Latino boys and men: Advancing scholarship and community-based solutions

PREPARED FOR

RISE
FOR BOYS AND MEN OF COLOR

RESEARCH INTEGRATION STRATEGIES EVALUATION

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RISE for Boys and Men of Color is a field advancement effort that aims to better understand and strategically improve the lives, experiences, and outcomes of boys and men of color in the United States.

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I. Introduction

Developing culturally relevant human services for racial and ethnic minorities has become a national priority (DHHS 2001). However, understanding what works, how it works, and why it works within certain cultural-specific communities continues to be severely limited, despite efforts of professional fields to promote multicultural practice (APA 2003). This limitation is only intensified when looking at the subpopulation of boys and men within communities of Color (Boyce, Wills, & Beatty 2012; Davis, Kilburn, & Schultz 2009). One way to fill this gap is to utilize a cultural-specific framework to guide the scan of various sources of knowledge (e.g., academic literature and community-led products).

Existing reviews of the literature are limited in several ways. First, there is insufficient attention to issues affecting boys and men of Color (Boyce et al. 2012; Davis et al. 2009). Whereas various national initiatives have taken place over the last 30 years to increase attention to diversity, we do not yet know the extent to which these efforts translate into increasing our knowledge base on the challenges faced by racial and ethnic minorities in general, and boys and men of Color specifically. Second, analyses of the literature that focus especially on racial ethic minority populations remain limited. What is known is that published reviews reveal the inclusion of racial ethnic minorities continues to be limited, although it has increased over time (Carter & Forsyth 2007; Delgado-Romero et al. 2005). Third, most published content analyses focus heavily on describing general sample characteristics and rarely address the inclusion of more complex or nuanced factors.

In general, there is a gap in existing content analyses that document the state of the field as it relates to understanding racial-cultural sociodemographic terms (e.g., race, ethnicity, culture), inclusion of racial-cultural psychological variables (e.g., racial identity, acculturation) (for review, see Carter & Forsyth 2007; Delgado-Romero et al. 2005), and, more specifically, gender-related factors (e.g., masculinity, machismo, gender role conflicts, gender identities) that impact the lives of men of Color, specifically Latino men and boys. Given the aforementioned limitations, we used a culturally relevant research framework to understand the state of the literature (Mazzula 2015), which has documented inclusion criteria for racial ethnic minority populations, recommendations for incorporating identity (e.g., racial identity, ethnic identity, etc.) and systematic guidelines to assist journal editors and editorial boards to enforce adequate reporting of sample characteristics (Mazzula 2015; Mazzula et al. 2014).

We addressed systemic limitations on understanding the state of the field by utilizing an interdisciplinary and comprehensive approach to identify community-based solutions with Latino and African American men and boys that may not be included in the academic literature base. Specifically, we engaged the community-centered evidence-based practice (CCEBP) approach, which required us to move beyond understandings of academic findings and include practice-based knowledge from multiple data sources (Serrata et al. 2017). The CCEBP approach was developed in direct response to the lack of culturally relevant academic literature and practices that reflect the complexity of ethnic and racial minority communities. It is a framework that effectively incorporates the knowledge of community practitioners with the knowledge generated in academia and in fields of practice (Serrata et al. 2017). Community-based practitioners often work alongside diverse communities to develop creative solutions to not only combat individual issues but solutions that intervene at the community level (Wandersman 2003). This source of knowledge is all too often ignored, keeping an entire field of initiatives in the dark and ignored.

Accordingly, and importantly, this project reviewed mainstream academic knowledge but also knowledge from community-based initiatives with Latino boys and men in the area of healthy masculinity. The review of the grey literature and interviews with community-based practitioners complimented the content analysis of academic literature to provide a comprehensive and multidisciplinary knowledge base. The grey literature and interviews also served to identify preliminary best practices for moving forward in the area of healthy masculinity with Latino men and boys.

The report is organized by presenting the methodology and findings separately for the content analysis of the academic literature, the review of the grey literature, and interviews with community-based primary prevention initiatives. We bridge these distinct bodies of work for the discussion and recommendations section of the report.

II. Methods

II.B.1. TARGET POPULATIONS, SOURCES, AND DATA ANALYTIC STRATEGY: ACADEMIC LITERATURE

First, a subsample of a content analyses on the treatment of race and culture in academic literature, henceforth parent data (Mazzula et al. 2014), was used to identify specific recommendations for culturally competent academic publications focused on boys and men of Color. The parent data reviewed six peer-reviewed journals from 1993 to 2009. The 16-year review consisted of 2,430 articles (1,444 quantitative studies and 986 non-quantitative articles [e.g., mix-methods, qualitative, case studies, etc.]) in three journals in counseling and applied psychology, *Counseling Psychologist, Journal of Applied Psychology,* and *Journal of Counseling Psychology,* and three journals related to clinical forensic psychology, *Behavioral Science and the Law, Criminal Justice and Behavior,* and *Law and Human Behavior.*

The time frame captured the state of psychological research before and after the surgeon general's report on race, culture, ethnicity, and mental health (DHHS 2001) and the American Psychological Association's Guidelines on Multicultural Education, Training, Research, Practice and Organizational Change for Psychologists (APA 2003). Data was collected by trained coders who coded articles independently.

We extended this work by modifying the original protocol, following the same procedures, to include assessment of gender-specific constructs, norms, and measures, as well as a more recent window of time, from 2009 to 2015.

Entries were identified by first reviewing the table of contents for each issue published, within each journal. We then reviewed individual publications within each issue, cross-checking with the table of contents to ensure each article was coded.

We ***excluded*** meeting minutes, advertisements, calls, subscription order forms, table of contents, instructions to authors, and corrections to previously published studies. All other articles were manually reviewed for inclusion in analysis.

Studies were ***included*** in the analysis if they had at least one Latinx participant (direct, archival, or secondary data analysis) in the methods section and had solely quantitative methodologies, from basic descriptive statistics to complex data analysis. Articles that did not include Latinx[1] participants were coded as "Not focused on Latinx" and ***excluded*** from further analyses.

The parent data used a 43-question coding manual (Mazzula & Victoria 2008; Mazzula et al. 2014) to categorize articles in the following categories: (1) Latinx race/ethnicity used as a global demographic variable (i.e., participants classified only as "Hispanics" or "Latinx" without any further clarification), (2) Latinx race/ethnicity used as an individual demographic variable (participants further described by at least one other racial cultural variable such as race, skin color, ethnicity, etc.), (3) Cultural Deprivation (characterized by measuring "culturally disadvantaged" groups against White Americans), (4) Cultural Difference (addresses differences among racial cultural groups in order to increase knowledge about the diverse American population), and (5) Ethnoracial Based (addresses racial inequities and emphasizes the importance of race and racial socialization in psychological outcomes). Categories followed established descriptions of the state of the literature as documented by Carter and Forsyth's (2007) paradigms. Carter and Forsyth's categories were modified to center on Latinx experiences (Mazzula & Victoria, 2008). Ten percent of the articles were used to calculate kappa statistic of agreement (Fleiss 1971).

The coding manual had specific questions designed to examine when and how scholars disaggregate demographic data. These questions included, for example, whether: (1) sociodemographic characteristics were included (e.g., ethnicity, nationality, skin color, generation status, etc.); (2) acculturation indices were included as proxy variables (e.g., language preference, place of birth, generation status) or as nuanced variables (e.g. acculturation measures); (3) participants were given the option to choose language preference and, if so, did the researcher verify language equivalency; and (4) racial markers (e.g., skin color, racial identity) or other racial cultural factors (e.g., ethnic identity) were discussed or measured.

[1] Throughout the report, we use the term "Latinx" to reflect a more inclusive and gender-neutral ethnic identifier, rather than the more often used terms: Hispanic, Hispanic-American, Latino, Latino American, Latino/a or Latino/a-American. The inclusion of the term "Latinx" does not indicate its endorsement or use by other researchers or scholars when citations are included.

The coding manual was modified to identify specific questions for the RISE for Boys and Men of Color initiative. These included: 1) specific attention to gender identifiers, 2) inclusion of gendered variables such as masculinity, 3) assessment of gender and gender identity development measures, and 4) inclusion of GBTQ populations and discussion of GBTQ issues. Therefore, in addition to analyzing the extended time period (2010–2015), we also reviewed the original data (1999–2009) and recoded studies for inclusion of these variables.

The content analysis study was exempted from IRB processes for its focus on nonhuman subjects.

Of note, limitations to our academic scan is that we did not include direct analysis of content within publications focused on community-based interventions or community-based prevention. While they were content analyzed for all other aspects (e.g., sociodemographic variables, etc.), the content analysis does not offer specific insight on the limitations or strengths of the unique content of these specific studies in these areas.

An additional limitation is that we did not include a conceptual analysis of the years 2010–2015 (which categorize studies into Cultural Deprivation, Cultural Difference, or Ethnoracial Based paradigms). However, given the extensive findings we drew from years 1999–2009, we believe it provides overall insight on trends within the academic literature.

Lastly, our original data analysis strategy ***excluded*** articles that did not include Latino boys or men. However, after recoding the parent data and coding the new data, we did not exclude articles with Latina females or those with no clear gender identifier given the low representation of articles with Latino boys and men (see results section).

II.B.2. TARGET POPULATIONS, SOURCES, AND ANALYTIC FRAMEWORK: NON-ACADEMIC LITERATURE

Second, a scan of grey literature was also conducted based on preliminary work that was carried out for the development of a primary prevention campaign for Latino men and boys to prevent domestic violence. For the original project, we utilized a community-centered evidence-based practice (CCEBP) approach in identifying knowledge in the following areas: documented evidence (e.g., academic and non-academic), community practitioner expertise, and community experts (see Appendix A). The review of the documented evidence for this original project, which took place in spring of 2013, resulted in the identification of 10 organizations that met the criteria of working with Latino men, targeted men between the ages of 15 and 25, had documented evidence, and were flexible for adaptation. For the original project, core components of these strategies along with data from community members and practitioners were utilized to inform the development of *Te Invito*, a primary prevention campaign for Latino men. For the current field scan, we first revisited the 10 organizations that were identified through the original project and then determined their relevancy for this project. Organizations or programs that were no longer active or did not focus on primary prevention or healthy masculinity were excluded. Thus, five organizations were carried from the original project as a base to begin this field scan and then a snowball sampling strategy was utilized with these foundational organizations to identify other organizations in this area. For this RISE scan, we broadened inclusion criteria to consist of the following: primary prevention work with Latino boys and men around healthy masculinity, as well as healthy sexuality and, due to a limitation in the original project, we included community organizations that work within GBTQ communities of Color. The broadened criteria for this project allowed us to identify 15 additional organizations for a total of 20 organizations for this scan. We then excluded organizations based on limited information, inability to contact them, or because they did work outside of the United States. The final scan of community-based prevention initiatives included detailed information on 16 organizations that work primarily with Latino men and boys and the GBTQ Black or Latino community.

In utilizing the CCEBP approach as the framework (Serrata et al. 2017) for the non-academic literature, we determined that the types of resources that would be most helpful to increase our understanding of work with boys and men of Color by these organizations would be their website, curriculum materials, and evaluation reports. As we reached out to each organization for materials, we asked them to provide this documentation if it was available. We also ascertained pertinent information from their website. We did not include time frame limitations for these materials as we did not want to exclude relevant materials developed by organizations. Once documentation was gathered, we used analytic framework of core component analysis to identify the core elements of the community-based work that were common across organizations. Of note, limitations to a snowball sampling strategy include that

our sample for this scan may not represent the entirety of work with Latino men in the area of healthy masculinity and community-based prevention strategies, however, this sample allowed us to obtain knowledge of organizations that are completely missing from the academic literature base, therefore adding to this scan expertise that may have been overlooked otherwise.

II.B.3. TARGET POPULATIONS, SOURCES AND ANALYTIC FRAMEWORK: INTERVIEWS

Utilizing the CCEBP approach (Serrata et al. 2017), we conducted interviews with community-based practitioners who were either program facilitators or program coordinators and could provide enriching information about the program/organization to supplement the grey literature review. The purpose of the interviews were to (a) gather preliminary expert knowledge of practitioners who have developed or have worked with the efforts identified above and (b) to identify preliminary best practices for moving forward in the area of primary prevention with Latino men and boys. All interviews were conducted by our research team, who are trained to gather the data. Of note, this project was exempted from IRB processes for its focus on organizational work and program components. Personal reflections were not collected.

Following the snowball sampling strategy noted above, we started with the five community-based practitioners from the original project. As we re-interviewed them for this new project, we asked them about any updates to their programs, new releases of relevant documentations, and anything that they would like to share that has taken place in the past two years since the original project. We concluded these interviewers by asking for referrals for other organizations that focus on work with Latino men and boys as well as organizations that work with the GBTQ community and address issues related to healthy masculinity. As additional organizations were identified, we reached out to practitioners with an introduction email about the project (see Appendix B), asked for program evaluations or curricula that they were willing to share, and gauged interest about being interviewed. If they expressed interest in being interviewed, we explained our IRB exempt status and set up an interview. We used a website platform, GoToMeeting, to conduct the interviews.

We interviewed seven community-based practitioners from seven organizations from across the United States. Interviews lasted approximately one hour. Interviews consisted of testimonies, a list of lessons learned, quotes from case studies, and evaluation results—although not all may have provided this data. We also requested information regarding key elements of their work, as well as anything they would add that may not have been documented in the information they shared. Please see Appendix C for the list of interview questions.

We used the method of rapid evaluation, assessment, and appraisal (McNall & Foster-Fishman 2007) to analyze the interview data. The researchers were involved in a series of meetings to review the data and come to a consensus in order to increase the credibility of the findings.

III.A. Findings

II.A.1. ACADEMIC LITERATURE

We first provide the findings for all journals, and subsequently present the findings separately by general specialty field (e.g., forensic and general clinical practice-related journals). The findings are separated given the overrepresentation of Latino boys and men, and other racial/ethnic minority populations, in criminal justice settings to highlight unique challenges or strengths within these fields.

From 1999 to 2015, a total of 3,702 published studies were reviewed (forensic-related journals, n=1,632; clinical-related journals, n=2,070). Thirty-eight (38) percent met inclusion criteria of including at least one Latino individual (forensic-related journals, n=515, 31.6 percent; clinical-related journals, n=657, 31.7 percent). Overall, 62 percent of studies, across all journals, failed to include Latinx in their sample. Of the publications that did include them as research participants, the majority treated the population as a Global Demographic variable (i.e., aggregate group). Less than 5 percent were coded as Individual Demographic variable (i.e., attended to within group sociocultural differences).

Reporting of Sample Characteristics

As shown on Table 1, the most often reported sociodemographic characteristic of the sample was ethnicity. Across all journals, it was only reported in 6.3 percent of the studies (6.6 percent forensic; 4.2 percent clinical). Compared to studies that had at least one Latinx subject, the following overall frequencies appeared to be better (although we did not analyze these for statistically significant differences): 16 percent of all studies (21 percent forensic; 13 percent clinical). Only 2.4 percent of studies included language of participants (2.8 percent forensic; 1.4 percent clinical). Again, we saw a slight increase in studies that included Latinx populations in their sample (8.9 percent forensic; 4.4 percent clinical). Less than 2 percent of studies included place of birth or generation status.

A concerning trend was the lack of attention to racial markers with Latinx communities. Latinx are typically grouped within a more general ethnicity category (e.g., Hispanic/Latinx), yet they are racially diverse (e.g., Black, White). We found less than 2 percent reported a racial self-identification. Of the articles that mentioned inclusion of racial self-identification, many reported these as "Latino/a" or "Hispanic", an ethnicity rather than race. Forensic-related journals had an inclusion of 0.18 percent compared to clinical journals at 2.13 percent. This is not only misleading or lack nuances regarding racial experiences, they also create confusion regarding racial information of participants. We also found no studies that included information about participants' skin color. Given the documented evidence on the role of skin color and race on the lived experiences of Latinx communities, this is alarming.

Inclusion of Racial-Cultural Measures

We reviewed the methodology and statistical analysis sections of publications to determine if racial-cultural measures were included. The coding system had open-ended questions in that "any" type of racial-cultural measure would be included. We found only one study included racial identity. However, a closer look revealed it was measuring discrimination. Less than 1 percent included measures of ethnic or cultural identity, and these were studies published in non-forensic-related journals. Less than 1 percent included acculturation (see Table 1).

TABLE 1 FREQUENCY OF INCLUSION OF SAMPLE CHARACTERISTICS AND RACIAL CULTURAL MEASURES

	FULL SAMPLE			FORENSIC-RELATED JOURNALS			CLINICAL-RELATED JOURNALS		
	ALL ARTICLES (n=3,702)		% OF ARTICLES WITH LATINX (n=1,172)	ALL ARTICLES (n=1,632) [a]		% OF ARTICLES WITH LATINX (n=515)	ALL ARTICLES (n=2,070) [b]		% OF ARTICLES WITH LATINX (n=657)
REPORTING OF SAMPLE CHARACTERISTICS									
Ethnicity	195	6.35%	16.64%	108	6.62%	20.97%	87	4.20%	13.24%
Racial self-identification	47	1.53%	4.01%	3	0.18%	0.58%	44	2.13%	6.7%
Skin color	-	-	-	-	-	-	-	-	-
Place of birth	46	1.50%	3.92%	2	0.12%	0.39%	44	2.13%	6.70%
Generation status	34	1.11%	2.90%	2	0.12%	0.39%	32	1.55%	4.87%
Social class	138	4.49%	11.77%	45	2.76%	8.74%	93	4.49%	14.16%
Level of education	569	18.52%	48.55%	146	8.95%	28.35%	423	20.43%	64.38%
Language	75	2.44%	6.40%	46	2.82%	8.93%	29	1.40%	4.41%
INCLUSION OF RACIAL CULTURAL MEASURES									
Racial identity	1	0.03%	0.09%	-	-	-	1	0.05%	0.15%
Ethnic or cultural identity	18	0.59%	1.54%	-	-	-	18	0.87%	2.74%
Acculturation	19	0.62%	1.62%	4	0.25%	0.78%	15	0.72%	2.28%
LANGUAGE RELEVANCY									
Language assessed	27	0.88%	2.30%	12	0.74%	2.33%	15	0.72%	2.28%
Participant option to choose Language	18	0.59%	1.54%	5	0.31%	0.97%	13	0.63%	1.98%

Note: [a] 362 and [b] 286 articles were excluded due to exclusion criteria, had missing data, or were correction articles of previously published works.

Language Relevancy

Whereas language is documented to be a major barrier to the Latinx community, few researchers ensure the language relevancy of their studies. We found less than 1 percent of studies across all journals reported language of the participants, whether instruments were given in English or another language, or if participants had the option to choose language (see Table 1).

Studies with Latino Boys and/or Men

Latino boys or men were included in only 4.79 percent of all published studies. That is, only 147 studies, out of 3,702, had Latino boys or men participants. As noted in Table 3 and Table 4, very limited contributions are made in the literature to advance the lives of Latino boys and men in our country. When Latino men or boys are included as research participants, the most often reported demographic sample characteristics were level of education and ethnicity, 2.18 percent and 1.73 percent respectively, of all studies across all journals.

Less than 1 percent of studies discussed, or at least mentioned, gender identity or gender norms (including gender-role conflict, gender-role confusion, etc.), measured gender identity or gender-related constructs in their analysis, or any other terms that would indicate consideration of gender. Of note, the majority of the studies that were categorized as including "Other Gender-Related Constructs" reported gender differences among their sample instead, without advancing issues of gender more broadly, or masculinity more specifically. Furthermore, compared to inclusion of GBTQ participants across all studies (2.5 percent), GBTQ were included in less than 1 percent of studies that included Latino men or boys specifically as research samples.

In addition to a general gap in understanding their experiences, Latinx continue to be underrepresented. For the first 10 years of the data, Latinx participants made up 6.17 percent of participants. When Latinx samples were included, non-Hispanic White participants were more likely to be included than any other racial group: 71.8 percent non-Hispanic White, 9.33 percent African American. When looking at Latino boys and men specifically, from 1999 to 2015, their underrepresentation remained approximately the same.

Adding to their general underrepresentation is researchers' difficulties in adequate reporting of sample characteristics. Over four hundred studies were excluded from total sample calculations due to discrepancies in participant reporting. For example, several studies reported the percentage of ethnic or racial groups, however, did not provide the total sample size number. Other studies would report an overall percentage for multiple ethnic groups (e.g., Asian American, Hispanic). Still, others would simply indicate a footnote that Latinx populations were too low of a sample count to be included.

Gender and Masculinity

As noted previously, we modified the coding and engaged in additional data collection efforts to explore the state of gender-specific constructs to inform healthy masculinity. However, given the under-representation of publications focused on Latino boys and men, these data include all gender identities and gender-related constructs. As noted in Table 2, a range of 0.2 percent to 1.33 percent of all studies, across all journals, included or at least mentioned gender-related variables.

We reviewed the methodology and statistical analysis sections of publications to determine if formal measures were included. However, the coding system had open-ended questions in that "any" mention of a gender-related variable would be documented. We found a little over 1 percent discussed gender identity or gender norms (including gender-role conflict, gender-role confusion, etc.). Only seven articles, across all journals, measured gender identity or gender-related constructs in their analysis (e.g., gender-role conflict scale, Conformity to Masculinity Norms Inventory)—the majority of these, albeit only six, were in clinical-related journals. We also documented "any" other terms that would indicate consideration of gender. Across all journals, 3.5 percent of studies included other terms. These were, for example, "masculinity," "machismo," "masculinity norms," and "marianismo." Of note, the majority of the studies that were categorized as including "Other Gender-Related Constructs" reported gender differences of their sample instead, without advancing issues of gender more broadly, or masculinity more specifically.

LGBTQ-identified participants were included in only 2.5 percent of studies across all journals. Constructs or measures relevant to the population were included in only 3.39 percent of all studies. As previously noted, our coding system allowed for coders to enter "any" factor or mention related to gender. These were, for example, terms such as "homophobia," "heterosexism harassment," and "discrimination based on sexual identification." Of note, these statistics also include one study, which reported that future studies should include LGBTQ populations, in their discussion section.

TABLE 2 INCLUSION OF GENDER-RELATED FACTORS

	FULL SAMPLE			FORENSIC-RELATED JOURNALS			CLINICAL-RELATED JOURNALS		
	ALL ARTICLES (n=3,702)		% OF ARTICLES WITH LATINX (n=1,172)	ALL ARTICLES (n=1,632)		% OF ARTICLES WITH LATINX (n=515)	ALL ARTICLES (n=2,070)		% OF ARTICLES WITH LATINX (n=657)
Gender identity or gender norms mentioned	39	1.27%	3.33%	4	0.25%	0.78%	35	1.69%	5.33%
Gender identity development measured	7	0.23%	0.60%	1	0.06%	0.19%	6	0.29%	0.91%
Other gender-related constructs (e.g., masculinity, machismo)	41	1.33%	3.50%	21	1.29%	4.08%	20	0.97%	3.04%
LQBTQ participants included as research sample	77	2.51%	6.57%	4	0.25%	0.78%	73	3.53%	11.11%
LGBTQ constructs discussed or measured (e.g., the Internalized Homophobia Scale)	104	3.39%	8.87%	3	0.18%	0.58%	101	4.88%	15.37%

Conceptual Paradigm

From the years 1999 to 2009, 43 articles included Latinx participants, and also at least mentioned Latinx in the literature or introduction section of the article. Accordingly, less than one percent of quantitative publications met criteria to be content analyzed using Carter's paradigms (Carter & Forsyth 2007). Forty-five percent of these articles approached research with Latinx from a Cultural Deprivation paradigm and 32 percent from a Cultural Difference paradigm. The remaining 23 percent approached research from an Ethnoracial Based paradigm, demonstrating a nuanced and complex racial-cultural perspective on this population. These publications focused exclusively on Latinx populations without the use of non-Latinx White populations as a reference norm. It should be noted, these accounted for 10 percent of all studies that included Latinx participants.

In addition, only 0.3 percent of publications focused specifically on Latinx samples, where Latinx made up 100 percent of the participant sample.

TABLE 3 FREQUENCY OF INCLUSION OF SAMPLE CHARACTERISTICS AND RACIAL-CULTURAL MEASURES AMONG STUDIES WITH LATINO BOYS AND MEN

	ALL PUBLICATIONS		PUBLICATIONS WITH LATINOS		
	ALL ARTICLES (n=3,702)	% OF ARTICLES WITH LATINX (n=1,172)	ARTICLES WITH LATINO MALES (n=147)	% OF ALL PUBLICATIONS	% OF ARTICLES WITH LATINX
REPORTING OF SAMPLE CHARACTERISTICS					
Ethnicity	195	6.35%	16.64%	53	1.73%	4.52%
Racial self-identification	47	0.10%	0.26%	0	0.00%	0.00%
Skin color	-	-	-	-	-	-
Place of birth	46	1.50%	3.92%	11	0.36%	0.94%
Generation status	34	1.11%	2.90%	14	0.46%	1.19%
Social class	138	4.49%	11.77%	26	0.85%	2.22%
Level of education	569	18.52%	48.55%	67	2.18%	5.72%
Language	75	2.44%	6.40%	16	0.52%	1.37%
INCLUSION OF RACIAL CULTURAL MEASURES					
Racial identity	1	1%	0.09%	1	0.03%	0.09%
Ethnic or cultural identity	18	18%	1.54%	3	0.10%	0.26%
Acculturation	19	19%	1.62%	8	0.26%	0.68%
LANGUAGE RELEVANCY					
Language assessed	27	0.88%	2.30%	4	0.13%	0.34%
Participant option to choose Language	18	0.59%	1.54%	0	0.00%	0.00%

TABLE 4 FREQUENCY OF INCLUSION OF GENDER-RELATED MEASURES AMONG STUDIES WITH LATINO BOYS AND MEN

	ALL PUBLICATIONS			PUBLICATIONS WITH LATINOS		
	ALL ARTICLES (N=3,702)		% OF ARTICLES WITH LATINX (N=1,172)	ARTICLES WITH LATINO MALES (N=147)	% OF ALL PUBLICATIONS	% OF ARTICLES WITH LATINX
Inclusion of gender or gender norm constructs	39	1.27%	3.33%	18	0.59%	1.54%
Measurement of gender identity development measured	7	0.23%	0.60%	16	0.52%	1.37%
Inclusion of other gender-related constructs (e.g., masculinity, machismo)	41	1.33%	3.50%	3	0.10%	0.26%
QBTQ included as research participants	77	2.51%	6.57%	22	0.72%	1.88%
GBTQ constructs discussed or measured (e.g., the Internalized Homophobia Scale)	104	3.39%	8.87%	23	0.75%	1.96%

III.A.2 NON-ACADEMIC LITERATURE & INTERVIEWS

The findings are based on 16 community-based organizations that work with Latino men and boys, including GTBQ-identified Latinx (see Appendix D for detailed information about each organization as well as resources for each). This table provides a brief overview of the 16 organizations.

TABLE 5 OVERVIEW OF 16 ORGANIZATIONS INCLUDED IN THE SCAN

ORGANIZATION	WEBSITE	TARGET POPULATION	PROGRAM
1 **Black Transmen Inc.**	http://www.blacktransmen.org/akanni.html	Black/African American transmen.	Akanni is a monthly gathering open to Black transmen in all stages of their transition. Participants are able to ask questions and learn from peer members addressing their concerns of safety and support.
2 **Casa de Esperanza**	http://casadeesperanza.org	Latino men 18 years and older.	¡Hombres en Acción! is an open support group for Latino men who meet during a three-month period facilitated by a male group leader. The purpose of the group is to create a safe space for men to discuss issues around masculinity and domestic violence with the main goal of challenging and redirecting participants to become allies for women and dismantle stereotypes that perpetuate oppression based on gender.
3 **Futures Without Violence**	http://www.coachescorner.org/	High school, middle school, and college male athletes.	Coaching Boys into Men (CBIM) program provides high school athletic coaches with the resources they need to promote respectful behavior among their players and help prevent relationship abuse, harassment, and sexual assault. For more than a decade, the program has been implemented in communities across the United States and around the world. From Sacramento and Dallas, to India and South Africa, the program's messages have proven universal.

ORGANIZATION	WEBSITE	TARGET POPULATION	PROGRAM
4 **National Compadres Network**	http://www.nationalcompadresnetwork.com	Chicano, Latino, and Native men.	The Fatherhood Toolkit was designed by service practitioners with a personal understanding of Latino culture, the toolkit offers proven strategies and interventions to help Latino men of all ages strengthen and heal their families. This is an approach to work with men based in a profound understanding of the Latino culture; it lies in the concept of kinship-compadrazgo, extended families, fear, sadness, dignity, respect, and learning to heal from the effects of trauma.
5 **Enlace Comunitario**	http://www.enlacenm.org/	Spanish-speaking immigrant Latino adult men and youth.	Engaging Men Project engages Spanish-speaking Latino immigrant men as allies to learn how to change social norms and end tolerance to family violence. Trainings last five weeks (2-hour session) providing opportunities for men to learn about family violence, to examine beliefs that tend to perpetuate violence against women, and to mobilize men to stop and prevent violence in their community. Two community educators recruit male participants from the Spanish-speaking community and facilitate the sessions based on the curriculum, Men United Against Family Violence (Hombres Unidos Contra la Violencia Familiar), developed by Migrant Clinician Network.
6 **FLAS - Fundación Latinoamericana de Acción Social Inc.**	http://flasinc.org	Spanish-speaking Latino men, adults, youth, gay men, men who have sex with men (MSM) ages 18 and older.	Colores Latinos is a unique social program implemented by FLAS to improve the quality of life for male members of the Latino community ages 18 to 30 who have sex with other men (MSM), and who reside in Houston. Participants in this program attend two-hour classes once per week for four weeks.
7 **Hispanic Black Gay Coalition**	http://www.hbgc-boston.org/	Gay, bisexual, trans and queer men of color.	My Brother's Keeper is a group that meets monthly to bring visibility to the unique experiences that GBTQ men of color go through, and help GBTQ men of color find access to services that are available in the Greater Boston area.
8 **In Our Own Voices**	http://www.inourownvoices.org	Gay, bisexual, and transmen.	Men's Empowerment Group provides a holistic space for discussion, socialization, and healing with the objectives of reduced stigma, isolation, and shame associated with being a male victim/survivor.
9 **Mary's Center**	http://www.maryscenter.org/course/father-child-program	Men with children from 0 to 5 years old but any male figure who functions as the father figure in the family can be part of the program.	Father-Child Program is designed to help men with children ages prenatal/infant to 5 develop the attitude, knowledge, and skills to become involved in and connected to their children's lives. This program serves men who reside in Washington, DC.
10 **Men's Story Project**	http://www.mensstoryproject.org/	Boys, men, and individuals who identify with maleness.	The Men's Story Project was initiated in 2008 to bring critical dialogue about masculinities into mainstream forums, by helping local groups create live-story-sharing events, documentaries and other media- and accompanying educational tools and community engagement/ advocacy campaigns in which men publicly explore social ideas about masculinity through the lens of their life experience.

ORGANIZATION	WEBSITE	TARGET POPULATION	PROGRAM
11 **Migrant Clinicians Network**	http://www.migrantclinician.org/services/initiatives/family-violence-prevention/hucvf.html	Spanish-speaking migrant Latino men ages 18 and older.	Hombres Unidos Contra la Violencia Familiar the first initiative aimed at the primary prevention of sexual and intimate partner violence in the Latino migrant community. It is a peer-led, five-session curriculum that was developed through a multiyear process that included research, design and development, implementation, modification, and evaluation. Supported by the Centers for Disease Control and Prevention, Hombres Unidos was created with the help of expert members in Sexual and Intimate Partner Violence (s/ipv) prevention (known as the Leadership Consortium) and key staff from the MCN Family Violence Prevention Initiative. Hombres Unidos has been implemented in Illinois, Pennsylvania, Florida, Arizona, New Mexico, Texas, and Washington.
12 **PEACE Initiative**	http://www.thepeaceinitiative.net/responsible-fatherhood/	Latino men.	Responsible Fatherhood is collaborating with community-based organizations, especially women's organizations, to learn about the extent and impact of family violence. This campaign engages Latino fathers in learning about stopping spousal and child abuse violence and involves them in community education, organizing, and engagement.
13 **Promundo**	http://promundoglobal.org/programs/program-h/	Young men 15 to 24, either attending local high schools or members of local communities.	Program H is named after homens and hombres, the words for men in Portuguese and Spanish. Launched in 2002 by Promundo and partners and now used in more than 22 countries to encourage critical reflection about rigid norms related to manhood. It is based on extensive research of young men in Brazil with more gender-equitable attitudes, which demonstrated that these attitudes were indicative of men who had a peer group supportive of gender equality, better personal experiences around gender equality, and more meaningful male role models. Activities are designed for same-sex groups and facilitated by men who serve as role models for the youth and come from the same community. The program is also designed to engage young men as activists and community mobilizers at the school or community level.
14 **La Red/The Network**	http://www.tnlr.org	Lesbian, gay, bisexual, queer and/or transgender.	Support Group is a confidential facilitated group for lesbian, gay, bisexual, queer, and/or transgender survivors of partner abuse to share and listen to each other's experiences, give and get peer support, feedback, and information, and help with safety planning. You can receive support over the phone or in person.
15 **South Valley Male Involvement**	N/A	Junior high and high school students in Albuquerque, NM, school districts.	Men's Empowerment Group provides a holistic space for discussion, socialization, and healing with the objectives of reduced stigma, isolation, and shame associated with being a male victim/survivor.
16 **Survivors Pathways**	http://www.survivorspathway.org/	Latin@ lesbian, gay, bisexual, transgender, queer, gender non-conforming.	Survivors' Pathway is a 501 (c)(3) nonprofit organization created with the purpose of promoting equality, inclusiveness, and social action through counseling and advocacy services for the LGBTQI and Latino communities, survivors of domestic violence, intimate partner abuse, sexual abuse, human trafficking, and other types of victimization.

The organizations in this scan represent local, state, and national community-based nonprofit programs engaging men and boys and male-identifying individuals from diverse cultural/ethnic backgrounds, gender expression, sexuality, bilingual, and geographic locations (urban, rural, and border towns). Interviews were conducted with seven representatives of the following organizations: Casa de Esperanza's Hombres en Accion, St. Paul, Minnesota; Enlace Comunitario, Albuquerque, New Mexico; Mary's Center, Washington, D.C.; Migrant Clinicians Network, Austin, Texas; South Valley Male Involvement Project, Albuquerque, New Mexico; and Survivors' Pathway, Miami, Florida. Participants interviewed identified as executive director, director of international projects, program coordinator, or program facilitator. Each provided a different viewpoint based on their level of supervision and/or direct service involvement. Although not interviewed, the findings include what we learned from reviewing materials from eight organizations that engage gay, bisexual, transgender, and queer boys and men of Color using the arts, health, wellness, and social justice.

At the experiential level, the community-based practitioners who were interviewed demonstrated not only expertise of program management or facilitation but were also active members of their communities. In other words, they identified as community members and their commitment to their work reached beyond a professional level. This unique experience of practitioner and community member added a level of knowledge and expertise that impacts how these programs are designed. For example, the programs that focused on fatherhood emerged from the need of practitioners to explore and expand their own knowledge around parenting and fatherhood. Community practitioners discussed that a key mechanism of change in their programming was their ability to incorporate their own experiences and model healthy behaviors for their participants. In the case of practitioners working with the Latino GBTQ community, they were also driven by the desire to respond to the needs and challenges that they personally experienced as being part of the community, such as access issues around HIV testing. They, also, used their own personal experiences as mechanisms of change for others.

The culturally specific aspects of the work were absolutely relevant for the implementation of the programs; interviewees discussed that taking into account the experience of the participants of the programs was a vital mechanism for its success. For example, practitioners mentioned the importance of understanding the nuances of working with immigrant men with different backgrounds and countries of origin and the importance of being cognizant of the differences among the diverse community members. Moreover, practitioners from GBTQ organizations highlighted the importance of understanding the intersectional aspects of Latino and GBTQ identities. In the case of those who were working with youth, they identified the need of opening spaces to involve young girls in the group with the goal of modeling and establishing equity in relationships among participants, learning to recognize that depending on who was in the space influenced how they navigated the different conversations and their strategies.

In terms of programmatic level, we identified three broad themes that reflect the programming that is occurring in these organizations around healthy masculinity: Fatherhood, Interpersonal Relationships, and Healthy Sexuality.

Fatherhood

This theme emerged as a common mechanism among the programs in which the primary focus was to engage self-identified heterosexual males who have children. Most of these programs focused on providing information fostering the development of nurturing healthy relationships among fathers and their child(ren). These programs worked to redefine masculinity through the lens of healthy fatherhood. For example, the Father-Child Program (Mary's Center) offers an innovative approach through home visits to fathers with children aged 0 to 5 years old.

Interpersonal Relationships

Establishing healthy relationships with other men (young and adult) emerged as another major area of work in developing healthy masculinity. In these programs, there was an emphasis on creating spaces where positive feedback was offered to help develop healthy friendships and camaraderie among the participants of the program. For example, the Engaging Men Project (Enlace Comunitario) uses a promotores (peer-support) model to foster healthy relationships among the members and beyond.

Healthy Sexuality

Understanding what a healthy sexual life is, and how to experience it, emerged as a theme that guided the programs focused on providing services to Latinx GBTQ communities. These organizations viewed their work with GBTQ and gender conforming and gender non-conforming men through the lens of fluid gender and healthy sexuality. For example, survivors Pathways-Victim Justice for Latin@s, a transgender community program, works with young GBTQ and elderly immigrant translatinas who serve as mentors and role models for youth around healthy sexuality and gender.

TABLE 6 LIST OF ORGANIZATIONS BY PROGRAMMING TYPE

FATHERHOOD	INTERPERSONAL RELATIONSHIPS	HEALTHY SEXUALITY
Mary's Center	Coaching Boys Into Men	Black Transmen
Casa de Esperanza	Enlace Comunitario	FLAS
Promundo	The Men's Story Project	In Our Voices
	PEACE Initiative	Survivors' Pathway
	Compadres Network	Hispanic Black Men
	South Valley Male	La Red/the Network
	Migrant Clinician Network	

The analysis of materials and interviews for core components identified a set of core elements among the different programs that play an important role in promoting change among participants across organizations.

- **Guided by theory:** Each organization was guided by a theory of change either developed by their own organization or from published theory. For example, Paulo Freire's methodology of popular education or education of critical consciousness emerged as a common strategy used by various programs. They noted the development of a critical consciousness as key to transformation for their participants. One program required their participants to participate in a community action project in order to graduate.
- **Collective healing:** All of the interviews and materials described that their activities were carried out through in-person trainings in small groups and that the collective spirit of healing was essential to doing work with heterosexual and non-heterosexual men. They noted that it was necessary for these groups to provide spaces for Latino men and boys to heal from their own trauma in all of its forms (e.g., interpersonal and collective).
- **Attending to participant urgent needs:** All programs included components of providing basic services for their participants beyond what was offered in their curricula. For example, the programs provided information on how to obtain a driver's license or offered free courses for GED or ESL classes as a first step to build trust. They saw these "other" services as instrumental to building trust and central to their work when understanding the entire context of individuals in their programs.

- **Flexibility:** Programs allowed for adaptations in order to respond appropriately to participants' needs and lived experiences (immigration, poverty, civil war, etc.). In some cases, the duration of the program was adapted to fit participants' work schedule. Most of the programs durations were from three months to a year.
- **Male- or GBTQ-identified facilitators:** Most programs recommended the use of male facilitators, or in the case of GBTQ organizations, GBTQ-identified Latinos who are also members of the community where the program is implemented.
- **Peer-to-peer models:** Programs discussed the importance of peer-to-peer level relationships as instrumental for creating environments of change. For example, with the program's focus on working with youth, the model of peer educator was utilized coupled with expressions through art, for example, expression through hip-hop.

IV. Discussion

In general, the findings from the academic literature scan showed that Latinx are underrepresented in all publications, approximately 38 percent of all studies. While this is reflective of the Latinx population in the United States, an alarmingly low percent of publications approached the Latinx community from a nuanced and complex perspective. Of note, Latino boys and men specifically were included in less than 5 percent of all studies.

In addition, non-Latinx White participants tended to be included more often than any other racial group. Only 10 studies did not include non-Latinx White participants. This appears to represent a *cultural deprivation* paradigm characterized by using White comparison groups and the potential use of universal theories to understand the experience of ethnoracial minorities (Carter, 2005; Carter et al. 1998; Sue, 1999).

Reporting of Sample Characteristics

The academic literature scan explored the extent to which researchers considered sociodemographic characteristics (e.g., race, ethnicity, generation status, nativity status, language).

The American Psychological Association (2009) has specific recommendations on accurate reporting of research samples' major demographic characteristics, including gender, racial, and ethnic group membership, immigration or generation status, and language preference.

The academic review showed terms such as "Latino" or "Hispanic" tended to be used as a global category without a discussion of within group differences. In general, studies that did include Latinx participants, and labeled race or ethnicity in some way, tended to describe the sample as follows: "A total of XXX participants (68 White, 13 African American, 21 Hispanic, and 37 Asians) participated in the study." Such a description fails to capture the nuances of the Latinx population, and certainly does not abide by the APA recommendations for adequate reporting of sample characteristics.

Other researchers use race and ethnicity interchangeably, creating more confusion regarding the participants. For example, one study described their sample as follows: "In terms of racial and ethnic background, 49 (75 percent) identified as White/Caucasian/European American; 5 (7 percent), Black/African American; 5 (7 percent), Asian American/Pacific Islander; 5 (7 percent), Hispanic/Latina (Latino); 2 (3 percent) some other race." The majority of the 38 percent of articles that included Latinx used these types of approaches—that is, while 38 percent seems to be a promising percent, certainly one that has increased over time, the extent to which these articles make a contribution is limited.

As noted previously, our interviews with community practitioners highlighted the importance of understanding within group differences (e.g., backgrounds, countries of origin, etc.) to effectively work with Latinx communities. There seems to be a gap in what is happening on the ground compared to what is being published in scholarly journals. Below is an example of a more culturally competent description of samples:

> The majority (60 percent) of youth in the school and in the program are Latino, with most in this group being Mexican American ("emphasis added")…Twenty-five percent of the students are characterized as English-language learners, ("emphasis added")…reflecting the large number of immigrant families in the community (Vera, Caldwell, Clarke, Gonzales, Morgan, & West, 2007, p. 788).

The interviews conducted for this project, as well as findings from our previous work on qualitative publications, show that practitioners and scholars are talking about these issues, albeit they are not making it in research studies. Below is an example of scholarly discussions that move beyond describing Latinx as a monolithic group and highlights the types of sociodemographic characteristics that ought to be included when describing research samples (Mazzula 2015).

> Not every Hispanic immigrant ("emphasis added")…will experience intense acculturative stress ("emphasis added")…as there are distinct and unique patterns among individuals. Nor is every Hispanic an immigrant... Also to be noted are the great differences among the various subgroups of Hispanic ("emphasis added")…, such as Mexican Americans, Cuban Americans, Puerto Ricans, Central and South Americans and Spanish Americans (Smart & Smart, 1995, p. 26).

The excerpt underscores attention to several factors, including immigration status, ethnic background (the most often reported characteristic of this scan), and racial cultural constructs (e.g., acculturation).

Racial and Cultural Psychological Constructs

In addition to the recommendations by the American Psychological Association (2009) on reporting of demographic characteristics, the Multicultural Guidelines (APA 2003) provided further recommendations that researchers and scholars are to also include racial-cultural psychological variables.

The findings from the academic literature scan show there is a significant gap in scholarship as it relates to psychological, rather than sociodemographic, racial-cultural variables (e.g., ethnic identity, acculturation, etc.). Although acculturation has been studied predominantly with Latinx and Asian American samples, a very small number of publications included measures of acculturation (whether via established instruments or proxy variables).

Latinx also continue to remain fairly invisible in research on race and racial identity (Kohatsu, 2006). We found no publication incorporated racial markers, and only one study measured racial identity. In our review of community programs, we found that community programs are exploring race in nuanced ways, including at the core of many programs discussing racial identity and experiences of racism, discrimination, immigration experience, and acculturation. Therefore, relatively little is known about racial characteristics or the meaning of race for Latinx (Delgado-Romero et al. 2005) in the academic literature. Although some researchers and scholars might argue that culture or culture psychological variables are more salient than racial categories that may not capture how Latinx identify themselves, studies also failed to include ethnic or cultural identity.

Gender and Masculinity

A relatively low percent of the academic literature included gender-related constructs or measurements. Very few studies examined issues of masculinity that would inform recommendations on promising work with Latino boys and men. Similarly, we found very few studies that included GBTQ participants. There were only 22 articles (out of 3,702, 0.72 percent) that included GBTQ participants and also included Latino males.

However, our review of the non-academic literature and interviews showed these discussions are very much a part of community work. Healthy masculinity established by interpersonal relationships was a major theme. We also uncovered programs that provided services to Latinx GBTQ communities, and that view their work through the lens of fluid gender and healthy sexuality. These constructs, when viewed from research perspective, were not visible in the academic literature.

The findings from the non-academic literature review and interviews also showed that current programming with Latino men and boys, including GBTQ communities, redefine healthy masculinity through three common programming foci: Fatherhood, Interpersonal Relationships, and Healthy Sexuality. What was revealed through the findings was the nuance of programming in working with GBTQ men with an approach that is based on gender fluidity rather than more traditional notions of masculinity, albeit healthier, still aligned with a mainstream definition of "What it means to be a man or father." GBTQ organizations deconstruct the binary notion of masculinity by focusing on healthy sexuality and gender fluidity. The difference between these two sets of programming for two different Latino-specific communities highlight the need to understand within ethnic group cultural differences. The findings also highlight the importance of future research studies to examine these relationships, which, to date, appear to be largely missing from the academic literature.

Additionally, the scan of the non-academic literature and interviews revealed core elements of programming that included the importance of the facilitator being a member of the community for which they were serving and of understanding the nuances and intersections of identities in each community. The findings highlight the importance of culturally relevant work, and of disseminating academic research publications that mirror community dialogues and programs. This especially came to light when we reviewed materials and interviewed individuals in the GBTQ community. The findings revealed the cultural differences between their programming and hetero-normative programming. Strategies that are embedded in communities, and created by and for people of Color and or GBTQ individuals, view their ability to understand and fold into their programming within group differences as a significant strength and a limitation to "cookie-cutter" programming. This perception is consistent with a growing body of literature that identifies the benefits of community-based and cultural-responsive approaches with communities of Color (Alvarez et al. 2016).

In conclusion, the review of the academic literature showed Latinx are underrepresented in research studies, and that when they are included, they tend to be described in global categories that do not capture the nuances needed to advance the knowledge base of culturally relevant work. Additionally, most studies that include Latinx compare them to non-Latinx White groups, which underscores a cultural deprivation paradigm and the use of universal theories to understand the experience of ethnoracial minorities (Carter, 2005; Carter et al. 1998; Sue, 1999).

However, the review of the non-academic literature as well as interviews showed a very different picture of the state of the field. Additionally, it added a tremendous value to the scan. First, few of the programs reviewed have any information published in academic settings. Hence their knowledge lives and stays in their communities and the networks of other organizations that they are immediately connected to. Furthermore, this scan highlighted that a traditional scan of grey literature would have still overlooked these programs as only two organizations were found in a Google Scholar search. The methodology of utilizing a snowball sampling strategy with an established network of organizations (with the five original organizations) and partnering with a community-based organization to do this work allowed the scan to uncover organizations that would have been missed otherwise. The limitations of this work was that the network of programs stayed within the universe of the organizations networked with one another and with the team of this study (Co-PI and her team). An additional key finding that this project highlighted was that although programs know of one another, they are not necessarily working together and sharing key strategies or lessons learned.

V. Recommendations

The scan was used to identify gaps in the literature as well as recommendations for improving the quality of the literature (including both academic and non-published works). We bridge the findings from these distinct bodies of work to provide recommendations for research, evaluation, and academic publications.

- Increase research, evaluation, and academic publications that prioritize approaches that center voices of participants, that is, of Latino men and boys, as well as GBTQ Latinos, to identify promising approaches and their challenges and opportunities.
- Future research and academic publications should define the terms "Latino" or "Hispanic" when discussing people of Latinx origin in general, and Latino boys and men specifically, as well as any other racial cultural term.
- Increase number of academic publications, research studies, and evaluation efforts that attend to within group differences (e.g., ethnic background, generation status, immigration status, etc.).
- Increase research efforts that highlight the use of subgroup analysis technique to capture intersectional identities. For example, when publishing research studies, move away from reporting participant's racial-cultural characteristics in simple general terms such as "Latino"/"Hispanic." Researchers and scholars should provide at a minimum at least one other racial-cultural identifier (e.g., language, generation status, nativity, etc.).
- Increase number of academic publications, research, and evaluation efforts that incorporate the psychological understanding of participants' racial cultural identities (e.g., racial identity, ethnic identity, acculturation level, etc.).
- Increase number of publications that establish the cultural appropriateness of existing tools and measures used in the field by conducting psychometric validation studies. These should also be disseminated to community-based programs.
- Increase number of research studies and academic publications that examine cultural adaptations for underrepresented groups. Funding for these studies should be coupled with evaluation efforts that evaluate ground-up strategies like the ones found in this scan.
- Promote the utilization of approaches and frameworks that are culturally specific, strength based, and community grounded. For example, the use of the community-centered evidence based practice (CCEBP) (Serrata et al. 2017) approach centralizes the expertise of community-based practitioners, a profound source of expertise that is often overlooked in academic literature but is key to community-based approaches.
- Increase academic publications that examine the efficacy and replicability of culturally specific, strength-based, and community-based programs, particularly those identified by this scan such as peer-to-peer models, the development of critical consciousness as a tool for change, collective and cultural healing, etc.
- Future funding initiatives should include RFPs that fund evaluation of culturally specific and community-based work. Specifically, funding streams that build the evaluation capacity of community-based organizations to document evidence that is self guided and not externally imposed.
- Future research studies that "scale up" the programs identified in this scan, in addition to multisite evaluations to build the evidence based, would be extremely beneficial. For example, the program Hombres Unidos has been adapted and implemented in various sites, however, an evaluation tracking its impact across various sites continues to be missing.

- In order to deconstruct the silos that exist across the larger field of working with men and boys, a national entity should organize a roundtable or conference to bring practitioners together, especially practitioners in small community organizations working with immigrant and refugee populations to share lessons learned, as well as develop an overarching framework that reflects work that is being done across organizations. For example, several organizations came together to define culturally specific principles that connect their work across organizations: http://nationallatinonetwork.org/enhancing-community-evidence/cultural-specific-principles. Such an effort would be beneficial for researchers and practitioners alike.

- A particular limitation is the amount of work that is being done with GBTQ Latinos, and our knowledge is limited in scope, thus expanding funding on GBTQ approaches to working with men, and expanding the research on healthy sexuality and how this intersects with healthy masculinity would be tremendously helpful. Academic publications should also include gender-related variables, especially those related to healthy masculinity, to better understand the experiences of Latino men and boys.

- Expand evaluation work and research studies to include programs that are doing international work due to the transnational life experiences of many immigrant Latino men and boys.

- Increase research on preventions and interventions with people of Color as its core. Move away from studies that juxtapose and compare European White Americans to Americans of Color and that frame research using "Western" or European standards as the norm. This type of research may allow for a more fruitful examination of within group differences and move away from universal theories to understand the lives of minority populations—a significant limitation to the academic literature to date.

- Partner evaluators of Color, allies who have experience working with communities of Color and/or academic researchers who are culturally competent with community-based organizations so they can work together to add to the production of knowledge and fields of knowledge in their many forms, academic and non-academic.

- Increase training of evaluators who understand community-driven solutions and create a pipeline program to support the training of evaluators of Color with expertise in culturally specific community-based evaluations.

- Create new tools and measures that capture community-centric and cultural-specific approaches that community-based programs can utilize to evaluate their programs.

- Increase efforts to develop systematic guidelines to assist journal editors and editorial boards to enforce APA guidelines on adequate reporting of sample characteristics in academic publications.

- Create new tools and measures that capture culturally relevant and cultural-specific approaches to conducting research that researchers can use to evaluate their studies and future academic manuscripts. For example, the culturally relevant research framework to understand the state of the literature used in this scan has documented inclusion criteria for racial ethnic minority populations, and recommendations for incorporating identity (e.g., racial identity, ethnic identity, etc.) (Mazzula 2015).

- Lastly, conduct a review of academic publications every five years as previously recommended by other scholars (Arredondo et al. 2005; Mazzula 2015).

ABOUT THE AUTHORS

As culturally affirming researchers, co-principal investigators, Dr. Silvia Mazzula and Dr. Josephine Serrata actively utilize self-reflection processes in their research and evaluation. That is, they attempt to attend to their personal influences in all stages of knowledge production. They also engage in self-reflexivity practices with their entire team.

Dr. Mazzula identifies as a first generation Latina immigrant from Uruguay South America, raised in New Jersey. Raised by a single mother, from poor economic background, and mixed racial background, she has experienced first hand the challenges and opportunities that come with these sociopolitical identities. She has dedicated her professional career to exploring the role of racial-cultural identity in mental health. Dr. Mazzula is an expert in understanding social determinants of health and the psychological components of race and culture, with a strong interest in Latinx populations (considering racial heterogeneity) across the lifespan. Based on community and college student samples, she has examined the impact of racism, discrimination, and other social justice issues (e.g., racial profiling) on psychological outcomes of racial/ethnic minorities, and the role that cultural/ethnic group membership and cultural values play in shaping racial/ethnic minority's worldviews (e.g., Humensky et al. 2014; Mazzula & Nadal 2015; Mazzula, Hage, & Carter 2010). With epidemiological data, she has conducted secondary data analyses focused on examining cultural factors that reduce the negative impact of maternal criminal justice involvement among African American and Latina women (R01DA023733, PI, Hoven), mental health service use by Spanish-dominant Latinx youth with substance abuse or dependence, and cultural and environmental factors that impact mental health outcomes of racial minority children exposed to mass trauma (1 U01 OH010721-01A1, PI, Hoven).

As an evaluator, Dr. Mazzula has expertise in developing process, benchmark measures and systemic guidelines to assess the state of equitable and culturally relevant scholarship and research, in social framework evaluation analyses of workplace racial discrimination and racial harassment, and in building the capacity of underrepresented researchers, scholars, and evaluators.

Dr. Serrata identifies as a Chicana/Latina from San Antonio, TX. She is of mixed heritage (Panamanian and Mexican-American) and grew up as the bridge to many different worlds, from her family in Panama to her family in the United States, from her inner-city neighborhood to the private school that she attended to "escape" the social issues affiliated with poverty, from her monolingual Spanish speaking father to the mainstream community outside of their barrio as an interpreter. These experiences deeply influenced Dr. Serrata's journey to become a Clinical-Community Psychologist and to continue to serve as a bridge between spaces that many members of communities of Color are marginalized from (e.g., academia) and the Latino community at large. Her ability to bridge or "code switch" and her deep belief in the utility of research and evaluation as liberation strategies has allowed her to partner with community in research and evaluation. Additionally, her experiences have afforded her the vigor of utilizing strength based frameworks-knowing first-hand, the impact that deficit focused ideologies have on the psychology of people of Color and communities at large. Her experience embedded in community has also afforded her first hand

witness to how strength-based strategies can transform groups of individuals as well as organizations. Dr. Serrata being embedded in a community based organization significantly strengthened this project and allowed us to find "hidden gems" that have been completely left out of the academic literature base.

Professionally, Dr. Serrata is an expert in understanding violence within the Latino community as it intersects with other issues of oppression, as well as strengths within Latino families, including youth and men. She has explored the experiences of Latino youth witnesses of domestic violence, the intersection of immigration and domestic violence in Latino families and the intersection of human trafficking and domestic violence services. She utilizes methodologies, such as participatory action research, that strive to develop knowledge and action through the use of research in her work with Latino youth (Rodriguez, Perez-Garcia, Martinez, & Serrata, 2015). As an evaluator, Dr. Serrata has expertise in documenting culturally-specific community based prevention and engagement efforts, as well as building the evaluation capacity of community based organizations in underserved communities. She has helped develop organization assessment tools for the evaluation of best practice and culturally relevant practice models for practitioners. In her work for a national organization (Casa de Esperanza's National Latin@ Network for Healthy Families and Communities), she has a broad understanding of intervention and prevention strategies for communities of Color across the United States.

The research team for this project included the co-principle investigators, as well as two staff from the National Latin@ Network for Healthy Families and Communities (one research manager and one national trainer), and research assistants from John Jay College of Criminal Justice. All team members identify ethnically as Latinx but represent the vibrant diversity within the Latinx community. Martha Martinez-Hernandez is the research manager for the NLN and has over 15 years of experience in the field of domestic violence, starting her work in Nicaragua (her home country) with work around healthy masculinities and preventing gender based violence in Nicaraguan men. Jose Juan Lara Jr. is a project coordinator for the NLN and has been in the movement of gender based violence since 1999. Jose Juan is from the Texas-Mexico border and brought a particular set of expertise in his knowledge of serving GBTQ Latino communities. Nathalie Velasco is a first generation immigrant from Colombia and graduating undergraduate student at John Jay College. Tiara Vega, also an undergraduate student from John Jay College is a second generation American with Puerto Rican heritage. Both Nathalie and Tiara have worked with Dr. Mazzula over the past two years examining the role of racial and cultural processes in mental health. Our team represents the strength of this project in that it brought together a partnership of researchers from an academic setting and researchers and practitioners from a community based setting. We hope that our discussion and recommendations reflect the richness of the diverse perspectives on this project.

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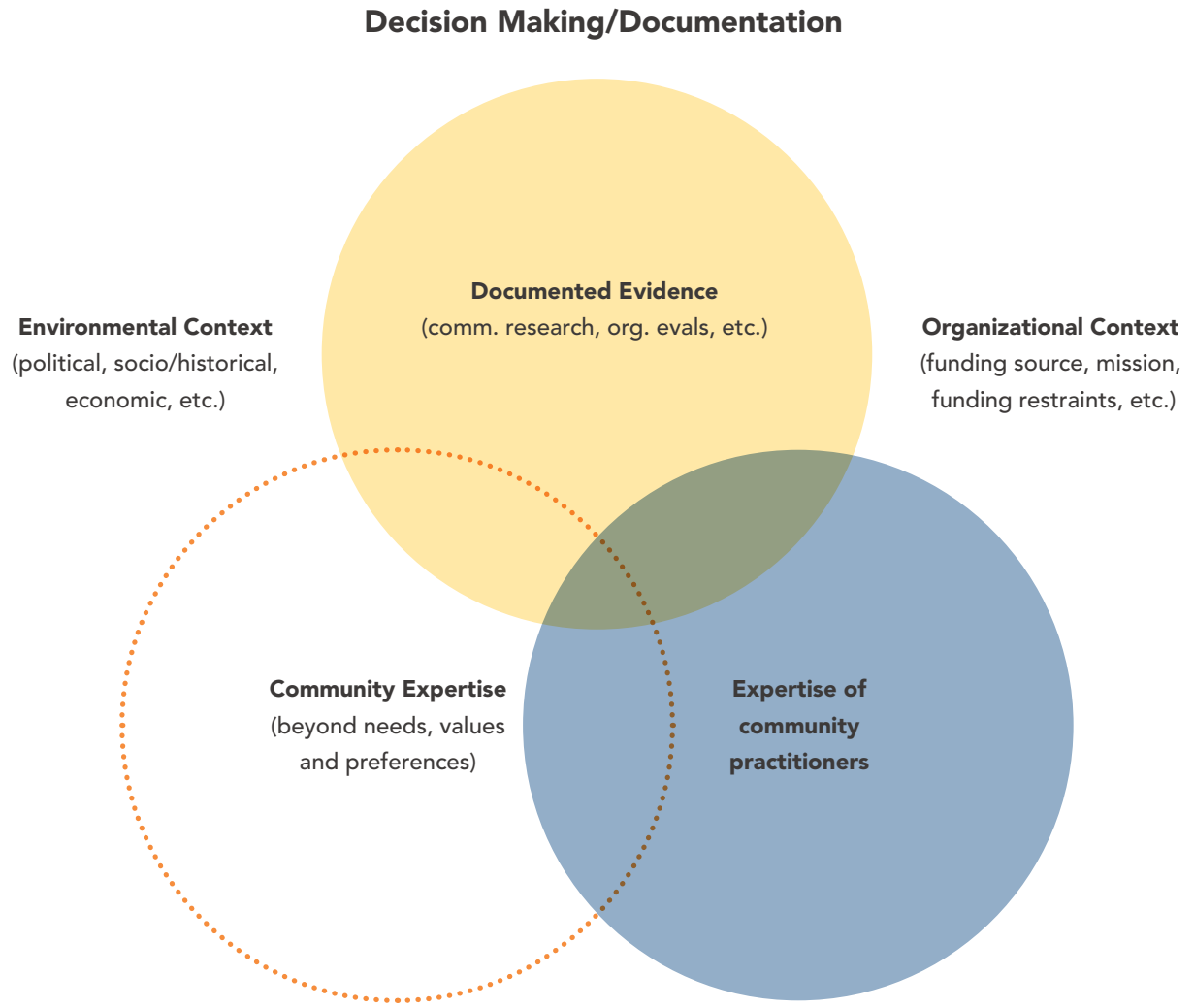
APPENDIX A

COMMUNITY-CENTERED EVIDENCE-BASED PRACTICE APPROACH

FIGURE 1 COMMUNITY-CENTERED EVIDENCE-BASED PRACTICE APPROACH (CCEBP)



APPENDIX B

INTERVIEW GUIDING QUESTIONS

1. Please tell me a little bit about the program and what your role is (follow up with, do you mind sending us a brief description of your program/organization)?
2. What are the goals of the program/organization?
3. What is the focus of the program (e.g., healthy masculinity, primary focus domestic violence, sexual violence or gender equity or all)? What do they see as important mechanism of change (e.g., we need to deal with men's own experience of trauma before we can work on building healthy masculinity)?
4. Who is the target audience for the program (including age, educational level, nationality, ethnicity and other demographic data)?
5. Has the program been evaluated? If so, would you mind sharing that documentation with us? Is there any other documentation that you'd be willing to share about your program/organization?
6. Can you recommend other people for us to contact and learn from that are also working with Latino men and boys and or GBTQ Latinos who you think are doing excellent work?

APPENDIX C

ORGANIZATION PROFILES

BLACK TRANSMEN INC.	
CONTACT:	Carter Brown Founder & National Executive Director 3530 Forest Lane #290 Dallas, TX 75234 855.255.8636
WEBSITE:	http://www.blacktransmen.org/index.html
DESCRIPTION:	Akanni is a monthly gathering open to Black transmen in all stages of their transition. Participants are able to ask questions and learn from peer members addressing their concerns of safety and support.
OBJECTIVE:	Provide a safe and confidential space for Black transmen to share concerns during their transition.
PROGRAM COMPONENTS:	Peer facilitated support groups by and for Black transmen.
PROGRAM EVALUATED:	No
EVALUATION REPORT:	No
FORMAT:	Support group
TARGET POPULATION:	Black/African American Transmen
MATERIALS:	http://www.blacktransmen.org/media/BTMI-FLYER-GENERAL.pdf http://www.blacktransmen.org/media/BTMI-BROCHURE.pdf
PEER REVIEWED ARTICLES:	N/A

CASA DE ESPERANZA:NATIONAL LATIN@ NETWORK	
CONTACT:	Ivette Izea-Martinez Community Engagement Manager iizeamartinez@casadeesperanza.org PO Box 40115 St. Paul, MN 55104
WEBSITE:	http://casadeesperanza.org/
DESCRIPTION:	¡Hombres en Acción! is an open support group for Latino men that meet during a three-month period facilitated by a male group leader. The purpose of the group is to create a safe space for men to discuss issues around masculinity and domestic violence with the main goal of challenging and redirecting participants to become allies for women and dismantle stereotypes that perpetuate oppression based on gender.
OBJECTIVE:	• Increased Capacity in Leadership Skills. Increased Knowledge of DV, its impact in community and resources. • Increased connections/support among peers. • Create a space where fathers and children have activities together.
PROGRAM COMPONENTS:	The program is facilitated by a male facilitator and participants establish the rules of the group with the help of the facilitator. They have regular group meetings, in each meeting participants discuss different topics such as parenting, defining masculinity and domestic violence but no as the central topic of the session. The group incorporates a community based activity that engages participants in a project that benefits a local organization as part of their leadership development.
FORMAT:	Support group
TARGET POPULATION:	Latino men and boys.
MATERIALS:	http://nationallatinonetwork.org/mens-toolkit-home https://www.decimosnomas.org/en/ Tácticas de Control: La Vision de la Mujer Vive Feliz Hoy
PEER REVIEWED ARTICLES:	N/A

ENLACE COMUNITARIO	
CONTACT:	Esteban Machado Galaviz emachado-galaviz@enlacenm.org Sandro Anguiano sanguiano@enlacem.org
WEBSITE:	http://www.enlacenm.org/
DESCRIPTION:	**Engaging Men Project** engages Spanish speaking Latino immigrant men as allies to learn how to change social norms and end tolerance to family violence. Trainings last five weeks (2-hour session) providing opportunities for men to learn about family violence, to examine beliefs that tend to perpetuate violence against women, and to mobilize men to stop and prevent violence in their community. Two community educators recruit male participants from the Spanish speaking community and facilitate the sessions based on the curriculum, Men United Against Family Violence (Hombres Unidos Contra la Violencia Familiar), developed by Migrant Clinician Network.
OBJECTIVE:	**Engaging Men Project** trains Spanish speaking Latino immigrant men (Promotores) to become allies to end gender violence. Trained promotores become co-facilitators of Entre Amigos workshops and participate in information tables at different locations.
PROGRAM COMPONENTS:	Two community educators recruit male participants from the Spanish speaking community and facilitate the sessions based on the curriculum, Men United Against Family Violence (Hombres Unidos Contra la Violencia Familiar), developed by Migrant Clinician Network with whom they have entered into a formal collaboration agreement to make this possible.
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	Yes
FORMAT:	Support group
TARGET POPULATION:	Spanish speaking immigrant Latino adult men and youth
MATERIALS:	http://www.enlacenm.org/wp-content/uploads/2016/02/HIP-Latino-Men-and-Boys-Keeping-the-Promise-FINAL.pdf
PEER REVIEWED ARTICLES:	Ortsman, Sandra. (2015). Enlace Comunitario Engaging Men mid-point assessment report.

FUTURES WITHOUT VIOLENCE	
CONTACT:	Yesenia Gorbea Senior Program Specialist, Public Education Campaigns & Programs YGorbea@futureswithoutviolence.org
WEBSITE:	http://www.coachescorner.org/
DESCRIPTION:	Coaching Boys into Men (CBIM) program provides high school athletic coaches with the resources they need to promote respectful behavior among their players and help prevent relationship abuse, harassment, and sexual assault. For more than a decade, the program has been implemented in communities across the U.S. and around the world. From Sacramento and Dallas, to India and South Africa, the program's messages have proven universal.
OBJECTIVE:	To reduce dating violence among teens.
PROGRAM COMPONENTS:	The CBIM curriculum consists of a series of coach-to-athlete trainings that illustrate ways to model respect and promote healthy relationships. The CBIM card series instructs coaches on how to incorporate themes associated with teamwork, integrity, fair play, and respect into their daily practice and routine.
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	Yes
TARGET POPULATION:	High school, middle school and college male athletes.
MATERIALS:	http://www.coachescorner.org/tools/
PEER REVIEWED ARTICLES:	Miller, E., Tancredi, D. J., McCauley, H. L., Decker, M. R., D. Virata, M. C., Anderson,H. A., Stetkevich, N., Brown, E. W., Moideen, F., O'Connor, B. & Silverman, J. G. (2013). One-Year Follow-Up of a Coach-Delivered Dating Violence Prevention Program- a cluster randomized controlled trial. *American Journal of Preventive Medicine*, vol. 45, issues 1. pages 108-112. Miller, E., Tancredi, D. J., McCauley, H. L., Decker, M. R., D. Virata, M. C., Anderson,H. A., Stetkevich, N., Brown, E. W., Moideen, F., & Silverman, J. G. (2012). Coaching boys into men: A cluster-randomized controlled trial of dating violence prevention program. *Journal of Adolescent Health*,51(2012),431-438

FUNDACIÓN LATINOAMERICANA DE ACCIÓN SOCIAL INC. (FLAS)	
CONTACT:	Kimmy Palacios Program Coordinator 6666 Harwin Dr. Suite 370 Houston, TX 77036 (832) 459-8694
WEBSITE:	http://flasinc.org/
DESCRIPTION:	**Colores Latinos** is a unique social program implemented by FLAS to improve the quality of life for male members of the Latino community ages 18 to 30 who have sex with other men (MSM), and who reside in Houston. Participants in this program attend two-hour classes once per week for four weeks.
OBJECTIVE:	**Colores Latinos** helps develop knowledge and skills, while raising awareness to the importance of having positive and thriving relationships that can lead to a healthier life. Participants have the opportunity to meet and interact with other young men to exchange ideas, insights and views on a variety of issues.
PROGRAM COMPONENTS:	Information not provided.
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	Not provided.
FORMAT:	Support group
TARGET POPULATION:	Spanish speaking Latino men, adults, youth, gay men, men who have sex with men (MSM) ages 18 and older.
MATERIALS:	http://flasinc.org/index.php/colores-latinos/
PEER REVIEWED ARTICLES:	N/A

HISPANIC BLACK GAY COALITION	
CONTACT:	Corey Yarbrough, Co-Founder, & Quincey Roberts, Co-Founder
DESCRIPTION:	**My Brother's Keeper** is a group that meets monthly to bring visibility to the unique experiences that GBTQ men of Color go through, and help GBTQ Men of Color find access to services that are available in the Greater Boston area.
OBJECTIVE:	Peer lead support groups that help develop knowledge and skills, while raising awareness to the importance of having positive and thriving relationships that can lead to a healthier life.
PROGRAM COMPONENTS:	Peer lead support groups that includes a social network of support for gay, bisexual, transmen and queer men of color.
PROGRAM EVALUATED:	No
EVALUATION REPORT:	N/A
TARGET POPULATION:	Gay, bisexual, trans and queer men of Color
WEBSITE:	http://www.hbgc-boston.org/

MARY'S CENTER	
CONTACT:	Carlos Merchan cmerchan@maryscenter.org (202) 729-6825
WEBSITE:	http://www.maryscenter.org/course/father-child-program
DESCRIPTION:	Mary's Center recognizes that fathers and mothers parent differently. For this reason, they created the Father-Child Program, which is designed to help men with children ages prenatal/infant to 5 develop the attitude, knowledge, and skills to become involved in and connected to their children's lives.
OBJECTIVE:	To assists fathers of young children, improve the parenting skills in order to reduce risk for child neglect and promote the social and emotional development of their children. By increasing father-child attachment and involvement, as well as their sense of personal and economic responsibility, families will have increased opportunities to affect positive outcomes for their children.
PROGRAM COMPONENTS:	The program has three main components: home visits, sports activities and quarterly fatherhood outings. During home visits, fathers receive social support, training, and advocacy services. Sports activities are designed to promote healthy habits and behaviors among fathers, while providing them with an outlet from the stress of their daily routine. Quarterly fatherhood outings are activities designed for the whole family that promote recreation, quality time, and family bonding.
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	Yes
FORMAT:	In person training
TARGET POPULATION:	Men with children from 0- 5 years old but any male figure who functions as the father figure in the family can be part of the program.
MATERIALS:	N/A
PEER REVIEWED ARTICLES:	Klagholz, Donna D. (2010). Fatherhood Program: A program of the Mary's Center for Maternal and Child Care, Inc. Year II Evaluation Report.

THE MEN'S STORY PROJECT	
CONTACT:	Jocelyn Lehrer, ScD, Founder/Director jlehrer@mensstoryproject.org (415) 217-9875
WEBSITE:	http://www.mensstoryproject.org/
DESCRIPTION:	The Men's Story Project was initiated in 2008 to bring critical dialogue about masculinities into mainstream forums, by helping local groups create live-story-sharing events, documentaries and other media- and accompanying educational tools and community engagement/ advocacy campaigns in which men publically explore social ideas about masculinity through the lens of their life experience.
OBJECTIVE:	The Men's Story Project aims to affect audience members' knowledge, beliefs and behaviors pertaining to the intersection of masculinities, health and justice, via the stories of men who serve as de facto public role models.
PROGRAM COMPONENTS:	Film Screening & Discussion, Experiential Workshop, Training Workshop, Creating MSP productions, Creative Workshop.
PROGRAM EVALUATED:	In progress.
EVALUATION REPORT:	N/A
FORMAT:	Support Group
TARGET POPULATION:	Boys, men and individuals who identify with maleness.
MATERIALS:	http://www.mensstoryproject.org/films/the-mens-story-project-building-strength-creating-peace/ http://www.mensstoryproject.org/mens-story-project-evaluation-study/ http://www.mensstoryproject.org/msp-resources-training-doc/
PEER REVIEWED ARTICLES:	N/A

MIGRANT CLINICIANS NETWORK	
CONTACT:	Deliana Garcia Director International Projects, Research, Development P.O. Box 164285 Austin, TX 78716-4285. 512.579.4501
WEBSITE:	http://www.migrantclinician.org/services/initiatives/family-violence-prevention/hucvf.html
DESCRIPTION:	Hombres Unidos Contra la Violencia Familiar the first initiative aimed at the primary prevention of sexual and intimate partner violence in the Latino migrant community. It is a peer-led, five session curriculum that was developed through a multiyear process that included research, design and development, implementation, modification, and evaluation. Supported by the Centers for Disease and Control, Hombres Unidos was created with the help of expert members in Sexual and Intimate Partner Violence (S/IPV) prevention (known as the Leadership Consortium) and key staff from the MCN Family Violence Prevention Initiative. Hombres Unidos has been implemented in Illinois, Pennsylvania, and Florida, Arizona, New Mexico, Texas and Washington.
OBJECTIVE:	To increase the knowledge amongst migrant men about the factors that contribute to sexual/intimate partner violence (S/IPV) and the consequences of S/IPV. To change the attitudes and beliefs that support S/IPV among migrant men. Increase the skills for preventing S/IPV among program participants and outreach workers. Mobilize migrant men to stop and prevent S/IPV in their community.
PROGRAM COMPONENTS:	The curriculum is facilitated by male peers and groups meet during a five week period discussing the following topics during each session: Session 1: Gender Roles and Male Socialization Session 2: Defining Sexual and Intimate Partner Violence/Abuse Session 3: Power and Violence Session 4: Building Skills to Prevent and Respond to Violence Session 5: Celebration
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	Yes
TARGET POPULATION:	Spanish speaking migrant Latino men ages 18 and older
MATERIALS:	http://www.migrantclinician.org/files/u1/MCN-HombreUnidos_halfpageInsert_.pdf
PEER REVIEWED ARTICLES:	N/A

PEACE INITIATIVE	
CONTACT:	Patricia Castillo Executive Director patpeacesa@gmail.com
WEBSITE:	http://www.thepeaceinitiative.net/responsible-fatherhood/
DESCRIPTION:	**Responsible Fatherhood** is collaborating with community based organizations especially women's organizations to learn about the extent and impact of family violence.
OBJECTIVE:	The objectives of the initiative is a model of positive, non-violent behavior for fathers by: • Being a true partner in the raising of children. • Valuing male and female children equally. • Sharing in the duties at home. • Making the most of family leave entitlements and family-friendly work conditions. • Sharing financial decisions and resources. • Being non-violent and non-controlling. • Promoting gender equality. • Being an equal partner in the home. • Not accepting male dominance as the norm
PROGRAM COMPONENTS:	**Responsible Fatherhood** campaign engages males in learning about and need for stopping spousal and child abuse violence and involves them in community education, arts, activist, organizing, faith based and neighborhood events.
PROGRAM EVALUATED:	No
EVALUATION REPORT:	N/A
FORMAT:	In person training
TARGET POPULATION:	Latino men
MATERIALS:	N/A
PEER REVIEWED ARTICLES:	N/A

PROMUNDO	
CONTACT:	Magaly Marques Deputy Director, US Programs Promundo-US 1367 Connecticut Ave NW, Suite 310 Washington, DC 20036 202.588.0061 m.marques@promundoglobal.org
WEBSITE:	http://promundoglobal.org/programs/program-h/
DESCRIPTION:	Program H is named after homens and hombres, the words for men in Portuguese and Spanish. Launched in 2002 by Promundo and partners and now used in more than 22 countries to [...] encourage critical reflection about rigid norms related to manhood. Activities are designed for same-sex groups and facilitated by men who serve as role models for the youth and come from the same community. The program is also designed to engage young men as activists and community mobilizers at the school or community level.
OBJECTIVE:	Program H aims to transform social norms, attitudes, and beliefs that are harmful for men's health and to promote healthy forms of masculinity.
PROGRAM COMPONENTS:	The curriculum is divided into five modules (versions in English, Spanish and Portuguese) with 70 activities that include gender, sexuality, reproductive health, fatherhood and care giving, violence prevention, emotional health, drug use and preventing and living with HIV and AIDS. Also a no-words video called Once Upon a Boy, the program can be easily adapted to the demands of the local community. There is also an abbreviated manual the Program HMD Toolkit that includes recommendations for the implementation of different modules.
PROGRAM EVALUATED:	Yes
EVALUATION REPORT:	No
TARGET POPULATION:	Young men 15 to 24, either attending local high schools or members of local communities.
MATERIALS:	http://promundoglobal.org/programs/program-h/
PEER REVIEWED ARTICLES:	Braker et al. (2005), in: Ruxton, S. (ed) Gender Equality and Men: Learning from Practice, Oxfam GB, 147-161, 2005. Pulerwitz & Barker (2008). Measuring Attitudes toward gender Norms among Young men in Brazil. Peacock & Barker (2014). Working with Men and Boys to Prevent Gender-based Violence: Principles, Lessons Learned, and Ways Forward.

SOUTH VALLEY MALE INVOLVEMENT PROJECT	
CONTACT:	Carlos Flores, Coordinator carlos.flores@state.nm.us (505) 833-9950
WEBSITE:	N/A
DESCRIPTION:	It is a project of the Department of Health of New Mexico. It recruits youth through events like the Hip-Hop conference: The Male Youth Summit. It is currently available in local High Schools and two primary schools in Albuquerque, NM. Students get recruited through outreach events (Hip- HOP), 10 to 20 students become part of a cohort, and they receive training to become peer- educators. Of the 5,000 students that the program has reached 10% are still involved in the program.
OBJECTIVE:	Access to public health services, reducing youth violence, school's dropouts, peer education, creation of positive messages using multi-media formats, community service, universal prevention through SWAG program and P.E.A.C.E. 4 Change.
PROGRAM COMPONENTS:	It utilizes a curriculum about violence in general (culture of violence)
EVALUATION REPORT:	In progress.
FORMAT:	In person training
TARGET POPULATION:	Junior High and high school students in Albuquerque, NM school districts.
MATERIALS:	http://attendhead2toe.com/wp-content/uploads/2015/04/26-A-Tale-of-Peer-Educators.pdf http://www.nmpha.org/Resources/Documents/Engaging%20Youth%20In%20Education%20through%20Hip%20Hop%20Poetry%20and%20Rap%202013.pdf
PEER REVIEWED JOURNAL:	N/A

SURVIVOR'S PATHWAY	
CONTACT:	Francesco Duberli , M.S, M.P.H Chief Executive Officer 1801 Coral Way Suite 200, Miami, FL, 33145 (786) 275-4364
WEBSITE:	http://www.survivorspathway.org/
DESCRIPTION:	Survivors' Pathway is a 501 (c)(3) non for profit organization created with the purpose of promoting equality, inclusiveness and social action through counseling and advocacy services for the L.G.B.T.Q.I and Latino communities, survivors of domestic violence, intimate partner abuse, sexual abuse, human trafficking and other types of victimization.
OBJECTIVE:	To promote equality, inclusiveness and social action through culturally-sensitive, psychological counseling and advocacy services to individuals and families from the LGBTQI and Latino communities survivors of domestic, sexual and intimate partner violence, human trafficking, and other types of victimization. Program has serves approximately 600 immigrants in the Miami area.
PROGRAM COMPONENTS:	Counseling, training HIV testing, advocacy, outreach. All services and professionals are bilingual (Spanish and English).
FORMAT:	In person training
EVALUATION REPORT:	Yes
TARGET POPULATION:	Latin@ lesbian, gay, bisexual, transgender, queer, gender non-conforming
MATERIALS:	power point presentation that include statistics of participants
PEER REVIEWED JOURNAL:	N/A

THE NETWORK/LA RED	
CONTACT:	PO Box 6011 Boston, MA 02114 (800) 832-1901
WEBSITE:	http://tnlr.org/en/
PROGRAM:	Support Group is a confidential facilitated group for lesbian, gay, bisexual, queer and/or transgender survivors of partner abuse to share and listen to each other's experiences, give and get peer support, feedback and information, and help with safety planning. You can receive support over the phone or in person.
OBJECTIVE:	To promote equality, inclusiveness and social action through culturally-sensitive, psychological counseling and advocacy services to individuals and families from the LGBTQI and Latino communities survivors of domestic, sexual and intimate partner violence, human trafficking, and other types of victimization. Program has serves approximately 600 immigrants in the Miami area.
TARGET POPULATION:	lesbian, gay, bisexual, queer and/or transgender survivors of partner abuse

IN OUR OWN VOICES	
CONTACT:	Tandra LaGrone, Executive Director tlagrone@inourownvoices.org Gabby Santos, Director of LGBT Health Services gsantos@inourownvoices.org 245 Lark Street Albany, NY 12210 (518) 432-4188
WEBSITE:	http://www.inourownvoices.org/index.html
MISSION:	In Our Own Voices (IOOV) is a lesbian, gay, bisexual and transgender people of Color (LGBT POC) organization whose purpose is to develop the leadership of LGBT POC; strengthen the voices of LGBT POC in order to effectively communicate our perspectives within the larger community; strengthen our capacity as LGBT POC to combat oppression and marginalization.
PROGRAM:	**Men's Empowerment Group** provides a holistic space for discussion, socialization and healing with the objectives of reduce stigma, isolation and shame associated with being a male victim/survivor.
TARGET POPULATION:	Gay, bisexual, and transgender men

NATIONAL COMPADRES NETWORK	
CONTACT:	Jerry Tello Founder and Director of Training 1570 The Alameda, Suite 217 San Jose, CA 95126 (408) 484-4157
WEBSITE:	http://www.nationalcompadresnetwork.org/
DESCRIPTION:	**The Fatherhood Toolkit** was designed by service practitioners with a personal understanding of Latino culture, the toolkit offers proven strategies and interventions to help Latino men of all ages strengthen and heal their families.
PROGRAM COMPONENT:	This is an approach to work with men based in a profound understanding of the Latino cultures; it lies in the concept of kinship-compadrazgo, extended families, fear, sadness, dignity, respect, and learning to heal from the effects of trauma.
FORMAT:	In person
PROGRAM EVALUATED:	N/A
EVALUATION REPORT:	N/A
TARGET POPULATION:	Chicano, Latino, and Native men
PEER REVIEWED ARTICLES:	N/A

RISE is a joint initiative co-led by Equal Measure and
Penn GSE Center for the Study of Race and Equity in Education.

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RESEARCH INTEGRATION STRATEGIES EVALUATION

RISE for Boys and Men of Color

www.risebmoc.org

Race&Equity
University of Pennsylvania

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