Kris Nelson Community-Based Research Program

...a program of the Center for Urban and Regional Affairs (CURA)

Working with Men to End Violence Against Women: A Qualitative Exploration

Prepared in partnership with
Casa de Esperanza

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2012

KNCBR Report # 1350

This report is available on the CURA website:
http://www.cura.umn.edu/publications/search
The Kris Nelson Community-Based Research Program is coordinated by the Center for Urban and Regional Affairs (CURA) at the University of Minnesota, and is supported by funding from the McKnight Foundation.

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Executive Summary

Despite the number of programs that exist to address intimate partner violence (IPV) between men and women, there is little consensus about which methods and strategies are the most effective. However, experience has shown that programs are more successful if they are based on methodologies that are flexible enough to take into account both the personal experience of program participants and their cultural background. To achieve this flexibility, program designers need to draw on ideas and methods from a variety of different disciplines including psychology, counseling, social service, criminal justice and behavioral health, and community development.

Most of the published literature on IPV interventions with men includes intervention programs run by social services, therapeutic, and criminal justice agencies (Saunders, 2008). These programs are often delivered by a variety of multi-service agencies including individual therapists and service oriented organizations and in very few cases, Latin@ community based organizations.

Although the interest and efforts in the area of domestic violence prevention have increased enormously in the past decade, the majority of the resources and tools available continue to be in the area of intervention. In addition, most of the literature regarding current intervention and prevention programs with men is based on mainstream models with few articles including community based interventions specific for Latin@ community members. In an effort to address the issue, Casa de Esperanza with the support of the Center for Urban and Regional Affairs from the University of Minnesota conducted a study with the aim to provide the necessary information to develop a toolkit to engage Latino men in efforts to prevent domestic violence.

The study has two phases, the first phase consists of a literature review that summarizes the most commonly used theories and methods of intervention and prevention on Intimate Partner Violence (IPV) programs and considers the evidence for their efficacy with Latino men. The second phase consists in the analyses of discussions from two separate focus groups (one group of men and one group of women) and four individual interviews with men conducted in November, 2012 all members of the Latin@ community from St. Paul and Minneapolis.

Focus groups and interviews were guided by nine open-ended questions (see Appendix A). Five men participated in the men’s group. Four women participated in the women’s group. Four men participated in one-on-one interviews. Three of the men were bilingual speakers, the rest, including all of the women, were monolingual Spanish speakers. Focus groups lasted from two to two-and-a-half hours and interviews were one hour long.

Findings emerging from this study include:

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1 The National Latin@ Network and Casa de Esperanza have chosen to use "@" in place of the masculine "o" when referring to people or things that are either gender neutral or both masculine and feminine in make-up. This decision reflects our commitment to gender inclusion and recognizes the important contributions that both men and women make to our communities.
• Two main themes -power and leadership- and four sub-themes -education, cultural experiences (which were viewed as aspects of power), involvement, and services (which were viewed as aspects of leadership) - emerged from the analysis of the data.
• In terms of information about prevention programs, men prefer to receive that information from other men.
• In terms of involvement, both men and women’s groups agreed with the idea that getting the family involved should be included in the strategy to engage men in working to end violence.
• In the area of community engagement, both groups agreed that efforts need to be led by leaders from the community.

The findings in this study have made it clear that education and culture will dictate the direction in which efforts could be pursued in order to change power dynamics. It was evident that both groups agreed that men and women can learn to see and understand gender roles in a different manner, therefore, changing violent behavior towards women.

It is clear that Casa de Esperanza is committed to advancing this issue and continues to enhance existing approaches and seek new strategies to meet the challenge of promoting healthy relationships with the community. However, there are some steps that could be beneficial for the organization:

Identifying the target group

Valente and Pumpuang (2007) suggest that opinion leaders are people who influence the opinions, attitudes, beliefs, motivations, and behaviors of others. Therefore opinion leaders have the ability to make behavior change acceptable with the local culture and with the organization of the community and they are of the same sex of the target population. This may be a strategy that can be adopted by Casa de Esperanza and extended to their work with men.

Methods for education campaigns to get men involved

Methods for education campaigns can be grouped in two categories – interpersonal in which the emphasis is on working directly with individuals or small groups, and mass media in which the emphasis is disseminating information using radio, blogs, television, newspapers.

Interpersonal approach: One of the most significant findings of this study was that men preferred to talk with other men or get information from a man about issues such as domestic violence. Such preference was also affirmed by the female participants. Providing opportunities and spaces to talk with other men may be one way in which men would be encouraged to get involved.

Mass media: Another significant finding was that participants thought that involving families was a vital component; therefore, campaign messages should be designed and targeted at families instead of individual men or women.
Community engagement

Coordinate meetings with other organizations to discuss the findings of the study and potential impact of the tool in their work. At the same time, Casa de Esperanza needs to be engaged in conversations with potential partners including organizations, community leaders, and faith-based organizations about the work that is currently conducted with Latino men in the metro area. In addition, some of the answers suggested that there is a level of confusion among the participants about the difference between which constitute an intervention programs and what it is a prevention program. Future campaign efforts should make sure that distinctions are clear and that the community is able to obtain both services.

Finally, there is a need for Casa de Esperanza to expand its community based research agenda to include areas such: men’s fathering/parenting styles, men’s relationships with their children, and men’s relationships with their wives. This study is a first step on a number of efforts that will require engage and mobilize Latino men and the community, however, it is a step in the right direction.
Working with Men to End Violence Against Women: A Qualitative Exploration

Introduction

This report details a qualitative research study with men and women in heterosexual relationships from the Latino community in the Twin Cities. The study is part of Casa de Esperanza’s efforts to provide more resources for prevention particularly for Latino men and was implemented with support from the Center for Urban and Regional Affairs (CURA).

Over the past three decades, most anti-violence programs in the US have been focused on protecting women and providing abused women and children with shelter. These programs were very important not only because they provide women and children with protection but also because their very existence raised public awareness of the whole issue of men’s violence against women. It was in that period when Casa de Esperanza emerged as a shelter for Latina women in Minnesota. Those initial programs were successful in mobilizing people and resources but domestic violence continues to be a major problem with all populations in the nation and the Latino community is no exception. Research suggests that nearly 1 in 5 Latinas will experience IPV (intimate partner violence) during their lifetime (Tjaden & Thoennes, 2000) and, in one study, 1 in 20 experienced violence in the previous twelve months (McFarlane et al., 2005).

While programs to protect women and children from men’s violence have met with some success, efforts at primary prevention (which would prevent men from becoming violent in the first place) are not very common. Most anti-violence interventions that involve men are secondary prevention (directed towards men who are violent or have been violent toward their partners). Nonetheless, there is an increasingly widespread agreement that the project of ending domestic violence requires male participation in primary prevention efforts (Flood, 2005).

This report is divided into three sections. The first section is a literature review of research in prevention and intervention programs that have engaged men to end violence and their effectiveness with heterosexual Latino men. The second section presents the results and analysis of the findings from two focus groups and four interviews. The final section of the report draws conclusions from the results and makes recommendations.

This particular project has focused almost exclusively on heterosexual relationships, largely due to the limitations of research available on intimate partner violence in non-heterosexual relationships in general and among LGBTQ members of Latino communities in particular. This limitation of the study does not minimize the existence of intimate partner violence among non-heterosexual couples, and Casa de Esperanza is committed to addressing all forms of intimate partner violence in all relationships.
Literature Review

Interventions Programs with Men

Despite the number of programs that exist to address intimate partner violence (IPV), there is little consensus about which methods and strategies are the most effective. However, experience has shown that programs are more successful if they are based on methodologies that are flexible enough to take into account both the personal experience of program participants and their culture background. To achieve this flexibility, program designers need to draw on ideas and methods from a variety of different discipline including psychology, counseling, social service, criminal justice and behavioral health, and community development. Most of the published literature on IPV interventions with men includes intervention programs run by social services, therapeutic, and criminal justice agencies (Saunders, 2008). These programs are often delivered by a variety of multi-service agencies including individual therapists and service oriented organizations and in very few cases, Latin@ community based organizations. There are few studies that evaluate the effectiveness of the models in IPV programs for Latino men and what little research has been done into the use of these models within the Latin@ community has been inconclusive. Nevertheless, the literature base does offer important knowledge of various programs that have been utilized with Latino men and will be reviewed below.

Social Service & Psycho-education Interventions

The Duluth Model is a well-known and frequently used social service model that is employed by many service providers. At the core of the Duluth model is the idea that men and women have learned patterns of behavior that are violent. By helping men to become aware of those patterns, they (the men) can also learn about violent behavior and be able to change those patterns. Although the Duluth model has been studied extensively with other populations (Day, Chung, & Carson, 2009), there is little evidence from studies that used the model in interventions with Latino men. Our review identified only one intervention using the Duluth model with Latino men in North Carolina. In their study, Hancock & Sue (2008) followed almost one hundred Latino men for a period of two years. After a few months, the intervention facilitators found that the Duluth model was ineffective and decided to create a more culturally sensitive model that would take into account the needs and aspirations of the men involved (Hancock, & Siu, 2008). Unfortunately, the paper does not offer full results or empirical evidence of the effectiveness of this new model; however it is a step towards offering a cultural adaptation.

Therapeutic Interventions

Therapeutic interventions in the treatment of IPV have been extensively investigated in the literature and several models have been proposed in the intervention of IPV among men (Prochaska, Redding, & Evers, 2002 and Crooks, Goodall, Hughes, Jaffe, & Baker, 2007). Recently, a number of IPV programs have been based on the Motivational Interviewing (MI) model. The model is based on the idea that individuals can be motivated to change their behavior if they can be helped to see the contradiction between their personal goals and their behavior. A randomized control trial with thirty-three domestic violence offenders in Lane County, Oregon found that men who took part in a program using MI showed more responsibility for their actions than a control group (Kistenmacher, & Weiss, 2008). However, the
study does not offer information about the effectiveness with populations who are not predominantly white.

Other therapeutic interventions include the trans-theoretical model, the cognitive behavioral model and a language oriented approach developed and used in New Zealand. These models center on the idea that individuals are capable of changing their behavior through individualized therapeutic intervention (Adams, 2012). The models focus on the behavior change process itself. Interventions are aimed to help and support individuals as they follow the process and ultimately change their behavior. Despite their popularity, we do not know their effectiveness with Latino men.

**Court-Based Interventions**

In the literature, court-based interventions are based primarily on orders of protection for victims and arrest for the perpetrators. Despite the widespread use of such interventions, there have been few evaluations of their effectiveness. A recent systematic review by Etiyon Aldarondo found, “that these forms of legal interventions made modest contribution to reduction of violence” (Aldarondo, 2010, 98). Additionally, there is little evidence that studies have been conducted to evaluate the impact of court-based intervention with Latino men. Nevertheless, they continue to be primary “go-to” interventions across the US.

**Integrated Intervention Approach**

Many intervention programs use a combination of different approaches in order to offer a more holistic service to the community. These programs are often based on the ecological model, which combines aspects of both psychological behavior change and socio-cultural community change models (Welland, & Ribner, 2010). Over the last two decades, the ecological model has informed the design of many intervention programs in both health and social services. The model holds that behavior is affected by five factors – people’s own personal beliefs and attitudes, the beliefs and attitudes of their peers and family, the rules and regulations of the institutions they work for or are educated in, the norms of their communities and the laws and policies of the governments who govern them. A small study was conducted to investigate this model. The study took place in Southern California with 159 Latino men who received a court order to attend a batterer intervention program (Welland, & Ribner, 2010, 802). The intervention consisted of 52 weeks of individual therapeutic treatment. The men were asked to complete a 50-question survey that was designed with a culturally sensitive component. Part of the findings from the survey included the lack of clarity in the language used by the clinicians to work with the Spanish-speaking participants which explained the high dropout rate after 1 year. Though the intervention seemed to show promising results in getting people engage. The limited sample size makes it difficult to draw general conclusions about the effectiveness of the intervention.

**Community Based Intervention Strategies**

Community based strategies for IPV generally involve looking at domestic violence as a societal problem that can only be remedied through the participation of the whole community. It is for that reason that this approach provides opportunities for both men and women to become involved in
secondary prevention through community action. Along this line, Douglas, Bathrick & Phyllis (2008) describe how the work of Men Stooping Violence (MSV), a 24 year-old metro Atlanta based organization, offers a unique approach to the work of ending male violence against women. As part of a 6 month batterer intervention program participants receive training, education, mentoring and support. MSV’s strategy focuses on providing men with opportunities to become allies and open new possibilities for them to engage and to become advocates for prevention. Unfortunately, this strategy has not been investigated with Latino men; however, its strategy as a community change model is hopeful.

Similar efforts are reported by Perrilla & Perez (2002) from their work with Caminar Latino, a comprehensive domestic violence program in Atlanta, which offers a culturally sensitive intervention for court mandated Latino men, among programs for women and youth (ages 0-24). The Caminar Latino program consists of a re-education program grounded in the process of critical consciousness or conscientización (developed by Paulo Freire) whereby the men explore in a group setting the various factors, including socio-cultural factors that contribute to their use of violence. The intervention lasts 24 sessions over a period of six months, however, men may volunteer to continue in the program after this time and some decide to take leadership roles. Anecdotal information of over twenty years from male participants as well as their partners has provided promising evidence for this approach with Latino men (Perilla & Perez, 2000).

**Prevention models and strategies**

Although many prevention programs documented in the literature are limited in their inclusion of Latino men, a growing number of publications are beginning to document approaches or information for developing approaches relevant to Latino men. The Information Motivational Behavioral (IMB) model which was originally developed to reduce high-risk sexual behavior. The main tenet of the model is that if individuals are shown the dangers of risk behavior, they will be motivated to take action to avoid the risk and to involve others in changing their behavior. The model was so successful that practitioners began to explore its uses in other areas including the challenge of engaging men in the primary prevention of domestic violence (Crooks, Baker, & Hughes, 2006). IMB has been used in anti-violence programs such as “Founding Fathers” and “Dad and Daughters”. In the case of Latino men, the only information available is about an intervention program to prevent HIV, which shows a positive effect on reducing risk behaviors (Crooks, Baker, & Hughes, 2006); however our knowledge in terms of preventing IPV among Latino men continues to be limited.

Other examples of prevention programs have been included in this summary because they offer an opportunity to expand and develop new tools that can serve Latino men. For example, Behnke & Hancock (2012) conducted a study with 28 Latino church leaders from southeastern United States about their beliefs about domestic violence. They found that many of their respondents believed that stopping domestic violence is women’s responsibility and that few church leaders were aware that domestic violence has a serious impact on children’s lives (Behnke, & Hancock, 2012). The study was used to develop a training program for church leaders based on biblical guidance. Despite the rather worrying level of understanding among church leaders, this study offered a method for engaging faith-based communities in a dialogue about the effect of domestic violence in the Latino community.
One approach that is gaining interest as a primary prevention strategy is the “bystander approach”. This approach promotes the idea that as bystanders witnessing violence, men can and should intervene to stop it. A small study by Casey & Ohler (2011) with 27 white men who had been trained in some various capacities in violence prevention, revealed and factors that influence men’s willingness to intervene in a violent event. This was one article towards the growing documentation of this approach. Another prevention strategy that has been investigated is the social norms approach that has been used on many college campuses. The approach centers on peer advocacy to show that acceptable norm is that men do not hit or abuse women. This approach has some documented efficacy among a group of Latino men on a college campus (Fabiano, Berkowitz, Linkenbach, & Stark, 2010).

Although the literature base is limited in offering a comprehensive understanding of IPV programs for Latino men in the United States, it does provide knowledge of the approaches that are attempting to address such a complex issue. For instance, the literature review documents approaches across the spectrum from services oriented at the individual with the use of therapeutic and social services approaches to programs that are grounded in a community approach utilizing methods of social change. This literature review serves as one resource in an effort to document current evidence for intervention and prevention programs with Latino men, however there are numerous other resources including expertise within the community itself that will be documented with the current project below.
**Method**

The data presented in this report is the result of the analysis of discussions from two separate focus groups and four individual interviews conducted in November, 2012 with members of the Latin@ community from St. Paul and Minneapolis. The groups were facilitated and moderated by a native Spanish-speaking Latina who was completing a research assistantship as a graduate student in the Masters of Public Affairs program supported by the Center for Urban and Regional Affairs at the University of Minnesota.

Focus groups and interviews were guided by nine open-ended questions (see Appendix A). Five men participated in the men’s group. Four women participated in the women’s group. Four men participated in one-on-one interviews. Three of the men were bilingual speakers, the rest, including all of the women, were monolingual Spanish speakers. Focus groups lasted from two to two-and-a-half hours and interviews were one hour long. Both took place at a time and place convenient to the participants. The study was approved by the Georgia State University Institutional Review Board (IRB), who authorized the use of a consent waiver (see Appendix B).

**Participants’ Characteristics**

Male participants’ average age was 32.4 years old and female participants’ average age was 39.5. All participants lived in neighborhoods in the metropolitan area of St. Paul and Minneapolis. Participants had been United States’ residents on average of 14 years and 18.2 years for females and males respectively. Most participants had full time jobs. All were born in Latin America (Panama-1, Colombia-2, Mexico-5, Honduras-1, Puerto Rico-2, Dominican Republic-1), with the exception of one person who was born in the United States but self-identified as Latino. Four men were married, three single, one divorced, and one separated. Two women were married, one single, and one widow. Most participants had children attending local district schools.

In order to preserve confidentiality, no identifiable information about the participants was asked. In this report, for reasons of anonymity, participants are referred to using numbers and letters. For example, PH for the participants of the men’s focus group, PW for participants from the women’s focus group and MI for interviewees.

**Analysis**

Basing their ideas on Carney’s (1990) proposal, Miles and Hubberman (1994) propose four steps for the analysis of qualitative data. These steps include: “reconstruction of interview audio recordings as written notes,” “the coding of data,” “searching for relationships in the data and writing analytical memos,” “cross-checking tentative findings and synthesis” (Cited by Miles and Huberman, 1994, p.94). The qualitative data analysis software NVivo 2 (QSR International 2000) was used in the synthesis of meanings to create a set of the salient themes.
Findings

Observation

The interaction between the facilitator and participants in the women’s group seemed more spontaneous and less formal than was the case in the men’s group. In fact, the groups had very different dynamics. In the men’s group there was a sense that participants were there to complete a task, that is, come up with some answers, whereas in the women’s group there was a feeling that participants were involved in exploring the issue with a group of peers as one might have a discussion with friends around the kitchen table. For this reason, despite the fact that the same set of questions were used in both groups, what was actually discussed and the themes that emerged from the groups were not always the same.

Themes

Two main themes -power and leadership- and four sub-themes -education, cultural experiences (which were viewed as aspects of power), involvement, and services (which were viewed as aspects of leadership) - emerged from the analysis of the data.

The sub-theme education was subcategorized into family (encoding text about education from family members), peer (encoding text about education from peers) and formal school (encoding text about formal education). The sub-theme cultural experience was subcategorized into cultural variables (encoding text that referenced cultural elements such as interpretations of machismo), and emigration experience (encoding text that referenced elements related to emigration). The relationship between themes and categories is illustrated by the diagram in Appendix C.

Theme 1: Power

Power emerged as a main theme with male participants. This is captured by a key exchange between two male focus group participants. In this exchange one participant, PH-2, used the term power in a story he told about his experience with men who are “abusers”. His use of the term, power provoked an immediate reaction from another participant, PH-3, whose previous contributions to the discussion had been about an unrelated topic. PH-3 disagreed with the idea that power exists and was just under the control of men. Instead, he insisted, power is something that is created. His statement was disputed by PH-2 who ended the exchange with an apologetic tone calling the other male, “brother” but explained that in his view women died because of the problem of power.

PH-3: Yo pienso que el poder no tiene, pues este no existe, pues solamente no es del hombre el poder. Es más, el poder no existe, se crea (I think it has no power, it does not exist. It is more power isn’t just that men have. Power does not exist, it’s created)

PH-2: Pues sí, pero existe, porque se crea (But yes, it exists because it’s created).
Following this exchange there was a moment of silence. From the discussion that followed, it was clear that the exchange had impacted both men and the other participants: there was a distinct change in the tone and selection of words in participants’ responses from then on. This exchange provided the impetus for discussion about men’s roles in relationships and ways to involve men in violence prevention. The word power seemed to open deeper discussion allowing participants to express their views about male privilege and male responsibility. From the discussion that followed, it was clear that both education and culture were important in the establishment of power because they underlie the process of socialization of gender roles and govern interaction between men, women, and the community.

**Education**

Participants’ discussion of issues around education could be divided into three categories: family, peer, and formal school. It was clear that the most powerful of these from their perspective, in terms of influence on gender roles and therefore violent behavior, was the education that men and women receive at home from their families.

**Family**

The participants discussed the role of family in education in different ways. For example, PH-2 explained that, “as we know” (“sabemos nosotros”) if you are a man your parents allow you to do whatever you want and that therefore if you are born a man you are born privileged.

PH-2: Sabemos nosotros, le voy a decir, preferiblemente, yo soy privilegiado, soy varón y fui libre de hacer las cosas que yo quise. (As we know, I am going to tell you, I am privileged I am male and I am free to do the things I wanted).

PH-4’s comments indicate that the home and the family are important sites for education about gender and power. His comment reflected the opinion of many participants that children’s education begins at home and is reflected in the behavior that the child shows outside the home.

PH-4: Bueno, que la crianza empieza desde la casa, lo que le está enseñando uno al niño es lo que va a proyectar afuera. (Well, parenting begins from the house, what you are teaching is what each child is going to project out in the world).
The same is also clear from PH-5’s point that if a boy is not brought up well and is not given boundaries, he could do what he wants and could abuse women.

**PH-5:** Si un niño no es criado bien, bueno si no se le da la atención correcta, o le dejan hacer lo que a él le da la gana, cuando, también a veces hay que poner unos parámetros, también y si no se ponen el niño va a hacer lo que le da la gana, va a golpear a la mujer. (*If a child is not brought up well, well if [the child is] not given proper attention, or they let him do what he wants, sometimes you have to put some parameters, and also, if you do not stop the child, he will do what he wants, [he] will hit women*).

There seemed to be a general acceptance among male participants that boys had defined gender roles, which they learned in the family but it was also clear that the family was not the sole arbiter of Latino boys’ education.

**How men are educated**

Participants express similar ideas about the role and influence that mothers have in educating men indicating that mothers also have responsibility in educating men regarding gender roles. For example, PH-3 said that education among many cultures is done by women and that men have nearly nothing to do with that.

**PH-3:** En todas las culturas casi la educación viene siendo matriarcal. Viene siendo más esta educación por parte de la madre, y casi es muy poca por parte del padre. (*In almost all cultures education has been matriarchal. Most education is by the mother and almost very little by the father*).

It was interesting to hear that PH-2 believes that mothers hold some responsibility for children’s behavior and the forms in which they repress their emotions.

**PH-2:** Pero voy a hablar limpiamente: pero también es culpable la madre de uno, porque ella también lo pone, juega ese papel al niño donde le dice, “tú eres hombre, no llores.” (*But I will speak clearly: but one’s mother is also guilty, because she plays that role with the child, where she says, “you are a man, do not cry”*).

These comments were not unique to men as PW-2 also appears to see herself exercising a level of influence in boys’ behavior that limits their ability to express emotion. PW-2 commented that there are times in which men do not express their feelings or thoughts because women have taught them not to do it, and were giving the message to be strong and not cower.

**PW-2:** Muchas veces no expresan lo que sienten, lo que piensan, porque nosotros les hemos enseñado que ellos son los duros, son los fuertes, y usted no se puede doblar. (*Often they do not express what they feel or what they think because we have taught them to be hard, to be strong, and not cower*).
Peer Education

When discussing how to change the teaching of gender roles, several participants discussed the importance of peer education. For instance, PH-2 talked about peer education as an opportunity for men who perceive that abuse is happening to talk about it and motivate the abusers to change.

PH-2: Que el ser abusador no es bueno. Tenemos que romper ese tabú, tenemos que normalizar que eso no es correcto. Y en grupo se hace eso, porque un hombre le dice al otro, mira no, eso no es correcto. Y cuando lo escucha de cinco hombres, y él es el único allí, dice “guau, este, no había pensado en eso, me lo están diciendo otros.” (Being an abuser is not good. We have to break this taboo; we have to normalize that it’s not correct. And you do that in groups because when a man says to another, look no that it’s not right. That is not correct. And when you hear from five men, and he is the only one there, says “Wow, I had not thought of that, what others are saying to me”).

PW-2 shared with the rest of the women what she learned trying to work with a group of men. She discussed the main lesson that she learned was that when working with men on this issue, it is better if men can work with other men.

PW-2: Ahora que como les contaba al principio con el grupo que hacíamos, se trató de hacer el grupo y cometimos un error muy grande. Y a los hombres vino una de mis compañeras a darle la clase. El rechazo fue total; claro que una mujer les venga a hablar no fue muy bien aceptado. Entonces es una cosa que aprendimos en el grupo. A los hombres es mejor que les hable directamente un hombre. Lo aceptan más. (As I had told you at the beginning about the group that we created, we tried to create a group and made a big mistake. One of my female colleagues gave the class to the men’s group. The rejection was total; of course that a woman comes to talk wasn’t very well received. So it’s one thing we learned from the group. It is better if a man speak to men. They accept it more).

Formal School

The aspect of formal school was brought to the discussion as a space where efforts in prevention can be directed as well. For PH-1 schools need to be involved in the efforts of raising awareness and helping to stop abuse.

PH-1: Las escuelas, las escuelas deben de estar más envueltas en eso también, hablarles desde pequeños para que, para que los niños entiendan que si ven algo así, les digan a sus maestros, les digan a sus tíos, a la familia, involucrarlas, que estén pendientes y que se den cuenta de que es un problema de la sociedad. (Schools, schools need to be more involved in that too, speak to the young, so that children understand that if they see something, they can tell their teachers, tell their uncles, the family, involving them and make them aware and realize that it is a societal problem).


**Cultural Experiences**

**Cultural Variables**

It was interesting to observe how some of the participants male and female referred to a cultural variable that is common, the term machista. They used this term to talk about the reasons why it is important to involve men in efforts to prevent violence and how the term has become something negative that is expected of Latino men.

**PW-4:** Lamentablemente en nuestra cultura el hombre se ha sentido siempre que es el macho de la casa y que es el que. Que siempre en nuestra cultura el hombre siempre se ha manifestado como machista, no. De que es el que manda, el que hace, el que dice, por el simple hecho de ser el jefe de familia. *(Unfortunately in our culture the man has always felt that he is the male of the house and that is that. Always in our culture man has always expressed machismo, no. That he's the boss, the doer, the one that says, for the simple fact of being the head of household).*

**MI-3** : Quizás más bien los hombres latinos porque en nuestros países, quizás ser los países latinos se dicen, verdad. Como la expectativa que tiene todo el mundo de que son mucho más machistas. *(Well maybe because Latino men in our countries, some says that the Latin countries, true. It is the expectation that the world has that they are more machistas).*

**Emigration Experience**

Participants’ discussed the impact that emigration to the US has had on their perception of domestic violence as an issue and how it has changed with exposure to American culture. For example, PH-2 described that in the American culture, work in education against abuse has been done and how this is a new experience for many immigrants.

**PH-2:** Y yo creo que en otras culturas es tal vez posiblemente menos por la educación que han tenido ellos, por ejemplo en la cultura americana, este, para mí este trabajo del abuso se viene dando desde hace mucho tiempo, entonces para nosotros que somos emigrantes es algo nuevo. *(I think that in other cultures is perhaps less because the education that they may have had, for example in American culture, eh, for me this work of abuse has been going on for a long time, but for us who are immigrants is something new).*
Also, PW-2 explained how simply moving to the US has had an impact in Latino men changing their way of being and thinking. Because of this experience, she shared how important it is to involve men in this issue. Similarly, MI-1 discussed the uniqueness of the Latino culture when compared to the American culture and the importance of addressing the nuances (i.e., the integration of family and faith) when reaching out to the community.

**PW-2:** Que no más el cambio a venírnos a vivir aquí, ha hecho que ellos cambien también su forma de pensar y de ser, y de su machismo. Pero sin embargo el involucrarlos nos ayudaría a que ellos vean porque tienen que cambiar y ayudarles, no. Eso les ayudaría también, el involucrarlos les ayudaría a tener un cambio positivo. (*Just for us the change of coming to live here has caused them to change their way of thinking and being, and their machismo. However if we engage them, it would help them see that they have to change and get help, no. That would help too, involve will help them to have a positive change).*

**MI-1:** Parte de ser México-Americano es que en la cultura Latina tenemos todo junto. En la cultura americana todo es separado. Para los Latinos todo es junto, cuando ponemos todas estas cosas juntas hay una oportunidad. Por ejemplo, tu familia, tú fe. Tú tienes que acercarte a ellos donde ellos están. Tiene que haber un balance, tú tienes que encontrarte con ellos donde están en el entendimiento de la violencia doméstica, tienes que ir hacia ellos, no esperar por ellos. (*Part of being Mexican-American is that in the Latino culture we have all together. In American culture everything is separate. For Latinos everything is together, when we put all these things together there is an opportunity, for example, your family, your faith. You have to approach them where they are. There must be a balance, you have to meet them where they are in the understanding of domestic violence, and you have to go to them, not waiting for them*)

**Theme 2: Leadership**

The second main category that emerged in the analysis was that of leadership. The word leadership was repeatedly used by many of the male and female participants; however, the context in which the word was used was markedly different. Some participants used the word in connection with family; others connected the word with community; others told about the role of organizations.

MI-4 referred to leadership in terms of a man’s role as a leader of the family, which he explained as a God designation, therefore men poses the power to stop domestic violence.

**MI-4:** El varón como líder tiene la autoridad para parar o para seguir ese ciclo... En verdad, un ciclo destructivo, pero cuando el varón dice, “ya, hasta aquí,” se ven resultados mucho más grandes, a que cuando la mujer lo dice porque Dios le ha dado
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esa posición al varón. Por eso es muy importante que se involucre porque él es el que lo continúa o él es el que lo puede parar. (The man as a leader has the authority to stop or continue the cycle ... In truth, a destructive cycle, but when the man says, "enough, until here," results are greater, instead when the woman says because God has given to man that position. It is therefore very important to get man involved because he is the one who continues or he is the one who can stop).

PW-3 shared the same opinion about men’s role as leader in the family and the implicit power to end violence as long he assumes his role as a leader.

PW-3: Para mí el hombre ha perdido su orientación como proveedor y protector de la familia. Y lo han mal informado y llevado a un estado de violencia. Yo creo que cuando el hombre retome ese liderazgo, la violencia va a disminuir en la mujer. (For me, man has lost his orientation as provider and protector of the family. And he has been misinformed and forcing him to violence. I believe that when man regains that leadership, violence toward women will decrease).

Involvement

A sub-theme of leadership that emerged was involvement, which was subsequently divided into several other themes: family, community and men’s needs.

Family

In discussing strategies to get men involved, there were differences in how involvement can take place. Men and women discussed the idea of family as the first and most important point to begin the process; however, there were some differences with respect to the role that they envision the family playing. This man discussed involving the family in general terms.

MI-3: Claro que sí, porque obviamente, este, estamos hablando de que como son problemas familiares, la familia pues sí claro obviamente tiene que incluir al hombre, a la mujer, y a los niños, y encima de eso, pues obviamente a la comunidad. (Sure, because obviously we are talking about family problems, it is clear that in a family obviously has to include men, women, and children, and on top of that obviously the community).

On the other hand, women discussed specific ways to include the family including that men’s involvement needs to start at home with changing traditional gender roles. For example, PW-2 talked about how women need to start involving men in participating in children’s lives and not excluding them.

PW-2: Nosotras mismas en el hogar debemos hacerlos participar desde la educación de nuestros hijos. Pero muchas veces nosotros tomamos el rol de la casa total. Vamos a la
escuela a hablar con los maestros, al doctor, todo. Aquí puedes ir tú, aquí puedo ir yo, vamos juntos a esto. Desde allí involucrarlos. (We at home we need to involve them in the education of our children. Often we take the role at the house only for us. We go to school to talk with teachers, doctor, everything. Here you can go, I can come here, come together in this. From there, involve them).

PW-1: Y en actividades también, por qué no, no más porque la mujer trapea. En actividades de la casa, porque mujer y hombre lo pueden hacer; que no hay la diferencia. (And also in activities, why not, not only woman has to mop. In house activities, why? Woman and man can do it, there is no difference).

Community

For many Latinos in this study the term community also includes the term family. This double meaning of the term community was used by one participant, when the facilitator asked the group about what the community can do to involve men.

According to PH-1 efforts directed to Latino men need to include extending members of the families from different generations.

PH-1: Hay que involucrar a la familia entera, abuelos, tíos, primos, esa es una forma de quizás de llegar a esas personas, involucrando a la familia completa. (You have to involve the whole family, grandparents, uncles, cousins, that's one way to reach these people, involving the whole family).

For another male participant the word leadership was used in the context of an organization role with the community, whereas a woman participant discussed using men who are good examples in the family as community leaders.

PH-2: Primero tienen que escoger líderes. Y los líderes existen, ustedes son líderes, Casa de Esperanza, son líderes, tienen que hablar al hombre. Tenemos que hablarle al hombre. Tenemos que tomar esa iniciativa. (First you have to choose leaders. And there are leaders, you are leaders, Casa de Esperanza, are leaders, then to talk to the man. We have to talk to the man. We have to take the initiative).

PW-3: Buenos líderes que inicien esas oportunidades, una figura líder que es un buen ejemplo de un hombre de hogar. (Good leaders who initiate these opportunities, a leading figure who is a good example of a head of family).

Men’s Awareness

The last theme that emerged from involvement was that of men’s needs. In this comment, PH-2 discusses how the involvement of men who use violence won’t be a simple process; on the contrary, it will require a process of awareness and self-evaluation of the individual’s behavior.
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PH-2: A veces uno como ser humano, fíjese allí hay un bombillo, guau. No sabía yo que al hacer esto estoy maltratando a mi mujer, que gritarle y humillarla es un abuso emocional y verbal. No lo conectamos y cuando lo empezamos a conectar dice guau, uno empieza a re-examinarse uno mismo, a decir yo estoy malo, andaba bien malo, yo pensaba que mi compadre estaba malo pero yo también estaba malo. 

Sometimes you as a human being, look there’s a bulb, wow. I did not know that by doing this I am abusing my wife, that yelling and humiliating her is emotional and verbal abuse. You do not connect, and when you begin to connect you say wow, you begin to re-examine yourself, to say I’m wrong, I was wrong, I thought my godfather was wrong but I was also wrong.

Services

Another subtheme that emerged under the larger category of leadership was that of services which includes the need for services and a men’s group.

Need for Services

The need for services as a theme was clearly identified by the participants as a necessary step to be taken into consideration when working with men. PH-2 explained about the lack of treatment for abusive men and how the reality was that there is only one organization for a few men when the need is for thousands.

PH-2: Hay tratamiento para hombres que son abusivos, no más hay un lugar acá La Oportunidad. ‘Ok, es el único lugar latino acá, cuando habemos miles, miles, y miles de hombres latinos acá. Y entonces empecemos por allí, un solo lugar. 

There is treatment for men who are abusive, no there is only one place here La Oportunidad. Ok, it is the only place here for Latinos, when we see thousands, thousands and thousands of Latino men here. And then let’s start there, one place).

MI-1 commented about the lack or limited services for Latino men in the metro area while on the other hand seeing that services are offered to women.

MI-1: El proceso ahorita no incluye mucho trabajo que este dirigido hacia los hombres, pero sí hay mucho trabajo que está dirigido hacia las mujeres. (The process does not include a lot of work right now that this directed towards men, but there is much work that is directed toward women).

From another perspective, participant MI-4 perceived the problem as result of the lack of help and role models and how his faith–based community was addressing the problem using a model called Lidia’s Home which consists of a retreat for couples who have experienced domestic violence.

MI-4: Una pregunta muy fuerte, porque en realidad el problema aquí no es que el hombre no quiere ayuda, pero es que no hay mucha ayuda. No hay modelos, ejemplos. En nuestra iglesia empezamos a ser un modelo, llevando el modelo a los hogares- Casa
Lidia basado en las enseñanzas de la biblia. Es un retiro para los matrimonios que han sufrido violencia doméstica. *(A hard question, because here really the problem is not that the man does not want help, but there is not much help. No models, examples. Our church began to be a model, bringing the model to households-Casa Lidia based on the teachings of the Bible. It is a retreat for couples who have experienced domestic violence).*

**Men’s group**

It seemed that both groups have the same perception about the need to create specific services for men. PW-1 and PW-2 commented about the need to create groups for men.

**PW-1**: Crear grupos donde puedan ir, grupos de hombres. *(Create groups where they can go, groups for men).*

**PW-2**: Los hombres que no son abusivos, ellos son los que podrían ayudar a manejar grupos. *(Men who are not abusive could help manage groups).*

PH-2 referenced the *Alcoholic Anonymous* program as a model that can be used with men who use violence. He also made a connection among alcohol and violence as diseases.

**PH-2**: Hacer un programa de tratamiento como los doce pasos. Que doce pasos de eso de una relación saludable, en donde el hombre abusador venga y comparta. Ey, hoy estoy sobrio, hoy no le pegue a mi mujer, hoy no me tome mi cerveza. En serio, porque eso es una enfermedad. *(Make a treatment program as the twelve steps. Twelve steps for a healthy relationship, where the man who is an abuser comes and share. Hey, I’m sober today; today I did not hit my wife, today I did not drink a beer. Seriously because is a disease).*
Conclusion

The findings in this study have made it clear that education and culture will dictate the direction in which efforts could be pursued in order to change power dynamics. It was evident that both groups agreed that men and women can learn to see and understand gender roles in a different manner, therefore, changing violent behavior towards women. Also both groups agreed that the best alternative to getting other men from the community involved will be through the involvement of their families. Both groups offered various ideas including involving men in parenting and housework and including the entire family in the process.

Both men and women identified the need of leadership to take action at the community level in campaigns of prevention and intervention. Some of the examples offered included workshops, family activities or groups, and men’s groups similar to the Alcoholic Anonymous program. This study suggested that working with men is not going to be a simple process; on the contrary, it will require the creation of multiple-level efforts and programs that address the complexity of the issue in the Latino community.

As noted in the literature review, our knowledge from current research is limited in understanding programs that may benefit Latino men in ending violence against women. Although the literature review expanded our knowledge of the breadth of various programs, it revealed a significant lack of programs that are grounded in the voices of community members. Therefore, this study is unique in that it elicits from Latino community members to share, from their perspective, how such a critical issue can be addressed. This study represents a new and important step in centering the voices of Latino men and women when developing prevention and intervention strategies.
Recommendations

The analysis of participant discussions confirmed that there is a need to provide programs with educational tools with a culturally sensitive component to engage men in efforts to end domestic violence. The analysis also suggested that to ensure Latino men’s participation, programs will need to involve their families and the larger community.

It is clear that Casa de Esperanza is committed to advancing this issue and continues to enhance existing approaches and seek new strategies to meet the challenge of promoting healthy relationships with the community. However, there are some steps that could be beneficial for the organization:

Identifying the target group

The obvious target group for the educational campaign which aims to facilitate men’s involvement in efforts to end violence against women are men themselves. However, it is important to consider that there are some practical problems with targeting such large and diverse group. Perhaps a good strategy to follow is to identify and target a small group of people who can influence the opinion of those around, our findings about the need of leadership stress this point.

Valente and Pumpuang (2007) suggest that opinion leaders are people who influence the opinions, attitudes, beliefs, motivations, and behaviors of others. Therefore opinion leaders have the ability to make behavior change acceptable with the local culture and with the organization of the community and they are of the same sex of the target population. This may be a strategy that can be adopted by Casa de Esperanza and extended to their work with men.

Methods for education campaigns to get men involved

Methods for education campaigns can be grouped in two categories – interpersonal in which the emphasis is on working directly with individuals or small groups and mass media in which the emphasis is disseminating information using radio, blogs, television, newspapers.

Interpersonal approach: One of the most significant findings of this study was that men preferred to talk with other men or get information from a man about issues such as domestic violence. Such preference was also affirmed by the female participants. Providing opportunities and spaces to talk with other men may be one way in which men would be encourage to get involve.

Mass media: Another significant finding was that participants thought that involving families was a vital component; therefore, campaign messages should be designed and targeted at families instead of individual men or women.

Community engagement

In addition, Casa de Esperanza should coordinate meetings with other organizations to discuss the findings of the study and potential impact of the tool in their work. At the same time, Casa de Esperanza
needs to be engaged in conversations with potential partners including organizations, community leaders, and faith-based organizations about the work that is currently conducted with Latino men in the metro area. In addition, some of the answers suggested that there is a level of confusion among the participants about the different between which constitute an intervention programs and what it is a prevention program. Future campaigns efforts should make sure that distinctions are clear and that the community is able to obtain both services.

Finally, there is a need for Casa de Esperanza to expand its community based research agenda to include areas such: men’s fathering/parenting styles, men’s relationships with their children, and men’s relationships with their wives.
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References


Appendix - A

Working with Men – Focus Groups Questions

Questions

1. Why or why not is it important to involve men when it comes to domestic violence?
   • ¿Por qué o por qué no es importante involucrar a los hombres en el tema de la violencia familiar?

2. Why is it important for Latino men in particular to be involved?
   • ¿Por qué es importante involucrar a los hombres latinos en particular?

3. What role can men who are not abusive play in preventing domestic violence?
   • ¿Qué papel juegan los hombres que nos son abusivos en prevenir la violencia familiar?

4. What about men who abuse? Do they have a role?
   • ¿Y qué de los hombres que son abusivos? ¿Qué papel podrían tener?

5. Do you think we should be working to help men who are abusive change? Why or why not?
   • ¿Debemos de ayudar a los hombres que son abusivos para que cambien? ¿Por qué o por qué no?

6. What role do men play in promoting, encourage, and develop healthy relationships with couples and the community?
   • ¿Qué papel tiene los hombres en promover, alentar, desarrollar relaciones saludables con las parejas y las comunidades?

7. What role do men play in raising healthy, happy children?
   • ¿Qué papel tienen los hombres en la crianza de hijos e hijas san@s y felices?

8. How can organizations, community members, community leaders and families support men in our communities to become better fathers, role models and partners?
   • ¿Qué pueden hacer las organizaciones, miembros de la comunidad, líderes comunitari@s y las familias para apoyar a los hombres en nuestras comunidades a ser mejores padres, modelos y parejas?

9. What else can we do to engage men in preventing domestic violence?
   • ¿Qué más podemos hacer para involucrar a los hombres en la prevención de la violencia familiar?
Appendix B
Georgia State University
Department of Psychology

Consent Form to Participate in a Research Study

Name of Study: Working with Men to End Violence Against Women
Researchers: Julia L. Perilla, Ph.D.
Josephine Serrata, Ph.D.

I. Introduction
You are invited to participate in a study. The goal of this study is to better understand what Latin@s believe in regards to the participation of men in ending violence against women. We invite you to participate because you are Latin@ and live in St. Paul, MN or in Atlanta, GA. A total of 25 Latin@s will be part of this study. The group or interview will last approximately 1-1.5 hours.

II. Procedure:
If you decide to participate, we will discuss what Latin@s think about the participation of men in ending violence against women. You will be able to choose to talk with one person individually, or to participate in a group with various people. The individual interview or group will last 1-1.5 hours and will take place onsite and at a time that is convenient for you. We will record the individual or group interview and the recording will be transcribed. We will not ask you any identifying information.

III. Risks:
When participating in a group, what is said by a person within the group could be shared with someone outside the group. We will do everything possible to prevent this from occurring. The group facilitator will ask participants not to share what is said within the group. Even so, we cannot control other’s decisions. Therefore, it is possible that someone may discuss what you said during the group. We do not believe that discussing your thoughts about the involvement of men in ending violence against women should make you nervous or uncomfortable. In any case, if you become nervous or feel uncomfortable, the group facilitator will talk with you. If necessary, the facilitator will refer you to someone who will be able to help you at no cost to you.

IV. Benefits:
By participating in this group study, you may not be helped directly. Nonetheless, the information that is shared with the group may help us better understand the thoughts of Latin@s about the participation of men in ending violence against women.

V. Voluntary Participation:
Participation in research studies is voluntary. You have the right not to participate in this study. If you decide to participate and later change your mind, you have the right to not continue participating. You may skip any question or stop participating at any moment. Participating or not participating will not have any negative consequence on you.

VI. Confidentiality:
We will keep the information that you share with us private, as far as legally permitted. Dr. Josephine Serrata of Casa de Esperanza in Minnesota and Dr. Julia Perilla of Georgia State
University in Atlanta and her students will have access to the information that is collected in these groups. Your information will also be shared with the people in charge of ensuring that this study is performed properly (such as the Institutional Review Office and the Office of the Protection of Human Research at Georgia State University). It is also possible that we share the information with other organizations that work with Latin@s.

As stated previously, when participating in a group, there is a possibility that someone outside of the group may disclose what was said during the group. We will do everything possible to ensure that this does not happen. The group facilitator will ask all participants to refrain from sharing what is discussed within the group. Even so, we cannot control the actions of others. Therefore, it is possible that someone could disclose information shared during group. We will not ask for your name or any other identifying information. Once we have transcribed the recorded information, it will not include your name or any other identifying information. No one will be able to identify who made which comment during the group. The information that results from each discussion will be combined together for the presentation of the results and may be published. We will electronically guard this information where only authorized people will have access.

VII. Contact Information:
If you have questions, concerns, or complaints regarding this research study you can contact Dr. Josephine Serrata at 651-646-5553 or jserrata@casadeesperanza.org or Dr. Julia Perilla, at 404-413-6288 or jperilla@gsu.edu. You may also call if you feel that you were injured in any way due to this study. If you have questions on your rights as a participant of this study or would like to talk with someone who is not part of this study, you may contact Susan Vogtner at the Institutional Review Office by telephone at 404-413-3513 or by email at svogtner1@gsu.edu. You can speak with her about questions, concerns, or suggestions that you may have.

IX. Summary:
• You do not have to give consent nor participate in this study.
• In any moment or for any reason, you may end your participation in this study.
• If you refuse to participate or end your participation, there will be no consequences for you.
• You can ask any questions about the group at any time.
• We cannot guarantee that:
  o by participating in this study that you will be directly benefited.
  o what you share during the research study will not be known by other people.

X. Copy of Consent Form for Participation:
We will give you a copy of this Consent Form.

Are you willing to voluntarily participate in this research group and be recorded?
YES □ __________   NO □ __________

Facilitator __________________________________________ Date ______________________________

08.24.2012
Consent Form Approved by Georgia State University IRB September 26, 2012 - September 25, 2013
Appendix C

Engaging Latino Men to prevent IPV

- Power
  - Education
    - Family
    - Peer
    - Formal School
  - Culture Variables
    - Machista
    - Emigration Experience

- Leadership
  - Involvement
    - Family
    - Community
    - Men’s group
  - Services
    - Need of services
    - Men’s Awareness

Diagram of Latino Men’s Involvement in IPV Prevention