

DOMESTIC VIOLENCE INTIMATE PARTNER VIOLENCE MALE-IDENTIFIED  
LATINO DIASPORA PARTICIPANTS PROGRAM EXPERIENCES

by

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## ABSTRACT

Domestic Violence Intimate Partner Violence Male-Identified Latino  
Diaspora Participants Program Experiences

Master of Social Work, 2017

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Domestic Violence Intimate Partner Violence with Male Identified Latino Diaspora participants research was to give a voice to a group of men who committed violence against their partners and provide them an opportunity to talk about who they are, where they learned to be who they are, and how they were impacted by mandatory court programs. Before this study, no significant research had been done on the experiences of Latino Diaspora men within the Greater Toronto Area. The theoretical and methodological lens utilized Critical Race Theory and Latino Critical Theory. Three semi-structured interviews were conducted with male-identified individuals who completed court mandated programs within the Greater Toronto Area in the last five years. The outcomes were an improved understanding about the benefits and gaps that still exist within the mandatory court programs. Findings present much-needed information and consideration about the benefits of linguistic specific supports and the needs for greater educational supports related to healthy relationships.

## ACKNOWLEDGEMENTS

I wanted to give an immense thank you to the research participants who courageously came forward to share their experiences of perpetuating Domestic Violence also known as Intimate Partner Violence (DVIPV). Thank you to Counterpoint Executive Director Clara Luz Castillo and PAR Counsellor Stella Vargas who graciously allowed me the privilege of sitting in on a number of PAR sessions with Latino identified male participants; your passion to end gender-based violence was truly inspiring and infectious. Thank you to my MRP supervisor Dr. Wehbi who was extremely supportive throughout this process and always willing to share a supportive word of encouragement. I would like to extend my final thank you to my best friend and business partner Tiana JR who supported me and pushed me to complete this MRP and whose support and love has made me a better person, man, and advocate for change.

## DEDICATION

I dedicate this MRP to all the people impacted by DVIPV. To my mother who experienced horrible realities over multiple marriages for far too long, to my father who learned misogyny and gender-based violence at such an early age and unfortunately perpetuated it throughout his very short life. To my beloved godchild Nya: you have been the largest light in my life and I hope that you never have to experience DVIPV; may you always know how much I love you and want the best for you in life.

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## **CHAPTER 1**

### **INTRODUCTION**

Violence is a lived reality of millions of individuals and communities on a daily basis. The violence within people's homes and residences is a disease that crosses beyond socially constructed boundaries of race and country borders. I have experienced this horrible disease directly and intimately. I have worked and volunteered professionally within various organizations seeking to end all forms of gender-based violence. I come to this research as someone keenly interested in how the Latino community is both extremely unique when it comes to violence and yet very similar to other communities within the Greater Toronto Area (GTA).

Domestic Violence, also known as Intimate Partner Violence (DVIPV), is a societal problem that impacts hundreds of thousands of women and men in Canada and globally every day. The ripple effects for individuals, families, and communities impacted by DVIPV are real. According to a Statistics Canada report on family violence in 2014, the majority of DVIPV is directed towards female identified individuals (Statistics Canada [SC], 2016a). The pandemic of DVIPV towards women is extremely important for social workers and social work professionals as they are societal stakeholders and often the primary workers within healthcare, education, and child welfare organizations that are directly and indirectly supporting individuals impacted by DVIPV.



Another Statistics Canada report on transition homes from 2011 found 3,459 residents in Ontario lived in shelters based on a single-day survey. Of these residents, 54% were women (74% of whom listed their primary reason for being there as “abuse”) and 46% were dependent children (Statistics Canada [SC], 2016b). The disproportionate female ratio was also reflective in a 2011 Ontario study which reported that 95% of spousal homicide victims in Ontario were female (Statistics Canada [SC], 2016c). The horrible reality and impacts of DVIPV for women can be tremendously emotionally, psychologically, physically, and economically impacting. According to a Statistics Canada report on measuring trends in violence against women in 2009, it is estimated that the total cost of DVIPV against women in Canada is approximately \$4.8 billion per year (Statistics Canada [SC], 2016d). Court mandated program for DVIPV are meant to decrease and end the horrible impacts to primarily women by educating men.

This MRP is about the importance of understanding the experiences of Latino identified men who have completed Partner Assault Response (PAR) programs and how those unique experiences can add a specific breath of unknown narratives about an extremely diverse population. The study hopes to gather some understanding of cultural impacts, socialization, and thoughts on the gains of completing court mandated programs by those who have perpetuated DVIPV.

PAR programs are mandated by the Ministry of the Attorney General of Ontario and are a component of Ontario's Domestic Violence Court program, a specialized group education offered by community-based agencies for people who have assaulted their partners. According to the Ministry, a 12-session program gives offenders the opportunity to examine their beliefs and attitudes towards domestic abuse, and to learn non-abusive ways of resolving conflict (Ministry of Attorney General, n.d.)

Female victims of DVIPV are significantly more likely than men to sustain an injury, receive medical care, be hospitalized, receive counseling, and lose time from work (Basile & Hall, 2011). The proactive and ongoing work that all social workers should be doing to destroy misogyny and sexism in all forms within an intersectional framework is extremely important for diminishing DVIPV in Canada. It is important for social workers to be knowledgeable about programs and treatments that are used to combat DVIPV, both for the clients they work with and for themselves. The efficacy of programs that support the end and reduction of DVIPV is imperative for social workers to understand when supporting clients that have been battered and/or are the batterer.

According to Grossman and Lundy (2007), Hispanic American clients were reportedly most likely to have been abused by a current or former husband (62.8%) or a current or previous male friend. According to Krogstad (2016):

Despite slowing growth rates, Latinos still accounted for more than half (54%) of total U.S. population growth from 2000 to 2014. Hispanics drove at least half of overall population growth in 524 counties that had at least 1,000 Latinos in 2014. In these counties, Hispanic population growth accounted for 54% or more of total growth. The South accounted for 46% of these counties, compared with 24% in the West, 18% in the Midwest and 12% in the Northeast. (p.1)

This information is important because it speaks to the largest growing population in the United States which has the largest amount of current scholarship on DVIPV, but not specifically on this ever-growing population. According to the City of Toronto website (City of Toronto, n.d.), Latin Americans/Latino/Hispanic population represents 64,860 or 2.6 per cent of the Toronto population and are one of the top five visible minority/racialized groups in Toronto. The examination of specific themes with the DVIPV literature, which is the topic of Chapter 2, is imperative in working towards developing additional understandings of DVIPV narratives. Before proceeding further, the main theoretical frameworks guiding this MRP will be discussed.

### **Theoretical Frameworks**

The theoretical frameworks that will be used in my MRP are Critical Race Theory (CRT) and Latino Critical Theory (LatCrit). Critical Race Theory

acknowledges that racism is a fact for racialized individuals and something that manifests itself in micro-aggressions. The insidiousness of racism is that it benefits the dominant group/individuals with economic as well as emotional and material powers. The experiences of racialized individuals being oppressed gives these persons a greater insight into the impacts of racism and race over those of the dominant group and the acknowledgment that race is a social construct (Hylton, 2012). Two of the founders of CRT, Derrick Bell and Patricia Williams, have spoken and written furiously of the defects and flaws of liberalism, colour blindness, and racism as being a normative reality for racialized individuals (Khalifa, Dunbar, & Douglass, 2013; Mirza, 1999).

LatCrit is an offshoot of CRT and is focused on the continuance of understanding and creating empowerment for communities, individuals, and families. According to Valdez (1996), one of the founders of LatCrit, this is done through establishing partnerships emerging from diverse experiences with oppression. One of the main components of LatCrit is to promote social justice (like CRT) and to acknowledge the intersectional oppressions and lived experiences that can and should work collaboratively together in dismantling the current dominant discourse (Kiehne, 2016).

Both of these theoretical frameworks, CRT and LatCrit, will be used in my research to give opportunities for participants and the researcher to gain empowerment from sharing narratives that are never used in research about

DVIPV or about the creation and establishment of programs specifically supporting Latino/Hispanic/Spanish/Afro-Latino communities with the pandemic of DVIPV.

Using a CRT and LatCrit theoretical framework, the research will adopt narrative storytelling, as a methodology that creates a space for counter-narrative experiences to be shared. This will focus on social justice, a challenge to subordination and oppression, and center the voice of male-identified individuals within the Latino Diaspora, with a desire of having the research be for participants not on participants. Storytelling by participants of DVIPV programs will garner the opportunity to speak about their own experiences, realities, and self-identified cultural norms.

A LatCrit theory in education is a framework that can be used to theorize and examine the ways in which race and racism explicitly and implicitly impact the educational structures, processes, and discourses that affect people of colour generally and of Latinas/os specifically (Hylton, 2012). According to Solorzano & Yosso (2002), CRT methodology of counter stories can be examined and experienced as poetic forms of expression. Research that is not CRT on the other hand, has included theories that are used to disengage and disempower research subjects of racialized communities. CRT is a theory that loosens the traditional constraints of theory and actually becomes a form of empowerment for the researcher and research participant. LatCrit is rooted and based from CRT and is a form of

transformative resistance to less inclusive theories of research and methodology (Hylton, 2012).

This is extremely important to contextualize as the current education of DVIPV does not work from a critical race and LatCrit theory/objective. Critical race methodology provides a tool to “counter” deficit storytelling. Specifically, critical race methodology offers space to conduct and present research grounded in the experiences and knowledge of people of colour (Solorzano & Yosso, 2002).

## **CHAPTER 2**

### **LITERATURE REVIEW**

The literature review was gathered through extensive database and journal review. Journal articles were obtained from databases such as Scholars Portal and ProQuest. A variety of journals were accessed and reviewed with the majority of research located within the Journals of Partner Abuse, Journal of Violence against Women, British Journal of Social Work, and Journal of Family Violence. Various search terms were utilized in gathering information from the above databases. The key search terms were as follows: domestic violence, intimate partner violence, domestic violence court mandated treatment, intimate partner violence court mandated treatment, Spanish domestic violence treatment, Latino domestic violence, LatCrit, Critical Race Theory, male domestic violence, domestic violence treatment program, male domestic violence court program, male intimate partner violence court program, Critical Race Theory domestic violence, Critical Race Theory intimate partner violence, LatCrit domestic violence, LatCrit intimate partner violence, Critical Race Theory domestic violence, Critical Race Theory intimate partner violence, Domestic violence treatment programs, and intimate partner violence treatment programs.

Additional research was gathered from Pew Research, Statistics Canada, and the City of Toronto website. The main themes from the literature were discrimination, lack of diversity within research participants,

response to cultural differences, masculinity and machismo, reasons for DVIPV/prevalence of DVIPV, group interventions, and community leaders. Below is the elaboration of the main themes.

## **Discrimination**

The impacts of discrimination seem obvious to anyone who is willing to first and foremost acknowledge that discrimination is a factor in life, especially for individuals who are not male, cisgendered, able-bodied, and white. Unfortunately, in the studies reviewed, few researchers acknowledged the impacts of discrimination or are willing to deconstruct any type of power and privilege that DVIPV perpetrators do or do not have. Discrimination impacts DVIPV perpetrators in both obvious and direct ways within the process of navigating the criminal justice system and in subtle forms of microaggressions that occur with individuals in positions of authority (Hancock & Siu, 2008; Alcalde, 2011; Cho, Velez-Ortiz, & Parra-Cardona, 2014; Grossman & Lundy, 2007).

According to Hancock and Siu (2008), immigrant men who participated in a treatment group often shared the keen awareness of the impacts of racism and the frustration with the lack of power and respect they experienced in their workplaces. In research by Cho, Velez-Ortiz, and Parra-Cardona (2014), the perception of discrimination and community/neighborhood safety was a significant risk factor in DVIPV victimization of individuals. Moreover, Alcalde (2011) found that some men



admitted to using violence in the home as a way to attempt to regain the power they could not claim within the outside public hemisphere as a result of the discrimination and exploitation they acknowledged and faced. The impacts of discrimination were not only isolated to the DVIPV perpetrators but also those who were victims of DVIPV. According to Cho, Velez-Ortiz, and Parra-Cardona (2014), when comparing a country of origin, US-born Latinas reported higher instances of perceived discrimination than their foreign-born counterparts. Grossman and Lundy (2007) also found that Hispanic Americans, who have comparable rates of poverty to other racialized populations such as African Americans, had the lowest number of focussed DVIPV services before reaching the criminal justice system.

The reasons for this discrepancy are unclear but I believe it is because of unspoken discrimination against individuals within the Latino Diaspora. Because discrimination is not something that has been thoughtfully analyzed, reviewed, or critiqued within the research body, the utilization of both LatCrit and CRT in my research aim to illuminate this gap in the DVIPV scholarly discourse. Both LatCrit and CRT acknowledge racism directly, and the social justice objectives of empowering counter stories from the lens of racialized people within research settings.

## **Participants within the research body**

The vast majority of participants who have been involved in DVIPV research have not represented the extensive racial, cultural, or country of origin diversity that exists within the North American region. Individuals who self-identify as Mexican are by and large the most identifiable subgroup of the Latino Diaspora that has been primarily researched. The two groups that have been most researched are those that identify as white or African American/Black (Alcalde, 2011; Basile & Hall, 2011; Hancock & Siu, 2008; Parra-Cardona et al., 2013). Of the research reviewed, studies showed a wide range of participant numbers, from 45 to over 250.

For example, in Alcalde's study (2011), the majority of participants were Mexican immigrants or of Mexican descent, with only three men being from Central America (one from Honduras and two from Guatemala) and one man from South America (Chile). Interestingly, almost all men who participated (75%), were undocumented. In the study by Basile and Hall (2011), a total of 351 men participated in the survey that was part of their research. Of these, 29 men (8.3%) were administered the survey in Spanish. Similarly, in the study by Cho, Velez-Ortiz, and Parra-Cardona (2014), a total of 604 Latina women were included: 173 Cubans, 137 Puerto Ricans, and 294 Mexicans. In the United States, these represent the largest self-identified countries of origin of individuals within the Latino Diaspora. In another study by Parra-Cardona et al. (2013), 19 out of the 20 participants

identified Mexico as their country of origin, and only one participant identified as being born in Puerto Rico.

In research by Zosky (2016), 515 men were mandated to attend a 26-week batterer intervention program as a condition of their sentencing, yet only 246 men completed the program over a 2-year period. The majority of men were white with less than one-fifth identifying as African American and a small percentage of men identifying as Latino. The majority of research did not account for specific information related to the marital status of participants. One study by Lila, Oliver, Galiana, and Gracia (2012), found that 59.9% of the birthplace of the participants was from Spain, which is not representative of the immense diversity of the Latino Diaspora which makes up over 22 Spanish speaking countries. They also found that 32.1% were single, 25.5% were married or in a couple, 24.1% were divorced, 17.5% were separated, and 0.9% were widowed. Understanding of marital status is important because it can illuminate the unique differences between those in long term, short-term, monogamous, and non-monogamous relationships. Research by Trebow, Berkanovic, and Harada (2015) found that there was a 50% split between men attending Spanish language DVIPV classes and those attending English language DVIPV classes, with a total number of 150 participants. Participant-specific background and psychosocial information, as well as alcohol and drug use were assessed for influencing program success and DVIPV re-offense. According to Trebow, Berkanovic, and Harada

(2015), the rate of English-language participants who had new DVIPV convictions was three times the rate of Spanish-language participants. I found this very interesting and wondered if this was as a result of culturally specific/culturally acknowledged Latino DVIPV education related to program delivery within this research.

The necessity to position my research within a CRT and LatCrit theoretical framework is an acknowledgment of the research gap depicted above which presents no studies from a Canadian context, let alone from within the GTA. Individuals who are from the Latino Diaspora may identify as Spanish, Hispanic, Afro-Latino, or Latin and are from extremely diverse racial backgrounds. Hence, it was imperative for my research to examine those potential differences, especially in the light of the GTA having pockets of Latino communities represented from almost every Spanish-speaking country in the world. Research findings could begin to bring about a more interesting and diverse understanding of participants within DVIPV research.

### **Responding to Cultural Differences**

I believe that it is imperative to have culturally specific programs that work towards ending the pandemic of DVIPV. According to Parra-Cardona et al. (2013), the Duluth Model has internationally recognized interventions for men who batter and abuse and has gradually adapted their original curricula to respond to the cultural and life experiences of ethnic minority populations. According to Zosky (2016), the Duluth Model is founded on the feminist

theoretical tenet that a patriarchal society instills beliefs of privilege for men, and power and control are the mechanisms used by men to maintain that privilege. The Duluth curriculum consists of 26 detailed weekly, two-hour sessions aimed at promoting a process of change among men who batter (Parra-Cardona et al., 2013). The Duluth curriculum embodies a feminist cognitive-behavioral approach, as battering is identified as a form of oppression of women, and it endorses equality between men and women as the ideal towards which all physically abusive men should strive for in their relationships.

The Raíces Nuevas in Spanish (New Roots) intervention, which is a culturally informed version of the Spanish Duluth curriculum, consists of translated and linguistically appropriate intervention manual and culturally relevant supportive materials (e.g., videos of abusive behaviors with Latino couples). In research by Parra-Cardona et al. (2013), findings confirmed that the Spanish version of the Duluth curriculum can be beneficial for Latino immigrant DVIPV perpetrators. Positive results demonstrate the critical role of culture as it refers to the content of the intervention and method of delivery.

According to Hancock and Siu (2008), culturally sensitive domestic violence intervention offered the potential for constructive change in the way immigrant men thought about and treated their partners. A culturally sensitive intervention that took into consideration Latino cultural values and

environmental stressors on immigrant families are important. The theme of healing was a focus and required the participants to confront personal trauma and negative acculturation experiences while connecting these to conflicts and DVIPV.

Hancock and Siu (2008) argue that culturally sensitive domestic violence interventions that result in the protection of women and promotion of family well-being are a necessity. The way in which this is done has varied between researchers. Parra-Cardona et al.'s (2013) research contradicts arguments set forth by Hancock and Siu (2008), indicating that DVIPV interventions for Latino men should not challenge participants' patriarchal beliefs associated with inequality. Parra-Cardona et al. (2013) on the other hand, used the Raíces Nuevas program and believe in the complete opposite DVIPV learning outcomes, that patriarchy like sexism must be challenged with male participants.

According to Saez-Betacourt, Lam, and Nguyen (2008), studies supported the important role of raising cultural awareness in addressing the DVIPV perpetrators' attitudes and behaviours. In addition, findings of the study highlighted the concerns of the impact of criminal records on immigration status, employment, and family which may not be presenting concerns for individuals that are white and who the majority of DVIPV research has focused on. Furthermore, findings by Parra-Cardona et al. (2013) saw that participants identified specific cultural characteristics of the

Raíces Nuevas intervention that led to their satisfaction with the intervention. Specifically, Latino men highlighted the importance of group facilitators being able to establish close interpersonal relationships with participants.

The importance of critiquing, reviewing, and understanding the relevance of cultural differences is an essential point of how LatCrit and CRT will be used in this MRP, specifically in the understanding of critical white theory which hopes to deconstruct how whiteness has been socially constructed to perpetuate discrimination against everyone that is not white.

### **Masculinity and Machismo**

Unhealthy masculinity, hyper-masculinity, and machismo are DVIPV realities that impact individuals along the Latino Diaspora. According to Saez-Betacourt, Lam, and Nguyen (2008), the majority of respondents in their study reported machismo as the main element of Latino culture contributing to the incident of domestic violence in which they were involved. Alcalde (2011) states the importance of studies that examine the destabilization of masculinity and its connections to men's use of violence against women. This researcher suggests that the violence some Latino men use is symptomatic of men's perception that they are losing power within broader, sometimes unfamiliar systems of oppression outside the home, while women gain more power simultaneously.

According to Parra-Cardona et al. (2013), men in the initial phases of treatment referred to machismo primarily as behaviors informed by rigid gender roles. They also indicated that it was important to address machismo in group meetings in order to improve their relationships. In addition to associating machismo with rigid gender roles, men in the advanced phases of treatment indicated how machismo is a precursor of DVIPV and considered challenging machismo as a requisite to terminating violent behaviours, and ultimately ending DVIPV within Latino Diaspora.

On the other side of the spectrum, participants in research by Alcalde (2011) viewed migration as a source of both increased work opportunities and increased feelings of vulnerability and powerlessness. Participants vocalized migration as a form of emasculation. Peer pressure by other men was most commonly described as promoting the control of women through violence, if necessary. The behaviours and freedom as a result of migration of women were also a key factor reviewed. Within a broader context in which men already felt their ability to exert power threatened due to social discrimination, men perceived women's behaviours to be potentially emasculating because they challenged men's supposed rights to control a wife/partner.

The construction of masculinity as a result of migration, peer pressure, and women's behaviours is the focal point of research completed by Alcalde (2011). Unhealthy masculinity is endemically linked to DVIPV, but only one



researcher reviewed for this MRP examined specific considerations as to why some Latino men felt like their masculinity or machismo was being diminished or impacted which potentially resulted in greater incidences of DVIPV. My research which is rooted in narrative storytelling and counter story telling from the world of LatCrit and CRT theoretical methodologies aims to develop a greater understanding of the potential impacts of DVIPV on changing masculinity and or machismo perspectives, from the voices of silenced and traditionally and historically marginalized racialized Latino men.

### **Reasons for DVIPV and Prevalence of DVIPV**

According to Lila, Oliver, Galiana, and Gracia (2012), there are 11 psychosocial variables traditionally linked to DVIPV: alcohol consumption, impulsivity, self-esteem, depressive symptoms, anger, anxiety, life satisfaction, sexism, stressful life events, intimate social support, and community participation. In contrasting research by Elmquist et al. (2014), seven broad categories of motives of DVIPV are listed as power/control, self-defence, expression of negative emotion, communication difficulties, retaliation, jealousy, and other.

I believe that a larger list of potential variables of understanding makes greater sense when considering the variables associated with DVIPV. Research stating the prevalence of DVIPV is in wide contrast between various studies, including Grossman and Lundy (2007) and Parra-Cardona et al. (2013) who state that the prevalence of DVIPV among Latino populations

ranges from 23% to 68%. Obtaining an accurate estimate of DVIPV prevalence among Latinos is a challenging task as several factors can affect reporting, such as country of origin, immigration status, English proficiency, or perceived trust in institutions that are doing DVIPV research. My research which is situated within the GTA garnered what I believe to be unique information related to the specific reasons for DVIPV that are occurring within a Canadian, metropolitan city/community context. The development of an understanding of the prevalence of DVIPV experiences within the Latino Diaspora is imperative in presenting a need for expansive and exploratory research about such an important issue.

### **Group Interventions**

Because of economic constraints and the lack of money that is traditionally devoted to DVIPV programs, group work has been a *de facto* means of addressing the very personal, individual, and unique problem of DVIPV programs. According to Hancock and Siu (2008), stopping the abuse by gaining control of one's affective responses was viewed as the primary goal of group intervention. Each man was required to accept personal responsibility for the abuse and not blame others. This research coincides with work by Chovanec (2014), which showed that men hearing other men's stories was a motivator for change. These findings validate the importance of open-ended groups with an educational format that stresses accountability, personal reflections, and sharing of personal information.

Unfortunately, in my personal experience, male-identified individuals are rarely, if ever, given an opportunity to reflect on negative feelings or behaviours, especially those that have, will, or could impact others. The full spectrum of emotion beyond anger or rage is not something that most male-identified individuals may positively attest to. I believe that my research gives a forum for participants to consider the potentially positive benefits of DVIPV court mandated programs they have completed. I believe that the potential to gather personal narratives could have an immense benefit for conversations of deconstructing machismo in a very different way within a very intimate setting.

### **Community Leaders**

According to a Statistics Canada 2011 National Household Survey, Ontario has over 11 million individuals that self-identify as Christian/Catholic (Statistics Canada [SC], 2016e). Religious leaders have an immense impact on community conversations related to DVIPV. According to Behnke, Ames, and Hancock (2012), surveys administered to 28 Latino church clergy and pastors (21 self-identified men and 7 self-identified women) were reviewed to assess their attitudes toward domestic violence and assess what they would do if faced with specific domestic violence scenarios in their congregations. Two-fifths of the respondents agreed or strongly agreed that “women could avoid being beaten if they change their behavior”, indicating

that many of these church leaders think that stopping domestic violence is the woman's responsibility.

This ideology is problematic on multiple levels and is indicative of victim-blaming as a rampant common phenomenon within Western countries. Additionally, Behnke, Ames, and Hancock (2012) found that most of the respondents reported that domestic violence was "caused by" alcohol or other drugs. This idea mistakenly diverts responsibility for the violence from the abusers to the substances they ingest. According to Behnke, Ames, and Hancock (2012), 32% of Latino church leaders in their study were unaware that domestic violence has a real impact on children in the home.

I was deeply impacted by this research study, as it speaks to a very large gap in the analysis of community leadership engagement within the DVIPV discourse and how the lack of knowledge, sexism, and misogyny is most likely directly minimizing experiences of DVIPV within Latino communities. I believe that my research provides an opportunity for participants to consider the various leadership impacts including those of religious leaders in the ideas that have led to DVIPV experiences and negative socialization.

### **Research Questions**

CRT and LatCrit methodologies will guide my research in terms of the analysis, method, and implementation of this MRP research. The goal of my research is to shine a light on the narrative and counter stories of DVIPV

perpetrators within the Latino Diaspora, to develop a clear understanding of the success of DVIPV programs research participants have completed.

I believe that an immense gap in research exists as no single research study mentioned examining DVIPV from a CRT or LatCrit perspective. One of the main components of LatCrit is to promote social justice (like CRT) and to acknowledge the intersectional oppressions and lived experiences that can and should work collaboratively together in dismantling the current dominant discourse (Kiehne, 2016). Similar to CRT, LatCrit has not impacted the creation, formation, and implementation of DVIPV programs or the engagement of individuals within the Latino Diaspora in the Greater Toronto Area. I believe that my research will add much needed critical breath to such an important societal problem.

My MRP research aims to better understand the experiences of male-identified individuals from the Latino Diaspora participating in domestic violence intimate partner violence programs within the Greater Toronto Area (GTA). It also seeks to understand how participants were impacted by the programs that they attended and what positive personal growth, if any, happened for participants.

## **CHAPTER 3**

### **METHODOLOGY**

I relied on Critical Race Theory (CRT) and LatCrit as the methodological theories that informed my research. Critical Race Theory provided my research with a lens to examine how various forms of oppression intersect and interconnect within the lives and experiences of racialized people. CRT methodological approach is interested in understanding the diversity of racialized individuals and how people are impacted by those interwoven connections (Solorzano & Yosso, 2001). I am interested in understanding how ideologies related to sexism, racism, and homophobia have interwoven into the personal narratives of perpetrators of DVIPV.

Critical Race Theory was born from the conceptual binary understanding of the power of white privilege and oppressiveness and the inevitable resulting Black marginalization and oppression with other non-white individuals. LatCrit adds very specific elements of the methodological approach to my research because I will also potentially be considering the unique impacts and experiences of Latino men related to immigration status, culture, ethnicity, and language. LatCrit can move beyond the paradigm of focus of two primary groups of analyses into a more nuanced approach of how race and racism can impact Latino men, but also the potential of how

racism intersects with other forms of oppression such as heterosexism. The utilization of CRT and LatCrit methodologies moves in the direction of understanding a more defined idea of 'how' or 'why' Latino men have perpetuated DVIPV.

Using a CRT and LatCrit theoretical framework, the research will adopt narrative storytelling as a methodology that creates a space for counter-narrative experiences to be shared. This will focus on social justice, a challenge to subordination and oppression, and center the voice of male-identified individuals within the Latino Diaspora, with a desire of having the research be *for* participants not *on* participants. Storytelling by participants of domestic violence/intimate partner violence programs will provide them with the opportunity to speak about their own experiences, realities, and self-identified cultural norms.

This study's utilization of LatCrit methodology focuses on understanding the unique perspectives of Latino immigrants, and how immigration status impacts Latino perspectives and access to freedom within Western countries. LatCrit methodology's principles focus on examining intersectionality in the context of how race, ability, sexual orientation, class, and immigration impact the Latino experience. Additionally, LatCrit principles focus on the analysis of gender discrimination and how it impacts issues of DVIPV as a result exaggerated masculinity/hypermasculinity known

as machismo in the Latino world (Solorzano & Yosso, 2001 and Stefancic, 1997).

### **Participants & Data Collection Method**

This study targeted male-identified individuals who self-identify as being part of the Latino Diaspora (Spanish Speaking, Hispanic, Afro-Latino). Recruitment posters (please see Appendix A) were displayed at various community organizations and program offices that offer court mandated domestic violence/intimate partner violence prevention programs.

The data collection method was interviews conducted with X, Y, and J, pseudonyms that I have used for the participants to record personal narratives/counter story telling. A semi-structured interview guide with open-ended questions was used (see Appendix B). The age range was 18-35. The intention of doing research within this age range was to capture the stories of research participants who may be both first-time court mandated DVIPV program participants but also first-time perpetrators of DVIPV towards a partner. More about the participants will be discussed in the findings chapter.

### **Data Analysis**

I utilized thematic analysis to examine and record specific themes that emerge from the narrative/counter-storytelling interview sessions that occurred. I was very interested in analyzing what patterns emerged amongst research participants. I looked for examples of topics related to



masculinity formation, socialization, sexist learnings, misogyny, heterosexism, and racism. It is extremely important to analyze and examine for potential thematic patterns that may discuss immigration status or language understandings that are rooted in the Latino experience.

With this study, I hoped to accomplish new research related to domestic violence/intimate partner violence specifically within men of the Latino Diaspora and Canadian context. I would love this research to be used to inform the importance of gathering narrative/counter-storytelling perspectives of Latino men who have completed domestic violence/intimate partner violence programs. I hope to accomplish a better understanding of possible best practices and gaps in the domestic violence/intimate partner violence programs attended by research participants.

## **CHAPTER 4**

### **FINDINGS**

Research participants from the Latino Diaspora had the potential of coming from 22 different countries where Spanish is the primary or secondary language (Spanish 411, n.d.). It was not surprising to me that all research participants involved were from different countries. Two research participants identified as immigrants, while one research participant identified that they were from this region of the world. I had the privilege of participating in four PAR sessions within one of the Spanish PAR groups with the agency Counterpoint. The depth of conversation and honesty exhibited by participants was truly impactful for me and I cannot say enough about the amazing facilitation by some of the PAR staff.

Having participated in such a unique PAR program that was linguistically based in Spanish and the only one of its kind in the GTA, I had additional keen interest to hear about the unique experiences of my research participants. Using a CRT and LatCrit theoretical framework that informed every aspect of my methodological analysis, I was very sure that I would get clear examples of masculinity formation, socialization, sexist learnings, misogyny, heterosexism, and racism. I also believed that it was integral and important to analyze and examine for potential thematic patterns that discussed immigration status or language understandings that are rooted in

the Latino experience. These ideas were present in my analysis and are reflected in the main themes that emerged from the interviews.

### **Cultural Norms, Community, and Differences**

The cultural norms, community, and differences amongst research participants was not as significant as I initially would have imagined. The differences that did present themselves truly illuminate the great importance of understanding the nuanced impact of how cultural norms within communities indelibly impact individuals. Below I discuss the role of family, community, and other cultural impacts.

Research participants discussed the fact that they all grew up with male figures throughout their lives. Two research participants grew up with biological fathers that had similar roles within the household as the primary economic provider within the residence but no other responsibilities. For research participant J, the primary male figure in his life was ever-changing depending on who his mother was dating at the time.

Both X and Y stated that their fathers didn't interact very much with them growing up. X went so far to say that his father to this day would always use his mother as an intermediary for any issues or concerns his father had with him. Y stated that his father would arrive home and would often bring gifts for his family.

Research participant J spoke to the fact that when he visited his grandparents, they were a form of community for him as they were married

for over 50 years. This reference to the length of time being married and only married once seemed like a point of pride for J when he spoke about it. Both X and Y stated that their mothers were the parents that they were the most closely linked to growing up and the one they had learned from the most about what it meant to be a man.

J didn't make any reference to his mother being a primary or secondary source of cultural family socialization. He gave the most descriptive detail about the community where he was raised, recounting its many aspects:

So, the community I grew up, I grew up in was Regent Park which is located downtown, the first social community housing in North America. Filled with a lot of multicultural backgrounds a lot of positive a lot of negatives, a lot of violence in the community a lot of drug dealing, prostitution, police brutality, negative interactions with the police.

Both X and Y stated that their primary forms of socialization had been as a result of the family connections they had growing up. I understand this to be a very large point of distinction because they are both individuals that spent their formative years of childhood/adolescence within countries outside of North America. Family importance isn't something distinctive to Spanish speaking countries, but family is bestowed with the most important cultural socialization position. J was born and raised in North America, he resided

and grew up in subsidized housing where a common theme would be that those living there are of working class/lower income backgrounds. X and Y on the other hand, grew up within nations where the vast majority of individuals would be living under low income/working class conditions well beyond the standards of North American first world nations (Rigolini & Vakis, n.d.). Both X and Y did speak of growing up in poverty and spoke of this being one of the main reasons they immigrated to Canada with the hope of living and providing better lives for their families.

J and X both stated that they were heavily impacted by peer groups and media growing up, the bombardments of hyper masculine imagery and necessity to be physically strong were constant pressures for both of them. Y did not discuss any groups beyond family as any form of cultural or community impacts. It is inconceivable that X, Y, and J would not be heavily impacted by the heterosexist cultures and communities that they grew up in. It is also very improbable that X, Y, and J would not have been impacted and influenced by heteronormative ideologies of needing to be the bread winner in a relationship that is authoritarian in all aspects of their personal or professional lives. J stated that his peer group really formed his ideas of relationships: "going to school, hearing your peers talk about what is it to be a man that is where I learned most about relationships". Learning from peers can be very informative in the socialization process; unfortunately, without adult supervision and support, it is unrealistic that a group of young

children or adolescent peers would be able to clearly articulate what it means to be a healthy non-abusive man or what a healthy relationship looks like.

X, Y, and J all spoke about the fact that after the completion of the program they wished they had received additional support. J was surprised that he never received a call or email from the facilitators he had spent so much time with after the ending of the program. If temporary communities were created within PAR programs that are group sessions, it seems deeply problematic to possibly have the only conduit for these perpetrators to stifle and decrease cultural socialization of DVIPV to end after 12 weeks and two-hour sessions.

## **Sexism**

All research participants relayed the fact that differential treatment related to women was something that they learned in their primary residences growing up. For both X and Y who had stated they were raised by their mothers primarily, it speaks to the larger societal and cultural endemic realities of sexism. X shared a specific example of sexism in his childhood:

“My father was the first to receive food and we would ask her why does he get food first and she would say that is how I was raised. I know that is wrong but that is how I was raised”

This was a subtle comment that speaks to the entrenchment of sexism in his family. For J, it was a very blunt example of sexism when he shared:

Directed towards women a lot if a woman had more than one partner if they are talking to multiple men they are a whore, but if a man is having multiple partners they are glorified as being the man

The heinousness of sexism is that it remains a direct overtone of the reasons why DVIPV occurs because it makes it acceptable that a binary of male and female differences is normative. With no counter messaging of sexism that could be shared amongst all research participants, how would any development regarding what and how to be in healthy relationships ever happen? It is conceivable to argue that none of the research participants relayed having ever exhibited the same behaviors of DVIPV with anyone that was of the same gender as an example of entrenched sexism.

X, Y, and J all spoke about the negative feelings of starting the PAR program. This was discussed by both X and J directly; they felt very judged by their facilitators at the beginning who were female facilitators that they seemed to be uncomfortable with. This presented potential issues of sexism towards the facilitators. All research participants referenced the need to be macho and strong in childhood and adolescence, and the negative impacts of carrying such rigid concepts of masculinity into adulthood. The interconnection between sexism, masculinity, and heterosexism presented by all research participants is an example of the multiple layers of oppressions they have all coped with.

## **Male Identified Representation**

X and Y communicated the fact that they were both raised primarily by their mothers, who they both admired; and also, stated that their mothers assumed stereotypical traditional homemaker roles. X also spoke to the fact that as the youngest child, he didn't have a close relationship with his eldest and only male sibling. Y did not have any male relationships growing up and can only recollect his father giving his family gifts upon arriving home late from work. He never offered words of advice, words of support, or words of encouragement.

J was very clear in stating that he did not have consistent male role-modeling in his childhood but a connection with a local community agency gave him the opportunity to be part of a men's mentorship group. J shared a very disconcerting reality of the male representation he looked up to:

In my younger days when I didn't really have a positive male figure in my life, a lot of the people I did admire were the drug dealers.

Because they were the individuals I saw on a consistence basis, I saw them making money and saw them giving back even though they were doing something negative.

Looking up to someone that is exploiting others' misery, addiction, or recreational use of drugs is not someone who is normally considered an admirable mentor or leader, but the reality is that for J they were the male



representation he looked up to. They had the money he and his family didn't have.

X, Y, and J never shared any examples of warm, loving, or caring relationships with men; none of them discussed significant moments or memories with men they admired where they saw vulnerability, and none of them talked about any men that they had any type of healthy relationships with whether through family, romantic partners, or friends. The relationship between the lack of healthy male representation and the increased probability of exhibiting unhealthy dynamics with other human beings seems likely. There did not seem to be any role-modeling opportunities to deal with family, friends, or work stresses seemingly demonstrated to any of the participants.

### **Learning about Healthy Relationships**

None of the participants spoke about learning about healthy relationships from family or peers. J did speak about having discussions and questions asked about the healthy relationship with the men's group as a teenager. X, Y, and J all discussed the desire for learning more about healthy relationships within the PAR groups they completed. Y made the suggestion that when learning English, it would be beneficial to include education about healthy relationships as well as laws and the criminal justice system. If the only conversations about healthy relationships on a very surface level were discussed in the mandatory PAR programs each

completed, this speaks to a very disconcerting reality for all these men. How could someone ever have a healthy relationship if they can never remember seeing one personally, let alone ever talking about one with anyone they loved?

X, Y, and J did speak to having close relationships with family, and as stated previously, X and Y did state very close relationships with their mothers. That said, they never discussed having a healthy relationship with them nor did they discuss having seen their parents or guardians having a healthy relationship. Despite the fact that J spoke of learning about relationships from his grandparents who were married for over five decades, he never mentioned that they had a healthy or loving relationship.

Y and J did speak to the need for more expansive communication skills and strategies to be taught within the 12-week PAR program. The importance of discussing healthy relationships within professional dynamics such as work and volunteering never seemed to happen with X, Y, and J. Discussions, examples, or strategies about healthy relationships were never taught to X, Y, and J until conversations within the PAR program took place. A question poses itself here: Does a 12-week PAR program (reduced from 16 weeks in Ontario) really have the time to educate perpetrators of DVIPV about healthy relationships within 24 hours of program time? This is an important point to consider in program development and implementation.

## **Immigration and Language**

Both X and Y are immigrants to this part of the world; J was born and raised in this part of the world. X spoke to the fear of being arrested for the charges that led him to the PAR program and the continuance of questions related to his immigration status by the arresting police officers. X relayed the fact that he was extremely fearful about the interaction with police and individuals within the court system. X stated that he was unable to understand much of what was said during his court interactions and that translation services were not offered.

Y stated that his community when he first got married seemed very distant from the family dynamic he had with his community back home. X was given no option of which PAR program he could attend and was sent to a specific community agency offering a Spanish speaking program (name of agency omitted to protect confidentiality). Y attended an English-speaking PAR program and decided to move to the same agency. J attended an English-speaking PAR program. Both X and Y mentioned how comfortable they felt being amongst other Latino participants and facilitators. The unique experiences of immigrants and refugees are things that are not typically considered when PAR programs are mandated.

## **Racism**

All research participants discussed the impacts of racism in their lives. Research participants X and J were very specific about their experiences of racism through interactions with police officers. According to research participant J, negative interactions and police brutality were common place in his community growing up. Though police brutality and negative interactions are not always synonymously connected to issues of racial treatment, it would be very difficult for someone who identifies as marginalized based on race, sexual orientation, gender expression, disability, and/or living with mental health differences not to suspect the abuse at the hands of police to not be connected to these specific identities. Indeed, the Toronto Police Services (TPS) have a long-standing history of accusations of racism towards individuals by those within Black and Brown bodies.

Research participant X shared his experiences of feelings of racism during the arresting process and proceeding interactions with various staff within the criminal justice system. This research participant was impacted by language barriers throughout the court process and stressed the fact that while incarcerated, the most common comments he would get from other inmates were stereotypical statements associated with people that speak Spanish.

Participant J spoke to the feelings of racism within the PAR program that he completed. He was part of a program that was not linguistically based in Spanish like research participants X and Y. The Greater Toronto Area is considered to be one of the most diverse cultural and linguistic cities in the world. The PAR program that was attended by research participant J had participants who did not speak English and were supported by translators. Research participant J made a note to state that he thought it was unfair to have these types of programs with people via an interpreter. If the translators themselves are not well versed in conversations related to PAR how much of what is being interpreted is being lost in translation? Every language is linguistically unique with words and dialects that are different. The nuances within Spanish from one Spanish-speaking country to another can be immense. Having a translator who is unfamiliar with the DVIPV terminology and/or specific words and phrasing for the person they are supporting is problematic. This and many of my other questionings throughout this chapter indicate a direction moving forward to enhance PAR programs for Latin Diaspora men. The final chapter builds on these ideas to discuss implications for further development of interventions on DVIPV.

## **CHAPTER 5**

### **IMPLICATIONS & CONCLUSION**

Toronto is the most diverse city in Canada, yet the number of PAR programs that are offered in other languages is drastically low. Currently, only a handful of agencies offer languages other than English in Tamil, Farsi, French, Portuguese, and Spanish. My research has demonstrated that participants who have completed language specific Spanish PAR programs have really benefited from the ability to connect, communicate, and learn in their mother tongue. I believe it is extremely important for the Ministry of the Attorney General of Ontario to consider making additional funding allocations towards agencies developing PAR programs in the languages of the greatest linguistic diversity in Toronto. Several specific recommendations are discussed below.

DVIPV is not a phenomenon that is isolated within any specific region of the world, but the legalities and ramifications of such atrocities can be very different in various parts of the world. The potential benefits of supporting workshops around Canadian legal understanding of DVIPV and information on what healthy relationships are and where to seek support with anger management, mental health, and couples therapy could be extremely beneficial.

The common theme that appeared on various occasions in the interviews was the lack of education related to anger management, communication, and healthy relationships. The long term and short term benefits of creating a program that deals with each of these three topics could have huge beneficial impacts for children, youth, and adults. The approximate costs of DVIPV in 2009 from Public Health Agency of Canada was approximately 7.4 billion dollars per year as reported in the 2016 report (Public Health Agency of Canada, 2016) which does not account for private business loss when these horrible incidences happen.

The reduction of PAR program length to 12 weeks from 16 weeks in Ontario is a drastic change that occurred in 2015, in comparison to the same type of program in the United States (up to 24 weeks) and in Europe (up to 30 weeks). PAR is not a therapy program, anger management course, or cognitive behavior therapy. A paltry number of sessions seems like an extremely short period of time to reach any type of level of movement for most participants with a history of little to no discussions of healthy relationships in any personal or academic setting. Moreover, the critique of PAR through LatCrit and CRT lenses, that it lacks intersectional historical connections and an understanding of multiple oppressions, speaks to the large concerns of shortening the PAR program length. The fact that Latino men and women are dealing with linguistic and immigration status

differences, on top of racism, sexism, and heterosexism points to concerns over not having them be topics of discussion within the 12-week program.

Finally, two out of three research participants completed PAR with opposite gender facilitators, while the other research participant had a same gender facilitator. The gender-based violence movement specifically related DVIPV towards females has long been led by females. The fact that PAR programs may not have same gender facilitators does a disservice to participants who may not have ever had anyone male identified to talk to about the main perpetrating heterosexual men about the importance of deconstructing topics like sexism, heterosexism, and healthy relationships.

This MRP has aimed to shed light on the experiences and perspectives of men from the Latino Diaspora and their involvement in PAR programs. My hope is that this study will contribute in small part to a greater understanding of these men's experiences and the further development of interventions on DVIPV to further contribute to a society free of violence in intimate relationships.



## **APPENDICES**

### **APPENDIX A**

#### **Recruitment Poster**

##### **RESEARCH PARTICIPANTS NEEDED**

**Are you a Latino/Hispanic/Spanish/Afro-Latino man with experience in intimate partner violence programs, who would like to share your experiences of completing an intimate partner/domestic violence program in the GTA? Research Goal:**

The goal of this study is to better understand the experiences of male-identified individuals from the Latino Diaspora participants in domestic violence intimate partner violence programs within the Greater Toronto Area (GTA). It also seeks to understand how participants were impacted by the programs that they attended and what positive personal growth, if any, happened for participants. **Where:** The location selected will be one which is mutually agreed on between you as the participant and the researcher and will be accessible both via public transportation and vehicle. **What:** A one-hour interview of you sharing your personal story about the experiences of completing an intimate violence/domestic violence program in the GTA. **Who:** To participate you must meet the following criteria:

Between the ages of 18-35

Have completed an intimate partner/domestic violence program as result of abuse with a female identified person(s)

Live within the Greater Toronto Area

Identify as a Latino/Hispanic/Spanish/Afro-Latino

Self-Identify as Male and heterosexual

**Compensation:**

Each participant will be given a Cineplex movie package for two for their participation with a retail value of 30\$

For more information or to participate, please email Hugo Vallecilla at [vvalleci@ryerson.ca](mailto:vvalleci@ryerson.ca)

This study is being conducted by a graduate student as a requirement for program completion. The research supervisor is Dr. Wehbi and can be reached at [swehbi@ryerson.ca](mailto:swehbi@ryerson.ca)

## APPENDIX B

### Semi-Structured Interview Guide

Participants will be asked some general questions and then asked to speak about their story about one of the specific questions in greater depth.

Questions are open-ended to facilitate flowing conversation.

- Tell me about the community you grew up in? Some of the people you admired when you were growing up? What made your community unique to you?
- Where did you learn about relationships in your childhood and adolescence?
- Did you ever have conversations about how and what healthy relationships looked like at your primary, middle/secondary school or a community center/ community organization, or with any person at any time?
- Did you ever see or hear hateful comments/actions directed towards any specific population based on racial background, gender background, women in your life, when you were growing up?
- Can you tell me about the first time you were charged for intimate partner violence/domestic violence?
- What was your experience like in the program you attended after being charged with domestic violence/intimate partner violence?
- What did you wish you had learned in the first or only program you attended?
- What was your experience like with the facilitators of the group?
- Anything you wished you could have changed about how the delivery of the program?
- Can you tell me about anything you had wished or wanted would have occurred after the completion of your program?

## APPENDIX C

### Research Ethics Board Approval Certificate



To: Hugo Vallecilla  
Social Work  
Re: REB 2016-432: Domestic Violence Intimate Partner Violence Male-Identified Latino  
Diaspora Participants Program Experiences  
Date: March 23, 2017

Dear Hugo Vallecilla,

The review of your protocol REB File REB 2016-432 is now complete. The project has been approved for a one year period. Please note that before proceeding with your project, compliance with other required University approvals/certifications, institutional requirements, or governmental authorizations may be required.

This approval may be extended after one year upon request. Please be advised that if the project is not renewed, approval will expire and no more research involving humans may take place. If this is a funded project, access to research funds may also be affected.

Please note that REB approval policies require that you adhere strictly to the protocol as last reviewed by the REB and that any modifications must be approved by the Board before they can be implemented. Adverse or unexpected events must be reported to the REB as soon as possible with an indication from the Principal Investigator as to how, in the view of the Principal Investigator, these events affect the continuation of the protocol.

Finally, if research subjects are in the care of a health facility, at a school, or other institution or community organization, it is the responsibility of the Principal Investigator to ensure that the ethical guidelines and approvals of those facilities or institutions are obtained and filed with the REB prior to the initiation of any research.

Please quote your REB file number (REB 2016-432) on future correspondence.

Congratulations and best of luck in conducting your research.

A handwritten signature in black ink, appearing to read "Nancy Walton".

Dr. Nancy Walton, PhD  
(A) Co-Chair  
Ryerson Research Ethics Board  
416-212-4952  
nwalton@ryerson.ca

A handwritten signature in black ink, appearing to read "C.J. Macdonald".

Dr. Chris Macdonald, PhD  
(A) Co-Chair  
Ryerson Research Ethics Board  
416-979-5000 ext. 6903  
chris.macdonald@ryerson.ca

## APPENDIX D

### Consent Form



School of Social Work  
Faculty of Community Services

#### **Ryerson University: Consent Agreement**

You are being invited to participate in a research study. Please read this consent form to ensure you understand and ask any questions you may have to be sure you understand what your participation will involve.

Project Title: Domestic Violence Intimate Partner Violence Male-Identified Latino Diaspora Participants Program Experiences

#### **INVESTIGATORS:**

I, Hugo Vallecilla, am a graduate student and am the principal investigator of this study. This research is being conducted under the supervision of Dr. Samantha Wehbi in order to fulfill the requirements of my Master's degree.

Hugo Vallecilla  
School of Social Work at Ryerson University [vvalleci@ryerson.ca](mailto:vvalleci@ryerson.ca)

Samantha Wehbi, MSW, Ph.D., MFA  
School of Social Work, Faculty of Social Work at Ryerson University 416 979 5000 ext. 6221  
[swehbi@ryerson.ca](mailto:swehbi@ryerson.ca)

If you have any questions or concerns about the research, please feel free to contact me at the email provided.

**Purpose of the Study:** The goal of this study is to better understand the experiences of male-identified individuals from the Latino Diaspora participants in domestic violence intimate partner violence programs within the Greater Toronto Area (GTA). It also seeks to understand how participants were impacted by the programs that they attended and what positive personal growth, if any, happened for participants.

**What Participation Means:** Your participation in this study will consist of an in-person interview. If you agree to participate, I will be asking you questions about your story and experience of participating in a domestic violence/intimate partner violence prevention program.

📺 The interview should last no longer than 2 hours, but you can ultimately decide how long you are comfortable talking for. The interview will take place at a mutually agreed upon location which ensures both audio and visual privacy.

📺 The interview will be digitally recorded but you have the right to ask me to stop the recording at any time. You will also be e-mailed a copy of the transcripts from the interview to review for accuracy. The digital recording will be erased after **the interview has been transcribed**.

- After the interview is concluded it will not be possible to withdraw your data, No information you have shared will be linked to your identity

**Potential Benefits:** I am hoping that this study will give you as participants the chance to engage in a critical discussion about what has been your experience with domestic violence/intimate partner violence programs. Further, as an anti-oppressive social worker, it is my hope to engage in a topic that addresses an important social issue in the hope of contributing to the conversation about domestic violence. While this is my hope, I cannot guarantee that you will get any personal benefits from participation in this study.

**Risks or Discomforts:** During this interview, you may experience some discomfort due to the nature of the questions or the length of the interview. Interviews will be held strictly on a voluntary basis and I would like to assure you that we can stop the interview at any point or take breaks as you feel necessary. If you should choose to withdraw from the study at any point, the data collected will be immediately discarded. There is some potential for psychological risk in the recounting of traumatic experiences and stories, and you are free to answer as few or as many questions as you are comfortable with. Ultimately, it is your story I want to hear and you may decline to answer any of the questions at any time.

**Confidentiality:** This interview will be kept strictly confidential and all identifying information will be omitted from the transcripts and audio recordings. Excerpts of this interview may be made part of the research reports, presentations or articles, but under no circumstances will your name or any identifying characteristics be included in any way. Audio recordings will be password protected. Once the recordings have been transcribed, they will be destroyed. Transcripts will not have your name or identifying information on them; pseudonyms will be assigned to participants in order to ensure confidentiality. All of the necessary steps will be taken to ensure the participant's confidentiality is maintained throughout the research process to minimize risks. Please note that if you divulge information about harm to yourself or another, I am under duty to report to the appropriate authorities.

**Costs and/or Compensation for Participation:** Each participant will be given a Cineplex movie package for two for their participation (retail value of 30\$). I am available to meet at a location which is mutually agreed upon, such as (1) a private room at the Ryerson University Library which can guarantee aural and visual privacy; (2) a public library of your choosing which can accommodate the need for a private space.

The researcher will ensure that all locations chosen by both the participants and the researcher have both visual and auditory privacy to ensure confidentiality.

**Voluntary Nature of Participation:** Participation in this study is voluntary. Your choice of whether or not to participate will not influence your future relations with me, my supervisor, or with Ryerson University. If you decide to participate, you are free to withdraw your consent or to stop your participation at any time without any consequence to you during the interview; at any point in the study, you may refuse to answer any particular question or stop participation altogether.

**Questions about the Study:** If you have any questions about the research now, please ask. If you have questions about the research after you leave, you may contact:

Hugo Vallecilla  
School of Social Work, Ryerson University  
[vvalleci@ryerson.ca](mailto:vvalleci@ryerson.ca)

Samantha Wehbi, MFA, MSW, PhD  
School of Social Work, Faculty of Social Work at Ryerson University  
416 979 5000 ext. 6221  
[swehbi@ryerson.ca](mailto:swehbi@ryerson.ca)

If you have questions regarding your rights as a human subject and participant in this study, you may contact the Ryerson University Research Ethics Board for information. This study has been reviewed by the Ryerson University Research Ethics Board. If you would like to contact them regarding this study, you may reach them at:

Research Ethics Board  
c/o Office of the Vice President, Research and Innovation  
Ryerson University  
350 Victoria Street  
Toronto, ON M5B 2K3  
416-979-5042  
[rebchair@ryerson.ca](mailto:rebchair@ryerson.ca)

Project Title: Domestic Violence Intimate Partner Violence Male-Identified Latino Diaspora Participants Program Experiences

**Agreement:**

Your signature below indicates that you have read the information in this agreement and have had a chance to ask any questions you have about the study. Your signature also indicates that you agree to be in the study and have been told that you can change your mind and withdraw your consent to participate at any time. You have been given a copy of this agreement. You have been told that by signing this consent agreement you are not giving up any of your legal rights.

\_\_\_\_\_  
Name of Participant (Please Print)

\_\_\_\_\_

\_\_\_\_\_

Signature of Participant

Date

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Signature of Investigator

Date

I agree to be audio recorded for the purposes of this study. I understand how these recordings will be stored and destroyed.

---

---

Signature of Participant

Date

I would like to receive a copy of the research report. Please send it to this email or physical address:

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