the designated time period.

Deportations and detentions have become commonplace within our society and mental health professionals, primary care providers, schools, religious institutions, and foster care agencies must grapple to find ways to assist this population. An estimated 368,644 people were deported from the U.S. in 2013 (U.S. Immigration and Customs Enforcement, 2013). A handful of legal resources have been made available to families within the last few years and researchers have begun to investigate the effects of these events on the mental health and overall wellbeing of children, their families, and the larger community. However, as previously noted, there is still a dire need for a therapeutic tool that can help this vulnerable population.

My interest in creating such a workbook developed out of my experience training at a community health center in the second year of my doctoral program. The majority of my adult clients were undocumented Latino immigrants, primarily from Mexico and Central America, and the fear of deportation was one of their chief concerns. Almost all of them had at least one U.S.-born child and expressed their fear of deportation and being forced to leave their children behind. Additionally, many of my clients had at least one other child residing in their country of origin; those children were also dependent on their parents' earnings for survival. Within just a

short time of working with this population, I could clearly see how deep the fear of deportation penetrates into the family and greater community.

I began family therapy with a 10-year-old Guatemalan American boy who had been frequently missing school and complaining of intolerable stomachaches. He presented with severe separation anxiety and was terrified of separating from either his mother or father. As therapy progressed, the child eventually disclosed that he had been overhearing arguments between his mother and father about their imminent risk of deportation. Both the child's mother and father were undocumented and the father was involved in legal problems. Due to my work with this client and many other similar family cases, I began to investigate the therapeutic modalities available to assist children and their family members after a primary caregiver or parent was deported or when deportation is imminent.

I came across a number of bilingual "deportation safety plans" and "Prepare for Action Kits" (PAK), constructed by various agencies (Alabama Appleseed Center Law and Justice, Inc., 2009; Families for Freedom, 2010; Helms, 2012), in the case that family members were at risk of deportation or detention. The materials included in each plan varied, however most frequently included was the contact numbers of family members and close family friends with whom the child could be placed, the child's legal, medical and school documentation, attorney contact information, and materials outlining immigrant rights. I assisted a few families in constructing a specialized deportation "safety plan," and noticed that the fear and anxiety of each family member decreased as a result of having a concrete plan. My experience assisting families in this way greatly influenced my idea to create a therapeutic workbook available for children and families who are experiencing the risk of deportation of a primary caregiver or parent, or for whom this action has already

occurred. Learning about a series of therapeutic workbooks for children experiencing traumatic events, based on the Reflective Network Therapy model (Kliman et al., 1985, 2005, 2006, 2009, 2010) solidified my interest in creating such a workbook for the children of Latino immigrants.

### **Definition of Terms**

#### **Legal terminology.**

Even a brief review reveals a number of definitions pertaining to several important concepts and activities involved with immigration and U.S. law. The definitions I will discuss apply to legal status, state and federal agencies involved with immigration, and the actions that can be taken by law enforcement agencies. The first set of definitions discussed applies to legal status. A number of terms are used to label an individual who is residing with the United States without any legal authorization. Some of the more pejorative terms commonly used to describe this population include “illegal aliens” or “illegal immigrants,” while other, more neutral terms are “unauthorized immigrants or persons” or “undocumented immigrants or persons.”

The terms “undocumented immigrants,” as well as the more inclusive term, “non-citizens,” will be utilized in this study as an attempt to counter the criminalizing and negative implications of discourses of “illegal” immigrants in referring to this population. Moreover, classifying people as “illegals” is dehumanizing and can perpetuate stereotypical beliefs, prejudices and “othering.” In Spanish, individuals without documentation are often referred to as “*indocumentados*,” (undocumented ones), “*sin papeles*,” (without papers), “*sin documentos*,” (without documents) and “*inmigrantes ilegales*,” (illegal immigrants).



Gordon W. Allport (1954) theorized that there are negative and positive forms of prejudice, but defined the most common form of prejudice as “an avertive [sic] or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group” (p.8). Furthermore, Allport (1954) defined a stereotype as an exaggerated belief, either favorable or unfavorable, that is associated with a category. He explained that the function of a stereotype is to justify or rationalize one’s conduct in relation to the category, particularly as a device for “categorical acceptance or rejection of a group” (p.188).

Allport’s (1954) explanation of stereotype can be particularly useful in understanding the far-reaching social implications of using terminology such as “illegal alien.” Labels are used as classifiers and are powerful in the sense that they can be in respect to only one feature of the individual or group and therefore impede alternative classifications or cross-classifications. Allport (1954) referred to such labels as “labels of primary potency;” he reasoned that these labels distract our attention from “the living, breathing, complex individual - the ultimate unit of human nature....” (p.176)

Abdallah-Preteille (2003) contended that stereotyping is very much related to the concept of “othering,” which consists of objectifying another person or group or “creating the other” (as cited in Dervin, n.d.). The term “othering” was first coined as a systematic theoretical concept by Spivak in 1985, although it is rooted in the earlier work of Hegel, Beauvoir, Lacan and Said (Jenson, 2011) as well as that of Goffman (1963) and Fanon (2005). Weingarten (2003a) elaborated on the serious implications of “othering,” noting that when people see others as being completely different from themselves, it is possible to experience a number of negative emotions toward them,

such as “disgust, revulsion, contempt, rage, hatred, or terror” (p.3). Weingarten explained that these feelings can play a significant role in justifying the experience of a population of people as “other.” This in turn can lead to people being dehumanized and uncared for by others. Furthermore, classification of an entire class of people as “illegals” can lead society to find it more acceptable to withhold essential services such as medical care and mental health services, and even education.

Some literature utilizes the term “unauthorized immigrants,” noting that it most accurately reflects this population’s legal status, on the grounds that all people possess some type of document, even if it is only a passport from their country of origin (Passel & Cohn, 2009). In fact, however, not all people have some form of documentation, as is the case with many indigenous groups and individuals forced to flee their homes due to political unrest or war. Individuals can also lose their documentation due to natural disasters destroying their homes or due to being robbed during the migration to the U.S. I would argue that the term “undocumented” most closely reflects the legal status of these individuals and is the most dignified and humanizing term currently available.

Androff et al. (2011) defined undocumented immigrants as including, “Immigrants living in the U.S. without the status of citizenship or legal permanent residency” (p.79). A person may be undocumented if he or she came to the U.S. without the necessary legal paperwork or if such documentation expired and the person remains in the U.S. (Wessler, 2011). Immigrants may also be in “limbo status,” waiting for their documentation requests to be processed by the U.S. Citizenship and Immigration Services (Suárez-Orozco, C. & Suárez-Orozco, M., 2001), or waiting for asylum.

A number of additional terms are used to describe other subsets of legal status among non-citizens. Some of the terms are: “documented immigrant” (*inmigrante documentado*), “legal non-citizen” (*no ciudadano legal/no nacional legal*), “lawful permanent resident” (LPR) (*Residente Legal Permanente*), “green card holder” (*persona con la tarjeta verde*), “temporary migrant worker” (*trabajador migrante/trabajador de temporada/temporeros*) and “naturalized citizen” (*ciudadano naturalizado*).

The more inclusive term, “non-citizen,” will be used throughout this study to refer to all immigrants, both documented and undocumented. Even with documentation, non-citizens who are convicted of a crime face the risk of detention and deportation under U.S. law (Wessler, 2011). It is this population as a whole that has the potential to benefit most from utilizing the therapeutic workbook developed in this study. The term “documented immigrant” will be used in this study to refer to immigrants who reside in the United States with some form of legal authorization from the United States government. However, immigrants who have acquired U.S. citizenship will fall under the category of “foreign-born citizens” or “naturalized citizens” rather than “non-citizens.”

The U.S. Citizenship and Immigration Services defined a green card holder or permanent resident as someone who has been granted authorization to live and work in the United States (U.S. Citizenship, 2011). Some green card holders enter as infants or young children and many green card holders are eligible to become U.S. citizens through naturalization (International Human Rights Law Clinic, 2010).

Among immigrant families, it is very common for the legal status of the child or children and the primary caregiver(s) to differ within a single household. This population of individuals is often defined as being in “mixed” or “mixed-status”

families. Fix and Zimmermann (2001) define mixed-status families as those in which one or more parents are non-citizens and one or more children are U.S. citizens. The implications of living in a mixed-status family within the context of deportation and detention will be discussed in a later section of this study.

**Ethnic terminology: “Latino” versus “Hispanic.”**

The workbook is tailored specifically to Latino children of non-citizen parents. The term “Latino” is a pan-ethnic category that refers broadly to the population that has immigrated to the United States over the centuries from a Latin American country, or who has ancestry in common with these countries (this would include Mexican Americans and Puerto Ricans whose ancestral land became part of the U.S. and who never migrated, but who had “the border cross them”). Nevertheless, it is the most widely used term among scholars to describe this overarching group (Fears, 2003) and will be the principal terminology used throughout this work.

Falicov (1998) posits that many of these individuals prefer the term “Latino” over “Hispanic” because it is representative of their native identity, prior to the Spanish conquest; “Hispanic” refers to all things related to Spain. However, the 2011 National Survey of Latinos conducted by the Pew Hispanic Center (as cited in Taylor, Lopez, Martínez, & Velasco, 2012) found that 51% of Latinos have no preference for either term – Hispanic or Latino. In addition, when a preference does exist, 33% prefer Hispanic,” compared to 14% who prefer “Latino.” Falicov (1998) found that many prefer the term “Latino” because it is more geographically accurate, referring to Latin America, and excluding Spaniards. Nevertheless, using the term “Latino” is somewhat contradictory in this argument because the term originated from the Latin-based romance languages of Spain, Italy, France, Portugal, and Romania (Fears, 2003). Portuguese-speakers from Brazil and Curaçao, as well as many indigenous

groups who do not speak Spanish, may also be identified as Latino by others once they arrive in the U.S.

It should also be noted that those who are referred to as “Latino” in the United States did not identify as Latino, per se, until they immigrated to the United States or were socialized into becoming “Latino” or “Latina” as children. Immigrants from Latin America often learn quickly that in the U.S. society, others simply identify them as Latino or Hispanic, and more specific identifiers, such as “Central American” or “Mexican,” do not carry the same social significance (Suárez-Orozco, C. & Suárez-Orozco, M., 2001). The 2011 National Survey of Latinos conducted by the Pew Hispanic Center in 2011 (as cited in Taylor et al., 2012) finds that 51% of Latinos use their families’ countries of origin, that is their ethnic origins, (Mexican, Puerto Rican, Peruvian, etc.) to describe their identity, compared to 24% who identify with the terms “Hispanic” or “Latino” and 21% use the term “American.”

Even though “Latino” is the most generic term used in the literature to describe this group (Pennsylvania State University, 2011), the term “Hispanic” will occasionally be used in this study if dictated by the information source. The term “Hispanic” was created as a means of categorizing people who are related to the Spanish language through history or culture (Suárez-Orozco, C. & Suárez-Orozco, M., 2001). Falicov (1998) explained that the term “Hispanic” has been endorsed by politically conservative white and *mestizo or ladino* (people with a mix of European and indigenous ancestry), groups who believe that their Spanish European ancestry is superior to that of the indigenous groups in the Americas. It should be noted that Latinos can be members of any race or races, representing various combinations of indigenous (*indio*), European, African, and even Asian ancestries.

The terms “Hispanic” and “Latino” are collective terms that do not consider the significant within-group racial, cultural, and class variability, or the major influence of indigenous people within this population (Beckles, 2011; Mitrani, Santisteban, & Muir, 2004). Shorris (1992) summarized the implications of using such encompassing terms in the statement “...to lump cultures together under one rubric is to take away the name and erase it with one stroke the individuality of the group” (as cited in Falicov, 1998, p.34). Falicov (1998) posited that it is the best practice to identify Latin Americans by their country of origin and culture, such as Guatemalan, Venezuelan, Chileans, and so on.

For the purpose of this work, the terms “Latino” or “Latino/a” are used to represent both male and female individuals in this population. However, it should be noted that in the Spanish language, “Latino” is a gendered term. “Latino” can be used to solely describe males, as well as groups of males and females. The term “Latina” is only used to describe a female and this study will use the term “Latinas” when referring solely to girls and women. The majority of Latinos speak Spanish, and many are bilingual in Spanish and English. Overall, the use of Spanish declines and the use of English rises with each subsequent generation. By the third-generation, English is the primary language among Latinos (Taylor et al., 2012).

### **Immigration Enforcement Agencies**

The federal agency designated by the Department of Homeland Security to focus on all issues of immigration is the U.S. Immigration and Customs Enforcement (ICE). ICE is a merger of what had previously been called the U.S. Customs Service and the Immigration and Naturalization Service (INS); its two major operating systems are the Homeland Security Investigations (HSI) and Removal Operations (ERO). ICE enforces federal laws that pertain to immigration, border control,

customs, and trade within the United States (U.S. Immigration and Customs Enforcement, *Overview*, n.d.). The Office of Detention and Removal Operations (DRO) is the largest program within ICE, in charge of overseeing “the apprehension, supervision, and removal of inadmissible and *deportable aliens*” [emphasis added] (Schriro, 2009, p.5).

The ICE Enforcement and Removal Operations (ERO) manages and oversees the nation’s civil immigration detention system. The U.S. Department of Homeland Security asserts that, “Non-U.S. citizens who are apprehended and determined to need custodial supervision are placed in detention facilities.... ERO processes and monitors detained and non-detained cases as they move through immigration court proceedings to conclusion” (U.S. Immigration and Customs Enforcement, *Detention management*, para. 2, n.d.). The process of sending immigrants back to their country of origin, whether with or without documentation and whether voluntarily or involuntarily, from the United States is termed “deportation” or “removal.”

Under the Illegal Immigrant Reform and Immigrant Responsibility Act (IIRIRA) of 1996, the term deportation was changed to “removal,” and it is the term now utilized by ICE. Deportation includes individuals who are found by law enforcement at border crossings, as well as those individuals deported from within the interior of the U.S. (Hagan & Rodriguez, 2002). The U.S. Department of Homeland Security states, “ICE ensures that illegal aliens [sic] are removed from the U.S. once they have been determined deportable by an immigration court” (U.S. Immigration and Customs Enforcement, *Removal Management*, para.1, n.d.).

### **Latino Children of Non-citizens**

The children of Latino non-citizen families are the focus of this workbook, given that Latinos currently make up three-quarters of the nation’s undocumented

immigrant population (Passel & Cohn, 2009). Latinos, who are disproportionately targeted by discrimination, are also being deported in numbers greater than any other immigrant group (Passel & Cohn, 2011). Furthermore, my decision to construct the workbook primarily for Latinos is influenced by my clinical experience with this population. My participation in the Latino Mental Health Program in my doctoral program at the Massachusetts School of Professional Psychology and my dedication to providing culturally-responsive, bilingual mental health services to the Latino population has also been influential in this decision.

Two versions of the workbook were created, one in Spanish and one in English. This allows for bilingual children to complete the workbook in the language in which they feel most comfortable. All illustrations found in the workbook are culturally sensitive and are designed to resemble a range of Latino children and their families. Furthermore, the cognitive and emotional development of children, as understood through a culturally sensitive lens was considered throughout the development of the workbook. The workbook is divided into two sections: the first section is applicable to children who have experienced the threatened or actual detention and/or deportation of one or more primary caregivers. The second section is only for children who have had the actual experience of one or more primary caregivers being detained and/or deported.

The workbook is intended to be used with children between the ages of eight and twelve, although children who are as young as six or seven years old can still receive therapeutic benefit from completing parts of the workbook with a caring adult. The dynamic and flexible nature of the workbook allows for it to be utilized by children who may not be able to read, as instructions can be read to them by an adult, they can color in pictures, dictate their answers, and draw in the designated spaces. Of



note, many Latino children of immigrants are not yet reading in English or Spanish at age six, seven, or even older. In addition, Latino children have been found to be about twice as likely to read well below average as compared to their non-Latino, white peers (Burns, Griffin, & Snow, 1999). Some of the discrepancy may be accounted for by many Latino children and children of immigrants living in poverty and not having as much access to books in the home, early education and high-quality schools. They are also more likely to have parents with limited education (Hernandez, 2011) and who are less likely to read aloud to their children (Child Trends, 2012). The latter may be due to factors such as parents' illiteracy, lack of awareness about the correlation between reading and academic success, and difficulty finding time to read to their children due to working long hours and possibly holding two or more jobs to support the family.

Research has also suggested that children learning to speak in a second language can go through a silent period, where their primary focus is on comprehending the new language; this is understood as a normal phenomenon in second-language acquisition (Roseberry-McKibbin & Brice, 2005). Additionally, learning to read English prior to learning how to read in one's native language has been shown to produce language delays in some children (Burns, Griffin, & Snow, 1999).

Furthermore, a major reasoning for the designated age range of eight to twelve is based on the demographics and needs of the immigrant population in the United States. The overwhelming majority of children who are born to undocumented immigrants are U.S. citizens – 73% in 2008 (Passel & Cohn, 2009). Statistically, these children face the greatest risk of being affected by the deportation or detention of a primary caregiver, as U.S.-citizen children are more commonly “left behind” in the

U.S. when a non-citizen primary caregiver is deported. The Pew Hispanic Center estimated that among those children under six years old whose parents are undocumented immigrants, 91% are U.S.-citizens. Moreover, they found that 80% of children born to undocumented immigrants and 89% of children born to documented immigrants between six and nine years old are U.S. citizens. Additionally, 65% of children born to undocumented immigrants and 84% of children born to documented immigrants between ten and twelve years old are U.S.-citizens.

It is my hope that the workbook that has developed out of the present research can be utilized by children and their families, mental health professionals, clergy, and potentially school staff such as counselors and teachers. This workbook can potentially be of particular benefit to the estimated 5,100 or more children of non-citizen immigrant parents who are currently in foster care due to the detainment or deportation of their primary caregivers (Wessler, 2011). In fact, the first workbook using a Reflective Network Therapy model was designed for foster children and their birth and foster families (Kliman, 1996).

The workbook is designed to be completed with an adult family member or substitute caregiver who is literate and who has read the instructions. The workbook's text will not exceed a fifth grade reading level in either Spanish or English, except for those sections geared toward helping adults. Younger children can receive help with the reading from helping adults. Reading the instructions is intended to help the adult pace the rate at which it is completed and more importantly to ensure that the use of the workbook is helpful for children and family members, rather than retraumatizing. A mental health professional or another psychologically knowledgeable and trusted caregiver such as a guidance counselor could also be involved in the completion of the workbook.

Is it essential that children complete the workbook with an adult whom they experience as supportive and whom they can trust while experiencing the threatened or actual deportation or detention of a primary caregiver. Children's sense of continuity in their life can be fostered by completing the workbook with someone who was likely present in their life both before and after being separated from their primary caregiver(s). However, this is what occurs under ideal circumstances, as it is also possible for the child to complete the workbook with new adults in their life, such as in the case with foster care.

The workbook can also be used by children and their primary caregivers or substitute caregivers when there is a risk of the caregiver being deported or detained. This can help both the child's and the adult's ability to cope with the strain associated with the risk of deportation by giving them a vehicle to talk about it together. If the deportation has already taken place, an adult can assist the child in exploring ways that their life has changed since the separation, or since learning of their primary caregiver in detention.

Other family members and people involved in the life of the child will most likely be affected by the detention or deportation as well. Completing the workbook together can help all affected individuals work through the trauma of actual or potential separation from a loved one for an indefinite amount of time. Additionally, the workbook gives one or more children in the family the chance to talk with one another and with caring adults about their experience, as they might otherwise remain silent for a number of reasons that will be later discussed. As noted earlier, having a mental health professional involved in the completion of the workbook is helpful, but not necessary.

Moreover, a much greater number of Latino children and families, particularly those who are undocumented, will have access to the workbook if it is primarily completed by a child and an adult who is not treating the child in a formal capacity. The various factors contributing to this will not be covered in depth in this study, although it is important to acknowledge the significant healthcare disparities that exist among Latinos, as well as other minority groups. The 2001 Report of the Surgeon General on Mental Health outlined these factors among Latinos, which included the limited availability of bilingual mental healthcare providers, the lack of health insurance, and the lower likelihood of Latinos utilizing health or mental health services compared to the white population. As compared to Asian American, African American, and white American children, Latino children are the least likely to be insured, regardless of their citizenship status (United States Department of Health and Human Services, 2001). Furthermore, not only does undocumented status decrease the likelihood of being insured, but one out of four U.S.-born children to undocumented immigrants is estimated to not have health insurance (Passel & Cohn, 2009).

In order to effectively develop a workbook for Latino children and their families who are experiencing the risk of or actual deportation or detention of a primary caregiver, it was essential to complete a thorough review of the literature. Areas that will be addressed in the literature review in the next chapter include: pertinent demographic and statistical information for non-citizens, recent and historical immigrations laws and policies, the impact of the threat or actual deportation or detention of a primary caregiver on children and families, family and community resilience in the Latino population, the theoretical bases of a workbook,

the effectiveness of expressive writing and drawing and the use and effectiveness of workbooks as therapeutic tools.

## **CHAPTER II**

### **LITERATURE REVIEW**

The following is a review of the literature relevant to creating a workbook for children who have experienced the threat or actual deportation or detention of a primary caregiver or parent, along with their family members. This literature review will begin with pertinent demographic and statistical information on the non-citizen population in the United States. This will be followed by a review of the incidence of detention and deportation among the non-citizen population, with a particular focus on Latinos. There will also be a brief review of recent and historical trends in deportation and detention, as well as immigration laws and policies that have had major implications for non-citizens and the Latino population.

This will be followed by a discussion on family and community resilience among the Latino population, including resilience as it relates to resistance, and the importance of reasonable hope. The term “resistance” is most often understood in a negative sense, as patients not making use of a therapeutic intervention. “Resistance” in this study, however, refers to the “...interpersonal, and social group processes that involve opposition to threatening and oppressive conditions and the dominant discourses that support them” (Turner & Simmons, 2006, p. 9). Weingarten (2010) coined the term, “reasonable hope,” which she conceptualized as a relational practice (rather than an attribute) that is focused on what is attainable, more than what may be desired but not within reach.

Next there will be a theoretical explanation of transnational families and the concept of ambiguous loss, followed by how children and families often respond to the ambiguous loss of becoming a transnational family. The impact of the threatened or actual detention or deportation of a primary caregiver on children and families will

also be explored, with a discussion of Weingarten's (2003b) concept of "common shock." This refers to the effects on a person being witness to violence and violation.

This will be followed by a discussion of specific clinical approaches that are relevant to the creation of this workbook, including Kliman's (1975) model of Reflective Network Therapy and workbooks for children who have experienced a crisis (Kliman, 1985; Kliman, G., Oklan, E., Wolfe, H., & Kliman, J., 2005; Kliman, G., Oklan, E., Wolfe, H., & Kliman, J., 2006; Kliman et al., 2009, 2010, 2012), narrative therapy and ambiguous loss. Finally, there will be a review of the literature relevant to the effectiveness of workbooks as therapeutic tools and the use of therapeutic workbooks for children and their families.

### **Demographics and Other Statistics on Non-citizens in the U.S.**

As of 2010, the non-citizen population in the U.S. had reached approximately 22.5 million (U.S. Census Bureau, 2011) – with undocumented immigrants accounting for 11.2 million of the total. Furthermore, the undocumented immigration population has tripled since 1990 (Passel & Cohn, 2011). As mentioned in the previous chapter, Passel and Taylor (2010) posit that nearly four-in-five (79%) of the 5.1 million children (younger than age 18) of undocumented immigrants were born in this country and are therefore U.S. citizens. In 2009, 95% of children five years old or younger and 80% of children six to nine years old born to undocumented immigrants were U.S. citizens.

Moreover, first and second-generation immigrant children are the most rapidly growing segment of children in the nation (Suárez Orozco, C. & Suárez Orozco, M., 2001). This review primarily looks at statistics pertaining to the children of immigrants as a collective group, however it is important to note that children of immigrants are a heterogeneous group in terms of both generational status and legal

status. There are substantial differences between children who are born in the U.S. versus children who are immigrants or refugee themselves, although there are also areas of marked overlap (Suárez-Orozco, C. & Suárez-Orozco, M., 2001).

Androff et al. (2011) estimate that five million U.S. children have at least one undocumented parent. Additionally, approximately 4.5 million U.S.-citizen children of undocumented immigrant parents and another estimated one million undocumented children currently reside in the United States. The estimated total of 5.5 million children equals more than the combined populations of South Dakota, Montana, Delaware, Alaska, North Dakota, Vermont, and Wyoming (Suárez-Orozco, Yoshikawa, & Suárez-Orozco, 2011).

In 2001, The Urban Institute found that 85% of immigrant families are considered mixed-status (Fix & Zimmermann, 2001). A mixed-status family consists of at least one non-citizen primary caregiver and at least one U.S.-citizen child. Legal statuses may differ between primary caregivers, as well as between siblings, half-siblings, and stepsiblings all living under the same roof (Passel & Taylor, 2010). Furthermore, the legal status of mixed-status families is often complex and fluid, as family members' legal status can change for a number of reasons (Fix & Zimmermann, 2001), such as the expiration of legal documentation, approval of status applications by the U.S. Citizenship and Immigration Services, and the passing of new immigration laws and policies.

It is not uncommon for parents to have children born in the U.S., as well as children who were born in their country of origin prior to immigrating to the U.S. Undocumented foreign-born children may immigrate to the U.S. with their parents, although many reunite with their parent(s) or other primary caregivers in the U.S. after a household has been established and there is a degree of financial stability. The



act of having select family members migrate to the U.S. to establish a home so that other family members who are “left behind” in the country of origin can eventually immigrate to the U.S. has been termed *serial migration* (Cervantes, Mejía, & Mena, 2010). Additionally, the parent(s) may have U.S.-born children during the time that they were separated from their foreign-born children, as well as marry or find new partners in the U.S. with whom they have more children (Gonzales Sifuentes, 2011; Suárez-Orozco, C. & Suárez-Orozco, M., 2001).

The Pew Hispanic Center estimated that in 2008, 4.2% of U.S.-born children enrolled in kindergarten through grade 12 had at least one undocumented immigrant parent (Passel & Cohn, 2009). Furthermore, the Migration Policy Institute (as cited in American Psychological Association, 2012) found that as of 2011, 23.7% of all school-age children living in the United States were the children of immigrants. In New York City schools alone, it is estimated that 48% of all students have at least one immigrant parent or primary caregiver in the home and that those students speak over one hundred different languages (Suárez-Orozco, C. & Suárez-Orozco, M., 2001). Of note, Spanish is the language spoken by 62% of the individuals who speak a language other than English in the home (American Psychological Association, 2012).

Nearly half of all adult undocumented immigrants live with a partner and at least one child (45%). This household structure is estimated to exist in only about 21% of the households of U.S.-born adults (Passel & Taylor, 2010). Furthermore, the Urban Institute found that 49% of children of immigrants live in low-income families, with family incomes twice below the federal poverty level (FPL) (Chaudry & Fortuny, 2010). This is particularly true of families with parents who are undocumented immigrants, who primarily work in the low-wage sector (Wessler,

2011). The additional financial burdens placed on non-citizen and mixed-status families when one or more parents are detained or deported will be discussed later.

Fix & Zimmermann (2001) asserted that a substantial proportion of families with income below the FPL are mixed-status families. They argued that welfare reforms in the last decade for non-citizens have placed mixed-status families at a significant disadvantage for receiving benefits, which has had a detrimental effect on U.S.-citizen children living in these households. The particularly complex difficulties faced by undocumented primary caregivers in mixed-status families is reflected by their marked hesitancy to, or decision not to, have their U.S.-citizen children utilize their health and social service benefits. The fear of interacting with government agencies and potentially being detected by immigration authorities, as well as stigma related to their status and lack of English proficiency, can play a major role in their children's diminished utilization of healthcare service (Flores, Milagros, & Tomany-Korman, 2006; Heyman, Núñez, & Talavera, 2009; Lessard & Ku, 2003).

Additionally, benefit use, particularly within the domain of healthcare can be quite discrepant within families that have children with different legal statuses. Within a single mixed-status family, undocumented children (most often the older children who immigrated with their parents) may have never or very infrequently received annual medical and dental check-ups due to their lack of health insurance or limited health care coverage, while their U.S.-born siblings have received comprehensive health care services since birth. Undocumented children in mixed-status families may also wait prolonged periods of time before visiting a doctor when sick (Van Hofwegen & Killion, 2011). However, among many undocumented parents, the fear of being detected by immigration authorities due to accessing services on behalf of

their children is a major deterrent to healthcare utilization regardless of whether their children are documented (Heyman, Núñez, & Talavera, 2009).

The overall level of education among immigrant parents has been found to be highly dependent on their country of origin (Suárez-Orozco, C. & Suárez-Orozco, M., 2001). However, among the undocumented immigrant population, ages 25 to 64, 47% have less than a high school education. This is a stark contrast to U.S.-born citizens in this same age range, with only eight percent having less than a high school education (Passel & Cohn, 2009). Also of note, children of immigrants often attend overcrowded inner-city schools, where there is violence, hyper-segregation by race and class, and outdated materials (Suárez-Orozco, C. & Suárez-Orozco, M., 2001).

#### **Demographics and other statistics on non-citizen Latinos in the U.S.**

The Pew Hispanic Center posited that the Latino population in the United States makes up about three-quarters of the nation's undocumented immigrants (Passel & Cohn, 2009). More recently, the Pew Hispanic Center reported that 81% of the nation's estimated 11.2 million undocumented immigrants are of Hispanic origin (Passel & Cohn, 2011). Among children of Latino immigrants, about four in ten second-generation Latino children (children with at least one US-born parent) have at least one undocumented parent (Brabeck & Xu, 2010).

#### **Incidence of Detention among Non-citizen Immigrants**

The federal agency designated by the Department of Homeland Security to focus on all issues of immigration is the U.S. Immigration and Customs Enforcement (ICE). As of 2011, the Detention Management Division of ICE maintained more than 250 local and state detention facilities. ICE estimates that nearly 67% of the detained population are housed in local or state-run detention facilities, whereas 17% of detainees are housed in contract detention facilities, 13% are housed in ICE-owned

facilities (service processing centers), and 3% are housed in federal prisons (U.S. Immigration and Customs Enforcement, 2011a). Schriro (2009) reported that such facilities are designated to hold detainees either up to 72 hours or for over 72 hours, with 93% of the facilities designated as the latter. Detainees are held an average of 30 days and less than 1% of all detainees are held for a year or more.

The Detention Watch Network (n.d.) reported that there has been dramatic growth in the number of detainees since the 1990s. In 2001, the U.S. detained approximately 95,000 individuals, as compared to approximately 390,000 detainees in 2010. Furthermore, the Detention Watch Network posited that the average daily population of non-citizens being held in detention facilities has also grown exponentially since the 1990s. In 1994, the average daily population was 5,000, as compared to 19,000 in 2001, and more than 33,000 in 2010.

In 2009, approximately 90% of detainees were either from Mexico (62%), Central American nations (25%), or the Caribbean (3%). These are significant percentages given that in 2008, ICE detained individuals from 221 different countries. The detention facilities with the largest capacities are in San Antonio, Phoenix, Atlanta, Houston, Miami, and New Orleans (Schriro, 2009).

### **Incidence of Deportation among Non-citizen Immigrants**

According to ICE, over 100,000 parents of U.S.-citizen children were deported between 1997 and 2007 (Brabeck et al., 2011). Researchers have posited that this is most likely an underestimate because many parents do not disclose that they have children when they are deported, due to fear of what may happen to their children (Chaudry et al., 2010). Rabin (2011) posited that the parents' fears are likely grounded in their experience with law enforcement and ICE, as well as not wanting to

jeopardize the wellbeing of undocumented family members or friends who may be acting as substitute caregivers in their absence.

Many parents fear that their children will also be deported or that their children will be taken in by federal agencies, such as Child Protective Services (CPS). When the latter occurs, it is not uncommon for parents to be separated from their children for extended periods of time; sometimes, they are never reunited if parents are detained for a lengthy period of time or deported. In a 2011 report, ARC outlined how the intersection of immigration enforcement and the child welfare system hinders family reunification, especially for non-citizen parents. Parents can lose custody of their children if they are unable to complete a plan constructed by CPS, which often requires that the parent appear in court and take specific actions to claim responsibility of their children within a time period designated by the federal government. Additionally, ICE has been found to obstruct parents' participation in CPS plans by not facilitating their transportation to court hearings and child welfare departments lack the necessary proactive policies to reunite children with deported parents. Once parental rights are terminated, children are then adopted or they remain in foster care as "legal orphans" (Wessler, 2011).

An analysis released by the United States Department of Homeland Security (2009) reports that between 1998 and 2007, a total of 108,434 non-citizen parents of U.S.-citizen children were deported. Of these parents, however, 40,260, or 37.1%, had previously been deported and subsequently re-deported on at least one occasion during the time period, resulting in a total of 180,466 non-citizen parents of U.S.-citizen children being deported.

According to ARC, there has been a marked increase in the rates of deportation among parents of U.S.-citizens. They noted that in the six months

between January and June of 2011, ICE deported 46,486 parents of U.S.-citizen children. Given these statistics, ARC hypothesized that if parent deportation continues at the current rate, ICE will deport more parents in just two years than it had in the previously reported ten-year period, representing a 400% increase in annual deportations of parents of U.S.-citizen children (Wessler, 2011).

As previously mentioned, non-citizen Latino persons – documented as well as undocumented – are the most frequently detained and deported group living within the United States. In 2009, almost 400,000 deportations took place; Mexicans constituted more than 70% of all deportees (Passel & Cohn, 2011). ARC affirmed that out of all those deported in 2010, 282,000 were deported to Mexico and 93,000 were deported to another Latin American country. The remaining 11,000 individuals were deported to various countries throughout the world (Wessler, 2011). The Pew Hispanic Center reported that immigrants of Hispanic descent accounted for 97% of all those deported in 2010 (Lopez, Gonzalez-Barrera & Motel, 2011).

### **Recent and Historical Trends in Deportation and Detention in the U.S.**

In less than two decades, the rate of deportations has steadily risen and has grown nine-fold. In 1992, 44,000 people were deported from the United States, compared with a record-breaking 397,000 in 2011 (Wessler, 2011). The Pew Hispanic Center posited that since 2008, deportations have been at a record high, reaching an annual average of close to 400,000 since 2009. The annual average of deportations under President Obama is posited to be approximately 30% higher than the annual average of deportations during the second term of the George W. Bush administration and approximately double the annual average during Bush's first term of office (Lopez, Gonzalez-Barrera & Motel, 2011).

## **Historical Immigration Laws and Policies and their Implications for Immigrants**

Numerous immigration laws and policies have emerged throughout the last century in the U.S. This literature review will provide a brief overview of the most formative immigration laws and policies in the immigration narrative of the U.S., many of which have greatly affected the Latino population. For purposes of this study, the historical review will date back to the conflict between Mexico and the U.S. over the ownership of Texas in the 1840s. This conflict resulted in the Mexican-American War in 1846 and came to an end in 1848 with the Treaty of Guadalupe-Hidalgo. Under this treaty, the United States annexed almost half of Mexico's territory; land that is now California, Arizona, Nevada, Colorado, New Mexico, Wyoming and Utah (Rodríguez, 2010). The treaty also bestowed instant citizenship to over 75,000 Mexicans living in the area at the time (Falicov, 1998). Furthermore, many of the people who resided in these areas were indigenous and migrated seasonally every year between what had previously been northern or central or southern Mexico, following herds and crops. When they continued to partake in this migration after the signing of the Treaty of Guadalupe-Hidalgo, their migration came to mean crossing international boundaries.

Between 1910 and 1920, the Mexican Revolution pushed many Mexicans to immigrate to the United States in search of employment, but also to escape the violence and the war. Approximately 890,000 Mexicans legally entered the U.S. during this time period (Rodríguez, 2010). The Immigration Act of 1917 may have been a means of managing the large-scale immigration from Mexico and restricting the number of immigrants with limited financial means. This act required immigrants to pay an \$8.00 entrance tax (equivalent to \$132.00 in 2009), in addition to taking a literacy test that disqualified anyone over the age of 16 who could not read 30-40

words in their native language (Encyclopedia of Immigration, 2011). During World War I, there was a shortage of U.S. workers and an exception to the Immigration Act of 1917 was made for Mexican laborers (Falicov, 1998).

Throughout the 1900s, there was a pattern of permitting Mexican laborers into the U.S. during times of labor shortage and discouraging immigration through means of law enforcement when unemployment was high. During the Great Depression in the 1930s until the U.S. entry into World War II in 1942, immigrants faced a great deal of xenophobia, due in part to the dire economic situation and immigration laws and policies became more rigid. Later, the “*Bracero* (laborer) program” was put into effect from 1942 to 1964, permitting Mexicans to legally enter the U.S. as temporary farm and industrial workers. When the program came to an end, undocumented migration flourished due to the social network that had already been laid down during the duration of the program (Falicov, 1998).

In the late 1950s, the first large flood of immigrants from Cuba came to the United States due to their discordance with the economic reforms imposed by the dictator Fidel Castro. The earliest large group of Cuban immigrants to arrive was white and upper- and middle-class, with education and job skills. They were given status as refugees by the U.S. and helped to receive financial, educational, and job training. Later in 1980, Fidel Castro ordered the “Mariel Boatlift” as a response to thousands of Cubans demanding that they be given political asylum in the U.S. (Falicov, 1998). However, not all of the Cubans who left were dissidents; rather Castro forcibly deported an estimated 5,000 of Cuba’s “undesirables.” This included gay men, people with HIV, mentally-ill individuals, and criminals - a highly stigmatized group of people in Cuba as well as in the U.S. (Berman, 2008). Over 100,000 Cubans arrived in the U.S. as a result of Fidel’s order; the arrivals were



immigrants with various levels of education and class position, and they tended to have darker-skin than the first wave of Cuban refugees (Falicov, 1998).

Also during the 1980s, intense civil war and dictatorships throughout most of Latin America, particularly Central America, brought about a major wave of refugees and immigrants to the United States. The Refugee Act was enacted as a response to the political and civil conflict in these countries (Gonzales Sifuentes, 2011). Many of these individuals sought asylum and they account for more than one million Central Americans living in the U.S. today (Suárez-Orozco, C. & Suárez-Orozco, M., 2001).

In 1965, the Immigration and Nationality Act Amendments were enacted and immigrants were granted more rights and privileges in the U.S. These amendments emphasized immigration through family reunification and repealed the national-origins quota system, replacing it with uniform limits for all countries (Hagan & Rodriguez, 2002). However, immigration law changed significantly again in 1996, with the enactment of the Personal Responsibility and Work Opportunity Act (PRWOA) and the Illegal Immigrant Reform and Immigrant Responsibility Act (IIRIRA). These two “exclusionary laws” restricted public services for immigrants, limited immigrant sponsors, and significantly expanded immigration enforcement along the U.S.-Mexico border and within the interior of the U.S. (Hagan & Rodriguez, 2002, p. 190). Additionally, detention expanded as a primary means of enforcement under the IIRIRA, which entailed mandatory detention without bond to many non-citizens (Detention Watch Network, para. 2, n.d.).

The anti-immigrant sentiment may have peaked in the 1990s, with 59% of California’s voters approving Proposition 187 (Cornelius, 2002). This “anti-immigrant ballot initiative,” required that all publicly funded health care facilities in California deny care to undocumented immigrants, in addition to a mandate to report

them to the Immigration and Naturalization Service (now ICE). Furthermore, children of undocumented immigrants would no longer have access to public education. Even though federal courts blocked the proposition's implementation, Falicov (1998) has argued that the threat of being detected by immigration enforcement decreased the utilization of healthcare services by undocumented immigrants.

### **Recent Immigration Laws and Policies and their Implications for Immigrants**

In the past decade, a substantial number of immigration laws and policies have been implemented. In 2003, in the wake of September 11, 2001, the new U.S. Department of Homeland Security formed the U.S. Immigrations and Customs Enforcement (ICE). ICE currently utilizes three major programs to identify undocumented immigrants when they come into contact with state or local law enforcement. The first is the 287(g) program, an agreement between ICE and local police departments, which allows state and local law enforcement to become trained by and work under ICE supervision to enforce immigration laws in their communities (Chaudry et al., 2010; Wessler, 2011). The 287(g) program is voluntary and ICE reported that they have made agreements with 68 law enforcement agencies in 24 states (U.S. Immigration and Customs Enforcement, *Fact sheet*, n.d.). Wessler (2011) argued that the 287(g) agreements have had a marked impact on children and the social welfare system in counties where the program is in effect. He noted that in a recent study, children in foster care who resided in counties where local law enforcement had already implemented the 287(g) program were 29% more likely to have a parent who had been detained or deported compared to other counties that did not have the 287(g) program in effect.

The second program, known as the Criminal Alien Program (CAP), places ICE officers in federal prisons, so they can identify, detain, and deport undocumented

immigrants who have been incarcerated (Wessler, 2011). Most recently in 2008, the Secure Communities Program was created; as of this writing, it is operational in 44 states and the federal government plans to require implementation in all states by 2013 (Wessler, 2011). This program differs from CAP and the 287(g) agreements in that it does not involve agreement between federal, state, and local law enforcement. ICE described the program, stating:

...After fingerprints for individuals booked into jails by state and local police are received by the FBI for checks against various criminal justice databases, those fingerprints are then checked against Department of Homeland Security (DHS) databases, revealing if a fingerprinted arrestee may be *a removable alien* [emphasis added] (U.S. Immigration and Customs Enforcement, 2011b, para. 1).

Under Secure Communities, many immigrants have been detained or deported due to infractions as minor as traffic violations, such as driving without a license (Wessler, 2011). Other immigrants have been deported for much more serious offenses according to ICE (U.S. Immigration and Customs Enforcement, *Secure Communities*, n.d.).

Since 2008, there have been some significant changes in the enforcement of immigration laws, such as the recent discontinuation of large-scale worksite raids. However, Chaudry et al. (2010) reported that instead of raids that arrest undocumented workers, current policy (as of this writing) pressures employers to fire any undocumented workers, fines employers who hire them, increases audits of employer records, and utilizes electronic verification of workers' legal status, thereby discouraging employers from hiring undocumented workers.

In the last 50 years, "illegal immigration" has become one of most highly debated topics in the United States and has recently resulted in exclusionary political legislation. The immigrant population in the U.S. continues to grow and the demographic make-up of the nation is transforming at a time when the nation is

experiencing an economic recession. Similar to what has happened throughout U.S. history, a financial downturn ignites immigration debate (American Psychological Association, 2012).

The National Conference of State Legislatures (NCSL) reported that in the first quarter of 2012, immigration related bills and resolutions declined sharply for the first time in seven years (Lam & Morse, 2012). They posited that 865 bills and resolutions relating to immigrants and refugees were introduced during this time period, compared to 1,538 in the first quarter of 2011, a drop of 44%. The NCSL attributes most of the sharp decline to legislators postponing action due to pending legislation from the Supreme Court on the extent of states' authority in immigration enforcement.

In 2010, the governor of Arizona proposed the Support Our Law Enforcement and Safe Neighborhoods Act, commonly known as the Arizona SB 1070, which was then passed by the State Legislature. The proposed act was and continues to be highly controversial. At first, all but one of the four state provisions were blocked by a federal judge the day before the law was to go into effect (Morse, 2011, p.1). However, more recently the Federal Court reversed this decision, now upholding the provisions that obligate police to determine a person's immigration status during a "lawful stop, detention, or arrest," if there is "reasonable suspicion" of the person being undocumented (Gomez, 2012).

Since 2010, five other states have enacted legislation similar to Arizona's, including Georgia, Alabama, Indiana, South Carolina and Utah, as of this writing. Furthermore, complaints filed by the federal government against immigration enforcement laws enacted in Alabama, South Carolina, and Utah in 2011 are pending (Lam, Heisel, Hermes, & Morse, 2012). However, the state of Alabama is the only

state with a mandate in place, which requires that children report their undocumented parents to authorities and that parents report the immigration status of their foreign-born children to public schools. Moreover, this law makes it a crime to knowingly provide a ride to undocumented individuals, even to a hospital or a church (Suárez-Orozco et al., 2011).

In June 2012, Deferred Action for Childhood Arrivals (DACA) went into effect. This is an executive presidential order that was enacted by the U.S. Department of Homeland Security and provides certain young people, often referred to as “DREAMers,” relief from deportation or becoming involved in deportation proceedings for a period of two years, with the possibility of renewal (United States Department of Homeland Security, 2012). The term “DREAMers” is generally used to refer to young, undocumented immigrants, brought to the United States by their parents before the age of 16, who have lived in the U.S. for a period of at least five years, and who are currently in school, have graduated high school, or are military veterans in good standing. If these individuals also possess a clean criminal record and are under the age of thirty, they will likely meet the DACA criteria and will be able to apply for work permits under this deferment (United States Department of Homeland Security, 2012). Passel and Lopez (2012) estimated that as many as 1.7 million of the 4.4 million undocumented immigrants under age 30 currently residing in the U.S. may be eligible for this new measure.

The term “DREAMers” originated from the Development, Relief, and Education of Alien Minors Act (DREAM). The DREAM Act is a bipartisan bill that was introduced to Congress in 2001 and reintroduced in 2009, although it has never been passed, as of this writing. The purpose of the bill was to assist young people who meet the criteria as outlined above, pursue citizenship, as well as attend college. This

specific group of undocumented immigrants would be granted a temporary, conditional allowance to remain in the U.S. for up to six years under the DREAM Act (A Dream Act, 2012).

### **Family and Community Resilience**

The mental health field's understanding of resiliency has undergone a number of changes over the last four decades; resiliency's conceptualization as a primarily innate, individual attribute has transformed into a more relational understanding. Resilience was originally posited as an individual attribute that enabled a person to withstand and rebound from dysfunctional families (Walsh, 1996). This finding emerged from Anthony's (1987) study of at-risk children (e.g., the children of parents with Schizophrenia) who became healthy adults, despite adverse life circumstances. He theorized that innate personality traits within children, such as easy temperament, higher intelligence, and hardiness were to account for their resiliency. Moreover, family researchers, McCubbin, Futrell, Thompson, and Thompson (1998a) noted that earlier resilience research, influenced by an individualistic Western perspective, had emphasized the individual.

Rutter (1987) broadened the conceptualization of resilience, understanding it as a phenomenon that involves multiple risk and protective factors. He highlighted the bidirectional interaction of biological and environmental factors, which allow an individual to deal with risks and stressors effectively. Additionally, he found that family risk factors such as parental separation, poverty, parental drug use, as well as other factors, are associated with a substantial increased risk of multiple problems within children. However, he emphasized that the risk associated with any single factor was very small (Rutter, 1999). This finding may be helpful in conceptualizing the risk factors involved in the separation of family members due to deportation and

detention; other biological and environmental protective factors may be able to mediate some of the risk associated with the separation.

Within the last 25 years, family researchers have expanded the concept of individual resilience to one that incorporates systemic and life stage perspectives (McCubbin, H.I. et al., 1998a; McCubbin, H.I, McCubbin, M.A., Thompson, A.I., & Thompson, E.A., 1998b; Turner & Simmons, 2006; Walsh, 1996, 2006). Walsh (2006) argued that resilience is “an ongoing interaction between nature and nurture encouraged by supportive relationships. Family and social experiences that open up new opportunities can become beneficial turning points” (p.7).

Walsh (1996, 2006, 2007), the major clinical theorist on resilient families, posited the concept of *relational resilience*, based on a family and community resilience approach. She stressed the critical influence of relationships and social support on families’ ability to withstand and rebound from crisis and adversity. Walsh also contended that relational resilience supports families to form a narrative coherence regarding their crisis and to surmount challenges through family organization, communication and problem-solving processes, in addition to well-established belief systems and community resources. Relational resilience not only has the potential to be preventive in the some crises, but it can also assist families to better cope with uncertainty and challenges ranging from normative transitions across the lifespan, to more challenging, and even traumatic events, including the prolonged strains of migration, living with an undocumented status, transnational family life, and deportation.

McCubbin, H.I. et al. (1998b), the major researchers of family resilience, proposed the Resiliency Model of Family Adjustment and Adaptation, which is based on a relational framework. They argued that the following relational processes interact

with one another to shape the trajectory of resiliency and adaptation within families: family system changes and the integration of different patterns of functioning, family appraisal and development of meaning, family development and use of community resources, and family problem-solving and coping. They emphasized that within this framework, the family system works to “maintain its integrity and achieve a new level of harmony and balance” (p. 333). The concept of relational resilience better enables us to understand the ongoing process by which families withstand the stresses associated with losing a primary caregiver to deportation or detention and can eventually rebound from the crisis.

Walsh (2003, 2006, 2007) also proposed a framework for family resilience, consisting of following factors: belief systems, making meaning out of the traumatic loss experience, maintaining hope, possessing transcendent cultural and spiritual values and practices which can provide meaning and purpose, flexibility, stability, connectedness, mobilizing institutional services and kin, social, and economic resources for emotional and practice support, open communication, and collaborative problem-solving.

Additionally, Werner (2003) found that the most significant, positive influence for children is a close, caring relationship with at least one adult who is able to be there for them in times of need, act as someone with whom they can identify, act as an advocate for them, and support them in finding the strength to overcome adversity. This could be substitute caregivers, grandparents, youth leaders, elder mentors, and members of church groups. Consideration of these findings as they relate to Latino children who experience the deportation or detention of a primary caregiver will be discussed in the next section.



Lastly, there is a growing body of research on the concept of posttraumatic growth, which refers to an individual's improvement in functioning in one or more areas after a traumatic experience (Malchiodi, Steele, & Kuban, 2008; Ungerleider, 2003). Posttraumatic growth tends to be seen in the individual's altered thoughts and behaviors (Turner & Cox, 2004) and is believed to develop out of the lessons one has learned from being exposed to a trauma or crisis (Tedeschi and Calhoun, 2004).

It has been postulated that children and adolescents who have experienced posttraumatic growth exhibit more of the following in comparison to peers of a similar age: emotional and psychological maturity, resiliency, feelings of compassion and empathy toward others who have experienced a traumatic experience or significant loss, greater appreciation of life and interpersonal relationships, and a deeper understanding of one's values, meaning, and purpose in life (Malchiodi et al., 2008; Tedeschi & Calhoun, 2004; Ungerleider, 2003). However, it should be noted that researchers have emphasized that posttraumatic growth is not attained by all children and resiliency may be still be present even without evidence of posttraumatic growth (Calhoun & Tedeschi, 2004).

#### **Family and community resilience in Latino families.**

McCubbin, H.I. et al. (1998b) argued that the family unit transmits cultural beliefs and practices, as well as those surrounding the management of stressful life events from one generation to another. These researchers have noted that effective coping often involves the covert influence of ethnicity and culture. Therefore, the particular cultural factors that contribute to family and community resilience among Latinos need to be understood in order to effectively develop a culturally-sensitive workbook.

One of the defining features of many Latino families is the valued cultural trait of family interdependence, known as *familismo* (familism or family-centered orientation) (Cervantes, Mejía, & Mena, 2010). *Familismo* represents the cultural tendency of the family to be connected to one another, in addition to having an obligation to care and provide support to other family members. It can also transcend migrations and exist among many generations even under the circumstances of family transnationalism (Falicov, 2002). The importance of *familismo* is reflected in an Arizona judge's statement regarding Latino family members acting as substitute caregivers when one or more of a child's primary caregivers are detained or deported:

[W]e are disproportionately underrepresented with Hispanic kids [in the foster care system] here because . . . of extended families, people come in and help each other. Whereas, for other folks, this is a very transient town. People move here, they have no family, they have no family support. So for our Caucasian families, our refugee families, there is nobody [when] the bottom falls out. . . . The reason the undocumented parent/kid thing is not a much huger issue than it is, is because there is support, there is family support. (Rabin, 2011, p.15)

During times of adversity, *familismo* has also been found to be predictive of lower rates of school absences, greater academic effort, and higher self-esteem among children (Smokowski & Bacallao, 2006; Parra-Cardona, Bullock, Imig, Villarruel, & Gold, 2006). Paradoxically, *familismo* is one of the factors that can contribute to the significant emotional and psychological toll of deportation and detention on family members. These actions violate their strong sense of familial belonging, as well as the importance they attribute to remaining unified as a family (Gonzalez & Morgan, 2012).

The multi-generational household make-up of many immigrant families can also serve as a major source of support during challenges. Children in most immigrant groups have been found to be two to four times more likely than dominant-culture American children to have a grandparent in the home. Grandparents and other

relatives living in the home or nearby can provide assistance with childcare and sometimes help support the family financially (Hernandez, Denton, & Macartney, 2007).

Beckles (2011) interviewed 10 Latino adults whose parent had been deported when they were children. A number of those interviewed reported that having immediate and/or extended family available to them during difficult times and following their parents' deportation helped them cope. One participant summarized the positive impact of having his family's support:

My father comes from a large family and he has a lot of brothers and sisters. So we had aunts or uncles that would help us out. That made a huge difference in our lives. So when my dad left and we didn't have anything to eat they would provide for us. So that made a huge difference. (Beckles, 2011, p.96)

Hernandez et al. (2007) noted that children in immigrant families are also more likely than European Americans to have four or more siblings. Older siblings may take on critical caregiving roles for younger siblings on a regular basis, often driven by a parent's financial need to work long hours and hold multiple jobs to support the family. Under certain circumstances such as a primary caregiver being detained or deported, an older sibling may have to take on the role as the substitute primary caregiver. This sibling dynamic is depicted between Helen, age 14 and a U.S.-citizen, and Gilbert, age 21 and undocumented, in the documentary film *Sin País* (Without Country), after their parents were deported to Guatemala (Rigby, 2010). Older children may even assume responsibility for a parent's business, such as in the case of Jose, a 23-year-old Peruvian participant in Gonzalez & Morgan's (2012) study, who took over his father's landscaping business after he was deported.

Walsh (1996) summarized numerous studies that have found that when parents are unable to provide children with an emotional climate characterized by

affection, emotional support and clear, reasonable limits and structure, relationships with other family members such as siblings, grandparents, and other extended kin can serve this function. As noted earlier, Latinos commonly have other family members serve as a primary caregiver and provide the continuity of a stable relationship when a primary caregiver is deported, detained, or in circumstances of “voluntary” transnationalism.

Harwood (1981) termed the human tendency to seek out stable meanings during times of change through the revisiting of rituals and cultural beliefs, *ideological ethnicity* (as cited in Falicov, 2009, p. 157). Falicov (2009) related ideological ethnicity to the tendency of immigrant families to intensely connect to past traditions during major life transitions. Latino families may turn to prayer or other spiritual resources to bring them a sense of comfort and continuity during difficult transitions or crises, such as having a primary caregiver deported. Families’ ideological ethnicity can serve as a therapeutic resource that gives each member a sense of belonging and connection with their ancestors by tapping into their core beliefs.

***Spiritual and religious beliefs and practices in Latino resilience.***

Walsh (2008) noted that the terms “religion” and “spirituality” are often used interchangeably, even though they are different concepts. She defined *religion* as “an organized, institutionalized belief system, set of practices, and faith community. It includes shared moral values and beliefs about God or a Higher Power and a spiritual afterlife” (p. 61-62). Walsh referred to *spirituality* as more of an overarching construct that pertains to transcendent beliefs and practices that may be experienced with or without the structure of formal religion. Spirituality and religion has been found to be

central in the healing of many people who have experienced trauma, regardless of their cultural background.

Healing through spirituality and religion is particularly common among many Latinos, given the importance of spirituality and religion in their culture (Falicov, 2009; Kanya, 2009). It is not unusual for Latino immigrant families to blend different beliefs and practices, which may be expressed differently within generations. Religious and spiritual beliefs have been found to enhance resiliency and provide strengths to cope with major transitions and stressors (Boss, 2006; Falicov, 2009; Soto, 2011). In addition, Coles noted that these beliefs can also be life-sustaining forces of courage and conviction helping people work through hardships (as cited in Walsh, 1996, 2006). Given the importance of religion and spirituality in the lives of many Latinos, especially in the face of crisis and adversity, spiritual beliefs and practices were incorporated into the workbook in a way that allows for the expression of any religious or spiritual belief.

Furthermore, religion and spirituality can provide a sense of meaning and narrative coherence in people's lives, especially during harrowing times (Falicov, 2009). Walsh (2008) explained that religious belief systems provide explanations of past history and current experiences, as well as insight into the future and understanding of the greater meaning in life. Religious affiliation is described by Levitt (2002) as providing a sense of belonging and a source of support to many Latinos during times of stress. It can also be a means of remaining connected with family members in their country of origin, given the strong transnational network of many religious institutions.

The majority of Latinos identify as Roman Catholic, however there can be a number of cultural variations in the actual practices (Falicov, 2009). The percentage

of Latinos who are practicing Catholics has decreased considerably in the last two decades (Levitt, 2002). It has been estimated that 62% of Latinos identify as Catholic, 19% as Protestant (with many of those being Evangelicals or Pentecostals), and 14% report not having a religious affiliation. A very small percentage of Latinos identify with Judaism, Mormonism, Orthodox Christianity, Islam, Buddhism, or any other religious institution. Within the Latino population, Latino immigrants have been found to have the highest degree of religiosity and third-generation Latinos have been found to have the least (Taylor et al., 2012).

For many Latinos, fate, destiny, and the belief that God is in charge are beliefs that can help them deal with life's challenges and cope with adversity. Also common among many Latinos, is a fatalistic worldview, based in the notion that little in life is under one's direct control. This particular worldview has been referred to as *fatalismo* (fatalism) and can be perceived by therapists as being a resource when faced with particular challenges (Falicov, 2009). Fatalism may be more prevalent among poor, underprivileged, and socially marginalized people due to their recurrent experiences with power imbalances and the unpredictable social forces that control their lives. Fatalism can be helpful in situations that are beyond one's control, although Falicov (2009) emphasized that it is also important for people to develop a degree of empowerment in order to cope with frequent external stressors.

Liberation theology is also of great importance to many Latinos due to its relationship with Christianity and social justice. The Latin American priest, Gustavo Gutiérrez, is considered the father of Liberation Theology. He developed the theology in the 1970s as a response to the suffering among the poor in Latin America and the role in which he saw the Church as playing in maintaining the status quo. Candelaria (1990) explained that with the introduction of Christianity during the period of

European colonialism, a deep devotion to God spread throughout Latin America. The church doctrine emphasized that followers were to accept their social and economic position in life, because it had been predestined by God; a better life awaited them in heaven.

McAfee Brown (1990) explained that Gutiérrez opposed this teaching and declared that the Catholic Church needed to help the poor because the structure of the society was based upon oppression, exploitation, and human degradation. He argued that the church taking a stance of “neutrality” in a society where the rich become richer and the poor become poorer was an act of oppression in itself. Although Gutiérrez’s theology added to great societal and religious conflict, his teachings eventually reached the consciousness of the poor, many of whom came to reject the idea that God had chosen this life for them and that they needed to accept their tragic condition.

Additionally, the Virgin of Guadalupe, the patron saint of Mexico, serves as a positive source of resilience for many Latino Catholics in a number of Latin American countries and Puerto Rico. She is a very powerful icon and is believed to offer psychological protection and unity among all people. Associated with the Virgin Mary, the Virgin of Guadalupe is thought to have power over disease, fertility, and natural disasters. Her venerated image not only carries profound cultural and religious messages, but an overarching political significance as well. She has roots in the resistance to domination by the Europeans and is the only dark-skinned manifestation of the Virgin Mary. Like many figures in the syncretistic religious expressions of Latin America, she is a fusion of indigenous Aztec people and Catholic Europeans and for this reason she fosters the promise of Catholicism among indigenous people in Latin America (Falicov, 1998).

Favrot Peterson (1992) affirmed that the image of the Virgin of Guadalupe was used by both Pancho Villa and Emiliano Zapata in the revolutions of the 1900s to invoke support for their cause. However, Favrot Peterson also noted that even though the Virgin of Guadalupe has often been seen as a promoter of liberation among all social classes, her image has also been manipulated by the Catholic Church and the upper social class throughout history to encourage the status quo. Nevertheless, the dominant perception of the Virgin of Mary by many Latino Catholics remains one of strength and protection.

### **Resilience in relation to resistance.**

Turner and Simmons (2006) have argued for treating and understanding families within a framework that considers the dimensions of relational resilience (described above) and another phenomenon, resistance, as complementary. The term, “resistance,” as used here, does not refer to the usual psychological understanding of resisting therapeutic intervention. Rather, they defined resistance as those, “...interpersonal, and social group processes that involve opposition to threatening and oppressive conditions and the dominant discourses that support them” (p. 9). These authors posited that such resistance allows immigrants and refugees not to internalize the effects of prejudice and mistreatment in their new countries. Wade (1997) proposed the concept of resistance, defining it as:

...any mental or behavioral act through which a person attempts to expose, withstand, repel, stop, prevent, abstain from, strive again, impede, refuse to comply with, or oppose any form of violence or oppression (including any type of disrespect), or the conditions that make such acts possible. (p.25)

Wade (1997) noted that many people assume that physically fighting back is the sole act of resistance. Rather, acts of resistance fall on a continuum from open defiance to thoughts that remain in the privacy of one’s mind. Wade emphasized that



*small acts of living* can be forms of resistance. He noted that these acts are literally small because they are made up of “micro-level communicative behaviors” that are barely visible and rapid (p.32). For example, the act could be a subtle display of anger on one’s face or withdrawn muteness. Even though the act itself may be small, the impact it has on the individual is crucial, because it provides them with the awareness that he or she is being treated in a manner that is not right.

Turner and Simmons (2006) further developed Wade’s (1997) concept of resistance, although their conceptualization of resistance is more relational, while Wade’s is more internal. Turner and Simmons (2006) argued that the concept of resistance is particularly useful with refugee and immigrant families, given the great deal of past and present adversity many of them have faced in their lives. Many immigrants had already experienced discrimination, marginalization, and acts of social injustice in their countries of origin, only to face new forces of marginalization in the U.S. and Canada, including racism, anti-immigrant sentiment, unequal access to health care and housing, and inadequately resourced schools. Undocumented immigrants are often marginalized in the U.S. society due to their legal status, among many other reasons. It is likely that they are very aware of the unequal power relations that exist between their families and immigration enforcement when a family member is detained or deported (Turner & Simmons, 2006). Given these considerations, it is critical that the professional helper does not “de-politicize” the family’s justice concerns by only focusing on resiliency (p.11).

Turner and Simmons (2006) argued that relational resilience and resistance are interdependent dimensions. For example, a Latino family’s resiliency can enable them to join in collective opposition to an injustice along with their larger Latino community. In turn, the community’s unification with the family against injustice can

greatly strengthen the family's resilience. Collective opposition can take many forms, such as a large demonstration outside of a detention center or holding a vigil at a local church for a loved one who is in the process of being deported.

Recently, the mainstream media have highlighted a couple of actions taken by undocumented immigrant youth and their allies, which are representative of relational resilience and resistance enabling collective opposition. The protests held by "DREAMers" outside of detention facilities when the new deferment action, DACA, was not being implemented as promised (Fair Immigration Reform Movement, 2012) is reflective of one of these actions. Additionally, in the weeks following Obama's announcement of DACA, "DREAMers" rallied outside of the U.S. capital in Washington, D.C. They expressed their discontent with only temporary measures for immigration reform and called for more permanent reform in their favor (Llenas, 2012; Santos, 2012).

Another form of collective opposition was the 2012 "freedom ride;" a six-week bus trip of undocumented youth and their allies from Arizona (the state with the strictest anti-immigrant laws), to other states where there have been failed attempts to enact legislation that penalizes undocumented immigrants (Nevarez, 2012). This more recent "freedom ride" was based on the actions taken by the "Freedom Riders" of 1961, who boarded buses in the South to test the 1960 Supreme Court ruling which outlawed segregation in all interstate public facilities (Lisker, 2001). The "DREAMers" and their allies eventually ended in North Carolina at the 2012 Democratic National Convention and a 27-year-old, undocumented "DREAMer" by the name of Benita Veliz, addressed the convention on national television (Foley, 2012).

At times, people do not recognize the importance of their expressions of resistance or the significant meaning behind them. Wade (1997) argued that a carefully selected inquiry, based in narrative therapy (which will be discussed in more detail later in this chapter) can be very useful in supporting individuals in understanding the meaning and importance behind their expressions of resistance – regardless of how small. With this type of inquiry, individuals can often respond with a description of one or more of these acts, which they had not previously acknowledged as resistance. Moreover, this type of inquiry focuses on helping people gain insight into their pre-existing strengths and resources, as well as enhancing their resiliency. This, the author argued, is critical to the self-esteem and self-efficacy of the individual, given that it signifies that the person inherently possesses the ability to respond to difficulties in their life.

### **Practices of Reasonable Hope**

Weingarten's (2010) construct of "reasonable hope," can be practiced by families that are experiencing the threatened or actual deportation of a primary caregiver. Deportation may lead families to feel hopeless and violated, and to focus solely on what they desire but cannot attain – keeping the family together. Weingarten (2010) defined reasonable hope as a construction of hope that is focused on what is attainable, more than what may be desired but not within reach, as well as on the relational practices that sustain such hope. She argued that reasonable hope decreases the polarity between hope and despair by opening up the possibility for hope and hopelessness to be parallel processes that can be experienced simultaneously. In contrast with traditional understandings of hope, Weingarten's concept of the practices of reasonable hope focus on action – even the smallest action – in the here-and-now, rather than feelings and desires for what may be unattainable; such actions

are fundamentally relational. The family works toward acting in the service of goals that are attainable, such as living with dignity even in the face of oppression and injustice or continuing to practice family rituals even in the absence of the deported primary caregiver. Weingarten emphasized that the action of the family can be in the form of trying to make sense of what is taking place, constructing realistic goals, and identifying pathways toward them.

Furthermore, Weingarten (2010) argued that reasonable hope is both relational and holds the future as uncertain and responsive to being influenced. This construction contrasts with most theorists' conceptualization of hope (like resilience) as an individual quality, something one *has*, rather than something one can practice, with others. The construct of reasonable hope is particularly helpful in working with the target population for this workbook; children and families whose lives are unpredictable, often in the context of their relationships with loved ones.

Additionally, the meaning making and relational aspects of reasonable hope can help counter some of the way in which the deportation, or the threat there of, has altered the meaning they attribute to the external world, what they intend for their lives, and their relationships with others. White (2006b), the developer of narrative therapy, posited that even though people may feel powerless and unable to influence traumatic events to which they are subject, they are not passive recipients or victims of the trauma. Rather, White argued that individuals' responses, even symptomatic ones, are steps that they take to counter the trauma; it can be seen as an internal or enacted protest against the events that violate a value that is held dear.

In the case of a primary caregiver being deported, one could argue that that such a value might be that families should be together and adults should always be

allowed to care for their children. White's arguments in regards to individuals' responses to trauma will be discussed more in-depth in a later section.

Utilizing practices of reasonable hope can restore or develop children's sense of personal agency after being subject to a traumatic experience. White (2006a) explained that personal agency can serve as an "antidote" to the many disabling conclusions one develops about their identity after trauma, such as the perception that they are solely a passive recipient of life's forces – a victim. White argued that discourses of victimhood can have serious implications for child development and can lead children to feel a sense of "emptiness" and "desolation." Practicing reasonable hope, with trustworthy others, can assist children gain or regain the sense that they have at least some effect on the shape of their lives and that others will be at least somewhat responsive to their existence.

### **Transnational Families**

The phenomenon of transnational families is increasingly common among immigrants residing within the United States. This trend is primarily a result of the globalized economy (Falicov, 2005), although there are many other contributing factors that will not be discussed within the scope of this study. Menjívar and Abrego (2009) define a "transnational" family as including members who are "located in at least two or more nation-states" (p.161). Immigrants are described as transmigrants or transnationals when they maintain multiple familial, economic, social, or religious relations beyond geographical borders (Falicov, 2008).

Immigration to the United States often occurs in phases, which entails complex family fragmentation and reunification. It is not uncommon for children to be separated from one or more of their primary caregivers and siblings for a number of years before reunification takes place in the United States (Suárez-Orozco, C. &

Suárez-Orozco, M., 2001). Furthermore, for many transnational families, reunification never comes to fruition. The process of separation may be normalized in communities that widely practice “child fostering” within the country of origin, as well as during migrations abroad (Suárez-Orozco, Todorova, & Louie, 2002). In many of these communities, especially in the Caribbean, Mexico, and Central America, being cared for partly or exclusively by extended family members during a parent’s absence – or even in a parent’s ongoing presence – does not carry stigma (McGoldrick, Giordano, & Garcia-Preto, 2010). It is possible that parent-child separations may become more common in the U.S., particularly among Latinos due to the growing rates of deportation within this population.

Most of the extant research on child-parent separations among immigrants and Latinos in particular, focuses primarily on “voluntary” transnational parent-child separations which end in family reunification in the U.S. or in the country of origin (Artico, 2003; Cervantes et al., 2010; Gomez de Leon del Rio & Guzmán, 2006; McGuire & Martin, 2007; Mitrani et al., 2004; Suárez-Orozco et al., 2002). The term “voluntary” is used here to highlight the difference between a separation that takes place due to a parent making a pre-meditated decision to migrate to the U.S. and one due to a parent’s involuntary detention or deportation from the U.S. In the former, however, the separation can often feel forced due to significant economic hardships or political pressures (McGuire & Martin, 2007).

Gonzalez and Morgan (2012) asserted that immigration is often perceived as undertaken to improve the family’s life, whereas deportation is a “negative unforeseen event or situation” (p.431). This differentiation may have serious implications for the way that children respond to being separated from one or more of their caregivers. Many children who have had a caregiver detained and deported have reported feeling

devastated that they did not have the chance to say good-bye; the process often ensued very rapidly in the middle of the night or early morning, or occurred while the children were at school or the caregiver was at work (Beckles, 2011; Laria, 2007). The effects of this type of event on the wellbeing of children and their families will be discussed in greater detail later in this review.

A considerable number of immigrant families have previously lived as transnational families leading up to reunification in the U.S. Moreover, many of these families may already be transnational at the time that a primary caregiver is deported or detained. For example, a grandparent or a sibling who is under the care of another family member may remain in the country of origin while preparing (or hoping) to reunite with other family members in the U.S.

Of particular focus in the present study, is the phenomenon of families who are forced to become transnational as a result of deportation. Under these circumstances, it is generally the non-citizen parents who are deported to their country of origin, while their U.S.-born children remain in the United States. The children may then be left under the care of a family member or family friend, or often is the case, in the custody of governmental agencies. However, it should be noted that child welfare agencies and attorneys often argue that children cannot be placed with family members who are undocumented, because they “could be deported at any time” (Wessler, 2011). The impact of becoming a transnational family as a result of deportation will be discussed in a later section of this study.

### **Transnationalism as related to Ambiguous Loss.**

Separation and loss are inextricably tied to immigration and transnationalism (Gonzales Sifuentes, 2011). The experience that many immigrant families go through can be best understood through the lens of ambiguous loss. Boss (1999) referred to

ambiguous loss as an uncertain type of loss that differs from that of losing a loved one through death. Boss (1999, 2006) conceptualized two major types of ambiguous loss – that which occurs when a loved one is physically absent but psychologically present and when a loved one is psychologically unavailable but physically present. The loss is considered ambiguous because there is no clear-cut finality in the relationship, such as is the case with death. Among immigrants, the experience of ambiguous loss associated with having family members psychologically present, although not physically present, is the most widespread (Boss, 1999, 2006) and will be explained in further detail below.

As briefly noted earlier, many immigrants have already experienced one or more losses or separations in their lives due to the immigration process. The negative and turbulent political, social, and economic atmosphere in many of their countries of origin may also contribute to their experiences of loss and separation (Turner & Simmons, 2006). For example, during civil wars, family members may disappear and never be found; many receive serious injuries during time of conflict or experience significant emotional and psychological difficulties as a result of trauma. Additionally, family members may be separated from one another while fleeing as refugees due to political or religious persecution (Wilson & Droždek, 2004).

The family separations and losses described above are often ambiguous in nature, in that the possibility of reunion is unclear or it is uncertain whether the previous physical/psychological functioning of the family member will ever be restored. Therefore, the loss that takes place in the context of deportation cannot be understood as an isolated experience (Beckles, 2011) but rather under a backdrop of other potentially traumatic separations and loss. Boss (2006) explained that many unresolved stressors on individuals and their families can have a cumulative effect



and be deleterious to their wellbeing and ability to cope with the lack of resolution of the current ambiguous loss.

### **Managing Ambiguous Loss.**

In terms of managing ambiguous loss, it is very important to consider how families tend to manage everyday stressors, as well as previous traumas or separations (Boss 1999, 2006; McCubbin, H.I. et al., 1998a, 1998b; Walsh, 1996). This information can serve as indicators of their resiliency. Also of significance is the families' locus of control, sense of mastery and meaning that they attribute to the loss. It is common for Latinos to possess a more fatalistic way of thinking, rather than having a focus on control and mastery. Boss (2006) identified that after an irreversible loss, a fatalistic belief system may be most adaptive. Additionally, a religious or spiritual belief system that places fate outside of one's control increases one's ability to tolerate the unknown. However, Boss noted that a fatalistic belief system may be maladaptive in the long-term, as it can lead individuals to be more accepting of circumstances which are amenable to change.

The way in which the ambiguous loss is perceived by the family and addressed in communication between family members plays a critical role in how it is managed. Boss (2006) noted that dialectical ways of communication are more helpful in managing ambiguous loss as compared to absolute ways of communication. She defined dialectical thinking as a cognitive approach that allows two opposing ideas to be in one's mind simultaneously. This signifies that the child or family members do not speak in absolutes about the deported/detained family member's absence or presence. She argued that dialectical thinking is a key component in supporting and building resiliency in individuals after the trauma of an ambiguous loss (Boss, 2006). Furthermore, dialogical communication, in which there is space for multiple

narratives, rather than two opposing ideas (Jans, 1999), may also be a means of managing ambiguous loss.

### **The impact of becoming transnational families after deportation.**

Falicov (2002) argued that family members' responses to the events that often take place in immigration, such as leaving loved ones behind, are comparable to the grief and mourning that takes place when a loved one passes away. However, the grief and mourning which occurs after the deportation of a primary caregiver differs in a number of ways from the finality of death, in keeping with Boss's (1999, 2006) description of ambiguous loss. Children and family members can continue to fantasize about the eventual reunion and remain in contact through phone calls and letter writing. Additionally, more families are becoming "a virtual family" in a global world due to the vast array of web-based communication tools available such as Skype (Falicov, 2007). The relationship that is maintained psychologically and through other non-physical forms of communication, can contribute to the individual's experience of ambiguous loss, postponing the grief.

### **The Impact of the Threat of Deportation and Detention on Children and Families**

Parents who are undocumented are at high risk of being deported during the course of their children's childhood. A growing body of research has documented the well-founded fear present among children and families for whom this is a possibility (Abrego, 2011; Arbona et al., 2010; Suárez-Orozco et al., 2011). Cavazos-Rehg, Zayas, and Spitznagel (2007) argued "...undocumented status is a stressor that may not rise to the level of acute stress on a daily basis but remains a persistent and insidious psycho-environmental stressor" (p.1126). Research has found that individuals who are at a greater risk of being detained or deported, such as

undocumented immigrants or those individuals who have had family members deported or detained, are at a heightened risk for adverse effects on their physical and psychological well-being (Brabeck & Xu, 2010).

Individuals living in neighborhoods where a large number of deportations have taken place, or where there is a significant presence of local police and immigration enforcement, will likely experience heightened fear. (Hagan & Rodriguez, 2002) explained that undocumented families living in such neighbors must develop “heart-wrenching” strategies to avoid detection. They described parents in one family from their study of Latino immigrants in Texas, who reported never traveling together as a family due to their fear of being deported and thereby getting separated from their daughter while in transit. Furthermore, Gonzalez and Morgan’s (2012) study of Latino adults, all of whom had a family member deported, reflect the seemingly endless perpetuation of fear that exists within non-citizen families. The participants described that following a family member’s deportation, a greater fear of detection was experienced within their families and major life changes were often taken as precautions, including relocating and avoiding work.

The long-term impact of persistent stress and anxiety related to the fear of detention and deportation has been identified as an area of study in need of further research (Van Hofwegen & Killion, 2011). However, Arbona and Olvera (2009) argued that it is likely that the long-term exposure to stress associated with the fear of deportation has a detrimental effect on the thoughts, emotions, and social functioning of individuals. Given the systemic make-up of families, it is reasonable to expect that this long-term exposure to stress does not only affect individuals, but rather the entire family.

Arbona et al. (2010) conducted a study of 155 documented and 261 undocumented Mexican and Central American immigrants living in Texas in order to assess the challenges of immigration in relation to participants' legal status. The researchers reported that a number of participants reported not engaging or avoiding specific activities such as walking in the streets or asking for help from government agencies due to their fear of being deported. Additionally, the authors found that 80% of undocumented immigrants in their study reported significant levels of fear regarding deportation, in contrast to 32% of documented immigrants. These statistics are similar to those found by the Pew Hispanic Center in 2008, which revealed that 57% of Latinos "worry a lot" or "some" about their own deportation, or that of family members or friends (Lopez & Minushkin, 2008).

It is not uncommon for children to experience psychological, emotional, and somatic distress while living under the day-to-day threat of being separated from a primary caregiver (Kliman et al., 2009; Weingarten, 2003b). Robertson and Bowlby (1952) argued that separation anxiety is a natural response in the face of a current threat or some other risk of loss. Children may respond to the potential separation from a primary caregiver in a number of different ways. However, Bowlby (1988) posited that under these circumstances, children usually move through a three-phase response consisting of protest, despair, and denial or detachment. Among older children and adolescents, Bowlby reported anger is also a common response to separation.

Shapiro (1994), in her clinical theory of family bereavement, rather than ambiguous loss, illustrated a number of different responses children may have when faced with the loss of a parent through death. Although there are significant differences between death and a long-term separation from a living caregiver, children

may have similar responses. The similarities may be due in part to the unclear nature of many separations and the fear that the separation will be permanent. Shapiro (1994) postulated that some children become very dependent and clingy toward the surviving caregiver, whom they are fearful of losing, while others find ways to emotionally and psychologically detach themselves from the caregiver. She conceptualized that detachment is a means for children to protect themselves from the imminent pain of losing a caregiver.

### **The Impact of Actual Deportation and Detention on Children and Families**

In recent years, a growing body of research has emerged that investigates the impact of deportation and detention on children and their families (Beckles, 2011; Brabeck & Xu, 2010; Brabeck et al., 2011; Gonzalez & Morgan, 2012; Hagan, Castro, & Rodriguez, 2010). Of note, an abundance of literature already exists on the impact of different forms of child-parent separation due to circumstances such as adoption, divorce, incarceration or death (Shapiro, 1994), and as mentioned earlier, on the impact of transnational family life (Falicov, 2005, 2007; Suárez-Orozco et al., 2002).

Research on families in which a primary caregiver has been detained or deported emphasizes the significant and sometimes long-lasting negative impact on children and their family members. A high incidence of Post-Traumatic Stress Disorder, depression, and anxiety symptoms have been found among a wide age range of children who have had this experience (Chaudry et al., 2010; Suárez-Orozco et al., 2011). Feelings of abandonment, powerlessness, heightened fear, withdrawal, and somatization are also common reactions among children and families (Capps, Castañeda, Chaudry, & Santos, 2007).

Gonzalez and Morgan's (2012) study of individuals who had a family member deported, usually when they were children, emphasized that although all family members felt sadness, individual family members also experienced varied reactions from one another. The researchers noted that children appeared to experience greater somatization, whereas older children or adults felt anger and stress. In a different study conducted by Brabeck and colleagues (2011) of Latino families who experienced the threatened or actual deportation or detention of family members, parents reported an adverse effect on their children's psychosocial development. Parents described their children experiencing academic problems, depressive and anxiety symptoms, developmental regressions such as speech difficulties, and behavioral difficulties such as increased temper tantrums.

Significant distress is common among children and their families in the time leading up to a family member's pending deportation. Hagan and Rodriguez (2002) described the adverse effects of a Mexican father's pending deportation on his U.S.-citizen wife and four U.S.-citizen children. Although he had lived in the U.S. for 12 years and was a legal resident, he was being deported due to three prior arrests for Driving Under the Influence. Even though all of his children were distressed about the imminent loss of their father, the older children were able to cognitively grasp why this was happening in terms of the law, whereas the younger children were unable to comprehend the loss and were in a constant state of worry. The younger children insisted on not being separated from their father and would ask whether he had left for Mexico if they did not see him upon arriving home from school.

A common economic and logistical consequence of detention or deportation of a primary caregiver is that households that used to be headed by two parents often become single-parent households for at least a period of time. Hagan and Rodriguez

(2002) argued that this household composition has a significant impact on the family, often leading to increased financial struggle, difficulties with childcare, and increased emotional stress. Often, it is the male breadwinner of the household who is deported and he leaves behind a partner and children who have no other source of income. The partner who is left behind may have to work two to three jobs to bring in what the breadwinner had been earning, or an older child may drop out of school to help support the family financially.

As noted earlier, the grief and mourning which occurs after the deportation of a primary caregiver differs from the separation that occurs in the finality of death. The ambiguous nature of a separation due to deportation or detention and the possibility of reunion do not permit closure and the postpone grief (Falicov, 2002). Often in the case of detention and sometimes with deportation as well, family members do not know their family member's whereabouts for extended periods of time. This is also common among refugees. Under these circumstances of loss, it is important for children to be provided with developmentally-appropriate, accurate and factual information regarding the loss of their caregiver or caregivers (Boss, 1999, 2006; Falicov, 2002; Shapiro, 1994; Walsh, 2007).

Although Suárez-Orozco et al.'s (2002) research focused primarily on those parent-child separations within immigrant families that eventually resulted in family reunification in the U.S., many of their findings may be applicable to other forms of separation. While their research described many of the negative effects of parent-child separation, they also emphasized that separation does not have to result in negative psychological sequelae. They suggested that this may be the case in *temporary, deliberately planned* separations that involve plans for reunion and in which children are left with other family members who meet their emotional needs and act as

important attachment figures. Under these circumstances, the child and parent will miss one another, but it may not be traumatic.

### **Disenfranchised Grief/Loss and Illegitimate Loss.**

The concept of *disenfranchised grief*, developed by Kenneth Doka (1989, 2002) can be used to make sense of the way in which undocumented immigrants who lose a family member due to detention or deportation do not usually receive social validation for the pain associated with their loss. Doka (1989) referred to disenfranchised grief as “the grief that persons experience when they incur a loss that is not or cannot be openly acknowledged, publicly mourned, or socially supported” (p.4).

Individuals may be denied the “right to grieve” by the larger society because the existence or importance of the relationship is not recognized or the loss may not be socially defined as significant due to the circumstances leading to the loss. Furthermore, society may not validate or recognize the griever because he or she is perceived as incapable of grieving; this can be the way in which a child or a developmentally disabled individual is perceived. Additionally, the way an individual grieves may also lead society to not validate or recognize his or her grief. Disenfranchised grief can lead those who experienced the loss to feel increased distress, disorganization, and prolonged mourning (Doka, 1989, 2002).

Haas-Cunningham introduced the term *illegitimate loss* to Beckles (2011), describing it as a loss that is unrecognized by others due to the act that created the loss being “unlawful” or “illegal.” Individuals experiencing illegitimate loss may feel conflicted over their loss in an atmosphere where others are minimizing their loss, or demonizing the person who has been lost (as cited in Beckles, 2011, p. 54). In terms of deportation, Beckles (2011) proposed that disenfranchised grief may occur when



the loss is perceived as illegitimate due to the undocumented status of the deportee or when society does not perceive deportation as being a significant loss. In some instances of disenfranchised grief, the relationship between the family members and the person whom they lost may go unrecognized. This may occur when there is a great deal of stigma and shame projected onto the relationship from society, or when families must be concerned for their own safety. This is often the case for undocumented families who are forced to remain silent about losing a family member through deportation or detention, due to fear that they will also be deported.

A finding from Jones and Beck's (2007) study on the disenfranchised grief experienced by families of death row inmates may be applicable to immigrant families who are facing the detention or deportation of a family member. These researchers found that family members of death row inmates dealt with disenfranchised grief in many complex ways, including increased family conflict over varying response styles, social isolation as a result of stigma and their own feelings of criminalization, shame, decreased self-esteem, guilt, and chronic despair. Although family members of these two populations experience unique bereavements, the case can be made that families who are experiencing the detention or deportation of a loved one may have overlapping reactions, given the highly stigmatized and criminalized societal view of undocumented immigrants in the U.S. and inmates on death row.

### **“Common Shock:” Witnessing Violence and Violation**

Weingarten's (2003b) concept of “common shock,” as used to describe the witnessing of violence and violation, can be helpful in understanding the likely experience of many children who experience the threatened or actual deportation or detention of one or more primary caregivers. This concept will be explained, as well

as the biological, psychological, and interpersonal consequences of common shock. This will be followed by a description of Weingarten's "Typology of Witnessing," with a particular focus on the witness positions of children who are experiencing common shock in the context of deportation.

Weingarten (2003b) explained that common shock is triggered by our being witness to an event that we find disturbing, whether or not we are aware of its effect on us. The event can be something that is directly witnessed or heard about second-hand; these events occur repeatedly in our daily lives. However, some individuals witness violence and violation more frequently than others, and may be dependent on a host of factors such as family conflict, low socioeconomic status, unsafe neighborhoods, limited education, and marginalization. These individuals will likely be more vulnerable to the consequences of common shock and may be the least likely to have resources available to them due to the factors described above, as well as to healthcare disparities (Van Hofwegen & Killion, 2011).

Weingarten (2003b) argued that, "violation occurs directly between people and indirectly through structural inequities and injustice" (p.6). She referred to discrimination and immigration as "keenly felt experiences of violation," due to the way in which they interfere with our sense of meaning and bring about feelings of fear and dread within the witness. When people witness what they understand to be violence or violation, Weingarten noted that they respond in one of two ways: people are either shocked or they know how to respond in a way that will not be detrimental to themselves or others. The latter response will be further discussed below in the context of deportation within families.

As previously noted, people do not have to directly witness the violence or violation in person in order experience common shock. Children who are aware of the

threat of deportation for a primary caregiver or overhear conversations between family members discussing this threat, are likely to experience common shock, as they bear unwitting witness to their parents' violation, as well as to their own distress over their potential loss. This was the case for the Latino child who was mentioned in Chapter One, whose response to overhearing conversations of this nature can be understood as common shock. Children may also directly witness their primary caregiver being apprehended by ICE, either within their home or in the community. A participant in Beckles's (2011) study of Latinos whose parents had been deported when they were children described being witness to immigration enforcement apprehending her mother in their home:

They came between 4 and 5 in the morning. They knocked and banged on the door. They went through everybody's room and when we were sitting in the living room and we found out who they were and what they were doing.... There were no times to say goodbyes, we really couldn't. I just started crying because I couldn't even hug her. (p.90)

The biological, psychological, and interpersonal consequences of common shock, as outlined by Weingarten (2003b), are important in understanding the way in which children may be impacted by the threatened or actual detention or deportation of a primary caregiver. In terms of the biological consequences of common shock, Weingarten noted that responses could range on a continuum from a mild reaction, in the form of stress, to a more severe trauma response, such as that seen in Post-Traumatic Stress Disorder (PTSD). A great number of physiological changes occur in the brain and the rest of the body during the experience of common shock, which are identical to those that occur with direct trauma to oneself (Weingarten, 2003b). These changes can remain with the person for varying durations of time either as acute or chronic symptoms. Of note, biological and psychological "symptoms" produced by common shock must be understood in the context of individuals' culture; the

interpretation and experience of any event will never be exactly the same between two people (Jeppsson & Hjern, 2005).

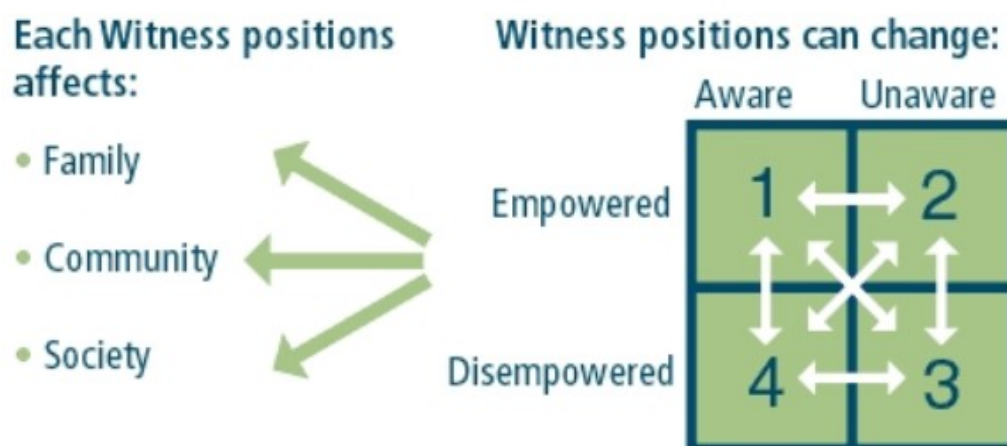
Weingarten (2003b) identified a number of psychological consequences of common shock; these, as noted above, mirror some of the symptoms of PTSD: numbness, memory alterations, sadness, feelings of helplessness, and shame. She noted that it is common for adults and children who have been exposed to violence and violation against others to experience anger that can result in aggressive behavior toward the self and/or others. Weingarten also outlined the various consequences of common shock within the interpersonal realm: silence, shattered assumptions, inhibition of self-disclosure, and problems of relational fit. Weingarten explained that silence is often a result of violence and violation within a family; silence becomes the default, either by being told not to talk about what took place or it is simply understood. Additionally, people often find it difficult to articulate their experience and thus remain silent. Trust can also be violated within families and larger systems as a result of common shock. This can lead to shattered assumptions about trust or safety, as individuals often struggle with the meaning they once used to make sense of themselves and the external world. It should be noted, however, that children who grow up in dangerous circumstances may never have developed such assumptions about trust and safety. Even children in safe circumstances can be vulnerable to chronic worry that emerges from the effects of witnessing the effects of prior violations and violence against their parents, another form of unintended witnessing.

Common shock can cause people to inhibit their self-disclosure, as they often feel that other people would not be able to tolerate hearing about the violence or violation that they have witnessed. Weingarten (2003b) contended that people who

appear to be more distressed than others by an event are often perceived as being weak or defective, even though no two people ever have exactly the same reaction.

Weingarten (2000) proposed a “Typology of Witnessing” to organize the four different positions that individuals may be in at different times in their life. The model is based on a chi-square which consists of four different witnessing positions (see Figure 1, below).

Figure 1. Weingarten’s Four Witness Positions



*Figure 1.* Weingarten’s four witness positions. This figure depicts the intersections of awareness and empowerment in the face of witnessing violence or any type of violation. Each intersection forms a witness position that has different implications for the individual, family, community, and society. Reprinted from The Witnessing Project. Retrieved May 4, 2013 from <http://www.witnessingproject.org/archives/the-four-witness-positions>. © 2000 by Kaethe Weingarten.

These positions arise from the intersections of the two dimensions or axes in the chi-square, awareness of the violational nature of an act, and the empowerment to be of some help to the victim of that violation. Weingarten (2000, 2003a, 2003b) described the relative desirability of each witness position, the relative risk implicit in each position, and the implications for the individual, community, and larger society. Witness position one is the most desirable for both the witness and the person being witnessed, as the individual is both aware of the meaning and significance of what he or she is witnessing and also feels empowered to take effective action in relation to

what is being witnessed (Weingarten, 2000, 2003a, 2003b). For example, a child in witness position one may witness his or her primary care provider being arrested by ICE, and be aware of this event's significance and feel empowered to respond in some way. An empowered response can take many forms, such as voicing one's distress or outrage about what is taking place or by reaching out to someone in his or her family or larger community for comfort and support.

Weingarten posited that individuals in the second witness position can be the most dangerous to those whose violation they witness, as they are unaware of the meaning of what they are witnessing, although they are empowered to take action, and could even support the violation. (It should be noted that children will, by virtue of being minors, not fall into this witnessing position). In the third witness position, individuals are unaware of the meaning of what they are witnessing, and also have no power to take action in support of the violated person. This is the position that younger children in particular are most likely to fall into, and this position can have serious psychological consequences for the child witness. Children may only become consciously aware of what they witnessed when they are older and are then faced with trying to make sense of the impact that it had on them and the violated person(s).

Lastly, in the fourth witness position, individuals are aware of the significance of what they are witnessing and feel helpless because they are disempowered to take action to be of help to the violated person(s). This witness position is the most likely position of older children and families who have experienced the actual or threatened deportation or detention of primary caregivers. In this position, these individuals experience hopelessness, despair, and possibly depression. Furthermore, children are likely to be in witness position four when they observe intense emotion reactions among adults and listen to emotionally upsetting

discussions about what has or may happen to a primary caregiver (Kliman et al., 2010).

Weingarten (2000) posited that witnessing positions can change over time. In addition, each witness position brings about different systemic level changes within the family and community. This understanding is essential in considering the utility of a therapeutic workbook that might help children and families process the potentially traumatizing effects of the violation of loved ones they have witnessed as a result of deportation. Helping professionals can play an integral role in supporting children and families move from witnessing positions that can be harmful to them and their family relationships, to witness position one. This position is the most likely to be beneficial on an individual, familial, community, and societal level, as it allows people to take effective, meaningful actions in relation to what they are witnessing (Kliman, et al., 2010; Weingarten, 2003b).

### **Theoretical Bases for a Workbook for Children and Families**

The workbook draws primarily from three theoretical and clinical approaches, which complement each other and share some theoretical ground. These approaches are: narrative therapy (Mitchell, 2006; White, 1997, 2000, 2006a, 2006b, 2007; White & Epston, 1990); Boss's (1999, 2006) theory of ambiguous loss, which has been described in detail above; and Kliman's (1975, 2011) Reflective Network Therapy Model, which Kliman and his colleagues have extended into workbooks for children who have experienced a major personal or collective crisis (Kliman et al., 2005, 2006, 2009, 2010, 2012) and Kliman's (1995, 2008) Unifying Theory of Post-Traumatic Stress Disorder. The theoretical frameworks of narrative therapy, the Reflective Network Therapy Model, and the Unifying Theory of Post-Traumatic Stress Disorder will be discussed below.

### **Narrative approaches as a theoretical base for workbooks.**

Narrative therapy is a postmodern, social constructionist approach to mental health, and is informed by narrative theory in anthropology, philosophy, and literary criticism, as well as by earlier approaches to family therapy. The focus of social constructionists is on the process by which people come to describe, understand, and shape their experiences of the world that they live in (Brooks, 2010), in relation to the social discourses available to them and the social conditions in which they live. Narrative therapy is a valuable approach to use in a workbook for marginalized populations who are struggling with political or social oppression and repression, such as the case with the majority of undocumented immigrants and their families. White (2000) explained that one of the principal agendas in narrative therapy, "...is to engage in some local inquiry into what is happening, into how things are becoming other than what they were, or into the potential for things to become other than what they are" (p.112-113).

White (2000) asserted that although liberational philosophies incorporate a "strong vision or narrative about how things could otherwise be in the world" (p. 112), narrative therapy is not a social movement. Rather, White argued that it is a socially and politically-sensitive practice that creates the context for people to explore "the performance of preferred claims" (p.111). "Performance" refers to the ethnographic anthropologist Bruner's argument that culture is performed and changes in the performance, rather than being transmitted as a static entity (Laird, 1998). The performance of preferred claims refers to living on the basis of the hopes and dreams that people have for change (White, 2000, p.111); White explained that these claims are often disregarded by the society.



However, White (2000) argued that narrative therapy can assist individuals in exploring the context for the performance of preferred claims about identity. For example, children who are experiencing the deportation of a primary caregiver may perceive themselves to possess a number of harmful self-attributes, such as being unworthy, bad, unwanted, etc. (Laria, 2007). Narrative therapy can be used to make meaning of these identity claims and to explore the children's preferred claims about identity based on their hopes, dreams, and what they hold dear in their lives. This concept relates to White's idea of turning "thin descriptions" into "thick descriptions," which will be discussed later in this section.

The narrative approach recognizes power dynamics within relationships and strives to have children and families be the "expert" on their own lives (White, 1997). This stands in stark contrast from many other therapeutic approaches that emphasize the knowledge and expertise of the professional helper and do not consider the way that this dynamic may hinder therapeutic progress and even be re-traumatizing. This is particularly important in working with marginalized populations, given that they are seldom in the "expert role" and often have their preferred claims about identity dismissed or devalued by the larger society.

For many Latino children and families, their history of subjugation and disempowerment leads back to the colonial era and continues to be present today in the form of discrimination, certain legislative immigration policies, stereotyping, and "othering." Therefore, if a professional helper takes part in the completion of this workbook, it is integral that they remain "de-centered," allowing children and their families to be the expert on their own experience of the threatened or actual deportation or detention of a primary caregiver.

Narrative approaches are frequently used to treat children and families who have survived one or more traumatic experiences, particularly due to the way that trauma can detrimentally affect people's identities. White (2006b) explained that trauma can invalidate people's sense of purpose in life, diminish the things that people value and hold dear in their lives, and lead them to believe that they cannot "affect the shape of their life or the shape of events around them" (p. 26). Additionally, White stipulated that individuals' responses at the time of the trauma, such as the actions that they take to prevent the trauma, resist it, or modify it, are perceived as insignificant, or even demeaned or ridiculed by others. He noted that this outcome usually leads individuals to experience a great deal of shame, a sense of personal desolation, and possibly feelings of self-loathing.

White (2006b) asserted that when individuals experience a trauma, their lives can become "single-storied," or their narratives can become "problem-saturated." This refers to the idea that the trauma comes to represent the totality of their existence, whereas the reality is that all lives are "multi-storied." People who live "single-storied lives," predominantly experience negative emotions such as emptiness, shame, hopelessness, depression, futility, and despair (p.55).

White (2007) explained that children can be helped to access alternative stories and other aspects of their identities through "re-authoring conversations." White & Epston (1990) defined re-authoring as "...the process of persons' entering into stories, taking them over and making them their own" (p. 13). Re-authoring conversations provide a space for people to tell stories about their lives, as well as assist them in including stories and events that are significant but not part of their "dominant storylines." The questions introduced by the therapist help to facilitate "alternative storylines," which include events and experiences that are considered

“unique outcomes” or “exceptions” to the dominant story. Furthermore, narrative therapy can be used to support individuals in “reinvigorating” what they value and hold dear in their lives, in addition to making pre-existing skills and knowledge accessible to them after a trauma (White, 2006b).

White (2006b) explained that in order to assist individuals access other stories of their lives, particularly stories in which they resist the violation of their values (which White argued was the core component of trauma), they must first be supported in focusing on what they value in life. White (2006a) affirmed that it is not necessary for children to discuss in detail the trauma itself that they endured and that they should only discuss it if they are comfortable doing so. Rather, he asserted that the focus of the therapeutic work is on the ability of the children and families to maintain values despite the trauma.

Moreover, White (2006b) postulated that individuals' expression of pain or distress can be understood as a testimony to and an act of resistance against the violation and dishonoring of what they value within the context of the trauma. This idea was discussed earlier, in the context of Turner and Simmons' (2006) arguments about the interplay of resilience and resistance. In order to achieve a positive outcome, it is essential that individuals do not perceive their ongoing, day-to-day distress related to the trauma as something shameful or deficient on their part. Rather, their distress can be better understood as a way of maintaining a relationship with what they value in life, which has been violated or otherwise injured by the traumatic events (White, 2006b). This key concept is elaborated below.

It is common that after experiencing a traumatic event, individuals are left feeling that they do not have a sense of agency. This can lead to depression and other forms of psychological distress (Boss, 2006; White, 2006b). As previously noted,

White (2006b) affirmed that although people may feel powerless and unable to influence traumatic events to which they are subject, they are not passive recipients or victims of the trauma. Rather, White postulated that the individual's response is a step that he or she takes to counter the trauma. Children and their caregivers can be helped to reauthor a child's crying for a deported parent, or caring for a younger sibling, or even anger at a substitute caregiver (or at the absent parent) as acting to preserve that value. Such concepts can, as will be argued in the next chapter, be key components in a therapeutic workbook for children.

It is noteworthy that White suggested that this active, rather than passive, response to the trauma is often excluded from the memory. It is at odds with the problem-saturated narrative developed in response to the overwhelming nature of the trauma itself, so that any acts of personal agency or other positive experiences at the time of the trauma are disregarded. Narrative inquiry into the "exceptions" to the problem-saturated narrative (White, 2006a, 2007) can help children and their families to reclaim that agency, even if only in the form of internal or lived protest against violational events, such as the forced separation of families.

As will be discussed below, Kliman (2008) makes a similar argument about what he has called the impoverishment of positive memories in the wake of childhood trauma. White (2006b) referred to a traumatic memory, which he described as a memory of traumatic events that does not include the acts or thoughts an individual has engaged in to modify or resist the trauma's effects as a "half memory," or a memory that is missing the exceptions to the problem-saturated narrative (p.79). Therapeutic inquiry based in narrative practice can support the individual in restoring the half memories to full memories. Through the resurrection and strengthening of the individual's experiences of personal agency, those exceptions to the trauma-saturated

dominant narrative that have developed in the face of the trauma can be elucidated. Full memories that include the individual's response significantly decrease the potential of the memories being re-traumatizing.

White (1997) argued that narrative practice can help transform "thin descriptions" into "thick" or "rich descriptions." Thin descriptions are the explanations and identities that are created by oneself or by other people who usually have the power in the particular relationship and expressed as "the truth." White saw diagnoses as thin descriptions. People living in relation to the thin description(s) are unable to give any of their own meaning to their own actions or to the context in which they occurred, even though there are many possible meanings that can be attributed to any action. Furthermore, thin descriptions can have serious psychological, emotional, and interpersonal consequences; the person may come to understand their actions through the thin descriptions and will look to find evidence that supports the "dominant problem-saturated stories" that they have been told.

In contrast, therapeutic inquiry based in narrative practice can help to develop "thick descriptions" through alternative stories being "richly described" by the individuals themselves. The alternative stories of their past and present will link with the stories of other people and events, creating a rich linkage of stories that have shared purposes, values, and commitments. These thick descriptions can include acts of resistance against the problem (including traumatic events), and behaviors and values that the person engages in which contradict the dominant, problem-saturated narrative.

### **The Reflective Network Therapy Model**

The Reflective Network Therapy Model, developed by Gilbert Kliman (1975) has many components would that make it a useful approach for Latino children and

families who have experienced the actual or threatened deportation of a primary caregiver. This model will be discussed in the context of preventing serious trauma responses among this population and the underlying concepts that make this model effective.

Kliman began systematically implementing the Reflective Network Therapy Model (RNTM) in the 1970s, working with children in foster care (Kliman, Schaeffer, Friedman, & Pasquariella, 1981). The model currently takes two forms: the original, school-based application, primarily utilized with preschoolers who have experienced trauma or who are on the autism spectrum (Kliman, 2011) and family and community-based through psychoanalytically and, increasingly, narratively-informed, guided activity books (Kliman et al., 2005, 2006, 2009, 2010, 2012). The model is based on Reflective Network Therapy (RNT), an evidenced-based, psychosocial and psychoanalytic method that was first coined “The Cornerstone Therapeutic Preschool Method” (Kliman & Burian, 2011).

RNT was initially used as an experimental application of child analysis for bereaved children in a therapeutic classroom. Since then, RNT has been manualized (Kliman & Burian, 2011) and has been used to treat over 1,500 children in the classroom and thousands of children worldwide. RNT has been found to be effective with children who have experienced trauma, or who struggle with problems related to the autism spectrum and pervasive developmental disorders (Kliman, 2013).

RNT brings together small social networks made up of the people who are closest to the child, such as family members, teachers, classmates, and therapists, to bring about therapeutic change. It is based on a structured sequence of reflections and empathy developed activities that are practiced in children’s “real life spaces,” particularly in the therapeutic classroom with their teachers, parents, and peers

(Kliman, 2013). The children listens as the people in their “real life spaces” narrate what has been going on in the child’s life in a reflective, empathetic, and age-appropriate way, giving language to experiences that many of these children do not have. The therapist usually focuses intently on providing reflections that pertain to the child’s feelings and behaviors, and what the therapist believes the child is thinking and doing at that moment. This process helps the child develop a coherent narrative that then has the potential to be expressed by the child through words and/or drawing in a more adaptive way that he or she was not capable of earlier.

Special applications of the RNT have been developed to help children that have experienced a mass disaster in the form of guided activity workbooks. Kliman (2013) explained that a natural group (which may be just a couple of caring adults) is assembled that includes people close to the child, in order to support the autobiographical work of a child who has experienced a catastrophic event. The guided activity workbooks differ from the classroom approach, in that they are designed to *prevent* PTSD, rather than to bring about therapeutic change in a child who already has an existing disorder.

The broad autobiographical aspect of the workbook greatly contributes to its effectiveness, in that it does not solely focus on the trauma endured by the child; the trauma does not represent the totality of the child’s identity. In contrast to overly focusing on the trauma, the guided activity workbooks develop children’s personal feelings of being in control and enhance their overarching personal history. Kliman, Rosenberg, & Samples (2007) affirmed that children are encouraged to incorporate various areas of family life into the workbook, through the use of drawings and narratives.

Furthermore, the autobiographical aspect of this work (whether in the classroom or via the workbook) greatly assists children who have difficulty or are unable to narrate their lived events because of the effects of trauma. Kliman's (2008) theory of the impoverishment of positive memories in the wake of childhood trauma is useful in the construction of the workbook. In this theory, he posited that one consequence of trauma is that children primarily remember only negative experiences and have difficulty recalling positive experiences from their lives. Therefore, a critical aspect of the workbook is to regain those positive memories and strengthen the child's identification with the values they had before the trauma.

White's (2006b) narrative concept of half and full memories, discussed above, is similar to Kliman's theory on the impoverishment of positive memories, although rooted in a different theoretical perspective. Both authors, however, would agree that helping children to notice, put into language, and encode positive memories of family members who have died or been separated from them, as well as their own agency in the face of trauma, their own values, strengths, and preferred activities, helps children to better thrive in the face of traumatic events.

Lastly, Kliman's Unifying Theory of Post-Traumatic Stress Disorder (1995, 2008) integrates psychological, behavioral, neurophysiological, and cognitive findings pertaining to the potentially detrimental effects of major trauma on children. His theory rests upon a strong evolutionary framework and emphasizes the way in which trauma is a devastating experience for the victim. However, the traumatized individual behaviorally transmits information, through behavior, facial expressions, and language, to those in their surroundings about what is and is not safe, thereby enhancing the chances of survival for the gene pool.



Furthermore, an individual's initial fight or flight response may be adaptive in the face of life-threatening danger, however this response may persist and be difficult to regulate even once safe. The chronic hyperarousal of the central nervous system may lead to further cognitive and biopsychosocial impacts on the child, including impaired attention, short and long-term memory deficits, and repetitive, oppositional, and socially withdrawn behavior. Additionally, major trauma has been found to atrophy various brain structures, including those that serve a critical function in memory such as the hippocampus.

Children who have experienced life-threatening and catastrophic trauma, have been found to have a pronounced difficulty recalling benevolent pre-trauma memories. Kliman's previously mentioned theory of the impoverishment of positive memories in the wake of childhood trauma is integrated into this unified theory. Kliman affirms that the use of personal life history books has been found to enhance children's personal narratives, including the recall of positive memories.

### **Art as a Therapeutic Tool**

Art modalities and creative processes, including expressive writing and drawing can be used to optimize wellbeing and health, as well as to ameliorate psychological and emotional difficulties (National Coalition of Creative Arts Therapies Associations, n.d.). Throughout history, art has been used as a form of preventive treatment and healing. In the 1930s and 1940s, therapists began to have a deeper realization of the way in which self-expression through mediums other than spoken language could be therapeutic for individuals who had difficulty or were unable to convey themselves solely using words (Malchiodi, 2005; McNiff 1981, 1992). Many therapists have found that incorporating art into their work with patients can be very effective, as well as meaningful. McNiff (2007) described some of the

benefits he has seen from using art with individuals who struggle with using language as their primary means of communication:

...Art healed in many ways, from giving voice to deep emotions and realizing personal powers of expression, through spontaneous and authentic gestures and forms, through vital and energizing colors, and through embodiments of inner states that could be witnessed and affirmed by other people. Art animated both the person and the surrounding environment while affirming creative gifts and personal dignity. (p. 233)

The movement toward incorporating nonverbal forms of self-expression in treatment has been particularly transformative in work with children, of whom many have not yet developed or mastered verbal capacities. Individuals who have experienced trauma have also benefited from expressive arts, including writing and drawing, as either primary or adjunctive forms of treatment (Malchiodi, 2001; Steele, 2003). An extensive body of research has been conducted in this area, particularly with regards to the effectiveness of writing in improving psychological and physical health. A general review of the research follows, given that writing and drawing are two significant components for a therapeutic workbook for children who have experienced the threat or actual deportation or detention of one or more primary caregivers.

### **The Effectiveness of Writing**

Researchers for over two decades have been studying the effectiveness of writing in improving physical and psychological health. Pennebaker first began researching the effects of the expressive writing method in the 1980s (Pennebaker & Beall, 1986). He hypothesized that writing about one's deepest thoughts and feelings about a traumatic event, could alleviate physical and psychological symptoms, as well as promote health and well-being in already "healthy" individuals.

In his initial study, an experimental group of participants were asked to spend 15 minutes each day for a period of four days, writing about one or more traumatic experiences in their lives. The control group was asked to write about non-emotional topics for the same duration of time. Results from this study were quite striking, with participants in the experimental condition showing a significantly reduced numbers of physician visits in the next year compared to the control condition. It should be noted that even though the expressive writing method was found to have long-term health benefits, some participants were found to be noticeably upset by the experience in the few hours that immediately followed their writing sessions (Pennebaker & Beall, 1986).

By 2009, over 200 studies had been published in English language journals on the expressive writing method (Pennebaker & Chung, 2011). Studies have found the method to be in effective in a broad range of areas, including improving immune system functioning, increasing grade point average and increasing speed of re-employment. However, some studies have found dramatic effects, whereas others have found moderate to no benefits (Smyth & Greenberg, 2000). The first meta-analysis on this topic, conducted by Smyth (1998) found that writing about traumatic or stressful events produces significant health benefits in “healthy” participants. He found that there was a 23% improvement in the experimental group (those participants engaged in expressive writing) compared to the control group.

Most of Pennebaker’s earlier research was conducted with middle to upper-class undergraduate students in the United States. His work has since been expanded to include maximum-security prisoners, medical students, unemployed men, first-time mothers, distressed crime victims and arthritis and chronic pain sufferers (Pennebaker & Seagal, 1999). These studies have generally found that writing about emotionally

relevant topics can produce many mental and physical health benefits (Pennebaker, 1997). Culturally diverse populations both within and outside of the U.S. have also been studied, with at least two studies including Spanish-speaking participants (Domínguez et al., 1995; Kim, 2008).

Domínguez et al. (1995) utilized Pennebaker's disclosure-writing paradigm with "stress-affected" and chronic pain adults in Mexico City in the early 1990s, a few years after the 1985 Mexico City Earthquake. The study focused on the effects of written disclosure on controlling subjective and biological stress, as well as the ease in which a person could change from a negative to positive emotional state. Domínguez and his colleagues first studied the efficacy of autogenic training, as compared with Pennebaker's disclosure-writing paradigm for stress management.

In the writing phase of the study, participants were asked to write about their "painful secrets" for four separate days, each day using a different perspective (i.e., using more negative words than positive, from a third person stance rather than first person, etc.). The study found that both the disclosure-writing paradigm and autogenic relaxation training were effective in reducing stress, although writing was found to be more effective than relaxation training, as measured by skin temperature change patterns and participant self-report. The researchers noted that having the participants partake in relaxation training in "phase one," prior to the writing phase may have led the participants to experience greater improvement in their ability to manage stress than they would have otherwise.

Domínguez et al. (1995) then studied 800 chronic pain patients, with a control group of healthy workers in a hospital who had all been identified as having limitations in their ability to express and communicate their emotional states. Pennebaker's disclosure-writing paradigm was again used, along with autogenic

training, biofeedback, and hypnosis. The study wanted to see if writing would lead to a reduction in the participants' psychophysiological effects of inhibition and an increase in their ability to move from a negative to positive emotional state. The researchers found that the paradigm was most effective in the speed in which subjects attained an "emotional reversal process" or a change from a distressed to relaxed emotional state.

Kim (2008) studied the psychological and social effects of writing for 89 Korean-English and Spanish-English bilingual undergraduate students, ages 18 to 25. This was the first study to look at bilingualism as it relates to the disclosure-writing paradigm. Students were placed into one of three groups and over a period of four days, one group wrote solely in either their native language or English, the second group alternated each day between writing in their native language and English, and the third group completed a non-linguistic control task.

Kim found that those students in the language-switching group experienced the most significant health and behavioral benefits, such as being more socially engaged after one month. The students in the language-switching group also found the writing experience to be the most emotional and personally meaningful to them as compared to the group who wrote in only one language. Kim's (2008) findings may have important implications for constructing a bilingual therapeutic workbook, in terms of whether children should be encouraged to alternate between writing in English and Spanish.

The underlying mechanisms that make writing about self-relevant topics such an effective tool in bringing about improvements in psychological and physical health have received significant attention in the literature. Although this study precludes an extensive review of each of these mechanisms, the processes of emotional inhibition,

cognitive change, and social integration through language will be briefly discussed. These processes may play a significant role in making the writing component of the therapeutic workbook in this study effective in decreasing or eliminating distress in children and promoting psychological and physical wellbeing.

Inhibition is understood as the psychological and physiological process of holding back from speaking about or sharing feelings associated with a traumatic event that has been denied or kept secret (Mishara, 1995). The act of inhibiting or “holding back” involves a great deal of physiological work, as evidenced by increased autonomic and central nervous system activity. Living under these circumstances for extended periods of time can have adverse psychological and physical effects on individuals. Pennebaker and many other researchers have found that writing down these experience allows the individual to “let go” in a way similar to a catharsis; heart-rate, muscle tension, and skin-conductance have been found to be reduced (Mishara, 1995).

Although the inhibition framework has been useful in providing some explanation as to how writing is effective in improving health, researchers have now found that cognition and insight are play a major role in the effectiveness of writing (Niederhoffer & Pennebaker, 2009). The cognitive change theory is based on the idea that cognitive organization takes place through writing and talking. Experiences that had previously been held at an emotional level are translated and encoded into a linguistic representation that allows the individual to place the event into a meaningful narrative. Individuals can gain a greater sense of control by having meaning in their life and are thought to spend less psychological and physiological energy processing and storing disorganized and fragmented pieces of information pertaining to an event in their minds after constructing a narrative (Graybeal, Sexton, Pennebaker, 2002;

Mishara, 1995; Pennebaker & Seagal, 1999). The cognitive change theory overlaps with many of the principles of change found in White's (2007) narrative approach, as well as Kliman's (2011) Reflective Network Therapy Model discussed earlier.

Lastly, the act of translating events stored at a sensory level into words allows one's narrative to be communicated to others, as well as witnessed by others. This can help individuals reintegrate into their social networks and experience greater interpersonal support, thereby experiencing an improvement in their psychological and physical health. These findings are quite significant, especially given that traumatic experiences can lead a person to become socially isolated (Niederhoffer & Pennebaker, 2009). Artwork, in the form of drawings can also serve as a means of communicating one's experience to others and allowing others to be witnesses.

### **The Effectiveness of Drawing**

The effectiveness of drawing in producing positive emotional, psychological, and behavioral changes in children, especially as a component in trauma interventions has been well documented (Kliman, 1985; Kliman et al., 2010; Malchiodi, 2001, 2008; Malchiodi et al., 2008; Steele, 2003, 2009a, 2009b; Steele & Raider, 2001). Drawings have been used to understand children's development, to evaluate children's cognitive abilities, and as a projective assessment that can provide insights into children's inner world.

Winnicott's (1968) "squiggle game" used drawing as a means for children to express unconscious material, as well as conscious thoughts and feelings, to the therapist. "The squiggle game" was conducted in an unstructured format, which is quite different from the type of drawing used in trauma intervention where the importance of structure, boundaries, and clear direction is emphasized. Although free-form drawing can lead to significant insights, it tends to be discouraged with

traumatized children, as it can increase the risk of flooding and re-traumatization (Steele, 2009a).

Malchiodi (2001) explained that drawing is an effective activity for traumatized children for a number of reasons. Most importantly, drawing, as well as other forms of artistic expression, can mobilize the expression of sensory memories. She further posited that neurobiological research has found that traumatic memories are primarily physiological or “body-based” and therefore an intervention that taps into a variety of senses is often the most effective in helping the child express and process traumatic memories, rather than a solely cognitive or verbal approach.

Even though this intervention can serve in itself as a corrective experience, Steele (2003) argued that drawing paired with a verbal component tends to be the most effective. Once the trauma is externalized through the use of drawing, the creation of a trauma narrative using words can help children integrate the traumatic events into their lives in a meaningful way. Steele (2003) explained that by pairing drawing with an articulated traumatic narrative, often developed with the guidance of trauma-specific questions, children can feel a renewed sense of power and control.

A number of the guided activity workbooks developed by Kliman and his colleagues discussed earlier contain black and white illustrations that depict events that are similar to those experienced by the children using the workbook. Large, white spaces within a border that provides structure are also included for children to draw, with scaffolding for the drawing provided by introductory text and captions intended to evoke certain experiences (Kliman et al., 2006, 2007, 2010). Even children as young as two or three years old can color in some of the illustrations with help. The illustrations can also be used as starting points for discussion. It may be easier for children to begin working on illustrations that are most different from their actual



experience and eventually move to describing those that are closest to their experience. Furthermore, having an adult ask questions about what a child is experiencing in an illustration can be a way for children to indirectly express their own feelings. This tends to be less overwhelming and easier for children to do who are still feeling emotionally numb from an event or are having difficulty remembering what happened.

Trauma experts have established that children need to have a means of expressing their traumatic memories. However, they have also emphasized that the way in which an adult or helping professional elicits these memories is at the core of whether the child's artistic or verbal expression will be healing or re-traumatizing. Steele (2003) asserted that structure is of primary importance in promoting safety in trauma interventions that involve drawing and verbal disclosure, and must be maintained throughout the duration of the intervention.

The model of *Sensory Interventions for Traumatized Children, Adolescents, and Parents (SITCAP)* developed by Steele and Raider (2001) is an evidenced-based, manualized trauma intervention that consists of a series of structured, trauma-focused activities (Steele, 2009a). It is empirically supported and was evaluated with traumatized children, ages six to twelve and with at-risk, adjudicated adolescents. The primary components of the model are exposure, based primarily in drawing, in addition to the creation of a "trauma narrative" through trauma-specific questions based on the child's drawings, and cognitive reframing. Although this program is mainly used by educators and mental health professionals, parents are involved in specific sessions. Their involvement allows them to serve as witnesses to the impact the trauma has had on their child (Steele, 2001).

## **Use of Relaxation Techniques with Children**

Increased physiological arousal that is difficult to control is common in children who have experienced traumatic events or who live with chronic fear and anxiety. Children who are living with a heightened degree of arousal for extended periods of times may experience serious health consequences, both psychological and physical (Steele, 2009b). It can be hypothesized that children who have experienced the threat or actual deportation or detention of one or more primary caregivers likely experience increased physiological arousal. Fortunately, there are a number of relaxation techniques that can be taught to children that focus on reducing arousal, including walking meditation (Batchelor, 2007), progressive muscle relaxation, diaphragmatic or “belly” breathing, and guided imagery. Steele (2009b) explained that the repeated practice of relaxation techniques can lead children to develop better self-regulation and experience a sense of mastery and control over their own bodies – something that is greatly impacted by trauma.

The effectiveness of relaxation techniques as behavioral interventions for children and adults who are coping with medical problems, including asthma, abdominal pain, and allergic diseases have been well documented in the research. Furthermore, stress management programs that consist of tension/relaxation exercises, breathing, and imagery, such as “Kiddie Quietening Relax” (Kiddie QR) developed by Elizabeth Stroebel and colleagues have been frequently used as preventative stress measures in schools, as well as with children and caregivers (Stroebel, C.F., Stroebel, E.L., & Holland, M., 1980; Stroebel, E.L., 2005a, 2005b).

Although there are many relaxation techniques that can be beneficial in the management of anxiety in children, deep breathing and tension/relaxation exercises that increase mind-body awareness may be the easiest for children to learn and use in

any setting. Straightforward instructions for caregivers on how to teach deep breathing to children have been developed by Huebner (2010) and instructions written for children on how to do tension/relaxation exercises have been developed by Pearlman, Schwalbe, and Cloitre (2010).

### **The Use and Effectiveness of Workbooks**

Since the 1970s, workbooks have been being developed for use with a wide age range and have intended to improve various mental health conditions, as well as serve preventive purposes. In addition to having the potential to be therapeutic tools, workbooks have also been found to be pragmatic and cost-effective research instruments (L'Abate & Goldstein, 2007). Some workbooks are intended to be used independently as self-help instruments, and others are used as either a primary or adjunctive intervention with mental health professionals or adult caregivers.

Workbooks have been developed with various theoretical orientations, although those with a cognitive-behavioral and psychoanalytical approach appear to be the most common. The review that follows focuses primarily on the use and effectiveness of therapeutic workbooks for children and families, given the target population of this study.

A number of children's workbooks that have a cognitive-behavioral treatment approach have been found to be effective, including *The Coping Cat Workbook* (Kendall & Hedtke, 2006), *The C.A.T. Project Program* (Kendall, Choudhury, Hudson, & Webb, 2002) for anxiety. *The Coping Cat* treatment program, developed by Kendall in 1990 has been evaluated in several randomized clinical trials (Kendall, 1994; Kendall et al., 1997) and has been deemed empirically supported (Kazdin & Weisz, 1998; Promising Practices Network, 2013; Substance Abuse and Mental Health Services Administration, 2012). Kendall (1992) also developed the workbook,

*Stop and Think* for children with ADHD, although no systematic outcome research has been conducted on this workbook as to date.

Huebner's (2005, 2006, 2007a, 2007b, 2008, 2009) therapeutic workbook series entitled, *What-to-Do Guides for Kids*, has been utilized by many children. Mental health providers, parents, and teachers have reported that Huebner's cognitive-behavioral workbooks are quite effective in helping children manage anxiety, anger, OCD, negativity, bad habits, and sleep difficulties.

Many of the guided activity workbooks developed by Kliman and his colleagues have been found to be effective in decreasing PTSD symptoms in children and promoting health and wellbeing. These workbooks differ from those previously discussed in that they are psychoanalytically-oriented, with substantial narrative therapy components, and based on the Reflective Network Therapy Model (RNTM) that incorporates both these models. These workbooks generally intend to prevent the development of more serious difficulties or disorders in children following a major loss, crisis, etc., whereas the majority of more cognitive-behavioral workbooks target children with pre-existing disorders.

The workbook, *My Personal Story about Hurricane Katrina and Rita: A Guided Activity Workbook for Children, Families, and Teachers*, (Kliman et al., 2005) was developed with the objective of decreasing PTSD symptoms in several hundred middle school students who had been evacuated from New Orleans due to Hurricane Katrina in August 2005. The children completed the workbook in their classrooms at a temporary school in Houston for 30 minutes each week for three months. Researchers administered the University of California at Los Angeles Child Post-Traumatic Stress Disorder Reaction Index (PTSD-RI) prior to the children beginning to use the workbook and again three months after using the workbook.

Results showed that children's PTSD symptom level score at the three-month point had declined 18.75% from a median of 32 to 26 among seventh and eighth graders and 25% from a median of 32 to 24 among sixth graders. All findings were statistically significant; sixth and seventh grade ( $p=.0719$ ) and eighth grade ( $p=.0008$ ) (Kliman, 2006; Lawrence, 2006; Lawrence et al., 2006).

Kliman's (1985) guided activity workbook, *My Personal Life History Book*, is a 30 session manualized method for helping children in foster care placements. The goal of the workbook is to help children reduce their transfer rates to new homes by helping them decrease their re-experiencing of prior traumas and evoking further rejections and abandonments. The premise of this objective was based in the assumption that traumatic events in children's lives prior to foster care placement can lead them to engage in behaviors that may increase their number of transfers among foster homes.

A randomized controlled study that matched over 600 New York City foster children using Child Behavior Checklist scores, age, gender and race was conducted with results showing significant reductions in the number of unplanned transfers among foster children who utilized the workbook. Moreover, in comparison to the control group of foster children, odds of unplanned transfer were reduced eleven fold (Kliman, 2006).

The last of Kliman's guided activity workbook's to have been evaluated for its effectiveness, written for children who have lived through the war in Gaza, was *غزه, قصتي عن العيش في* (*My Personal Story about Living in Gaza*). This workbook was utilized by Mercy Corps in Gaza and approximately 3,000 workbooks were utilized by children at local "family centers." The Institute of International Health and Development and Mercy Corps Gaza evaluated the effectiveness of the workbook

through the use of pre- and post-program parent interviews, children's reflections of the program in "exit interviews," children's structured diaries, timelines created by the children toward the end of the program, and monitoring of the facilitators and children's use of the program.

The evaluators found that the overall program, including the workbook, was effective in reducing PTSD symptoms among the majority of children who participated. Parents reported that over the course of the program, their children experienced the most significant reductions in fear and restlessness and increased in obedience, self-control, confidence and consideration of others. Of the parents interviewed, 69.5% reported that their children's behavior had improved over the course of the program. However, it difficult to know how the behaviors of children who didn't participate in the program would be rated by parents, given that a control group was not utilized in this study.

It should be noted that younger children, ages seven to nine years old, as well as slower learners, reportedly found the Gaza workbook to be too difficult at times. The evaluators noted that the difficulty was primarily with the reading and writing components of the workbook, although these children still reported enjoying the workbook for coloring and drawing. Interestingly, even though a large number of children in the program rated the workbook as being the most difficult activity in the program (as compared to art, games, and counseling), they rated it as their second to highest "most helpful" activity.

Lastly, Brooks (2010) created a narrative therapy workbook for children who have experienced extra-familial sexual abuse and their parents, titled, *Family Teams: Keeping Kids Safe Together*. This workbook provides the option for a mental health

professional to be involved in the completion of the workbook and has a similar format to the workbooks developed by Kliman and his colleagues.

### **Summary**

This review covered literature relevant to creating a workbook for children and families who have experienced the threatened or actual deportation or detention of one or more primary caregivers, in addition to the potential therapeutic benefits of utilizing a guided activity workbook. Deportation and detention touch the lives of millions of children and families each year and it is noteworthy that the overwhelming majority of children who are affected are U.S. citizens. Passel & Taylor (2010) posited that 79% of the 5.1 million children of undocumented immigrants were born in this country. Additionally, Latinos are deported in numbers greater than any other immigrant group and account for 81% of the undocumented immigrant population in the United States at this time (Passel & Cohn, 2011). Although the body of research on the impact of both the threatened and actual deportation and detention on children and families has grown substantially in recent years, no therapeutic tool currently exists to address the emotional and psychological needs of this marginalized population.

The therapeutic workbook created in this study is the first known resource of its kind and is based on the following theoretical and clinical approaches that were discussed in detail above: narrative therapy, (Mitchell, 2006; White, 1997, 2000, 2006a, 2006b, 2007; White and Epston, 1990); Boss's (1999, 2006) theory of ambiguous loss, and Kliman's (1975) Reflective Network Therapy Model and Unifying Theory of Post-Traumatic Stress Disorder (Kliman, 1995, 2008). Kliman and his colleagues have incorporated these theoretical models into workbooks for

children who have experienced a major personal or collective crisis (Kliman et al., 2005, 2006, 2009, 2010, 2012).

A review of the extant literature on the effectiveness of writing, drawing and relaxation techniques to help children who are experiencing a wide range of psychological and emotional reactions to the threatened or actual deportation or detention of a primary caregiver provides a strong foundation for the therapeutic effectiveness of the workbook. Additionally, in order to construct a culturally-sensitive workbook, family and community resilience among Latinos, as well as spiritual and religious beliefs and psychosocial stressors particular to Latino children and families were included in the review.

The section that follows will provide a detailed description of how this study was conducted, inclusive of how the workbook was constructed. A description of participant recruitment will be discussed, as well as information pertaining to the research design and how feedback from individual consultants was analyzed and incorporated into the final workbook draft. Steps taken to protect any information provided by consultants will also be explicated.



## **CHAPTER III**

### **METHOD**

The purpose of this demonstration research project was to construct a guided therapeutic activity workbook for Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. The workbook was designed to offer children and their supportive adults a way to deal with the stressors related to primary caregiver deportation or detention, and to help them thrive in the face of such a threat to family life.

The proposed workbook was originally planned to be bilingual (with the text written in Spanish and English alongside each other). However, for reasons related to time and availability of translators, for the purposes of the present study, it was necessary to make separate Spanish and English versions; the bilingual version is planned for soon thereafter. The workbook is primarily intended to be utilized by Latino children between eight and twelve years of age, with assistance from a family member or substitute caregiver. This workbook was written so as not to exceed a fifth grade reading level in either Spanish or English, except for those sections geared toward helping adults. Younger children can receive help with the reading from those helping adults. The workbook can also be utilized by children and mental health professionals, clergy, and potentially school staff including teachers and counselors.

The theoretical foundation of the workbook was largely based on the Reflective Network Therapy Model and a set of guided therapeutic activity workbooks based on this model. Narrative approaches to trauma treatment and the concept of ambiguous loss also served as theoretical bases for the workbook. Furthermore, the cognitive and emotional development of children, as understood through a culturally-sensitive lens was considered throughout the workbook. Testing

the efficacy of the proposed workbook with the target population was beyond the scope of the current study.

The workbook was constructed according to the following plan: before the actual writing, a literature review relevant to the topics of the impact of threatened or actual deportation or detention on Latino children and families and the potential therapeutic benefits of utilizing a guided activity workbook was conducted (see Chapter Two). Next, an initial draft of the workbook was constructed in English and translated into Spanish, based on established theoretical approaches and findings covered in the literature review.

The workbook was edited by the researcher's doctoral research committee (which included three family psychologists, two of whom speak Spanish and have considerable experience with Latino children and families, and one of whom is a native Spanish speaker who has treated undocumented immigrant families). In addition, the translation was done by two native Spanish speakers, one a doctoral student in psychology and one a faculty member at the researcher's school. Both translators offered useful suggestions for changing language and content, which were accepted and vetted by the committee.

After the first draft was completed, five individual consultants who were knowledgeable about the topic were recruited to provide verbal and written feedback to the researcher on the workbook, with the goal of critiquing and improving the draft versions of the workbook<sup>1</sup>. The consultants were asked to read and sign an informed consent form (see Appendix A) and to complete a form with multiple-choice

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<sup>1</sup> In the interest of space, these draft versions of the workbook are not included in the final writeup. Readers who are interested may get the draft appendices from the researcher at [lauren\\_utter@mspp.edu](mailto:lauren_utter@mspp.edu) or her research chair, Dr. Jodie Kliman, at [jodie\\_kliman@mspp.edu](mailto:jodie_kliman@mspp.edu).

questions pertaining to their demographic information (see Appendix B), both of which they then returned to the researcher. The researcher reviewed the consultants' demographic information to ensure that they offered a range of expertise and determine whether consultants were bilingual Spanish-speakers.

All consultants were provided with the comprehensive set of twelve semi-structured questions, some with multiple parts (See Appendix C) in order to elicit feedback on the workbook, although one consultant did not read those questions in advance. However, not all consultants were expected to answer all of the questions, as some required specialized knowledge to answer that not all consultants will possess.

The consultants were asked to read and review the draft version of the workbook in English and then return their comments on the draft to the researcher prior to his or her phone-based meeting. For Spanish-speaking consultants, the Spanish-language version of the draft workbook was provided as well.

The individual meetings were conducted by telephone, audio recorded, using Freeconferencecall.com, and later transcribed. The consultants' written responses to the semi-structured questions, written feedback in the form of comments on the workbook draft, and their oral feedback from the phone-based meeting with the researcher were then collected and considered for incorporation into the final copy of the workbook (the English version is in the second half of the Results Chapter and the Spanish version is in the Appendices), in collaboration with the doctoral research committee.

### **Research Design**

A demonstration design was utilized in which a demonstration project, the therapeutic workbook, was designed and then qualitatively evaluated using consultants' feedback (their thoughts, feelings, beliefs, and recommendations for

changes) as they pertained to the draft workbook. The consultants' recommendations and other feedback were reported, categorized by content and are presented in the following chapter. The consultants were viewed as the experts on their respective professional experiences, and as such, they offered a unique perspective on the issues that influence the phenomenon in question. It should be noted that researchers are understood to be potentially biased toward their research question and overall study. Therefore, researchers must ensure that steps are taken to not allow their own presuppositions or biases to influence the feedback provided by the consultants.

Evaluating the draft workbook using a qualitative design was integral in constructing a guided activity workbook as it allowed the researcher to obtain descriptive data from mental health professionals (consultants) who have substantial experience providing clinical services to the target population and/or substantial experience with the theoretical bases of the workbook. Therefore, the consultants identified to participate in giving feedback on this study expected to be able to provide feedback about what would be helpful to include or remove from the original workbook draft. A demonstration project design aims to contribute to the field of psychology through the practical application of an existing body of knowledge in the field.

### **Participants**

Participants in this study included five mental health professionals who were recruited as consultants in order to provide feedback on how to improve the guided therapeutic activity workbook. All consultants met at least one of the following criteria: substantial experience working with Latino children and families and/or children who have experienced trauma, or substantial experience utilizing a narrative approach or therapeutic workbooks with children, or substantial experience with the

Reflective Network Therapy Model. For the purposes of this study, substantial experience is defined as having at least five years of clinical experience with the target population or theoretical approaches utilized in this guided therapeutic activity workbook. Consultants were required to hold a graduate degree in the field of social work, psychology, or psychiatry and could have met the criteria for participation in this study because of their experience providing services as a paraprofessional, although all the consultants, in fact, were licensed mental health professionals.

### **Measures**

A set of pre-determined, semi-structured questions (See Appendix C) was used to guide discussion during the phone-based meeting with the researcher. The consultants were emailed the questions two weeks prior to the meeting, although one consultant did not see the questionnaire in advance of her phone meeting with the researcher. There were twelve semi-structured questions, some with multiple parts. The phone-based meeting with the researcher was estimated to run for approximately 45 to 60 minutes. The range of meeting time was 36 to 76 minutes.

### **Procedures**

This study began with the literature review, as previously mentioned, in order to inform the creation of a guided therapeutic activity workbook for Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. Following the literature review, the researcher used the computer program, Microsoft Word, to create a draft of the workbook in English. During the process of creating the draft, the researcher hired an artist to draw culturally-appropriate illustrations to reflect a range of Latino children and their families. The artist worked in close collaboration with the researcher, making changes as recommended by the researcher and her doctoral research committee, in order to

ensure that the material produced is culturally and developmentally-appropriate for the target population.

The researcher also hired a translator who was knowledgeable about psychological language to translate the English draft of the workbook into Spanish. As mentioned above, this translator was herself a Latina doctoral student in psychology. Her work was edited not only by the committee, but also by a Latina faculty member at MSPP. The researcher and doctoral research committee (two of whom speak and read Spanish, including one who is a native Spanish-speaker) worked collaboratively with the translators to ensure that the translations were accurate, accessible, and appropriate to both developmental level and the circumstances of the target population.

### **Soliciting Participants**

Consultants were recruited using a combination of the researcher's own professional network and suggestions from doctoral committee members, all of whom actively provide clinical services to Latino children and families and/or teach the theoretical approaches used in this study. The professional networks include the Massachusetts School of Professional Psychology, the National Latino/a Psychological Association, the Multicultural Family Institute, the Network for Multicultural Training Professionals, and the Children's Psychological Health Center (where the workbooks on which this study's workbook originated). Community agencies and hospitals that serve children and families were also contacted for potential consultants. These agencies and hospitals include Cambridge Health Alliance, Boston Children's Hospital, Youth Opportunities Upheld, Inc., Bronx Children's Psychiatric Center, Lynn Community Health Center, and the Connecticut Mental Health Center.

## **Enrolling Participants**

No child participants were recruited for the research, as the workbook will not be tested with children in the target population. Potential consultants were given a recruiting letter (see Appendix D), which described the study and explains how any written feedback or oral feedback they offered during the phone-based meeting with the researcher might be used to improve the final draft of the workbook.

Consultants were also given an informed consent form (see Appendix A), explaining the purpose of the study and their rights as participants of the study. The informed consent form explained that the research study included a general listing of the names and titles of the consultants who elect to participate, unless they expressed their preference not to be cited as a consultant in this study. None declined to be cited. The informed consent form also requested the consultants' permission to have their oral feedback from the phone-based meeting audio recorded and potentially used by the researcher as data, in addition to any written feedback that they provide.

Potential consultants were also given a list of multiple-choice questions pertaining to their demographic background (see Appendix B), a set of guiding questions for reading and responding to the draft workbook (see Appendix C), and a draft version of the workbook itself.

An electronic and hardcopy version of the final workbook, along with the completed research study was offered to the consultants as an expression of gratitude for their participation in the study, once the study was completed.

## **Instructions to Participants**

Once a consultant agreed to participate, he or she was asked to return the signed informed consent form (see Appendix A) and the multiple-choice questionnaire pertaining to his or her demographic information (see Appendix B) to

the researcher. Two weeks prior to the phone-based meeting, the consultant was emailed the complete list of semi-structured questions (see Appendix C) to inform his or her reading of the draft workbook, as well as a copy of the draft workbook.

Consultants were asked to review the draft workbook and return the answered semi-structured questions with any comments that they made on the workbook, using the “comment” function in Microsoft Word or written by hand to the researcher prior to the phone-based meeting.

### **Data Collection**

Each meeting between the consultant and the researcher was expected to run for approximately 45 to 60 minutes, using a conference call which was electronically recorded. Using conference calls allowed consultants who were located in different time zones to participate irrespective of their locations. The audiotaped phone-based meeting was facilitated by the researcher, using the semi-structured questions (see Appendix C) previously reviewed by the consultants as prompts for feedback. At the start of the individual phone-based meeting, each consultant had the opportunity to share any feedback on the draft workbook that was not specifically asked by the researcher. Consultants also had the opportunity to provide written feedback when responding to the semi-structured questions or when making comments on the workbook draft during its review, using Microsoft Word’s “comment” function or by emailing them to the researcher in a separate document.

Data from the phone-based meeting were audio recorded with permission from the consultants and transcribed. These data along with written feedback, was then systematically analyzed in order to categorize recommendations and feedback and in order to determine which recommendations should be incorporated into the final version of the workbook.



## **Coding Data**

Data collected from the phone-based meeting transcriptions and written feedback, that is, consultants' critiques and suggestions for improving the workbook, were analyzed for common categories and content. Key recommendations and other content that were common across consultants' responses were the main point of interest and were categorized using the researcher's clinical judgment, as well as that of the researcher's doctoral committee. Recommendations and other content were labeled as common if they were identified in more than half of the consultants' feedback, although there was also a category for recommendations or other content that the researcher found "unique and noteworthy." For example, this category might contain an especially insightful remark made by a single consultant, feedback that was particularly paradigm-shifting or that spoke to an expertise only possessed by that consultant. Recommendations and other content were identified as uncommon if they were identified in the responses of fewer than half of the consultants, although these themes were still analyzed as meaningful data, given the small sample of consultants.

## **Data Storage**

The informed consent forms and any identifying information of participants, the audio recording, transcription, and any written feedback from the participants have been stored in the researcher's locked filing cabinet. Data were not accessible to any person other than the researcher and the committee members who were supervising this study.

## **Debriefing**

The participating consultants were encouraged to contact the researcher and/or her doctoral research chair, Jodie Kliman, Ph.D., through email or by phone at the

conclusion of the phone-based meeting or at any other point, should they have any questions or concerns.

### **Protection of Participants/Ethical Considerations**

All participants were provided with an informed consent form (See Appendix A). All identifying information was removed from the data gathered with the exception that the consultants all agree to be acknowledged by name as consultants. The existing data collected during this study has been stored in the researcher's locked filing cabinet. The data will be saved for five years after the completion of this study and will then be destroyed by the researcher. There are no known risks to the participants, who were adult professionals in mental health or social services, and who were not asked to address personally difficult material.

### **Data Analysis**

The data collected from the phone-based meeting transcriptions and written feedback on Appendix C was analyzed for common and unique critiques and recommendations. The critiques and recommendations were categorized using the researcher's clinical judgment and reviewed by her committee members in order to verify that the categorization reflected the written/oral feedback of the consultants. The recommendations and other content were analyzed by the researcher and her doctoral research committee and selected recommendations were incorporated into the final versions of the workbook in Spanish and English. The final versions of the workbook are presented in the following chapter, along with a description of how and why any changes were made from the original draft, based on the critiques and recommendations from the consultants.

A discussion of the outcome of the revisions based on consultant feedback is then included in Chapter Five. The strengths and limitations of the study, along with

the clinical, research, and policy implications of the study findings will be discussed as well.

## **CHAPTER IV**

### **RESULTS**

This chapter will briefly outline the process of gathering oral and written feedback on the workbook from five consultants in the mental health field, including the consultants' aggregate demographic information. This will be followed by a detailed analysis of the consultants' feedback, identifying which suggestions the researcher and her doctoral research committee decided to incorporate into the final Spanish and English versions of the guided activity workbook, and why. Prior to receiving feedback from the consultants, the draft workbook had been approved by the researcher's doctoral research committee. Additionally, a Latina doctoral student translated the English workbook draft into Spanish, and a Latina faculty member further edited the translation. The final workbook version in English is included at the end of this chapter. Appendix E is the final workbook version in Spanish.

#### **Consultant demographics**

Five consultants from various locations throughout the U.S. were recruited to provide feedback on ways to improve the workbook. The consultants were asked to fill out a demographic information questionnaire and return it to the researcher, along with their signed informed consent. The consultants were all actively involved in clinical and/or research activities within the field of mental health at the time of this study, across various disciplines including psychology, psychiatry, and social work. The consultants were asked to select the range of years of experience they had with key clinical areas addressed by the workbook. Consultants' experience ranged from 5-10 years to over 55 years. Three consultants identified as white, one consultant identified as Hispanic/Latino, and one consultant identified as white and Hispanic/Latino. The two consultants who identified as Hispanic/Latino were both

native Spanish-speakers. Four out of five consultants identified as fluent or proficient in Spanish language. See Table 1, below, for a detailed analysis of the consultants' demographic information.

Table 1: Consultant Demographic Data

<b><i>Highest degree attained/Discipline</i></b>	<b>N = 5</b>
Ph.D. or Psy.D. (Psychology)	3
M.D. (Psychiatry)	1
MSW (Social Work)	1
<b><i>Years of Clinical Experience</i></b>	<b>N = 5</b>
25-55+	2
10-15	1
5-10	2
<b><i>Clinical areas with 5+ years of substantial experience</i></b>	<b>N = 5</b>
Treating Latino Children and/or families	4
Treating children who have experienced trauma	4
Utilizing a narrative approach	2
Utilizing therapeutic workbooks with children	3
Utilizing the Reflective Network Therapy Model	1
<b><i>Race</i></b>	<b>N = 5*</b>
Latino/Hispanic	2
White	4
<b><i>Gender</i></b>	<b>N=5</b>
Female	4
Male	1
<b><i>Spanish Language Proficiency</i></b>	<b>N = 5*</b>
Fluent/Proficient in Spanish	4
Native Spanish-speaker	2

\* Some N's are more than five because consultants fit into more than one category for a particular item.

## **Gathering Consultant Feedback**

As previously outlined in Chapter Three of this study, the consultants were asked to provide oral and written feedback on the workbook. Semi-structured questions were provided to the consultants at the time of receiving the workbook in order to help guide their review. Three consultants reviewed only the English version of the workbook, one consultant reviewed only the Spanish version, and one consultant reviewed both the English and Spanish versions. The consultants were asked to send any written comments on the workbooks or answers to the questions prior to their scheduled phone meeting with the researcher.

Only two of five consultants provided written feedback on the workbook, however all five consultants participated in individual phone meetings. With consent provided by each consultant, the phone meetings were audio-recorded, using freeconferencecall.com, and then transcribed. In addition, the researcher took notes during the phone meetings. The duration of the phone meetings were a mean of 57 minutes long, with a range from 36 to 76 minutes.

At the start of each phone meeting, consultants had the opportunity to provide their general reflections about the workbook prior to providing feedback on the semi-structured questions (see Appendix C). One consultant reported not having received these questions prior to the phone meeting, although the researcher still asked the consultant the questions verbally.

The consultants were able to provide responses to any questions regarding which they felt they had a strong knowledge base or expertise, and to skip questions they judged themselves to be unequipped to answer knowledgeably. Questions focused on key areas of the workbook including cultural sensitivity, children's development, language use, ethical concerns and theoretical framework (see

Appendix C). If a consultant offered no additional feedback and did not spontaneously comment on the security issues involved in children utilizing the workbook, or on the risk of immigration authorities accessing the workbook, the researcher introduced a question about this topic at the end of the phone meeting. This question was developed in response to the concerns expressed by the initial consultant interviewed, whose concerns are described in greater below.

The data collected from the phone-based meetings were transcribed and systematically analyzed along with any written feedback to find both common and unique critiques and recommendations. Such responses could be specific to a particular page or section of the workbook or quite broad and overarching. Feedback and recommendations were labeled as common if they were identified in more than half of the consultants' feedback and uncommon if identified in less than half of the feedback. Even if the feedback or recommendation was uncommon, it was still analyzed as meaningful data, given the small sample of consultants. For example, this category may contain an especially insightful remark made by a single consultant, feedback that is particularly paradigm-shifting or speaks to an expertise only possessed by that consultant. For a more detailed description of the data coding process, see Chapter Three of this study. All of the recommendations summarized below were incorporated into the final version of the workbook, which is presented at the end of this chapter, unless otherwise noted.

### **Key Recommendations and Feedback from the Consultants**

A common theme in the consultants' feedback was related to the language use in both the Spanish and English versions of the workbook. All five consultants noted that the language needed to be simplified and described some of the workbook text as too complex, "wordy," convoluted, and containing unnecessary modifiers. One

Spanish-speaking consultant felt strongly that children would not understand the gendered terminology found in the Spanish workbook (i.e., Latino/a, he/she, his/her), arguing that it is not the way children speak. This consultant recommended that a note be made earlier in the workbook stating that when referring to children generically, the masculine terminology found in the Spanish version is used to represent both males and females. One consultant suggested removing the modifier, “if you want,” from the instructions for many of the illustrations and some of the questions in the workbook. The consultant’s rationale was that the introduction of the workbook already emphasizes that not all activities must be completed and that the child has the autonomy to choose not to complete something. The consultant explained that including “if you want” may give the message to children and adult helpers that the activity is less important and therefore “optional.” One consultant recommended that the workbook title be shortened and not include the word “primary caregiver.”

In response to the above recommendations, the researcher simplified the workbook by lowering the reading level and shortening and simplifying many sentences. Any gendered terminology such as that provided as an example above, was removed in order to avoid unnecessary confusion for children. However, specific references made to a male or female, such as those found in the illustrations were kept intact. The modifier, “if you want,” was removed from many of the activities in line with the consultant’s suggestion and reasoning. The title of the final workbook was changed to *“Family Forever: An Activity Book to Help Latino Children Understand Deportation,”* (*La Familia Para Siempre: Un Libro de Actividades para Ayudar a Niños Latinos a Entender la Deportación*), which utilizes language that may resonate more with children.



Four consultants provided recommendations about ways to improve the introduction for the adult helper. Two consultants thought it would be useful to make a separate introduction or supplemental manual specifically for mental health professionals using the workbook with children. Clinical information about the theoretical framework of the workbook and rationale for why it may be effective with the target population were suggested. One consultant suggested including recommendations for pre- and post-outcome screening measures that could be used by mental health professionals if the measure is not included in the workbook. One consultant recommended that the introduction also include specific examples of phrasing that could be used to present information to children.

In response to these recommendations, the researcher incorporated an introduction specifically for mental health professionals in accordance with the consultants' suggestions. Specific examples of phrasing were included in a new section especially for parents and other caregivers, rather than in the introduction for mental health professionals. It is likely that mental health professionals using this workbook already possess the skills and therapeutic language to discuss this topic with children.

A few suggestions for an outcome-screening tool were included in the final workbook, given the importance of being able to assess its effectiveness with the target population. Providing a list of suggested measures for mental health professionals to use, rather than including a specific measure in the workbook, would allow them to select a measure that is appropriate to what the child may be experiencing, based on a professional's initial assessment. The practice and research implications of this decision will be addressed in the following chapter.

A supplemental manual for mental health professionals was not added to the final workbook. The workbook material is generally straightforward and the addition of an introduction specifically for mental health professionals that includes direction on how to use the workbook was deemed sufficient. Additional materials, combined with the length of the workbook, might deter some mental health professionals from using the workbook due to possible time constraints.

Two consultants thought that there should be a specific section or note in the introduction for parents or substitute family caregivers to validate their possible hesitancy or fear about the child discussing and being exposed to the topic of deportation and detention. These consultants noted that caregivers may have concerns about information pertaining to deportation and detention being written down, as secrecy within the family regarding sharing information with authorities or “outsiders” may serve as a protective mechanism and be the norm within the family. Later in this chapter, consultants’ concerns about children sharing certain personal information about family members potentially leading to their identification by immigration authorities are addressed.

One of these two consultants suggested that caregivers be provided with psychoeducation around the psychological and emotional benefits of discussing deportation and detention with children in the family in a developmentally-appropriate manner. The consultant noted that many families do not want children to know this information, again possibly with the intention of “protecting them.” However, children inevitably end up being exposed to this information, possibly with hearing incorrect or confusing information or hearing about it in a manner that is not age-appropriate. However, this consultant emphasized the importance of

respecting each family's decision in regard to what they talk about or document in the workbook.

This consultant also pointed out that parents or substitute caregivers would need to give consent for the child to complete the workbook and discuss its material with individuals outside of the family, such as a teacher or mental health professional. A third consultant suggested that a note be included for children explaining that it may feel a bit strange to discuss this topic or feel that they are not supposed to, however it is okay to talk about in the workbook.

As noted above, an introductory section specifically for parents and caregivers was integrated into the workbook, including validation of their potential hesitancy to discuss deportation and detention with children, as well as psychoeducation around the psychological and emotional benefits of doing so under most circumstances. Specific suggestions for how to phrase certain things or broach the topic of deportation and detention were added to this section and carried over from the consultant's suggestion to include this in the introduction for mental health providers. More explicit direction was included for non-mental health professionals, in order to facilitate more conversation-opening and supportive ways of communicating with children about stressful matters.

Furthermore, the researcher incorporated a note in the final workbook addressing children's possible uneasiness with discussing topics that they may have learned not to discuss outside of the family. Rather than providing a general endorsement telling children that it is fine for them to do this, children are directed to talk with their family and primary caregivers about the question of whom to trust with personal information. One consultant suggested that children are much more likely to fully participate in the completion of the workbook and express their genuine thoughts

and feelings without necessary guilt or fear of familial consequences if they have the explicit consent of family and intimate caregivers. The workbook also instructs adult helpers who are not the parents or substitute caregivers to seek consent from the necessary adults, rather than place this responsibility solely on the child.

The workbook was identified among all five consultants as a strong and valuable resource for use in a clinical mental health setting. However, the feedback of the consultants regarding whether the workbook should be utilized outside of a mental health setting varied. One consultant noted that the workbook material was “more clinical,” with the potential for it to evoke strong reactions because it addresses the actual or potential deportation of a primary caregiver. This consultant explained that mental health professionals, more than caregivers, would have training in how to respond under these circumstances. Another consultant noted the benefits of meeting with a therapist on a weekly basis to complete the workbook, especially given that therapy provides a safe, consistent, and confidential environment.

One consultant felt strongly that the workbook should not be used in a school setting, due to concerns about the ease in which it could be accessed by immigration authorities. One consultant did not have any concerns about the workbook’s use in a school, while three consultants acknowledged potential benefits as well as concerns. These concerns included the debatable security of the workbook in a school setting, time constraints of school staff, and the questionable knowledge or skill of someone such as a teacher or guidance counselor for engaging therapeutically with a child about this topic. Two consultants suggested the possibility of having children complete their individual workbooks in a group format, facilitated by a teacher or school counselor who works with many Latino students.

Although one consultant did not think the workbook should be used at all in a school, the other four consultants felt that it could be adapted for use in a school under certain circumstances. Given the number of children who have the potential to benefit from the workbook in a school setting, the final workbook was revised for its use to be more feasible in a school. This includes a brief introductory section on the use of the workbook in a school setting, noting some of the concerns addressed above. This section includes a strong recommendation that schools in those specific states that require reporting immigration data to the U.S. Immigration and Customs Enforcement (ICE) do not utilize this workbook with students. Rather, if school staff in these states recognize that that a child would benefit from the workbook, they are urged to refer the child to an outside mental health provider who can provide the most confidentiality. Alternatively, school staff could provide the child's family the workbook for use at home.

Additionally, it was recommended that only school staff who feel they have the adequate time to set aside to work with a child on this workbook should participate. They should also have at least a basic understanding of the difficulties faced by children and families dealing with the threat of and actual deportation and detention of family members. Lastly, the school staff should only utilize the workbook with a child if it is able to be stored in a secure area of the school (i.e., a locked filing cabinet or a private office that remains locked).

Three consultants suggested that adult helpers be better integrated into the process of completing the workbook in order to strengthen both the workbook's application of the Reflective Network Therapy Model as well as children's relational resiliency. Recommendations included incorporating specific markers in the workbook to cue the child to check in with the adult and discuss the activity that was

just completed. One consultant suggested that a visual cue such as a symbol or a statement such as, “Let’s talk!” (*¡Hablemos!*) be used to prompt the child and adult helper to have a dialogue about the activity. This could enable children to have their thoughts and feelings reflected back to them and could provide an opportunity for the helping adult to assess how the child is doing and ensure that they understand the material. One consultant suggested that this cue could also be used to prompt the child to speak to the adult helper about things that were not addressed by the workbook, but that he or she would like to bring up.

In response to the consultants’ suggestions, the final workbook strengthened the role of the adult helper through incorporating visual and non-visual cues, such as “Let’s talk!” (*¡Hablemos!*). The introductory text for adult helpers provides them with guidance around being attentive and providing basic reflections about the child’s experience. Mental health professionals may have greater skill in reflecting on a child’s thoughts and feelings, although basic instructions for non-mental health professionals whom the child trusts can help them develop this skill. Even reading aloud or describing what children draw can be a way for children to have their experience mirrored back to them and feel that an adult cares about what they did.

The consultants found the workbook’s illustrations very appealing to the target population and suggested increasing the number of illustrations in the workbook; this could be in the form of illustrated drawings, or material communicated visually rather than through text. One consultant noted that the illustrations already contain a good deal of shading, which may make it difficult for children to color in. Additional illustrations or illustrations with less shading were not incorporated into the final version of the workbook, due to time and financial constraints. However, a few additional stock images were incorporated in order to supplement the text and make

the workbook more visually appealing to children. It should be noted that it is possible, if not ideal, to color in the shaded areas of illustrations and that there are many opportunities for the children to draw their own illustrations.

All five consultants found the workbook to be a very strong resource and contribution to the mental health field. Common themes related to strengths of the workbook were its effectiveness in helping children identify their emotions, its comprehensiveness in terms of the array of different activities available for children including the use of psychoeducation, and the workbook's culture sensitivity and developmental appropriateness.

One consultant noted that although the workbook was strong in helping children recognize and label their emotions, it would be helpful to include more intense action-based feelings. The consultant suggested adding phrases such as "I feel like kicking someone" and "I feel like screaming inside." This suggestion was integrated into the final workbook given that action-based feeling states may resonate more with some children rather than emotional labels such as "anger."

The consultants generally found that the sections and material in each section appeared in a logical and meaningful order. There were only minor suggestions for moving the presentation of certain material, such as a definition or order of an activity. For example, one consultant recommended that the suggestions presented to children and families in the activity, titled, "Ways to Help Families from Being Hurt by Deportation" be reordered from "least to most active." The final workbook accounted for this suggestion by first presenting ideas for families that have the least public involvement, such as "staying in touch with family member who have been deported." Final suggestions included more active and public displays of activism, such as participating in protests. The reordered suggestions are now presented in a

way that is less intimidating and that may increase the likelihood of children and families utilizing the suggestions.

Two consultants recommended incorporating activities that support children in thinking about how their families may be perceived within the larger society, including psychoeducation about stigma. They suggested that the workbook address possible misconceptions children may have about their parents or caregivers being “criminals,” because of actual or threatened deportation or detention. Both of these consultants suggested this idea to help children understand their thoughts and feelings about police, whom they may see as “bad” or threatening due to the role of law enforcement in deportation and detention. These two consultants also recommended that family strengths and resilience be highlighted by informing children that many immigrants come to the U.S. in search of a way to better the lives of their families. One of these consultants also suggested including information on the history of immigration in the U.S., with a breakdown of the various waves of immigrant groups; the emphasis could be on initially facing hardships such as discrimination and then eventually becoming part of the “general fabric of society” with the intention of fostering hope.

In line with the recommendations of these two consultants, the final workbook was revised to include more psychoeducation about immigration. The researcher and doctoral research committee recognize the importance of children learning about the broader history of immigration in the U.S., stigma, and the process of gradual integration into U.S. culture. However, this is somewhat outside of the scope of the workbook and would lengthen the workbook, a consideration for young children. The final workbook includes a space for children to write and talk about any thoughts and



feelings they have about police, with a focus on those that may be conflictual or confusing.

Feedback pertaining to the utility of including an outcome measure on PTSD symptoms to be used at the beginning and end of the workbook, such as a trauma symptom checklist varied among consultants. One consultant stated that it was essential that an outcome measure be utilized, so as to determine whether or not the workbook was effective. This consultant suggested using John Briere's Trauma Symptom Checklist for Children (TSCC), however Briere does not permit his measures to be re-published by people outside of his team. There was consensus among the other four consultants about the benefits of having outcome data, although three consultants acknowledged possible difficulties utilizing a measure with this workbook.

One such difficulty identified by three consultants had to do with what construct would be measured. Two consultants noted that an anxiety checklist might be more appropriate than a PTSD checklist with this population and one consultant noted that it is unknown whether anxiety is the symptom of interest. Furthermore, two consultants pointed out the complex nature of retrieving this information from children, noting that they would likely need a simple, visual outcome measure. Also, one consultant noted that adult helpers may be uneducated and uncomfortable with using a screening measure.

This same consultant also noted that mental health resources would have to be made available for children who complete the workbook without a mental health professional and who endorse symptoms of concern. Lastly, one consultant suggested attempting to measure the adaptive capacities of children that the workbook seeks to strengthen. This could be done with a formal measure or a visual image that the child

colors in, such as a thermometer that correlates with the concept of “I can (or cannot) handle it.”

The final workbook was revised to incorporate a straightforward, visual set of Likert-scale questions to help children identify how they are feeling at various points throughout the workbook, including at the beginning and the end. The previously mentioned visual cue and the statement, “Let’s talk!” (“*Hablemos!*”), provides a way for the adult helper to gain a better understanding of how the child is feeling. This could potentially serve as a cue that the child would benefit from a break from the workbook, use of a relaxation exercise, or further dialogue with the adult helper.

Formal outcome measures were not included in the final workbook because further consideration needs to be given to what construct is being measured and who would administer the measure. Rather, the final workbook includes suggestions for outcome measures mental health professionals may consider using with children utilizing this workbook.

One consultant expressed considerable concern with the potential security risk of the workbook, since the original version of the workbook asked children to document highly sensitive information (e.g., names and addresses) about family members. The consultant argued that such information, if intercepted by immigration authorities, could put the family in increased danger of deportation. The consultant strongly recommended that all or most of Part One of the workbook, which focuses primarily on the threat of deportation and detention for family members be removed. This also included any questions or activities that prompt children to give general information about a family member, such as circling the country or countries where a parent was born on a map of Mexico and Latin America. Although Part Two also discusses information that pertains to the deportation of primary caregivers, the

consultant found this to be less dangerous, since the deportation has already taken place.

When the concern about the security of the workbook was presented to the four other consultants by the researcher, all acknowledged the complexity of this issue. The common feedback from the four consultants was that it would be prudent to remove any unnecessary request for personal information, such as addresses, phone numbers, and the names of specific family members. Additionally, as was noted earlier, consultants also suggested that the researcher validate the families' concerns about discussing or sharing sensitive information and note that it is the family's prerogative to decide what they wish to document. Furthermore, for those sections which the consultants identified as having a strong therapeutic benefit but also carry the risk of including sensitive information, two consultants suggested using a prompt to direct children to verbally discuss this section with a trustworthy adult rather than writing it down.

The final workbook was revised to sufficiently address the safety concerns brought up by at least four of the consultants. All requests for personal information, such as addresses, phone numbers, and the names of specific family members were removed from the workbook. For some questions for which there is potential therapeutic benefit for children to identify the individual, the workbook prompts them to share the relationship or role of that person in their life, such as mother, father, aunt, rather than stating the person's name. Activities that request more general information about children's caregivers, such as the country where they were born were left intact. This was determined by considering whether the information would put the family at greater risk of deportation or detention if it were to be intercepted by ICE or other law enforcement.

Although there remains some risk in discussing or documenting concerns about deportation and detention, steps have been taken to decrease this risk. Guidelines for using this workbook are communicated to adults in the introduction of the workbook, including the need to determine whether the workbook should be used given a child's particular circumstances. This decision may be assisted by consultation with a mental health professional. Additionally, adult helpers are encouraged to be thoughtful about where the workbook is stored and who can access it.

One consultant identified that a limitation of the workbook was that it was not directly applicable to children who have experienced detention themselves and/or who are living with the personal threat of deportation, rather than that of a caregiving adult. This consultant provided examples of unaccompanied minors who have been detained at the U.S.-Mexico border while attempting to reunite with their families in the U.S. These minors may be released and live with their families while awaiting a hearing. Additionally, the consultant noted that those children who live in families in which a family member has been detained or deported would be most likely fearful of this happening to them as well.

The researcher and her committee acknowledge the need for a resource that will address the emotional and psychological needs of children who are experiencing deportation and detention personally. However, there is considerable potential for the majority of children who have not personally been detained or threatened with detention to become unduly fearful with the explicit introduction of this material in the workbook. Therefore, the recommendation has been only partially integrated into the final workbook by including a note in the introduction for adult helpers regarding

ways to adapt the workbook for the relatively small number of children who are experiencing these particular circumstances.

Two consultants highlighted the strength-based framework of the workbook, which fosters children's resiliency. Of these two consultants, one consultant noted that the workbook taps into the child's adaptive capacities and family resources. The other consultant thought that the workbook emphasizes key aspects of resiliency, including communication and connection to others, as well as spirituality. This consultant suggested ways to make the workbook even more strength-based, possibly through "contrasting" the material that pulls for more negative thoughts and feelings with those that are more future-oriented and hopeful. For example, in the illustration of the girl looking out a window, somewhat expressionless, this consultant suggested that the question, "What is something that she is looking forward to?" be added underneath. The consultant also noted that the researcher could add questions earlier on in the workbook that help the child recognize who makes up their support system and identify protective factors.

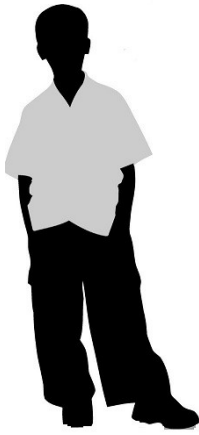
In line with making the workbook a strength-based document that fosters resiliency, the researcher incorporated the suggestions of the consultant above such as "contrasting" positive and negative thoughts and feelings. In order to help children identify people in their support system, prompts were added that encourage children to have a dialogue with the adult helper about who they could speak with about questions regarding their family and deportation and detention. As noted earlier, dialogue is recommended around particular questions in the final workbook given some of the security concerns brought up by consultants with this material being documented.

## **Summary**

This chapter provided a succinct overview of the process of gathering consultant feedback on how to improve the workbook. A basic description of the consultants' demographic information was included, followed by a summary of the consultants' key recommendations and feedback. The most common themes included simplifying the sentence structure and language of the workbook, the complexity of including a symptom outcome measure, and the readiness of the workbook to be utilized in clinical, rather than school settings. A noteworthy theme that emerged from the feedback of one consultant related to concerns regarding the risk of having children and families document sensitive information that could potentially endanger them if accessed by immigration authorities. Reasons were provided for the decision to integrate or not integrate specific consultant recommendations into the final versions of the workbook.

Immediately below, the final version of the workbook in English completes the results of the present study. (See Appendix E for the final version in Spanish). Following the presentation of the workbook, Chapter Five will provide a brief review of this demonstration study, including the construction of the original draft of the workbook, the process of receiving feedback from consultants and determining what to incorporate into the final workbook. The limitations of this study will be explored, including ethical concerns.

Clinical implications of the workbook and recommendations for its use will then be discussed, as will recommendations for future research in relation to the workbook and in relation to issues that were beyond the scope of the present study. Finally, the researcher will offer personal reflections on the process of completing the study.



**Family Forever:  
An Activity Book  
to Help Latino  
Children  
Understand  
Deportation**



**Lauren Utter, MA, Massachusetts School of Professional Psychology**

<http://www.childrenspsychologicalhealthcenter.org/content/view/25/44/>

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## Introduction for Adult Helpers

This is a guided activity book for children who have experienced or who are currently experiencing the **threat** of having one of their parents or other adults who take care of them deported from the United States. The activity book is **also for children whose parents or caregivers have been held in a detention center or actually deported from the United States.**

This book is for children ages eight to twelve, although children who are a little older or younger than that may still find this book helpful. It is important to note that **the second half of the book is only for children whose parents or caregivers have actually been detained or deported.** The first section is for all children who are affected by actual or threatened deportation of their parents or caregivers. There is a certificate (like an award), for children who have completed either the whole book or just section one, at the end of the book.

### **Getting started:**

- If you are not the child's parent or substitute caregiver/guardian, it is very important that you first get permission from this person about using this book with a child. You should also think about a safe place where this book can be stored and who should be allowed to access it.
- As the adult helper, it is important that you first read the entire book yourself, before sharing it with the child. This way, you will know what to expect and can answer questions that the child may have as you use the book together.
- Start on **page 11** with the child, with the instructions for children on how to use the book.
  - It is very important **not to insist that the child complete any section of the book that he or she does not want to complete.** If a child gets upset and does not want to continue, he or she is not being disobedient. Instead, the child is showing you how the feelings he or she is having are very difficult for him or her. Be patient and caring, rather than disciplining or pushing him or her to continue. Give the child the choice whether to continue.
  - For example, you might say, "We have been doing activities in your book for [number] minutes. Do you want to put it away for today? We can come back to it tomorrow." Or "You did a really great job



today on your activity book. Do you want to do one more page and save the rest for another day?

- You can always leave a section only partly completed or blank and come back to it at another time - or not.
- This helps the child feel less upset or overwhelmed by having to think about difficult things for too long. It also helps children feel more in control of themselves when they are in a scary world.
- Children can find the book more helpful and fun to complete if they can to move at their own pace and feel supported by adult helpers.
  - Even if the child skips sections, encourage the child to work from the start toward the end of the book. This is because some activities later on are based on earlier activities.
  - Also, many of the activities in the later sections may be more emotional for children than the ones presented earlier. It helps children to talk, write, and draw about less emotional topics first.
- This book should be completed a little bit at a time, for 15 minutes to an hour at a time, depending on the child's comfort level.
  - The book will be most helpful if you are flexible and move at the child's pace.
- Although this activity book is designed for children ages eight to twelve, younger children, ages six and seven may also benefit from it.
  - Younger children and children with reading difficulties can benefit from coloring in some of the pictures, drawing, and listening to you read parts of the book. They will also benefit from telling you their answers and having you write them down.
  - Older children, ages eleven and up, may want to complete most of the book on their own. However, they will still benefit from having a supportive adult check in with them and show that they are interested in how they are thinking and feeling about what they are doing in the book. You will see the activity "Let's Talk!" in the book. This gives you and the child a way to check in. During this activity, pay close attention to what the child tells you. You can try repeating back to the child what he or she said in different words. Or you can describe how a child might have been feeling, such as "that sounds like it was very scary for you."
  - It is important for children of all ages to know that an adult helper is interested in learning about their experience with deportation and understanding how it affects their lives.

## **How will coloring, drawing, and writing down stories help children?**

- It may be easier for some children to draw or color in pictures that relate to their experiences than to talk about a topic.
  - Coloring and drawing can help children begin talking or writing about negative experiences and can help them remember important good and difficult things about their lives.
- After experiencing a very stressful event(s), some children and adults cannot stop thinking about what happened. Others try to forget the bad memories of their experience. This can be helpful in the moments of the event or trauma, but doing this for a long period of time can begin to have a negative effect on the emotional, psychological, and physical wellbeing of the person.
- After a trauma or a very negative experience, it can be hard for children to remember good things in their lives. They may focus more on their bad memories. This book helps children increase their access to good memories, while also helping them make sense of the negative or traumatic experiences in their lives. This strengthens children and gives them tools for moving forward even when times are hard.
- Coloring, drawing, and writing down or telling stories all help increase the sense of control that children have over the things that happen in their lives.
  - After a terrible event, such as deportation, a family separation, or living with the threat of deportation, some children can feel that they have little or no control over this aspect of their lives.
  - These thoughts, which are realistic, can be tied to many feelings such as worry, fear, sadness, and anger.
  - Allowing children to express themselves freely in this activity book and to choose if and when they complete a section may help them gain back a sense of control over their own thoughts and feelings, and help them feel good about themselves.

## **Your own experience as the adult helper**

Depending on your role in the life of the child, completing this activity book (for instance, mother, older sister, uncle, therapist, or teacher) you may notice that the book can affect you in different ways. If you are part of the child's family or a close family friend, you may also be feeling the negative impact of actual or threatened deportation in your life. Some of the activities in the book might bring up both good and bad memories for you, and not only for the child who you are helping.

- It important to pay attention to how the activities affect YOU.

- If you begin having very strong feelings, the child may also be feeling that way. That would be a good time to take a break from the activity book and/or practice some of the relaxation activities found in this book or do some other soothing thing together. You can show the child that you are using healthy ways to deal with painful thoughts and emotions.
- Also, you can fill out your own copy of this book, as many of the activities can be helpful for people of any age whose lives are affected by deportation or the threat of deportation.
- Traumatic or very stressful events can have negative emotional and physical effects on people of any age. Responding to a traumatic or very difficult experience does not mean something is “wrong” with the person or that he or she is “weak.”
- Each person may have his or her own special way of dealing with painful, sad, or frightening experiences in life. However, some frequent responses to trauma for both children and adults include:
  - **Increased anxiety**
  - **Always being very alert for danger**
  - **Trouble sleeping**
  - **Nightmares or fears before going to sleep**
  - **Worries and bad memories that take over one’s life**
  - **Re-living bad events, as if they were happening now**
  - **Not feeling anything emotionally**
  - **Irritability and anger**
  - **Sadness and crying for weeks or months**
  - **Increased physical complaints (like headaches, stomachaches, or dizziness)**
  - **Thoughts of hurting oneself or hoping to die**

If you have some of these responses or other symptoms that concern you, it might be better for another adult to help the child with the book. You can always rejoin in the activities after you have used the book yourself or found ways to manage your own responses to the trauma. Many people find speaking to a community leader, religious healer, doctor, or mental health professional to be very helpful.

**IMPORTANT: A child who is experiencing these responses may also need some medical or mental health treatment that takes your family’s cultural or religious beliefs into account. If a child is expressing thoughts of hurting him or herself or others or says that she or he hopes to die, it is very important to get that child professional treatment right away. Even young children do sometimes hurt themselves or let themselves get hurt when they are very sad or worried.**

## Note for Adult Family Members

Family is an important part of Latino culture. Latino culture cares deeply about its children. You may struggle with what is the best way to protect the children in your family. This may feel especially difficult to do when family members are at risk of being detained or deported, or if this has already happened.

It is very common for families to teach children that deportation and detention are not things that should be talked about. This is usually because of fear that talking about it can put the family at risk of being identified by immigration authorities. While it may be safer to not talk about deportation openly outside of the home, many families also discourage family discussion about it. Many families decide not to tell children about what is happening because of fear that they will become too upset or that they won't understand.

Mental health professionals have learned that children feel better when they are able to be involved in these conversations. Otherwise, children as they get older, can learn this information from other people (classmates, older cousins, etc.). This information may not be correct and it may not be appropriate for the child's age. When the information comes from a parent or adult family member, the family has more control over what the child is told and can help them to understand. This can make the child feel less worried. Children often notice when there are "secrets" in the home, even if they don't know what the secrets are about. This can make them feel nervous and imagine things that might be scarier than what is actually happening.

However, you know your children best. It is important to consider what other forms of stress are going on in the family or at school and think about when is the right time to talk to your children about this topic. It is up to you to decide how the child works on this book. For example, you may decide that there are questions you would rather have the child talk about with you only, rather than write down them down. You can also talk to a mental health professional for guidance about using the book with your child at this time.

This workbook can help you talk to children about deportation and detention in your family. **Here are some ideas about ways you can present this issue to the child:**

- "Maybe you have been hearing the adults in the family talk about something called "deportation." When a person has to go back to the country where they were born, even if he or she does not want to, that is deportation. I would like to work on a special book with you about this maybe happening in our family. You can draw and write down what you are thinking and feeling about this."

- (If a family member has already been detained or deported) “I want to talk to you about what happened a couple of days ago when people that looked like police came and took dad. This was scary for all of us. I have a special book that we can work on together. It has a lot of coloring and drawing in it. It can help you understand what happened with dad and help you feel less nervous or scared.
- (If an adult is in detention and will be deported), In two weeks, [insert family member’s name] will have to go back to [insert country name]. It is not her choice. [Name] loves you and wants to stay with you. You will stay here with [insert names of people who will be caring for child, siblings that will remain, etc.]. I can see that you are [insert feeling word, angry, sad, upset] about this. I have a special book that we [you and insert other adult’s name] can work on together that can help you understand what is happening. It has many places for you to write and draw.

## **Note for Mental Health Professionals**

Therapists and other mental health professionals trained to work with children can use this activity book during individual or family therapy sessions. It can supplement other treatment that the child may be coming to see you for, such as anxiety and trauma. You can use your clinical judgment to determine how the child can make best use of this book. You can also choose to make modifications on the book to best fit the child’s age and level of maturity.

The theoretical bases of this book are Reflective Network Therapy, developed by Gilbert Kliman, M.D. narrative therapy, and the concept of ambiguous loss, developed by Pauline Boss, Ph.D. The activity book fosters children’s resiliency and increases their capacity for self-regulation through stress management skills and emotion recognition. The importance of family cohesion and healthy communication are emphasized throughout the book.

You may want to assess whether this book was effective in helping a child improve their mental health. Based on your initial assessment of the child, you can select which screening measure or assessment tool most closely measures what you hope to achieve with the child in treatment. You can administer the screen or measure at the start and end of book. Some suggestions for assessments:

- Trauma Symptom Checklist for Children (TSCC) – Briere
- Behavioral Assessment System for Children- 2<sup>nd</sup> edition (BASC-2) Behavioral, Emotional, and Social Screener (BESS) -Kamphaus & Reynolds
- Revised Children’s Manifest Anxiety Scale (RCMAS)- Seeley
- Screen for Child Anxiety Related Disorders (SCARED)- Birmaher and colleagues



## Using the Activity Book in Schools

Before using this activity book in a school with children, it is important to consider the following:

- This book should not be used in any school that is required to report information about students and their families to immigration authorities.
- It should only be used with the permission of the child's parent or substitute caregiver/legal guardian.
- Only school staff, such as teachers and counselors, should use this workbook with children. This is under the condition that they have at least a basic understanding of the circumstances the child is facing. Staff must have adequate time to set aside to work with the child on this book. There should also be a safe place to store this book during its completion, such as a locked filing cabinet.
- If a school recognizes that a child would benefit from this resource but cannot meet the above criteria, the school can refer the child to an outside mental health professional. Alternatively, under most circumstances, the book can be provided to the child's family to complete at home.

### **Special note about children who are at risk of deportation themselves (such as unaccompanied immigrant youth):**

This activity book, in its current form, does not fully address the concerns that children who are at risk of being deported themselves may have. Rather, the focus is on children who are being affected by the deportation or detention, or threat of this happening within their family. However, under certain circumstances, this book could be adapted to help children who are at risk of deportation themselves. This may require the re-wording of certain questions and helping the child talk about their thoughts and feelings as they apply directly to his or her own deportation. A mental health professional who has experience working with this population may be best able to modify the activity book in a way that keeps the therapeutic benefit intact.

## **Introduction for Children**

This is a special activity book for children who have thoughts and feelings about an adult who cares for them being taken away. Working on this book can help you learn what you can do about worries and other feelings about deportation and detention (*on page 25 you will find the definition of these words*). Children feel better when they have more control over their worries and other feelings.

### **How do I work on this activity book?**

Work on this book with a grownup you trust. Work as slowly or fast as you want to. Always let a grownup know if you feel sad or upset or if you want to take a break. It is okay if you do not finish the book or some parts of the book!

This book has many places for you to draw and write about your thoughts and feelings. If you are a new reader, you can ask an adult to help you write down what you say. You can also ask an adult to read part of the book or all of the book to you. Remember, this book is for YOU. It is a safe and special place for you to say what you think and feel. There are no right or wrong answers!

At first, it may feel strange or uncomfortable for you to talk about things like deportation and detention. It is important that you talk to your family or the adults taking care of you for permission to work on this book with an adult you trust.

You will see this picture on some pages of the book:



When you see this picture, it is time to take a short break from the book. It is time to ***breathe deeply and slowly***. This can help your body and your feelings calm down. This will also help you to think more clearly. **Read the directions about how to breathe deeply and slowly with the adult who is helping you on page 14 before you start the book!** Then you will know just what to do when you see this picture!

If you want, instead of slow breathing, you can try to ***walk very slowly*** – *as slowly as you can*. That helps your body calm down just as much as breathing slowly. The next few pages teach you how to breathe slowly or walk slowly to help your body and your feelings calm down.

You will also see this picture on different pages of this book:



When you see this picture, it means it is time to talk with the adult who is helping you with the book. Sometimes you will see a message with important information about what you can talk about. Remember, when you see this picture, you can also talk about whatever is on your mind and tell the adult how you are feeling.

**Try your best to answer these questions:**

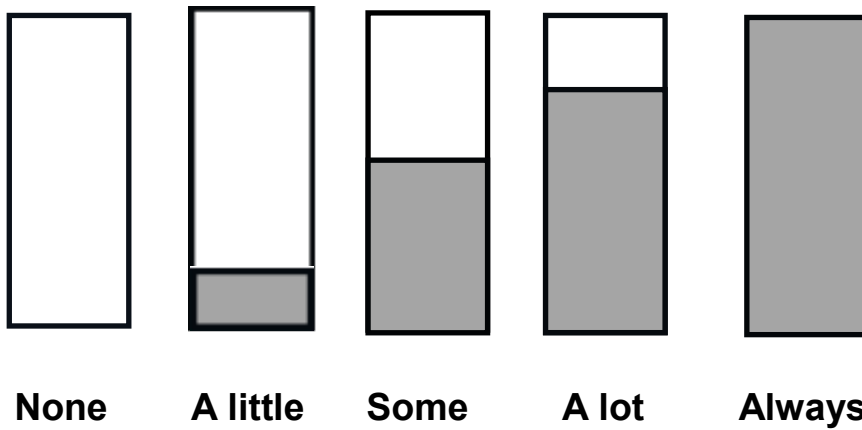
**I know this much about deportation and detention:**

Circle one:

- Nothing     A little     Some     A lot

**How much of the time do you feel “nervous”?**

Circle one:



**How do you feel about yourself?**

Circle one:



## Breathing Slowly and Deeply

Our bodies have been **breathing** since the second that we were born. Sometimes we even forget that we are breathing! Our breathing changes when we do different things. It also changes when we have different thoughts and feelings. For example, after running outside you might take in very quick, deep breaths and feel your chest moving up and down. When you sleep, and when you relax, your breathing gets very slow.

If you are nervous, scared or crying, it can feel a little hard to breathe. This can be a scary feeling. Breathing slowly and deeply helps you breathe easily and calm down. Breathing slowly and deeply is a great way to help you relax your body and free yourself of worries. The more that you practice breathing slowly and deeply, the more easily you can breathe that way to feel better.



### Follow these 4 steps to learn how to breathe slowly and deeply:

- 1 You can stand up, sit or lie down to breathe slowly. First, make a small circle with your mouth and gently and slowly blow out the air in your chest. You can pretend that you are gently blowing a bubble - don't let it pop!
- 2 Next, breathe air in through your **nose** very slowly until it feels like your chest is filled with air. Try not to breathe air in with your mouth.
- 3 Then, gently and slowly blow out the air with your **mouth** the way you did in step one. Remember it is like you are carefully blowing a bubble!
- 4 Keep breathing **out with your mouth** and **breathing in with your nose** slowly and deeply for about two minutes or until you feel calm and relaxed. Older children can go for a little longer.

## Walking Slowly



Walking very **s l o w l y** can help you calm your mind and to relax all of your body. This is because you have to think only about trying to walk as slowly as you can and that pushes worries away. At first this may be hard to do, but with practice you can do it!

### Follow these 4 steps to learn how to walk very slowly:

- 1 First find a comfortable place with room to walk a few steps in one direction. Make sure you have enough room to come back the same way.
- 2 Going as slowly as you can, lift your right toes off the ground. Then slowly lift your right heel. Slowly put your right foot out in front of you. Touch your right heel to the floor. Then slowly bring your toes to the floor.  
(Your right foot should be in front of your left foot. You can put your arms out to your sides to help keep your balance!)
- 3 Slowly begin to take another step by lifting your left heel and then your left toes off the ground. Then slowly put your left foot down in front of your right foot. Do that the same way you did on the other side.
- 4 Keep doing this **very slowly** for one or two minutes or until you want to stop. Older children can go for a little longer. Try to think only about walking as slowly as you can and nothing else!



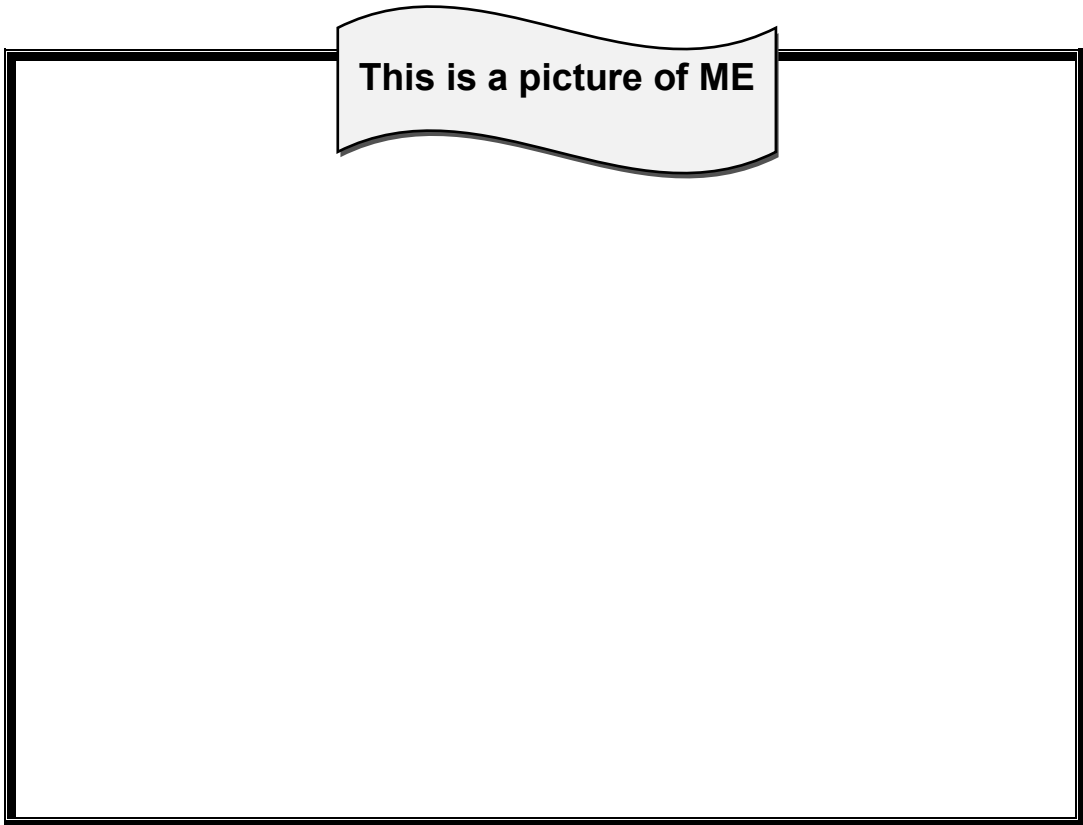
## Part 1

### Who I Am

So far you have learned how to breathe slowly and deeply and walk slowly. Now you can start doing some writing and drawing activities about YOU and your life. Remember, you do not have to do any activities that you don't want to do. There is no rush. If you are not sure about an answer, you can leave it blank or you can ask the adult who is helping you.

**My first name is** \_\_\_\_\_.

If I have a nickname, it is \_\_\_\_\_.



**This is a picture of ME**

Today's date is: \_\_\_\_\_.

## Facts about Me

I am \_\_\_\_\_ years old.

**Circle one:**

I am a boy.                      I am a girl.

My hair is this color \_\_\_\_\_ and my eyes are this color \_\_\_\_\_.

My favorite color is: \_\_\_\_\_.

My favorite food is: \_\_\_\_\_.

At home I speak this language: \_\_\_\_\_.  
Write language(s)

(If you go to school) At school I speak: \_\_\_\_\_.  
Write language(s)

I have \_\_\_\_\_ brothers and sisters.  
number

Three things that I am good at doing are:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

These are some activities that you might know how to do or want to learn how to do:

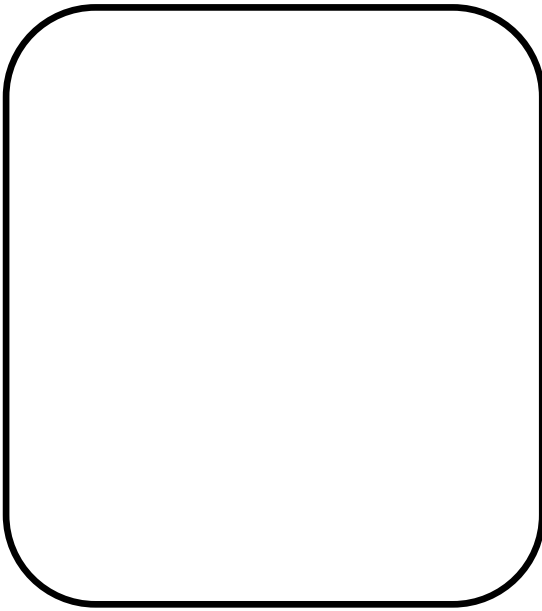




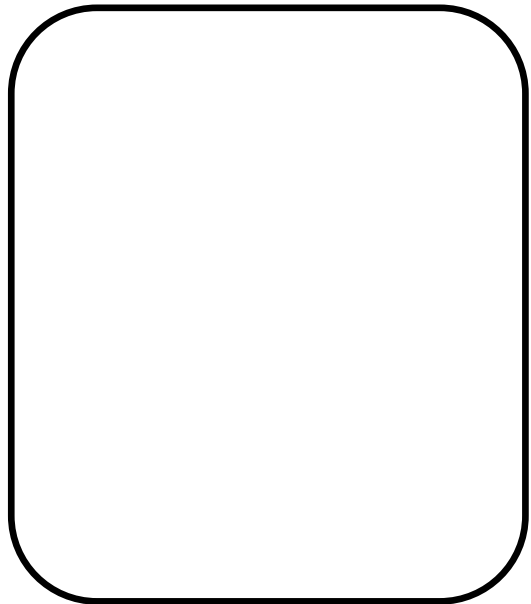
## Changes in My Life

Things in life are always changing. The way that you feel or the way that you look changes as you get older. Sometimes you do new things. People around us also change. Sometimes in families, some family members change. Change can happen in ways that you like and that you don't like. In the boxes, you can draw pictures of yourself or glue in photos:

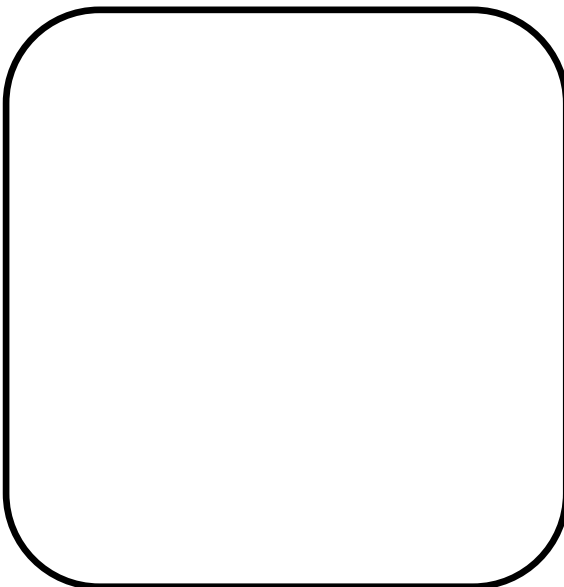
**This is a picture of ME  
when I was very little**



**This is a picture of ME now**



**This is a picture of what I think  
I will look like when I am older**



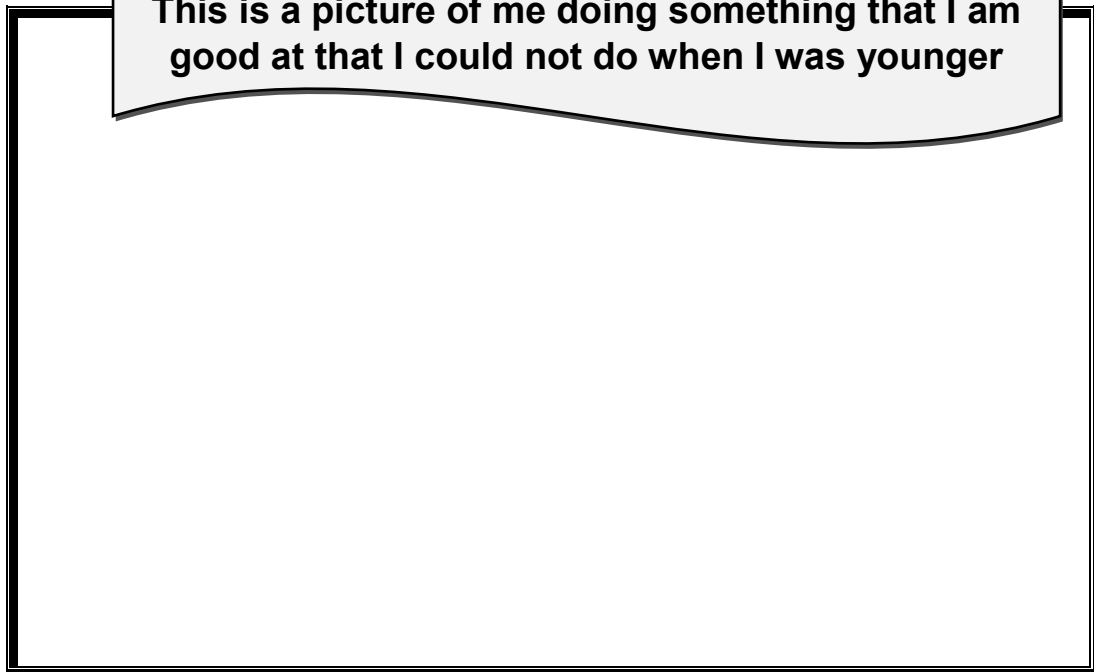
Today, you can do some things that you didn't know how to do when you were very little. Some children now know how to ride a bike. Other children maybe now know how to read or color in a picture. Some children know how to take care of their family pet or set the table.



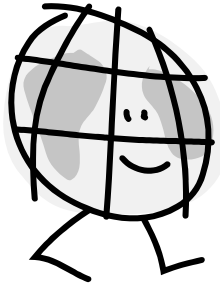
Three things that I can do now that I did not know how to do when I was younger are:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

**This is a picture of me doing something that I am good at that I could not do when I was younger**



When I grow up I want to be a \_\_\_\_\_  
(write job)  
because \_\_\_\_\_  
\_\_\_\_\_.



Change also happens when people and families **move from one country to a different country**. This kind of move is called *immigration*. Sometimes one or two grownups in the family *immigrate* to a new country first and find work. Then then the rest of the family moves later. Sometimes, some family members have to stay behind in the country the family came from. Some families stay in the new country for a little while. Some families stay in the new country and make it their home for good.

Many children have one or two parents who are *immigrants*. **Immigrants are people who were born in one country but then moved to another country**. Some children with immigrant parents were born in the U.S. We call these children *U.S. citizens*. Some people who are immigrants become *naturalized citizens* by passing a special test after living in the U.S. for a number of years.

A ***documented immigrant*** is a person who has permission from the U.S. government to live here. This person has special immigration papers such as a green card or status as a permanent resident.

An ***undocumented immigrant*** (sometimes called an illegal or unauthorized immigrant) is a person who has not been given permission by the U.S. government to live here. This person may only have papers from the country where they were born (not the U.S.) or maybe their papers from the U.S. government are too old to use.



**Talk to the adult helping you about what you have learned so far. Remember, you can also talk about anything else you are thinking and feeling!**

## Immigration and the United States (U.S.)

**Did you come to the United States (U.S.) from a different country?**

**Circle one:**    Yes        No        I am not sure.

I was born in \_\_\_\_\_(country).

The town I was born in is called \_\_\_\_\_.

(If I don't know, I can ask my: \_\_\_\_\_.

(mother, father, grandmother, neighbor, someone else.)

(If I moved to the U.S. from another country),

I moved here when I was \_\_\_\_\_ years old.  
(write number)

**Did anyone in your family come to the United States (U.S.) from a different country?**

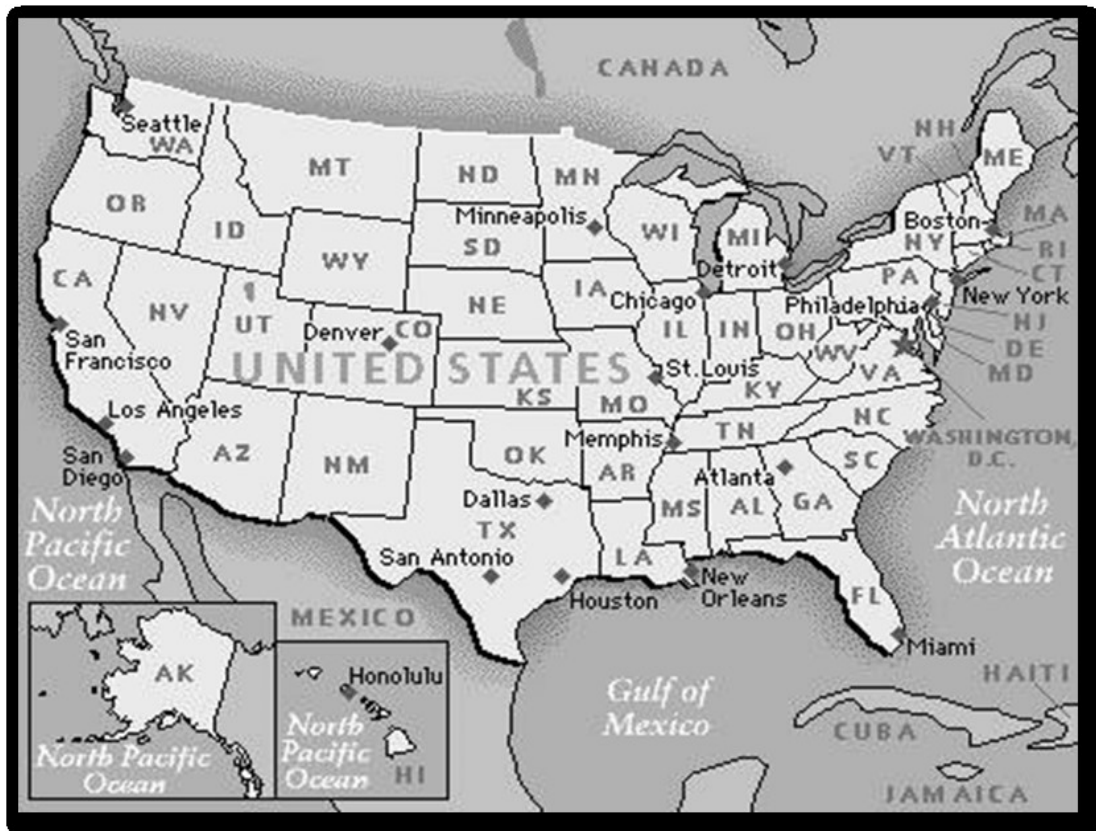
**Circle one:**    Yes        No        I am not sure.



**When you finish this page, it is time to breathe slowly or walk slowly!** (Go back to page 14 and 15 to remember how to do this if you need.)

It can be fun to use maps to see where you live and where you and family members were born.

This is a map of the United States of America (U.S.A):



If you were born in the U.S., circle the state where you were born on this map. You can also ask a grown-up to help you find the state so you can circle it. You can color it in too.

The state where I was born is called: \_\_\_\_\_.

Circle the state where you live now or ask a grownup to help you find that state.

The state where I live now is called: \_\_\_\_\_.

If you have family members/relatives living in any other state, you can circle those states too.

The states where my family member/relatives live are called:

\_\_\_\_\_.

**Maybe there are things that you like about living in the U.S.  
Maybe there are things that you do not like about living in the U.S.**



This is a list of things that I like and do not like about living in the U.S. Remember that it's ok to feel two ways about the same thing.



<b>Things I like about living in the U.S.</b>	<b>Things I do not like about living in the U.S.</b>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

**These are three things that I am not sure yet if I like or do not like about living in the U.S.:**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

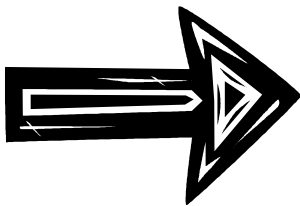
Look on the map for the country or countries your family comes from. You can ask an adult to help you find it on the map. Circle it or color it in. (This map is missing the northern half of the U.S. to make room for all the other countries.)



## What Do Deportation and Detention Mean?

In this book, you will see the words *deportation* and *detention*. These can be difficult things for children and adults to understand.

***Deportation* happens when a person is forced to leave the country he or she is living in and go back to the country where he or she was born. This can happen when someone who was not born in the U.S. is living here without special papers called *immigration papers*. Both *documented* and *undocumented immigrants* can be deported.**



When you hear the word detention, you might think of what happens when children have to stay after school because of getting in trouble. The kind of detention talked about in this book is different.

***Detention* happens when a person who does not have special *immigration papers* with permission to stay in the U.S. is forced to stay in a detention center. A detention center can be like a jail, because people are not allowed to leave.**

**When a person is in detention, the person has to wait until the courts decide whether he or she will be sent back to the country where he or she was born. Sometimes the court decides to let the person stay in the U.S.**





People can get arrested for many different things. People who are immigrants can get arrested if they don't have special immigration papers to be in the U.S. This is different from people who get arrested because they committed a crime, such as stealing or hurting someone. Most people who get detained and deported are not criminals. Many immigrants come to the U.S. without special papers. Immigrants usually do this because they want to make a better life for their families in the U.S. It is not because they want to break the law.

**Because of deportation and detention, it can be confusing for children to know if they should trust the police. Write down your ideas about police in this box:**

<b>These are two things I like about police:</b>	<b>These are two things I don't like about police:</b>
1.	1.
2.	2.

**Talk to the adult who is helping you about what you understand so far about deportation and detention.**

**Also you can talk to the adult about these things:**

- **If anyone in your family has been deported (forced to leave by the U.S. government) or detained (forced to go to a special jail for immigrants).**
- **Who you can ask if you are not sure if this has happened in your family.**
- **Any worries you have about this happening in your family in the future.**



## The Country Where My Special Adult Was Born

Some children who live in the U.S. were born in a different country. Sometimes they were born in the same country as their parents. Maybe they have memories from that country. Sometimes they have gone back to visit. Some children have never been back to that country, but they hear their family members talk about it. Maybe they learn about the country in school or on the computer or they hear about the country on the news. Sometimes there are things that people like and do not like about the country where they were born.

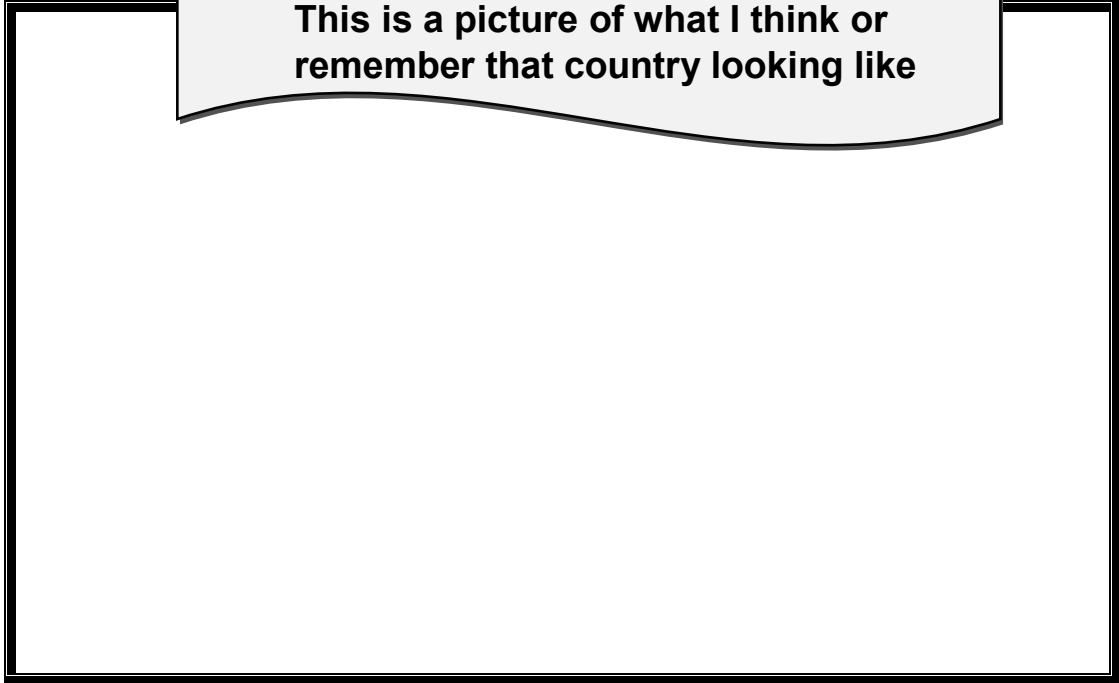
**The name of the country where the adult(s) who cares for me could be sent back to (or has already been sent back to) is called: \_\_\_\_\_.**



**These are some of the things I know about this country:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_
- 5) \_\_\_\_\_

**This is a picture of what I think or remember that country looking like**



**When you finish this page, it is time to breathe slowly or walk slowly!** (Go back to page 14 and 15 to remember how to do this if you need.)

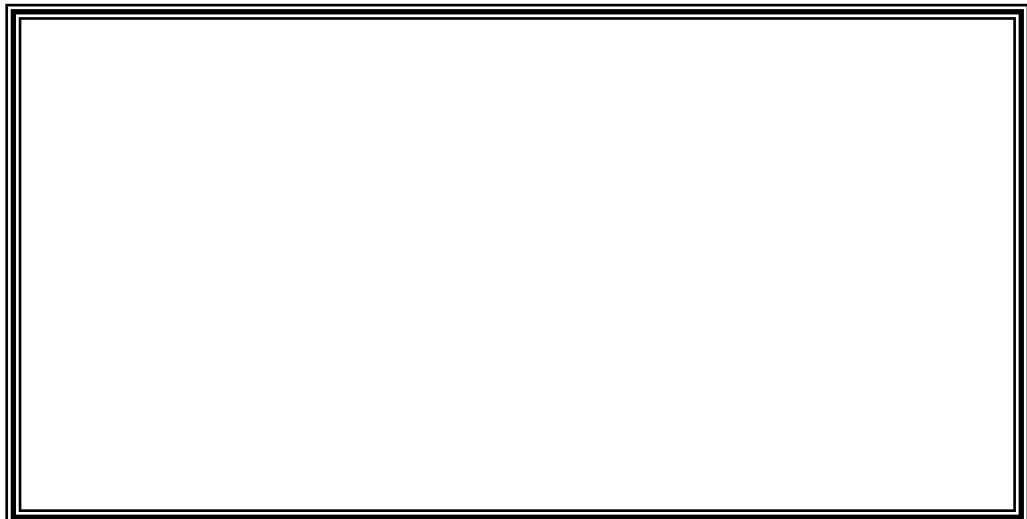
## Sending a Postcard to Family Members

People stay in touch with family members who live in other countries in different ways. Some people talk on the phone. Some people use the mail to send letters, postcards, presents, and recordings of their voices. Some people use email or Facebook. Some people call and see family members using their computers or their phones. Maybe they use Facetime or Skype.

Use this side of the postcard to write something for a family member who lives in a different country:



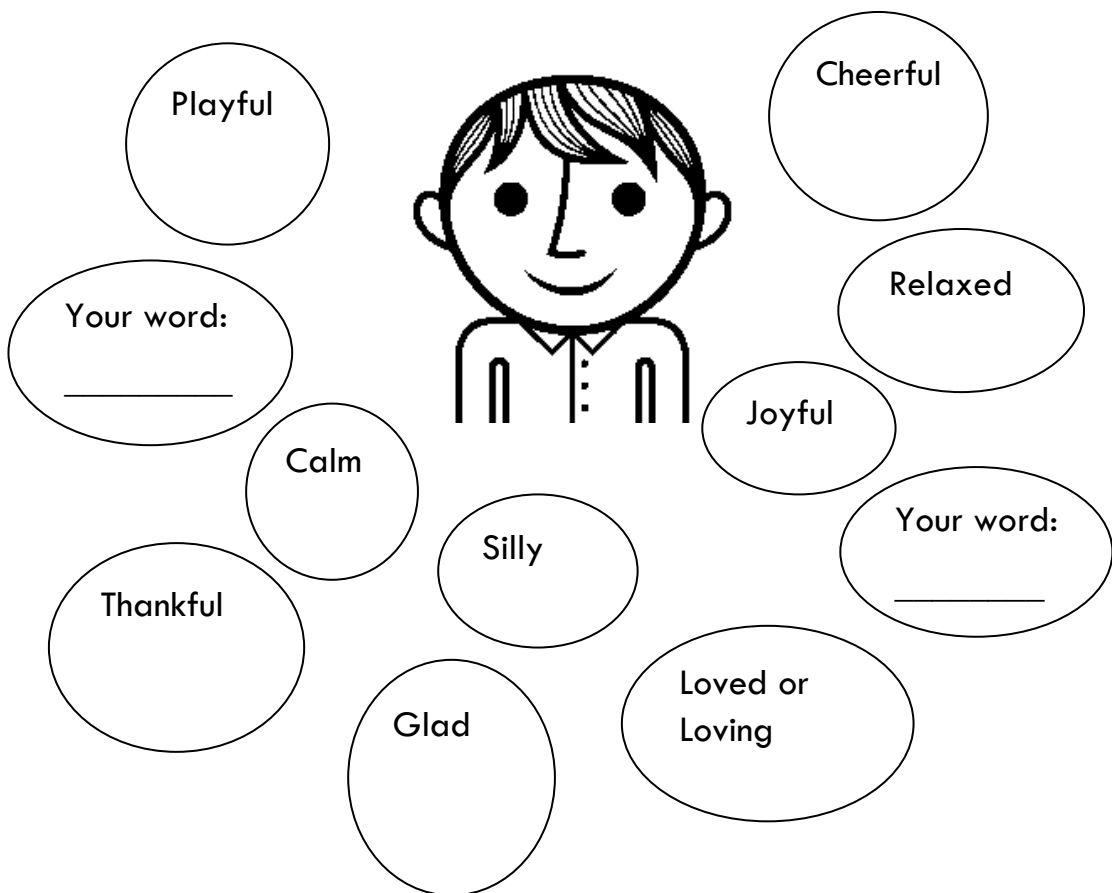
Use this side of the postcard to draw something for a family member who lives in a different country:



## What Are Feelings?


Has anyone ever asked you “how are you feeling?” Did you say that you were feeling happy or sad? What about scared or angry? Feelings are the words we use to talk about the different emotions we all have inside of us.

When people feel happy or excited, they can sometimes look like the boy in this picture. Some of the good feelings that people can have when they feel this way are written in the circles. You can also add your own words and can color in the shapes using any colors that you think of when you see or hear the feeling word.



When people feel sad or upset, they can sometimes look like the girl in this picture. Sometimes people cry or get very quiet when they feel this way.

Other feelings that a person can have when they feel this way are in the squares and rectangles. Color them in – and you can add your own words.



Down

Rotten

Lonely

Your own word: \_\_\_\_\_

Sorry

Your own word: \_\_\_\_\_

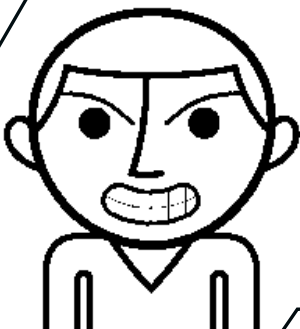
Depressed

Hopeless

Embarrassed

When people feel mad or angry, they can sometimes look like this boy:

Other feelings that a person can have when they feel this way are in the hexagon shapes. Color in the shapes and you can add your own words too.



Grumpy

Frustrated

Annoyed

Cranky

Your word: \_\_\_\_\_

Furious

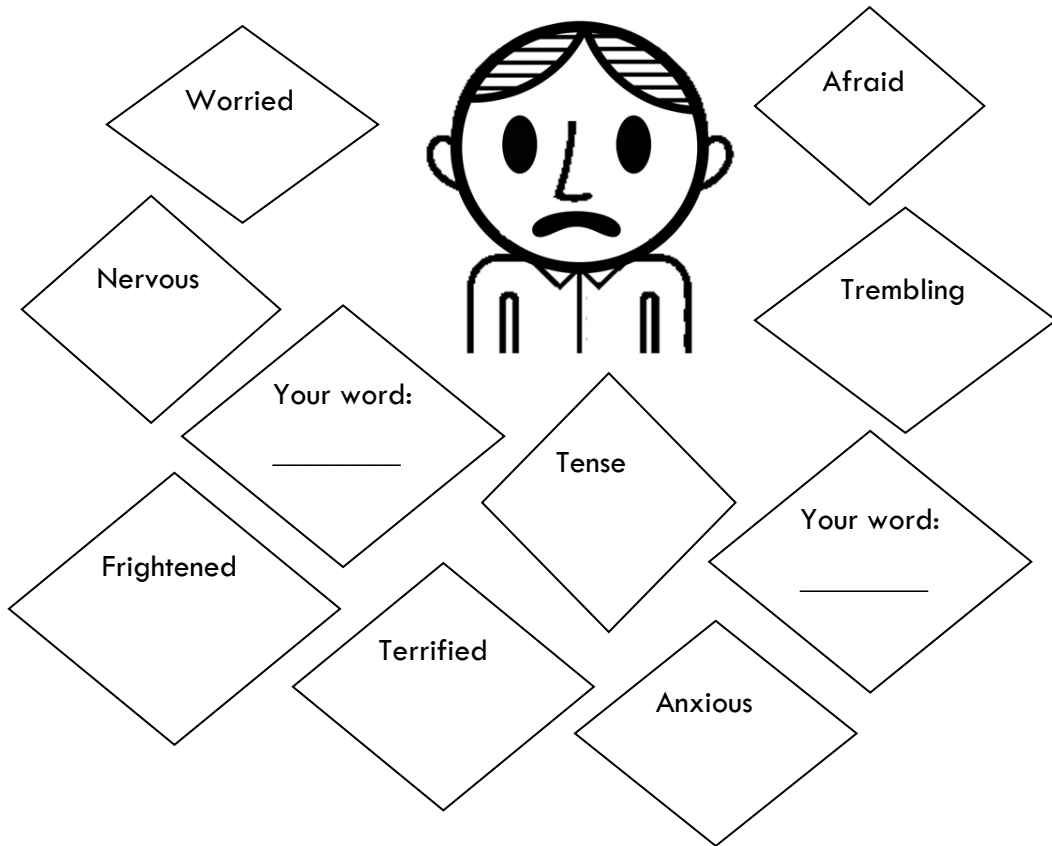
Red-hot

Your word: \_\_\_\_\_

Fed-up

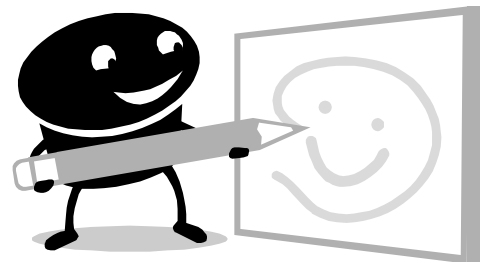
When people feel afraid or scared, they can sometimes look like this:

Other feelings that a person can have when they feel this way are in the diamond shapes.

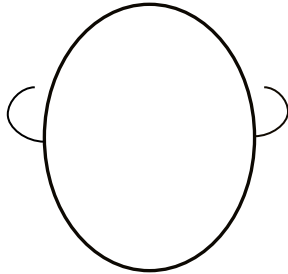


ALL people have feelings and you do too! Our feelings can change. Sometimes we are not sure why we have a feeling. Also, it can be hard to know what we are feeling.

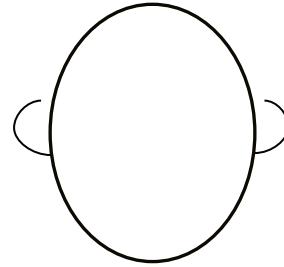
People can show how they are feeling through what they say and do, but also by the look that they have on their faces. We use the word, *expressions*, to talk about the feelings that people show on their faces.



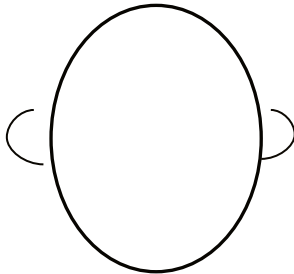
Pretend that these circles are faces. Draw what you think your face looks like when you have these different feelings. You can also add hair, jewelry and anything else you want to!



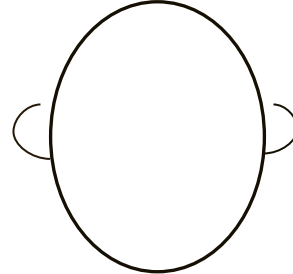
**HAPPY**



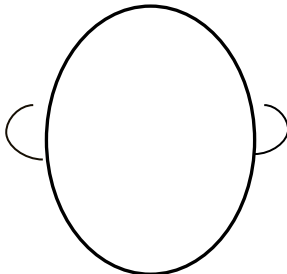
**SURPRISED**



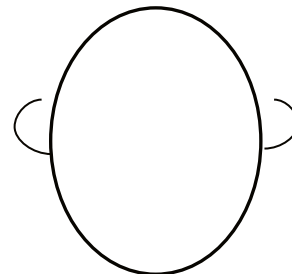
**ANGRY**



**SAD**



**SCARED**



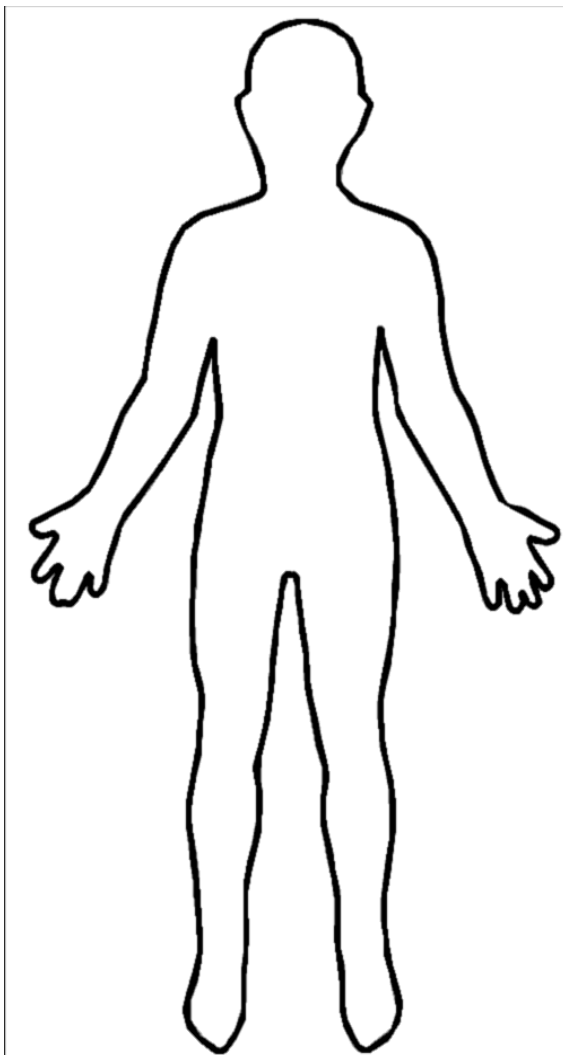
**BORED**

Feelings are not only in our minds. Feelings are also in our bodies. Sometimes people can get a stomachache or headache if they are feeling scared, upset, or mad. Sometimes people can feel their bodies shake or get dizzy. Some people can feel that it is hard to breathe. Sometimes they can feel like they can't feel anything at all. When people feel angry, sometimes they can feel like screaming inside. Or they can feel like kicking or punching someone or something. Some people cry when they are very angry.



## Relaxing My Body

You have already learned how to breathe deeply and slowly and walk slowly. Here you can learn another way to make your body and mind feel calm and relaxed. You can do this by relaxing different muscles in your body. You can color in the figure with a calming color.



**Start with your face: crinkle up your nose and close your eyes tightly for 3 seconds. Then let go.**

**Pull your shoulders up toward your neck and hold them tight for 3 seconds. Then let go.**

**Make tight fists. Squeeze tight for 3 seconds and then let go.**

**Make the muscles in your legs tight for 3 seconds. Then let go. Squeeze your toes together for 3 seconds. Then let go.**

**Finally, shake your whole body for 5 seconds!**

## MY FAMILY

This is what the word family means to me:

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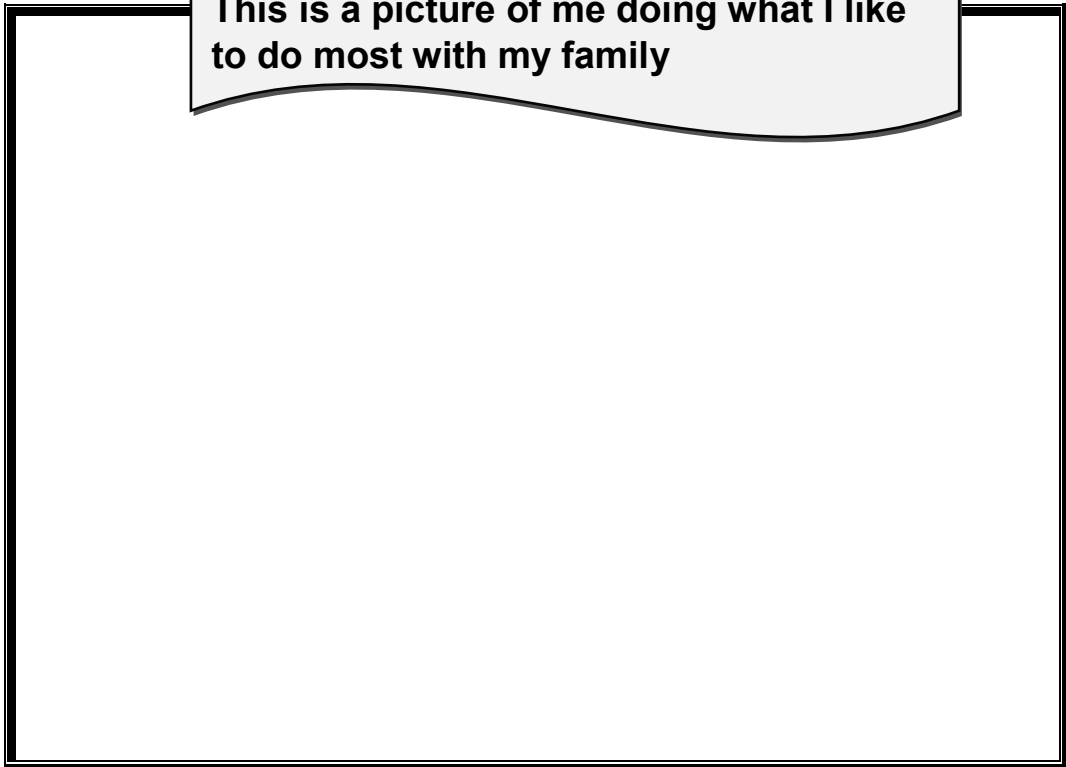
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Family can mean different things to different people. For some children, family means two parents, brothers and sisters, or grandparents. For other children, it is one parent or parents and stepparents and lots of other children. Maybe family is important people in your life like a close family friend or a foster mom or dad or a godparent. Sometimes people have family members who live far away. Maybe they have never met them. But everyone has feelings about their family.

**This is a picture of me doing what I like  
to do most with my family**



This is what I remember about a time that I helped out or did something nice for another person. That person could be a younger brother or sister, or a grownup family member or friend.

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How did you feel after helping another person or doing something nice for him or her?

Circle any of the feelings you felt. You can add in your own feeling words in the open spaces or on the lines:

**Proud**

\_\_\_\_\_

**Smart**      **Nice**      \_\_\_\_\_

**Happy**      **Kind**

\_\_\_\_\_

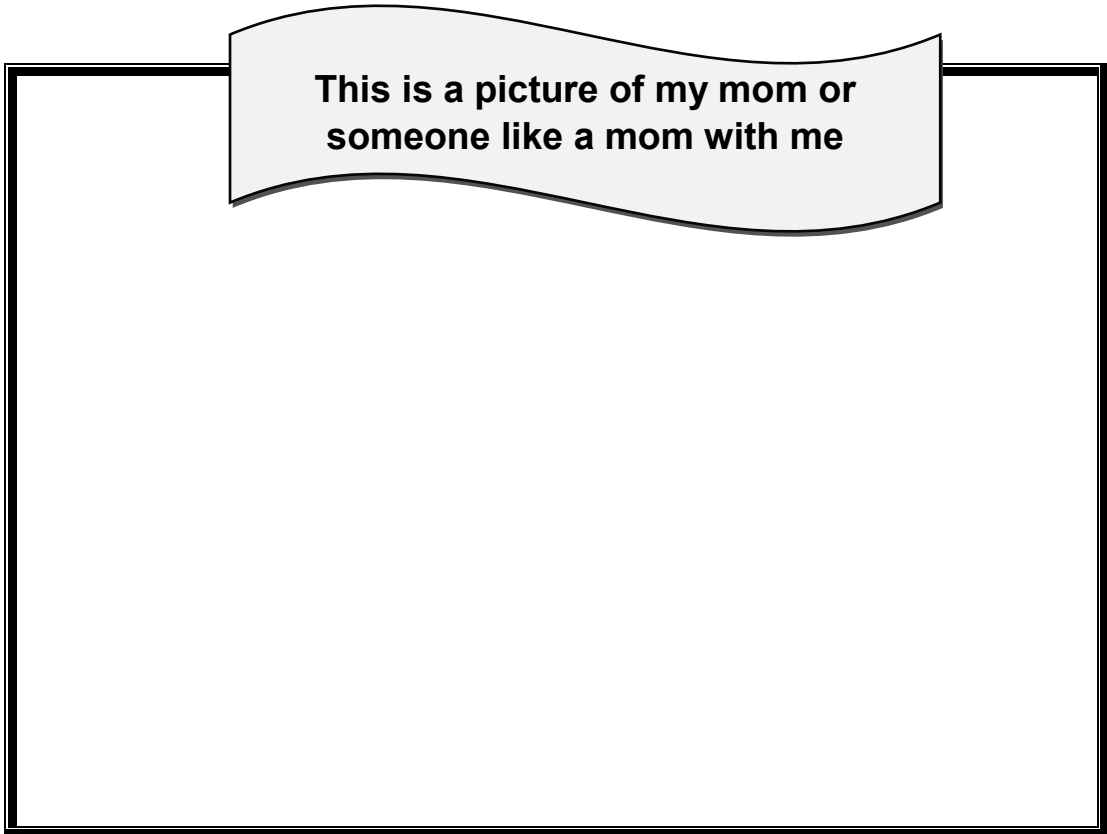
**Excited**      **Annoyed**



When you finish this page, it is time to breathe slowly or walk slowly! (Go back to page 14 and 15 to remember how to do this if you need.)

## My Mom or Someone Who is like a Mom to Me

If you have a mom, you can write and draw about her. If you don't have a mom, you can write and draw about someone else who is like a mom to you.



This is a picture of my mom or someone like a mom with me

One thing that I love about my mom or person who is like a mom to me is: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

One wish I have for this person is:

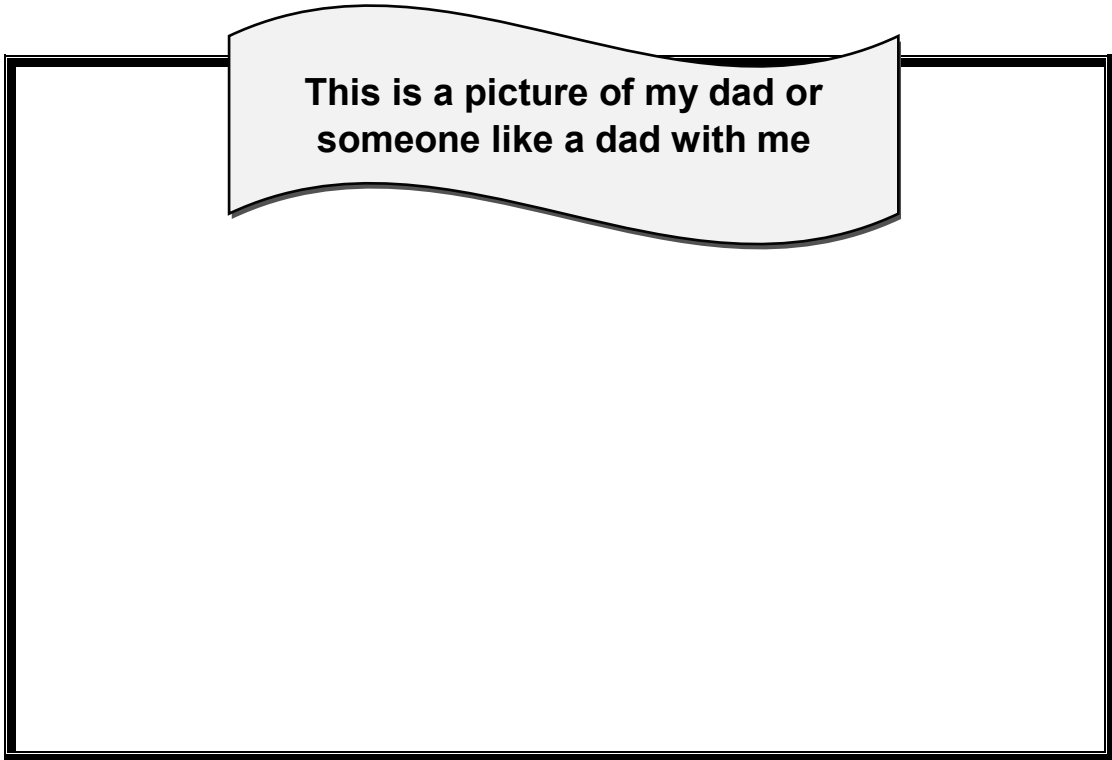
\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

## My Dad or Someone Who is like a Dad to Me

If you have a dad, you can write and draw about him. If you don't have a dad, you can write and draw about someone else who is like a dad to you.



This is a picture of my dad or someone like a dad with me

One thing that I love about my dad or person who is like a dad to me is: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

One wish I have for this person is:

\_\_\_\_\_

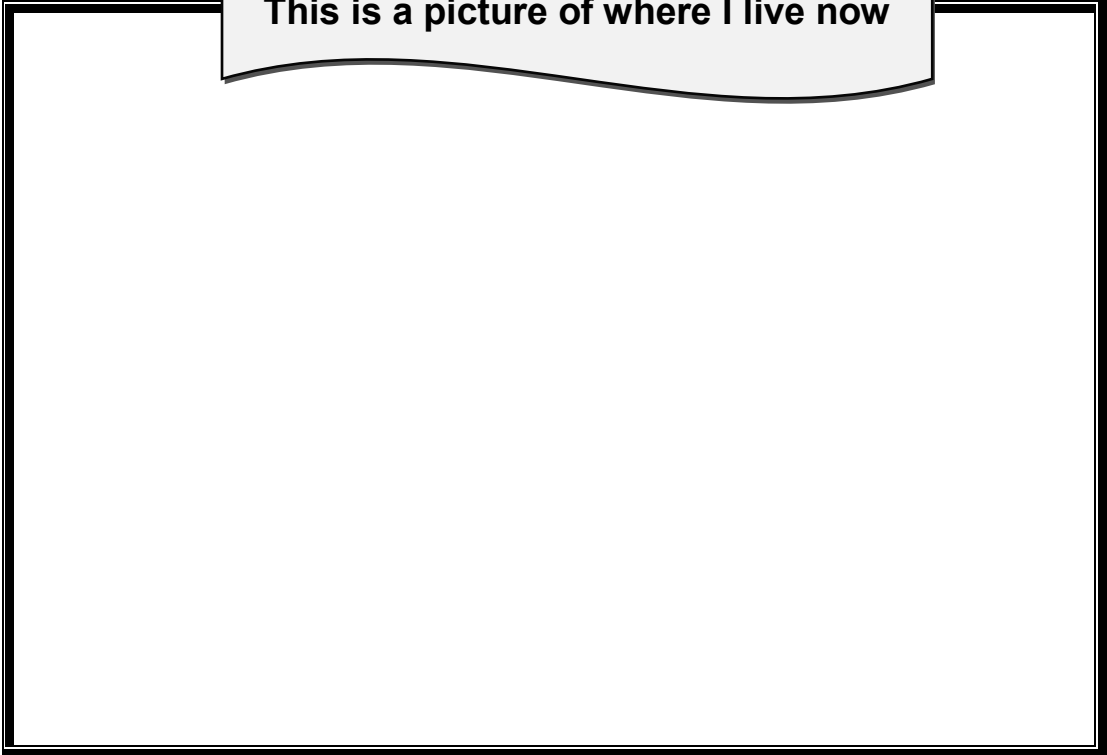
\_\_\_\_\_

\_\_\_\_\_

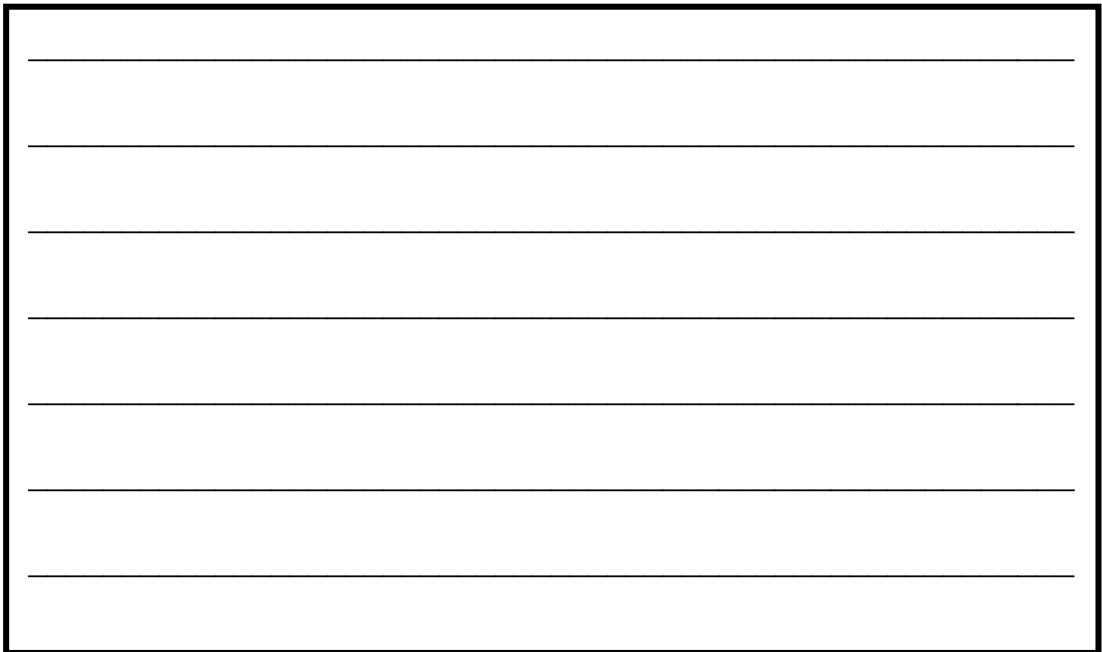
\_\_\_\_\_

## Where I Live

This is a picture of where I live now



This is my first memory of where I lived when I was very little:



Families sometimes move to a new home. Some families move many times. Families can move to a different neighborhood, state, or country.

**I live or have lived in this many homes:**

(Circle the number or write in your own number)

1 2 3 4 5 6 7 8 \_\_\_\_

This is the best thing about where I live now and why I think so:

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This is the worst thing about where I live now and why I think so:

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**If I have moved, this is a picture  
of my old home**





Maybe someone used to live with you, but doesn't live with you anymore. Talk to the adult who is helping you about why you think that person doesn't live with you anymore.

(If one or more people do not live with you anymore), circle all the feelings you have because of this in the box below:

Also circle all the things that have changed because you no longer live with them. You can write your own words in the empty spaces or ask an adult to write down the words you say:

Afraid	Helpless	Dizzy
Nervous	Happy	(Write your word here) _____
Angry	(Write your word here) _____	Less nervous
It's easier to fall asleep	My body feels shaky	Headache
Worried	Relieved	(Write your word here) _____
Sad	Hopeful	I don't feel anything
I want it to be different	(Write your word here) _____	Lonely
Stomachache	Not as scared	Confused



## What Are Worries?

All people have thoughts and ideas. Worries are thoughts or ideas about something bad happening that can bother us when they keep coming into our minds. Worries can make us feel nervous or sad, especially if we keep having them day after day. Sometimes worries can make us have feelings in our bodies that we do not like.

But good news! This book can help you with some of the worries. Maybe worries are on your mind for a little part of the day. Or maybe worries are on your mind for most of the day. This book can help you learn what you can do about worries. Children feel better when they have more control over their worries!

**Sometimes families have worries that they will be separated from each other because of deportation. Maybe this worry bothers you or your brother or sister or your parents. Maybe a friend at school is bothered by this worry. Adults can worry about being away from their families too.**

This is what I can remember about a time when I heard or saw something that made me think that the adults in my family were bothered by worries about deportation:

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Circle any of the feelings you had when you noticed that adults in your family had worries about deportation. You can write your own words in the empty spaces.

<b>Fear</b>	<b>Helpless</b>	<b>Dizzy</b>
<b>Nervousness</b>	<b>Sadness</b>	<b>(Write your word here)</b> _____
<b>(write your word here)</b> _____	<b>Frustrated</b>	<b>Not sure what I was feeling</b>
<b>Stomachache</b>	<b>Shaky in my body</b>	<b>Headache</b>
<b>Tearful</b>	<b>Scared</b>	<b>(Write your word here)</b> _____
<b>Worried</b>	<b>(Write your word here)</b> _____	<b>Mad</b>

It can be upsetting to see or hear adults in your family being bothered by worries about deportation.

**You can color in the picture of the girl looking out the window:**



This is what I think the girl in the picture is thinking about:

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These are two things that the girl in the picture hopes will happen:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_

When I am at school or when the grownups who take care of me are at work, I sometimes have these worries:

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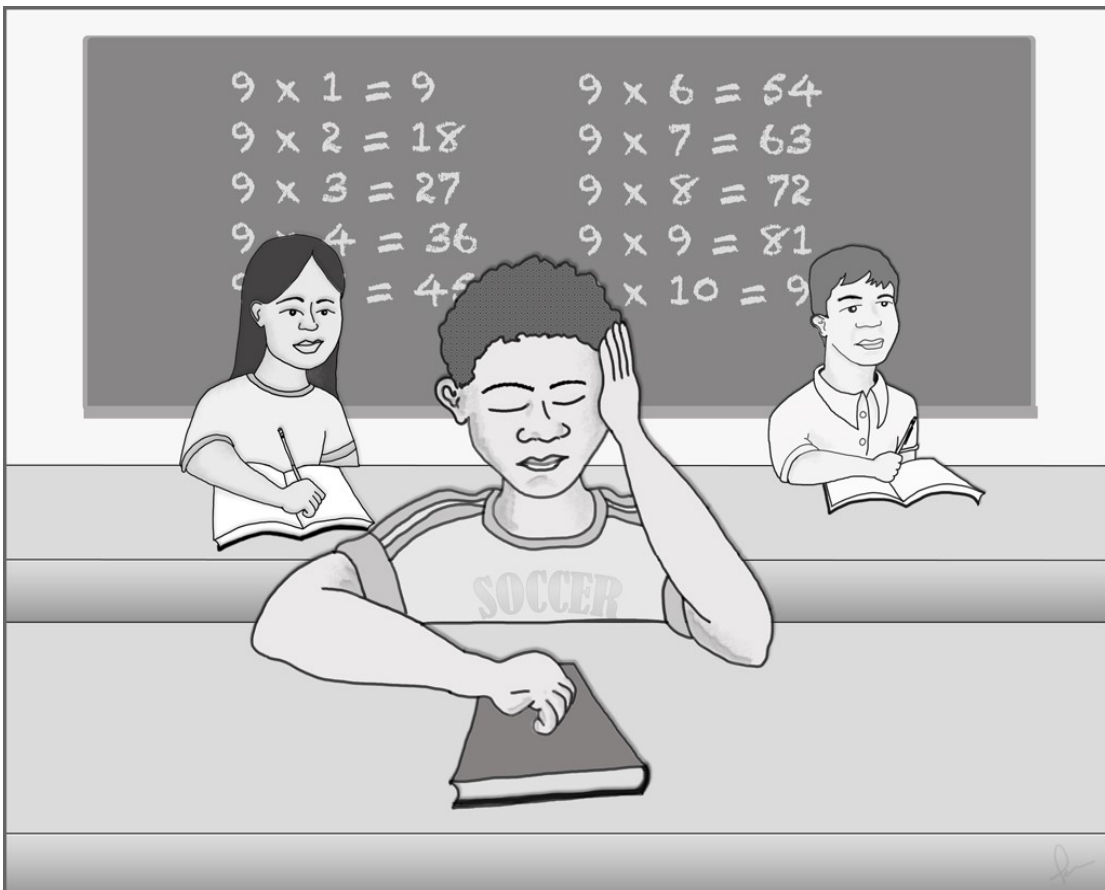


**After you finish this page, it is time to breathe slowly or walk slowly!** (Go back to page 14 and 15 to remember how to do this if you need.)

## Pedro's Worries about Deportation

The boy sitting in the front row of the classroom is Pedro. He has some big worries about deportation. Two weeks ago, he heard his mom and dad talking to each other. They said that maybe his dad will be deported back to El Salvador. Since then, Pedro has been feeling nervous. He also has been having trouble sleeping and paying attention in school. His parents don't know that he heard them talking about this.

You can color in the picture of Pedro and the other students:



**Color in or underline any of the feeling words in the circles that you think Pedro may be feeling.**

You can write your own feeling words in the empty circles.

The image shows ten circles arranged in a loose cluster. The words inside the circles are: "Sad", "Mad", "Frustrated", "Worried", "Happy", "Nervous", "Bored", "Scared", and "Not sure what he is feeling". There are two larger circles, one on the top left and one on the top right, each containing the text "(Write in your own word)" and a horizontal line for writing.

**I think that in the picture, Pedro is thinking:**

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**These are three things that I think Pedro can try to do to feel better:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

## Deportation and My Family

**Not all kids who have worries about deportation feel the same way as Pedro. Different people can have different thoughts and feelings about the same thing. Sometimes this even happens for people in the same family!**

- For example, some family members might be very sad or mad about deportation. Other family members maybe talk about how different parts of their body don't feel good.

**The ways that family members *show* how they feel can also be different.**

- Maybe some family members yell or cry.
- Others maybe look like they have a lot of energy or spend more time by themselves.
- Maybe they drink too much alcohol or take drugs. (These are not good for their health.)
- Sometimes family members do not show that they are sad or angry about deportation, even if they feel that way in secret.

Put a check mark  next to any of the sentences that are true for you and your family:



\_\_\_ No one in my family thinks anyone in our family will be deported.

\_\_\_ Some or all of the people in my family are worried that me or one of my family members will be deported.

\_\_\_ Immigration authorities or a judge told someone in my family that he or she will have to leave. (Turn to page 69 for a definition of immigration authorities).

\_\_\_ Someone in my family was already deported.

\_\_\_ No one in my family has been deported, but someone has been detained.

Write down how you are feeling.

I am feeling \_\_\_\_\_.  
(write feeling word)

I feel this way:

Circle one:



Some of the time



Most of the time



All of the time

(If you are having negative, unhappy feelings): These are two things I could do that would help me feel better:

1) \_\_\_\_\_

2) \_\_\_\_\_

These are two things I think would help the other people in my family feel better:

1) \_\_\_\_\_

2) \_\_\_\_\_



You can talk to the adult helping you about:

- The things you checked off on page 47.
- Ways that family members might be acting differently because of deportation.
- How you are feeling.
- Who else you can talk to about worries about an adult who cares for you being deported. Also, who you can talk to if this has already happened.

**This is a picture of me talking with someone I trust about my worries and fears about deportation**



**Do you know any children whose parents or other adults who are important to them who had to leave their family because of deportation?**

**Circle one: Yes No I am not sure.**

**This is a picture of a child being helped by a caring adult after the person who took care of the child was deported**





## Things that Bother Me about Deportation

Some children have learned that giving a special name to the things that bother them can help them feel calmer. That can help them have more control over feelings that can be hard to deal with. Some children are most bothered by worries about a parent or other family member being deported. Worries can sometimes make children have stomachaches or headaches. Some children find that they get angry more often or have trouble paying attention at school because of deportation.

Sometimes it helps to make up a name for something that bothers you. Doing that can take away some of its power over your feelings. You can make it a scary name or a silly name – anything you like.

I am going to call the thing that bothers me most about deportation

\_\_\_\_\_ because \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

**This is a picture of what bothers me most when I think about deportation**



When worries about someone I love being deported get **BIG**, this is what happens to me:

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The worries that children can have about deportation may feel *very little* on some days and really **BIG** on other days. Maybe it feels big a lot of the time. Even when children are bothered by something, sometimes they can stop it from getting in the way of doing what is fun and safe.

Some children who have worries tell the worries that they aren't going to listen to them anymore. Other children tell the worries, "YOU AREN'T THE BOSS OF ME!" Some kids might outsmart or trick their worries.

**Now you practice telling your worry to go away!  
Ready? At the count of three, give it a try! 1, 2, 3...**

**This is Cristina's story about how she figured out how to stop worries from getting in the way of her life:**

Cristina really liked playing soccer after school. But, when her mom told her that she might be deported, Cristina stopped going to her soccer games. Instead, she went right home after school, because she had big worries about her mom being taken away from her.

One day, Cristina decided that she was not going to let the worries stop her from going to her soccer game. She told herself again and again that she would feel better if she did something that would make her mind and body feel good. For Cristina, this was playing soccer.

That day she played and she felt better than she had in many weeks. She even scored two goals for her team! Later that night at home, Cristina's mom told her that she was happy that she was having fun again.



This is my story about a time that I didn't let \_\_\_\_\_  
(the word for what bothers me)  
stop me from doing what was important or good for me. This is  
how I did that:

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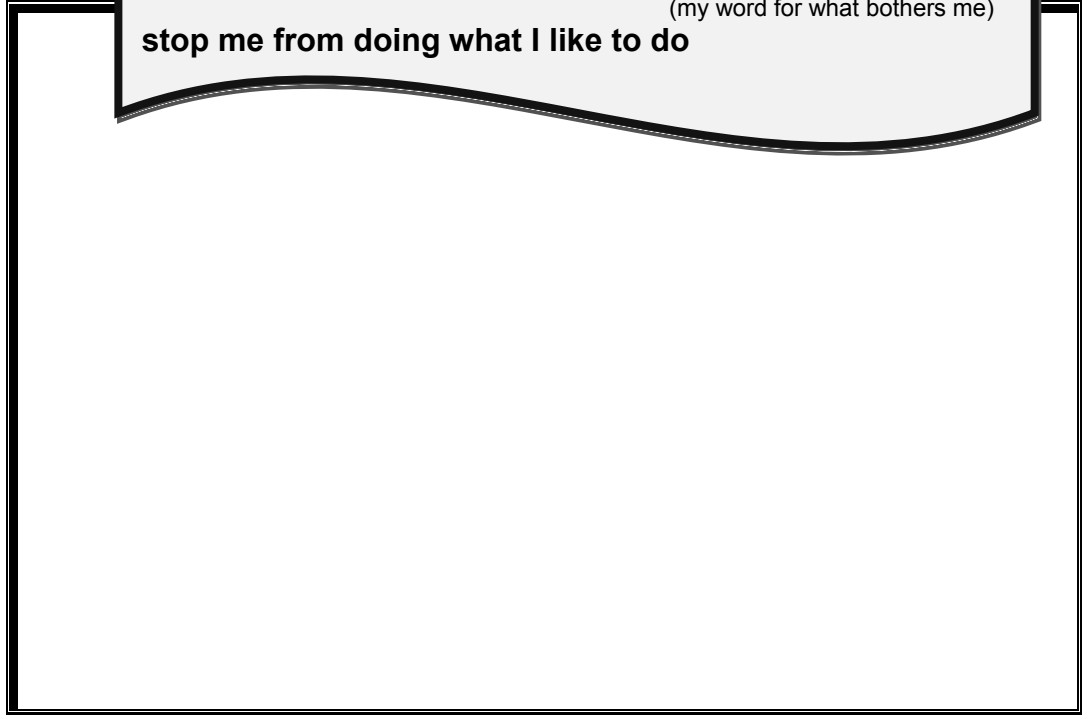
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**This is a picture of me NOT letting \_\_\_\_\_  
(my word for what bothers me)  
stop me from doing what I like to do**



Maybe someone in your life knows that you can still do good things, even when worries about deportation are bothering you. You can write down who this person is or tell the adult who is helping you:

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(For example, my mom, uncle, teacher, coach)

Here are three things that I can do even when \_\_\_\_\_  
 (your word for what bothers you)  
 tries to stop me from doing good things:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

Every child has a special way of thinking and feeling about worries or other things that bother him or her. These things can make some children feel sickness or pain in their bodies. Learning to relax can help children's bodies feel better.

Other children also have worries and other things that bother them like the ones you wrote. They shared their ideas about how to stop these things from bothering them or how to make those worries smaller. You can circle the ideas you like and add your own ideas in the empty boxes:

Talk to an adult	Pet an animal	Go to church or talk to a priest, minister, or healer
Join a club or church group	Talk to a school counselor	Exercise or play sports
Ride a bike	Breathe very slowly	Write down worries and put them in box
Snuggle with a favorite pet or stuffed animal	Talk to a best friend	Talk to a teacher
Talk to a coach	Go on a walk in a safe place	Hug someone I love
Walk very slowly	Talk/visit with neighbors or friends	Do an art project
Write in a journal	Talk to the school nurse	Help other children
Pray	Read a book	Dance
Play with a friend	Start a collection of fun things	Sing a song
_____ (your good idea)	_____ (your good idea)	_____ (your good idea)

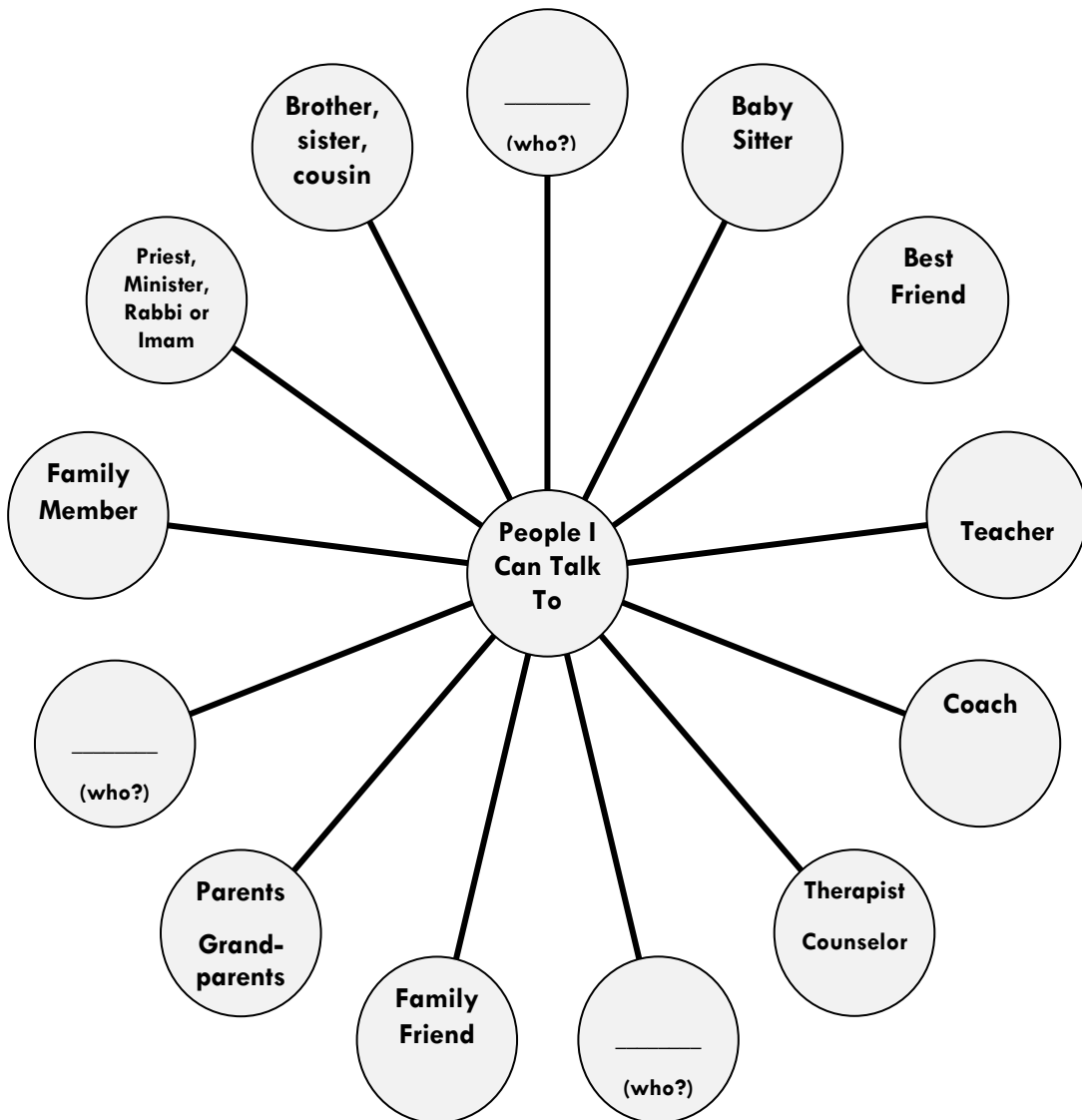
## People I Can Talk To

When something is bothering you, do you usually tell anyone?

**Circle one:** Yes      No      Sometimes

Even if you feel alone with your worries or other things that are bothering you, you probably know at least one person you know who can help you feel better.

**Put a big circle around any of the people you can trust with your feelings when something is bothering you. You can use the empty circles to add the names of more people:**



This is how other people can tell when worries or problems are bothering me:

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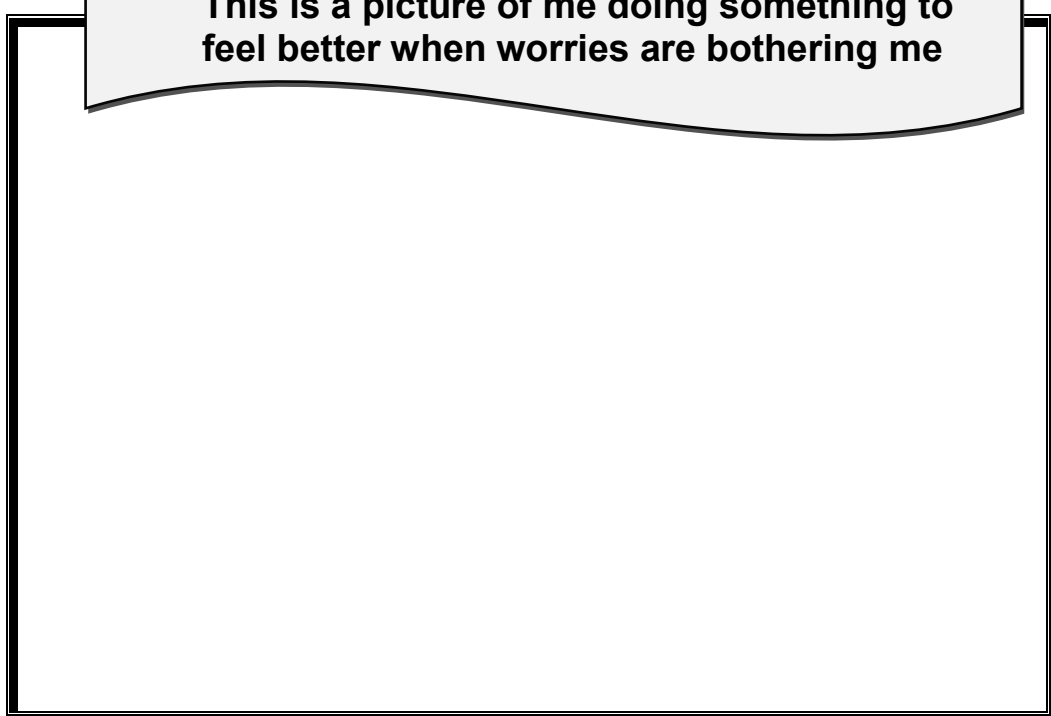
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These are four things I know I can do when worries or other problems are bothering me, to help me feel better:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**This is a picture of me doing something to feel better when worries are bothering me**



## DREAMS

Everyone has dreams. Some dreams are happy. Other dreams are scary or upsetting. Many people dream when they are sleeping, but sometimes people also daydream. This happens when a person is awake, but his or her mind is thinking about other things, sort of like dreaming.

**You can color in the picture of the boy. You can also draw what you think he is dreaming about in the dream cloud if you want:**



**This is what I think the boy in the picture is dreaming about:**

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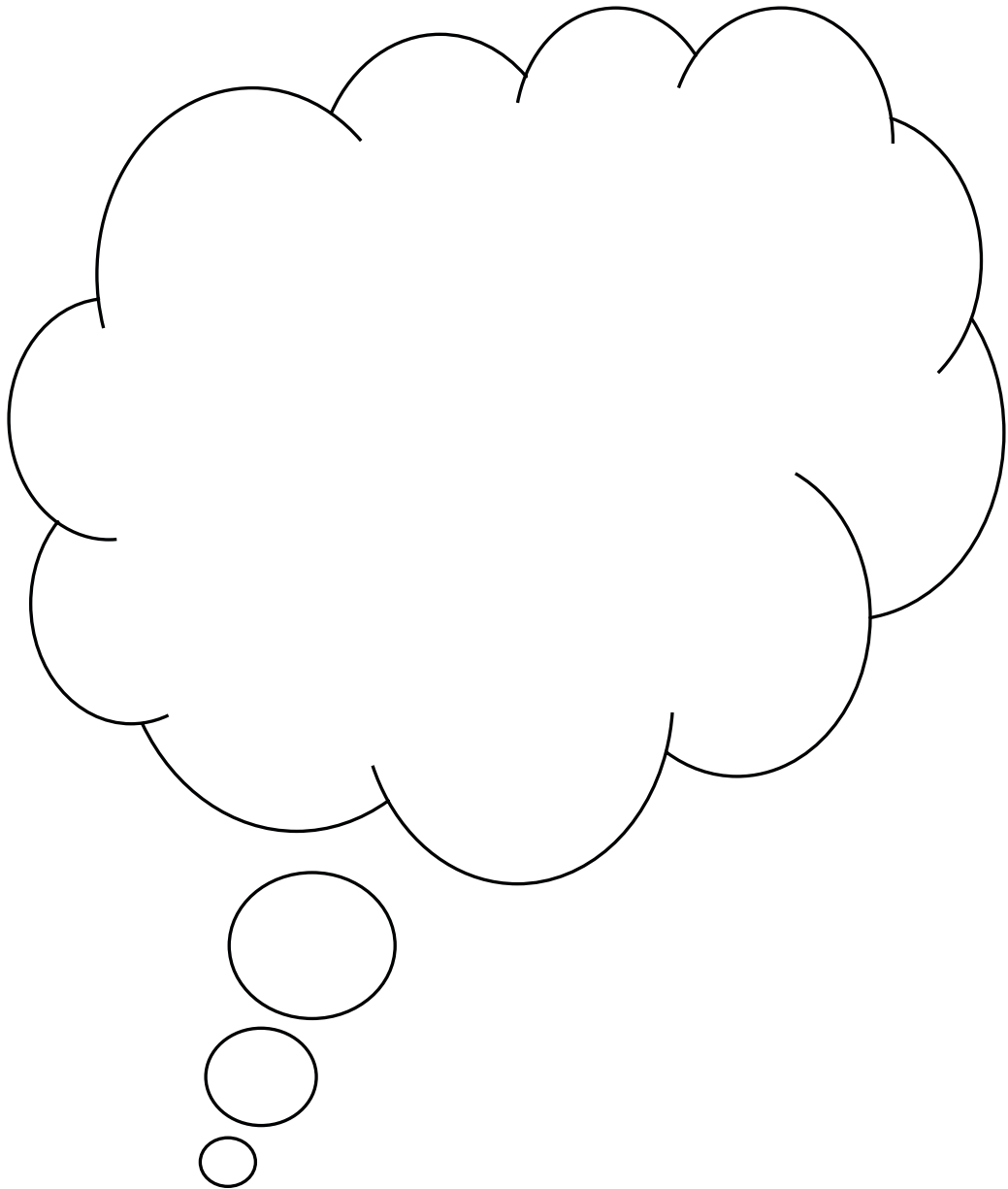
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**This is a picture of my BEST dream:**



**This is what happened in my BEST dream:**

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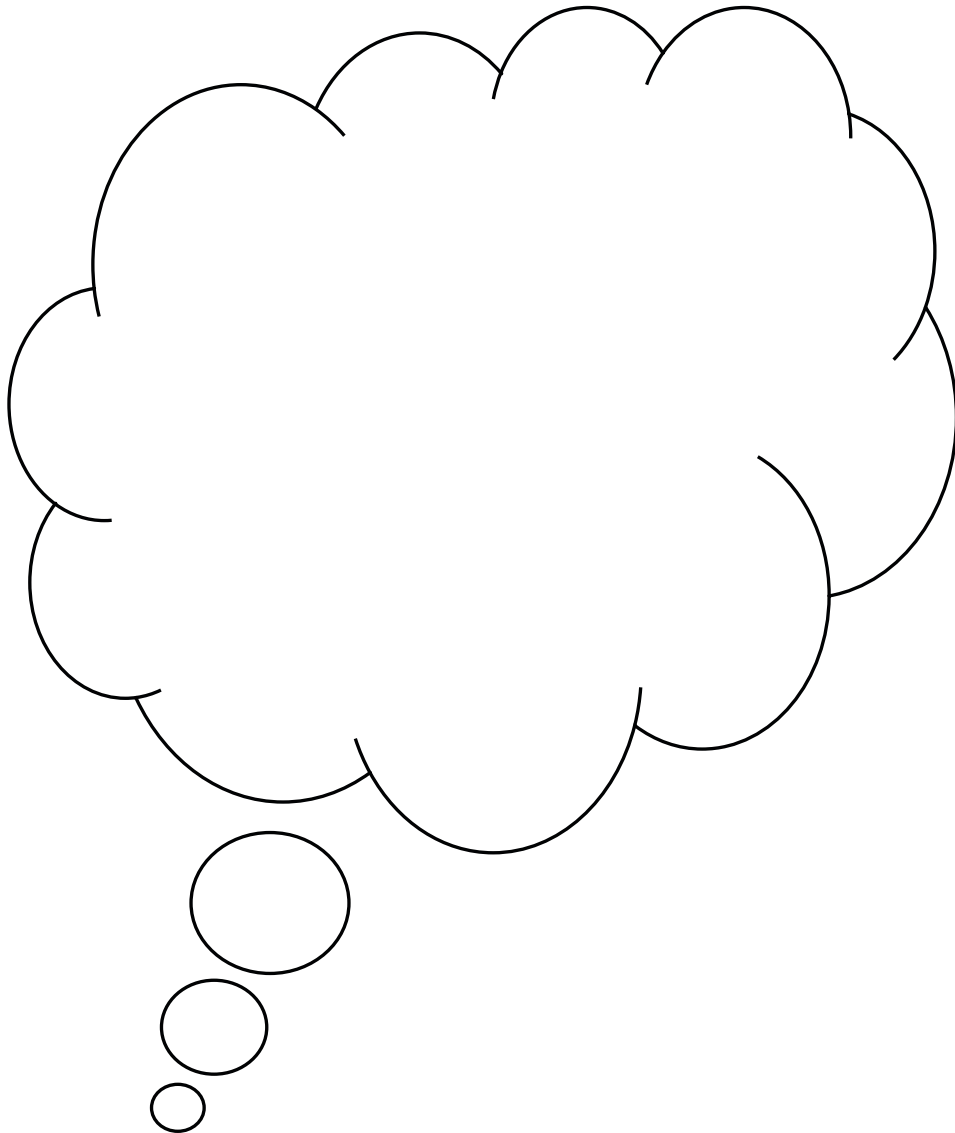
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A dream that is upsetting or scary is usually called a *bad dream* or *nightmare*. Talking and writing about our dreams and drawing a picture of our dreams can be a good idea. This can help us feel more in control and not as scared when they happen. It can even make the bad dreams come less often.

**This is a picture of my WORST dream:**



This is what happened in my WORST dream:

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This is how I wish my worst dream had ended instead:

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**This is a good time to talk about how you are feeling to the adult who is helping you. It can really help a lot to talk about bad dreams and other worries. Grownups can help you with your feelings about them.**

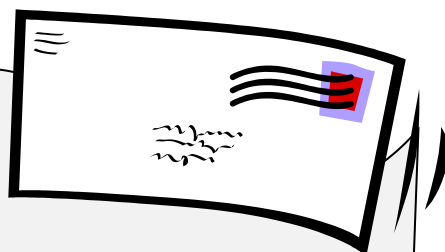
**You can also talk with your adult helper about how it feels to work on this activity book.**



**Before you start the next page, it is time to breathe slowly or walk slowly! (Go back to page 14 and 15 to remember how to do this if you need.)**

## Helping Out Juanita

This is a letter from a girl named Juanita who wants some help because she has bad dreams and is scared about her mother being deported:



I found out that my mother might be deported back to Honduras, the country where she was born. Since then I have had a lot of scary nightmares! Sometimes I wake up at night because I am scared. Then I can't fall back to sleep for a long time. What can I do when I wake up from having a bad dream to help me go back to sleep?

Your friend,  
Juanita in Texas

Write down three things that you think Juanita could do to help her calm down and go back to sleep after waking up from a bad dream:

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

Here are some more ideas that Juanita and kids like you could use to fall back to sleep after having a bad dream.

**Circle any that you think might work for you:**

Talk to an adult	Pet an animal or stuffed animal	Say a prayer
Write in a journal	Count slowly	<hr/> (write your own idea)
Think of a calm and relaxing place	Practice breathing deeply and slowly	Write down worries and put them in box
Drink some water	Snuggle with favorite stuffed animal or doll	Listen to relaxing music or sing a song
Think of your favorite memory	Relax all parts of your body moving from your head to your toes	Wrap yourself in your blankets
Hug a person or animal you love	<hr/> (write your own idea)	Read your favorite book

**This is what I think would help Juanita most:**

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## Using My Imagination to Relax

Now it is time to learn how using your imagination can help you relax your body and mind! Close your eyes (if you want to) and imagine a place that is calm. This can be a place where you have happy memories and feel safe. Imagine that you are there. Pay attention to different things that you can see, hear and smell there. Try to imagine how your body feels there.

If the place where you feel the calmest is the beach, imagine playing in the sand, listening to the birds and the waves. Can you feel the sand underneath your toes and the warm sunshine on your skin?



Or maybe your best place to be calm is sitting with your family eating your favorite food in the kitchen. Think about the smell of the delicious food and how good the food tastes in your mouth. Are you thinking about getting seconds?

My special place to feel calm and relaxed is:

\_\_\_\_\_.

In my special place, I would see these three things:

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

My special place smells like:

\_\_\_\_\_.

My favorite thing about my special place is:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

Write about your calm and relaxing special place:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

**This is a picture of me in my  
calm and relaxing place**



## Religious Faith and Community

Many people are part of communities that believe in God or the goodness of people. That can help people in hard times. People can feel supported and loved, by God and by other people. Some families go to church. Others may go to another holy place like a temple, mosque, or other prayer place. Others may pray at home. Others believe in God, but do not say prayers or go to church. Some children and families find support in other ways. Some people don't believe in a God but believe in something else that is important to them.



Some Latino families go to spiritual leaders or healers in their community when they are not feeling well in their body or their mind. They may practice *curanderismo*, *espiritismo* or *santería* and get help from healers like *curanderos*, *espiritistas* or *santeros*. Some people may also pray to saints, to the Virgin Mary, or to their Guardian Angel. Some people pray to their ancestors or to spirit guides.

**Put a check mark  next to every sentence that is true for you:**

- I say prayers.
- My family goes to church, mosque, or temple.
- My family does not go to church, mosque, or temple.

**If you believe and God or pray, write how this can help you when you are facing hard times:**

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**Some people believe in the goodness of the universe and of people. If you believe in this, write two ways this helps you:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_

## Planning Ahead

Children who are worried about a family member being taken away from them because of deportation and detention can feel better when they know that there are other people who can care for them. This can also help children feel better who have already had a family member deported or detained. Some families keep important information with the phone numbers and addresses of family members, friends, and neighbors who can take care of children in the case that they are separated from family because of deportation or detention.



**Ask the adult who is helping you if your family keeps important information like this. If you don't know where this information is, talk with the adult about who you can ask to find out. Maybe the adult can help you make your own list of important information and decide on a safe place to keep it. You can talk about who you can call or go to for help if a grownup you love or care about is being deported.**



**If I find out that a grownup I love or care about is being deported, this is what I can do:**

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**This is what it was like for me to work on this activity book:**

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On pages 97 and 98 there are some answers to questions that many people have. If you still have questions, write them down here. Then talk to the adult helping you about where else you might be able to get your questions answered!

**These are two questions that I still have about deportation or detention:**

1) \_\_\_\_\_

2) \_\_\_\_\_

**Try your best to answer these questions:**

I know this much about deportation and detention:

Circle one:



None



A little



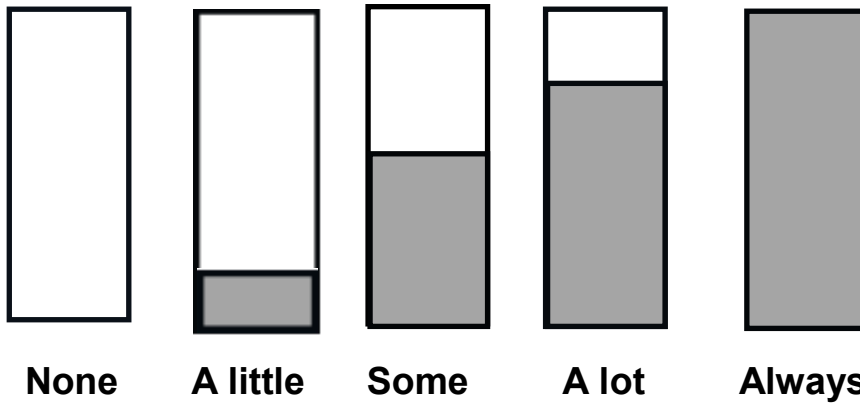
Some



A lot

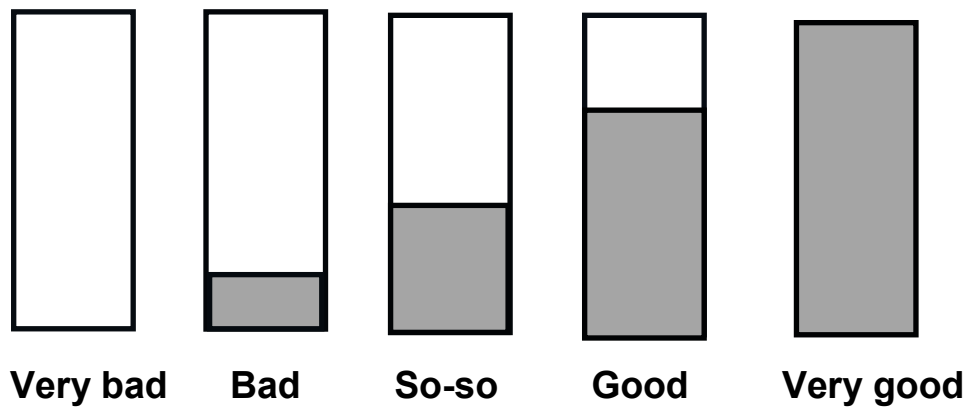
How much of the time do you feel “nervous”?

Circle one:



How do you feel about yourself?

Circle one:



**IMPORTANT:**

**Children should talk with the grownup who helped them with the book to decide if they should go on to the next section (Part 2) or stop here.**

**Children who are finished with the book after completing the first section (Part 1) can turn to page 100 for their special certificate for finishing!**



## IMPORTANT!



**NOTE TO  
HELPING  
ADULT**

The next section should **ONLY** be completed by children who have actually been separated from their parents, or other people who care for them because of deportation or detention.

This section is **NOT** for children who live with the threat and worry of these actions taking place – just for children who have actually lived through a parent’s or caretaker’s detention or deportation.

Children who have **NOT** experienced a caregiver’s detention or deportation could become more frightened about these events taking place if they work on the next section. However, the next section can be very helpful to children who have actually experienced the detention or deportation of a parent or other family member.

Children should complete this section at their own pace. They should not be forced to do or complete any activity if it upsets them. If they get upset and don’t want to continue, they are not being disobedient. Instead, they are showing you how the feelings they are having are very difficult for them.

Be patient and caring, rather than disciplining them or pushing them to continue. Give them the choice.

## Part 2: My Story about What Deportation has been like for My Family and Me

This second part of the activity book is just for children whose mothers, fathers, or someone else they love or care about and who help take care of them have been deported. This part of the book is also for children whose mothers, fathers, or other adults who care about them are in a detention center.

**Immigration authorities** are people who work for the U.S. government. Their agency is called **I**mmigration and **C**ustoms **E**nforcement, so people call people who work for that agency "**ICE.**" One of their jobs is to arrest, detain or deport people whom they believe are breaking the law because they don't have special immigration papers to be in the U.S.

Some children may have been with the adults who care for them when ICE took them away. Maybe some children were at school when it happened. In some families, the adults were already in jail or prison when immigration authorities or a judge sent them to a *detention center* for immigrants. Then they were deported (sent back to the country where they were born.) Other adults might have decided to go back to the country where they were born because ICE or a judge told them they would be deported.

These are the important people in my life who were detained, deported, or left the U.S. after ICE or a judge told them they have to leave: (for example, father, aunt, grandmother)

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**I am not sure** if that family member a person in my life was detained, deported, or left the U.S. after ICE or a judge told him or her to leave. The person I can ask to find out is my:

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(write relationship)

My \_\_\_\_\_ has been away for this many \_\_\_\_\_  
(write relationship)  
(Circle one:) **days**    **weeks**    **months**    **years**

**Answer the next four questions, all beginning with this sentence:**

***When the adult who loves me and cares about me was detained, deported, or left the U.S. after ICE or a judge told them to leave:***

**1) This is where I was:**

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**2) This is what time of day it was:**

**Circle one:** Daytime    Nighttime    I am not sure

**3) The people who were with me were my:** (example, mom, dad, grandma, teacher, classmates)

\_\_\_\_\_, \_\_\_\_\_,

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

**4) This is what I was doing:**

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**(If you were with the adult who ICE took away)**

**Put a check mark  next to every sentence that is true for you:**

- I did not understand what was happening to him or her.
- I understood what was happening to him or her.
- I felt like there was nothing I could do to stop him or her from being taken away/detained.

**(Answer this question if you were NOT there when ICE took the adult who cares about you or when ICE or a judge told that person to leave the country):**

This is how I learned about what happened to this special person:

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This is what other people said to me about what was happening to this special person:

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**Talk to the adult helping you about how you are doing with the book. You can also talk about anything else you would like.**

This is a picture of what I was doing when ICE detained or deported my special adult, or when ICE or a judge told my special adult to leave the country

Circle any feelings you had after being forced to be away from your special adult. Write your own feeling words in the empty spaces. You can color in the boxes using any colors that remind you of that feeling:

Sad	Calm	Sick	Like no one gets it
Happy	My thinking was very fast	Embarrassed	Frustrated
Not sure what I was feeling	Mad	Guilty	_____ Your word
Scared	Hopeful	Worried	Like I was in a dream
_____ Your word	Surprised	I didn't feel anything	Helpless



When you finish this page, it is time to breathe slowly or walk slowly! (Go back to page 14 and 15 to remember how to do this if you need.)

## Right after My Family Member was Taken Away or Had to Leave

*(If your special adult was detained or put in jail) the first thing that I thought of when this happened was:*

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Since my special adult was taken away or left the U.S. after being told to leave by ICE or a judge, I have heard grownups talking about feeling angry, sad or worried about:

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### When I hear these things, I feel:

Put a circle around any of the feelings you have or add your own words in the empty spaces:

Sad	_____ (your word here)	Dizzy
Worried	Stomachache	_____ (your word here)
Hopeful	I wish they would talk about something else	Lonely
_____ (your word here)	Bored	Not sure what I am feeling
Mad	_____ (your word here)	Headache
Guilty	Excited	Like no one understands me

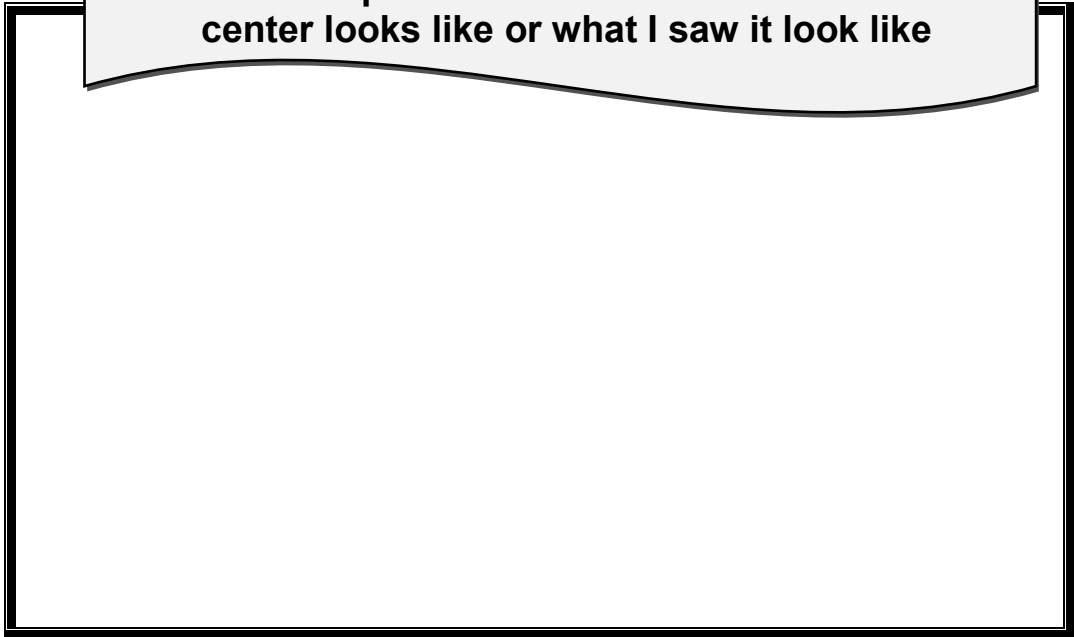


## Detention Centers

Put a check mark  next to every sentence that is true for you:

- An adult who cares about me is at a detention center now.
- An adult who cares about me used to be at a detention center, but then he or she was deported.
- An adult who cares about me used to be in a detention center, but then he or she was allowed to come home again.
- I saw or spoke to my special adult in a detention center.
- I did not see or speak to my special adult in a detention center.
- I am not sure if an adult who cares about me was ever at a detention center.
- I am not sure if an adult who cares about me was deported.

**This is a picture of what I think a detention center looks like or what I saw it look like**



Children who love or care about an adult who has been detained or deported often want to talk to this special person. Maybe they want to ask questions about the deportation or detention. Maybe they want to let the person know that they did a good job on a school project or watching a younger brother or sister. Or they just miss that special person. But, usually, they cannot talk to this person much because he or she is in a detention center or has already been sent back to his or her old country. Sometimes they cannot talk together at all.

**This is what I would like to say to my special person:**

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**If this special person could tell me something important right now, this is what he or she would probably say to me:**

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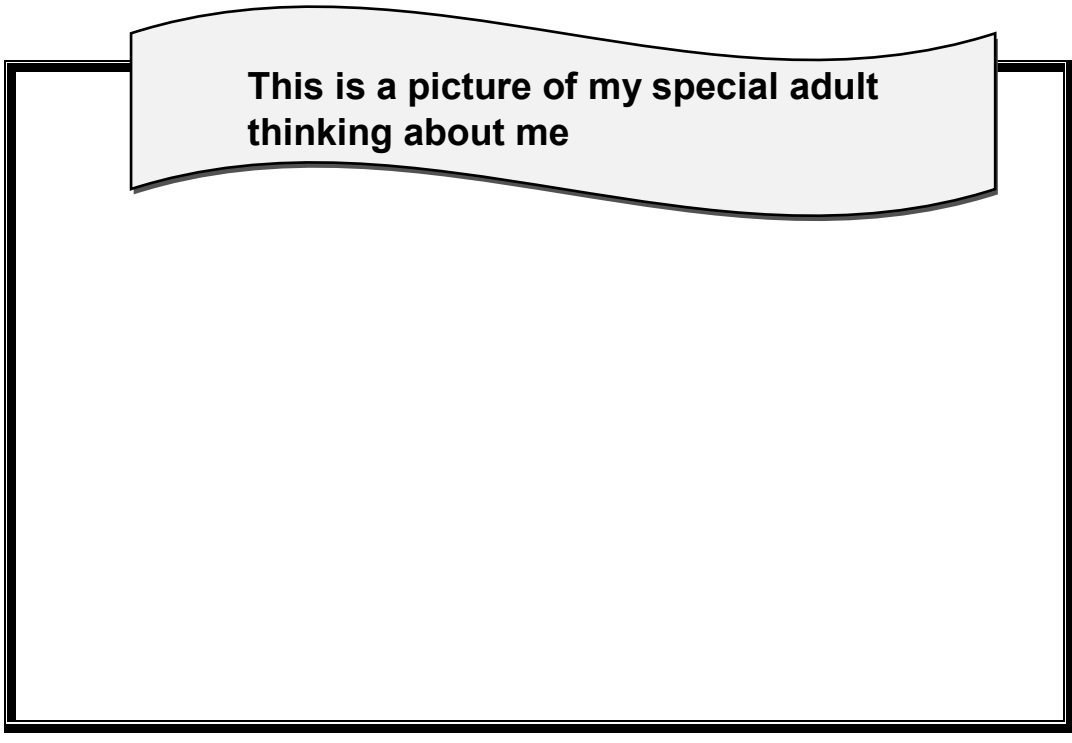
**If someone asked this special person to say three good and special things about me, he or she would probably say:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

Sometimes when people are taken away from each other because of deportation or detention, they can't talk to each other or give each other hugs or kisses. But this doesn't mean that they don't miss or think about each other!



**This is a picture of me thinking about my special adult**



**This is a picture of my special adult thinking about me**

## Different People Who Take Care of Me

Since ICE took away my special adult who takes care of me, this many people have taken care of me (circle one):

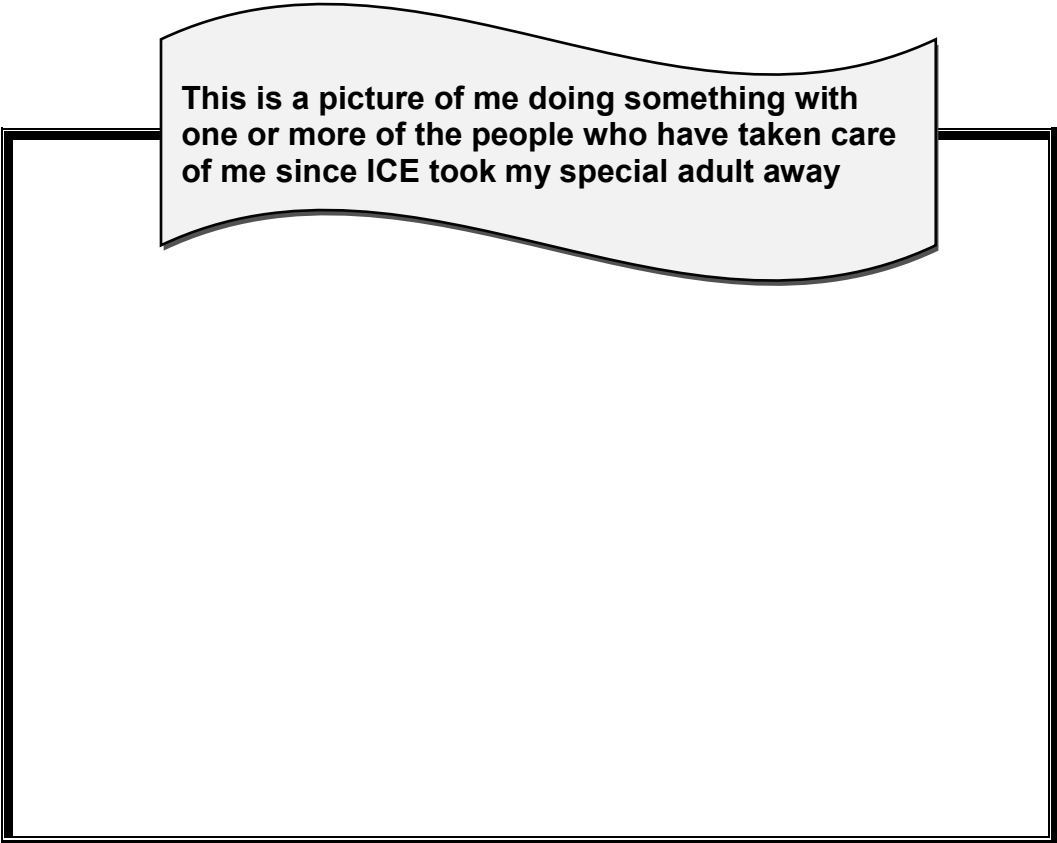
1 2 3 4 5 6 7 8 9 10 I am not sure how many

This is how many people used to take care of me before my special adult was taken away from me: \_\_\_\_\_.

The person who has taken care of me the most since being separated from my special adult is my:

\_\_\_\_\_.

(Write the person's relationship to you: sister, grandmother, foster mom...)



This is a picture of me doing something with one or more of the people who have taken care of me since ICE took my special adult away

The thing I like **best** about the people or person who takes care of me most now is:

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This is one thing I wish was different about the people or person who takes care of me most now is:

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**After you finish this page, it is time to breathe slowly or walk slowly!** (Go back to page 14 and 15 to remember how to do this if you need.)

## Brothers and Sisters

Sometimes older children in the family take care of their younger brothers and sisters. This happens a lot in families when a mom, dad, or other caring adult has been deported or detained. (It even happens in other families too, when parents are very busy with work or there is only one parent. It also happens in families with lots of children and in families with a sick parent.) Maybe you have new chores to help around the house, like washing the dishes or making dinner for the family.

**You can color in the picture of an older child taking care of a younger child:**



If you have brothers or sisters whom you help take care of, use this space to write about any of the ways that this has made changes in your life. You can also write down any chores you have that you didn't do before your special adult was taken away from you.

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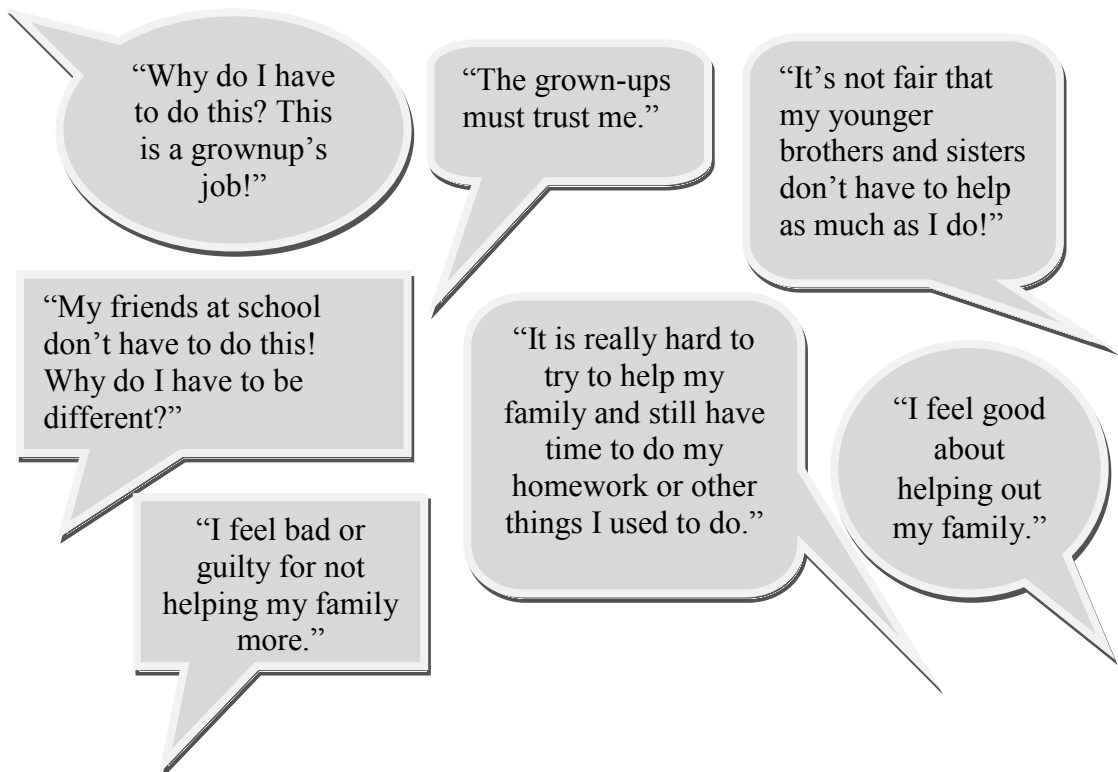
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Children who take care of younger or other children in their family in some way can have different thoughts and feelings about doing this. Sometimes children can feel good about what they are doing to help, but they may also feel angry or sad or wish they didn't have to do it, for example.

**Circle all of the thoughts that you have had:**



Sometimes changing negative, unhappy thoughts into more positive thoughts can make people feel better.

**Write down three positive thoughts that you can think of next time you have to do chores or help take care of other children:**

1) \_\_\_\_\_  
\_\_\_\_\_

2) \_\_\_\_\_  
\_\_\_\_\_

3) \_\_\_\_\_  
\_\_\_\_\_

**If you have had to help take care of your younger brothers and sisters or other children and/or help around the house in ways you didn't before, circle the feelings you have about this or add your own in the empty spaces:**

Happy	_____ (your word here)	Tired
Worried	Proud	_____ (your word here)
_____ (your word here)	Frustrated	Not sure what I am feeling
Anger	Jealous of the other children	Sadness
Guilty	Lonely	Like no one understands me



## Money and My Family

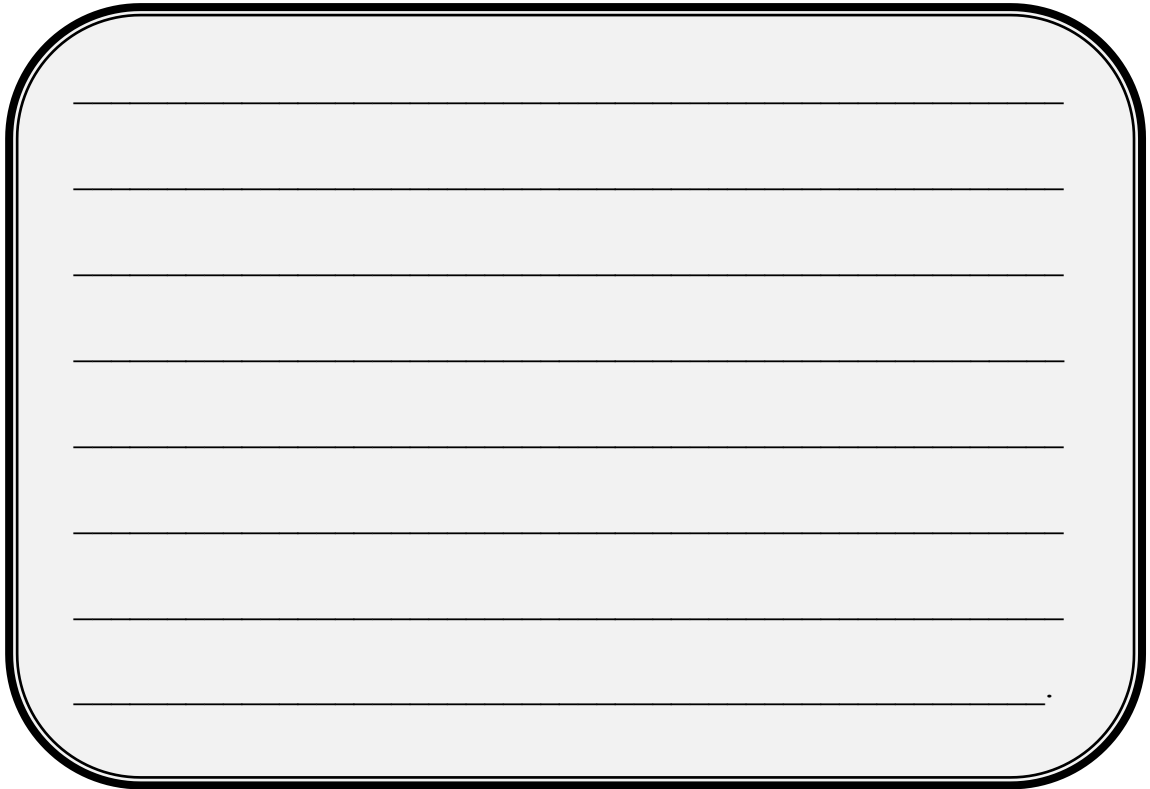
One change that happens in a lot of families after a mom or dad or other adult is deported or detained is that the family has *less money*. This is because an adult who used to have a job and earn money for the family is not working any more. Maybe families also have to spend some of their money on new things like lawyers or babysitters. Having less money means different things for each family, but it could mean that the family has a hard time paying for their home, food, and clothing. Maybe the family doesn't get to do things that they used to do for fun.



**Put a check mark  next to every sentence that is true for you because of the adult who cares for you being deported or detained:**

- There is less food in the house.
- We don't have enough money to keep our home warm.
- We had to stop doing fun things if they cost money.
- We can't buy as many clothes as before.
- The grownups are worried about keeping our home.
- We can't send as much money or gifts to my family members in a different country any more.
- An adult in my family now has to work longer hours to make enough money for us to have the things we need.
- My older brother or sister had to get a job to help my family with money.

Use this box to write down how the deportation of a caring adult in your life has changed how your family spends money or buys things that the family needs. You can also write about changes in family members' jobs.



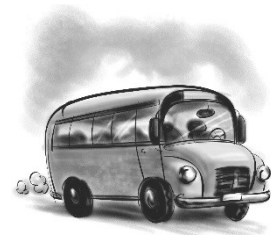
Talk to the adult who is helping you about how you are feeling. You can talk about anything that you are thinking about.

## School and Me

Children whose parents or other caring adults were taken away from them because of detention or deportation can also have changes at school. They might have to move and go to a different school if they move to another home. Maybe it gets hard for them to get good grades or to pay attention to their teacher.

Put a check mark  next to every sentence that is true for you since an adult who cares about you was taken away:

- I still go to school.
- I only sometimes go to school.
- I don't go to school anymore.
- I have changed my school at least one time.

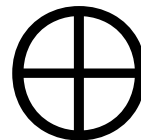
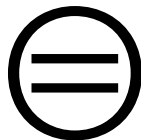
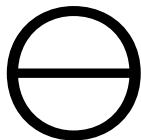


*(For children who go to school and get grades)*, put a circle around the symbol that shows if your grades have gone up, down, or stayed the same since an adult who cares about you was taken away because of deportation or detention.

My grades have gone down

No change

My grades have gone up



This is a list of changes that sometimes happen to children after an adult they care about has been deported or detained.

**Circle any of the changes that have happened to you at school or afterschool since an adult who cares about you was taken away:**

I miss the bus more	My grades have changed	My older brother or sister now watches me after school
I am get in trouble at school more	I have trouble paying attention to my teacher	_____ (add your own)
I spend more time alone	_____ (add your own)	I go to the school nurse more
_____ (add your own)	I get bullied more	I want to eat all the time
I don't feel like eating lunch or breakfast	I am tired at school	Things are not as fun at school as they used to be
I have more arguments with friends	I bully other kids	I don't get help with my homework anymore
_____ (add your own)	I feel like no one understands me	I don't want to play sports anymore

**Choose one thing that you circled or wrote above that you do not want to have happen anymore. Write it down here:**

\_\_\_\_\_.

I do **not** want this happening anymore because:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

**Try to think of a name for the problem that sometimes makes it hard for you to act and think the way you used to at school.**

Remember that earlier in the book, you **chose a word** for what bothers you most about deportation. You can look back on **page 50** if you need help remembering it.

You can use the word again if it is the same thing that sometimes makes things hard for you at school. If it is something different, like *feeling sad* for example, you can choose a new, special word for it.

**This is my name for the problem that can get in my way at school:** \_\_\_\_\_

**It gets in the way because:**

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**Here are some things I did easier before I had this problem at school:**

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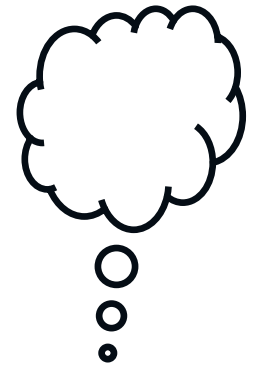
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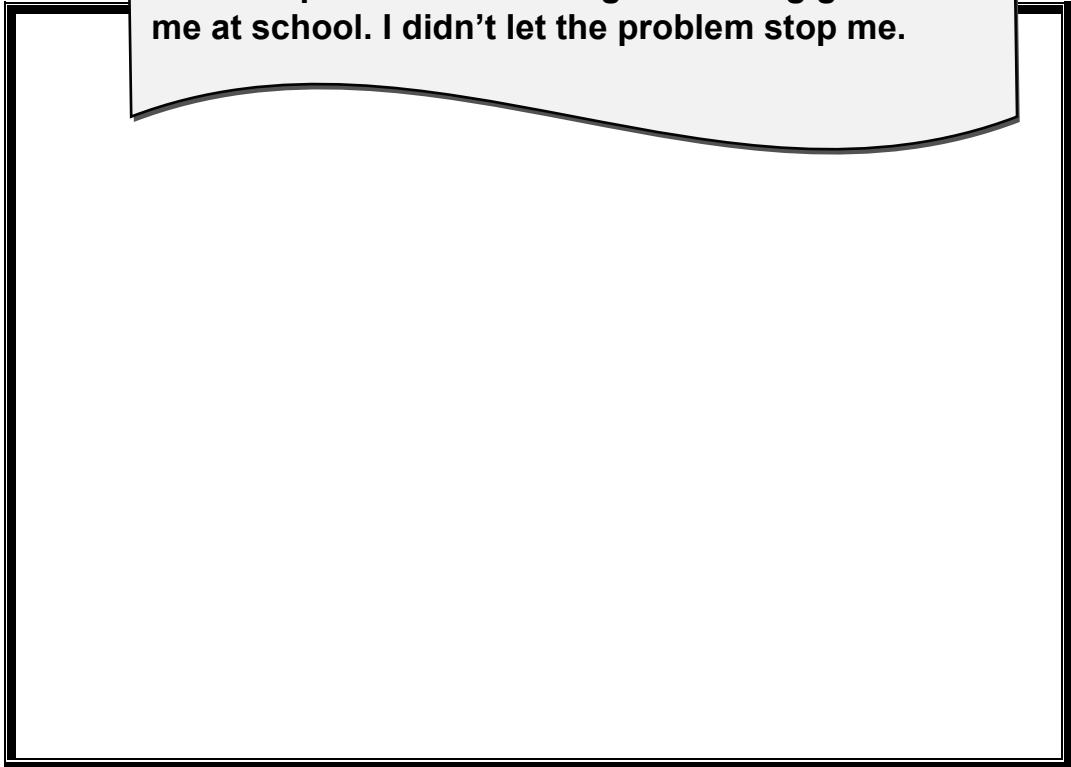
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This is a picture of me doing something good for me at school. I didn't let the problem stop me.



This is what I felt about not letting \_\_\_\_\_  
(problem word)  
 stop me from doing what was good for me:

(Circle any of the feelings that you had about not letting the problem stop you. You can also add your own words in the empty spaces:)

Happy	Nervous	Proud
Smart	Relaxed	Brave
(write your word here) _____	Joyful	Not sure what I was feeling
Stomachache	(write your word here) _____	Scared
Relieved	Interested	Surprised

This is what I did at school so that \_\_\_\_\_  
(problem word)  
could not stop me from doing what is good for me:

---

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---

When I think about doing this again at school, I think:

**Circle one:**    Yes, I can do it    No, I can't do it    I am not sure  
                              +                               -                               ?

Someone who believes that I can do it is my:

---

(write relationship: mother, grandfather, aunt, godmother)

Earlier in the activity book, you were asked to close your eyes and imagine being in a place that was calm and relaxing for you.

If you want, you can close your eyes now and imagine being at school and NOT letting (write problem word) \_\_\_\_\_ stop you from doing what is good for you. Do this for one or two minutes or until you want to stop.

If (write problem word) \_\_\_\_\_ starts to happen again at school, you can think back to what you imagined here today and try to do it again!

## My Best Memory

Try to think of the best memory you have of you and your special adult who was deported or detained. Try to answer these questions about your best memory with that special person:

We were at: \_\_\_\_\_.  
(place)

The weather was (circle one):

Sunny    Cloudy    Snowy    Rainy    Windy    Hot    Cold

I was wearing: \_\_\_\_\_

The adult who cares about me was wearing: \_\_\_\_\_  
\_\_\_\_\_.

The other people with me were my (write your relationship to them):

\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_.

(If I remember) the air around us smelled like:

\_\_\_\_\_.

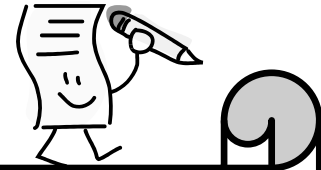
I was feeling: \_\_\_\_\_.

I think the adult who cares about me was feeling:

\_\_\_\_\_.



Now that you have thought more about your best memory with your special adult, you can use this space to write about your best memory.

A large, scroll-like writing area with a thick black border. The scroll is unrolled on the left side and has several horizontal lines for writing. The top right corner is rolled up.

### Trying to Change Deportation

Now that you are almost done with this book, maybe you are feeling better. Maybe you learned that you have many ways to show how you feel and think, through talking, writing, and drawing. Maybe you also learned that it feels better to share these things with at least one grownup you trust.

If you still *do not* feel better, it may help to know that it can take some time for people to feel better again after as big a problem in their lives as a family member being deported. Maybe the ideas on the next page will help you start to feel better.

With the help of a grownup, you can decide how to use creativity (for example, writing, painting, drawing, dancing) to show your feelings about deportation and detention in your family and in all families.

Each family makes its own choice about how family members want to try to stop detention or deportation from happening in their family and in other families. The next page has ideas for some of the ways that families can do this.

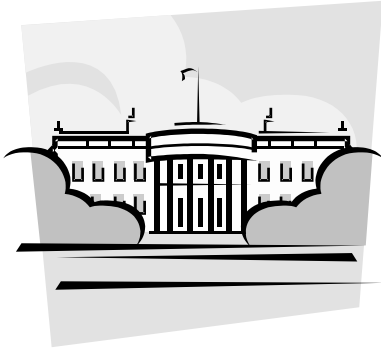
## Ways to Help Families from Being Hurt by Deportation

- Stay in touch with your family member who has been deported, by calling or sending letters and emails and pictures to him or her. That will help everyone in the family to feel better.
- Get together with other families/neighbors who have been hurt by deportation and get support from each other.
- Talk to a priest, minister, rabbi, imam, or healer in your community.
- Talk about it with your therapist, teachers, and social workers at school.
- Talk to politicians like your U.S. Senator or Representative – the people who run the country – about why deportation is bad for children and families. The grownup helping you can find out how to reach that person with the information on page 102.
- Go to protests or meetings to support people who have been detained or deported
- Speak on television or radio and write to newspapers or websites online about how deportation hurts families



**After you finish this page, it is time to breathe slowly or walk slowly!** (Go back to page 14 and 15 to remember how to do this if you need.)

## Changing Immigration and Deportation Laws



Many people in the United States (U.S.) government get to decide about immigration and deportation laws. This includes the President of the United States and the Senators and Representatives of the U.S. Congress who come from your state. State laws can make it easier or harder for ICE to find out about people who are undocumented. In some states, police officers can tell ICE about someone being undocumented when they are stopped for speeding in their cars. Other states make it hard for the police to do that.

Some states have laws that let the police tell ICE if they stop a driver for speeding and the driver's license is from another country. Those drivers sometimes get deported. Other states do not allow that, so they are safer for families of undocumented immigrants. The people who run the state government make and change laws when enough people who are citizens tell them to do that.

In your state, the *Governor* is like the *President*, but just for your state. (If you go to **page 22**, you can find your state on the map again, or ask a grownup to show you.) Other people in the government help run your state. They are *State Senators and State Representatives*. They have a job in the government because citizens who live in the state voted for them.

It can help children and families to let the people who represent your state in the U.S. Congress and the President know about state laws that hurt children and families, like deportation and

detention. It also helps to ask adult and child friends to talk to state and U.S. government too.

If enough people, (including children) say that laws are unfair and hurt them, sometimes people in the government will try to change the laws. In 2012, hundreds of teenagers and young adults who came to the U.S. when they were little decided to speak out against deportation.



They were called “DREAMers.” They took a bus all around the country to say NO! to deportation. At the end of their bus trip around the U.S., one young Latina woman gave a speech at a big meeting called the Democratic Convention, where people were deciding who should be the Democratic candidate for the President of the U.S. She was on TV and many, many people listened to her! She made a difference.

## Writing Letters to National Leaders

**Now, you have the chance to write your very own letter to send to the President and to the Senators and Representatives of the U.S. Congress from your state! You can include a drawing too.** Sometimes the President of the U.S. even tells everyone in the country about letters that come to his office from children and teachers from all over the country.

*The grownup who is helping you can help you find out the addresses of government leaders you can send your letters and drawings to. The website and phone number to find this out are on page 102 of this book.*

This is a way to let them know why families should always be able to stay together! (Younger children may need help from a grownup to write this letter.) It is important to talk with the grownup who is helping you to decide a couple of things:

1. If you should use your real first name, your whole name, or a made-up name on the letter or drawing. *Sometimes families who are worried about deportation do not want to use their real names because they don't want immigration authorities to find them.* You could also sign the letter/drawing with something that shows how you feel, maybe something like, "A child who misses his or her mother."



2. Decide if you want to write the letter or draw the picture in your book and keep it for yourself or if you want to send it out in the mail. You can always write or draw it now and decide if you want to send another time. You can even make a copy of the letter or drawing to keep for yourself. You can print out these pages or use different paper for your letter or drawing. If you decide to mail the letter or drawing, talk with the grownup who is helping you to decide if you should put your address on the envelope, or only the town or city where you live.

**This is a website that helps children write letters and send drawings (with the help of an adult) to congress about keeping families together and not deporting people:**  
**<http://www.webelongtogether.org/wish>**

Here is an example of a letter to a person in the government who makes laws. You can add in your own words and ideas:

Dear Senator \_\_\_\_\_,

(fill in Senator's last name)

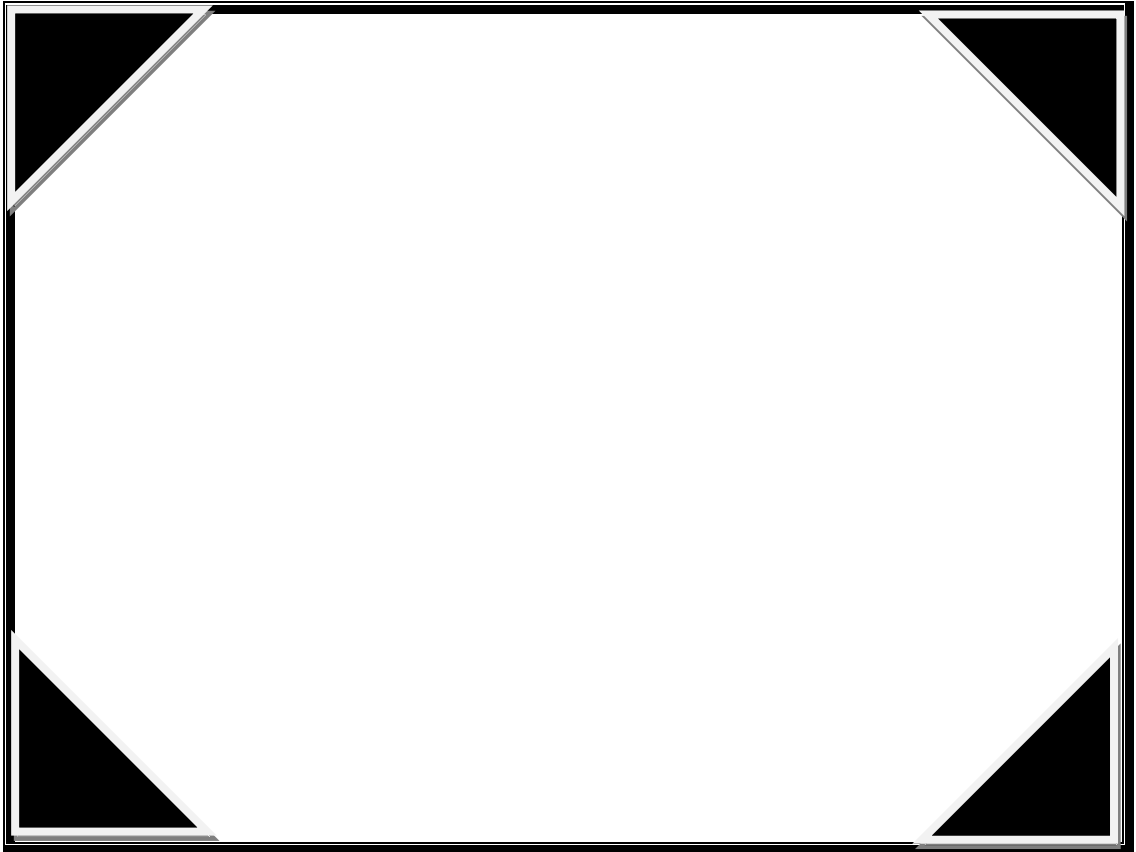
I am \_\_\_\_\_ years old and detention and  
deportation laws in the United States have hurt my  
family. My \_\_\_\_\_ was taken away from my  
family. There are \_\_\_\_\_ (number) of children in my  
family, including me. I think that families  
should always be able to stay together because

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Please help my family be together again, so I don't  
have to worry any more.

Sincerely,

\_\_\_\_\_  
(Optional to add name and state  
where I live)

Here you can make a drawing of what you think your family should look like, with everyone together. You can send it to a person in the government who makes laws.



You are getting close to the end of the activity book! Take some time to talk with the adult who is helping you about how you are feeling. You can also talk about anything that you are thinking about.

## Questions and Answers about Immigration and Deportation

Here are some questions that you might be wondering about and their answers:

**Question:** Can people who were born in another country become U.S. citizens?

**Answer:** Yes, they can become U.S. citizens by learning about the country and taking a special test about the government. Only people with permission to be in the U.S. may take the test. If they pass the test, they become “**naturalized citizens.**” They have all the rights of people born here. (People who were born here are also **citizens.**) Once an adult becomes a citizen, so can his or her children. Children may take the citizenship test when they turn 18 even if their parents don’t become citizens.

**Question:** What type of documentation do immigrants who live in the U.S. to work or study have?

**Answer:** People who came to the U.S. to work might have **work visas** or “**green cards.**” Other people who get permission to live and go to school here have **student visas.**

**Question:** Is it possible for families to have some family members who are citizens or documented immigrants and some members who are not?

**Answer:** Yes, this happens in many immigrant families. These families are called “mixed-status” families. Most often, it is one or more adults or older children in the family who are not citizens while the younger children are born in the U.S.

**Question:** Who can be deported?

**Answer:** Anyone who is not a citizen can be deported. Naturalized citizens can only be deported if they commit a serious crime.

**Question:** What are some of the reasons someone could get deported?



**Answer:** People can be deported for several reasons. Most people who are deported are in the U.S. without permission from the U.S. government. This might mean that they entered the U.S. without permission papers or the dates on their papers ran out. Sometimes the police tell ICE that people don't have this permission when the person commits a crime or breaks a driving law. Sometimes ICE finds out that a lot of undocumented people work in a work place and they come and detain a lot of people at once.

**Question:** If my family member is in a detention center, does that mean that he or she will be deported?

**Answer:** Not everyone who is in a deportation center will be deported. Sometimes, if the person can prove it would be unsafe for them to return to their country, the person will be allowed to stay in the U.S. A judge makes the final decision about whether a person can stay.

**Question:** Why do some families want to keep it a secret if one or more family members are at risk of being deported?

**Answer:** One reason is that the family doesn't want the U.S. immigration authorities to find them because of fear of deportation. Another reason is that people in the community sometimes have bad feelings about people living in the U.S. without permission from the government.

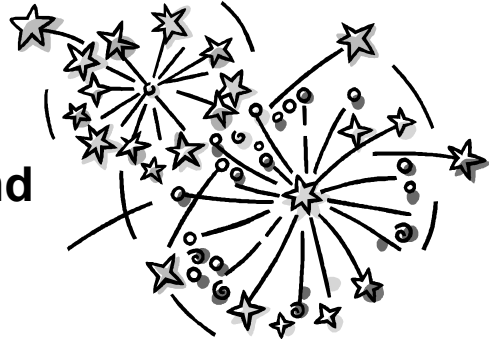
These are 3 questions that I have about immigration and deportation:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

One person who might be able to answer these questions for me is my:

\_\_\_\_\_  
(write the relationship)

**Congratulations!**  
**You have reached the end**  
**of this activity book!**



I finished this book on this date: \_\_\_\_\_.

This is what it was like for me to work on this book:

---

---

---

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Here are three things that I learned from this book:

1) \_\_\_\_\_

\_\_\_\_\_

2) \_\_\_\_\_

\_\_\_\_\_

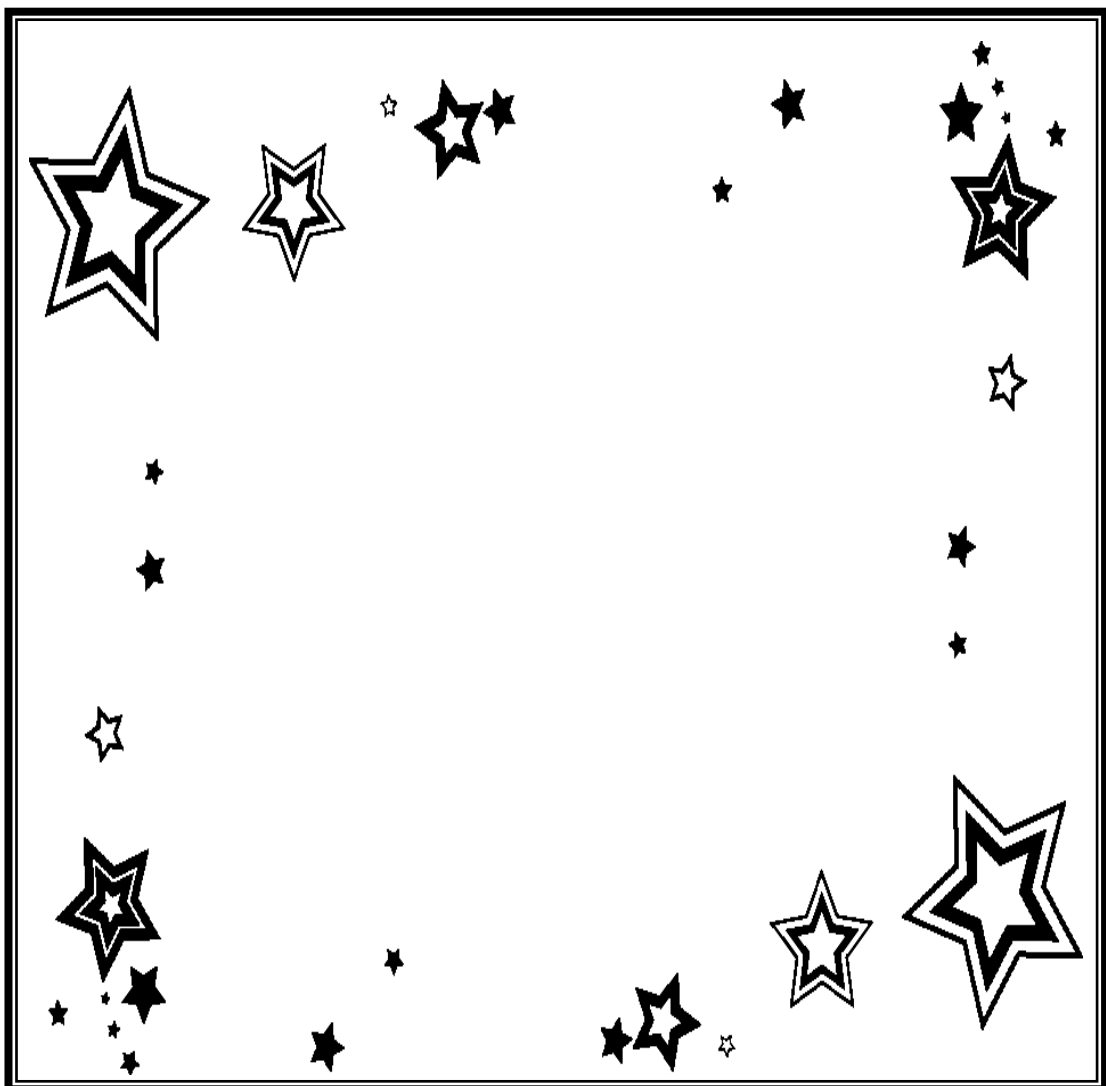
3) \_\_\_\_\_

\_\_\_\_\_

## Special Certificate for Finishing this Book

Here is a special certificate for you to keep that shows that you finished this activity book! You can color it in!

Remember, you can always come back and use this book again. You can also use the different ways you learned to relax your mind and your body any time that you want. Maybe you can even teach what you learned to a friend or someone in your family!



**Try your best to answer these questions:**

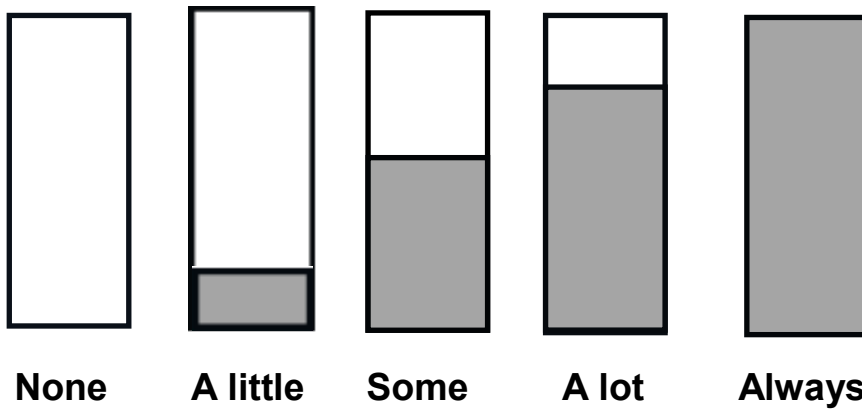
**I know this much about deportation and detention:**

Circle one:

- Nothing     A little     Some     A lot

**How much of the time do you feel “nervous”?**

Circle one:



**How do you feel about yourself?**

Circle one:



## Information to Help Children and Families Hurt by Detention and Deportation

This is a list with information to help children and families whose family members have been deported or detained, or who are worried about that happening.

If you are using this workbook in print form, you can type these websites into a web browser. If you are using the workbook on a computer, you can click the links to go to the websites.

### RESOURCES FOR ADULTS:

#### Ways to contact the President of the U.S.:

Phone number to leave comments: (202) 456-1111

#### Mailing address:

The White House  
1600 Pennsylvania Avenue NW  
Washington, DC 20500

Website to email questions and comments:

<http://www.whitehouse.gov/contact/submit-questions-and-comments>

Website to find contact information for all elected officials in government: <http://www.usa.gov/Contact/Elected.shtml>

Questions about the U.S. government: Toll-free at **1-800-FED-INFO—(1-800-333-4636)**

Website to find contact information for U.S. senators and representatives:

[http://www.senate.gov/general/contact\\_information/senators\\_cfm.cfm](http://www.senate.gov/general/contact_information/senators_cfm.cfm)

<http://www.house.gov/representatives/find/>

Website with contact information for elected officials by state:

Governors: <http://www.usa.gov/Contact/Governors.shtml>

State legislators: <http://thomas.loc.gov/home/state-legislatures.html>

National Immigration Project's website provides a comprehensive listing of resources that explain your legal rights, how to respond to community raids, safety planning, deportation, detention, and locating legal services:  
<http://www.nationalimmigrationproject.org/community.htm>

Website with links for immigration safety plans and action kits. Also, links to some of the most important immigration laws and recent articles:  
<http://cj-network.org/cj/immigrant-rights/other/latino-parents-children/>

Checklists of the steps immigrant families should take to prepare for the possibility of the detention or deportation of a family member. Also, guidance on what to do if a family member is detained:  
[http://cj-network.org/cj/wp-content/uploads/2011/12/CJ\\_DeportationChecklist2011\\_Eng.pdf](http://cj-network.org/cj/wp-content/uploads/2011/12/CJ_DeportationChecklist2011_Eng.pdf)  
(English)

[http://cj-network.org/cj/wp-content/uploads/2011/12/CJ\\_DeportationChecklist2011\\_Span.pdf](http://cj-network.org/cj/wp-content/uploads/2011/12/CJ_DeportationChecklist2011_Span.pdf)  
(Spanish)

Link to a deportation manual (2009) that has general information about deportation. Some information is specific to the Southeast, but still includes information that is useful to people across the U.S.:  
[http://www.alabamaappleseed.org/uploads/4/3/3/1/4331751/2009\\_deportation\\_guide.pdf](http://www.alabamaappleseed.org/uploads/4/3/3/1/4331751/2009_deportation_guide.pdf)

NIÑOS (2011) has information and documents families can use to protect children in the event that parents become detained or deported. Includes a "safety plan" for families. Only in English:  
<http://www.jdsupra.com/legalnews/nios-a-guide-to-help-you-protect-your-64376/>

Link to a number of resources, including a guide about eligibility of returning to the U.S. after deportation, a financial handbook for families facing deportation and information about protecting your assets and child custody when facing deportation:  
<http://www.bc.edu/content/bc/centers/humanrights/projects/deportation/resourcesdep.html>

Link to a many resources for immigrant families, including information on detention and deportation:  
<http://familiesforfreedom.org/resources>

Two excellent resources from the Families for Freedom collection:  
Deportation Manual 101: Overview on entire deportation/detention system, legal rights, how to locate someone in detention facility, tools to organize and advocate in community:

<http://familiesforfreedom.org/sites/default/files/resources/Deportation101Manual-FINAL%2020100712-small.pdf> (English)

<http://familiesforfreedom.org/sites/default/files/resources/Deportation101SpanishLATEST2011LowRes.pdf> (Spanish)

Information about knowing your rights as a noncitizen (includes important phone numbers - mostly for people living in NY and NJ):

[http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-english-May2008\\_0.pdf](http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-english-May2008_0.pdf) (English)

<http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-spanish-May2008doc.pdf> (Spanish)

The New Sanctuary Coalition of New York City is an interfaith network of congregations, organizations, and individuals who are allies of families and communities resisting detention and deportation to stay together:

<http://newsanctuarynyc.org>  
Telephone: (646) 395-2925

This is a guide to help communities better understand how immigration enforcement works, and ways to engage with local police and policymakers to pass laws and policies against hold requests. It includes details about ICE hold requests and how they work, legal and policy information, advice on advocacy, and sample materials:

[http://immigrantdefenseproject.org/wpcontent/uploads/2011/02/All\\_in\\_One\\_Guide\\_to\\_Defeating\\_ICE\\_Hold\\_Requests.pdf](http://immigrantdefenseproject.org/wpcontent/uploads/2011/02/All_in_One_Guide_to_Defeating_ICE_Hold_Requests.pdf)

Visual outline of how the immigration system works beginning with a workplace raid and ending with deportation:

[http://detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Raids%20to%20Deportation%20Map\\_0.pdf](http://detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Raids%20to%20Deportation%20Map_0.pdf)

Includes information on your rights in the community and when coming into contact with law enforcement. Also, what to do when there is a raid in your community and how to contact someone who has been detained:

<http://www.detentionwatchnetwork.org/sosineedhelp>

Resources for you and your family when in detention, including information on your rights and information on how to find an attorney. Includes a link to information for detained individuals with minor children (some of the information is Florida specific). Also, contains information on how to make a complaint about poor conditions in detention facilities:

<http://www.detentionwatchnetwork.org/indetention>

Guide for people in detention center. Also, information for families about detention and deportation:

<http://www.detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Immigration%20Detention%20&%20Removal%20Guide.Feb06.pdf>

This guide answers common questions about immigration law and other issues of concern to non-citizens, such as how to apply for a green card, “lawful permanent residency,” and naturalization. It also provides answers to other questions about issues such as government benefits, interacting with police and immigration agents, domestic violence, and getting a lawyer:

[http://www.yale.edu/documents/pdf/immigr\\_spanish.pdf](http://www.yale.edu/documents/pdf/immigr_spanish.pdf) (Spanish)

[http://www.yale.edu/documents/pdf/immigr\\_english.pdf](http://www.yale.edu/documents/pdf/immigr_english.pdf) (English)

U.S. government website for information on becoming a naturalized citizen:

<http://www.uscis.gov/us-citizenship/citizenship-through-naturalization>

(English)

<http://www.uscis.gov/es/ciudadania> (Spanish)

Information about accessing legal resources (primarily for people living on the East Coast):

<http://immigrantdefenseproject.org/resources/legal-resources>

The Florence Immigrant and Refugee Rights Project provides and coordinates free legal services and related social services for men, women, and unaccompanied children detained in Arizona for immigration removal proceedings. The services are for people who are living in poverty. The Florence Project tries to make sure that detained individuals have access to counsel, understand their rights under immigration law, and are treated fairly and humanely by the legal system. The Florence Project primarily provides legal services on-site at detention facilities: <http://www.firrp.org>



“Dignity Not Detention” Campaign supports organizing efforts in Arizona, Georgia and Texas to stop the growth of local detention, show the impact of national detention policies on communities, and highlight the human rights crisis resulting from the increases in detention. Link includes information about how to become involved in the campaign: [www.dignitynotdetention.org](http://www.dignitynotdetention.org)

The New Agenda for Broad Immigration Reform (NABIR) is a diverse coalition of grassroots, advocacy, and faith-based organizations uniting behind the principle that all – not just some – immigrants must have the opportunity to live lawfully in the United States, free from fears and threats of deportation. Link includes resources about deportation and detention and information about getting involved with advocacy organizations: <http://nabir.wordpress.com>

Massachusetts Immigrant and Refugee Advocacy Coalition’s (MIRA) (Boston) website provides important information for immigrants living in Massachusetts including legal services and opportunities for advocacy: <http://www.miracoalition.org/>

National Network for Immigrant and Refugee Rights’ website provides immigration reform news and updates. It also outlines ways to get involved with advocacy: <http://www.nnirr.org>

Information about how to locate a person who is in ICE custody:  
*(Information taken from the Florence Immigrant and Refugee Rights Project website)*  
Use the online detainee locator system managed by ICE to locate a detainee who is currently in ICE custody, or who was released from ICE custody for any reason within the last 60 days. To locate someone through the system, you will need their (1) full name, (2) alien registration number (“A#”) and (3) country of birth. If you do not have the person’s registration number, you will need their date of birth to access the information. Of note, sometimes the online detainee locator system has errors: <https://locator.ice.gov/odls/homePage.do>

You can also call the Immigration Court System at 1-800-898-7180 to check if a person has an upcoming court hearing and where the immigration court is located. You will need the full name and alien registration number (“A#”) to access this information.

## Mental Health Resources for Adults

The National Child Traumatic Stress Network has extensive resources for parents on signs of trauma and how to help. Provides useful information for when a child should receive mental health treatment:

<http://www.nctsn.org/resources/audiences/parents-caregivers>

BRYCS - Bridging Refugee Youth and Children's Services: Specialized resources for immigrants and refugees about mental health, parenting, and working with children's school:

<http://www.brycs.org/publications/index.cfm>

Taking care of others in your family as well as yourself:

<http://www.healthynj.org/wellness/caregiving.html>

Parenting and the development of children from infancy to teenager:

<http://kidshealth.org/parent/growth/#cat168>

National Institute of Mental Health: Information about Post-Traumatic Stress Disorder (PTSD):

[http://www.nimh.nih.gov/health/publications/post-traumatic-stress-disorder-ptsd/nimh\\_ptsd\\_booklet.pdf](http://www.nimh.nih.gov/health/publications/post-traumatic-stress-disorder-ptsd/nimh_ptsd_booklet.pdf)

A guide for parents and caregivers about mental health services for children. Includes information about finding services, preparing for the first visit, questions you can ask and what to expect:

[http://store.samhsa.gov/shin/content//SMA05-4054/SMA05-4054\\_English.pdf](http://store.samhsa.gov/shin/content//SMA05-4054/SMA05-4054_English.pdf)

Information for parents and educators about depression in children. Includes signs and symptoms, treatment, and what adults can do to help:

[www.nasponline.org/resources/principals/nasp\\_depreng.pdf](http://www.nasponline.org/resources/principals/nasp_depreng.pdf)

## RESOURCES FOR CHILDREN

Letter writing/drawing activity for kids to congress (with the help of an adult):

<http://www.webelongtogether.org/wish>

<http://www.webelongtogether.org/sites/default/files/AWishForTheHolidays2012YouthActivityPacket.pdf>

Article about this activity:

[http://www.huffingtonpost.com/beth-caldwell/nearly-10000-children-tel\\_b\\_2347919.html](http://www.huffingtonpost.com/beth-caldwell/nearly-10000-children-tel_b_2347919.html)

Children's book about immigration/deportation:

From North to South/ Del Norte al Sur, by René Colato Laínez. This bilingual book is about a young boy who visits his mother after she is sent back to Mexico for not having papers: <http://www.amazon.com/From-North-South-DelNorte/dp/0892392312>

## RESOURCES FOR OLDER CHILDREN

Link to the U.S. Citizenship and Immigration Services' webpage on Deferred Action for Childhood Arrivals (DACA) (for DREAM Act-eligible, undocumented youth.) Has information about who is eligible and how to apply:

<http://www.uscis.gov/humanitarian/consideration-deferred-action-childhood-arrivals-process>

Link to the National Immigration Law Center which provides information about Deferred Action for Childhood Arrivals (DACA). Includes answers to frequently asked questions:

<http://www.nilc.org/dreamdeferred.html>

Important information for people interested in applying for Deferred Action (DACA):

Spanish: <http://www.nationalimmigrationproject.org/community/Alert%20for%20DREAMers%20applying%20for%20Deferred%20Action%20SPANISH.pdf>

English:

<http://www.nationalimmigrationproject.org/community/Alert%20for%20DREAMers%20applying%20for%20Deferred%20Action.pdf>

*Living in the United States: A Guide for Immigrant Youth* (2008) covers topics such as legal status (what rights you have if you are a US citizen, a permanent resident, or undocumented), how to become a citizen, how to get legal papers, deportation issues, adoption issues, Selective Service, voting, taxes, college, etc. It may also be helpful for adults who work with immigrant families (for questions such as who qualifies as a special immigrant and what the rules are on joining the military, paying taxes, voting, getting public assistance, etc.):

Spanish:

[http://www.ilrc.org/for\\_immigrants/pdf/Vivir\\_en\\_los\\_Estados\\_Unidos.pdf](http://www.ilrc.org/for_immigrants/pdf/Vivir_en_los_Estados_Unidos.pdf)

English:

[http://www.ilrc.org/immigration\\_law/pdf/Youth\\_Handbook\\_English.pdf](http://www.ilrc.org/immigration_law/pdf/Youth_Handbook_English.pdf)

A video produced by teens in the San Diego's Media Art Center San Diego's Teen Producers Project that shows the experience of one family separated by deportation. Video appropriate for older children ages 13-15 and up:

<http://tv.adobe.com/watch/adobe-youth-voices/i-want-my-parents-back/>

This is a video about the teen filmmaker and his family as they try to deal with the deportation of his father. For older children, ages 13-15 and up:

<http://tv.adobe.com/watch/adobe-youth-voices/mi-familia/>

Link has resources for children ages 10 and older that includes education about the history of immigration up to present day and information about being undocumented. There are also activities for children to complete including an immigration word search and ways to both receive and give help: <http://pbskids.org/itsmylife/family/immigration/index.html>

For ages 13 and up: "Family Life Complicated by Vulnerable Status," a resource about family separation and the pressures mixed-status families face: [www.webelongtogether.org/wish/educational-materials](http://www.webelongtogether.org/wish/educational-materials)

For ages 15 and up: Videos from Arizona State University's News 21: a series of videos of children telling their stories about having been separated from their families:

<http://asu.news21.com/2010/08/children-of-deported-parents/index.html>

For ages 15 and up: "I Want My Parents Back," an 11-minute, youth-made film that tells the story of a family that is separated by deportation:

[www.webelongtogether.org/wish/educational-materials](http://www.webelongtogether.org/wish/educational-materials)

For ages 13 and up (PG-13) A movie about a nine-year-old boy who crosses the border alone to reunite with his mother in the U.S.

<http://www.foxsearchlight.com/underthesamemoon/>

Countless resources and activities for children on topics such as emotions, babysitting, staying healthy, relationships, and school:

<http://www.healthynj.org/kids/wellness.html>

A lot of information and activities about school, home and family life, emotions and relationships:

<http://kidshealth.org/kid/feeling/>

Information about going to talk to a therapist or doctor:

[http://kidshealth.org/kid/feel\\_better/people/going\\_to\\_therapist.html?tracking=K\\_RelatedArticle#cat20071](http://kidshealth.org/kid/feel_better/people/going_to_therapist.html?tracking=K_RelatedArticle#cat20071)

## CHAPTER V

### DISCUSSION

#### Introduction

The purpose of this study was to create a therapeutic activity workbook for Latino children between the ages of eight and twelve who have experienced the actual or threatened deportation or detention of a parent or primary caregiver. An estimated 368,644 people were deported from the U.S. in 2013 (U.S. Immigration and Customs Enforcement, 2013), with the vast majority of those deported originating from Mexico and Central America. Many of these individuals are the parents of children who are U.S. citizens and who often remain in the care of a relative or in foster care.

As of this writing, there is no tangible resource available to help Latino children make sense of and cope with being separated from a caregiver due to deportation or detention or the threat there of. This workbook, created in both a Spanish and English version, serves as one such resource. The workbook has the potential to be accessed by large numbers of Latino children and families, given that children can utilize it with adults from their natural support system and since it will be available for free downloading in the near future<sup>2</sup>. The workbook can also be used with a mental health professional as a therapeutic supplement or as an independent intervention and so has flexible applications.

This chapter will provide an interpretation of the some of the feedback received from the consultants on how to improve the workbook and the process of revising the workbook in accordance with the consultants' feedback. Limitations of the research will be addressed, in addition to any ethical concerns and clinical

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<sup>2</sup> This is the website where the final workbook can be accessed:  
<http://www.childrenspsychologicalhealthcenter.org/content/view/25/44/>

implications of the workbook. This will be followed by recommendations for future research and the researcher's personal reflections on the research.

### **Interpretation of Results**

A few aspects of the workbook that were modified during its construction may have significant clinical and practical implications. The workbook was originally intended to be used by Latino/a children ages five to thirteen. This age range had been determined based on the researcher's awareness of the significant need for a resource of this kind and investment in making the workbook accessible to as many children as possible. However, during the process of creating the workbook, the researcher and her committee determined that the age range needed to be narrower, modifying the range to eight to twelve.

This decision stemmed out of difficulty making the workbook developmentally-appropriate for children widely ranging in age from five to thirteen. Consideration was given to dividing the workbook into two developmentally-targeted sections, such as one for ages five to nine and another for ages ten to thirteen. However, this idea was discarded due to its potential for making the workbook too fragmented and confusing for children. Furthermore, the workbook was already divided into two sections, based on whether the child had experienced the threatened or actual deportation or detention of a caregiver. It was determined, as a result, that it was not practical to complicate the workbook further by dividing it by age groups.

Secondly, the workbook was originally intended to be a single, bilingual document in Spanish and English. However, during the research process, two versions of the same workbook were created, one in Spanish and one in English. This divergence from the initial workbook proposal was primarily due to time constraints within the research process. Working with a translator added an additional step in the

process of preparing the workbook for review by consultants. Although the researcher is fluent in Spanish, she is not quite proficient enough to complete the translation herself. Moreover, once the English version was completed, the researcher was able to begin soliciting consultants for review of the English version while the Spanish version was still being translated.

Additionally, formatting the workbook was very time-consuming, due to its length and the amount of text, clip art and illustrations. Creating a bilingual workbook that is visually appealing to children and not excessively lengthy would likely require the assistance of someone more highly experienced with Microsoft Word and computer graphics. The researcher plans to combine the two versions into a single, bilingual workbook after acquiring this type of assistance, after completing her doctorate, and to make it available online for download. The implications of using a bilingual workbook with Latino children and families for clinical practice will be discussed later in this chapter.

Also of note, the researcher had originally proposed to receive feedback on improving the workbook from five to six consultants in a single, conference-call focus group. Time constraints during the process of creating the workbook and of identifying and soliciting consultants lead the researcher to modify her method. With approval from the Institutional Review Board (IRB) at the Massachusetts School of Professional Psychology as well as the researcher's doctoral research committee, the researcher modified her method to receive feedback from five consultants in individual phone-based meetings. This modification was deemed more efficient, as it permitted the researcher to organize meetings that worked with each consultant's schedule rather than attempting to organize a single meeting time across time zones. Feedback from each consultant was gathered, professionally transcribed, and analyzed



in a timely manner. The utilization of a phone-based meeting permitted consultants to participate in the study irrespective of their locations.

A detailed description of all the feedback provided by the consultants can be found in Chapter Four. In this chapter, the recommendations and feedback pertaining to potential security concerns of the workbook will be discussed most thoroughly, as these required the greatest attention and change in revising the workbook. As noted in Chapter Four, the first consultant to provide feedback voiced strong concerns about the potential for the draft version of the workbook<sup>3</sup> to endanger children and families if it were filled out with identifying information and then intercepted by Immigration and Customs Enforcement (ICE). This concern was based on the personal nature of some of the questions and ease in which family members could be identified. The other four consultants had not spontaneously noted these concerns. However, when directly asked about these concerns by the researcher, in response to the first consultant's urgent concerns, all four consultants found these concerns to be valid and important to address when revising the final workbook, as did the doctoral research committee.

While constructing the workbook, the researcher and her committee had not directly considered the workbook to be a potential risk to children and families. Prior to soliciting feedback from the consultants, only one Latina faculty member in the researcher's graduate program had inquired about how the researcher planned to minimize any security risks with the workbook. This oversight on the part of the

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<sup>3</sup> In the interest of space, the draft versions of the workbook are not included in the final writeup. Readers who are interested may get the draft appendices from the researcher at [lauren\\_utter@mspp.edu](mailto:lauren_utter@mspp.edu) or her research chair, Dr. Jodie Kliman, at [jodie\\_kliman@mspp.edu](mailto:jodie_kliman@mspp.edu).

researcher and her committee members was likely multifactorial and will be discussed in more detail below.

It is plausible that the researcher and her committee had focused too narrowly on the potential therapeutic benefits of the workbook in going over earlier drafts of the workbook, thereby overlooking potential security concerns. Moreover, the researcher and committee members' ethnic and racial backgrounds, lived experiences, and privileged societal positions, especially in terms of U.S. citizenship, may have contributed to this oversight. Two committee members were native-born Americans and the third had immigrated to the US as a child from a Latin American country.

It is noteworthy that the researcher later recognized that she had placed higher expectations on the only Latina on her committee to identify aspects of the workbook that may not have been culturally-sensitive. This was a learning experience for the researcher, in that she was reminded of the risk of placing a single person in the role of "spokesperson" on behalf of a larger and internally heterogeneous population. This holds valid for any population, although especially one that is as heterogeneous as the Latino population. There are broad differences in country of origin, cultural beliefs and practices, immigration experiences and personal and contact with ICE.

The researcher also considered how, despite the many years of multicultural clinical practice her committee members had, including with undocumented immigrants and refugees, this professional experience may not have been sufficient to be automatically sensitive to the potential security concerns of the original workbook. It is possible that the more privileged personal experiences of the researcher and her committee members carried greater weight than academic or clinical experiences in terms their ability to intuitively identify issues of security and personal risk that the first draft of the workbook had left unaddressed.

As noted, the researcher and her committee members hold privileged statuses as U.S. citizens and only one of these four individuals is Latina. Additionally, none of these individuals has ever lived under a dictatorship in which human rights are frequently disregarded and abused. None has had to worry about immigration status in the U.S. While the consultant who raised the security concern had not had this experience himself, he was an American Jew in his eighties with many contemporaries who had survived the Holocaust. He may therefore have been far more generationally and culturally sensitized to the potential dangers of documents that fall into the hands of authorities than the researcher or her committee.

Many Latino immigrants have had good reason to worry about immigration authorities in the U.S. (and government authorities in their home countries in times of civil unrest or authoritarian rule) and thus are sensitive to experiences in which they do not have control over what happens to them or their family members. This may increase families' reticence to share personal information that may put them or their family members at risk. This point will be further elaborated upon below when discussing the implications of the theoretical framework of the workbook and cultural sensitivity.

In retrospect, it is possible to consider how the theoretical bases of the workbook could have paradoxically increased the risk of deportation in some families, if it were to be intercepted by ICE. For example, the workbook is primarily based on other guided activity workbooks that were created by Gilbert Kliman, M.D. and his colleagues with a framework in Reflective Network Therapy (<http://www.childrenspsychologicalhealthcenter.org/content/view/25/44/>). These workbooks tend to ask for specific information regarding the identity of the child and other people in children's lives (name of child and person helping child complete

workbook, address, etc.). However, these workbooks were created for children who, although facing highly adverse circumstances, are not likely to be at risk of having a family member deported. For example, one workbook in the aforementioned series pertains to children living in foster care and other workbooks address the emotional and psychological needs of children in various societies following a natural disaster. In those cases, identifying caring adults by name and contact information would be a distinct advantage, and would not endanger those adults in the process.

Additionally, the workbook was intended to provide a narrative therapy trauma framework which encourages children to provide a detailed narrative with both positive and negative experiences. Such narrative are generally embedded within relationships with others. In the case of this workbook, these relationships were likely with the adult parent or caregiver who had been detained or deported or who is experiencing the threat of deportation or detention. The therapeutic benefits of writing and drawing also promote the free expression of thoughts and feelings and this served as a fundamental base of the workbook.

However, in an attempt to create a workbook that had a strong theoretical foundation, the researcher may have not given enough consideration to the context in which the workbook would be used. Children coping with familial detention or deportation or living with the fear of this taking place face a unique set of circumstances that may make it difficult – or not in their best interest – to disclose personal or identifying information. Moreover, they may have internalized a cultural family norm that personal information about the family should not be shared with “outsiders,” or even within the family. This may serve a protective function to some degree, both instrumentally and emotionally. Therefore, asking the child to disclose this information without taking the appropriate measures may put the child in an

uncomfortable and risky position. Additionally, the child may experience undue guilt if the workbook were to be intercepted by ICE and something that they had written in it were used against the parent or caregiver, contributing to his or her deportation.

Through careful modifications, it was possible to keep the various theoretical bases of the workbook intact while minimizing potential security risks for children and families. The workbook remains divided into two sections based on the child's circumstances (that is, whether detention or deportation is a pending threat or has actually occurred). However any identifying information that could jeopardize the safety or wellbeing of the child and family has been removed or revised. For example, children are explicitly directed to write their first names only. All prompts for the child to write an adult family member's name were revised to ask for only the child's relationship to that person (e.g., mother, father, grandparent, aunt), rather than writing the person's name and contact information.

In other cases, the child was directed to speak verbally with the adult helping him or her about certain information, rather than writing it down as had been the case in the original version. An introduction addressing concerns about documenting sensitive or identifying information about their families was added for adult family members and other helping adults. More straightforward information was provided for children and other adult helpers about seeking consent from a parent or substitute caregiver prior to using the workbook.

It is the researcher's position that the Reflective Network Therapy theoretical framework of the workbook was considerably strengthened as a result of some of the workbook revisions, which had been prompted by the security concerns of the consultant. This included the removal of written personally identifying information and inserting new prompts, "Let's Talk!" in the English version and "*¡Hablemos!*" in

the Spanish version. These prompts encourage the child to speak with the adult helper about a broad range of thoughts and feelings. Additionally, these prompts provide a means for the adult helper to check in with the child about how the workbook activities are going for him or her and to provide any necessary clarification about the material or any comfort that might be needed. The adult helper is directed to focus his or her attention on the child throughout the workbook and to empathically reflect to the child about the child has communicated (especially at the time of these prompts). These modifications are discussed in greater detail in Chapter Four.

It would have been ethically questionable to disregard the security concerns of the workbook voiced by one of the study's consultants and the more mildly presented concerns of a faculty member in the researcher's graduate program who had gone over the Spanish translations. However, it was notable that these concerns had been overlooked by the researcher and committee prior to the first consultant's review of the workbook. Additionally, four of the five consultants did not spontaneously note any security concerns before the researcher brought the first consultant's concerns to their attention. Nevertheless, it was of utmost importance for the researcher to respond in a prudent and ethical manner by modifying the workbook to minimize the risk of children and families being deported or detained in the event that a child's already-filled out workbook were to be intercepted by ICE. Moreover, it was of methodological import that the researcher added a question relating to the first consultant's concerns in her interviews with subsequent consultants; doing so garnered a unanimous agreement that the concern, though easily overlooked, was important to address.

Moreover, it would have been ethically unsound to test the workbook's effectiveness with a highly vulnerable target population of children in potentially

traumatic circumstances prior to it undergoing a comprehensive review by consultants and incorporating their feedback into the final workbook. Receiving consultations from five mental health professionals with expertise in different aspects of the workbook permitted the researcher to improve the workbook and ensure that there were no major ethical or clinical concerns.

### **Limitations of this Study**

The primary limitation of this study pertains to its method. The study only had five “participants” or consultants, which may be considered a small “N.”

Additionally, the manner in which the consultants’ feedback on the workbook was analyzed rested largely on the clinical and methodological judgment of the researcher and her doctoral research committee. Responses were identified as being either common (three or more consultants) or uncommon (two or fewer), although the latter was often nevertheless deemed meaningful and integrated into the final workbook revisions whether because of the strength of the consultant’s concern or because of the evident benefits of accepting the recommendation.

Moreover, only two of the five consultants provided written feedback in addition to oral feedback on the workbook, although all were asked to do so. This may have limited the amount of data that the researcher had available to analyze somewhat, albeit not substantially, since all phone interviews were transcribed for analysis and included in the data. One consultant had not reviewed the semi-structured questions prior to the phone-based meeting with the researcher. Although the researcher still asked the consultant the questions verbally, this may have limited the consultant in formulating her responses in advance. She had, however, read the workbook in both English and Spanish and therefore had informed feedback to offer. Lastly, conducting individual phone-based meetings rather than a single focus group

restricted the consultants from being able to spontaneously provide feedback or develop new ideas based on each other's ideas and comments.

The demographic background of the consultants, researcher, committee members and other individuals such as the translator and illustrator may introduce bias or limit the generalizability of the workbook. Specifically, only one of the five consultants was male. Moreover, only the illustrator and one of the researcher's committee members were male. It is possible that the final workbook is slightly biased toward females, given the significantly fewer number of males who contributed to this study, although all the consultants, research committee, and translators had ample clinical experience with boys as well as girls.

Spanish language dialect varies by country, with differences most often in accented speech and usage of country-specific words. The translator, Spanish-speaking consultants and others who reviewed the Spanish workbook strived to utilize language that can be understood by the general Latino population, regardless of country of origin. This process may have been helped by the fact that between the research committee, translators, and consultants, native Spanish speakers hailed from Venezuela, Puerto Rico, Argentina, and Ecuador. Additionally, the workbook content, including illustrations, is designed to exemplify a wide range of Latino children. However, Latinos are a heterogeneous population. Without further assessment of the workbook with children from different parts of Latin American, it cannot be ruled out that some sensitivity to individual differences may have been compromised in the effort to make the workbook useful to a pan-Latino population.

### **Clinical Implications of the Workbook**

The primary purpose of this research study was to create a therapeutic tool for use with Latino children to help them make sense of and cope with the threatened and



actual deportation and detention of a parent or other primary caregiver. Deportation and detention can be a taboo and frightening topic for children and families to discuss (as discussed in Chapter Four). Mental health professionals and other helping adults, such as teachers, may also find it difficult to broach this topic, even with children and families who are struggling with the aftermath of these events or chronic fear of these events taking place. The workbook resulting from this study intends to facilitate open, healthy communication about this topic and help children understand this complex experience. This is achieved through psychoeducation, normalization, validation, assistance with emotion recognition and modulation, and coping strategies. Furthermore, strengthening connections within children's natural support network is cultivated and self-confidence is fostered. The use of the workbook intends to help children develop a narrative that includes both positive and negative events from their lives.

As mentioned in Chapter Two, Kliman (1995, 2008) has reported that children who have experienced trauma have significant difficulty recalling benevolent and other positive pre-trauma memories. Therapeutic workbooks with strong autobiographical and narrative components can enhance children's personal narrative and recall of positive memories, thereby preventively countering that unfortunate impoverishment and skewing of memory.

Additionally, White's (2006b) narrative concept of half and full memories, also discussed in Chapter Two, posits that children can be helped to recognize, put into language, encode and draw upon positive memories of family members who have died or been otherwise separated from them. This process of making memories of loved ones whole can help children thrive in the face of traumatic events through identifying their own values, strengths, and preferred activities, including those they

have gained from loved ones who have been taken from them. Drawing, writing, and talking about positive and negative memories can help children build mastery over difficult experiences and better communicate their feelings.

The workbook is intended for use by Latino/a children with a wide-range of ethnic backgrounds and nationalities. As noted earlier, Latinos are a heterogeneous population in terms of appearance, dialect, and certain cultural beliefs and practices. However, Latinos also tend to possess many cultural similarities, across countries, such as “*familismo*,” experiences of immigration and transnationalism, and often, religious or spiritual beliefs. The workbook attempts to create a space for Latino children to feel unique while also experiencing a sense of cultural, familial, and, where relevant, spiritual connectedness. The structure of the workbook, including numerous open-ended questions and areas for drawing, encourage children to express themselves. The workbook strives to help children understand immigration and the impact of deportation and detention in their lives, while also empowering them to embrace their Latino/a identity and advocate for reform. This encouragement of agency is congruent with both the Reflective Network Therapy model and with narrative therapy’s engagement with social justice concerns.

Although the workbook may be an effective resource for use within mental health settings (as described below), it is also designed to be utilized within the child’s natural support system. This decision is supported by the theoretical bases of the workbook, the literature on health care disparities for Latinos, and the researcher’s and committee members’ own personal experience of providing clinical services to this population.

Numerous socioeconomic and political barriers impede Latinos and other immigrant populations from accessing mental health services. This includes lack of

health insurance for many undocumented Latino families and limited numbers of providers who can provide culturally-sensitive treatment in Spanish. Additionally, lack of education or awareness of the benefits of treatment and stigmatization of mental health services in the Latino community can deter families from seeking treatment. Families may also prefer to seek assistance from within the family or from religious or spiritual resources. Furthermore, individual may fear that treatment providers will misunderstand or judge their circumstances or cultural and religious practices. Fear is a major deterrent for undocumented or mixed-status families, who are concerned that contact with the healthcare system will lead to detection by ICE.

For the reasons noted above, it was important that the workbook be expanded for use outside of mental health settings. Latino children, who are the target population for using this workbook, are more likely to have regular contact with teachers, guidance counselors, clergy, and family members, who can guide them in completing this workbook, than with mental health professionals.

Nevertheless, the workbook can serve as a clinical tool in therapy, either as an independent intervention or a supplemental activity. Culturally-sensitive mental health professionals can assess the child and determine whether the workbook needs to be adapted to better fit the child's particular circumstances, for instance, by omitting certain sections or by using the workbook to invite therapeutic conversations that are not recorded in the workbook. Furthermore, given the importance of strengthening families and other natural supports, mental health professionals could consider incorporating the workbook into family therapy. Mental health professionals can provide support to both the child and helping adult in completing the workbook and ensure that the workbook is stored in a safe place.

Having two versions of the workbook, one in Spanish and one in English, rather than a single bilingual version may have clinical implications. A bilingual workbook would mediate language barriers and would most closely reflect the bi-cultural, bilingual identities of many Latinos in the U.S. The researcher plans to create a bilingual workbook in the future, although it is important to consider some of the implications of having two versions of the workbook for its current use.

Many children of Latino immigrants are U.S.-citizens and are bilingual. Sometimes, these children may use “Spanglish,” incorporating Spanish and English words into the same sentence. However, a growing number of Latino children do not speak Spanish or only have a limited ability to read or write in Spanish. Some of their parents and other caregivers speak and read only Spanish, or speak only a little English. The current single-language format to the workbook would make it difficult for monolingual Spanish-speaking adults to help children who speaks primarily English – or who can only read and write in English – with the workbook. Alternatively, English-speaking teachers or mental health professionals may not be able to utilize the workbook with a child who has limited English fluency. A bilingual workbook arranged so that English and Spanish are juxtaposed in adjacent columns, or in captions to pictures first in one language and then in the other, would avoid this problem.

One intention of the workbook is to help children feel a sense of accomplishment and competency related to completing all or parts of the workbook. However, the workbook also has the potential to foster feelings of competence in the adult helper. There are important implications for the child being able to view the adult helper as someone who is competent, especially since children’s experiences of detention and deportation may have led them to feel that the adults in their lives are

powerless to protect them. The adult helper being able to understand and speak the language that the workbook is written in is critical in fostering a sense of competence in the adult that will be directly and non-directly communicated to the child. A bilingual workbook would allow a monolingual English or Spanish-speaker, or someone with limited proficiency in one of the languages, to engage with and help the child with the workbook.

Finally, it was important to make room to address any additional questions that children might have about deportation and detention as they move through the workbook and thereby I attempted to incorporate ways that the child could get their questions answered. For example, a space was included for children to write down questions about deportation and detention and to identify at least one adult who might be able to answer these questions for them.

Additionally, a “Question and Answer” section was included in order to provide basic information about immigration and deportation that a child may be interested in learning. A section at the end of the workbook with electronic and media resources for children and adults about these topics may also be useful to both children and the adults who are helping them. It is hoped that children and their helper who find the resources in the process of using the workbook will utilize them for getting help and for engaging in the advocacy and activism that could be helpful to both them and their larger communities.

### **Recommendations for Future Research**

The workbook resulting from this study is the first known resource of its kind to address the experience of deportation and detention among Latino children and families. The current project could lead to many areas of future research, some of which are elucidated below.

An important area for future research involves testing the effectiveness of the workbook with the target population, Latino children between the ages of eight and twelve whose parents have been detained or deported or are under threat of detention and deportation, along with an adult helper. It is recommended that a valid and reliable standardized measurement of psychological wellbeing that has been normed for Latino children be administered to the child both at the start and finish of using the workbook in order to evaluate the therapeutic effects of using the workbook. As noted in Chapter Four, such a measure could assess difficulties or symptoms that the child may be experiencing in relation to the impact of deportation or detention. However, the measure could also focus on adaptive qualities that the workbook has the potential to strengthen, such as resiliency and coping. Future research could investigate if there is a particular measure that is most effective in evaluating or screening for difficulties or adaptive qualities within this particular population. It would be important for the measure to be normed for Latino children.

More specific research could evaluate the workbook's effectiveness in various settings such as mental health offices, schools, and at home. It may be beneficial to evaluate variations in the workbook's effectiveness based on the relationship the child has to the adult helper. For example, it would be important to know whether the workbook is more helpful for children who utilize it with a family member versus a non-family member. Additionally, it would be valuable to investigate whether there are significant differences in workbook effectiveness between children who only use Part One of the workbook (designed for children whose parents are under threat of detention or deportation) versus those who complete both Part One and Two (for children whose parent or caregiver has already been detained and/or deported).

Another potential area of research could involve developing a similar workbook for younger Latino children (age seven and under) or older Latino adolescents (age 13 and older). Children in these age groups are also affected by familial deportation and detention and there is no known written, therapeutic resource available to them as of this writing. Moreover, there is a need for a resource for children who have been detained or are facing deportation themselves. The current workbook resulting from this study could be adapted for use with this particular child population.

Although Latinos are deported and detained more than any other ethnic/racial group in the U.S., other populations are also in need of a therapeutic resource. For instance, a culturally-sensitive therapeutic workbook for children and families from Southeast Asian and Afro-Caribbean countries, as well as from other countries, could be highly valuable.

### **Summary and Conclusion**

The process of working on this research experience has been a rich and meaningful experience. It has helped me<sup>4</sup> to integrate my professional identities as a researcher and a clinician. However, it was my more salient identity as a clinician that was the most instrumental in creating this workbook. The process of creating the workbook seemed daunting at times and I found myself needing to reignite the part of me that was initially captured by this research topic. Although reading the disconcerting statistics on detention and deportation can be engaging, it was recalling the narratives of the children and families with whom I have personally worked that inspired me time and time again.

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<sup>4</sup> Although it is standard for researchers to write in the third person, in these personal reflections, it is more appropriate for me to use the first person to describe my own experience of doing the research.

My longstanding personal and academic interest in the Latino community culminated in this demonstration study in the form of a therapeutic workbook. Furthermore, my doctoral studies in the Massachusetts School of Professional Psychology's Dr. Cynthia Lucero Latino Mental Health Program, cultural immersion experiences, and the thousands of clinical hours spent training in community health centers and hospitals were all influential in this study. It was helpful for me to gain a broader understanding of the social and historical experiences of Latinos and how they may relate to immigration and deportation.

In striving to be a culturally-sensitive clinician and researcher, it was important for me to consider my own biases or misconceptions regarding my research. I acknowledged early on in the study that this research topic was highly controversial and may be influenced by my own socio-political perspectives and ethnic/racial background. However, while remaining aware of these influences, I, as a clinician, reflected on the numerous mental health implications of separating children from their caregivers due to deportation and detention. It was clear to me that the mental health field was in dire need for a therapeutic resource that addresses the needs of this vulnerable and marginalized population.

As a non-Latina, white woman who acquired Spanish language fluency through educational and cultural immersion experiences, it was critical for me to seek out consultation from Latino/a, Spanish-speaking mental health professionals to ensure that the workbook was culturally-sensitive and used appropriate language. It was also important that I receive feedback on creating a resource especially for children and families. I have not done a great deal of clinical work with children and families and I do not have the easy attunement to age-appropriate language that clinical work or parenting would provide, which made the research challenging at



times. In particular, the workbook required many revisions to simplify the language to a reading level appropriate for children as young as eight and for adult helpers who may have limited education and reading ability in Spanish or English. It was very important that my committee, translators, and consultants were all highly experienced with children.

Conducting research with a population that was slightly outside of my area of expertise provided me with the opportunity to enrich my knowledge base. I was able to strengthen my understanding of child development and develop a vocabulary for communicating clearly with children. The content of this workbook made this an especially difficult task at times, given the complexity of deportation and detention. It was important to develop definitions that included at least some reference to government and immigration authorities, but such references are not very likely to be meaningful terms to the younger children for whom the workbook is designed. This was a personally challenging process.

In summary, this chapter provided a critique of the process of creating a guided therapeutic activity workbook in Spanish and English for Latino children and families who have experienced the actual or threatened deportation or detention of a parent or primary caregiver. The process of receiving and incorporating feedback from consultants on how to improve the workbook was also discussed, with a focus on addressing the initial security concerns of the workbook. The study's limitations, ethical concerns and clinical implications were also addressed. The workbook resulting from this demonstration study has been deemed a useful and potentially effective therapeutic resource by the five consultants who reviewed it. However, it is recommended that future research evaluate the workbook's effectiveness with the

target population. Additionally, research could be used to adapt the workbook for use with other populations experiencing the impact of deportation and detention.

The workbook resulting from this study is based primarily on the Reflective Network Therapy Model, as well as on a narrative approach to trauma treatment, the concept of ambiguous loss, and the therapeutic use of writing and drawing.

Furthermore, the workbook is modeled after a series of guided activity books created by Gilbert Kliman, M.D. and colleagues for children who have experienced trauma or other adverse life experiences. However, this workbook is the first known resource of its kind to address the emotional, social, and psychological needs of children who have experienced the threatened or actual deportation or detention of a parent or primary caregiver.

The literature has documented the numerous mental health consequences that can result from children being separated from caregivers, including Posttraumatic Stress Disorder, anxiety, depression, sleep and eating disturbances, and major negative behavioral changes. Research has also demonstrated the adverse effects of living with chronic stress and fear. Although most of this research has not analyzed these effects as they particularly relate to the chronic fear of deportation, it is likely that the results would be comparable.

This workbook provides one resource for addressing the clinical needs of Latino children experiencing familial deportation and detention. Mental health treatment does not take place in a vacuum, but rather in a complex sociopolitical world. It is our responsibility as clinicians to be aware of the way in which current laws are impacting the mental health of our clients and their loved ones. This workbook provides a tangible means for mental health professionals and other caring adults to help address the impact of deportation and detention on the lives of Latino

children and families. However, there remains a need for more comprehensive social and political immigration reform that recognizes the importance of keeping children and families together.

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## **Appendix A: Informed Consent**

I understand that I am participating in a study conducted by Lauren Utter, MA, and that this study is part of her doctoral degree requirements for the Massachusetts School of Professional Psychology (MSPP). I understand that the study involves reading a draft of a guided therapeutic activity workbook that is designed to serve as a treatment intervention for Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. This reading may take one to three hours. The workbook draws heavily from narrative therapy's conceptions of trauma treatment, as well as from the work of a pre-existing set of therapeutic workbooks for children who have experienced personal or collective catastrophic experiences that are based on the Reflective Network Therapy Model ([www.cphc-sf.org](http://www.cphc-sf.org)).

I understand that both the researcher's doctoral research committee and the Institutional Review Board (IRB) of MSPP have determined that there are no expected negative emotional consequences to participating as a consulting professional to the workbook. I also understand that there are also no personal benefits to participating, except for having the opportunity to participate in the development of a useful clinical tool that might be of some help to Latino children and families who have experienced the actual or threatened deportation or detention of a primary caregiver. There is no payment involved in my participation, although I will receive an electronic and hardcopy of the final version of the guided activity workbook and of the research study itself upon completion. I can choose to be recognized for my participation by allowing my name to be noted in the study, or decline being recognized by name.

I understand that my participation in this research would begin by reviewing a first draft of the guided therapeutic activity workbook, which has already been accepted by Lauren Utter's doctoral research committee and the IRB of MSPP. I would then join the researcher on an audio recorded conference call, using FreeConferenceCall.com's audio-recording technology, at a time that is convenient to me, to provide oral feedback on the draft version of her workbook. During the phone-based meeting, I would need to have access to an electronic copy or a hardcopy of the draft workbook with any comments that I made and my responses to the semi-structured questions. The researcher would convene the meeting, providing me with all the information needed to join the conference call. The researcher will make revisions that are consistent with the oral and written feedback of the consultants, which will be integrated into the final draft of the guided therapeutic activity workbook, after approval by her doctoral research committee.

With my signature below, I indicate my understanding of the following:

- (1) My conversation with the researcher, Lauren Utter, M.A., will be audio recorded and transcribed, with any identifying information sanitized out of the transcript;

- (2) The feedback and information I provide may be incorporated in the final draft of the workbook, but this information will not be linked to my name or other identifying information;
- (3) My participation in this research will be acknowledged in a general listing of the names and titles of the consultants who elect to participate, unless I express that my preference is not to be cited as a consultant in this research;
- (4) My participation in this research will not lead to joint authorship if the workbook passes through to publication;
- (5) Any written/oral feedback I provide will be kept in the researcher's locked filing cabinet for a period of five years and then destroyed by the researcher.
- (6) My participation in this research is entirely voluntary and I may withdraw at any stage, without prejudice, in which case, all the feedback collected from me will be deleted from the findings and destroyed.

Printed Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Please check one of the below boxes:

I agree to be recognized as an interviewed consultant by name and professional title.

I agree to participate by providing feedback to the researcher about how the guided therapeutic activity workbook may be improved, however, I decline being acknowledged by name and title.

I understand that I may contact Lauren Utter, MA, if I have any questions or concerns with regards to her research. I may also contact her doctoral research chair, Jodie Kliman, Ph.D. at [Jodie\\_Kliman@mspp.edu](mailto:Jodie_Kliman@mspp.edu) or at (617) 327-6777, extension 1285.

Lauren Utter, MA  
Fifth-Year Doctoral Student in Clinical Psychology  
Massachusetts School of Professional Psychology, 1 Wells Avenue, Newton, MA,  
02459  
[Lauren\\_Utter@mspp.edu](mailto:Lauren_Utter@mspp.edu) [REDACTED]

## Appendix B: Consultant Demographic Data

Please answer the following questions to the best of your ability. However, you can choose to not answer one or more of the questions, without prejudice. The information gathered from this questionnaire will not be explicitly linked to your name, although the small number of consultants in this study may make it easier to identify you if you choose to have your name recognized in the study. The information you provide will be used by the researcher as a screening tool for determining the areas of expertise among consultants, including whom of the consultants are bilingual Spanish-speakers. The consultant demographics will also be noted in the discussion section of the study.

### 1.) Highest degree attained:

- M.D.
- Ph.D./Psy.D./Ed.D./D.S.W.
- M.S.W.
- M.A./M.S./M.F.T./L.M.H.C./N.P.
- B.A./B.S.
- High School Diploma/GED
- Other Please specify: \_\_\_\_\_

### 2.) Discipline:

- Psychiatry
- Psychology
- Social Work
- Counseling
- Marital and Family Therapy
- Nursing
- Other Please specify: \_\_\_\_\_

### 3.) Years of clinical experience in your discipline:

- 1-5
- 10-15
- 20-25
- 5-10
- 15-20
- 25+

**4.) Please identify one or more of the following clinical areas where you have substantial experience (defined as five or more years of experience):**

- Treating Latino children and/or families
- Treating children who have experienced trauma
- Utilizing a narrative approach
- Utilizing therapeutic workbooks with children
- Utilizing the Reflective Network Therapy Model

**5.) Race (please check all that apply):**

- Black
- Asian or Pacific Islander
- Latino/Hispanic
- America Indian/Alaska Native/Aboriginal Canadian
- White
- Bi-racial/Multi-racial (please specify) \_\_\_\_\_
- Other Please specify: \_\_\_\_\_

**6.) Do you speak Spanish fluently or proficiently?**

- Yes
- No

**7.) Are you a native Spanish-Speaker?**

- Yes
- No



## Appendix C: Semi-structured Questions

*The following questions are intended to guide your reading of the attached draft version of the workbook for Latino children and caregivers who are affected by the actual or threatened detention and/or deportation of a primary caregiver. Please consider these questions as you read the draft workbook and make comments, either using the Word program's "comment" function, or by hand in the margins, as you read the draft. Additionally, please return an electronic draft copy or a hardcopy of with your responses to the following questions, along with any comments on the workbook draft to the researcher in advance of the individual, phone-based meeting. Please have your answers to the following questions, as well as any additional comments in front of you during the meeting.*

1. What are some of the strengths of the workbook?
2. What are some of the weaknesses of the workbook?
3. Please address any major concerns that you may have regarding any aspect of this draft of the guided therapeutic activity workbook, as well as any major concerns that might:
  - Limit its effectiveness
  - Be ethically questionable
  - Be irrelevant or problematic for the Latino population
4. (If you are familiar with narrative therapy practice) How could the current guided therapeutic activity workbook do a better job of integrating principles of narrative therapy, particularly with Latino children who have experienced a traumatic experience?
5. (If you are familiar with Reflective Network Therapy practice) How could the current guided therapeutic activity workbook do a better job of integrating principles of the Reflective Network Therapy Model?

Keeping in mind that the workbook is designed for children ages eight to twelve, please answer the following questions:

- Do you see any of the material as being better included in another section or developmentally inappropriate for children in that developmental stage?
- Do you have suggestions for changing the language used in each section so that it is better understood by children in that developmental stage?
- Do you have any suggested changes in the ordering of the material found in each section of the workbook to make it more logical or manageable for children?

- Do you suggest changing any of the existing sketches, or instructions for drawing pictures, in order to better address children's developmental stage?
6. Is there anything in the current guided therapeutic activity workbook that you think did a good job of addressing family resilience?
  7. How could the material in the current guided therapeutic activity workbook better promote individual and family resilience?
  8. How can the material in the current guided therapeutic activity workbook be made more culturally-sensitive to Latino families?
    - Do you have any concerns or suggestions regarding word choice in either English or Spanish?
    - Do you have any concerns or suggestions about ensuring that the illustrations in the workbook are culturally-sensitive and resemble a range of Latino children and families?
  9. The workbook does not include an outcome measure, but some workbooks on which it is partially based do. What do you see as some of the pros and cons of including an outcome measure on PTSD symptoms at the beginning and at the end of the guided activity workbook, such as a trauma symptom checklist?
  10. In which settings (i.e., schools, mental health agencies, primary care offices, churches, immigrant services programs, etc.) do you think this current guided activity workbook would be most useful to Latino children and their families?
  11. Do you have any suggestions for specific resources to include at the end of the workbook that can be utilized by Latino families that have experienced the actual or threatened deportation of a primary caregiver (i.e., mental health services, immigration or legal organizations, etc.)? *Please include websites and/or phone numbers if you have them.*

## Appendix D: Recruitment Letter

Dear [Name]:

I am a fifth-year doctoral student in Clinical Psychology at the Massachusetts School of Professional Psychology (MSPP). I am writing to request your assistance with my doctoral research to develop a guided therapeutic activity workbook for Latino children and families who have experienced the threatened or actual deportation or detention of a primary caregiver.

I am inviting you to participate as a consultant because of your clinical experience working with Latino children and families who have experienced traumatic experiences or your experience utilizing a narrative approach or the Reflective Network Therapy Model ([www.cphc-sf.org](http://www.cphc-sf.org)) with children. You do not have to speak Spanish in order to participate in this study. You would be asked to take the time to review an initial draft of the guided therapeutic activity workbook, which has been accepted by my doctoral research committee. You would also be asked to read and respond to a list of semi-structured questions, which has been accepted by both my doctoral research committee and by the Institutional Review Board (IRB) of the Massachusetts School of Professional Psychology (MSPP). You would then participate in a one-time, individual, phone-based meeting with the researcher that will run approximately 45 to 60-minutes. This meeting would be audiotaped, using FreeConferenceCall.com and transcribed. The meeting would involve your providing your clinical opinion as to how the guided therapeutic activity workbook can be improved for work with Latino children and families who have experienced the threatened or actual deportation or detention of a primary caregiver. The workbook will then be revised, potentially incorporating your feedback along with that of other consultants, in a final draft of the guided therapeutic activity workbook, after approval by the doctoral research committee. You would receive both an electronic and hardcopy of the workbook and a copy of the final research study in appreciation for your help. If you choose to be named, you would be acknowledged in the workbook, but that is optional for you.

If you wish to participate, you will be asked to sign an informed consent form, which includes a request for your consent to be audio recorded during the phone-based meeting. Your participation in this research is entirely voluntary and you may withdraw at any time without prejudice.

If you are interested in participating in this research study as a consultant, please email this researcher at [Lauren\\_Utter@mspp.edu](mailto:Lauren_Utter@mspp.edu) or call at [REDACTED]. If you have any concerns about this study or your participation in it, you may also contact my doctoral research committee chair, Dr. Jodie Kliman at [Jodie\\_Kliman@mspp.edu](mailto:Jodie_Kliman@mspp.edu) or at (617) 327-6777, extension 1285. I greatly appreciate your consideration in participating in my research.

Sincerely,

Lauren Utter, M.A.  
Fifth-Year Doctoral Student



**Lauren Utter, MA**, Massachusetts School of Professional Psychology

Traducido por **Laura Kompel Morrison, MA**

<http://www.childrenspsychologicalhealthcenter.org/content/view/25/44/>

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## Introducción para los Ayudantes Adultos

Este es un libro de actividades dirigidas para niños que han enfrentado o que están actualmente enfrentando con la **amenaza** de que uno de sus padres u otros adultos quienes los cuidan sean deportados de los Estados Unidos. El libro de actividades **también es para niños cuyos padres o cuidadores han estado detenidos en un centro de detención o deportados de los Estados Unidos.**

Este libro es para niños entre ocho a doce años de edad, aunque los niños que son un poco mayores o menores también pueden encontrar al libro útil. Es importante mencionar que **la segunda parte del libro es solamente para niños cuyos padres o cuidadores han estado detenidos o deportados.** La primera sección es para todos los niños que están afectados por la realidad o la amenaza de que sus padres o cuidadores sean detenidos o deportados. Al final del libro hay certificados (como premios) para los niños que han terminado la primera sección o el libro entero.

Este libro de actividades es para niños y niñas. Sin embargo, el término "niño" se utiliza para referirse a niños y niñas. ¡Esto hace que el libro sea más fácil de leer!

### ***Para empezar:***

- Si usted no es el padre o el cuidador sustituto del niño, es sumamente importante que primero obtenga permiso de una de estas personas antes de comenzar este libro con un niño. También debe de pensar en donde sería un lugar seguro para guardar este libro y cuales personas tendrán acceso a él.
- Es importante que usted, como el ayudante adulto, lea el libro entero antes de compartirlo con el niño. De esta forma, usted sabrá anticipar y podrá responder las preguntas que tenga el niño mientras usan el libro juntos.
- Empiece en la **página 9** con el niño, la cual incluye las instrucciones de cómo usar el libro.
  - Es sumamente importante que usted **no insista que el niño complete cualquier sección del libro que él no quiera completar.** Por favor recuerde que si un niño se molesta y no quiere continuar, él no está siendo desobediente. Al contrario, el niño le está mostrando lo difícil que es para él lidiar con sus sentimientos. Sea paciente y comprensivo en lugar de disciplinar o empujar para que continúe. Dele al niño la opción de continuar.





- Por ejemplo, usted le puede decir, “Hemos estado haciendo actividades en tu libro por [número] de minutos. ¿Quieres guardarlo por el día de hoy? Podemos regresar a él mañana.” O “hiciste un gran trabajo hoy en tu libro de actividades. ¿Quieres completar una página más y guardar el resto para otro día?”
- Siempre hay la opción de dejar una sección incompleta o en blanco y regresar a ella en otro momento - o no.
- Esto ayuda a que el niño se sienta menos molesto o agobiado al tener que pensar en cosas difíciles por mucho tiempo. También ayuda a que los niños se sientan con más control de sí mismos cuando están en un mundo impredecible.
- Los niños pueden encontrar el libro más útil y divertido si pueden avanzar a su propio ritmo y sentirse apoyados por sus ayudantes adultos.
  - Incluso si el niño omite secciones, anímelo a que empiece al principio del libro y que continúe hacia el final. Esto se debe a que algunas actividades se basan en actividades anteriores.
  - Además, muchas de las actividades en las secciones posteriores pueden resultar más emocionales para los niños que las que son presentadas al principio. Hablar, escribir, y dibujar acerca de temas menos emocionales les ayuda a los niños con las secciones más difíciles.
- Este libro puede completarse un poquito a la vez, dependiendo del nivel de comodidad del niño con el libro.
  - El libro va a ser más útil si usted es flexible y avanza al ritmo del niño.
- Aunque este libro de actividades está diseñado para niños de edades entre ocho a doce años, niños más pequeños, de seis y siete años también pueden ser beneficiados por él.
  - Niños más pequeños y niños con dificultad en la lectura pueden beneficiarse al colorear y dibujar algunas fotos, y escuchándolo a usted leer partes del libro. También se beneficiarán al contestar las preguntas mientras usted las escribe.
  - Es posible que niños mayores, de edades once en adelante, quieran completar la mayor parte del libro por su cuenta. Sin embargo, aún se beneficiarán al tener un adulto de apoyo que los acompañe y que les demuestre que está interesado en como ellos están pensando y sintiéndose acerca de lo que están haciendo en el libro.

- Verá la actividad “¡Hablemos!” en este libro. Esto le dará a usted y al niño una oportunidad de verificar como se sienten. Durante esta actividad, preste mucha atención a lo que el niño le dice. Usted puede tratar de repetirle, con diferentes palabras, lo que dijo el niño. O puede describir como un niño podría haberse sentido, como “suena como que eso te asusto mucho a ti.”
- Es importante para niños de todas las edades el saber que un ayudante adulto está interesado en aprender acerca de su experiencia con la deportación y como les afecta en sus vidas.

## **¿Cómo el colorear, dibujar y escribir historias les va a ayudar a los niños?**

- Puede ser más fácil para algunos niños dibujar o colorear imágenes que se relacionan con sus experiencias en vez de hablar acerca del tema.
  - Colorear y dibujar puede ayudar a los niños a empezar a hablar o escribir acerca de las experiencias negativas y les puede ayudar a recordar las cosas importantes (buenas y difíciles) de sus vidas.
- Después de pasar por un evento estresante, algunos niños y adultos no pueden dejar de pensar en lo que pasó. Otros tratan de olvidarse de los malos recuerdos relacionados con su experiencia. Esto puede ser útil durante los momentos del evento o trauma, pero hacer esto por un período de tiempo más largo puede resultar en un efecto negativo en el bienestar emocional, psicológico y físico de la persona.
- Después de un trauma o una experiencia muy negativa, puede ser difícil para los niños recordar las cosas buenas en sus vidas. Pueden centrarse más en sus malos recuerdos. Este libro les ayuda a los niños a aumentar su acceso a buenos recuerdos, mientras que también ayuda a darle sentido a los eventos negativos o traumáticos en sus vidas. Esto fortalece a los niños y les da herramientas para seguir adelante incluso durante momentos difíciles.
- El colorear, dibujar, y escribir o contar historias ayudan a aumentar la sensación de control que los niños tienen sobre las cosas que pasan en sus vidas.
  - Después de un evento terrible, como la deportación, la separación de la familia o el vivir con la amenaza de la deportación, algunos niños se pueden sentir que tienen poco o ningún control sobre este aspecto de sus vidas.

- Estos pensamientos, que son razonables, se pueden atar a muchas sensaciones como la preocupación, el miedo, la tristeza, y el enojo.
- El permitir que los niños se expresen libremente en este libro de actividades y que escojan si quieren y cuando quieren completar cada sección puede ayudarlos a recuperar un sentido de control sobre sus propios pensamientos y sentimientos, y puede ayudarles a sentirse bien consigo mismos.

## **Su propia experiencia como un ayudante adulto**

Dependiendo de su rol en la vida del niño que completa este libro (por ejemplo la madre, la hermana mayor, el tío, un terapeuta o maestro) usted puede notar que el libro lo afecta en formas diferentes. Si usted es parte de la familia del niño o es un amigo cercano de la familia, usted también puede estar sintiendo el impacto negativo de la actual o amenazada deportación en su vida. Algunas de las actividades en este libro pueden traer buenos y malos recuerdos para usted, no simplemente para el niño al quien está ayudando.

- Es importante que usted preste atención a como las actividades del libro le afectan a USTED.
  - Si usted comienza a tener sentimientos fuertes, puede ser que el niño o la niña también se esté sintiendo de esa forma. Este sería un buen momento para tomarse un descanso del libro de actividades y/o practicar algunas actividades de relajación que se encuentran en este libro o juntos participar en otra actividad relajante. Usted le puede demostrar al niño como usted usa formas sanas para lidiar con pensamientos o emociones dolorosas.
  - También, usted puede completar su propia copia de este libro, ya que muchas de las actividades son útiles para personas de cualquier edad cuyas vidas son afectadas por la deportación o la amenaza de la deportación.
- Los eventos traumáticos o muy estresantes pueden tener un impacto negativo emocional y físico en personas de cualquier edad. La reacción a una experiencia traumática o muy difícil no significa que algo está “mal” con la persona o que la persona es “débil.”

- Cada persona puede tener su propia forma de lidiar con las experiencias dolorosas, tristes, o atemorizantes en la vida. Sin embargo, algunas de las reacciones frecuentes al trauma para los niños y adultos incluyen:
  - **Aumento de la ansiedad**
  - **Estar siempre muy alerta a la posibilidad de peligro**
  - **Dificultad para dormir**
  - **Pesadillas o miedos antes de ir a dormir**
  - **Preocupaciones y malos recuerdos que se apoderan de uno**
  - **Revivir malos eventos, como si estuviesen pasando en el presente**
  - **No poder sentir nada; sentirse “vacio/a”**
  - **Irritabilidad y enojo**
  - **Tristeza y llanto durante semanas o meses**
  - **Aumento de quejas físicas (como dolor de cabeza, dolor de estómago, o mareos)**
  - **Pensamientos de hacerse daño a uno mismo o de querer morir**

Si usted tiene alguna de estas reacciones u otros síntomas que le preocupan, puede ser mejor que otro adulto ayude al niño con el libro. Usted se puede reincorporar en cualquier momento cuando usted haya usado el libro, o cuando haya encontrado formas de manejar sus propias reacciones al trauma. Muchas personas encuentran utilidad en hablar con un líder de la comunidad, un líder religioso, un doctor, o un profesional de la salud mental.

**IMPORTANTE:**

**Un niño que está reaccionando de alguna de estas formas también puede necesitar tratamiento médico o de salud mental que tome en cuenta las creencias religiosas y culturales de su familia. Si un niño está teniendo pensamientos de querer hacerse daño a sí mismo o si dice que quisiera morirse, es sumamente importante llevar al niño a recibir ayuda profesional de inmediato. Incluso los niños a veces se lastiman o se dejan lastimar cuando se sienten muy tristes o preocupados.**

## **Aviso Para Familiares Adultos**

La familia es una parte muy importante para la cultura Latina. La cultura Latina se preocupa profundamente por los niños. Puede ser que usted tenga que lidiar con encontrar la mejor manera de cuidar a los niños en su familia. Esto puede sentirse especialmente difícil cuando personas de la familia están en riesgo de ser detenidos o deportados o si esta ya a ocurrido.

Es muy común que las familias le enseñen a los niños a no hablar acerca de la detención o de la deportación. Generalmente, esto se debe al temor de que al hablar, la familia se puede poner en más riesgo de ser identificada por las autoridades de inmigración. Aunque puede ser más seguro no hablar acerca de la deportación abiertamente fuera de la casa, muchas familias también disuaden las conversaciones del tema entre familiares. Muchas familias deciden no decirle a los niños lo que esta sucediendo por temor a que se molesten o entristezcan o que no entiendan.

Los profesionales de salud mental han aprendido que los niños se sienten mejor cuando tienen la posibilidad de participar en estas conversaciones. Por otra parte, mientras los niños crecen, pueden aprender esta información por diferentes personas (compañeros de clase, primos mayores, etc.). Esta información puede no ser la correcta y puede no ser apropiada para la edad del niño. Cuando la información proviene de un padre, madre o de una persona adulta de la familia, la familia tiene más control sobre lo que se le dice al niño y lo puede ayudar a entender. Esto puede ayudar a que el niño no se sienta tan preocupado. A menudo los niños se dan cuenta de que hay “secretos” en su hogar, aún cuando no saben de que se tratan estos secretos. Esto puede causar que se sientan nerviosos e imaginen cosas que pudiesen ser más atemorizantes de los que realmente está sucediendo.

Sin embargo, usted conoce a sus niños mejor. Es importante considerar qué otras formas de estrés están pasando en el hogar o en la escuela y decidir cuándo es el mejor momento para conversar con sus niños acerca de este tema. Es decisión suya como su niño utilizan este libro. Por ejemplo, usted puede decidir que el niño debería nada más conversar con usted acerca de algunas preguntas, en vez de escribirlas. Usted también puede dirigirse a un profesional de salud mental para obtener orientación sobre el uso de este libro con su niño en este momento.

Este libro de actividades puede ayudarle a conversar con sus niños acerca de la deportación y detención en su familia.

**Aquí hay algunas ideas sobre modos que usted puede utilizar para presentar este asunto al niño:**

- “Tal vez has escuchado a los adultos de la familia hablar de algo llamado ‘deportación.’ La deportación es cuando una persona tiene que regresar al país donde nació, incluso si él o ella no quiere. Me gustaría trabajar en un libro especial contigo sobre esto que tal vez suceda en nuestra familia. Puedes dibujar y escribir lo que estás pensando y sintiendo sobre esto.”
- (Si una persona de la familia ya ha sido detenida o deportada) “Quiero hablar contigo acerca de lo que pasó hace unos días cuando unas personas que parecían policías vinieron y se llevaron a papá. Esto fue atemorizante para todos nosotros. Tengo un libro especial con el cual podemos trabajar juntos. Tiene muchas partes para colorear y dibujar en él. Puede ayudarte a entender lo que pasó con papá y ayudarte a sentirte menos nervioso o asustado.”
- (Si un adulto está detenido y va a ser deportado), “En dos semanas, [incluya el nombre de la persona aquí] tendrá que volver a [incluya el nombre del país]. No es su elección. [Nombre] te quiere y quiere quedarse contigo. Tú te quedarás aquí con [incluya los nombres de las personas quienes van a cuidar al niño, hermano/as que se quedarán, etc.] Puedo ver que te sientes [incluya una palabra de sentimiento, enojado, triste, molesto] sobre esto. Tengo un libro especial que podemos trabajar juntos que puede ayudarte a entender lo que está sucediendo. Tiene muchos sitios para que dibujes y escribas.”

## **Aviso para Profesionales de Salud Mental**

Terapeutas y otros profesionales de salud mental entrenados para trabajar con niños pueden utilizar este libro de actividades durante las sesiones individuales o de terapia familiar. Puede complementar otro tratamiento que el niño este recibiendo, como para la ansiedad y trauma. Puede usar su juicio clínico para determinar cómo el niño puede hacer mejor uso de este libro. También puede modificar el libro para adaptarlo mejor a la edad del niño y al nivel de madurez.

Las bases teóricas de este libro son de Terapia de la Red Reflexiva, desarrollada por Gilbert Kliman, M.D., terapia narrativa y el concepto de pérdida ambigua, desarrollado por Pauline Boss, Ph.D. El libro de actividades promueve la resiliencia de los niños y aumenta su capacidad de autorregulación a través de habilidades de manejo de estrés y reconocimiento de emociones. La importancia de la cohesión familiar y de la comunicación sana se acentúan a través del libro.

Usted puede querer evaluar si este libro fue efectivo para ayudar a un niño a mejorar su salud mental. Basándose en su evaluación inicial del niño, usted puede seleccionar que herramienta de evaluación o medida de proyección puede medir mejor lo que usted espera conseguir con el niño en el tratamiento. Puede administrar la medida al inicio y al final del libro. Algunas sugerencias para las evaluaciones se incluyen a continuación:

- Trauma Symptom Checklist for Children (TSCC) – Briere
- Behavioral Assessment System for Children- 2<sup>nd</sup> edition (BASC-2) Behavioral, Emotional, and Social Screener (BESS) -Kamphaus & Reynolds
- Revised Children's Manifest Anxiety Scale (RCMAS)- Seeley
- Screen for Child Anxiety Related Disorders (SCARED)- Birmaher and colleagues

## Usando el Libro de Actividades en la Escuela

Antes de utilizar este libro de actividades en la escuela con niños, es importante considerar lo siguiente:

- Este libro no debe ser utilizado en ninguna escuela que requiera que se reporte cualquier información acerca de los estudiantes o sus familias a las autoridades de inmigración.
- Solamente debe ser utilizado con el permiso de los padres del niño o el cuidador sustituto o guardián legal.
- Solamente el personal de la escuela, como maestros y consejeros, deben utilizar este libro de actividades con los niños. Esto es bajo la condición de que tienen al menos una comprensión básica de las circunstancias que enfrenta el niño. El personal debe tener el tiempo adecuado para poder trabajar con el niño en este libro aparte. También debe de haber un lugar seguro para guardar el libro hasta que se termina de utilizar, tales como un archivador cerrado con llave.
- Si la escuela reconoce que un niño pudiera beneficiarse de este recurso pero no puede cumplir con los criterios mencionados anteriormente, la escuela puede referir al niño a un profesional de salud mental. Alternativamente, en la mayoría de las circunstancias, se puede proveer el libro a la familia del niño para completar en la casa.

### **Aviso especial sobre de niños que están a riesgo de deportación ellos mismos (como los menores inmigrantes no acompañados):**

Este libro de actividades, en su forma actual, no responde plenamente a las preocupaciones que puedan tener los niños que corren riesgo de ser deportados ellos mismos. En vez, el foco está en los niños que están siendo afectados por la deportación o la detención o la amenaza de que esto ocurra dentro de su familia. Sin embargo, bajo ciertas circunstancias, este libro podría ser adaptado para ayudar a los niños que están en riesgo de deportación. Esto podría requerir el cambio de palabras usadas en ciertas preguntas y ayudar al niño a hablar de sus pensamientos y sentimientos que se aplican directamente a su deportación. Un profesional de salud mental que tiene experiencia trabajando con esta población puede ser más capaz de modificar el libro de actividades de una manera que mantenga intacto el beneficio terapéutico.



## **Introducción Para Niños**

Este es un libro especial de actividades para niños que se preocupan porque un adulto que los cuida puede ser detenido o deportado. Este libro también es para niños quienes perdieron a un adulto que los cuidaba porque fue detenido o deportado. El completar este libro te puede ayudar a aprender qué hacer con las preocupaciones y otros sentimientos sobre estos temas (en la página 27 verás la definición de la detención y la deportación. Los niños se sienten mejor cuando tienen más control sobre sus preocupaciones y otros sentimientos.

### **¿Cómo se completa este libro de actividades?**

Completa este libro con una persona adulta a quien le tengas confianza. Complétalo tan despacio o rápido como tú quieras. Siempre déjale saber a una persona mayor si te sientes triste o molesto o si quieres tomar un descanso. ¡Está bien si no terminas el libro o algunas partes del libro!

Este libro contiene muchas oportunidades para que dibujes y escribas acerca de tus pensamientos y sentimientos. Si tú estás comenzando a leer y escribir, puedes pedirle a un adulto que te ayude a escribir lo que tú dices. También le puedes pedir a un adulto que te lea partes del libro o el libro entero. Acuérdate que este libro es para TÍ. Es un lugar especial y seguro para que tú digas lo que piensas y sientes. ¡Ninguna respuesta es correcta o incorrecta!

Al principio, puede parecerte extraño o incomodo hablar de cosas como la deportación o la detención. Es importante que hables con tu familia o los adultos que te están cuidando para pedirles permiso para trabajar en este libro con el adulto a quien le tienes confianza.

**Tú verás esta imagen en algunas páginas del libro:**



Cuando veas esta foto es hora de tomar un breve descanso del libro. Es hora de **respirar profunda y lentamente**. Esto puede ayudar a calmar tu cuerpo y tus sentimientos. Esto también te ayudará a pensar más claramente. **¡Lee las instrucciones de como respirar profunda y lentamente en la página 16 con el adulto quien te está ayudando antes de comenzar el libro!** ¡Entonces sabrás exactamente qué hacer cuando ves esta imagen!

Si quieres, en vez de respirar lentamente, puedes tratar de **caminar lentamente**- tan lento como puedas. Igual que respirar lentamente, esto ayudará a que tu cuerpo se calme.

Las próximas páginas te enseñan como respirar lentamente o caminar lentamente para ayudar a calmar a tu cuerpo y tus sentimientos.

También veras esta imagen en diferentes páginas de este libro:



Cuando ves esta foto, quiere decir que es el momento de hablar con el adulto que te ayuda con el libro. A veces verás un mensaje con información importante acerca de lo que puedes hablar. Recuerda, cuando ves esta imagen, también puedes hablar sobre lo que está en tu mente y le puedes contar al adulto como te estás sintiendo.

**Haz tu mejor esfuerzo para responder estas preguntas:**

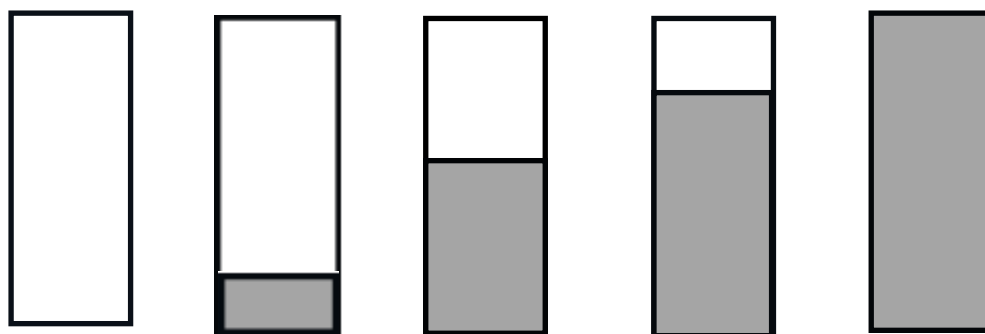
**Yo sé esta cantidad sobre la deportación y la detención:**

Circula una:

- Nada     Un poquito     Un poco     Mucho

**¿Cuánta parte del tiempo te sientes “nervioso?”**

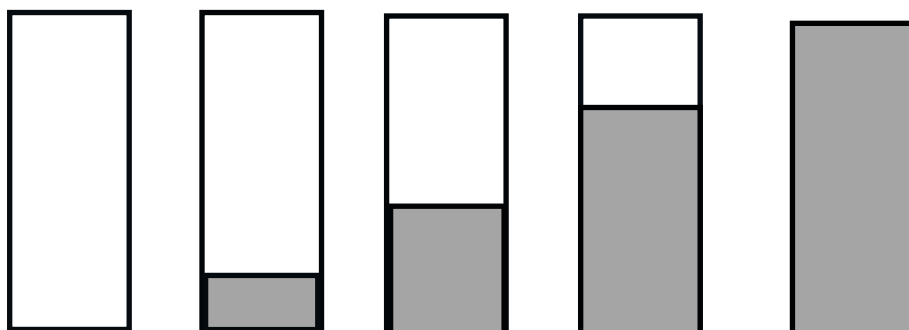
Circula una:



- Nada    Un poco    Una gran parte    Mucho    Siempre**

**¿Cómo te sientes acerca de ti mismo?**

Circula una:



- Muy mal    Mal    Regular    Bien    Muy bien**

## Respirando Profunda y Lentamente

Nuestros cuerpos han estado respirando desde el segundo en que nacimos. ¡A veces hasta nos olvidamos de que estamos respirando! Nuestra respiración cambia cuando hacemos cosas diferentes. También cambia cuando tenemos pensamientos o cuando sentimos cosas diferentes. Por ejemplo, después de correr, respiras muy rápido y profundamente y puedes sentir a tu pecho subir y bajar. Cuando duermes y estás relajado, tu respiración es mucho más lenta.

Si estás nervioso, con miedo o llorando, puede ser un poco difícil respirar. Esta sensación puede darnos miedo. Puedes relajarte y respirar más fácilmente si respiras profunda y lentamente. Respirar profunda y lentamente es una buena forma de relajar a tu cuerpo y liberarte de tus preocupaciones. Mientras más practiques respirar profunda y lentamente, más fácil será respirar de esta forma para sentirte mejor.



### Sigue estos 4 pasos para aprender a respirar profunda y lentamente:

- 1 Te puedes pararte, sentarte o acostarte para respirar lentamente. Primero, pon tus labios en la forma de un círculo pequeño, y suave y lentamente sopla el aire de tu pecho. Puedes hacer como si estuvieses soplando una burbuja – ¡no la dejes explotar!
- 2 Luego, respira hacia adentro lentamente por tu **nariz** hasta que tu pecho se sienta lleno de aire. Trata de no respirar por tu boca.
- 3 A continuación, respira suave y lentamente hacia afuera por la **boca** como lo hiciste en el primer paso. ¡Acuérdate, es como si estuvieses soplando una burbuja!
- 4 Sigue respirando profunda y lentamente **hacia afuera con tu boca** y **hacia adentro con tu nariz** por dos minutos o hasta que te sientas relajado y calmo. Los niños mayores pueden seguir por un rato más largo.

## Caminando Lentamente



El caminar muy **l-e-n-t-a-m-e-n-t-e** puede ayudarte a calmar la mente y relajar todo tu cuerpo. Esto es porque tienes que pensar solo en caminar lo más lento que puedes y esto empuja las preocupaciones hacia afuera. ¡Al principio, esto te puede parecer difícil, pero con práctica tú puedes lograrlo!

### Sigue estos 4 pasos para aprender a caminar lentamente:

- 1 Primero encuentra un lugar cómodo con suficiente espacio para tomar unos cuantos pasos en una dirección y suficiente espacio para volver por el mismo camino.
- 2 Yendo tan lento como puedas, levanta del suelo a tus dedos del pie derecho. Después, lentamente levanta tu talón derecho. Lentamente pon tu pie derecho hacia afuera delante de ti. Toca el piso con tu talón derecho. Después, lentamente trae tus dedos del pie al piso.  
  
(Tu pie derecho debe estar en frente de tu pie izquierdo.  
¡Puedes poner tus brazos a tus costados para mantener el equilibrio!)
- 3 Lentamente empieza a tomar otro paso levantando tu talón izquierdo y luego tus dedos del pie izquierdo del piso. Después, lentamente pon tu pie izquierdo en el piso en frente de tu pie derecho. Haz esto de la misma forma que lo hiciste en el otro lado.
- 4 Sigue haciendo esto **muy lentamente** por uno o dos minutos o hasta que quieras parar. Los niños mayores pueden seguir por un rato más largo. ¡Trata nada más de pensar en caminar lo más lentamente que puedas!



## Parte 1

### Quién Soy Yo

Hasta ahora has aprendido como respirar profunda y lentamente y como caminar lentamente. Ahora, puedes comenzar algunas de las actividades de escribir y dibujar acerca de TI y de tu vida.

Recuerde que no tienes que hacer ninguna de las actividades que tú no quieras y no hay apuro. Si no estás seguro de lo que quieres responder, puedes dejar la respuesta en blanco o puedes pedirle a un adulto que te ayude.

**Mi primer nombre es** \_\_\_\_\_.

Si tengo un apodo, es \_\_\_\_\_.



La fecha de hoy es: \_\_\_\_\_.

## Datos Acerca de Mí

Yo tengo \_\_\_\_\_ años.

**Circule uno:** Yo soy un niño. Yo soy una niña.

El color de mi cabello es \_\_\_\_\_ y mis ojos son de color \_\_\_\_\_.

Mi color favorito es: \_\_\_\_\_.

Mi comida favorita es: \_\_\_\_\_.

En mi casa, hablamos este lenguaje: \_\_\_\_\_

\_\_\_\_\_.  
Escribe el (los) lenguaje(s)

(Si vas a la escuela) En la escuela yo hablo: \_\_\_\_\_

\_\_\_\_\_.  
Escribe el (los) lenguaje(s)

Tengo \_\_\_\_\_ hermanos y hermanas.  
número

Tres cosas que sé hacer bien son:

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

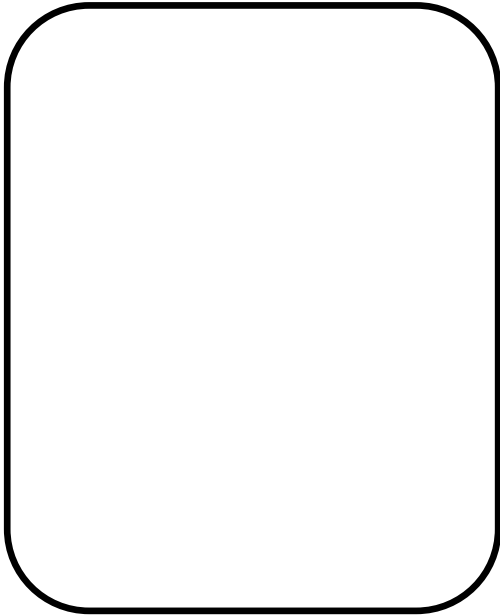
Estas son algunas actividades que puedes saber cómo hacer o que quieres aprender a hacer:



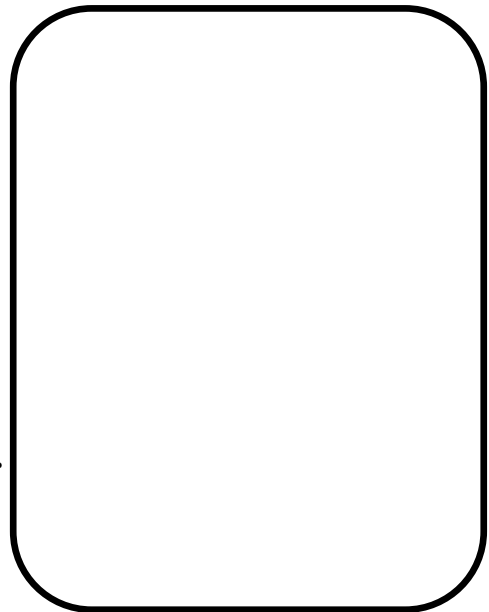
## Cambios en Mi Vida

Las cosas en la vida siempre están cambiando. La forma en que tú te sientes o la forma en que tú te ves cambian mientras creces. A veces tú haces cosas nuevas. La gente a nuestro alrededor también cambia. A veces algunas personas de nuestras familias cambian. Los cambios pueden ocurrir en formas que nos gusta y en formas que no nos gustan tanto. En los cuadros, puedes dibujarte o puedes pegar fotos tuyas:

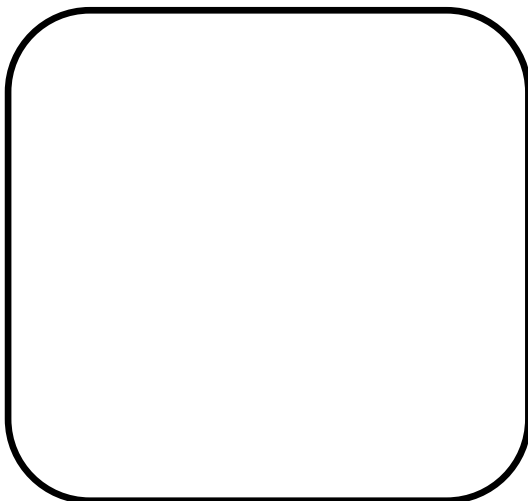
**Esto es un dibujo de MÍ  
cuando era muy pequeño/a**



**Esto es un dibujo de MÍ**



**Esto es un dibujo de cómo yo creo  
que me voy a ver cuando sea mayor**





Hoy, tú puedes hacer cosas que no sabías hacer cuando eras pequeño/a. Algunos niños ahora saben cómo andar o correr en bicicleta. Otros niños, puede ser que ahora sepan cómo leer o colorear. Algunos niños saben cómo cuidar a sus mascotas o como poner la mesa.



Las tres cosas que sé cómo hacer ahora que no sabía hacer cuando era más pequeño/a son:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

**Esto es un dibujo de mí haciendo algo que sé hacer bien pero que no lo sabía hacer cuando era más pequeño/a**

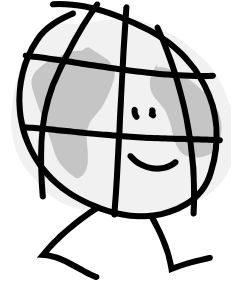
Quando crezca quiero ser un(a) \_\_\_\_\_  
(escribe el trabajo)

porque \_\_\_\_\_

\_\_\_\_\_

Los cambios también ocurren cuando las familias se **mudan de un país a otro país**. Esta clase de mudanza se llama *inmigración*. Algunas veces uno o dos adultos en la familia emigran a un país nuevo para buscar trabajo antes del resto de la familia.

Luego, el resto de la familia se muda más adelante. A veces, algunas personas de la familia se tienen que quedar en el país de donde la familia viene. Algunas familias se quedan en el país nuevo por un tiempo corto. Algunas familias se quedan en el país nuevo para siempre.



Muchos niños tienen uno o dos padres que son inmigrantes. **Los inmigrantes son personas que nacieron en un país pero después se mudaron a otro país**. Algunos niños con padres inmigrantes nacieron en los Estados Unidos. A estos niños los llamamos *ciudadanos americanos*. Algunas personas que son inmigrantes se hacen *ciudadanos naturalizados* pasando una prueba especial después de vivir en los Estados Unidos por un cierto tiempo.

Un **inmigrante documentado** es una persona que tiene permiso del gobierno de los Estados Unidos para vivir aquí. Esta persona tiene papeles especiales de inmigración como una tarjeta verde o estado de residente permanente.

Un **inmigrante indocumentado** (a veces llamado un inmigrante ilegal o no autorizado) es una persona a quien el gobierno de los Estados Unidos no le ha dado permiso para vivir aquí. Esta persona puede ser que nada más tenga papeles del país donde nació (no de los Estados Unidos) o tal vez sus papeles del gobierno de los Estados Unidos se han vencido.



**Recuerda, esta imagen significa que es el momento de hablar con el adulto que te ayuda sobre lo que sea que estás pensando y sintiendo.**

## La Inmigración y los Estados Unidos (EE.UU.)

**¿Has venido a los Estados Unidos (EE.UU.) de un país diferente?**

**Circula uno:**    Sí    No    No estoy seguro/a.

Yo nací en \_\_\_\_\_(país).

El pueblo donde yo nací se llama \_\_\_\_\_. Si yo no sé, le puedo preguntar a mi: \_\_\_\_\_.  
(madre, padre, abuela, vecino, alguien más.)

(Si me mudé de otro país a los EE.UU.), me mudé aquí cuando tenía \_\_\_\_\_ años.  
(escribe el número)

**¿Ha venido alguien de tu familia a los Estados Unidos (EE.UU.) de un país diferente?**

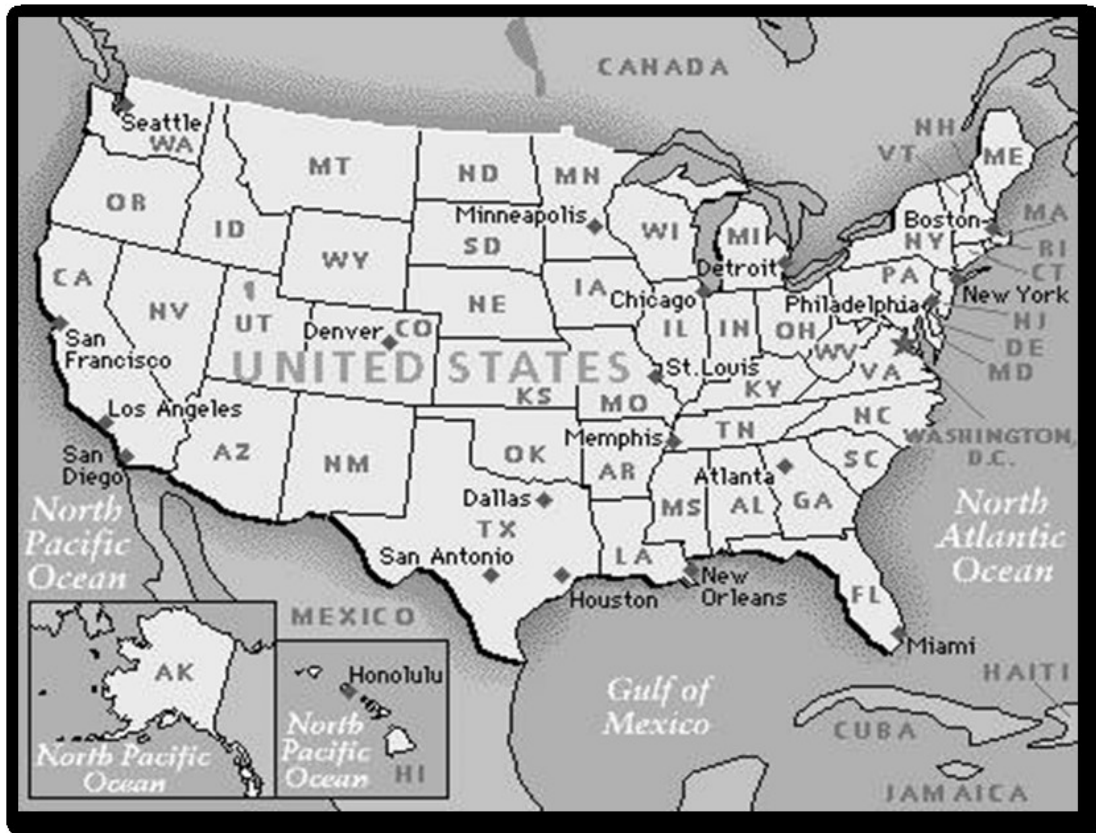
**Circula uno:**    Sí    No    No estoy seguro/a.



**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!** (Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

**Puede ser divertido usar mapas para ver dónde vives y donde naciste tú y las personas de tu familia.**

Este es un mapa de los Estados Unidos (EE.UU.):



**Si tú naciste en los EE.UU., circula el estado en donde naciste en este mapa. También puedes pedirle a un adulto que te ayude a encontrar el estado para poder circularlo. También puedes colorearlo.**

El estado en donde yo nací se llama: \_\_\_\_\_.

**Circula el estado donde tú vives ahora o pídele a un adulto que te ayude a encontrarlo.**

El estado donde yo vivo ahora se llama: \_\_\_\_\_.

**Si tienes personas de tu familia/parientes que viven en otro estado, puedes circular esos estados también.**

Los estados donde viven las personas de mi familia/parientes se llaman: \_\_\_\_\_.

**Tal vez hay cosas que te gustan de vivir en los EE.UU.**

**Tal vez hay cosas que no te gustan de vivir en los EE.UU.**



Esta es una lista de las cosas que me gustan y que no me gustan de vivir en los EE.UU. Recuerda que está bien sentirse de dos maneras sobre la misma cosa.



<b>Cosas que me gustan de vivir en los EE.UU.</b>	<b>Cosas que no me gustan de vivir en los EE.UU.</b>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

**Estas son tres cosas que todavía no estoy seguro si me gustan o si no me gustan de vivir en los EE.UU.:**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Busca en el mapa al país o países de donde viene tu familia. Puedes pedirle a un adulto que te ayude con el mapa. Circula o coloréalo.



## ¿Qué Significan la Deportación y la Detención?

En este libro, vas a ver las palabras *deportación* y *detención*. Estas pueden ser cosas difíciles de entender para los niños y para los adultos.

*La deportación* ocurre cuando una persona se ve obligada a irse del país en el que él o ella está viviendo para volver al país donde él/ella nació. Esto puede ocurrir cuando una persona que no nació en los EE.UU. está viviendo aquí sin papeles especiales llamados *papeles de inmigración*. Tanto inmigrantes *documentados* e *indocumentados* pueden ser deportados.



Cuando oyes la palabra *detención*, tal vez piensas de lo que sucede cuando los niños tienen que quedarse después de la escuela por meterse en problemas. El tipo de *detención* de la que hablamos en este libro es diferente.

*La detención* sucede cuando una persona que no tiene papeles especiales de inmigración con permiso de permanecer en los EE.UU. se ve obligada a permanecer en un centro de *detención*. Un centro de *detención* es como una cárcel, porque a la gente que está adentro no se las deja salir. Las personas tienen que esperar hasta que los tribunales decidan si van a ser enviados de vuelta al país donde nacieron o si pueden permanecer en los EE.UU.

Las personas pueden ser arrestadas por muchas razones diferentes. Las personas que son inmigrantes pueden ser arrestadas si no tienen papeles de inmigración especiales para estar en los EE.UU. Esto es diferente de las personas que son arrestadas porque han cometido un delito, como, por ejemplo, robar o lastimar a alguien. La mayoría de las personas que son detenidas y deportadas no son delincuentes. Muchos inmigrantes vienen a los EE.UU. sin papeles especiales. Los inmigrantes suelen hacer esto porque quieren hacer una vida mejor para sus familias en los EE.UU. No es porque quieren violar la ley.

**Debido a la detención y deportación, puede ser confuso para los niños saber si ellos deben confiar en la policía. Escribe tus ideas acerca de la policía en este cuadro:**

<b>Estas son dos cosas que me gusta de la policía</b>	<b>Estas son dos cosas que no me gusta de la policía</b>
1.	1.
2.	2.

- **Habla con el adulto que te ayuda acerca de lo que hasta ahora entiendes sobre la detención y la deportación. También puedes hablar con el adulto sobre estas cosas:**
- **Si alguien en tu familia ha sido deportado (obligado a irse por el gobierno de los EE.UU.) o detenido (obligados a ir a una cárcel especial para inmigrantes).**
- **A quién se le puede preguntar si no estás seguro de que esto ha ocurrido en tu familia**
- **Cualquier preocupación que tengas acerca de que esto pase en tu familia en el futuro.**





## El País Donde Nació mi Adulto Especial

Algunos niños que viven en los EE.UU. nacieron en un país diferente. A veces, ellos nacieron en el mismo país donde nacieron sus padres. Tal vez ellos tienen recuerdos de ese país. A veces ellos han vuelto a ese país a visitar. Algunos niños no han vuelto a ese país, pero oyen a sus familiares hablar acerca de ese país. Tal vez, ellos aprenden de ese país en la escuela o en la computadora o escuchan sobre el país en las noticias. A veces hay cosas que a la gente le gusta y que no le gusta acerca del país donde nacieron.

**El país o los países donde los adultos que me cuidan pudieran ser enviados o que ya han sido enviados se llaman:**

\_\_\_\_\_.



**Estas son algunas de las cosas que sé acerca de este país o estos países:**

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

4) \_\_\_\_\_

5) \_\_\_\_\_

**Esto es un dibujo de como yo creo o como me recuerdo que se ve este país o países**



**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!** (Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

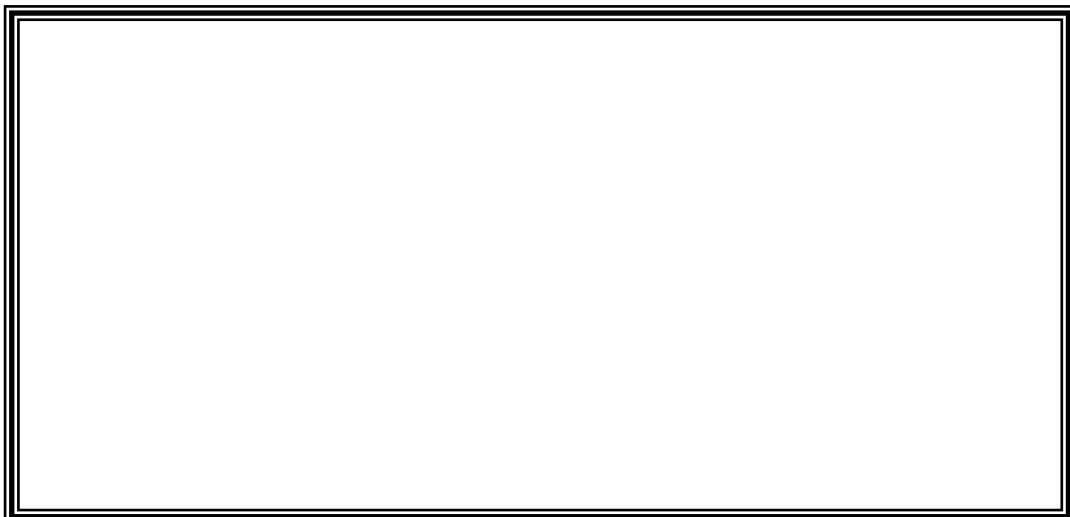
## Enviando Una Tarjeta Postal A La Familia

Las personas permanecen en contacto con sus familiares que viven en otros países de diferentes maneras. Algunas personas hablan por teléfono. Algunas personas utilizan el correo para enviar cartas, tarjetas postales, regalos y grabaciones de sus voces. Algunas personas utilizan el correo electrónico o Facebook. Algunas personas llaman y ven a las personas de su familia utilizando sus computadoras o sus teléfonos. Tal vez usan programas como FaceTime o Skype.

Usa este lado de la tarjeta postal para escribirle algo a la persona de tu familia que vive en otro país:



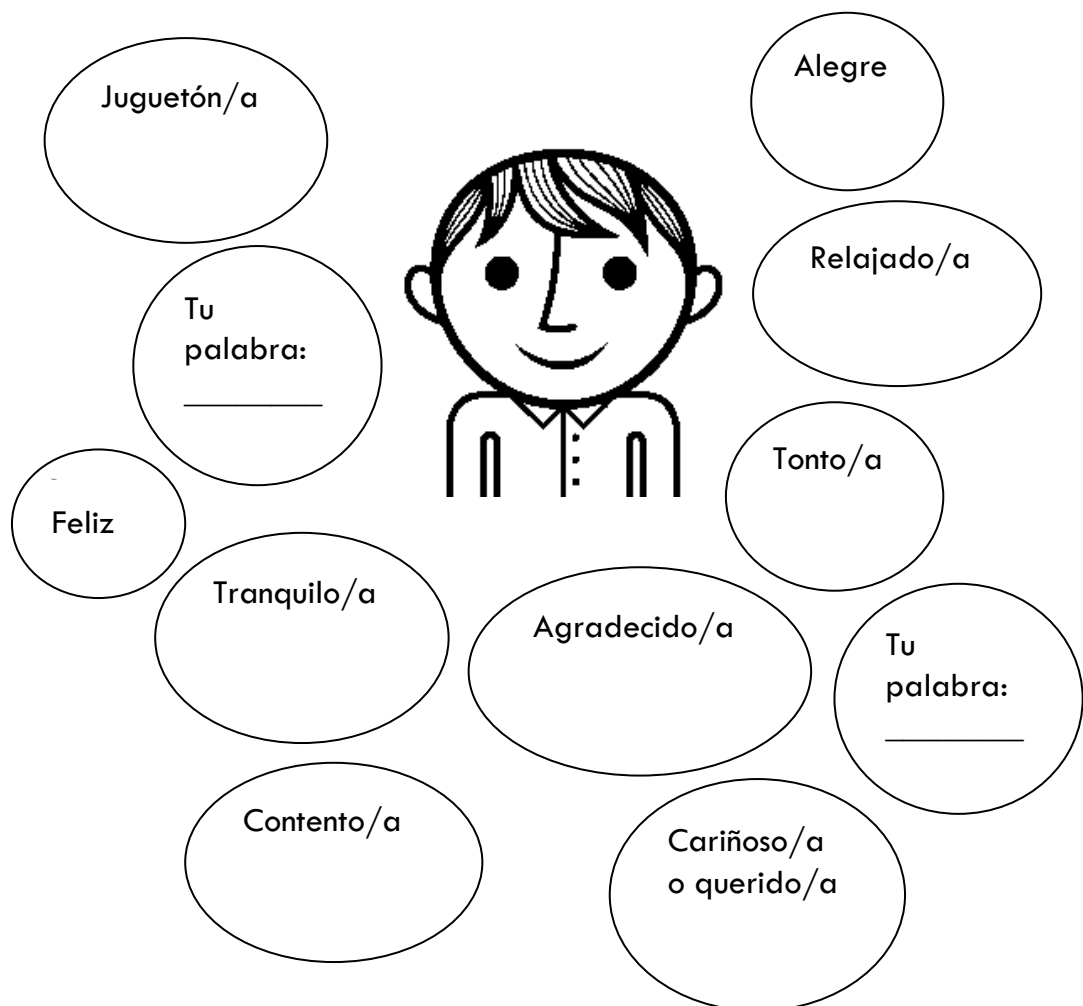
Usa este lado de la tarjeta postal para dibujarle algo a la persona de tu familia que vive en otro país:



## ¿Qué Son Los Sentimientos?

¿Alguien te ha preguntado “¿cómo te sientes?” alguna vez? ¿Le contestaste que te sentías feliz o triste? ¿Asustado/a o enojado/a? Los sentimientos son las palabras que usamos para hablar de las diferentes emociones que todos tenemos dentro de nosotros.


Cuando la gente se siente feliz o entusiasmada, a veces se parecen al niño en esta foto. En los círculos están escritas algunas de las emociones positivas que la gente puede tener cuando se siente de esta manera. Tú también puedes añadir tus propias palabras y puedes colorearlas con el color con el cual piensas cuando ves o escuchas la palabra de cada sentimiento.



Cuando la gente se siente triste o molesta, a veces pueden parecerse a la niña en esta foto. A veces las personas lloran o se ponen muy calladas cuando se sienten de esta manera.

En los rectángulos están escritos otros sentimientos que una persona puede tener cuando se siente de esta manera.

Coloréalos — y tú también puedes añadir tus propias palabras.



Podrido/a

Apenado/a

Tu palabra:  
\_\_\_\_\_

Deprimido/a

Sin esperanza

Solitario/a

Avergonzado/a

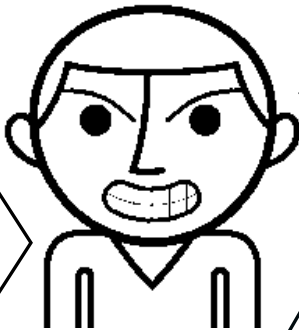
Tu palabra:  
\_\_\_\_\_

Bajoneado/a

Cuando la gente se siente enojada o molesta, a veces pueden parecerse a este niño:

En los hexágonos están escritos otros sentimientos que una persona puede tener cuando se siente de esta manera.

Colorea los hexágonos y también puedes añadir tus propias



Tu palabra:  
\_\_\_\_\_

Furioso/a

Enfadado/a

Molesto/a

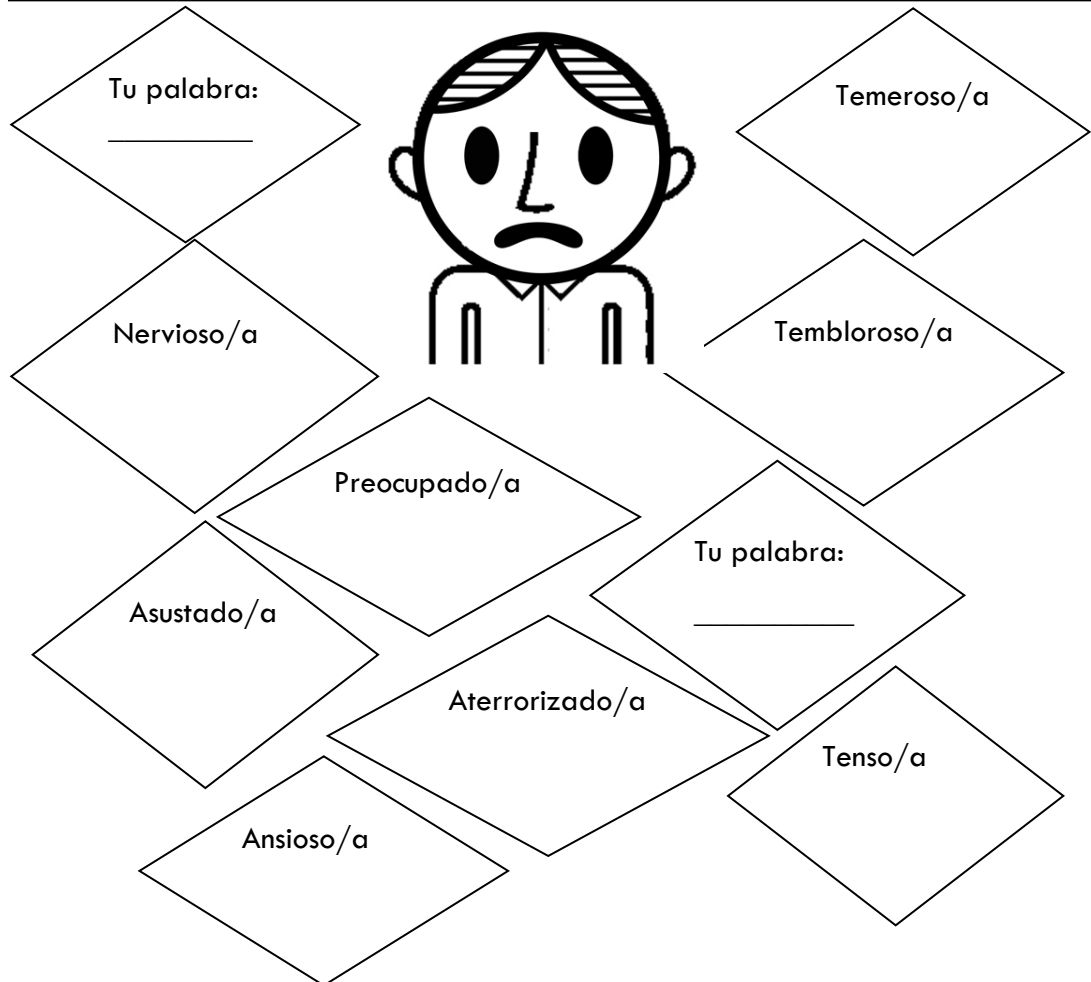
Harto/a

De mal humor

Gruñón/a

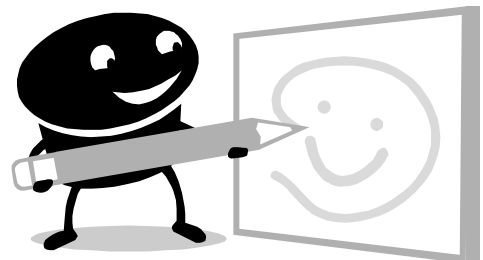
Cuando la gente se siente atemorizada o con miedo, a veces se pueden ver así:

En los diamantes están escritos otros sentimientos que una persona puede tener cuando se siente de esta manera.

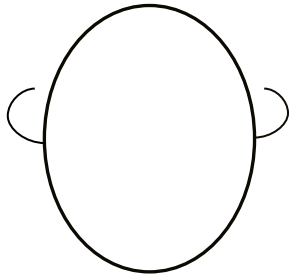


TODAS las personas tienen sentimientos ¡y tú también! Nuestros sentimientos pueden cambiar. A veces no estamos seguros de por qué tenemos algunos sentimientos. También puede ser difícil saber que estamos sintiendo.

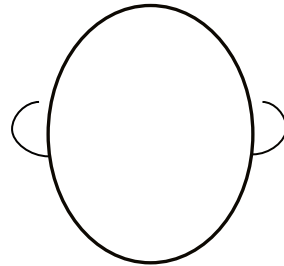
Las personas pueden mostrar cómo se sienten por lo que dicen y por lo que hacen, pero también en sus rostros. Usamos la palabra *expresiones* para hablar de los sentimientos que las personas muestran en sus rostros.



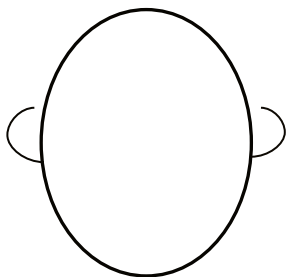
Imagínate que estos círculos son rostros. Dibuja como piensas que se ve tu rostro cuando tienes estos sentimientos. ¡También les puedes agregar el pelo, joyas y cualquier otra cosa que tú quieras!



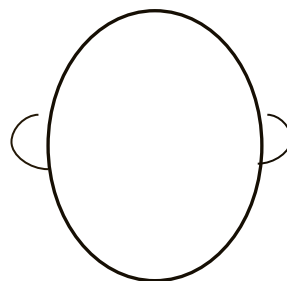
**FELIZ**



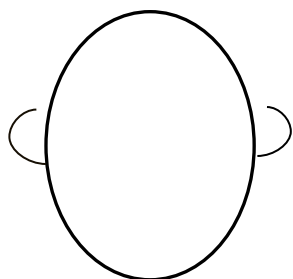
**SORPRENDIDO/A**



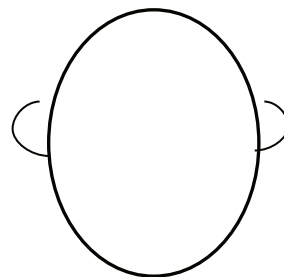
**ENOJADO/A**



**TRISTE**



**ATEMORIZADO/A**

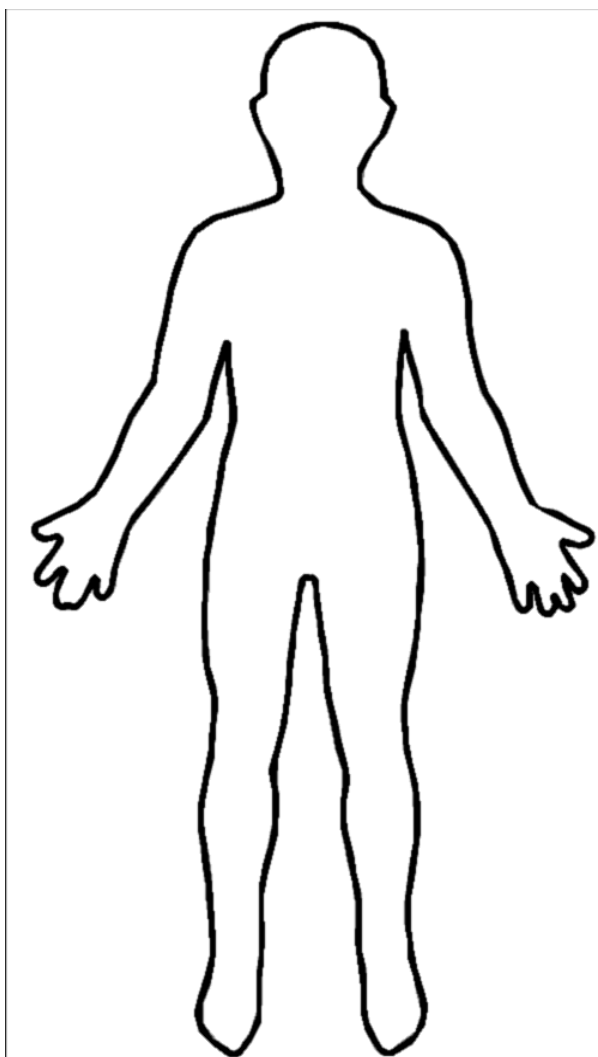


**ABURRIDO/A**

Los sentimientos no sólo están en nuestras mentes. Los sentimientos también están en nuestros cuerpos. A veces las personas pueden sentir dolor de estómago o dolor de cabeza si se sienten asustados, molestos o enojados. A veces las personas se pueden sentir que sus cuerpos tiemblan o se marean. Algunas personas pueden sentir que es difícil respirar. A veces se pueden sentir como que no pueden sentir nada en absoluto. Cuando la gente se siente enojada, a veces pueden sentir ganas de gritar por dentro. O sienten ganas de patear o golpear a alguien o algo. Algunos lloran cuando están muy enojados.

## Relajando mi Cuerpo

Ya has aprendido a respirar profunda y lentamente y a caminar lentamente. Aquí puedes aprender otra manera de hacer que tu cuerpo y tu mente se sientan tranquilos y relajados. Tú puedes hacer esto al relajar diferentes músculos en tu cuerpo. Ahora colorea la figura con un color calmante.



**Empieza con tu cara: arruga la nariz y cierra los ojos firmemente durante 3 segundos. Luego suelta.**

**Levanta los hombros hacia el cuello y mantenlos apretados durante 3 segundos. Luego suéltalos.**

**Aprieta los puños. Mantelos apretados por 3 segundos. Luego suéltalos.**

**Aprieta los músculos de las piernas. Mantenlos apretados por 3 segundos. Luego suéltalos. Aprieta los dedos de los pies juntos durante 3 segundos. Luego suéltalos.**

**¡Por último, sacude tu cuerpo por 5 segundos!**



## MI FAMILIA

Esto es lo que la palabra familia significa para mí:

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La familia puede significar diferentes cosas para diferentes personas. Para algunos niños, la familia significa dos padres, hermanos y hermanas o abuelos. Para otros niños, es un padre o padres y padrastros y muchos otros niños. Tal vez, la familia es la gente importante en tu vida como un buen amigo de la familia o una madre adoptiva o un padre adoptivo o un padrino o madrina. Algunas veces las personas tienen personas de su familia que viven muy lejos. Tal vez ellos nunca los han conocido. Pero, todos tienen sentimientos acerca de su familia.

**Esto es un dibujo donde estoy haciendo lo que más me gusta hacer con mi familia**

Esto es lo que recuerdo de la vez que ayudé o hice algo bueno por otra persona. Esa persona puede ser un hermano o hermana menor o una persona mayor de mi familia o un amigo.

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¿Cómo te sentiste después de ayudar a otra persona o después de hacer algo bueno por él o ella?

Circula cualquier sentimiento que sentiste. También puedes añadir tus propias palabras de sentimientos en las líneas que están en blanco.

**Orgullosa/a**

**Inteligente**

**Bien**

**Alegre**

**Amable**

**Molesto/a**

**Entusiasmado/a**



¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente! (Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

## **Mi Mamá O Alguien Que Es Como una Mamá para Mí**

Si tienes una mamá, puedes escribir y dibujar sobre ella. Si no tienes una mamá, puedes escribir y dibujar sobre otra persona que es como si fuese tu mamá.

**Esto es un dibujo de mi mamá o de alguien que es como una mamá para mí**



Una cosa que me encanta de mi mamá o de la persona que es como una mamá para mí es: \_\_\_\_\_

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Un deseo que tengo para esta persona es:

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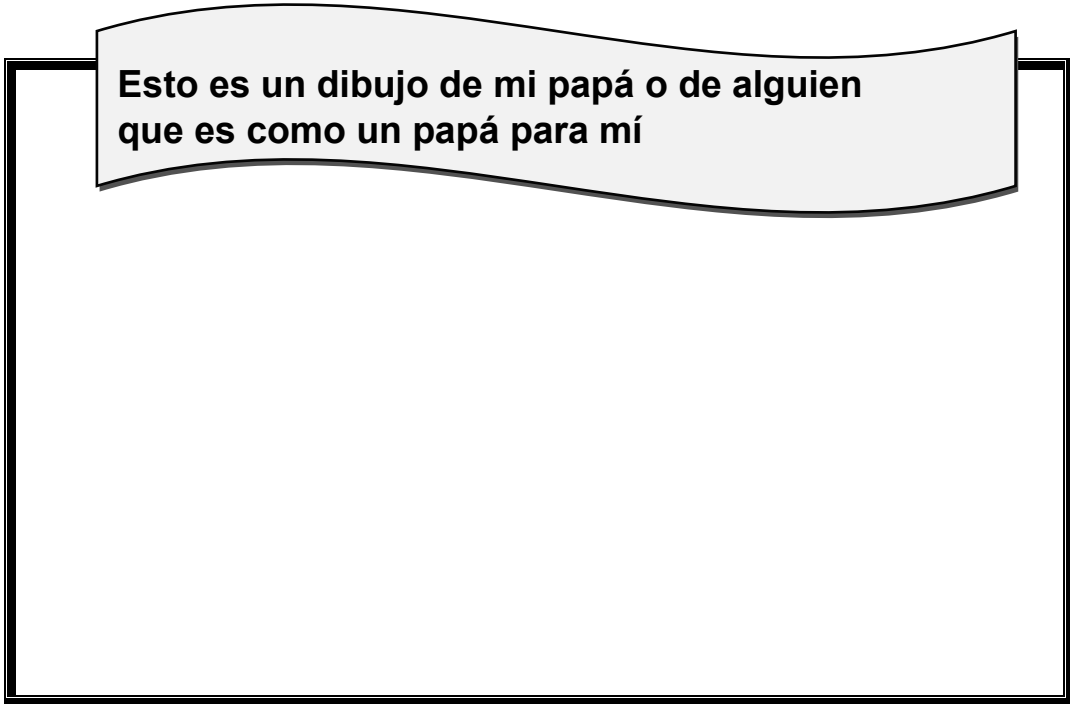
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## Mi Papá O Alguien Que Es Como un Papá para Mí

Si tienes un papá, puedes escribir y dibujar sobre él. Si no tienes un papá, puedes escribir y dibujar sobre otra persona que es como si fuese tu papá.



**Esto es un dibujo de mi papá o de alguien que es como un papá para mí**

Una cosa que me encanta de mi papá o de la persona que es como un papá para mí es:

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Un deseo que tengo para esta persona es:

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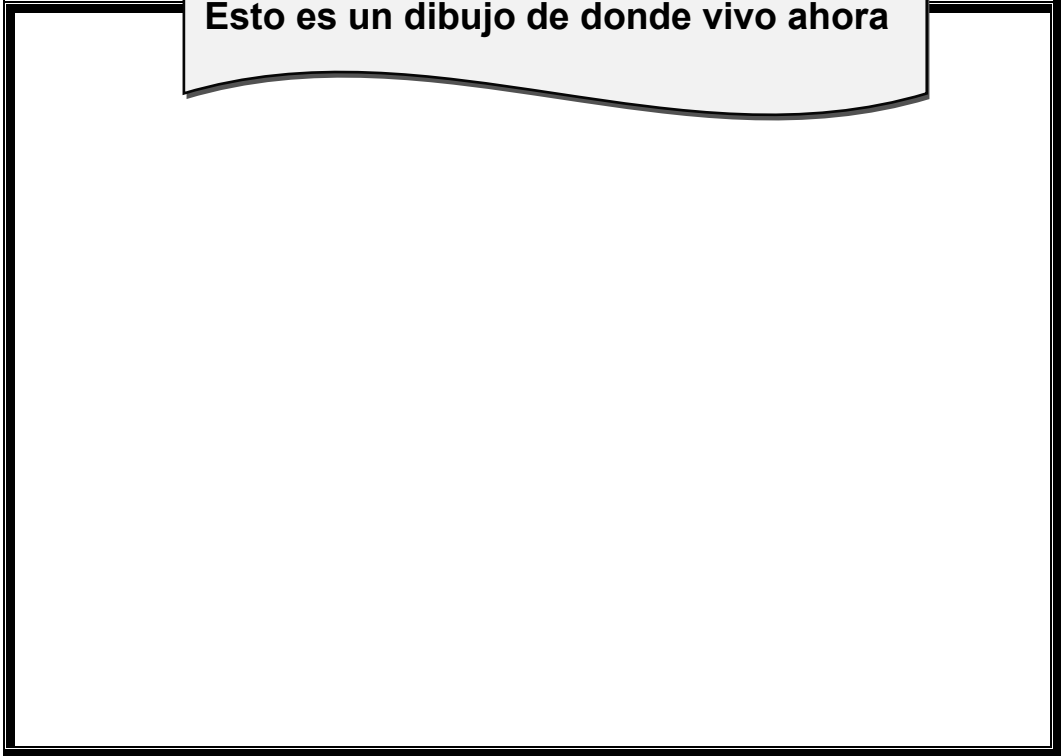
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## Donde Vivo

Esto es un dibujo de donde vivo ahora



Este es mi primer recuerdo del lugar donde yo vivía cuando era muy pequeño:

A veces las familias se mudan a una casa nueva. Algunas familias se mudan muchas veces. Las familias se pueden mudar a un vecindario diferente, un estado diferente, o hasta a un país diferente.

Yo he vivido en este número de hogares:

(Circula el número o escribe el número en la línea)

1 2 3 4 5 6 7 8 \_\_\_\_\_

Esta es la mejor parte de donde vivo ahora y mis razones por pensar esto:

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Esta es la peor parte de donde vivo ahora y mis razones por pensar esto:

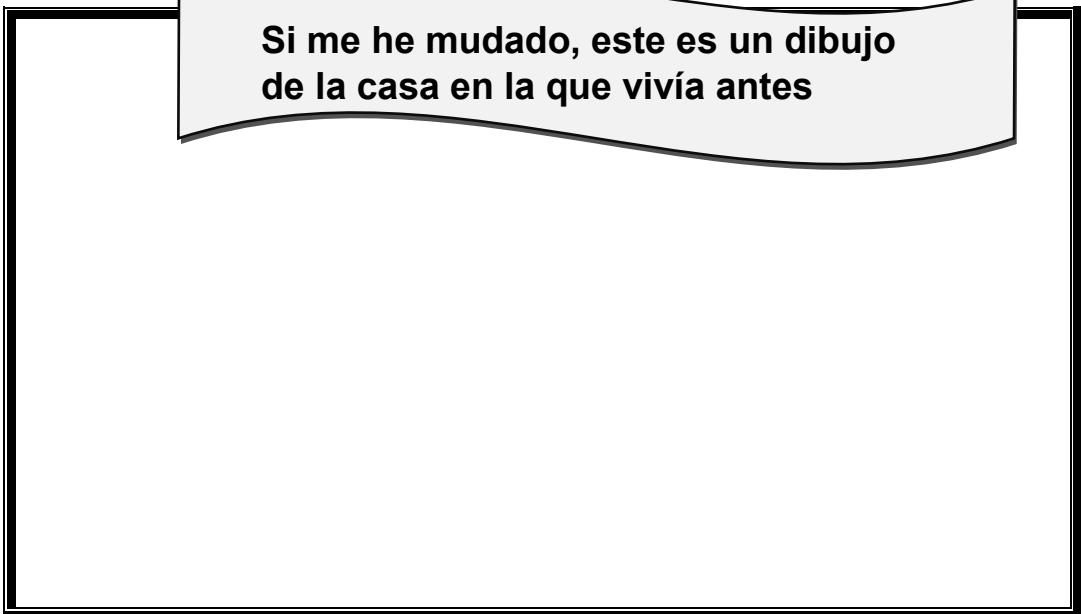
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**Si me he mudado, este es un dibujo de la casa en la que vivía antes**





**Tal vez alguien solía vivir contigo, pero ya no vive más contigo. Habla con el adulto que te ayuda sobre por qué tú piensas que esa persona ya no vive más contigo.**

(Si una o más personas ya no viven más contigo), circula todos los sentimientos que tienes debido a esto en el siguiente cuadro.

También, circula todas las cosas que han cambiado porque tú no vives más con esa(s) persona(s). Puedes escribir tus propias palabras en los espacios vacíos o pedirle a un adulto que escriba las palabras que tú dices:

Temeroso/a	Indefenso/a	Mareado/a
Nervioso/a	Feliz	(Escribe tu propia palabra aquí) _____
Enojado/a	(Escribe tu propia palabra aquí) _____	Menos nervioso/a
Es más fácil quedarme dormido/a	Mi cuerpo se siente débil	Dolor de cabeza
Preocupado/a	Aliviado/a	(Escribe tu propia palabra aquí) _____
Triste	Ilusionado/a	No siento nada
Quisiera que fuera diferente	(Escribe tu propia palabra aquí) _____	Solo/a
Dolor de estómago	No tan asustado/a	Confundido/a

## ¿Qué Son Las Preocupaciones?

Todas las personas tienen pensamientos e ideas. Las preocupaciones son pensamientos o ideas acerca de algo malo que nos puede pasar y nos pueden molestar. Las preocupaciones nos pueden hacer sentir nerviosos o tristes, especialmente si seguimos teniéndolas día tras día. A veces las preocupaciones nos pueden hacer sentir cosas en nuestros cuerpos que no nos gustan.

¡Pero hay buenas noticias! Este libro te puede ayudar con algunas de las preocupaciones. Tal vez las preocupaciones están en tu mente por solo un ratito. O tal vez las preocupaciones están en tu mente por la mayor parte del día. Este libro te puede enseñar que puedes hacer con las preocupaciones. ¡Los niños se sienten mejor cuando tienen más control sobre sus preocupaciones!

**A veces las familias tienen preocupaciones acerca de estar separados uno de otro debido a la deportación. Tal vez esta preocupación te molesta a ti o a tu hermano o hermana o a tus padres. Tal vez a un amigo de la escuela le molesta esta preocupación. A los adultos también les puede preocupar estar lejos de sus familias.**

Esto es lo que recuerdo de un momento en que escuché o vi algo que me hizo pensar que a los adultos de mi familia les estaban molestando las preocupaciones acerca de la deportación:

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Circula cualquiera de los sentimientos que tuviste cuando te diste cuenta que los adultos de tu familia tenían preocupaciones sobre la deportación. Puedes escribir tus propias palabras por tus sentimientos en los espacios vacíos.

<b>Miedo</b>	<b>Indefenso/a</b>	<b>Mareado/a</b>
<b>Nervios</b>	<b>Tristeza</b>	(Escribe tu propia palabra) _____
(Escribe tu propia palabra) _____	<b>Frustrado/a</b>	<b>No estoy seguro/a de qué estaba sintiendo</b>
<b>Dolor de estómago</b>	<b>Tembloroso/a</b>	<b>Dolor de cabeza</b>
<b>Lloroso/a</b>	<b>Atemorizado/a</b>	(Escribe tu propia palabra) _____
<b>Preocupado/a</b>	(Escribe tu propia palabra) _____	<b>Enojado/a</b>

El ver o escuchar que a los adultos de tu familia les están molestando las preocupaciones de la deportación puede fastidiarte.

**Puedes colorear la foto de la niña mirando por la ventana:**



Esto es lo que creo que la niña en la foto está pensando:

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Estas son dos cosas que la niña de la foto espera que van a pasar:

1) \_\_\_\_\_

2) \_\_\_\_\_

A veces cuando estoy en la escuela o cuando los adultos que me quieren están trabajando, tengo estas preocupaciones:

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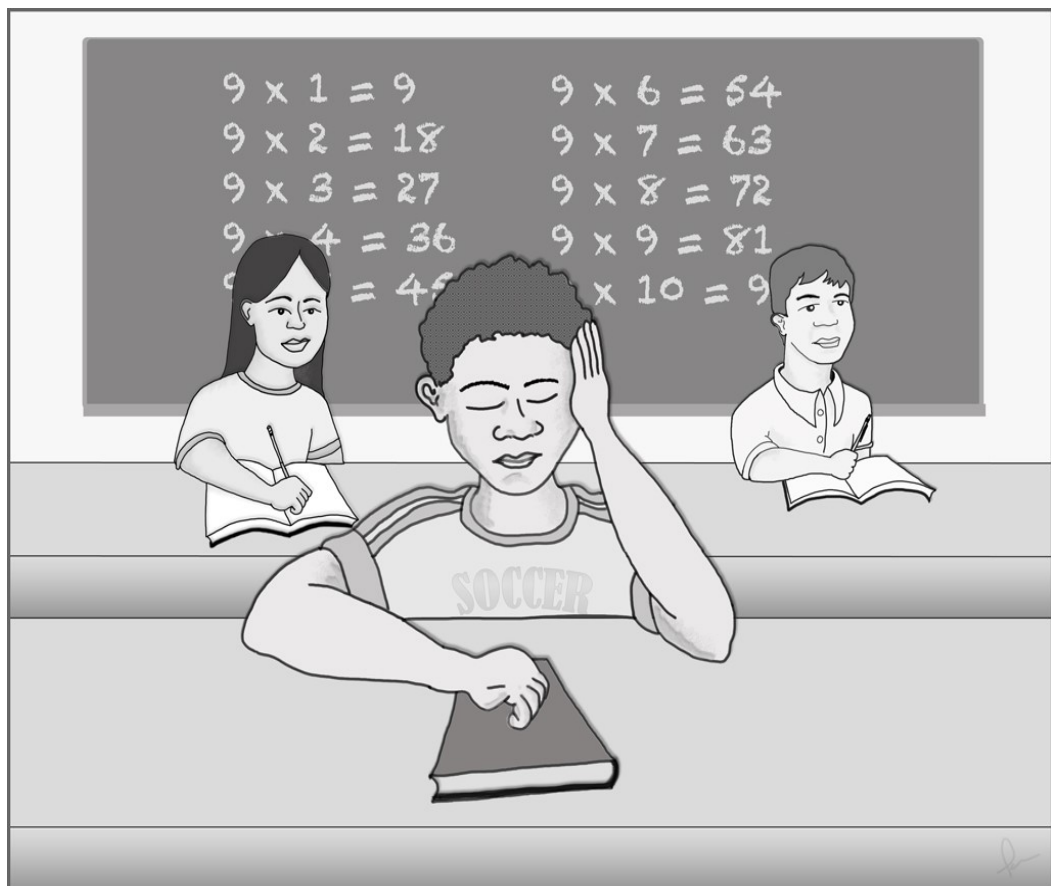


**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!** (Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

## Las Preocupaciones de Pedro Acerca de la Deportación

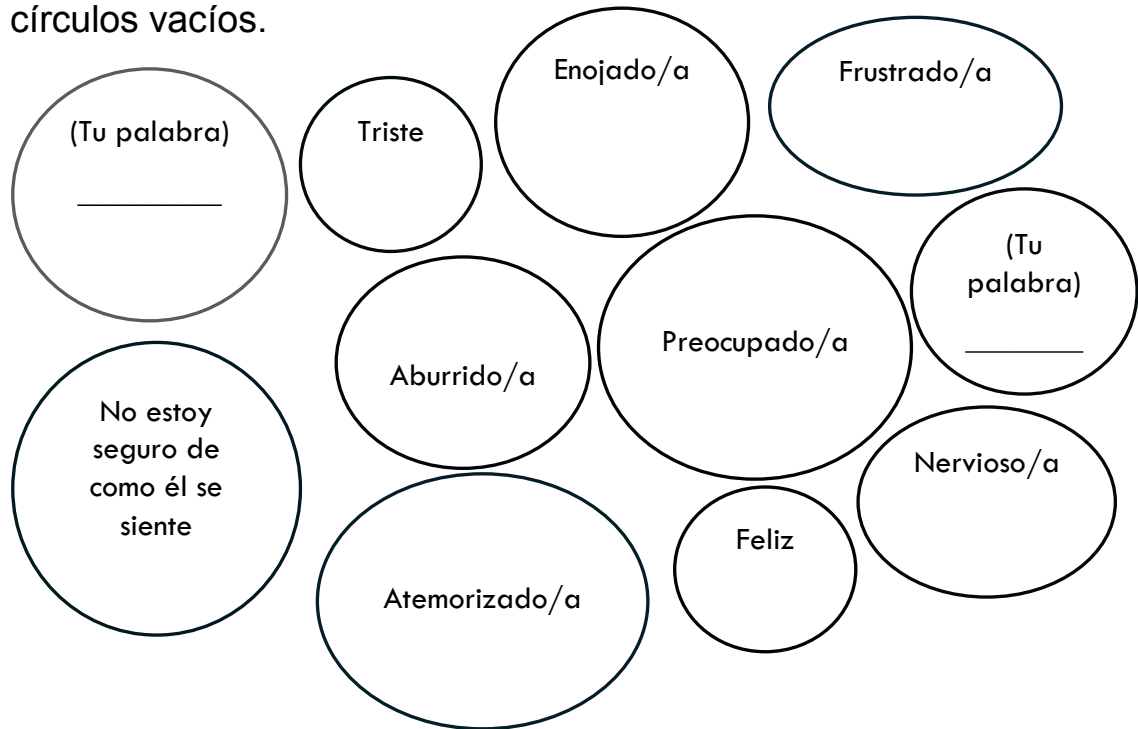
El niño sentado en la primera fila de la sala de clase es Pedro. Él tiene algunas preocupaciones grandes acerca de la deportación. Hace dos semanas, él escuchó una conversación entre su mamá y su papá. Ellos dijeron que puede ser que su papá pueda ser deportado de vuelta a El Salvador. Desde entonces, Pedro se ha sentido nervioso. Él también ha tenido dificultad para dormir y para concentrarse en la escuela. Sus padres no saben que él los escuchó hablar de esto.

**Puedes colorear la foto de Pedro y los otros estudiantes:**



**Colorea o subraya cualquiera de los círculos con las palabras de sentimientos que tú creas que Pedro pueda estar sintiendo.**

Puedes escribir tus propias palabras de sentimientos en los círculos vacíos.



**Yo creo que en la foto Pedro está pensando:**

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**Estas son tres cosas que yo creo que Pedro puede tratar de hacer para sentirse mejor:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

## La Deportación y Mi Familia

**No todos los niños que tienen preocupaciones acerca de la deportación se sienten de la misma manera que Pedro. Diferentes personas pueden tener diferentes pensamientos y sentimientos acerca de la misma cosa. ¡A veces esto pasa con personas de la misma familia!**

- Por ejemplo, algunas personas en la familia pueden sentirse muy tristes o enojados por la deportación. Tal vez otras personas de la familia hablan de como diferentes partes de su cuerpo no se sienten bien.

**Las formas de que las personas de la familia demuestran cómo se sienten también pueden ser diferentes.**

- Tal vez algunas personas de la familia gritan o lloran.
- Otras personas pueden parecer que tienen mucha energía, o pasan más tiempo solos.
- Tal vez, ellos beben demasiado alcohol o usan drogas. (Estos no son buenos para su salud.)
- A veces las personas de la familia, aunque se sientan tristes o enojados, no lo demuestran y se sienten de esa manera en secreto.

Marca el cuadrado  junto a cada frase que sea verdad para ti y para tu familia:



\_\_\_ Nadie de mi familia piensa que alguien de mi familia va ser deportado.

\_\_\_ Algunas o todas las personas de mi familia se preocupan de que yo o alguna persona de mi familia vaya(n) a ser deportada(s).

\_\_\_ le dijeron a alguien de mi familia que él o ella va a tener que irse. (Mira en la página 73 para la definición de las autoridades inmigratorias y ICE).

\_\_\_ Alguien de mi familia ya fue deportado.

\_\_\_ Nadie en mi familia tuvo que ser deportado, pero alguien fue detenido.

Escribe cómo te sientes.

Me siento \_\_\_\_\_  
(escribe una palabra de sentimiento)

Me siento así:

Circula uno:

Algunas veces

Una gran parte del tiempo

Siempre

**(Si tienes sentimientos negativos e infelices): Estas son dos cosas que puedo hacer que me ayudarían a sentirme mejor:**

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**Esto es lo que creo que le ayudaría a las personas de mi familia para sentirse mejor:**

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**Puedes hablar con el adulto que te ayuda sobre:**

- **Las cosas que marcaste en la página 50.**
- **Formas que las personas de tu familia podrían estar actuando de forma distinta debido a la deportación.**
- **Cómo te sientes.**
- **A quién más le puedes hablar de las preocupaciones sobre la posibilidad de que deporten al adulto que te cuida. También, con quién puedes hablar si esto ya ha ocurrido.**



**Esto es un dibujo donde estoy hablando con alguien de confianza acerca de mis preocupaciones y temores acerca de la deportación**

**¿Conoces a algún niño o niña cuyos padres u otros adultos que son importantes para él tuvieron que dejar su familia a causa de la deportación?**

**Circula uno:   Sí   No   No estoy seguro/a**

**Esto es un dibujo de un niño a quien lo está ayudado un adulto después de que alguien que lo cuidaba al niño fue deportado**



## Las Cosas Que Me Molestan de la Deportación

Algunos niños han aprendido que darle un nombre especial a las cosas que les molestan puede ayudarles a sentirse más tranquilos. Esto puede ayudarles a tener más control sobre los sentimientos difíciles. A algunos niños lo que más les molesta son las preocupaciones de que deporten a un padre o a un pariente. A veces las preocupaciones pueden causar que los niños sientan dolor de estómago o dolor de cabeza. Algunos niños se sienten más enojados o tienen dificultad prestando atención en la escuela a causa de la deportación.

A veces ayuda inventar un nombre para algo que te molesta. Eso puede quitar parte de su poder sobre tus sentimientos. Puedes inventarte un nombre aterrador o un nombre tonto – cualquier cosa que quieras.

A esto que más me molesta acerca de la deportación le voy a llamar \_\_\_\_\_ porque \_\_\_\_\_

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**Esto es un dibujo de lo que más me molesta cuando pienso en la deportación**

Esto es lo que me pasa cuando me preocupo mucho sobre alguien que quiero y pienso que lo van a deportar:

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Las preocupaciones que pueden tener los niños acerca de la deportación pueden sentirse *chiquititas* algunos días y muy **GRANDES** en otros días. Tal vez se sienten muy grandes la mayoría del tiempo. A veces cuando los niños están molestos por algo, pueden hacer algo para evitar que su molestia le impida hacer algo divertido y seguro.

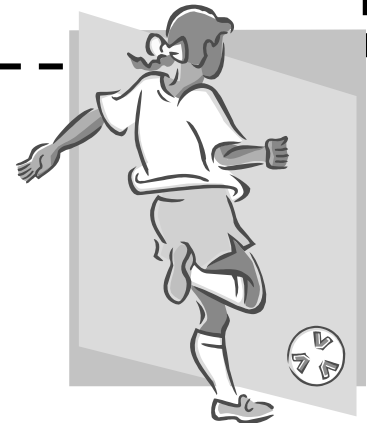
Algunos niños que tienen preocupaciones les dicen a las preocupaciones que no van a escucharlas más. Otros niños les dicen a las preocupaciones, “¡TÚ NO ERES MI JEFE!” Algunos niños son más listos y engañan a sus preocupaciones.

**¡Ahora practica decirle a tu preocupación que se desaparezca! ¿Estás listo? A la cuenta de tres, ¡pruébalo!  
1, 2, 3...**

**Esta es la historia de Cristina sobre cómo logró detener las preocupaciones de que se metan en el camino de su vida :**

A Cristina le gustaba mucho jugar al fútbol después de la escuela. Pero, cuando su mamá le dijo que ella podría ser deportada, Cristina dejó de asistir a sus partidos de fútbol. En cambio, cuando terminaba la escuela, ella se iba derecho a su casa porque estaba muy preocupada de que le fueran a sacar a su mamá.

Un día, Cristina decidió que no iba a dejar que sus preocupaciones le pararon asistir a su partido de fútbol. Se dijo una y otra vez que ella se iba a sentir mejor si hacía algo que le hiciera sentir bien a su cuerpo y a su mente. Para Cristina, esto era jugar al fútbol. Ese día ella jugó y se sintió mejor de lo que se había sentido en muchas semanas. ¡Hasta metió dos goles para su equipo! Esa noche en su casa, la mamá de Cristina le dijo lo contenta que estaba de verla divirtiéndose nuevamente.



Esta es mi historia de una vez cuando no dejé que \_\_\_\_\_ me detuvo  
(mi preocupación)  
de hacer lo que era importante para mí. Así fue como lo hice:

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Tal vez alguien en tu vida sabe que todavía puedes hacer bien las cosas, aun cuando las preocupaciones sobre la deportación te molestan. Puedes escribir quien es esta persona o decirle al adulto que te ayuda:

\_\_\_\_\_ (Por ejemplo, mi mamá, tío, maestro, entrenadora)

**Esto es un dibujo de mí NO permitiéndole a \_\_\_\_\_ que me detenga de hacer algo que me gusta**  
(mi palabra de lo que me molesta)

Aquí hay tres cosas que puedo hacer aun cuando \_\_\_\_\_ me trata de parar de hacer cosas buenas:  
(Tu palabra de lo que te molesta)

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

Cada niño tiene una forma especial de pensar y sentir las preocupaciones u otras cosas que le molestan. Estas cosas pueden hacer que algunos niños se sientan enfermos o que les duela el cuerpo. Aprender a relajarse puede ayudar a que los cuerpos de los niños se sientan mejor.

Otros niños también tienen preocupaciones u otras cosas que les molestan como las que tú escribiste. Ellos compartieron sus ideas de cómo hacer para no permitir que estas cosas los molesten o como hacer que estas preocupaciones sean más pequeñas. Tú puedes circular las ideas que te gustan y añadir tus propias ideas en los cuadros vacíos:

Conversar con un adulto	Acariciar a un animal	Ir a la iglesia o hablar con un sacerdote, ministro o curandero
Afiliarse a un grupo del club o de la iglesia	Conversar con un consejero en la escuela	Hacer ejercicio o jugar deportes
Andar en bicicleta	Respirar muy lentamente	Escribir las preocupaciones y meterlas en una caja
Acurrucarse con una mascota o un animal de peluche	Conversar con un mejor amigo(a)	Conversar con una maestra
Conversar con un entrenador (“coach”)	Ir a caminar por un lugar seguro	Abrazar a alguien que aprecio
Caminar lentamente	Conversar/visitar a vecinos o amigos	Hacer un proyecto de arte
Escribir en un diario íntimo	Conversar con una enfermera de la escuela	Ayudar a otros niños
Rezar	Leer un libro	Bailar
Jugar con un amigo	Empezar una colección de cosas divertidas	Cantar una canción
_____	_____	_____
(Tu buena idea)	(Tu buena idea)	(Tu buena idea)

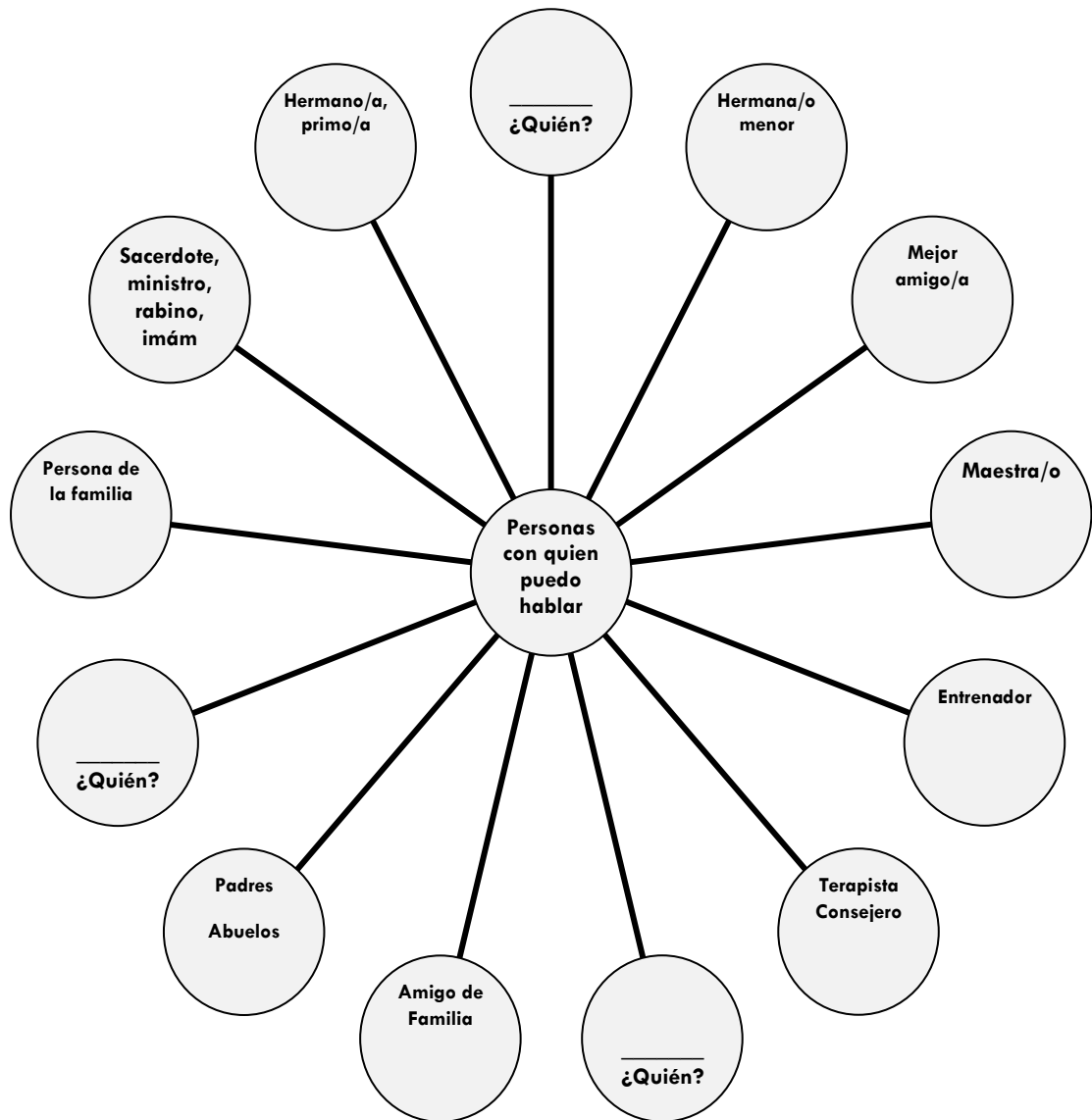
## Personas Con Quienes Puedo Hablar

Cuando algo te está molestando ¿le sueles decir a alguien?

**Circula uno:** Sí No Algunas Veces

Aun si te sientes solo con tus preocupaciones u otras cosas que te están molestando, probablemente conoces por lo menos a una persona quien te puede ayudar a sentirte mejor.

**Pon un círculo grande alrededor de cualquiera de las personas a quienes tu les puedes confiar con tus sentimientos cuando algo te está molestando. Puedes usar los círculos vacíos para agregar los nombres de otras personas.**



**Así es como otras personas se pueden dar cuenta cuando las preocupaciones o los problemas me están molestando:**

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Estas son cuatro cosas que sé hacer cuando las preocupaciones u otros problemas me están molestando, para ayudarme a sentirme mejor:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**Esto es un dibujo de mí haciendo algo para sentirme mejor cuando las preocupaciones me están molestando**

## LOS SUEÑOS

Todos tenemos sueños. Algunos sueños son felices. Otros sueños son tristes o nos asustan. Muchas personas sueñan cuando duermen, pero a veces las personas sueñan cuando están despiertos. Esto sucede cuando una persona esta despierta, pero su mente está pensando en otras cosas, como una especie de sueño.

**Puedes colorear el cuadro del niño. Si quieres, también puedes dibujar lo que piensas que está soñando en la nube de sueño:**



**Esto es lo que creo que el niño del cuadro está soñando:**

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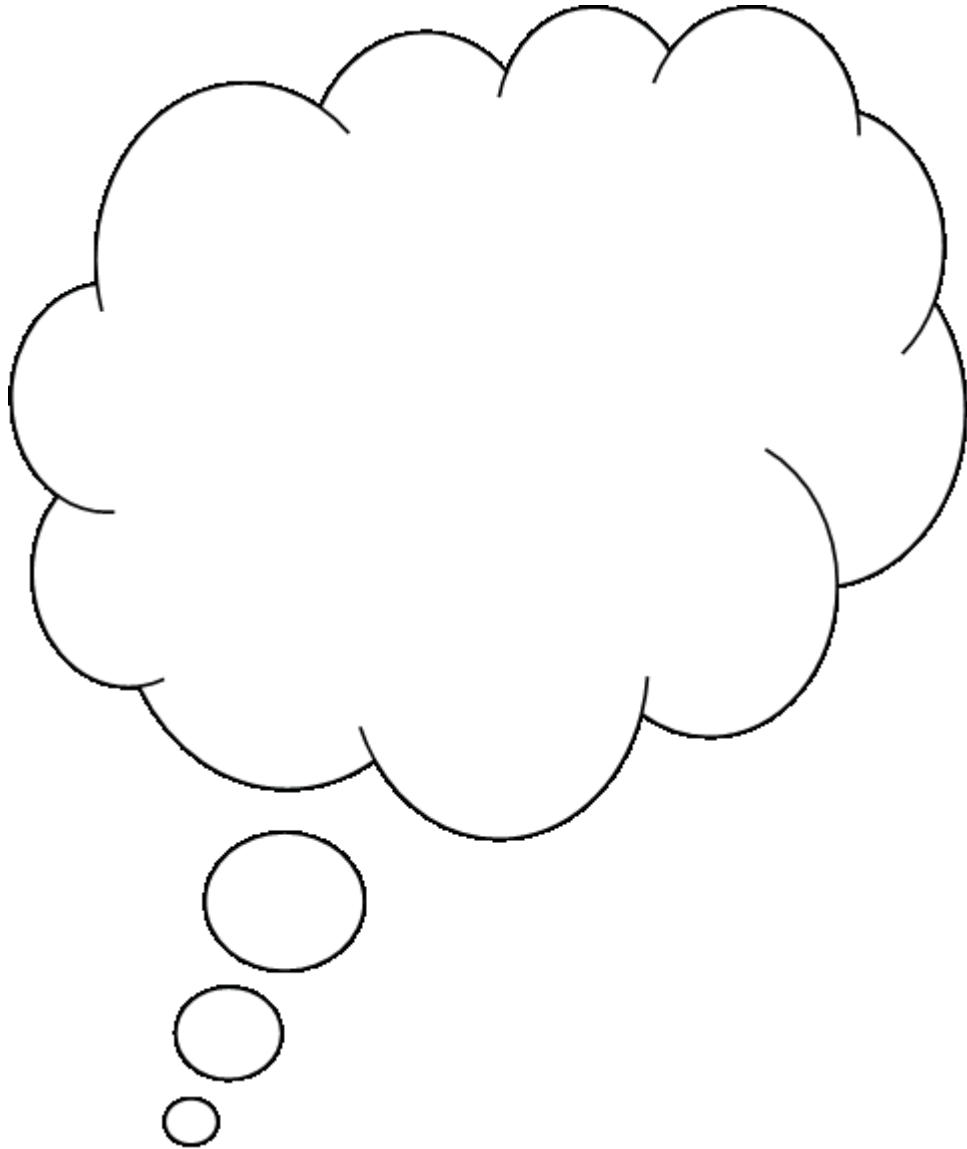
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**Esto es un dibujo de mi MEJOR sueño:**



**Esto es lo que pasó en mi MEJOR sueño:**

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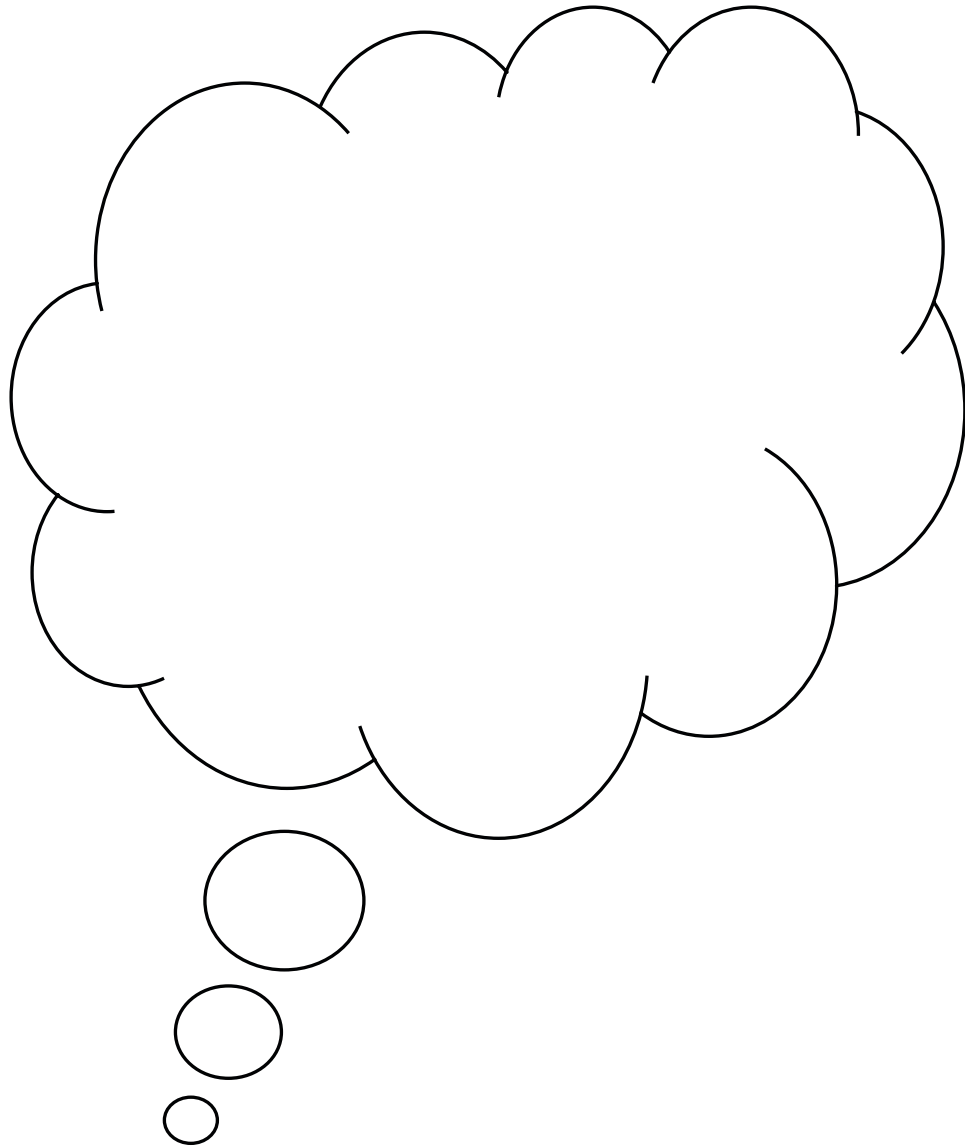
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Un sueño que es triste o atemorizante generalmente se le llama un *mal sueño* o una pesadilla. Hablar o escribir acerca de nuestros sueños y dibujar a nuestros sueños puede ser una buena idea. Esto nos puede ayudar a sentirnos con más control y menos asustados cuando nos pasan. Hasta puede ayudarnos a que los malos sueños vengan menos a menudo.

**Esto es un dibujo de mi PEOR sueño:**



Esto es lo que pasó en mi PEOR sueño:

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Así es como me hubiese gustado que mi peor sueño termine:

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**Este es un buen momento para hablar de cómo te sientes con el adulto que te está ayudando. Realmente puede ayudar mucho el hablar de malos sueños y otras preocupaciones. Los adultos pueden ayudarte con tus sentimientos sobre ellos.**

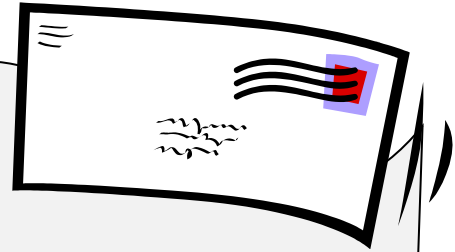
**También puedes hablar con tu adulto que te está ayudando sobre cómo te sientes trabajando en este libro de actividades.**



**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!**  
(Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

## Ayudando a Juanita

Esta es una carta de una niña llamada Juanita quien quiere ayuda porque tiene malos sueños y tiene miedo que la deporten a su mamá:



Me enteré que mi mamá puede ser deportada de vuelta a Honduras, el país donde ella nació. ¡Desde entonces he tenido muchas pesadillas atemorizantes! A veces me despierto en la noche porque tengo miedo. Después no me puedo volver a dormir por mucho tiempo. ¿Qué puedo hacer cuando me despierto después de tener estos malos sueños para poder ayudarme a quedar dormida nuevamente?

Tu amiga,  
Juanita en Tejas

Escribe tres cosas que crees que Juanita puede hacer para calmarse y volver a dormir cuando se despierta después de tener un mal sueño:

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

Aquí hay algunas ideas que Juanita y niños como tú pueden usar para volver a quedar dormidos después de tener un mal sueño.

**Circula las que piensas que pueden funcionarte:**

Conversar con un adulto	Acariciar a una mascota o a un animal de peluche	Rezar
Escribir en un diario	Contar despacio	<hr/> (escribe tu propia idea)
Pensar en un lugar relajante	Practicar respirar profunda y lentamente	Escribir las preocupaciones y meterlas en una caja
Beber agua	Acurrucarse con su animal de peluche o muñeca favorita	Escuchar a música relajante o cantar
Pensar en tu recuerdo favorito	Relajar todas las partes de tu cuerpo desde la cabeza hasta los pies	Envolverse en sus mantas
Abrazar a una persona o animal que aprecies	<hr/> (escribe tu propia idea)	Leer tu libro favorito

**Esto es lo que pienso que más la ayudaría a Juanita:**

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## Usando Mi Imaginación para Relajarme

¡Ahora es la hora de aprender cómo usar tu imaginación para ayudarte a relajar a tu cuerpo y tu mente! Cierra los ojos (si quieres) e imagínate un lugar tranquilo. Este puede ser un lugar donde has tenido recuerdos felices y en el cual te sientes seguro. Imagina que estas allí. Presta atención a las varias cosas que ves, escuchas, y hueles allí. Trata de imaginarte como tu cuerpo se siente allí.

Si el lugar donde te sientes más tranquilo es en la playa, imagínate jugando en la arena, escuchando a los pájaros y las olas del mar. ¿Puedes sentir la arena debajo de tus pies y el calor del sol sobre la piel?



O tal vez tu mejor lugar para estar tranquilo es sentado con tu familia en la cocina comiendo tu comida favorita. Piensa en el olor delicioso de la comida y que rico es el gusto de la comida en tu boca. ¿Estás pensando en repetirte el plato?

Mi lugar especial donde para sentirme tranquilo/a y relajado/a es:

\_\_\_\_\_.

En mi lugar especial, yo vería estas tres cosas:

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

Mi lugar especial huele así: \_\_\_\_\_.

Mi parte favorita de mi lugar especial es:

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Escribe acerca de tu lugar especial tranquilo y relajante:

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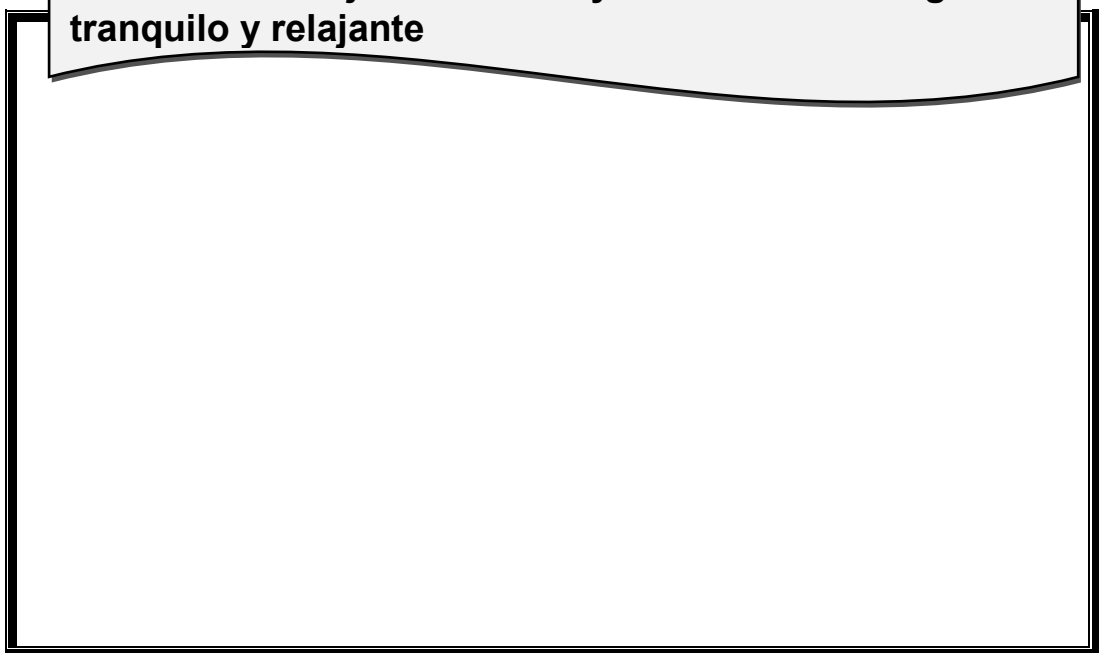
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**Esto es un dibujo donde estoy en de mí en mi lugar tranquilo y relajante**



## La Fe Religiosa y la Comunidad

Muchas personas son parte de comunidades que creen en Dios o en la bondad de la gente. Esto puede ayudar a las personas en momentos difíciles. La gente se puede sentir apoyada y querida, por Dios y por otras personas. Algunas familias van a la iglesia. Otras van a otros lugares sagrados como templos, mezquitas, u otro lugar de rezo. Otras pueden rezar en sus casas. Otras creen en Dios, pero no rezan ni van a la iglesia. Algunos niños y familias encuentran apoyo en diferentes formas.

Algunas personas no creen en Dios pero creen en otras cosas que son importantes para ellos.



Algunas familias Latinas buscan de líderes espirituales o curanderos en sus comunidades cuando sus cuerpos o mentes no se sienten bien. Pueden practicar *curanderismo*, *espiritismo* o *santería* y pueden recibir ayuda de *curanderos*, *espiritistas* o *santeros*. Algunas personas también les rezan a santos, a la Virgen María, o a su ángel guardián. Algunas personas les rezan a sus ancestros o a guías espirituales.

Marca el cuadrito  junto a cada oración que es verdad para ti:

- Yo rezo
- Mi familia va a la iglesia, mezquita o templo.
- Mi familia no va a la iglesia, mezquita o templo.

**Si tú crees en Dios o en los rezos, escribe como estas cosas te pueden ayudar en momentos difíciles:**

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**Algunas personas creen en la bondad del universo y de la gente. Si crees en esto, escribe dos formas de cómo esto te ayuda:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_



## Planificando para el Futuro

Los niños que están preocupados de que se lleven a una persona de la familia deportada o detenida pueden sentirse mejor cuando saben que hay otras personas que los pueden cuidar. Esto también puede ayudar a los niños que ya tuvieron a una persona de su familia detenido o deportada a sentirse mejor. Algunas familias mantienen la información importante con los números de teléfono y direcciones de familiares, amigos y vecinos que pueden cuidar a los niños en el caso que separen a la familia debido a la detención o deportación.

**Pídele al adulto que te está ayudando si tu familia mantiene información importante como ésta. Si no sabes dónde está esta información, habla con el adulto sobre a quien le puedes pedir para averiguar. Tal vez el adulto te puede ayudar a hacer tu propia lista de información importante y decidir donde mantenerla en un lugar seguro. Puedes hablar sobre a quién puedes llamar o con quién puedes ir si necesitas ayuda si a un adulto a quien quieres lo van a deportar.**



**Si me entero que a un adulto que quiero o que me cuida lo van a deportar, esto es lo que puedo hacer:**

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**Esto es lo que fue para mí trabajar en este libro de actividades:**

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En las páginas 101 y 102, se encuentran algunas respuestas a preguntas que muchas personas tienen. Si todavía tienes preguntas, escríbelas aquí. Luego, habla con el adulto que te está ayudando sobre dónde más puede ser que encuentres las respuestas a tus preguntas.

**Estas son las dos preguntas que todavía tengo acerca de la deportación y la detención:**

1) \_\_\_\_\_

2) \_\_\_\_\_

**Haz tu mejor esfuerzo para responder estas preguntas:**

Yo sé esta cantidad sobre la deportación y la detención:

Circula uno:



Nada



Un poquito



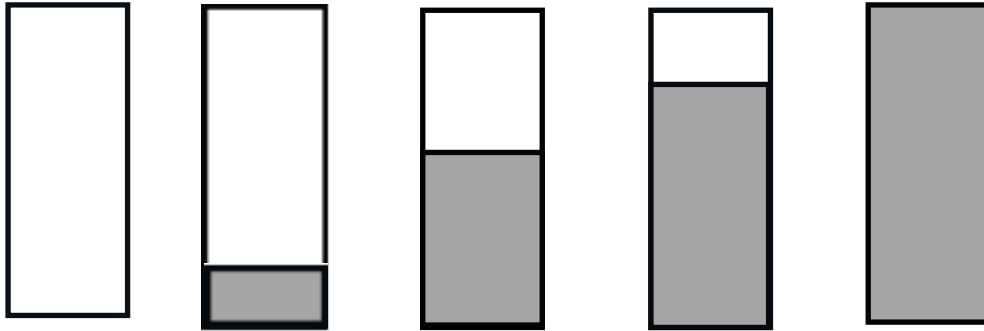
Un poco



Mucho

¿Cuánta parte del tiempo te sientes “nervioso?”

Circula una:



Nada

Un poco

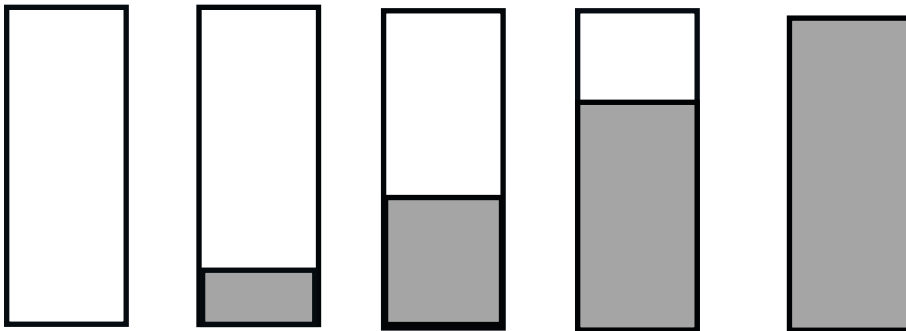
Una gran parte

Mucho

Siempre

¿Cómo te sientes acerca de ti mismo?

Circula una:



Muy mal

Mal

Regular

Bien

Muy bien

**IMPORTANTE:**

**Los niños deben conversar con el adulto que los está ayudando con el libro para decidir si deberían seguir a la próxima sección (Parte 2) o si deberían parar aquí.**

**Los niños que hayan terminado el libro al terminar la primera sección (Parte 1) pueden seguir a la página 104 para obtener ¡su certificado especial por terminar el libro!**



## ¡IMPORTANTE!



La sección siguiente debe **SOLAMENTE** ser completada por niños quienes han sido separados de sus padres u otras personas que los quieren a causa de la deportación o la detención

Esta sección **NO** es para niños que viven con la amenaza y preocupación de que esto les pase — solo para niños que han sobrevivido la detención o deportación de un padre o cuidador.

Niños que **NO** hay pasado por la detención o deportación de un padre o cuidador pueden asustarse y preocuparse más de que estos eventos vayan a suceder si trabajan en la próxima sección. Sin embargo, la próxima sección puede ser muy útil para los niños que hayan pasado por la detención o deportación de un padre u otra persona de su familia.

Los niños deben completar esta sección a su propio ritmo. No deben ser forzados a hacer o completar ninguna de las actividades si les molesta. Si se disgustan y no quieren seguir, no están siendo desobedientes. Al contrario, el niño o niña le está mostrando lo difícil que es para él lidiar con sus sentimientos.

Sea paciente y comprensivo en lugar de disciplinar o empujar para que continúe. Dele a ellos la opción.

## Parte 2: Mi Historia de lo Que la Deportación Ha Sido para Mí y para Mi Familia

Esta segunda parte del libro de actividades es sólo para los niños cuyas madres, padres, o alguien más que aprecian o que les importa y que los cuidan han sido deportados. Esta parte del libro también es para los niños cuyas madres, padres, u otros adultos quienes los quieren están en un centro de detención.

*Las autoridades de inmigración son personas que trabajan para el gobierno de los EE.UU. Su agencia se llama El Servicio de Inmigración y Control de Aduanas, por lo cual la gente llama a la gente que trabaja para esta agencia "ICE." Una de sus tareas es arrestar, detener o deportar a las personas que ellos creen que han violado la ley por no tener papeles especiales de inmigración para estar en los EE.UU.*

Algunos niños pueden haber estado junto a sus adultos queridos cuando ICE se los llevó. Tal vez algunos niños estaban en la escuela cuando esto sucedió. En algunas familias, los adultos ya estaban en la cárcel o prisión cuando las autoridades de inmigración o un juez los mandaron a un *centro de detención* para inmigrantes. Luego, fueron deportados (enviados de vuelta al país en donde nacieron). Otros adultos podrían haber tomado la decisión de volver al país donde nacieron porque ICE o un juez les dijo que iban a ser deportados.

Estos son las personas importantes en mi vida que han sido detenidos, deportados, o que se fueron de los EE.UU. después que ICE o un juez les dijo que se tenían que ir:

(por ejemplo, padre, tía, abuela)

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**No estoy seguro/a** si una persona de mi familia, o una persona de mi vida ha sido detenida, deportada, o si se fue de los EE.UU. después que ICE o un juez le dijo que se tenía que ir. La persona a quien le puedo pedir para averiguar es mi:

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(escribe la relación de esa persona contigo)

Mi \_\_\_\_\_ ha estado lejos de mí por \_\_\_\_\_

(Escribe la relación de esa persona contigo)

(Circula una:) **días** **semanas** **meses** **años**

**Contesta las siguientes cuatro preguntas empezando con esta frase:**

***Cuando el adulto que me quiere fue detenido, deportado o cuando se fue de los EE.UU. después de ICE o un juez le dijo que se tenía que ir:***

**1) Este es el lugar donde yo estaba:**

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**2) Esta era la hora del día:**

**Circula una:**

Durante el día    Durante la noche    No estoy seguro/a

**3) Las personas que estaban conmigo fueron (por ejemplo, mamá, papá, abuela, maestra, compañeros de clase):**

\_\_\_\_\_, \_\_\_\_\_,

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

**4) Esto es lo que yo estaba haciendo:**

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**(Si tú estabas con el adulto a quien ICE se lo llevó)**

**Marca el cuadrito  junto a cada oración que es verdad para ti:**

- Yo no entendí lo que le estaba sucediendo a él o ella
- Yo entendí lo que le estaba sucediendo a él o ella.
- Me sentía como que no había nada que podía hacer para impedir que se lo/la lleven o detengan.

**(Responde esta pregunta si NO estabas ahí cuando ICE se llevo al adulto que te quiere o cuando ICE o un juez le dijo a esa persona que se fuera del país):**

Así es como me enteré de lo que le había pasado a esta persona especial:

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Esto es lo que otras personas me dijeron de lo que le estaba pasando a esta persona especial:

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Esto es un dibujo de lo que estaba haciendo cuando ICE arrestó o deportó a mi adulto especial, o cuando ICE o un juez le dijo a mi adulto especial que se fuera del país

Circula los sentimientos que tenías después de que te obligaron a estar lejos de tu adulto especial. Escribe tus propias palabras de sentimientos en los espacios en blanco. Puedes colorear los cuadros utilizando los colores que te recuerdan de ese sentimiento:

Triste	Calmado/a	Enfermo/a	Como que nadie me entiende
Feliz	Mis pensamientos eran muy rápidos	Avergonzado/a	Frustrado/a
No estoy seguro/a de los que sentía	Enojado/a	Culpable	_____ Tu palabra
Asustado/a	Esperanzado/a	Preocupado/a	Como si estuviera en un sueño
_____ Tu palabra	Sorprendido/a	No sentía nada	Indefenso/a



¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente! (Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)



## Justo Después de Que la Persona de Mi Familia Se Tuvo Que Ir O Que Se la Llevaron

(Si tu adulto especial fue detenido o encarcelado) la primera cosa que yo pensé cuando esto pasó fue:

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Desde que se llevaron a mi adulto especial o desde que él o ella se tuvo que ir de los EE.UU. después que ICE o un juez le dijo que se tenía que ir, he escuchado a los adultos conversando acerca de que se sienten enojados, tristes o preocupados acerca de:

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### Quando escucho estas cosas me siento:

Haz un círculo alrededor de los sentimientos que tienes o agrega tus propias palabras en los espacios vacíos:

Triste	_____ (tu palabra)	Mareado/a
Preocupado/a	Dolor de estómago	_____ (tu palabra)
Esperanzado/a	Me gustaría que hablen de otra cosa	Solo/a
_____ (tu palabra)	Aburrido/a	No estoy seguro/a de qué siento
Enojado/a	_____ (tu palabra)	Dolor de cabeza
Culpable	Emocionado/a	Como que nadie me entiende

## Los Centros de Detención

Marca el cuadrito  junto a cada oración que es verdad para ti:

- Un adulto que me quiere está en un centro de detención ahora
- Un adulto que me quiere estuvo en un centro de detención, pero luego lo/la deportaron.
- Un adulto que me quiere estuvo en un centro de detención, pero después lo dejaron volver a casa nuevamente.
- Vi o hablé con mi adulto especial en un centro de detención.
- No vi ni hablé con mi adulto especial en un centro de detención.
- No estoy seguro/a si un adulto que me quiere fue alguna vez a un centro de detención.
- No estoy seguro/a si un adulto que me quiere fue deportado/a.

**Esto es un dibujo de como creo que es un centro de detención o si lo vi, así es como lo recuerdo**

A menudo los niños que quieren o aprecian a un adulto que fue detenido o deportado quieren hablar con esta persona especial. Tal vez quieren preguntarle acerca de la deportación o detención. Tal vez quieren dejarle saber a esta persona que les fue bien en un proyecto en la escuela o que están cuidando a sus hermanos o hermanas menores bien. O simplemente extrañan a esa persona especial. Pero, generalmente no pueden hablar con esta persona demasiado porque él o ella está en un centro de detención o ya lo/la han llevado de regreso a su país. A veces no pueden hablar en absoluto.

**Esto es lo que me gustaría decirle a mi persona especial:**

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**Si esta persona especial pudiera decirme algo importante en este momento, esto es lo que seguramente él o ella me diría:**

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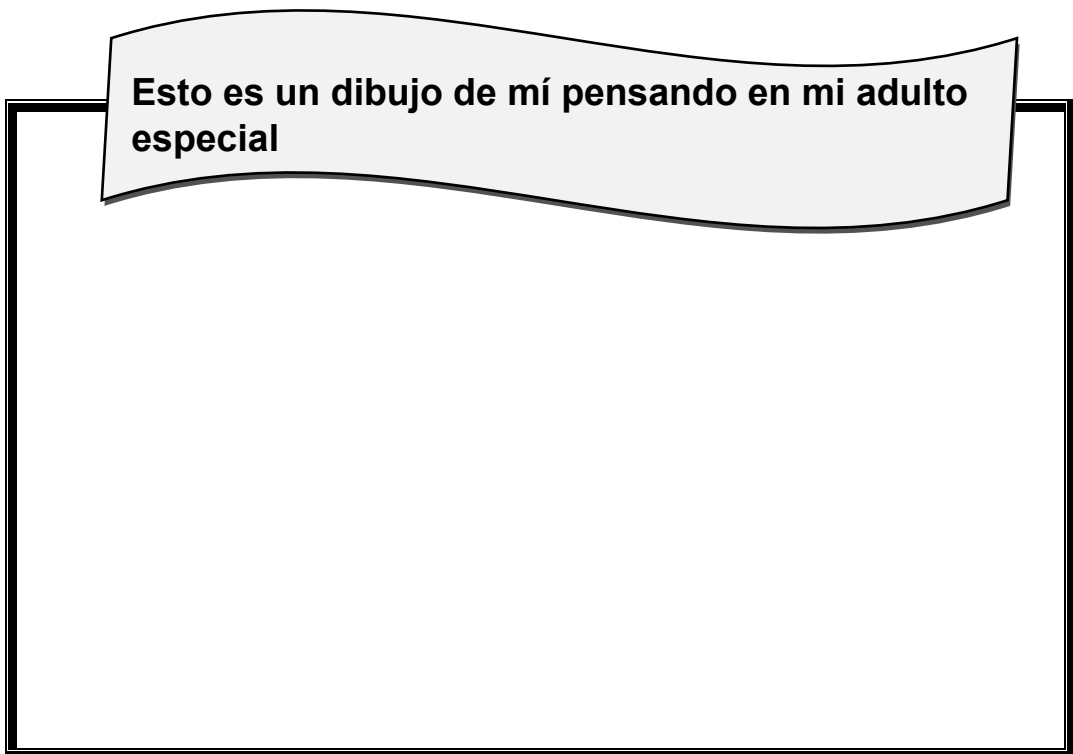
**Si alguien le pidiera a esta persona especial que diga tres cosas buenas y especiales acerca de mí, probablemente él o ella diría:**

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

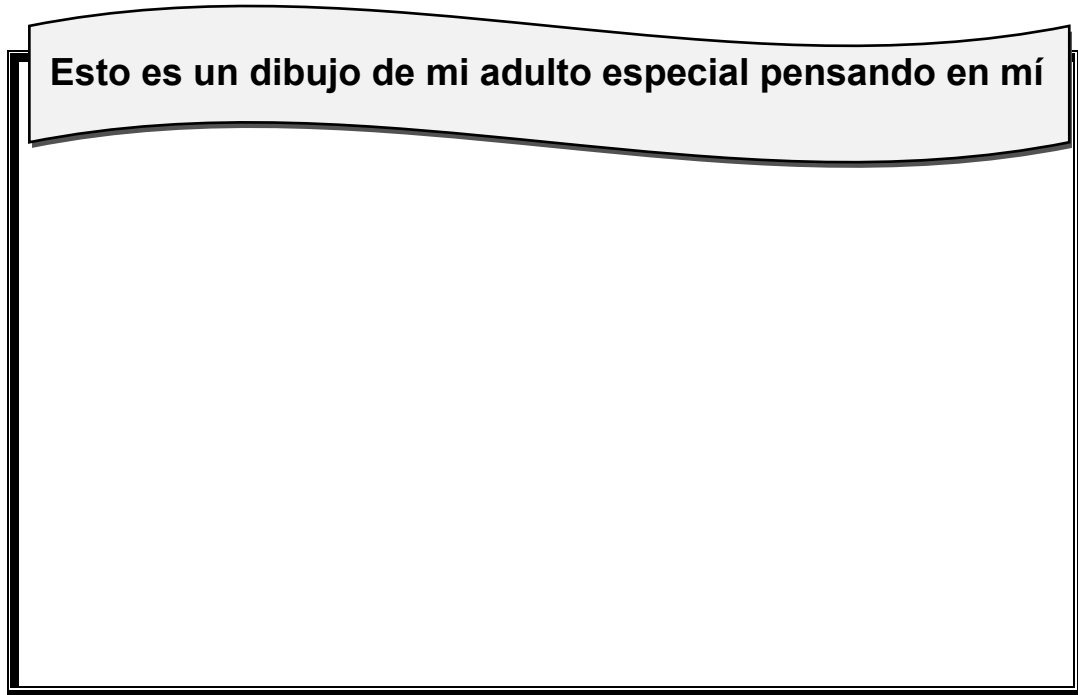
A veces cuando separan a las personas a causa de la deportación o la detención, no pueden hablarse o abrazarse o besarse. ¡Pero esto no quiere decir que no se extrañan o que no están pensando uno en el otro!



**Esto es un dibujo de mí pensando en mi adulto especial**

## Las Diferentes Personas Que Me Cuidan

Esto es un dibujo de mi adulto especial pensando en mí



**Desde que ICE se llevó a mi adulto especial, este número de personas me han estado cuidando (circula un número):**

1 2 3 4 5 6 7 8 9 10 No estoy seguro/a de cuantos

Este número de personas me cuidaban antes mi adulto especial fue separado de mí:

\_\_\_\_\_.

**La persona que me más me ha estado cuidando desde que me separaron de mi adulto especial es mi**

\_\_\_\_\_.

(Escribe la relación de esta persona contigo: hermana, abuela, madre adoptiva, madrina, amiga, vecina...)

Esto es un dibujo de mí haciendo algo con una o más de las personas que me han estado cuidando desde que ICE se llevó a mi adulto especial

Lo que más me gusta de la persona o personas que más me está (están) cuidando ahora es:

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Esta es una cosa que me gustaría que fuese diferente de la gente o de la persona que mas me cuida ahora:

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**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!**  
(Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

## Hermanos y Hermanas

A veces los niños mayores de la familia se ocupan de sus hermanos o hermanas menores. Esto pasa mucho en las familias cuando una mamá, un papá, u otro adulto querido ha sido deportado o detenido. (Incluso sucede en otras familias, cuando los padres están muy ocupados con el trabajo o cuando nada más hay un padre. También ocurre en las familias con muchos niños y en las familias con un padre que está enfermo/a). Tal vez tengas nuevas tareas para ayudar en la casa, como lavar platos o preparar la cena para la familia.

**Puedes colorear el cuadro de una niña mayor cuidando a un niño menor:**



Si tienes hermanos o hermanas a quienes tú ayudas a cuidar, utiliza este espacio para escribir acerca de las formas en que esto ha cambiado tu vida. También puedes escribir las tareas que tienes ahora que no tenías antes de que te quitaran a tu adulto especial.

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Los niños que se ocupan de sus hermanos menores u otros niños de la familia de alguna manera pueden tener diferentes pensamientos y sentimientos acerca de esto. Por ejemplo, a veces los niños pueden sentirse bien acerca de lo que están haciendo para ayudar, pero también se pueden sentir enojados o tristes o desearían no tener que hacer esto.

**Circula todos los pensamientos que has tenido:**

“¿Por qué tengo que hacer esto? ¡Este es un trabajo para adultos!”

“Los adultos me deben de tener confianza.”

“¡No es justo que mis hermanos y hermanas no tengan que ayudar tanto como yo!”

“Mi amigos en la escuela no tienen que hacer esto! ¿Por qué tengo que ser diferente?”

“Es muy difícil tratar de ayudar a mi familia y tener tiempo para hacer mis deberes y otras cosas que solía hacer.”

“Me siento bien por ayudar a mi familia.”

“Me siento mal o culpable por no ayudar más a mi familia.”



A veces, cambiar los pensamientos negativos a pensamientos más positivos puede hacer que la gente se sienta mejor.

**Escribe tres pensamientos positivos que puedes pensar la próxima vez que tengas que hacer tareas domésticas o ayudar a ocuparte de otros niños:**

4) \_\_\_\_\_

\_\_\_\_\_

5) \_\_\_\_\_

\_\_\_\_\_

6) \_\_\_\_\_

\_\_\_\_\_

**Si has tenido que ayudar a cuidar a tus hermanos y hermanas menores o a otros niños y/o has tenido que ayudar en la casa de una manera que no tenías que hacer anteriormente, circula los sentimientos que tienes acerca de esto o agrega tus propias palabras en los espacios vacíos:**

Contento/a	_____ (Tu palabra)	Cansado/a
Preocupado/a	Orgullosa/a	_____ (Tu palabra)
_____ (Tu palabra)	Frustrado/a	No estoy seguro/a de que siento
Enojo	Celoso/a de los otros niños	Tristeza
Culpable	Solitario/a	Como que nadie me entiende

## El Dinero y Mi Familia

Uno de los cambios que ocurre en muchas familias después de que deportan o detienen a una madre o un padre u otro adulto es que la familia tiene *menos dinero*.

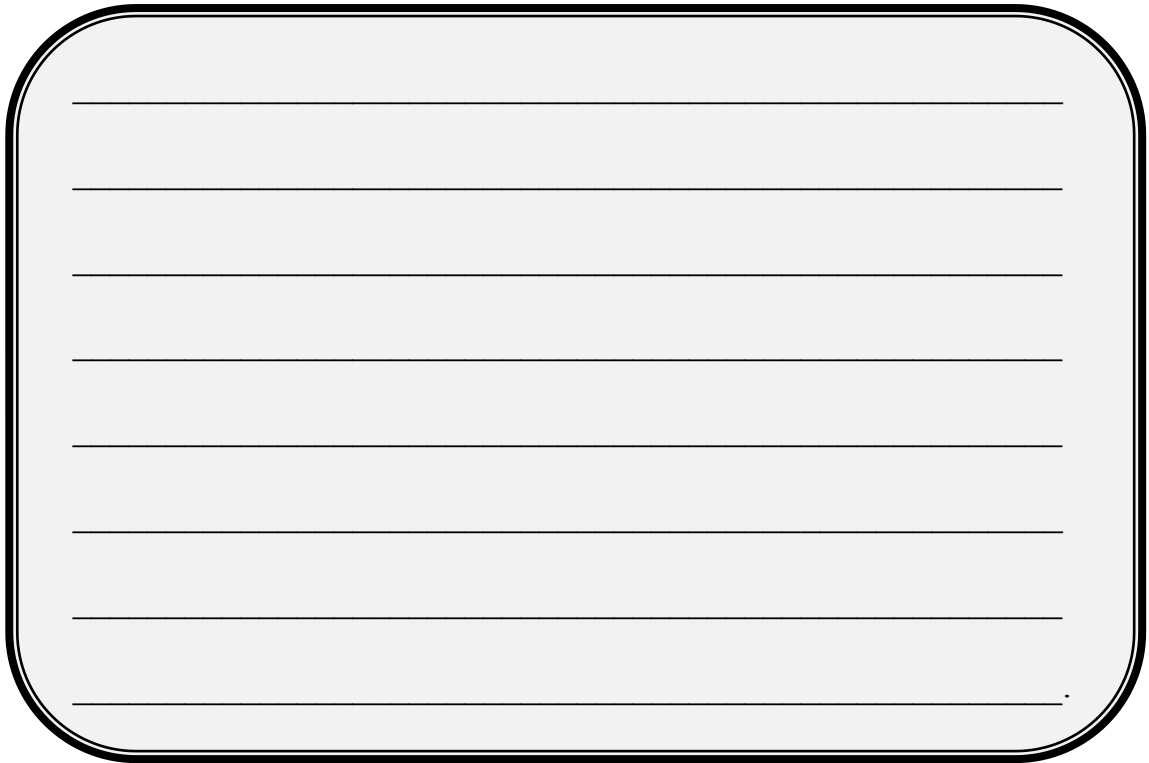


Esto se debe a que un adulto que tenía un trabajo y que ganaba dinero para la familia ya no está trabajando. Tal vez las familias también tienen que gastar parte de su dinero en cosas nuevas como abogados o niñeras. El tener menos dinero significa diferentes cosas en cada familia, pero puede significar que la familia tenga más dificultad para pagar su casa, comida y ropa. Tal vez la familia no puede hacer cosas divertidas que antes solían hacer.

**Marca el cuadrito  junto a cada oración que sea verdad para ti desde que deportaron o detuvieron al adulto que te quiere:**

- Hay menos comida en la casa.
- No tenemos suficiente dinero para mantener a nuestra casa cálida.
- Tuvimos que dejar de hacer cosas divertidas si cuestan dinero.
- No podemos comprar tanta ropa como antes.
- Los adultos están preocupados acerca de poder permanecer en nuestra casa.
- Ya no podemos enviar tanto dinero ni regalos a las personas de mi familia que viven en otro país.
- Un adulto en mi familia ahora tiene que trabajar más horas para ganar suficiente dinero para tener las cosas que necesitamos.
- Mi hermano o hermana mayor tuvo que conseguirse un trabajo para ayudar a mi familia con el dinero.

**Usa este cuadro para escribir como la deportación o detención de un adulto querido ha cambiado la forma que tu familia usa el dinero o como compran cosas que necesitan. También puedes escribir acerca de los cambios en los trabajos de las personas de tu familia.**



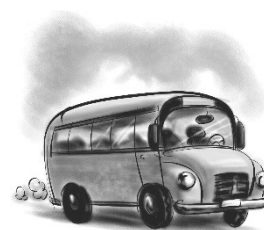
**Habla con el adulto que te está ayudando sobre como te sientes. Puedes hablar sobre cualquier cosa que estés pensando.**

## La Escuela y Yo

A los niños a cuyos padres u otros adultos queridos se los llevaron a causa de la detención o deportación también pueden tener cambios en la escuela. Pueden tener que mudarse e ir a otra escuela si se mudan a otra casa. Tal vez se les hace difícil sacar buenas notas o prestar atención a sus maestras o maestros.

**Marca el cuadrito  junto a cada oración que sea verdad para ti desde que se llevaron al adulto que te quiere:**

- Todavía voy a la escuela.
- Solo algunas veces voy a la escuela.
- Ya no voy más a la escuela.
- He cambiado de escuela por lo menos una vez.

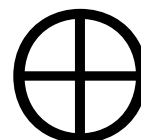
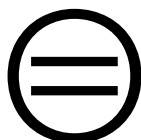
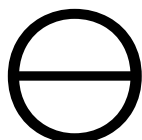


**(Para los niños que van a la escuela y sacan notas), pon un círculo alrededor de cada símbolo que muestra si tus notas han subido o bajado o si se han quedado iguales desde que se llevaron al adulto que te quiere a causa de la deportación o la detención:**

Mis notas han bajado

No hay cambio

Mis notas han subido



Esta es una lista de los cambios que a veces les ocurren a los niños después que deportan o detienen a un adulto que los quiere.

**Circula los cambios que te han ocurrido a ti en la escuela o después de la escuela desde que se llevaron al adulto que te quiere:**

Pierdo el autobús más a menudo	Mis notas han cambiado	Mi hermano/a mayor me cuida después de la escuela
Tengo más problemas en la escuela	Tengo más dificultad prestándole atención a mi maestra/o	_____ (agrega el tuyo)
Paso más tiempo solo/a	_____ (agrega el tuyo)	Voy a ver a la enfermera de la escuela más a menudo
_____ (agrega el tuyo)	Los niños me molestan más	Quiero comer todo el tiempo
No me dan ganas de comer el desayuno ni el almuerzo	Estoy cansado/a en la escuela	Las cosas no son tan divertidas en la escuela como antes
Me peleo más con mi amigos/as	Molesto a otros niños	Ya no recibo ayuda con mi tarea
_____ (agrega el tuyo)	Siento que nadie me entiende	Ya no quiero jugar a los deportes

**Elige una cosa que circulaste o escribiste en el cuadro de arriba que no quieres que pase nunca más. Escríbelo aquí:** \_\_\_\_\_.

Yo **no** quiero que esto siga sucediendo más porque:

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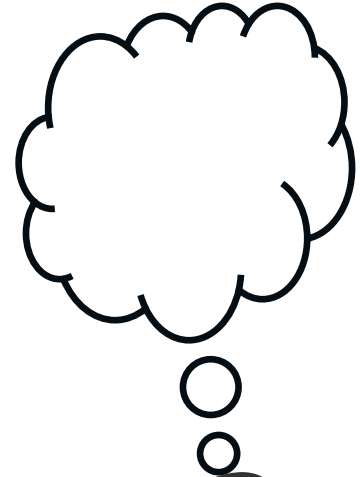


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**Trata de pensar en un nombre para el problema que a veces hace que tengas dificultad en actuar y pensar como lo hacías antes en la escuela**

Recuerda que anteriormente en el libro **elegiste una palabra** para lo que más te molesta acerca de la deportación. Puedes fijarte en la **página 50** si necesitas ayuda para recordarla.

Puedes usar la palabra nuevamente si es lo mismo que a veces te hace que las cosas sean más difíciles de hacer en la escuela. Si es una palabra diferente, como *sentirte triste* por ejemplo, puedes elegir una nueva palabra especial para esto.



**Este es mi nombre para el problema que se atraviesa en mi camino en la escuela:**

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**Se atraviesa en mi camino porque:**

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**Aquí hay algunas cosas que eran más fáciles antes de que tuve este problema en la escuela:**

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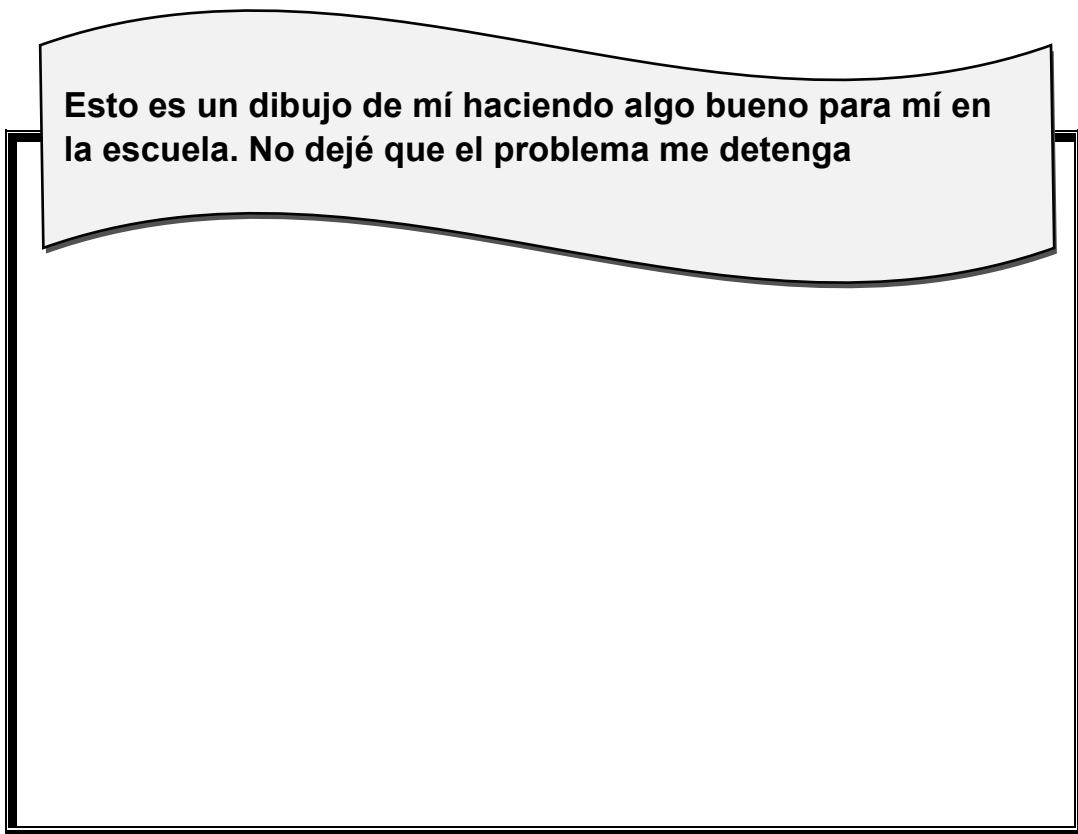
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**Así es como me sentí al no dejarle a \_\_\_\_\_  
 (palabra del problema)  
 a que me detenga de hacer algo me pare de hacer algo que  
 era bueno para mí.**

(Circula los sentimientos que tuviste sobre no haber dejado que este problema te pare. También puedes agregar tus propias palabras en los espacios vacíos:)

Contento/a	Nervioso/a	Orgullosa/a
Inteligente	Relajado/a	Valiente
(escribe tu palabra aquí) _____	Alegre	No estoy seguro/a de lo que sentía
Dolor de estómago	(escribe tu palabra aquí) _____	Asustado/a
Aliviado/a	Interesado/a	Sorprendido/a

Esto es lo que hice en la escuela para que \_\_\_\_\_  
(palabra del problema)  
no me detenga de hacer lo que es bueno para mí:

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Quando pienso en hacer esto nuevamente en la escuela,  
pienso:

**Circula uno:**

Sí lo puedo hacer.      No, no lo puedo hacer.      No estoy seguro/a.

**+**

**-**

**?**

Alguien que cree que yo sí lo puedo hacer es mi:

\_\_\_\_\_  
(escribe la relación de esta persona contigo: madre, abuelo, tía, madrina)

Anteriormente en el libro de actividades, se te pidió que cierres los ojos y que te imagines estar en un lugar que era sereno y relajante para ti.

Si quieres, puedes cerrar los ojos ahora e imaginarte que estás en la escuela y que NO le estás dejando a (escribe el nombre del problema) \_\_\_\_\_ que te pare de hacer lo que es bueno para ti. Haz esto por uno o dos minutos o hasta que quieras parar.

¡Si (Escribe la palabra del problema) \_\_\_\_\_ comienza a suceder de nuevo en la escuela, te puedes recordar de lo que te imaginaste aquí hoy y tratar de hacerlo nuevamente!



## Mi Mejor Recuerdo

**Trata de pensar en el mejor recuerdo que tienes de ti y tu adulto especial que fue deportado o detenido. Trata de contestar estas preguntas acerca de tu mejor recuerdo con esa persona especial:**

Estábamos en: \_\_\_\_\_.  
(el lugar)

El clima estaba (circula una):

Soleado    Nublado    Nevando    Lluvioso    Ventoso    Caluroso    Frío

Yo llevaba puesto: \_\_\_\_\_

El adulto que me quiere llevaba puesto: \_\_\_\_\_  
\_\_\_\_\_.

La otra gente conmigo eran mi (escribe la relación de las personas contigo): \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_.

(Si recuerdo) el aire que nos rodeaba olía a:  
\_\_\_\_\_.

Me sentía: \_\_\_\_\_.

Yo creo que el adulto que me quiere se estaba sintiendo:  
\_\_\_\_\_.

Ahora que has pensado más en tu mejor recuerdo con tu adulto especial, puedes usar este espacio para escribir sobre tu mejor recuerdo:

A large, stylized scroll with a thick black border and rounded corners. The scroll is unrolled, showing several horizontal lines for writing. The top right corner of the scroll is curled up, and the bottom left corner is also curled up, giving it a three-dimensional appearance.

## Tratando De Cambiar la Deportación

Ahora que ya estás casi terminando este libro, tal vez te sientas mejor. Tal vez aprendiste que tienes muchas formas para mostrar cómo te sientes y piensas, conversando, escribiendo y dibujando. Tal vez también has aprendido que se siente mejor compartir estas cosas con por lo menos un adulto a quien le tengas confianza.

Si *todavía no* te sientes mejor puede ayudarte el saber que puede tomar algún tiempo para que la gente se sienta mejor de nuevo después de un problema tan grande en sus vidas como cuando una persona en la familia es deportada. Tal vez las ideas en la próxima página te pueden ayudar a empezar a sentirte mejor.

Con la ayuda de un adulto puedes decidir cómo usar la creatividad (por ejemplo, escribir, pintar, dibujar, bailar) para mostrar tus sentimientos acerca de la deportación y de la detención en tu familia y en todas las familias.

Cada familia hace su propia decisión acerca de cómo las personas de la familia quieren tratar de impedir que la detención o la deportación les pase en sus familias y también en otras familias. La siguiente página contiene ideas de algunas de las formas que las familias pueden hacer esto.

## Formas de Ayudar a Impedir Que Las Familias Sufran a Causa de la Deportación

- Mantener contacto con la persona de la familia que ha sido deportada llamando o mandándole cartas y mensajes de correo electrónico y fotos. Eso ayuda a que toda la familia se sienta mejor.
- Reunirse con otras familias/vecinos que han sido afectados por la deportación y obtener el apoyo de unos a otros.
- Hablar con un sacerdote, ministro, rabino, imán o curandero en tu comunidad.
- Habla sobre esto con tu terapeuta, maestras y trabajadoras sociales en la escuela.
- Hablar con los políticos – como tu senador o representante de los EE.UU. – la gente que dirige al país – acerca de las razones por las que la deportación es mala para los niños y las familias. El adulto que te está ayudando puede encontrar como llegar a esa persona en la página 106.
- Ir a manifestaciones o reuniones para apoyar a las personas que han sido detenidas o deportadas.
- Hablar en la televisión o radio y escribir a los periódicos o páginas de internet acerca de cómo la deportación hiere a las familias.



**¡Cuando termines esta página es hora de respirar lentamente o de caminar lentamente!**  
(Vuelve a las páginas 16 y 17 para recordar cómo hacer esto si necesitas.)

## Cambiando las Leyes de Inmigración y Deportación



Mucha gente en el gobierno de los Estados Unidos (EE.UU.) tiene la oportunidad de decidir sobre las leyes de inmigración y deportación. Esto incluye el Presidente de los Estados Unidos y los Senadores y Representantes del Congreso de los EE.UU. quienes vienen de tu estado. Las leyes estatales pueden hacer más fácil o más difícil que ICE averigüe acerca de las personas que son indocumentadas. En algunos estados, los agentes de policía le pueden decir a ICE sobre alguien que es indocumentado cuando los detienen por conducir sus carros con exceso de velocidad. Otros estados hacen más difícil que la policía pueda hacer eso.

Algunos estados tienen leyes que permiten que la policía le diga a ICE si paran a un conductor por conducir con exceso de velocidad y su licencia de conducir es de otro país. Esos conductores a veces son deportados. Otros estados no permiten esto, así que son más seguros para familias de inmigrantes indocumentados. La gente que dirige el gobierno estatal hace y cambia las leyes cuando suficientes personas que son ciudadanas les dicen que hagan eso.

En tu estado, el *Gobernador* o *Gobernadora* es como el *Presidente* pero solo para tu estado. (Si vas a la **página 24**, puedes encontrar a tu estado en el mapa nuevamente, o le puedes pedir a un adulto que te muestre.) Otras personas en el gobierno ayudan a dirigir a tu estado. Ellos son los *Senadores*

*Estatales y Representantes Estatales.* Ellos tienen un trabajo en el gobierno porque los ciudadanos que viven en el estado votaron por ellos.

A los niños y a las familias les puede ayudar dejarles saber a las personas que representan a su estado en el Congreso de los EE.UU. y al Presidente cómo las leyes del estado, como la deportación y la detención, les perjudican a los niños y a las familias. También ayuda pedirle a amigos adultos y niños que hablen con el gobierno de los EE.UU. y con el gobierno estatal.



Si suficientes personas, (incluyendo a los niños) dicen que las leyes son injustas y que los perjudican a ellos, a veces la gente del gobierno trata de cambiar las leyes. En el 2012, cientos de adolescentes y adultos jóvenes que vinieron a los EE.UU. cuando eran pequeños decidieron hablar en contra de la deportación. Ellos se llamaron “los SOÑAdores.” Tomaron un autobús por todo el país para decirle ¡NO! A la deportación. Al final de su viaje en autobús por los EE.UU. una joven Latina dio un discurso en una reunión grande llamada la Convención Democrática, donde la gente estaba decidiendo quién debería ser el candidato Demócrata para el puesto de Presidente de los EE.UU. ¡Ella estuvo en la televisión y muchas, muchas personas la escucharon! Ella hizo una diferencia.

## Escribiendo Cartas a los Líderes Nacionales

**¡Ahora tú tienes la oportunidad de escribir tu propia carta para mandarle al Presidente o a los Senadores y Representantes del Congreso de los EE.UU. de tu estado! También puedes incluir un dibujo.** A veces el Presidente de los EE.UU. les dice a todas las personas del país acerca de las cartas que le llegan a su oficina de los niños y maestras de todo el país.

*El adulto que te está ayudando te puede ayudar a encontrar las direcciones postales de los líderes del gobierno a quienes les puedes mandar tus cartas y dibujos. La página de internet y número de teléfono se encuentran en la sección de “Información” al final del libro.*

¡Esta es una forma de dejarles saber por qué siempre deberían dejar que las personas de la familia permanezcan juntas! (Los niños más pequeños pueden necesitar a un adulto que les escriba la carta.) Es importante hablar con el adulto que te está ayudando para decidir algunas cosas:

2. Si deberías usar tu verdadero nombre, tu primer nombre, tu nombre completo, o un nombre inventado. *A veces las familias que se preocupan por la deportación no quieren usar sus nombres verdaderos porque no quieren que los encuentren las autoridades de inmigración.* También puedes firmar la carta/dibujo con algo que demuestra cómo te sientes, tal vez algo como, “un niño/a que extraña a su mamá o papá.”
3. Decide si quieres escribir la carta o dibujar la foto en tu libro y guardártela o si quieres mandarla por correo. También puedes escribirla o dibujarla ahora y decidir si la quieres mandar en otro momento. Puedes hacer una copia de la carta o de la foto para guardártela. Puedes imprimir estas páginas o usar otro papel para tu carta o para tu foto. Si decides mandar la carta o el dibujo por correo habla con el adulto que te ayuda para que te ayude a decidir si deberías incluir tu dirección en el sobre, o simplemente el barrio o la ciudad en donde vives.



Esta es una página de internet que ayuda a los niños a escribir cartas y mandar dibujos (con la ayuda de un adulto) al congreso acerca de dejar que las personas de la familia permanezcan juntas y no deportar a las personas:  
<http://www.webelongtogether.org/wish>

Aquí hay un ejemplo de una carta para mandarle a una persona en el gobierno que hace las leyes. Puedes añadir tus propias palabras e ideas:

Querido Senador \_\_\_\_\_,  
(escribe el apellido del senador)

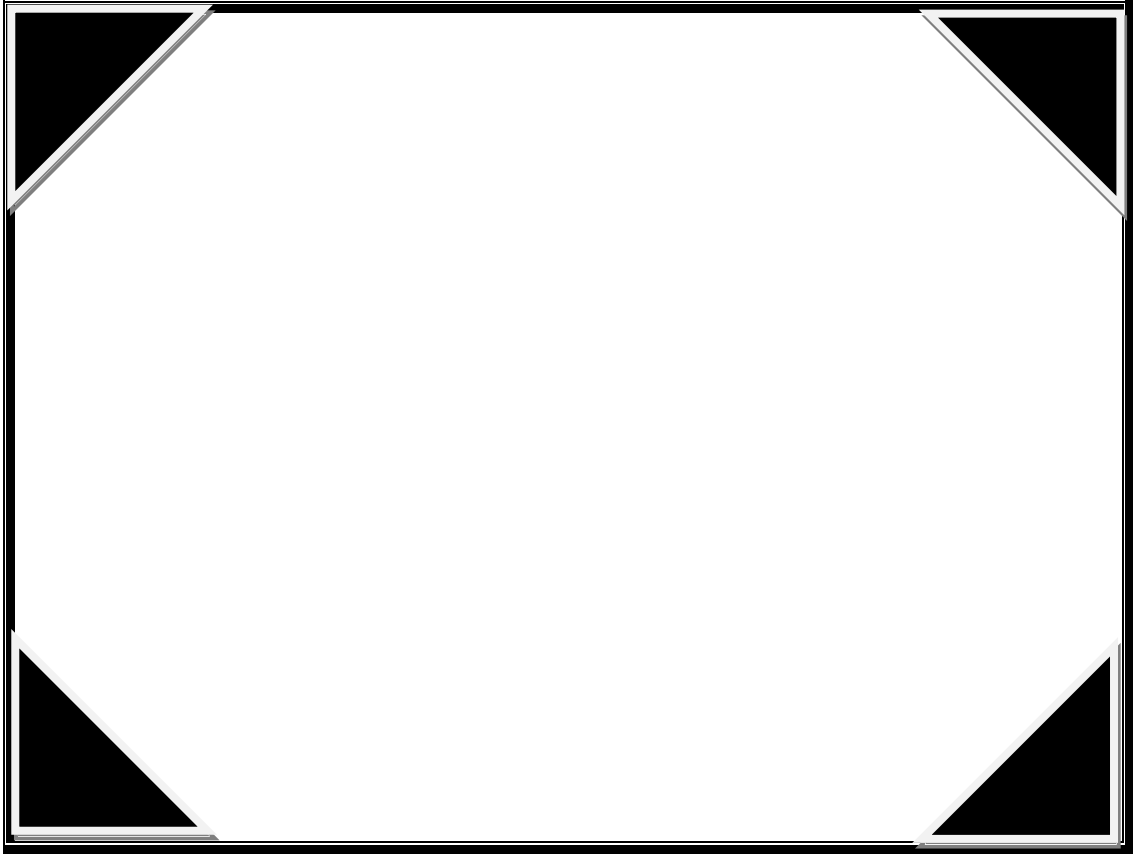
Yo tengo \_\_\_\_\_ años y las leyes de  
la \_\_\_\_\_ detención y de la deportación en los  
Estados Unidos están hiriendo a mi familia. Se  
llevaron a mi \_\_\_\_\_ lejos de mi  
familia. Hay \_\_\_\_\_ (número) niños en mi familia,  
incluyéndome a mí. Yo creo que todas las  
familias deberían poder permanecer juntas  
porque  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Por favor ayude a que mi familia vuelva a  
estar \_\_\_\_\_ junta, así no tengo que seguir  
preocupándome más.  
\_\_\_\_\_

Sinceramente,  
\_\_\_\_\_

(Es opcional añadir tu nombre  
y el estado donde tu vives)

**Aquí puedes dibujar como tú piensas que debería ser tu familia, con todas las personas juntas. Puedes mandárselo a una persona del gobierno que hace las leyes.**



**¡Te estás acercando al final del libro de actividades! Tomate un tiempo para hablar con el adulto que te está ayudando sobre como te estás sintiendo. También puedes hablar de cualquier otra cosa que estas pensando.**



## **Preguntas y Respuestas acerca de la Inmigración y la Deportación**

**Aquí hay algunas preguntas que puede ser que te estés preguntando acerca de sus respuestas:**

**Pregunta:** ¿Pueden las personas que nacieron en otro país, convertirse en ciudadanos de los EE.UU.?

**Respuesta:** Sí, se pueden convertir en ciudadanos de los EE.UU. aprendiendo acerca del país y tomando un examen especial acerca del gobierno. Sólo las personas que tienen permiso para estar en los EE.UU. pueden tomar el examen. Si pasan el examen, se convierten en “**ciudadanos naturalizados.**” Ellos tienen todos los derechos que tienen las personas que nacieron aquí. (Las personas que nacieron aquí también se llaman **ciudadanos.**) **Una vez que un adulto se hace ciudadano, también sus hijos se pueden hacer ciudadanos. Los niños pueden tomar el examen de ciudadanía cuando cumplen 18 años aun si sus padres no se convirtieron en ciudadanos.**

**Pregunta:** ¿Qué tipo de documentación tienen los inmigrantes que viven en los EE.UU. para trabajar o estudiar?

**Respuesta:** Las personas que vienen a los EE.UU. para trabajar pueden tener **visas de trabajo o “tarjetas verdes.”** Otras personas que obtienen el permiso de vivir e ir a la escuela aquí tienen **visas de estudiante.**

**Pregunta:** ¿Es posible tener algunas personas de la familia que sean ciudadanos o inmigrantes documentados y otras personas de la misma familia que no lo son?

**Respuesta:** Sí, esto pasa en muchas familias inmigrantes. A estas familias se las llaman familias de “estado variado.” Muy a menudo, es uno o más adultos o niños mayores en la familia que no son ciudadanos mientras los niños más pequeños son nacidos en los EE.UU.

**Pregunta:** ¿Quién puede ser deportado/a?

**Respuesta:** Cualquier persona que no es ciudadana puede ser deportada. Ciudadanos naturalizados nada más pueden ser deportados si cometen un delito serio.

**Pregunta:** ¿Cuáles son algunas de las razones por las cuales deportan a alguien?

**Respuesta:** A las personas las pueden deportar por varias razones. La mayoría de las personas que son deportadas están en los EE.UU sin permiso del gobierno de los EE.UU. Esto puede significar que ellos entraron a los EE.UU. sin papeles de permiso o que las fechas de permisos en sus papeles ya se vencieron. A veces la policía le dice a ICE que las persona no tienen permiso cuando la persona comete un delito o cuando rompe una ley de conducir. Algunas veces ICE se entera que muchas personas indocumentadas trabajan en un lugar y van a detener muchas personas al mismo tiempo.

**Pregunta:** ¿Si mi familiar se encuentra en un centro de detención, quiere decir que lo/la van a deportar?

**Respuesta:** No todas las personas que se encuentran en un centro de detención van a ser deportadas. A veces, si la persona puede demostrar que sería peligroso para ellos regresar a su país, los dejarían quedarse en los EE.UU. Un juez toma la decisión final acerca de si una persona puede quedarse.

**Pregunta:** ¿Por qué hay algunas familias que quieren mantener en secreto si una o más personas de la familia están en riesgo de ser deportados?

**Respuesta:** Una razón es que la familia no quiere que las autoridades de inmigración de los EE.UU. los encuentren por miedo a la deportación. Otra razón es que la gente de la comunidad a veces tiene malos sentimientos acerca de las personas que viven en los EE.UU sin permiso del gobierno.

**Estas son 3 preguntas que todavía tengo acerca de la inmigración y de la deportación:**

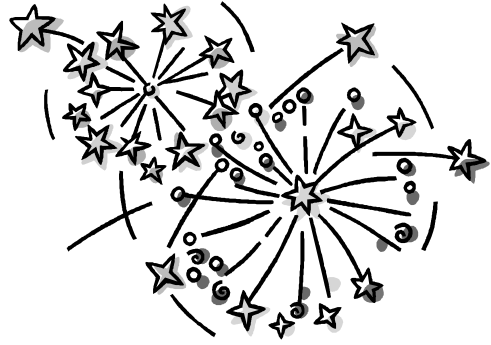
- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

Una persona que tal vez me pueda contestar estas preguntas es mi: \_\_\_\_\_

(escribe la relación de esta persona contigo)

**¡Felicitaciones!**

**¡Has llegado al final de este libro de actividades!**



Terminé este libro en esta fecha: \_\_\_\_\_.

Esto es lo que fue para mí trabajar en este libro:

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Aquí hay tres cosas que he aprendido de este libro:

1) \_\_\_\_\_

\_\_\_\_\_

2) \_\_\_\_\_

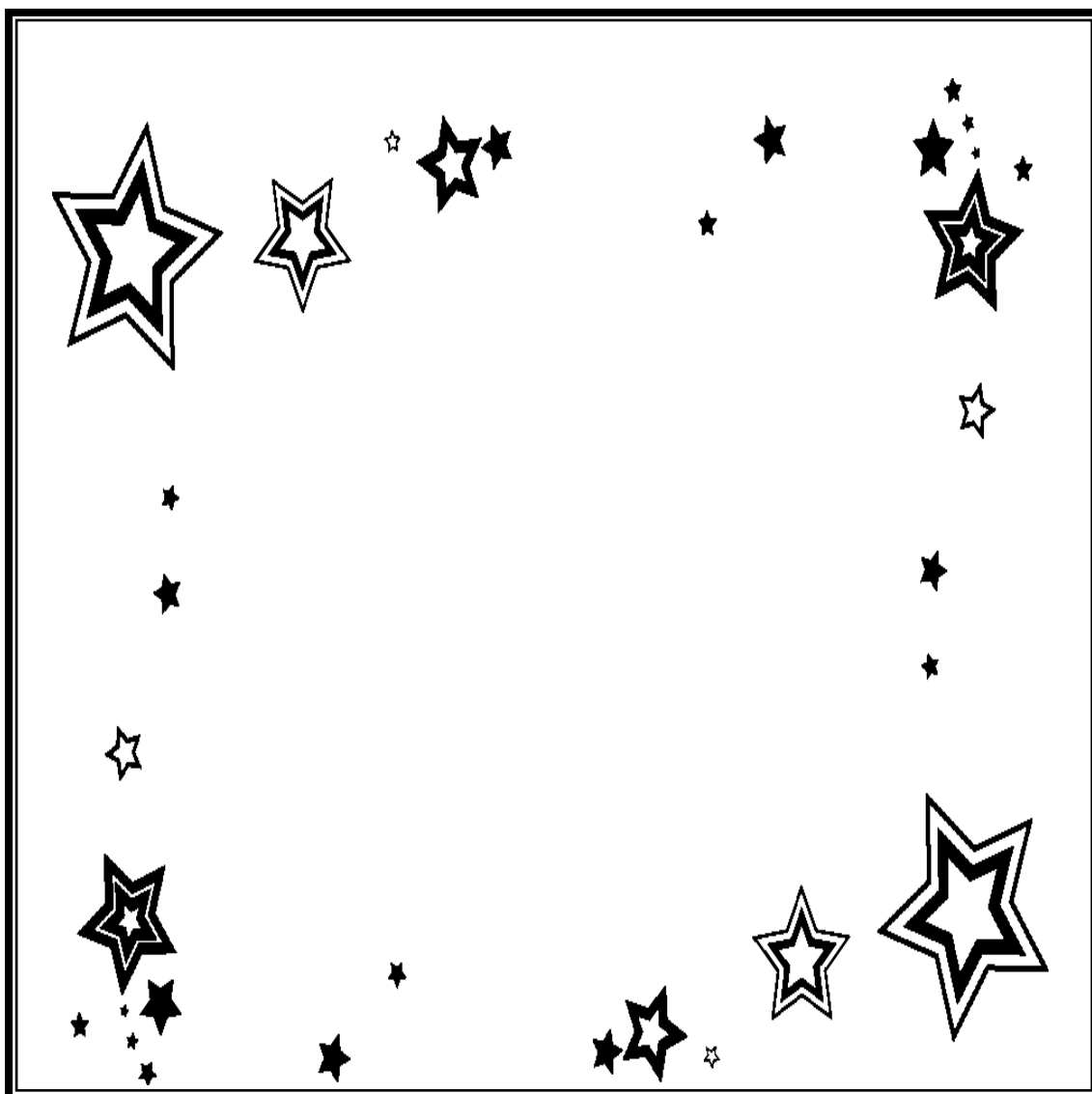
\_\_\_\_\_

3) \_\_\_\_\_

\_\_\_\_\_

## Certificado Especial por Haber Terminado Este Libro

¡Aquí hay un certificado especial para que tú guardes que demuestra que tú has terminado este libro de actividades!  
¡Puedes colorearlo!



Recuerda, puedes volver a usar a este libro cuando sea que tú quieras. También puedes usar las diferentes formas que aprendiste para relajar tu mente y tu cuerpo cuando quieras. ¡Tal vez hasta le puedes enseñar lo que tú has aprendido a un amigo/a o a alguien de tu familia!

**Haz tu mejor esfuerzo para responder estas preguntas:**

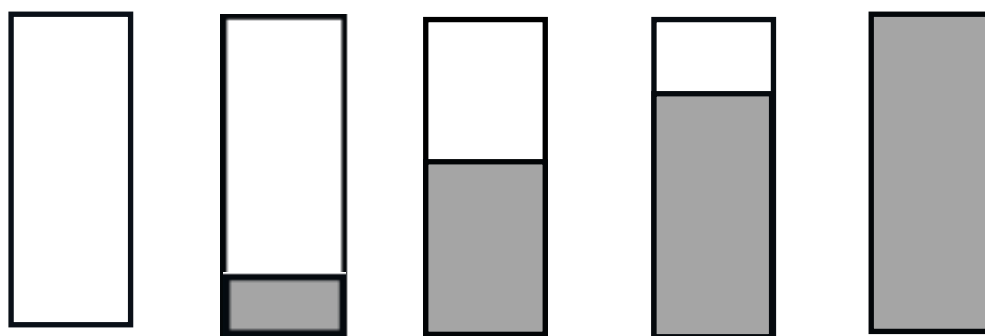
Yo sé esta cantidad sobre la deportación y la detención:

Circula uno:

Nada     Un poquito     Un poco     Mucho

**¿Cuánta parte del tiempo te sientes “nervioso?”**

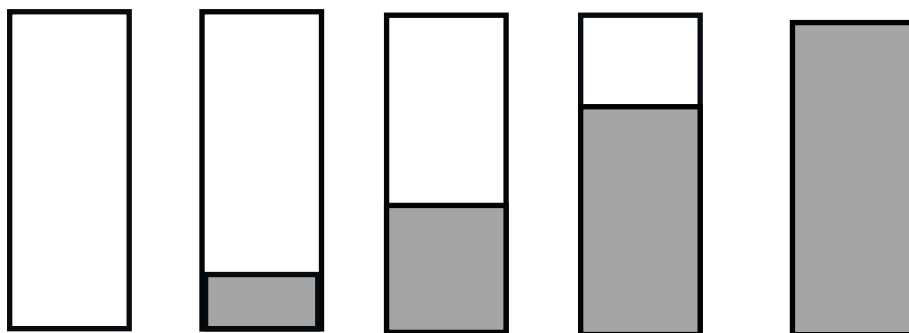
Circula una:



Nada    Un poco    Una gran parte    Mucho    Siempre

**¿Cómo te sientes acerca de ti mismo?**

Circula una:



Muy mal    Mal    Regular    Bien    Muy bien

## Información para Ayudar a los Niños y a las Familias Perjudicadas por la Detención y la Deportación

Esta es una lista con información para ayudar a los niños y a las familias cuyos parientes han sido deportados o detenidos o quienes están preocupados de que esto suceda.

Si usted está usando este libro de actividades en forma impresa, puede escribir estas páginas de internet en el navegador de internet. Si está usando este libro de actividades en una computadora, puede pulsar en los enlaces para ir a las páginas de internet.

### RECURSOS PARA ADULTOS:

#### **Formas de ponerse en contacto con el Presidente de los EE.UU.:**

Número telefónico para dejar comentarios: (202) 456-1111

#### **Dirección Postal:**

The White House  
1600 Pennsylvania Avenue NW  
Washington, DC 20500

Página de internet para mandar correos electrónicos con preguntas y comentarios:

<http://www.whitehouse.gov/contact/submit-questions-and-comments>

Página de internet para encontrar la información de contacto para todos los funcionarios electos del gobierno:

<http://www.usa.gov/Contact/Elected.shtml>

Preguntas acerca del gobierno de los EE.UU.: Llamada gratis **1-800-FED-INFO—(1-800-333-4636)**

Página de internet para encontrar la información acerca de los senadores y representantes de los EE.UU.:

[http://www.senate.gov/general/contact\\_information/senators\\_cfm.cfm](http://www.senate.gov/general/contact_information/senators_cfm.cfm)

<http://www.house.gov/representatives/find/>

Página de internet con información de contacto de los funcionarios electos por estado:

Gobernadores: <http://www.usa.gov/Contact/Governors.shtml>

Legisladores estatales: <http://thomas.loc.gov/home/state-legislatures.html>

Página de internet del Proyecto Nacional de Inmigración que provee una lista completa de los recursos que explican sus derechos legales, la forma de responder a las redadas en la comunidad, planificación de métodos de seguridad, la deportación y la localización de los servicios jurídicos.  
<http://www.nationalimmigrationproject.org/community.htm>

Página de internet con enlaces para planes de seguridad de inmigración y para paquetes de acción. Además, enlaces a algunas de las leyes de inmigración más importantes y artículos recientes:  
<http://cj-network.org/cj/immigrant-rights/other/latino-parents-children/>

Las listas de comprobación de los pasos que las familias inmigrantes deben tomar para prepararse para la posibilidad de la detención o deportación de una persona de la familia. Además, una guía sobre qué hacer si una persona de la familia es detenida:

[http://cjnetwork.org/cj/wpcontent/uploads/2011/12/CJ\\_DeportationChecklist2011\\_Span.pdf](http://cjnetwork.org/cj/wpcontent/uploads/2011/12/CJ_DeportationChecklist2011_Span.pdf) (Español)

[http://cjnetwork.org/cj/wpcontent/uploads/2011/12/CJ\\_DeportationChecklist2011\\_Eng.pdf](http://cjnetwork.org/cj/wpcontent/uploads/2011/12/CJ_DeportationChecklist2011_Eng.pdf) (Inglés)

Enlace a un manual de la deportación (2009) que contiene información general acerca de la deportación. Parte de la información es específica para el sureste, pero también incluye información que es útil para las personas en otros lugares de los EE.UU.

[http://www.alabamaappleseed.org/uploads/4/3/3/1/4331751/2009\\_deportation\\_guide.pdf](http://www.alabamaappleseed.org/uploads/4/3/3/1/4331751/2009_deportation_guide.pdf)

NIÑOS (2011) contiene información y documentos que las familias puedes utilizar para proteger a los niños en el evento en que los padres sean detenidos o deportados. Incluye un “plan de seguridad” para las familias. Solamente en inglés:

<http://www.jdsupra.com/legalnews/nios-a-guide-to-help-you-protect-your-64376/>

Enlace a una serie de recursos incluyendo una guía sobre la elegibilidad de regresar a los EE.UU. después de la deportación, un manual financiero para las familias que enfrentan la deportación y la información sobre cómo proteger a sus recursos y la custodia de los hijos cuando se enfrentan con la deportación:

<http://www.bc.edu/content/bc/centers/humanrights/projects/deportation/resourcesdep.html>

Enlace a muchos recursos para familias inmigrantes incluyendo información acerca de la detención y la deportación:

<http://familiesforfreedom.org/resources>

Dos recursos excelentes de la colección de Familias Para la Libertad: Manual de Deportación 101: Información general sobre el sistema de deportación/detención, la forma de localizar a alguien en un centro de detención, herramientas para organizar y abogar en la comunidad:

<http://familiesforfreedom.org/sites/default/files/resources/Deportation101SpanishLATEST2011LowRes.pdf> (Español)

<http://familiesforfreedom.org/sites/default/files/resources/Deportation101Manual-FINAL%2020100712-small.pdf> (Inglés)

Información acerca de los derechos de una persona que no es ciudadana (incluye números de teléfono – sobre todo para la gente que vive en NY y NJ):

<http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-spanish-May2008doc.pdf> (Español)

[http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-english-May2008\\_0.pdf](http://familiesforfreedom.org/sites/default/files/resources/ImmBeware-english-May2008_0.pdf) (Inglés)

La Nueva Coalición de Santuario de Nueva York es una red interreligiosa de las congregaciones e individuos que son aliados a las familias y a las comunidades que resisten la detención y la deportación para quedarse juntos:

<http://newsanctuarynyc.org> Número telefónico: (646) 395-2925

Esta es una guía para ayudar a las comunidades a entender mejor cómo funciona la ley de inmigración y las maneras de relacionarse con la policía y los políticos locales para aprobar leyes y pólizas contra solicitudes de reserva. Incluye información acerca de las solicitudes de reserva de ICE y cómo funcionan, información legal y de las pólizas, asesoramiento del apoyo y materiales de muestra:

[http://immigrantdefenseproject.org/wpcontent/uploads/2011/02/All\\_in\\_One\\_Guide\\_to\\_Defeating\\_ICE\\_Hold\\_Requests.pdf](http://immigrantdefenseproject.org/wpcontent/uploads/2011/02/All_in_One_Guide_to_Defeating_ICE_Hold_Requests.pdf)

Esquema visual de la forma en que el sistema de inmigración funciona a partir de una redada y que termina con la deportación:

[http://detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Raids%20to%20Deportation%20Map\\_0.pdf](http://detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Raids%20to%20Deportation%20Map_0.pdf)



<p>Incluye información sobre sus derechos en la comunidad y al entrar en contacto con la policía. Además, qué hacer cuando hay una redada en su comunidad y como ponerse en contacto con alguien que ha sido detenido:  <a href="http://www.detentionwatchnetwork.org/sosineedhelp">http://www.detentionwatchnetwork.org/sosineedhelp</a></p>
<p>Recursos para usted y su familia cuando están detenidos, incluyendo información de sus derechos e información de cómo encontrar a un abogado. Incluye un enlace a información para personas detenidas con niños menores de edad (parte de la información es específica para personas en FL). Además, incluye información de cómo presentar una queja sobre las malas condiciones en los centros de detención:  <a href="http://www.detentionwatchnetwork.org/indetention">http://www.detentionwatchnetwork.org/indetention</a></p>
<p>Una guía para la gente en un centro de detención. También, información para las familias acerca de la detención y de la deportación:  <a href="http://www.detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Immigration%20Detention%20&amp;%20Removal%20Guide.Feb06.pdf">http://www.detentionwatchnetwork.org/sites/detentionwatchnetwork.org/files/Immigration%20Detention%20&amp;%20Removal%20Guide.Feb06.pdf</a></p>
<p>Este guía responde las preguntas comunes sobre la ley de inmigración y otras cuestiones de interés para los no ciudadanos, tales como la forma de solicitar una tarjeta verde de “residencia permanente legal” y la naturalización. También incluye respuestas a otras preguntas sobre temas como los beneficios del gobierno, la interacción con la policía y los agentes de inmigración, violencia doméstica y cómo conseguir un abogado:  <a href="http://www.yale.edu/documents/pdf/immigr_spanish.pdf">http://www.yale.edu/documents/pdf/immigr_spanish.pdf</a> (Español)  <a href="http://www.yale.edu/documents/pdf/immigr_english.pdf">http://www.yale.edu/documents/pdf/immigr_english.pdf</a> (inglés)</p>
<p>Sitio de red del gobierno de los EE.UU para información acerca de cómo convertirse en un ciudadano naturalizado:  <a href="http://www.uscis.gov/es/ciudadania">http://www.uscis.gov/es/ciudadania</a> (Español)  <a href="http://www.uscis.gov/us-citizenship/citizenship-through-naturalization">http://www.uscis.gov/us-citizenship/citizenship-through-naturalization</a> (inglés)</p>
<p>Información sobre el acceso a los recursos legales (sobre todo para las personas que viven en la costa este):  <a href="http://immigrantdefenseproject.org/resources/legal-resources">http://immigrantdefenseproject.org/resources/legal-resources</a></p>
<p>El Proyecto de Florence para los Derechos de los Inmigrantes y Refugiados provee y coordina servicios legales gratuitos y servicios sociales relacionados para hombres, mujeres y niños no acompañados, detenidos en Arizona por un proceso de deportación de inmigración. Los servicios son para personas que viven en la pobreza. El Florence Project</p>

trata de asegurarse de que las personas detenidas tengan acceso a un abogado, a entender a sus derechos bajo la ley de inmigración y sean tratadas de manera justa y humana por el sistema legal. El Florence Project ofrece principalmente servicios legales en el las instalaciones de detención: <http://www.firrp.org>

La campaña "La Dignidad No Detención" apoya a los esfuerzos de organización en Arizona, Georgia y Texas para detener el crecimiento de la detención local, también muestra el impacto de las pólizas nacionales de detención en las comunidades y ponen atención a las crisis de los derechos humanos que resultan de los aumentos en la detención. El enlace incluye información acerca de cómo participar en la campaña: [www.dignitynotdetention.org](http://www.dignitynotdetention.org)

La Nueva Agenda para la Reforma Migratoria Amplia (NABIR) es una coalición diversa de las organizaciones locales, de apoyo, y de las que son basadas en la fe que adhieren del principio de que todos - no sólo algunos – de los inmigrantes deben tener la oportunidad de vivir legalmente en los Estados Unidos, libre de temores y amenazas de deportación. El enlace incluye recursos sobre la deportación y la detención y la información acerca de cómo involucrarse con organizaciones de apoyo: <http://nabir.wordpress.com>

La página de internet de La Coalición para Apoyo de Inmigrantes y Refugiados de Massachusetts (MIRA) (Boston) provee información importante para inmigrantes que viven en Massachusetts incluyendo servicios legales y oportunidades para apoyar: <http://www.miracoalition.org/>

La página de internet de la Red Nacional para los Derechos de Inmigrantes y Refugiados provee noticias e informes de última hora acerca de la reforma de inmigración. También describe las formas de involucrarse con dar apoyo: <http://www.nnirr.org>

La información acerca de cómo localizar a una persona que está bajo custodia del ICE: (Información tomada de la página de internet de Florence Immigrant and Refugee Rights Project)

Utilice el sistema de localización de detenidos manejado por ICE para localizar a un detenido que está actualmente bajo custodia de ICE o quien fue liberado de la custodia de ICE, por cualquier motivo dentro de los últimos 60 días. Para localizar a alguien a través del sistema, va a

necesitar (1) el nombre completo de la persona, (2) el número de registro extranjero (“A#”) y (3) el país de nacimiento. Si usted no tiene el número de registro de la persona, usted necesitará la fecha de nacimiento para acceder a la información. Es importante saber que, a veces, el sistema de localización de los detenidos en la página de internet tiene errores.

<https://locator.ice.gov/odls/homePage.do>

También puede llamar al Sistema de Corte de Inmigración al 1-800-898-7180 para fijarse cuando una persona tiene una audiencia en la corte y dónde se encuentra el tribunal de inmigración. Usted necesitará el nombre completo y número de registro de extranjero (“A#”) para tener acceso a esta información.

## **RECURSOS DE SALUD MENTAL PARA LOS ADULTOS**

La Red Nacional para el Estrés Traumático Infantil tiene enlaces de publicaciones con diferentes temas que le pueden ayudar a entender lo que los niños y niñas, adolescentes y familias sienten cuando pasan por un trauma, los efectos del trauma y cómo conseguir ayuda:

<http://www.nctsn.org/resources/audiencias/Informaci%C3%B3n-en-Espa%C3%B1ol>

BRYCS - Bridging Refugee Youth and Children's Services: Recursos especializados para los inmigrantes y refugiados sobre la salud mental, la crianza de los hijos, y como trabajar con la escuela:

<http://www.brycs.org/refugee-portal/spanish.cfm>

Instituto Nacional de la Salud Mental: Información sobre el Trastorno de Estrés Postraumático:

<http://www.nimh.nih.gov/health/publications/espanol/trastorno-de-estres-postraumatico-facil-de-leer/trastorno-de-estres-postraumatico.pdf>

Información sobre muchos temas: el crecimiento y desarrollo de los niños desde la infancia hasta 18 años, las emociones y conductas de los niños:

[http://kidshealth.org/parent/en\\_espanol/index.html?tracking=79991\\_G#cat20258](http://kidshealth.org/parent/en_espanol/index.html?tracking=79991_G#cat20258)

Una guía para padres y cuidadores acerca de los servicios de salud mental para niños. Incluye información de cómo encontrar servicios, prepararse para la primera visita, preguntas que debe hacer y lo que puede esperar:

<http://store.samhsa.gov/shin/content/SMA05-4054/SMA05-4054.pdf>

Información para padres y educadores sobre la depresión en los niños. Incluye signos y síntomas, tratamiento, y que pueden hacer los adultos para ayudar:

[http://www.nasponline.org/resources/principals/nasp\\_deprsp.pdf](http://www.nasponline.org/resources/principals/nasp_deprsp.pdf)

## RECURSOS PARA LOS NIÑOS

Actividad para niños para escribir cartas/dibujar para alguien en el congreso (con la ayuda de un adulto):

<http://www.webelongtogether.org/wish>

<http://www.webelongtogether.org/sites/default/files/AWishForTheHolidays2012YouthActivityPacket.pdf>

Un artículo acerca de esta actividad:

[http://www.huffingtonpost.com/beth-caldwell/nearly-10000-children-tel\\_b\\_2347919.html](http://www.huffingtonpost.com/beth-caldwell/nearly-10000-children-tel_b_2347919.html)

Libro para niños sobre la inmigración/deportación:

From North to South/ Del Norte al Sur, de René Colato Laínez. Este libro bilingüe es acerca de un niño que visita a su madre después de que la llevaron a México por no tener sus papeles:

<http://www.amazon.com/From-North-South-DelNorte/dp/0892392312>

## RECURSOS PARA NIÑOS MAYORES

Enlace a la página de internet de los Servicios de Ciudadanía de los EE.UU y de Inmigración llamada Acción Diferida para los que Llegaron en la Infancia (DACA) (para, jóvenes indocumentados que son elegibles para el DREAM Act). Tiene información sobre quién es elegible y cómo solicitar:

<http://www.uscis.gov/humanitarian/consideration-deferred-action-childhood-arrivals-process>

Enlace para el Centro de Ley de Inmigración Nacional que provee información acerca de Acción Diferida para los que Llegaron en la Infancia (DACA). Incluye respuestas a preguntas frecuentes:

<http://www.nilc.org/dreamdeferred.html>

Información importante para las personas interesadas en aplicar para Acción Diferida para los que Llegaron en la Infancia (DACA):

Español:

<http://www.nationalimmigrationproject.org/community/Alert%20for%20DREAMers%20applying%20for%20Deferred%20Action%20SPANISH.pdf>

Inglés:<http://www.nationalimmigrationproject.org/community/Alert%20for%20DREAMers%20applying%20for%20Deferred%20Action.pdf>

*Viviendo en los Estados Unidos: Una Guía Para Niños Inmigrantes* (2008) cubre temas como la situación jurídica (los derechos que usted tiene si es ciudadano de los EE.UU., un residente permanente o indocumentado) cómo obtener los documentos legales, las cuestiones de deportación, las cuestiones de adopción, el Servicio Selectivo, votación, impuestos, universidad, etc. También puede ser útil para los adultos que trabajan con las familias inmigrantes (para preguntas tales como quién califica como un inmigrante especial y cuales son las reglas de alistarse en el ejército, el pago de impuestos, la votación, obtener asistencia pública, etc.):

Español:

[http://www.ilrc.org/for\\_immigrants/pdf/Vivir\\_en\\_los\\_Estados\\_Unidos.pdf](http://www.ilrc.org/for_immigrants/pdf/Vivir_en_los_Estados_Unidos.pdf)

Inglés:

[http://www.ilrc.org/immigration\\_law/pdf/Youth\\_Handbook\\_English.pdf](http://www.ilrc.org/immigration_law/pdf/Youth_Handbook_English.pdf)

Un video producido por adolescentes en el Proyecto de Productores Adolescentes Media Art Center de San Diego que muestra la experiencia de una familia separada por la deportación. Video apropiado para niños mayores de edades 13 a 15 en adelante:

<http://tv.adobe.com/watch/adobe-youth-voices/i-want-my-parents-back/>

Este es un video acerca de un director de cine adolescente y su familia en su intento de hacer frente a la deportación de su padre. Para niños mayores, de edades 13 a 15 en adelante:

<http://tv.adobe.com/watch/adobe-youth-voices/mi-familia/>

Enlace tiene recursos para niños edades 10 en adelante que incluye educación acerca de la historia de la inmigración hasta el día presente e información acerca de ser indocumentado. También hay actividades para que los niños completen incluyendo una búsqueda de palabras de inmigración y como recibir y dar ayuda:

<http://pbskids.org/itsmylife/family/immigration/index.html>

Para edades 13 en adelante: “Vida Familiar Complicado por Estado Vulnerable,” un recurso sobre la separación de la familia y las presiones que enfrentan las familias de estatus variado:

[www.webelongtogether.org/wish/educational-materials](http://www.webelongtogether.org/wish/educational-materials)

Para edades 15 en adelante: Videos del noticiero 21 de la universidad de Estado de Arizona: una serie de videos de niños contando sus historias acerca de haber sido separados de sus familias:

<http://asu.news21.com/2010/08/children-of-deported-parents/index.html>

Para edades 15 en adelante: “Quiero de Vuelta a Mis Padres” una película de 11 minutos hecha por niños que cuenta la historia de una familia separada por la deportación:

[www.webelongtogether.org/wish/educational-materials](http://www.webelongtogether.org/wish/educational-materials)

Para edades 13 en adelante (PG-13) Una película sobre un niño de 9 años quien cruza la frontera solo para reunirse con su mamá en los EE.UU.:

<http://www.foxsearchlight.com/underthesamemoon/>

Muchas actividades/talleres para niños que tratan de aumentar el autoestima:

<http://junior.dicapnet.es/FICHASDIDACTICAS/AUTOESTIMA/Paginas/default.aspx>

Información sobre la salud para el cuerpo y mente y cómo manejar las emociones:

[http://kidshealth.org/kid/en\\_espanol/index.html?tracking=80002\\_H#cat20265](http://kidshealth.org/kid/en_espanol/index.html?tracking=80002_H#cat20265)

Información sobre una visita a una terapeuta:

[http://kidshealth.org/kid/en\\_espanol/sentimientos/going\\_to\\_therapist\\_esp.html#cat20071](http://kidshealth.org/kid/en_espanol/sentimientos/going_to_therapist_esp.html#cat20071)

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