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H-PACT: A Descriptive Study of Responsible Fatherhood Programs Serving Hispanic Men

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OVERVIEW

As one component of the Parents and Children Together (PACT) evaluation conducted by Mathematica Policy Research for the Office of Research, Planning and Evaluation (OPRE) in the Administration of Children and Families (ACF), this report focuses on a descriptive study of four responsible fatherhood (RF) programs that focus primarily on low-income Hispanic fathers. Recognizing that grantees' programs will continue to grow and develop, PACT aims to provide foundational information to guide ongoing and future program design and evaluation efforts. The four programs serving Hispanic fathers in the PACT descriptive study include:

1. **Southwest Key** in San Antonio, Texas
2. **Imperial Valley Regional Occupational Program** in Imperial County, California
3. **The Children's Institute, Inc.,** in Los Angeles County, California
4. **KidWorks, a partner of The East Los Angeles Community Union,** in Santa Ana, California

Statute requires RF grantees to offer services in three core areas—(1) parenting and fatherhood, (2) economic stability, and (3) healthy relationships—but they had latitude to design programs to meet the needs of their populations. This report describes the social, cultural, and other factors that influence how these four practitioners designed and implemented programs for this population. It also describes the views and experiences of a subset of Hispanic fathers participating in these programs. Key findings include:

- Three of the four programs strongly reinforced Hispanic values such as *familismo* (family centeredness) and such concepts as *hombre noble* (the ideal father who prioritizes family relationships and takes full responsibility for his actions) through a curriculum developed or adapted for Hispanic fathers.
- Most program staff were Hispanic men who aimed to demonstrate Hispanic values such as *personalismo* (warm, personal interactions), *respeto* (respect), and *confianza* (confidence and trust) in their interactions with participating fathers. Staff also helped fathers explore notions of masculinity and gender roles.
- Most fathers were motivated to enroll out of a desire to improve the quality of their interactions with children; many had been involved in the child welfare system. Programs fostered ongoing participation by developing *la familia*, trust among fathers, and a sense of belonging.
- More than two-thirds of the fathers were living with all of their children and were employed; issues of child support and access to nonresidential children were not commonly raised by the fathers in this study.
- Almost 60 percent of fathers were foreign-born, and fathers identified fairly strongly with many but not all traditional Hispanic cultural values on a well-established measure.
- Program participants felt the programs helped them become better fathers and change their ideas about what it means to be a man and a father. Many said they learned to be more emotionally supportive and nurturing toward their children, especially boys.

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I. STUDY BACKGROUND AND METHODS

Research shows that children of fathers who are positively engaged in parenting fare better on a range of outcomes relative to children whose fathers are absent or not positively involved. Children who grow up without a consistent and positive father presence, a common experience in single-parent families, are more likely to experience cognitive and language difficulties as well as more behavioral problems than other children (Cabrera et al. 2007; Tamis-LeMonda et al. 2004; Carlson 2006; Hofferth 2006). Father involvement is also known to be an important contributor to children's well-being in intact families (Lamb 1997; Marsiglio et al. 2000), affecting their social, emotional, and academic outcomes. For example, a more positive father-child relationship predicts reduced frequency of risky behaviors in adolescence, such as delinquent activity and substance abuse, independent of other factors such as the mother-child relationship (Bronte-Tinkew et al. 2006).

People of Hispanic descent are the largest minority ethnic group in the United States (Cabrera and Bradley 2012) and the fastest growing; Hispanics are expected to comprise roughly a quarter of the national population by 2050 (Bouchet et al. 2012). There are more than 17 million Hispanic children in the United States (U.S. Census Bureau 2013b). Although the effects of father involvement hold across ethnic groups, research on Hispanics suggests that there may be important culture-specific characteristics that play a role in family functioning. Hispanic families are characterized as having strong familial ties, close relationships, and expectations for the male parent to be the dominant provider, protector, and decider. Many of these fathers also face challenges related to acculturation, education, and unemployment (La Hoz 2012; Torres et al. 2013; Bouchet et al. 2012), which may undermine their ability to fulfill the father role.

To encourage the positive involvement of fathers with their children, federal legislation has authorized grants for Responsible Fatherhood (RF) programs since 2005. To be eligible for an RF grant in 2011, organizations had to offer programming in three core areas: (1) parenting and fatherhood, (2) economic stability (such as employment services), and (3) healthy relationships and marriage. A dedicated funding stream for the federal RF program first began under the Deficit Reduction Act of 2005. It was reauthorized under the Claims Resolution Act of 2010, with annual funding of $75 million. The Administration for Children and Families (ACF) at the U.S. Department of Health and Human Services awarded 55 organizations three-year RF grants in 2011. Five additional organizations received RF program grants for fathers re-entering society after incarceration. In 2014, the grants were extended with a fourth year of funding.[1]

This report focuses on a subset of the 2011 RF grantees that implemented programs to serve predominantly Hispanic[2] men in their communities. Little research exists on how fatherhood services for Hispanic fathers are designed, structured, and operated to address their needs. To that end, the Office of Planning, Research and Evaluation (OPRE) within ACF sponsored a descriptive study of four such programs. The descriptive study is part of the Parents and Children Together (PACT) evaluation—a large-scale, multicomponent effort that is studying the design, implementation, and effects of the Responsible Fatherhood and Healthy Marriage grant programs (see Box I.2).

This descriptive study was designed to expand the knowledge base on how RF programs provide services to Hispanic fathers, by achieving two main goals (Box I.1). The study was not designed to examine the impact of the programs on the lives of the men they serve. Instead it documents how fathers responded to these programs and shares their perceptions of program effectiveness. The intent of this research effort was to identify the potential influence of Hispanic culture, including values and beliefs

Box I.1. Goals of the descriptive study of Hispanic-oriented Responsible Fatherhood programs

This study of Hispanic-oriented Responsible Fatherhood programs had two main goals:

1. Identify social, cultural, and other factors that influence decision making by organizational leaders and staff about various dimensions of Hispanic-oriented Responsible Fatherhood programs, including curriculum and service delivery approach.
2. Gather information from Hispanic participants about their experiences with these programs.

[1] A new round of RF grants was awarded in September 2015; this report is based on four grantees who were awarded in 2011 and operated until September 2015.

[2] We use the term Hispanic, rather than Latino, because Latino is usually considered a broader term that may include Portuguese- and French-speaking populations from Brazil, the Caribbean islands, and other areas. In this study, we visited only programs serving Spanish-speaking people.

that may guide staff decisions about the structuring of programs as well as participant decisions to enroll and participate in services offered. For example, the guide for semi-structured interviews with program staff (Appendix A) included a focus on the following broad questions:

- How do program staff members view the needs of the men they intend to serve?
- How are these views reflected in day-to-day practices and operations (for example, staffing, resources, curriculum, outreach strategies, and partnerships or organizational relationships within the community)?
- To what extent does a program's identity as a Hispanic organization and understanding of participants' cultural identities influence program objectives, design, operations, and staffing?
- To what extent are self-concepts of Hispanic cultural identity relevant to fathers' views of the programs?
- What makes the programs specifically relevant for Hispanic fathers?

A. Programs participating in the descriptive study

The four RF programs participating in this descriptive study were selected because the great majority of the fathers they serve are of Hispanic origin. From the 2011 RF grantee cohort, we identified Hispanic-oriented programs whose grant applications indicated that they either primarily targeted Hispanic fathers for services or were located in areas with large concentrations of Hispanic families. To better understand the communities, information from the programs' applications was supplemented by statistics from the most recently available American Community Survey (see Table II.1).

The design and implementation of fatherhood programs is likely to vary by specific Hispanic subgroup and the characteristics of fathers served (Bouchet et al. 2012). For example, services may vary by participants' English-language proficiency, legal status, literacy level, education, and family structure, among others. To capture diversity within Hispanic populations, we intentionally aimed to select grantees that varied in geography, characteristics of service population, curriculum, and cultural aspects of their program. Although most participants across the program sites had cultural origins in Mexico, the sites differed in the proportions of their service populations who were married versus unmarried, native-born versus foreign-born, and English speakers versus Spanish speakers.

The programs selected for the descriptive study of Hispanic-oriented RF programs are described below and summarized in Table I.1.

Box I.2. Overview of PACT evaluation activities

The Parents and Children Together (PACT) evaluation examines (1) the implementation and effectiveness of programs offered by a subset of Responsible Fatherhood (RF) and Healthy Marriage (HM) grantees and (2) the views of the individuals who participate in those programs. Recognizing that the family strengthening field is still growing and developing, PACT aims to provide a foundation and an initial building block in the evidence base to guide ongoing and future program design and evaluation. PACT approaches research questions from several angles to tell a more complete story about the programs and participants. PACT's goals include (1) measuring the impact of RF and HM programs on fathers' economic stability, partner relationships, and involvement with their children; (2) documenting the services received by participants in these programs and how the RF and HM programs deliver services; and (3) understanding the experiences and needs of fathers who participate in RF programs. To do this, PACT uses three interrelated evaluation strategies:

1. **Impact study.** The impact study is addressing whether the grantee programs improve outcomes for the fathers, couples, and families served. This randomized controlled trial is developing rigorous evidence on the causal effects of the RF and HM programs on key outcomes, such as fathers' engagement with their children, employment and economic self-sufficiency, and co-parenting and romantic relationships. Eligible program applicants are randomly assigned to either a program group that can participate in the RF or HM program or a control group that is not eligible to participate in the RF or HM program for 12 months. (However, fathers and couples in this latter group can access other services available in the community.) Telephone surveys of all study participants—in both the program and control groups—are conducted at baseline (that is, when fathers or couples first enroll) and at follow-up, about 12 months after random assignment.
2. **Process study.** The process study documents how the RF and HM programs are designed and implemented and identifies both the challenges and promising practices of program implementation. Process study data include two rounds of semi-structured interviews with program staff, focus groups with participants, telephone interviews with program dropouts, a web-based survey of program staff, and data from a study management information system (MIS). A separate descriptive study of four additional RF grantees that serve predominantly Hispanic fathers—the subject of this report—is exploring how RF programs serving Hispanic populations develop, adapt, and implement culturally relevant services. Data for this descriptive study were collected via semi-structured interviews with program staff and through focus groups and questionnaires with participants.
3. **Qualitative study.** The qualitative study focuses on a subset of participants in the RF programs, utilizing ethnographic techniques to shed light on the lives of these fathers—including their roles as parents, partners, and providers; the factors that may affect their ability to benefit from the RF programs; and how this may inform RF program design and implementation. The primary method for collecting data on fathers is three rounds of in-depth, in-person interviews conducted annually that are supplemented by brief telephone check-in calls.

Table I.1. Overview of four Hispanic-oriented RF programs

	Southwest Key	Imperial Valley Regional Occupational Program	The Children's Institute Inc.	KidWorks at TELACU
Service area	San Antonio, Texas	Imperial County, California	Los Angeles, California	Santa Ana, California
Program name	Responsible Fatherhood Program at Southwest Key[a]	Project Padres	Project Fatherhood	Futuro Now
Parenting curriculum name	Raising Children with Pride	Siempre Papá	Men in Relationship Groups (MIRGs)	Siempre Papá
Culturally specific parenting curriculum	Yes	Yes	No	Yes
Parenting curriculum length	8 hours	30 hours	Open-ended; 10 core topics covered in 90-minute sessions	24 hours
Proportion of clients who identify as Hispanic[b]	70 percent	90 percent	70 percent	80–100 percent
Primary Hispanic populations served	Mexican American; mostly English speakers	Mexican American and immigrant populations; English and Spanish speakers	Mexican American and immigrant populations; English and Spanish speakers	Mostly older men born in Mexico; mostly Spanish speakers

Source: Staff interviews and program documents.

[a] The program at Southwest Key did not have a specific name; in this report it is referred to as the Responsible Fatherhood Program at Southwest Key.

[b] Proportion is an estimate provided by program staff members.

1. Project Padres at Imperial Valley Regional Occupational Program

Imperial Valley Regional Occupational Program, based in El Centro, California, implemented Project Padres for custodial and noncustodial fathers in Imperial County, California—a large, rural, high poverty, agriculturally dependent community on the U.S.-Mexico border. According to program staff, a majority of program fathers were unemployed and many were either married or living with a partner. According to program staff, about 90 percent of program participants were of Hispanic origin; most self-identified as Mexican American. Participants included first-generation immigrants as well as migrant and seasonal workers. About 40 percent were monolingual Spanish speakers; the others were bilingual in Spanish, with varying levels of English fluency.

Project Padres offered a menu of services including the following: a 30-hour parenting workshop, a 15-hour healthy marriage workshop, a 10-hour parenting workshop, a 10-hour job readiness workshop, and a 5-hour financial literacy class. The program also offered case management and job placement assistance by job development specialists. Fathers could also attend "booster" sessions for additional practice and could access subsidized employment. Participants were asked to provide proof of U.S. and Imperial County residency to receive job placement services.

Project Padres used the *Siempre Papá* curriculum for the parenting workshop—an adaptation from the developers of the *24/7 Dad* curriculum. The importance of family unity and personal accountability for one's actions were core messages. The curriculum addressed gender stereotypes and cultural values, such as *machismo*, and included culturally relevant expressions, concepts, and examples. *Siempre Papá* workshops were offered in both English and Spanish (using the Spanish dialect commonly spoken near the U.S.-Mexico border). Program staff shared the social, cultural, linguistic, and ethnic backgrounds of the population served. Many of them had experienced similar challenges, such as limited English proficiency and child support issues. Facilitators used simple language, highlighted cultural values, and shared personal experiences. Staff had firsthand understanding of the migrant families' situation and the challenges these parents face raising children.

2. Project Fatherhood at the Children's Institute Inc.

Project Fatherhood was implemented with fathers at 10 locations in a 20-mile urban corridor of central Los Angeles, California. Most fathers were employed and were married or lived with a partner, according to program staff. Staff reported that about 70 percent of program participants were of Hispanic origin, largely from Mexico and

Central America. Participants were first-, second-, and third-generation immigrants.[3] Almost half were monolingual Spanish speakers, but the program also served Spanish-English bilingual speakers and monolingual English speakers.

The core component of Project Fatherhood was an open entry, weekly, peer support group that was facilitated by male staff with master's degrees and backgrounds in psychology, social work, counseling, or parent education. These support groups—called Men in Relationship Groups (MIRGs)—promoted responsible parenting and addressed past traumatic events affecting fathers' current relationships with their children and partners. Each 90-minute MIRG session focused on one of ten core topics (see Box II.1). Men were encouraged to continue participating in the weekly sessions for as long as a year. So that facilitators could focus each session on the needs of the specific men attending each group, there was no standard sequence, duration, or intensity for coverage of each topic. Project Fatherhood also offered parallel mothers' groups and children's groups, a healthy relationship workshop using the *Within My Reach* curriculum, a financial literacy workshop, English as a Second Language (ESL) classes, a job club, subsidized employment, legal consultation, case management, individual and family counseling, and father-child enrichment activities.

Some MIRGs were offered primarily in Spanish and others primarily in English; participants attended workshops in their preferred language. Culture-specific topics were not part of the curriculum by design; they were addressed only when they arose during workshop discussions. Camaraderie among fathers was encouraged. Staff were both bilingual and bicultural; many were Hispanic fathers themselves.

3. The Responsible Fatherhood Program at Southwest Key

Southwest Key, located in San Antonio, Texas, implemented a multipronged fatherhood program with its community partners, the American Indians of Texas at the Spanish Colonial Missions of San Antonio, the P.E.A.C.E. Initiative, Chrysalis Ministries, and the Guadalupe Organization. Program staff estimated that about 70 percent of participating fathers were of Hispanic origin. Most were born in the United States and were from families who had resided in the community for many years. Most fathers were bilingual in Spanish and English, but English was their stronger language. Staff suggested that although many fathers had a high school diploma or equivalency, they struggled with low literacy. Because Southwest Key often recruited from prisons, many fathers in the program were previously incarcerated. According to program staff, a majority of fathers were employed but were working in part-time jobs or low-wage fields. Staff believed that most fathers were living with a partner, though not necessarily

[3] For this report, first-generation immigrants are those born in a Latin American country who immigrated to the United States. Second-generation immigrants are U.S.-born, with parents who immigrated to the United States. Third-generation immigrants are U.S.-born Hispanics whose parents were born in the United States.

the mothers of their children. Staff perceived that many had not married the mothers of their children and were no longer living with them. They reported that only about one-third were divorced fathers.

For its fatherhood program, Southwest Key offered an 8-hour parenting class over eight weeks; a 12-hour healthy marriage workshop; a 4-hour core job readiness workshop (focusing on computer skills, workplace behavior, and financial literacy); ongoing case management as needed after completion of the core course; support groups; peer mentors; and activities where fathers and children could interact together. In addition, employment specialists were available to help clients develop a resume and interview skills and find employment.

The program emphasized the notion of a noble man or *hombre noble*—a man who lives up to his word and commitments—and sought to promote the positive involvement of fathers with their children by reconnecting them to traditional cultural themes and values, such as respect for elders and the family and traditions around Hispanic food and holidays. The program discussed traditional gender roles and expectations regarding shared feelings with others. Emphasis was placed on the importance of nurturance and effective communication with partners and children. Staff aimed to make fathers feel supported and safe, like *familia*. Most staff were Hispanic bilinguals who had bachelor's degrees; many had backgrounds and experiences similar to those of program participants. The program drew on several curricula targeted to Hispanic men, including *Raising Children with Pride, El Jóven Noble/Hombres Jóvenes Con Palabra* (The Noble Young Man Program/Young Men with Credible Word), and *Cara y Corazón* (Face and Heart). Workshops were offered in both Spanish and English.

4. Futuro Now at KidWorks, a partner of The East Los Angeles Community Union

The East Los Angeles Community Union (TELACU) is an intermediary agency coordinating the provision of Hispanic-oriented fatherhood services through five community partners in four Southern California counties (Orange, Riverside, San Bernardino, and Los Angeles).[4] KidWorks is TELACU's partner in Santa Ana, California, in Orange County. Futuro Now, the RF program implemented by KidWorks, served low-income fathers, including fathers already connected to community partners in local neighborhoods, re-entering fathers, and fathers in residential treatment for substance abuse.

Across all TELACU partners, about 80 percent of fatherhood program participants were of Hispanic origin, according to program staff. They were primarily second-

[4] All of TELACU's partners operated a program called Futuro Now. Findings presented in this report are for the KidWorks location of Futuro Now.

generation immigrants from Mexico. Although two-thirds of the fathers served across all TELACU partners were monolingual English speakers, participants in Futuro Now at KidWorks were primarily Mexican-born and monolingual Spanish speakers or Spanish-language dominant.

TELACU and its nine community partners, including KidWorks, offered a menu of services including the following: a 24-hour parenting workshop, an 8-hour or 16-hour healthy relationship workshop for fathers, an 8-hour healthy relationship workshop for couples (fathers enrolled in the 16-hour workshop if they did not have a romantic partner), an 8-hour employment readiness workshop, and an 8-hour financial literacy class. Additional services included job training and case management.

TELACU's community partners employed facilitators of Hispanic origin, predominantly of Mexican descent. Each partner offered the *Siempre Papá* curriculum. KidWorks offered Futuro Now workshops only in Spanish; others offered workshops in both Spanish and English. Bilingual facilitators relied on their own cultural and linguistic knowledge to translate and interpret the workshop content on site, without a Spanish curriculum guide. The program did not have a minimum education or professional training requirement for staff; some facilitators had previously been program participants.

B. Data collection and methods

Bilingual researchers collected data during site visits to each of the four selected programs in April to June 2014. During each visit, researchers conducted semi-structured interviews with program staff (program directors, workshop facilitators, case managers, job specialists, and other frontline staff, including curriculum developers). Between 4 and 8 staff were interviewed at each site, for a total of 23 staff members. The protocol for conducting these interviews is shown in Appendix A.

In addition to the interviews with staff conducted during site visits, the researchers held focus groups in Spanish or English, as determined by the participants' wishes. Focus groups are useful because they enable researchers to obtain data in the fathers' own words; this information can be used to generate hypotheses and advance the field more broadly (Stewart and Shamdasani 1990; Umana-Taylor and Bamaca 2004). Participants in the focus groups were selected if they were currently enrolled in the fatherhood program or had participated at least once in the previous year. Each focus group included 8 to 14 men. We conducted five focus groups across the four sites, with a total of 56 men.[5] See Appendix B for the focus group guide.

[5] We conducted two focus groups, one in English and one in Spanish, at Project Fatherhood. The focus group at Southwest Key was in English. The focus groups at Project Padres and Futuro Now were conducted in Spanish.

Immediately following their participation in the focus groups, fathers also responded to a short questionnaire (Appendix C) that asked about their background characteristics; cultural attitudes, using the Mexican American Cultural Values Scale (MACVS; Knight et al. 2010); acculturation, using the Acculturation Rating Scale for Mexican Americans–II (ARSMA-II; Cuellar et al. 1995); and religiosity. These questionnaires were self-administered by participants, in their preferred language.

Methods for collecting and analyzing data from site visits are detailed in Appendix D. In general, researchers examined notes from the staff interviews to identify how responses to specific areas of questioning (such as the influence of Hispanic culture in program decisions) were similar or different across and within staff with varying roles and responsibilities at each program. The researchers used a similar process to examine how programs were similar or different from one another on the key topics discussed during the interviews. To analyze the focus group discussions, the transcripts of focus groups conducted in Spanish were first translated into English. They were examined for repeated words, phrases, and ideas participants used to describe their experiences. These were then grouped into themes, such as (1) barriers to responsible fatherhood, (2) what men get out of programs, (3) why men stay in the programs, and (4) reasons for men's perceptions of the programs. Analysts drew relationships between these categories and subcategories, which resulted in conclusions that informed our research goals and questions. To analyze the questionnaire responses, analysts formed the data into scales that represented distinct concepts (such as respect or independence), as suggested by the questionnaire authors. Descriptive statistics were then produced for each scale and for the combined set of questions.

C. Remaining chapters

The remainder of this report presents a descriptive account of the four Hispanic-oriented RF grantees participating in this study. Chapter II focuses on findings gleaned from interviews with program staff regarding approaches to serving Hispanic fathers—including program goals; the influence of Hispanic heritage and cultural values on programming; strategies for staffing, choosing a curriculum, and structuring content delivery and other services. Chapter III describes themes emerging from the focus group discussions with fathers, which explored how Hispanic men reacted to the programs, including their motivations to enroll and attend and the lessons they learned as a result of their participation. Chapter IV proposes directions for future research.

II. APPROACHES TO SERVING HISPANIC FATHERS

This chapter discusses the four RF programs' approaches to serving Hispanic fathers. It first describes the community contexts and the goals for service delivery, then it discusses whether and how cultural values of Hispanic fathers are related to the service delivery approaches, including whether and how programs address traditionally Hispanic cultural values in their programming. Finally, this chapter presents programmatic strategies the grantees implemented to serve Hispanic fathers. These strategies include program design decisions about staffing, curricula, and service delivery. The information presented in this chapter is drawn from interviews with staff members conducted during site visits.

A. Role of Hispanic-oriented RF programs in communities

Each of the Hispanic-oriented RF programs offered a range of services that included the three core areas required by the grant—(1) parenting and fatherhood, (2) economic stability, and (3) healthy relationships and marriage. Using non-OFA grant funds, they also offered other services, such as ESL classes and legal consultation. Each program targeted a specific population within a particular community. It is important to understand these communities because this information provides a basis for understanding the overall community role of each grantee, the decision to provide RF services, and how the goals for those services address community needs.

1. Communities were predominantly Hispanic

The four grantees operated in communities with large populations of Hispanic men. The program staff reported that the men they served were very diverse in terms of English-language proficiency, generational status, age, and levels of acculturation.

Fathers from Imperial County, California, where Project Padres operates, were first-, second-, and third-generation immigrants, as well as migrant and seasonal workers. The Responsible Fatherhood Program at Southwest Key in San Antonio, Texas, served men of varied Hispanic backgrounds—most were second-generation, spoke English, and had families who came from Mexico and other Central American countries. Project Fatherhood in Los Angeles, California, served a broad range of first, second-, and third-generation Hispanic immigrants whose English proficiency varied by generational status. Futuro Now at KidWorks in Santa Ana, California, served a more homogenous population of mostly first-generation, older men from Mexico who had immigrated to the United States.

The vast majority of men participating in the selected programs for this study were of Mexican descent.

Data from the American Community Survey (ACS) largely supported program staff assessments of the makeup of their communities, suggesting that staff had a strong knowledge of their communities and target populations (Table II.1). According to the ACS, all four programs operated in a majority or near-majority Hispanic community.[6] The vast majority of men participating in the selected programs for this study were of Mexican descent, though the Hispanic population in Los Angeles, California, home of Project Fatherhood, included large Guatemalan and Salvadoran populations. Program service areas varied in the proportion of the Hispanic population born outside the United States, from less than one-fifth in San Antonio (where Southwest Key operated) to more than half in Santa Ana (where KidWorks operated).

Roughly a quarter of the Hispanic population in each of the four program communities lived below the poverty line and educational attainment tended to be low, according to the ACS. More than 40 percent of Hispanics in three of the four program communities did not have a high school diploma or equivalency. The proportion of Hispanics in the service areas who spoke Spanish at home ranged from 42 percent to 73 percent. The percentage of those who reported speaking English less than "very well" ranged from 30 percent to 57 percent across the four service areas.

The ACS data also show that more than half of Hispanic households in each of the communities served were headed by married couples. Single-parent households in the four communities tended to be headed by women; only 7 to 14 percent of households were led by single fathers.

2. Grantees viewed themselves as integral to their communities

Staff at each program spoke about their organization as integral to the fabric of their community, providing a unique and needed service. Staff at the Responsible Fatherhood Program at Southwest Key saw themselves as promoting social justice

[6] According to Table B03001 of the American Community Survey Five-Year Estimates for 2006-2013, 49 percent of the Los Angeles County population identified as Hispanic or Latino.

Table II.1. Characteristics of Hispanic populations in program service areas

Organization name	Southwest Key	Imperial Valley Regional Occupational Program	The Children's Institute Inc.	KidWorks at TELACU
Location	San Antonio, Texas	Imperial County, California	Los Angeles, California[a]	Santa Ana, California
Total population	1,359,033	175,201	3,835,488	328,719
Hispanic population	858,684	141,709	1,925,858	257,998
Percentage of Hispanic population whose country of origin is…				
Mexico	90.7	97.3	73.0	93.0
Other Central American country	1.6	1.1	21.0	5.2
South American	0.7	0.3	2.0	0.8
Other country of origin	7.1	1.5	4.0	1.0
Percentage of Hispanic population that is…				
Foreign-born	16.9	38.4	46.7	50.6
Not U.S. citizen	11.3	22.4	33.0	39.1
Percentage of Hispanic population living below poverty line, last 12 months	23.8	25.3	28.9	23.7
Percentage of Hispanic population attaining…				
Less than a high school diploma	28.1	41.7	50.6	57.9
High school diploma or equivalency	29.1	19.9	22.2	22.5
Some college	28.9	27.5	18.2	14.7
Bachelor's degree or higher	13.9	10.9	8.9	5.0
Percentage of Hispanics who speak Spanish at home	41.7	72.7	44.2	72.7
Percentage of Hispanics speaking Spanish at home who speak English less than "very well"	29.2	43.3	50.0	56.5
Percentage of Hispanic families that are headed by…				
Married-couple householders	60.6	54.5	56.5	64.3
Male householder, no wife	9.0	6.8	14.6	12.7
Female householder, no husband	30.4	22.4	29.0	23.0

Source: American FactFinder, American Community Survey (ACS), U.S. Census Bureau.

Note: Percentages are calculated from 2013 ACS five-year estimates. Except for the Children's Institute, location specific data were retrieved by searching on the city or county name specified in each program's grant application. Additional details are provided in Appendix D.

[a] Because of the size of Los Angeles County, data are reported for only the service population areas within Los Angeles listed in the Children's Institute's RF grant application. Data were extracted for the zip codes associated with each service population area. Additional details are provided in Appendix D.

and equal opportunity for Hispanics. They not only provided parenting services but also worked to bring funding to the community and economic development to benefit Hispanics in areas of underinvestment. Project Padres staff reported that the program was one of only a few places where men could get together in the rural, agriculturally dominated region. Futuro Now and Project Fatherhood staff both spoke about how their organizations had adapted to meet the needs of their communities. Futuro Now staff reported how, over the years, the program has been responsive to demographic changes in the community, adapting services and engaging more with issues facing Hispanic residents. Project Fatherhood staff saw themselves as providing a place where men could form strong, fulfilling bonds with each other, offsetting the negative influence of gangs and other groups on the street.

From the programs' perspectives, they filled a void in a society that had largely ignored minority fathers or given them only negative attention.

From the programs' perspectives, they filled a void in a society that had largely ignored minority fathers or given them only negative attention. The Responsible Fatherhood program at Southwest Key, for example, evolved out of a broader effort to help Hispanic men and adolescent males, particularly those who were involved with the juvenile or criminal justice system. In working with incarcerated youth, the founders noticed that fathers were largely absent, in both the boys' lives and in the community. Many of the youth had grown up in fatherless homes. Nothing in the community appeared to promote the importance of being a father. In response, the Responsible Fatherhood Program at Southwest Key organized a "Fatherhood Fiesta" around Father's Day, with events that recognized fathers and provided activities for children and fathers to participate in together. Southwest Key also started an annual "*Hombre Noble*" award to honor a man in the community who, according to program staff, "has balance in his life and is aware of the different physical, spiritual, and emotional parts of his life." Staff from Project Fatherhood viewed the program as the only community place where men

could "open up and leave their hearts on the table." As an organization that traditionally had served only men whose participation was mandated by the California Department of Children and Families, it developed a parenting class because it saw that all the parenting programs available to men were designed for mothers.

3. Program goals and services centered on lifting up the father

Goals for the four programs emphasized the central role of fathers in their families. Program staff sought to promote the skills and attitudes that would prepare men to adequately fulfill their role in their families. The Responsible Fatherhood Program at Southwest Key focused on making sure fathers were well-grounded and able to provide for their families so that they could be *hombres nobles*. Likewise, one of the goals of Project Padres was for fathers to assume personal responsibility for their lives and their children. The goal of Futuro Now was to help fathers learn to connect with their children by adopting a nurturing style of parenting and getting involved in the daily events of their children's lives. Project Fatherhood made an explicit connection between the importance of the father to his family and to the community—getting fathers involved in their families was the key to breaking generational cycles of poverty.

In addition to parenting, programs offered healthy relationship or marriage and economic stability services that were tailored to the characteristics of the populations targeted. These services focused on skills to help fathers build or maintain a healthy romantic relationship or marriage with a current partner and co-parenting skills to help fathers improve their relationships with ex-partners with whom they share children. Because men in the programs tended to be married or partnered with at least one of their children's mothers, three of the four programs offered supplementary workshops designed specifically for couples, in addition to a fathers-only healthy relationship workshop. For example, workshops for couples at Futuro Now and Project Fatherhood focused on healthy couple relationships. Project Padres' relationship workshop for fathers focused on co-parenting skills. The latter program's service area had the smallest proportion of married-couple Hispanic householders (Table II.2), so learning how to effectively co-parent may have been a greater need for program participants. At all programs, fathers were expected to participate in the fathers-only healthy relationship workshops and supplementary couples workshops after completing a parenting workshop.

Participants weren't "totally broke but they [didn't] know how to save."

Programs also provided services to promote fathers' economic stability. Staff providing these services reported that many of the fathers in the programs were employed, though often in low-wage jobs. Two-thirds of program fathers who participated in focus groups were employed (Table III.1). Economic stability services for the programs included not just the development of specific skills, but also financial literacy and related skills men needed to retain their jobs. Staff at Southwest Key's program pointed to financial literacy as an important part of being an effective provider. According

to these staff, participants weren't "totally broke but they [didn't] know how to save." Three of the four programs—Project Padres, Project Fatherhood, and Futuro Now—provided a stand-alone financial literacy workshop. Southwest Key's program embedded financial literacy within its main economic stability workshop.

B. Role of Hispanic heritage and cultural values in program services

Research on Hispanic families has documented widely held cultural values related to the importance of family and expectations for fathers, mothers, and children both in the home and in the community (La Hoz 2012; Torres et al. 2013). Some of the cultural values highlighted in interviews with program staff are defined in Table II.2. The expression of these values appeared to affect how grantees conceptualized, developed, and implemented their programs.

Table II.2. Selected, empirically documented Hispanic cultural values

Value	Definition
Personalismo	Preference for warm, personal interactions
Respeto	Deferential behavior towards those with higher social rank, as designated by age, gender, authority, or position
Dignidad	Having dignity, worth, and self-respect
Confianza	Confidence, trust, and intimacy in a relationship
Familismo	Family centeredness
La familia	Valuing collectivistic relationships over an individualistic existence
Machismo	Traditional, often rigid gender role that Hispanic men may be expected to play in family life

Source: Torres et al. 2013; La Hoz 2012; Nicolleti 2010.

1. Serving Hispanic fathers was a function of agencies' identity, mission, and values

To varying degrees, programs emphasized their identities as "Hispanic organizations." For example, Southwest Key, though it served families from a wide variety of backgrounds, explicitly defined itself as a Hispanic organization. The organization celebrated Mexican holidays and historical Hispanic figures it considered important. The organization's headquarters in Austin, Texas, had a Hispanic walk of fame, a tribute to Hispanic historical figures and community activists. The program at Southwest Key followed the National Compadres Network's philosophy of *La Cultura Cura* (Culture Heals), which informs the *Raising Children with Pride* curriculum used by the program. *La Cultura Cura* asserts that healthy development and well-being exist within one's cultural values and traditions. Staff at the Children's Institute, which served both Spanish and English speakers, noted how Hispanic culture played an important contextual role in services, but this was not an explicit focus of any programming or curricular content. For example, staff encouraged men to tell stories

about where they had come from and to draw connections between the similarities in their experiences. They highlighted and celebrated men's cultural backgrounds, but only when the men themselves brought them up. Staff from Imperial Valley Regional Occupational Program, which served first- and second-generation Hispanic men, did not refer to the organization as explicitly Hispanic, though many staff identified as Hispanics with backgrounds similar to program participants. In Santa Ana, KidWorks perceived itself as a community organization in an overwhelmingly Hispanic community, rather than as an explicitly Hispanic organization.

Staff at Southwest Key's program spoke of Hispanic men as having *regalos y cargas*—gifts and baggage—that were the products of their individual experiences, their culture, and their communities.

Regardless of the extent to which organizations identified as Hispanic, their core operating principles echoed values commonly important to Hispanic men: *familismo*, *dignidad*, and *respeto*. Programs reflected the centrality of family in Hispanic culture by focusing their missions on supporting the well-being of the entire family, and by helping fathers be there for their children to fulfill their roles as emotional and financial providers. To accomplish this mission, each program strove to treat fathers with dignity and respect—something that, according to staff, participants had not frequently experienced given their struggles and challenges. Staff also highlighted the importance of *personalismo*—being warm, friendly, and nonjudgmental—and conveying *confianza*—trustworthiness—as a way to encourage fathers to open up in group workshops. Staff at Southwest Key's program spoke of Hispanic men as having *regalos y cargas*—gifts and baggage—that were the products of their individual experiences, their culture, and their communities. The programs encouraged fathers to build upon their gifts and shed their baggage.

2. Hispanic traditions and culture were used to help build strong fathers

Hispanic culture values the *hombre noble*, one who always strives to be a man of his word and who, following the definition provided by staff at Southwest Key's program, is in touch with the physical, spiritual, and emotional aspects of his life. The *hombre noble* is an ideal father and family man, a role model who prioritizes his family relationships and takes full responsibility for them. Staff at Project Padres and at Southwest Key's program emphasized personal development and personal responsibility, key aspects of the *hombre noble*. Staff at Southwest Key's program told fathers to be "good to themselves so they can be good to their children," meaning to take care of their physical and mental health. Program staff highlighted the importance of emotional and spiritual health, and urged fathers to make a personal connection to their culture and traditions. They emphasized storytelling, which they considered important to Hispanic identity, as a strategy to build closeness with their histories and to identify similarities in the experiences of Hispanics from different countries, regions, and generations. For example, during workshops, facilitators for Southwest Key's program discussed with fathers examples of *hombres nobles*—such as Cesar Chavez, the labor rights activist, and local Hispanic men who were considered *hombres nobles* in the San Antonio community.

Staff endeavored to treat all fathers as important members of their families worthy of respect and dignity, regardless of how they were treated in the past or their current family relationships.

Programs stressed *familismo*, Hispanics' deep family centeredness. Despite any difficulties the men might have been having in their relationships with their children's mothers, troubles connecting with their children, or struggles providing for their families, the programs emphasized that families were a source of fortitude. Families were the inspiration for making a change and improving their lives—not just for their children but also for grandparents and elders, who are frequently part of close-knit Hispanic families. Staff endeavored to treat all fathers as important members of their families worthy of respect and dignity, regardless of how they were treated in the past or their current family relationships. In addition to fatherhood services, the grantees provided services for mothers and children—for example, through couples groups in the fatherhood program or through other programs the grantees offered.

The programs strove to create a sense of belonging and support among fathers by encouraging *la familia*, a cultural concept valuing strong relationships. Programs provided opportunities for men to form strong bonds with each other. For example, Futuro Now and Project Fatherhood explicitly structured workshops as facilitated discussions among fathers rather than as didactic instructional sessions. Facilitators did not prescribe solutions; rather, fathers provided support and advice directly to each other. Three programs provided food before workshops because they felt sharing a meal promoted the development of strong bonds and friendships. All programs encouraged their staff to tell personal stories in workshops and use informal language with fathers as a way to break down barriers between facilitators and participants. Staff at Southwest Key's program also spoke about the importance of leading by example and creating the sense of *la familia* among staff. The organization actively looked for ways to keep employee morale high, publicly recognized staff achievements, and was flexible with staff members' schedules to accommodate professional development and

family obligations. Program staff believed that these activities conveyed to participants the sense that the program was as much a family as it was a workplace.

The support and motivation provided by strong relationships was a common thread woven through these programs and represented attributes that programs sought to uphold. The Responsible Fatherhood Program at Southwest Key believed that engaging and connecting with fathers' Hispanic traditions and culture would encourage them to be *hombres nobles*. Futuro Now aimed to merge the traditional values of a strong family unit with more modern, nurturing ideas of fatherhood. These programs' cultivation of strong relationships—the sense of *la familia* among program staff and participants—was intended to encourage participants to persevere in achieving their goals.

3. Programs worked to help men explore their ideas of masculinity and gender roles

As described further in Chapter III, U.S.-born fathers who participated in focus groups for this study agreed only "a little" with traditional gender roles (for example, that men should earn most of the money; that men should have more power than women). Foreign-born fathers were somewhat more likely than U.S.-born fathers to endorse traditional gender roles. For those participants in the fatherhood programs who grappled with notions of traditional gender roles, program staff worked to help fathers consider alternative views. For example, staff discussed how some women may desire or need to work outside of the home, acknowledged that women may share an equal portion of the responsibility for raising children, provided information on various forms of domestic violence, and identified the hallmarks of healthy, more egalitarian, and nonviolent relationships.

With regard to parenting, traditional general roles are generally associated with the belief that families should protect girls more than boys, although this view is not completely supported by evidence (Cabrera and Garcia-Coll 2004). Many studies show that Latino men are as sensitive and emotional in their interactions with their children as mothers (Tamis-LeMonda et al. 2004; Cabrera et al. 2007; Cabrera et al. 2009a; Cabrera et al. 2009b). However, men in general, whether or not of Hispanic background, are often socialized to exhibit less emotion than women. Programs worked to help fathers adapt and become more emotionally supportive and nurturing of their children, especially their sons.

Programs included specific topics in their curricula to define what it means to be a man and a father. All of the programs encouraged fathers to discuss their histories with their own fathers or father figures. Staff at one program suggested that many participating fathers had absentee fathers of their own or had other negative parenting experiences growing up. All programs also taught a module on the role of the father, exploring how participants could become closer to their children and connect with

Staff at the four programs considered explorations of masculinity to be among the most important topics they covered in their programs.

them emotionally, while one program focused particularly on raising sons. Program staff noted that a few participants didn't know how to engage in positive ways with male children, having been brought up in a culture that presumed sons needed less nurturing, protection, and emotional support than daughters did. Staff at the four programs considered these explorations of masculinity to be among the most important topics they covered in their programs.

Relatedly, programs faced the challenge of finding ways to help men share concerns and be open with program staff. Staff shared that traditionally, Hispanic men are expected to keep their concerns to themselves and avoid burdening the community with their problems or family secrets. According to program staff, asking for help was uncommon, and at first, men who felt forced to admit their challenges were uncomfortable and uneasy. Programs reported that they had to earn fathers' trust by reinforcing values such as *personalismo* and *confianza* to make fathers feel safe and comfortable discussing their challenges and needs.

C. Strategies for designing programs that serve Hispanic fathers

To effectively serve fathers, programs must consider the needs and challenges they face. Among low-income Hispanic fathers, these needs include socioeconomic circumstances but may also be related to cultural factors such as discrimination and language barriers. The section below describes strategies used by the Hispanic-oriented programs to address such challenges through staffing, curriculum, and content delivery.

1. Programs hired facilitators with whom participants could identify

Across all of the programs, 20 out of 23 interviewed staff were of Hispanic origin and most were men. Many staff had faced challenges similar to those of program participants. For example, at Project Padres, staff "[understood] discrimination, language barriers, [and] dealing with hurtful or dismissive comments." Most staff members were bilingual. Even if they did not facilitate workshops in Spanish, they could communicate with all participants in their preferred language—something foreign-born participants often valued. Most programs preferred to hire male facilitators and staff because they believed men would have an easier time relating to male facilitators. Staff at Project Padres, which had employed some female facilitators, reported that participants were more reticent in the sexuality workshop modules facilitated by women. Program staff reported that participants responded well and opened up to facilitators and other staff who "look[ed] like them…[were] trustworthy and genuine, and [did] not believe they [were] above their clients."

Not only were program staff Hispanics and fathers themselves, many had faced poverty and had come from socioeconomic backgrounds similar to those of participants. At least two programs—Futuro Now and Project Fatherhood—employed program graduates as staff. The Responsible Fatherhood Program at Southwest

Key and Futuro Now recruited employees from the communities they served. Staff nevertheless generally had strong educational backgrounds and experience. Three of the four sites had minimum educational requirements for employees. Project Padres required staff to have a bachelor's degree; Southwest Key's program also required a bachelor's degree or comparable prior experience. Project Fatherhood required facilitators to have a master's degree.

2. Programs chose curricula specifically for their target populations

With the exception of Project Fatherhood, the programs chose a curriculum that was developed or adapted specifically for Hispanic fathers (Box II.1). They included topics that directly or indirectly engaged fathers in exploring their cultural values. For example, Southwest Key's program used *Raising Children with Pride*, a curriculum that

Box II.1. Sample topics from parenting curricula

Raising Children with Pride	Siempre Papá	Men in Relationship Groups
Offered by the Responsible Fatherhood Program at Southwest Key	Offered by Project Padres and Futuro Now	Developed and offered by Project Fatherhood
1. Sharing who I am: Ethnic/ cultural roots 2. Creating another me: Pregnancy, birth, and paternity 3. Accepting my reflection: Caring for infants 4. Exploring the world: Caring for toddlers 5. Playing little games: Caring for preschool children 6. Walking with my little man/ woman: Caring for elementary age children 7. Guiding my child into adulthood 8. Taking care of business: Anger, family and community violence, corporal punishment, stress 9. A father for life	1. Family of origin 2. Masculinity 3. Discipline, rewards, and punishment 4. Physical and mental health 5. Connecting with your children 6. What it means to be a man 7. Recognizing and handling anger 8. Power and control 9. Stress, alcohol, and work 10. Love and relationships	1. Rapport and trust building 2. Child abuse and neglect 3. Loss and separation 4. Distinguishing between punishment and discipline 5. Normal child development 6. Domestic abuse 7. Substance abuse 8. Communicating needs 9. Rites of passage: From boyhood to man 10. Choosing a healthy mate

Source: National Fatherhood Initiative and site documents.

teaches fathers to be positive influences in their children's lives by taking strength from Hispanic cultural values and traditions. Developed by the National Latino Fatherhood and Family Institute, the curriculum includes an activity called "Sharing who I am" that encourages men to explore their identities as Hispanics. Futuro Now and Project Padres used *Siempre Papá*, the Spanish adaptation of the evidence-based *24/7 Dad* curriculum. *Siempre Papá* addresses gender stereotypes and cultural values related to masculinity and manhood, and includes culturally relevant expressions, concepts, and examples. Because many of the men these programs served had varying levels of education and literacy, Futuro Now and Project Padres further adapted the *Siempre Papá* curriculum to make the language less formal and more approachable for fathers. Project Fatherhood developed its own curriculum, based on the program founder's experiences as a clinical psychologist working with children who had experienced trauma, family or community violence, abuse, and neglect. This participant-directed curriculum, made up of a series of 10 open-ended MIRGs, covers themes of poor self-esteem, stress, the intergenerational components of parenting, and social and psychological isolation.

3. Programs used storytelling, informal language, and a problem solving approach

Programs engaged fathers in workshops by employing several strategies to help Hispanic fathers feel at ease. Facilitators at all of the programs used the tradition of storytelling to convey lessons and to get fathers to open up. Project Padres staff used humor and *dichos*, proverbs and sayings from pop culture such as *telenovelas* (Spanish soap operas), to make workshop content more engaging and meaningful to fathers. Two programs, Project Fatherhood and Futuro Now, structured their workshops around problem solving rather than didactic information delivery. Facilitators presented various topics to explore what resonated with the group and to identify what the men wanted to talk about. Facilitators at all of the programs also used language to establish trust with fathers. At Futuro Now, for example, program managers instructed staff to communicate informally with fathers. At Project Padres, staff employed "code switching" techniques, engaging with fathers in the more common "border Spanish" while teaching them when it is more appropriate to use formal speech patterns, such as in a job interview or at a workplace.

Programs offered classes in both Spanish and English, providing fathers with the opportunity to choose the language in which they wanted to receive services. Fathers had different levels of English and Spanish proficiency and different language preferences. Program staff noted that older participants or first-generation immigrants tended to be more comfortable speaking in Spanish, but some second- or third-generation immigrants did not know Spanish at all or knew only slang or less formal dialects. Southwest Key's program and Project Fatherhood reported having very few monolingual Spanish speakers. They conducted most workshops in English.

Futuro Now, on the other hand, had only Spanish-language classes in its Santa Ana, California, location. Project Padres reported that its participants split evenly between those who preferred English and those who spoke only Spanish.

At two programs, the language spoken in workshops appeared to be linked to participants' levels of acculturation and readiness to share experiences. At Project Fatherhood, fathers in Spanish language classes tended to be recent immigrants. Staff reported that these fathers shared more about their immigration experiences and their heritage than those in the English-language classes. Project Padres staff reported that, although the relative diversity of experiences of participants in English-language classes enriched the discussion, fathers in Spanish-language classes seemed to be more interested in talking with each other during workshops and seemed to form bonds more readily.

4. Programs had to be equipped to address the struggles of low-income Hispanic men

Hispanic fathers experienced socioeconomic barriers similar to non-Hispanic fathers in other RF programs. Fathers in this study had, on average, low levels of education and earnings—similar to the target populations of other RF programs involved in the PACT evaluation that do not target Hispanic fathers (Zaveri et al. 2015). Although most of the Hispanic fathers in this study had jobs, they tended to be low-paying with little chance for advancement. In addition, many struggled with issues similar to those of other men who grew up in poverty, including lack of a father presence during childhood and involvement in gangs and the criminal justice system starting in adolescence and as young adults. These are issues also common to fathers participating in non-Hispanic oriented programs in PACT (Holcomb et al. 2015).

Programs adapted curricula to be suitable for men with lower levels of literacy by incorporating experiential components and making the language more approachable and less formal.

In addition to offering employment services and other content to address these barriers to economic stability and positive father involvement, programs accommodated these socioeconomic circumstances and needs in other ways. For example, they adapted curricula to be suitable for men with lower levels of literacy by incorporating experiential components and making the language more approachable and less formal. Three programs provided free meals or free transportation to help fathers get to the program location. Two programs created flexible schedules to make sure that classes were available to fathers with complicated or unpredictable schedules. The Responsible Fatherhood Program at Southwest Key met weekly for eight weeks and held classes at three different times of day. Project Padres' 30-hour parenting workshop could be completed in two weeks or a month, depending on a father's preference. Facilitators worked individually with each participant to set a schedule that met his needs. The program also did not hold any classes on Fridays because many of its clients used that day to travel to the border city of Mexicali, Mexico, to visit relatives and to shop.

Some of the barriers faced by low-income fathers may be too challenging for all but the most comprehensive or most specialized organizations to address. Project Fatherhood and Project Padres referred men with untreated, unresolved mental illness to outside services and invited them to return to the program when their mental health issues were under control. Project Fatherhood also screened out convicted pedophiles and men with open domestic violence cases.

III. PARTICIPANT EXPERIENCES IN HISPANIC-ORIENTED RF PROGRAMS

This chapter describes the characteristics and experiences of Hispanic fathers who participated in one of four RF programs serving predominantly Hispanic men. It describes, in the fathers' own words, their motivations to enroll in a program, what they hoped to get out of the program, why they continued to participate, and the lessons they learned. The information presented in this chapter is based on focus groups conducted with a total of 56 Hispanic fathers during site visits to the programs and questionnaires the same fathers completed for this study between April and June 2014.

A. Background characteristics of fathers participating in focus groups

In contrast to fatherhood programs that serve predominantly African American men, the majority of the Hispanic fathers in this study reported living with all of their children.

The responses of focus group participants to a structured questionnaire about their background characteristics revealed some striking differences but also similarities to participants in other RF programs. In contrast to fatherhood programs that serve predominantly African American men (Zaveri et al. 2015), the majority of the Hispanic fathers in this study (67 percent) reported living with all of their children (Table III.1). Most of the fathers had multiple children. Half reported having two or three children; almost a third of fathers had more than four children. Fathers with only one child accounted for only a small proportion of the men.

However, on measures of socioeconomic status, the Hispanic fathers in this study were more similar to their counterparts in other fatherhood programs serving primarily African American men (Zaveri et al. 2015; Holcomb et al. 2015). One-third lacked a high school diploma; many (18 percent) had less than six years of formal schooling. Two-thirds of fathers reported that they were employed at the time of the focus group

but many fathers' earnings were likely low. For example, Project Padres staff reported that more than half of program participants earned less than $10,000 per year.

Though all focus group fathers identified as Hispanics, they reported backgrounds from various countries. About 40 percent of fathers were born in the U.S. Of the almost 60 percent of fathers that were foreign-born, 41 percent were from Mexico and 20 percent were from other countries, mostly Central American.

The vast majority of the sample (96 percent) reported that they had some religious affiliation; just 4 percent of the sample reported that they had no religious affiliation. Similar to nationally representative samples of Hispanics (Pew Research Center 2007), the majority (59 percent) of fathers in the sample identified as Catholic. Another 27 percent identified as other types of Christian (denominational and nondenominational), while 9 percent indicated "other." On average, the fathers reported attending religious services about once per month, and considered religion to be somewhat to very important in their lives.

Fathers in the focus groups also responded to survey measures of cultural values and acculturation (shown in Appendix C). Cultural values were assessed using a well-established measure, the MACVS (Knight et al. 2010). It examines the Hispanic cultural values of *familismo*, *respeto*, and gender roles, and two "mainstream" values (independence and self-reliance, and competition and personal achievement). Acculturation was assessed using the ARSMA-II (Cuellar et al. 1995). This measure has two subscales that assess Anglo orientation (AOS) and Mexican orientation (MOS) (Cuellar et al. 1995). Because the focus group participants included fathers who were not of Mexican origin, changes were made to the wording of items in H-PACT so they would be relevant for all fathers, including those from El Salvador or Guatemala. For example, instead of asking participants if they spent most of their childhood and adolescence in Mexico, the wording was changed to ask if they had spent most of that time in their country of origin. Average scores on the measures of cultural values and acculturation are presented for all fathers and by their immigrant status (Table III.2). Care should be taken in interpreting differences between U.S. and foreign-born fathers because of the small sample size and variation in age at which foreign-born fathers immigrated.

Overall, fathers identified moderately strongly with the value of *familismo*, which encompasses three aspects: (1) the importance of close relationships; (2) the importance of caregiving, particularly for elders; and (3) how one's family defines oneself. Fathers who participated in the focus groups endorsed the importance of close family relationships, agreeing "very much"[7] that all three aspects of *familismo*

[7] On the MACVS, fathers were asked to report their level of agreement on a scale of 1 to 5, where 1 meant "not at all," 2 meant "a little," 3 meant "somewhat," 4 meant "very much," and 5 meant "completely."

Table III.1. Characteristics of focus group participants

	Percentage	Mean	Standard deviation
Background			
Country of birth			
United States	39.3		
Mexico	41.1		
El Salvador	8.9		
Guatemala	7.1		
Other	3.6		
Age when came to the United States		21.8	16.8
Education and training			
Total education (home country and United States)			
Less than 6 years of school	17.5		
6 to 12 years of school	15.0		
High school degree or equivalency	35.0		
Some college	20.0		
College degree	12.5		
Years of school in the United States		3.8	1.7
Currently employed	66.7		
In current job for less than 1 month	5.4		
In current job for 1–11 months	14.3		
In current job for more than 1 year	44.6		
Currently in training program	38.5		
English class	14.3		
Vocational training	7.1		
Other	21.1		
Family life			
Total number of children		3.0	1.5
Number of children living in the United States		3.0	1.4
Percentage currently living with all children	66.7		
Father's age when first child was born		25.5	6.5
Religious identity			
Catholic	58.9		
Protestant	1.8		
Jehovah's Witness	3.6		
Other Christian	21.4		
None	5.4		
Other	8.9		

Characteristic	Percentage	Mean	Standard deviation
Attend religious services (scale of 1–8, "never" to "daily")		4.4	2.1
How important is religion (scale of 1–3, "not at all" to "very")		2.7	.5
Sample size		**56**	

Source: PACT Hispanic Father Questionnaire.

Note:The questionnaire was administered to focus group participants at each of the four programs in their preferred language (English or Spanish). Some individual items have a smaller sample due to item nonresponse or skip patterns in the questionnaire.

were important. Similarly, fathers, on average, agreed "very much" with the concept of *respeto*. The *respeto* scale indicated the extent to which individuals felt that children should defer to parents and that younger generations should defer to older generations. Compared to their foreign-born peers, fathers who were U.S.-born were slightly less likely to embrace the values of *familismo* and *respeto*.

Across all focus group participants, fathers "somewhat" identified with traditional gender roles, on average. However, the level of agreement was lower for men who were born in the U.S. These fathers agreed only "a little" with traditional gender roles.

On average, the fathers identified somewhat less with more predominant American values of independence and self-reliance and competition and personal achievement, compared to *familismo* and *respeto*, suggesting that fathers may have been inclined to value *la familia*, a sense of communalism and interdependence. However, similar to the pattern found by the original authors of the MACVS, immigrants embraced the values of independence and competition slightly more highly than non-immigrants. Knight et al. (2010) offer the explanation that immigrants may score higher on these values because they are intimately tied to their reasons for immigrating.

On the measure of acculturation, fathers overall indicated a balanced acculturation, preferring Spanish-language culture and entertainment slightly more than English-language culture and entertainment. U.S. born fathers were more acculturated to Anglo culture than were foreign-born fathers.

B. Initial engagement in program services

Improving their interactions and relationships with children, rather than gaining access to them, was the key motivator for fathers to enroll in these programs. According to the focus group participants, the underlying motivation for voluntarily enrolling in the RF program was, for most, a desire to improve the quality of their interactions with their children. Unlike participants in other RF programs serving predominantly African American fathers (Zaveri et al. 2015), issues related to gaining access to their nonresidential children and paying child support were not commonly raised

Table III.2. Cultural values and acculturation, by immigrant status

	Immigrant status				Total focus group sample	
	U.S. born		Foreign born			
	Mean	Standard deviation	Mean	Standard deviation	Mean	Standard deviation
Cultural values and identity (scale of 1-5, identify "not at all" to "completely")						
Mexican-American values						
Familism[a]	3.9	0.4	4.1	0.4	4.0	.4
Respect	4.1	0.6	4.2	0.5	4.1	.5
Traditional gender roles	2.3	0.8	3.1	1.0	2.8	.9
Mainstream values						
Independence and self-reliance	3.3	0.5	3.8	0.7	3.7	.7
Competition and personal achievement	3.2	0.7	3.9	0.8	3.6	.8
Acculturation (scale of 1-5, believe "not at all" to "extremely often/almost always")						
Country of origin acculturation	3.5	0.8	4.0	0.6	3.8	.7
Anglo acculturation[b]	4.3	0.6	2.7	0.9	3.4	1.1
Overall acculturation[c]	0.8	1.0	-1.3	1.0	-.4	1.4
Sample size	**22**		**33**		**55**	

Source: PACT Hispanic Father Questionnaire

Note: The questionnaire was administered to focus group participants at each of the four programs in their preferred language (English or Spanish). Some individual items have a smaller sample due to item nonresponse or skip patterns in the questionnaire. Cultural attitudes were measured using the Mexican American Cultural Values Scale (Knight et al. 2010). Acculturation was measured using the Acculturation Rating Scale for Mexican Americans, Version II (Cuellar et al. 1995). Subscales were formed following the suggestion of the instrument authors, who identified subscales through factor analysis (see Appendix D for additional detail).

[a] Items corresponding to familism support, familism obligation, and familism referent were combined to form a familism composite score.

[b] Anglo cultural orientation is defined as identification with an American culture in which English is the dominant language.

[c] Overall acculturation is the difference between country of origin and Anglo orientation scores. A positive overall acculturation suggests a greater Anglo cultural orientation. A negative overall acculturation score suggests a greater orientation to the country of origin.

by Hispanic fathers in this descriptive study. This is perhaps because the majority of fathers had all of their children living with them; two-thirds of fathers who participated in focus groups lived with all of their children. Many fathers or their families had been involved with the child welfare system and were focused on learning better parenting skills. Like fathers in other RF programs (Zaveri et al. 2015), some did not have their fathers around during their formative years and had no father figures from whom they could learn. Some of the fathers were recently released from prison and hoped the program could help them become someone their children could respect and look up to.

In general, the fathers said that they did not seek out programs just because the programs were "Hispanic." One father, giving voice to several other fathers' sentiments, stated that his involvement with the program "had nothing to do with Hispanics,

nothing to do with Mexicans, with nobody. I was completely lost. I was really mad. My son's mother just left that night with my son. Got in her car and left and didn't look back." Fathers at two programs spoke about the benefits of participating in workshops with a diverse group of men. "It is better to have someone from a different culture because in that way you learn from his culture," said one. "Listening to others' Latin opinions is good because you may think that you are doing the right things or you are doing the wrong things," said another, "but you listen to other points of view of people who may have children and probably with different economic situations or problems with ex-wives or spouses, then you see the right way to do it as a father."

> Not everybody was fortunate enough to grow up with their mom and dad at home and for dad to teach him about…where you came from… You have to go back and learn what it is to be really Latino…

Nevertheless, many fathers who did not grow up with traditional Hispanic cultural values were attracted by the programs' grounding in Hispanic culture because this provided them with an opportunity to learn something about their heritage. Some Hispanic men struggled with having little cultural understanding of what it meant to be Hispanic. One father told his group, "Some of you that's been in prison could relate to [not speaking Spanish], because I was outcasted [sic] by the browns, by the blacks, and by the whites… Out here on the West Side, if you don't speak Spanish it's hard, too, especially when you don't even speak Tex-Mex, so I wanted to learn about my culture." Another participant, who spoke of growing up without a strong relationship with his father or an understanding of his culture, was motivated to participate because he wanted to learn about Hispanic values and pass them along to his children. His experience was echoed by others who felt they had to go back and learn about Hispanic culture: "Not everybody was fortunate enough to grow up with their mom and dad at home and for dad to teach him about culture, teach him about where you came from and teach you about what it is being a *Mexicano*… You have to go back and

learn what it is to be really Latino, to know that Latino pride… You're a culture of men who are strong men, who dig for their families…not by being at home with the beer."

Echoing the stated missions of the programs, most fathers said they participated for the benefit of their children. Some sought out the program because they didn't have a father figure and didn't know how to be a dad. Some fathers were introduced to their programs through their children's Head Start classes or other school activities and were motivated to participate because they wanted to be even more involved in their children's lives. Some wanted help dealing with specific parenting challenges. Several fathers contacted a program in part because they wanted tips for connecting with adolescent children. One father, for example, enrolled because he wanted to know how to help his daughter, who was being bullied. One father wanted to learn how to be more supportive for his autistic child. Fathers were not looking to fulfill the mother's role, but knew that their role as a father was important for a child's development. "I think that a kid must grow with his mom and dad," said one participant. "So the mother cannot be dad and dad cannot be mom. I can be the best father that I can but I will never be her mom. With this class, I want to be the best father ever."

Some fathers enrolled in the programs as part of an effort to put negative past experiences behind them. While some fathers were motivated to enhance existing positive interactions with their children, others wanted to make up for past negative behaviors. A number of fathers had a history of incarceration and learned about the program when they were preparing for re-entry. When they were released from prison, they contacted the program out of a desire to become someone their children could respect. For example, many fathers learned about Project Fatherhood through their participation in programs run by Homeboy Industries, a community organization that provides training for previously incarcerated or gang-affiliated men.

Many men were required to participate in the programs due to involvement with child welfare. Project Fatherhood, for example, initially served only court-ordered clients before expanding to serve others in its community. Project Padres also had a history of serving court-ordered clients. Fathers who were mandated to attend a program and who selected one of these four programs reported that after participating they became invested and wanted to continue coming back. "I started doing the first class," one father said, "[and] I figured out there was a lot of information for me… Now I am here on my own." Another said, "I was referred by the Department of Children and Family Services. They gave me a list of numbers… Either no one was answering or [the number was] disconnected or out of business or service. The last one turned out to be [the program]. I wasn't looking forward to it…but I'm thinking this is in the best interest of my kids, myself; I'm doing the right thing…. The past five years, I can't think of anywhere else to be, other than with my kids."

I wasn't looking forward to it…but I'm thinking this is in the best interest of my kids, myself; I'm doing the right thing…. The past five years, I can't think of anywhere else to be, other than with my kids."

C. Ongoing participation in program services

1. Developing trust

Grantees fostered ongoing participation by developing trust among fathers and a sense of belonging in the program. Program participants felt that they were treated with respect, which improved their self-image and encouraged them to come back for more workshop sessions. Fathers valued having a forum to "unload" in workshops and to feel supported without being judged. Although staff members emphasized that fathers should be accountable, the fathers felt staff were also compassionate. According to one father, staff members at his program "gave us the importance. [They weren't] in our face, [they] showed respect to us. And that was really huge." These attitudes contributed to a sense of heightened self-efficacy and empowerment. One father said: "I've heard it from ex-girlfriends, ex-relationships, 'You're a bad father'… From [the program], I get a pat on the back; I get a handshake. There's respect. It's where I come in and I feel like I'm doing something right. I get a nod, like from another father, from the facilitator, a doctor, a therapist, or an intern. You know what I mean? You know you're doing something right, and that's why I keep coming back."

I realize now through the program that my kid needs mom and dad, not just dad, not just mom, she needs both."

Fathers reported that they felt more important in their families, and more willing and prepared to overcome their shortcomings, such as alcoholism or past incarceration. They also reported that they felt as important as the mothers in their families, and had the confidence to help lead their families. One father said, "I realize now through the program that my kid needs mom and dad, not just dad, not just mom, she needs both." They felt that even though they had not always been good parents in the past, they felt equipped to make a change. "They gave us our integrity back," one said. "I know what that word is; I didn't know what integrity was. They gave me values. What they taught me was that some of us go through these things. As far as incarceration, there's no good or bad to it, but it teaches us character."

2. Forming bonds

The bonds fathers formed in the programs made them feel supported and less isolated, sustained them, and motivated them to continue participating. Fathers formed bonds when they opened up and shared their concerns, problems, and difficulties. According to one father, "[The program] gives me a sense of belonging, where I'm not feeling, man, I'm not the only father with one, two, three, or who knows how many more kids. You feel pain for the guy next to you, the new guy, the guy who comes in and out. You feel the pain as fathers." Participants liked receiving peer support or when group participants shared challenges or different approaches to parenting with one another. "Nobody will say a lie," one participant said of his group experience. "Everybody opens his heart and actually says what is going on there, so one learns more right at that." Programs encouraged this type of support: "That's what they teach us, too, that when one falls the one carries the other and is supportive." These bonds sustained

Focusing on the family, emphasizing fathers' importance, and treating fathers with the respect and dignity traditionally afforded men in Hispanic society gave the participants more confidence in their roles as fathers.

participants who kept coming back to their program even after they completed it, both to volunteer and to participate in other program offerings, such as family outings. "Just having that unity, it gives you motivation and strength," said one. "We're more like family than friends at [the program]."

In sum, fathers continued to participate in programs because they were treated with respect by staff, formed close bonds with their fellow participants and felt they belonged, and were motivated by their desire to be better fathers. Focusing on the family, emphasizing fathers' importance, and treating fathers with the respect and dignity traditionally afforded men in Hispanic society gave the participants more confidence in their roles as fathers. Several men said they continued to interact with their program well after completing the workshops because their connections to the programs sustained them.

D. Lessons fathers learned

Fathers in the focus groups reported learning specific parenting skills that countered what they had learned growing up. They described learning communication and anger management skills through the program. Although many had been exposed to violence or neglect as children, the fathers said they learned not to rely on corporal punishment as their parents had. Several fathers described learning how to be more emotionally supportive and nurturing toward their children, especially their sons. Many had been raised to believe that boys did not need as much emotional support as girls did. The lessons they learned about parenting sons made them re-evaluate what they thought was appropriate for male relationships. For example, they learned it was important to hug their sons and tell them that they loved them.

Fathers most commonly reported learning communication skills, which they thought had benefited their relationships with both their children and the mothers of their children. One father noted that with the help of the program he came to realize that both he and his ex-wife loved their child and had the same goal for raising her well. Realizing that his ex-wife also wanted the best for his daughter made their interactions less conflicted. Another father described what he learned about the importance of sharing and communicating: "Because for a spouse relationship, they want someone with whom you may share emotions, right? And it is important to know emotional life of men too, not only women's."

Some fathers realized that their children had feared them and that they themselves had feared their own fathers.

Focus group participants reported that learning to communicate with their children contributed to earning their respect, and that respect was not the same thing as fear. Some fathers realized that their children had feared them and that they themselves had feared their own fathers. The programs taught them specific tips for how to communicate with their children in an approachable, unimposing way, such as crouching down to their level and making eye contact. By communicating with their children in this manner, fathers reported that they better understood their children and that their children better understood them.

Fathers also reported that they learned anger management skills. Lacking these skills in the past had kept them from being involved in their children's lives. One father shared how he learned to control his anger: "That's how this program has helped, because it diffused the buttons that [his child's mother] used to push… Don't let these things bother you. Take your time and take a breath." Another said, "At the end of the day, this program has helped me calm down like no other anger management group has. [It's] made me see that, hey, make wise choices because it's going to reflect on [my children]

and could affect them at one point. So now I'm taking good steps where I'm able to be with them; I'm able to go to events with them without the police coming around."

"… To give us such value that we are the fathers, not just the suppliers, but those people who know how to change diapers…to hold a kid when he is crying and talk to him, hug him,"

Some fathers in the focus groups explained how the program helped them become more aware that how they interact with their children is important. One father said that he had been raised to "just do what your parents say and that's it; don't question it." He and other fathers didn't realize before entering the program that the parenting strategies they employed could be harmful. Fathers changed their conceptualization of fatherhood to be more than just a provider and a disciplinarian. "… To give us such value that we are the fathers, not just the suppliers, but those people who know how to change diapers…that know how to hold a kid when he is crying and talk to him, hug him," said one. "First, as I was raised," said another father, "I was told that men do not cry… I want [my daughter] to know that although I am the father, I can love her and I am not that 'yeller' or that 'bossy' person or anything similar."

A key lesson for the fathers was gaining an understanding of the developmental and emotional needs of boys. Fathers connected it both to a greater understanding of how to be emotionally supportive and to what it meant to be a man. Fathers said they had trouble parenting boys because they had been raised to believe that boys didn't need as much emotional support as girls did. The lessons fathers learned about parenting their sons made them re-evaluate what they thought was appropriate for male relationships. They learned it was important to hug their sons and to tell them they loved them: "In my particular case, for example, with my boys, kiss them, hug them, and play with them, that is, what is better than that, no?" One father compared these lessons with his experience growing up. "I want him to feel that I am his friend; that I will be with him, creating that bond that I never had with my dad. With my dad, there was only fear."

In sum, fathers reported changes in their understanding of what it meant to be a man and a father as a result of attending program services. Some of the men who participated in focus groups had concepts of manhood and masculinity grounded in *machismo*, a traditional Hispanic cultural value associated with stereotypical and rigid gender roles. In focus groups, men reported that the programs taught them how to communicate with their partners and children instead of being removed and authoritarian. They learned how to earn their children's respect instead of fear. They learned how to be nurturing toward their children instead of simply being a provider and a disciplinarian. They learned that their sons needed to be shown affection just as much as their daughters did. Similar to participants' perspectives, staff considered this exploration of what it means to be a man and a father as one of the most valuable exercises that their programs offered. By creating an environment where men were comfortable opening up and re-examining traditional gender roles and their own experiences as sons and fathers, program staff felt that participants learned to merge a traditional sense of fatherhood—a provider and a man of his word—with a more modern sense of a father as a nurturing, emotionally available man.

IV. DIRECTIONS FOR FUTURE RESEARCH

The findings in this study of Hispanic-oriented RF programs are descriptive, based on a small subset of programs, and qualitative in nature. Although they provide a starting point for understanding these programs, further research is warranted.

A. What aspects of Hispanic culture matter most and for what outcomes?

Program staff cited the relevance of several cultural values and beliefs for programmatic and individual outcomes. For example, program staff felt that *la familia*, *respeto*, *dignidad*, and *personalismo* were important concepts for encouraging fathers to participate in services. In focus groups, fathers appeared to support this, saying that being respected and treated without judgment made them feel comfortable and allowed them to open up with staff and in group workshops. Program staff also suggested that aspects of *machismo* that reinforced traditional gender roles and behaviors inhibited positive parenting. In focus groups, fathers said that they felt that being more open emotionally made them better fathers and partners. Nevertheless, programs differed in the extent to which they addressed or integrated Hispanic culture into their programming. One of the four programs only addressed cultural beliefs like *machismo* or discussed fathers' heritage if the fathers themselves raised them during program activities. Research investigating which aspects of Hispanic culture affect which outcomes may help Hispanic-oriented programs tailor activities and programming to their target populations.

B. Is employing staff members with backgrounds similar to participants as important as professional training or experience?

Program staff members were mostly Hispanic men. Program managers felt that having staff who looked like participants and came from similar backgrounds helped staff empathize with participants and helped participants feel comfortable opening up—particularly because many Hispanic men are reticent to discuss personal or family matters. On the other hand, all but one program required staff to have a minimum level of education or experience. Specialized skills and knowledge acquired through education or prior experience may be necessary for staff to be effective in various duties, such as helping participants obtain employment, navigate the child support system, or provide case management. Further research on staff characteristics will help Hispanic-oriented programs identify the staff likely to be successful and to strengthen program operations.

C. What aspects of programs are most valued and efficacious for U.S.-born Hispanic fathers, and what aspects are most valued and efficacious for immigrant fathers?

Although the programs participating in this study served populations that were overwhelmingly Hispanic, the participants were from a variety of backgrounds—differing in age, acculturation, immigrant status, literacy, English-language fluency, country of origin, and other characteristics. Hispanic men participating in focus groups—first-generation immigrants and U.S.-born men—sought out programs for different reasons and had different needs. Many men were looking for information on how to be a better father, but some were also seeking a connection with their Hispanic culture and heritage. Others were required to participate by court order. Some men said they had grown up in rural, very traditional communities. Some others grew up in unstable communities surrounded by violence. Some services may be more important for some groups of Hispanic men than for others. For example, immigrant men may not benefit from a heavy focus on employment services if they are not legally able to work in many jobs, but Spanish-language parenting workshops may be important to facilitate their participation. U.S.-born men may prefer to speak English in workshops but may be open to learning how Hispanic cultural values embrace the role of fathers. Research on the aspects of programs that are valued and that are efficacious would help Hispanic-oriented programs tailor programming to the unique circumstances and characteristics of the communities they serve.

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APPENDIX A

PARENTS AND CHILDREN TOGETHER (PACT)

TOPIC GUIDE FOR HISPANIC STUDY SITE VISIT INTERVIEWS

PARENTS AND CHILDREN TOGETHER (PACT)
TOPIC GUIDE FOR HISPANIC STUDY SITE VISIT INTERVIEWS

The Parents and Children Together implementation study will include a multi-day site visit to each participating Hispanic RF program. Administrative and supervisory personnel and staff who have direct interaction with participants will be interviewed. Interviews will be either one-on-one or small group, depending on staffing structure, roles, and the number of individuals in a role. The overall objective is to learn what makes this a program for Hispanic fathers (as distinct from programs for fathers from other cultural backgrounds).

Construct	Interview topic
Target population	
Definition of population being served	Characteristics of the population the RF program expects to serve, such as:
	• Native born vs. migrated to the U.S.
	• Generational status (if immigrant)
	• Family's country of origin (self or parents)
	• Language proficiency in Spanish and English
	• Education and literacy levels in Spanish and English
	• Employment status and income level
	• Family structure, including marital/cohabitation status and coresidence with children
Principles potentially guiding program design and operations	
Program staff's beliefs, perceptions, experiences, aspirations	Rationale for and experience with serving Hispanic population such as:
	• Perceptions of the role of Hispanic culture in fathers' lives
	• Prior experiences and lessons learned serving Hispanic populations
	• Perceptions and beliefs about the needs of Hispanic fathers
	• Program purpose, objectives, goals, and desired outcomes
Program design decisions and practices	
Program components, content, messaging	Program design decisions such as:
	• Core services offered to Hispanic fathers, and how each is designed to meet the needs of Hispanic fathers
	• Supplementary services and reasons they are provided
	• Key overarching messages conveyed by staff to fathers, and why these messages are important

Construct	Interview topic
Curriculum choice and adaptation	Information about specific curricula used, such as:
	• How and why curriculum was selected; features that make selected curriculum most suitable for Hispanic fathers
	• During curriculum selection, whether program thought it was important that developer had knowledge of/experience with Hispanic fathers, and if so why
	• Whether curriculum was available in Spanish and the extent to which this was important in selection
	• Needed modifications or adaptations of curriculum, and reasons for these changes
	• Reasons for curriculum implementation choices regarding format, length, frequency and intensity of services
Staffing	Information about program staffing, such as:
	• Preferred credentials for program staff (education, experience, background, characteristics) and reasons why these are preferred
	• Role of staff's cultural background, cultural competence, or Spanish speaking ability in assigning staff to direct service positions
	• Approach to staff training and reasons this approach is best for staff of a Hispanic fatherhood program (or why it needs to be improved)
	• Approach to staff supervision and support, and how this approach is best suited for staff of a Hispanic fatherhood program (or why it needs to be improved)
Outreach and recruitment	Program decisions about and approaches to outreach, such as:
	• How and why the implemented outreach and recruitment strategies are (or are not) well-suited for use with Hispanic fathers
	• Challenges encountered with recruitment that are specific to Hispanic fathers; attempted strategies to address challenges
	• Culturally relevant considerations regarding the use of incentives to recruit or retain Hispanic fathers in the program
Service delivery	Considerations given and approaches to service delivery, such as:
	• Whether service delivery is grounded in or takes account of Hispanic culture, and if so what aspects of Hispanic culture
	• Rationale for choices made with respect to frequency, mode, and purpose of contact between program staff and participants
	• Service delivery adaptations to ensure sensitivity to Hispanic fathers' cultural traditions, such as involvement of extended family members
	• Accomodations for various literacy levels and proficiency in English and Spanish
	• Whether services or service delivery differs depending on whether fathers are native born vs. immigrant, documented vs. undocumented
	• Whether services or service delivery differs depending on country of origin (e.g., Mexico vs. Puerto Rico), and if so, how and why
	• Whether services are provided in a specific sequence, and if so why

Construct	Interview topic
Retention strategies	Information about participation and retention, such as:
	• Average dosage; completion rates of Hispanic fathers
	• Challenges encountered with recruitment that appear to be specific to Hispanic fathers; attempted strategies to address challenges
	• Characteristics of Hispanic fathers who complete and do not complete the program
Community partnerships	Community partnership and role in program objectives, such as:
	• Importance of partnering with community organizations known to the Hispanic community
	• Role of community partnerships in making referrals to the fatherhood program

APPENDIX B

PARENTS AND CHILDREN TOGETHER (PACT)

TOPIC GUIDE FOR USE WITH FOCUS GROUPS OF PROGRAM

FATHERS IN HISPANIC RESPONSIBLE FATHERHOOD PROGRAMS

PARENTS AND CHILDREN TOGETHER (PACT)

TOPIC GUIDE FOR USE WITH FOCUS GROUPS OF PROGRAM FATHERS IN HISPANIC RESPONSIBLE FATHERHOOD PROGRAMS

This topic guide will be used for focus group discussions with fathers in Responsible Fatherhood (RF) programs that serve primarily a Hispanic population. The central objective of the group discussion is to learn whether and how participants' culturally-related beliefs and practices influence their decisions to engage or not engage in fatherhood programming serving Hispanic men, and how these beliefs and practices may be related to their participation and perceptions of the fatherhood program for Hispanic men.

These qualitative data will be augmented with the use of two cultural scales: Cultural Values and Acculturation scale. The Cultural Values scale will give us information about which "Hispanic cultural values" (e.g., familism, religion, traditional gender roles, independence/self-reliance, respect, and personal achievement) men endorse. In contrast, the Acculturation scale will tell us how strongly men endorse these beliefs on a continuum from "very Mexican" to "very Anglo." It takes no longer than 20 minutes to complete both scales.

A. Warm-up/Introductions

Introductions of facilitators and purpose of focus group

Respondents' first names and country of origin

Length of time in program

B. Program Enrollment

How did you learn about the program? Example probes: advertised in the media? Already attend programs or receive services at this location? Friends or family?

Why decided to participate? Example probes:

- Information received about the program/services
- Cultural background of recruitment staff
- Ability of recruitment staff to speak Spanish
- Reputation of organization running the program

Language in which services are delivered

What specifically related to being a Hispanic father influenced decision to participate?

Any reservations about program participation?

Expectations regarding participation (What participants were hoping to learn). Fulfilled or not? Example probes: Additional program services/information would like to have received, and why

C. Program

Activities/services participated in

Level of participation/completion

What influenced participation/completion positively or negatively? Example probes:

- Alignment of fatherhood curriculum and related services with cultural values, beliefs
- Qualifications or characteristics of staff. Staff's understanding of participants' cultural backgrounds and beliefs/values
- Program content or presentation did/did not relate to personal experience or situation
- Length of classes or program

Specific facilitators and/or barriers to attendance (e.g., transportation, child care, start/end times, location)

Extent to which program activities/discussion focused on meaning for Hispanic fathers? Part of the program like best? Like least? Why?

D. Impression of Program as serving Hispanics

Opinions on extent to which activities offered were grounded in or respectful of Hispanic fathers? Example probes: In what ways/how was this reflected? If not, how could have been done better/differently? How important?

Extent to which program addressed specific needs as a father and as Hispanic father

Key things learned from the program? Example probes: Specific examples of changes in interactions with children or ex-spouse/partner, with employer, etc.

Key ways program helped? Example probes: help with job; skills training; child support order; visitation; etc.

Recommend this program to other fathers, friends or family members? Why or why not?

APPENDIX C

PARENTS AND CHILDREN TOGETHER
HISPANIC FATHER QUESTIONNAIRE

MATHEMATICA
Policy Research

OMB #: 0970-0430
Expiration: 07/31/2016

Parents and Children Together

Hispanic Father Questionnaire

October 8, 2013

Participant ID #: |___|___|___|___|___|___|___|___|

Data Collector #: |___|___|___|___|___|___|___|___|

Date: |___|___| / |___|___| / |2|0|___|___|
MONTH DAY YEAR

A. FATHER DEMOGRAPHIC INFORMATION

We appreciate your participation in the PACT Study focus group. In this questionnaire, we want to learn more about your family background, and your beliefs about cultural identity. Please read each question and write your answer clearly.

A1. What is your date of birth?

|___|___| / |___|___| / |___|___|___|___|
MONTH DAY YEAR

A2. How old were you when you first became a father?

|___|___| AGE

A3. Where were you born?

COUNTRY

A3a. (If foreign born) How old were you when you came to the United States?

|___|___| AGE

A4. Where was your mother born?

COUNTRY

A4a. Where was your mother's mother born?

COUNTRY

A4b. Where was your mother's father born?

COUNTRY

A5. Where was your father born?

COUNTRY

A5a. Where was your father's mother born?

COUNTRY

A5b. Where was your father's father born?

COUNTRY

A. FATHER DEMOGRAPHIC INFORMATION

A6. How many years of school have you completed?

MARK ONE ONLY

1 ☐ Less than 6 years
2 ☐ Less than 9 years
3 ☐ Some high school (did not graduate)
4 ☐ High School diploma/GED
5 ☐ Some university
6 ☐ College degree
7 ☐ Graduate degree

A7. How many years of school were completed in the U.S.?

MARK ONE ONLY

1 ☐ Less than 6 years
2 ☐ Less than 9 years
3 ☐ Some high school (did not graduate)
4 ☐ High School diploma/GED
5 ☐ Some university
6 ☐ College degree
7 ☐ Graduate degree

A8. Are you employed?

1 ☐ Yes
0 ☐ No → **GO TO A9, NEXT PAGE**

A8a. How many hours per week do you work?

|___|___|___| HOURS PER WEEK

A8b. How long have you had this job?

|___|___|

MARK ONE ONLY

1 ☐ Days
2 ☐ Months
3 ☐ Years

A. FATHER DEMOGRAPHIC INFORMATION

A9. Now or within the last year have you taken any classes or completing training through other programs?

1 ☐ Yes

0 ☐ No → **GO TO A10**

A9a. If YES: What kind of class?

MARK ONE ONLY

1 ☐ English Class

2 ☐ Vocational programs like construction or auto mechanic

3 ☐ Other *(specify)* _____

A10. How many children do you have?

|___|___| CHILDREN

A10a. How many of them live in the United States?

|___|___| CHILDREN

A11. Do all of your children who are in the U.S. live with you?

1 ☐ Yes

0 ☐ No → **GO TO B1, NEXT PAGE**

A11a. If NO: How many live with you?

|___|___| CHILDREN

B. CULTURAL IDENTITY

The next statements are about what people may think or believe. Remember, there are no right or wrong answers. Tell me how much you believe that . . .

	SELECT ONE RESPONSE PER ROW				
	Not at all	A little	Somewhat	Very much	Completely
1. Parents should teach their children that the family always comes first.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
2. Children should be taught that it is their duty to care for their parents when their parents get old.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
3. Children should always do things to make their parents happy.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
4. No matter what, children should always treat their parents with respect.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
5. People should learn how to take care of themselves and not depend on others.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
6. Family provides a sense of security because they will always be there for you.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
7. Children should respect adult relatives as if they were parents.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
8. If a relative is having a hard time financially, one should help them out if possible.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
9. When it comes to important decisions, the family should ask for advice from close relatives.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
10. Men should earn most of the money for the family so women can stay home and take care of the children and the home.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
11. One must be ready to compete with others to get ahead.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
12. Children should never question their parents' decisions.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
13. The most important thing parents can teach their children is to be independent from others.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
14. Families need to watch over and protect teenage girls more than teenage boys.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
15. It is always important to be united as a family.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
16. A person should share their home with relatives if they need a place to stay.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
17. Children should be on their best behavior when visiting the homes of friends or relatives.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
18. Parents should encourage children to do everything better than others.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
19. Children should always honor their parents and never say bad things about them.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
20. As children get older their parents should allow them to make their own decisions.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐

B. CULTURAL IDENTITY

	SELECT ONE RESPONSE PER ROW				
	Not at all	A little	Somewhat	Very much	Completely
21. It is important to have close relationships with aunts/uncles, grandparents, and cousins.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
22. Older kids should take care of and be role models for their younger brothers and sisters.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
23. Children should be taught to always be good because they represent the family.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
24. Children should follow their parents' rules, even if they think the rules are unfair.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
25. It is important for the man to have more power in the family than the woman.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
26. Personal achievements are the most important things in life.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
27. When there are problems in life, a person can only count on him or herself.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
28. Holidays and celebrations are important because the whole family comes together.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
29. Parents should be willing to make great sacrifices to make sure their children have a better life.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
30. A person should always think about their family when making important decisions.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
31. It is important for children to understand that their parents should have the final say when decisions are made in the family.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
32. Parents should teach their children to compete to win.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
33. Mothers are the main people responsible for raising children.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
34. Parents should encourage children to solve their own problems.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
35. It is important for family members to show their love and affection to one another.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
36. It is important to work hard and do one's best because this work reflects on the family.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
37. Children should always be polite when speaking to any adult.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
38. A wife should always support her husband's decisions, even if she does not agree with him.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐

C. ACCULTURATION

Now I'm going to ask you some questions about some American and Latino behaviors and how often you participate in each. Answer each question by selecting the number between 1 and 5 that best applies.

	SELECT ONE RESPONSE PER ROW				
	Not at all	**Very little/ not much**	**Moderately**	**Much/ very often**	**Extremely often/ almost always**
1. I speak Spanish.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
2. I speak English.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
3. I enjoy speaking Spanish.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
4. I associate with Americans.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
5. I associate with (country of origin) and/or (country of origin)-Americans.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
6. I enjoy listening to Spanish language music.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
7. I enjoy listening to English language music.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
8. I enjoy Spanish language TV.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
9. I enjoy English language TV	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
10. I enjoy English language movies.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
11. I enjoy Spanish language movies.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
12. I enjoy reading (e.g., books in Spanish).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
13. I enjoy reading (e.g., books in English).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
14. I write (e.g., letters or e-mails in Spanish).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
15. I write (e.g., letters or e-mails in English).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
16. My thinking is done in the English language.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
17. My thinking is done in the Spanish language.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
18. My contact with (country of origin) has been:	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
19. My contact with the USA has been.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
20. My father identifies or identified himself as (country of origin).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
21. My mother identifies or identified herself as a (country of origin).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
22. My friends, while I was growing up, were of (country of origin) origin.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
23. My friends, while I was growing up, were of American origin.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
24. My family cooks (country of origin) foods.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
25. My friends now are of American origin.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
26. My friends now are of (country of origin) origin.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐

C. ACCULTURATION					
	SELECT ONE RESPONSE PER ROW				
	Not at all	Very little/ not much	Moderately	Much/ very often	Extremely often/ almost always
27. I like to identify myself as an Anglo American.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
28. I like to identify myself as a (country of origin)-American.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
29. I like to identify myself as a (country of origin).	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐
30. I like to identify myself as an American.	1 ☐	2 ☐	3 ☐	4 ☐	5 ☐

D. RELIGION

I would now like to ask some questions about your involvement with social groups and organizations.

D1. Which religion, if any, do you identify with?

MARK ONE ONLY

1 ☐ Catholic
2 ☐ Protestant
3 ☐ Santeria
4 ☐ Pentecostal
5 ☐ Baptist
6 ☐ Jehovah's Witness
7 ☐ Muslim/Islamic
8 ☐ Jewish
9 ☐ Christian
10 ☐ Buddhism
11 ☐ Confucianism
12 ☐ Hindu
13 ☐ Wicca
14 ☐ Atheist
15 ☐ None
16 ☐ Other *(specify)* _____
d ☐ Don't know
r ☐ Refused

D2. How often do you go to religious services or take part in related activities (e.g., choir practice, fellowship meetings, retreats, bible-study)?

MARK ONE ONLY

1 ☐ Never
2 ☐ Once or twice a year
3 ☐ Less than once a month
4 ☐ About once a month
5 ☐ Several times a month
6 ☐ About once a week
7 ☐ Several times a week
8 ☐ Daily

D. RELIGION

D3. How important is religion to you?

MARK ONE ONLY

1 ☐ Not important

2 ☐ Somewhat important

3 ☐ Very important

Thank you for taking the time to complete this questionnaire. Please return it to the focus group moderator.

Name: _____

Address: _____

_____

_____

Phone Number: |____|____|____| –|____|____|____| –|____|____|____|____|
AREA CODE NUMBER

Email Address: _____ @ _____

APPENDIX D

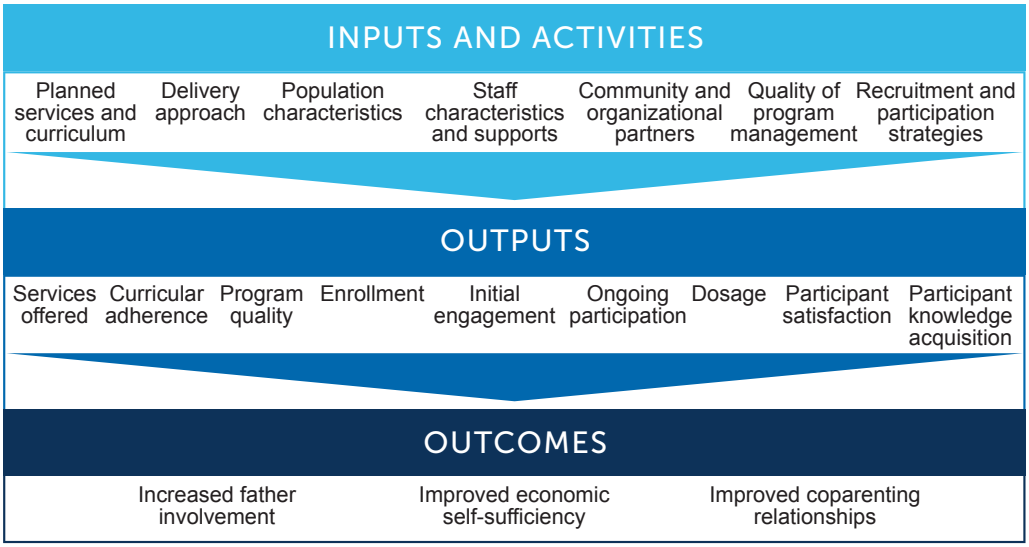
METHODS FOR DATA COLLECTION AND ANALYSIS

The PACT descriptive study of Hispanic-oriented Responsible Fatherhood programs is based on staff interviews, focus groups, and a questionnaire. The results were rigorously analyzed using well-established techniques. In this appendix, we present a detailed description of our methods for collecting and analyzing the data.

A. Study framework

The study of Hispanic-oriented Responsible Fatherhood programs was informed by the framework for the PACT implementation study (Zaveri et. al 2015), shown in Figure D.1. The framework provides a way to examine how program inputs and activities may be related to program outputs, and how those outputs may be related to participant outcomes. Though we did not measure outcomes in this descriptive study of Hispanic-oriented Responsible Fatherhood programs, we did collect information on inputs and activities and on some aspects of program outputs, such as services offered by the programs and knowledge acquired by the participants.

Figure D.1 PACT evaluation framework



B. Staff interviews

A team of bilingual researchers who were themselves of Hispanic origin conducted interviews with program staff during site visits to each of the four selected programs from April to June 2014. During each visit, researchers conducted semi-structured interviews with staff members in a range of positions (program directors, workshop facilitators, case managers, job specialists, and other frontline staff, including curriculum developers). Between 4 and 8 staff members were interviewed at each site for a total of 23 interviews.

The guide for semi-structured interviews with program staff (Appendix A) focused on the following broad questions:

- What beliefs do the program staff members hold about the needs of the men they intend to serve?
- How are these beliefs reflected in day-to-day practices and operations (for example, staffing, resources, curriculum, outreach strategies, partnerships and organizational relationships within the community)?
- To what extent do the programs' perspectives on participants' cultural identities and the program staff's own cultural affiliations influence program objectives, design, operations, and staffing?
- To what extent are fathers' self-concepts of cultural identity relevant to their views of the program?
- What makes the programs specifically relevant for Hispanic fathers?

An interviewer and note-taker were present at each interview. Interviews were conducted primarily in English, with a few Spanish phrases used as needed. All notes were taken in English. After the site visits, note-takers all used the same template to write up the results of each interview. The information was organized into the following categories: the influence of Hispanic culture in program operations, the influence of the community in program services, and the strategies programs used to serve Hispanic fathers. The write-ups were examined by researchers to identify the differences and similarities between and within groups of staff at each program in terms of their responses to specific areas of questioning. Triangulating the responses in this way gave us a more comprehensive understanding of the program and helped us identify the most consistently mentioned staff perceptions. We used a similar process to examine how programs were alike or different from each another when we analyzed the key topics discussed during the interviews.

C. Focus groups

The focus group method is used to obtain information on participants' perceptions and views as expressed in their own words. Because participants respond to open-ended questions, the method can often generate hypotheses that may be used to advance the broader field of study (Stewart and Shamdasani 1990; Umana-Taylor and Bamaca 2004). We conducted a total of five focus groups in the four sites, in Spanish or English as determined by the participants' wishes. Two focus groups, one in English and one in Spanish, were held at Project Fatherhood. The focus group at Southwest Key was conducted in English. The focus groups at Project Padres and Futuro Now were conducted in Spanish. Participants in the focus groups were selected because they

were currently enrolled in the program or had participated at least once in the previous year. Participants received a $25 gift card for participating in the focus group, and all focus groups were audio-recorded with the participants' consent. Table D.1 shows the number of participants at each site. Focus groups were moderated by two trained and highly experienced bilingual researchers. The focus group guide is contained in Appendix B.

The focus group discussions were transcribed verbatim from audiotape, and the Spanish language discussions were translated into English by a professional consultant who was not a member of the research team. All focus group transcripts were analyzed according to the principles of Grounded Theory (LaRossa 2005). This widely used approach views data and analysis as created from shared experiences and relationships with participants (Charmaz 2006) and relies on the discovery of emergent themes in the data (LaRossa 2005). The analysis of the qualitative data used three stages of coding (LaRossa 2005). First, the data were examined to identify salient words, phrases, paragraphs, or ideas that were repeatedly used by participants to describe their experiences. These salient elements were used to create codes. In the next stage, the codes were organized by drawing relationships between categories and subcategories. During this stage, similar categories were collapsed into larger and more abstract categories, which led to preliminary interpretations linking the participants' narratives to our research questions. In the final stage, we used the information to identify how the data link to the two broad goals that guided the study. To ensure data quality, any differing views on codes, emerging themes, or conclusions were compared and discussed among the researchers until agreement was reached, a commonly accepted best practice in qualitative research.

D. Focus group participant questionnaire

At the conclusion of each focus group, fathers completed a short questionnaire on paper, answering questions about their background characteristics, cultural attitudes (Mexican American Cultural Values Scale [MACVS]; Knight et al. 2010), acculturation (Acculturation Rating Scale for Mexican Americans, version II [ARSMA II]; Cuellar, Arnold and Maldonado 1995), and "religiosity," or the degree and importance of their religious beliefs. All focus group respondents were asked to complete the questionnaire, and fathers were given the choice to complete the questionnaire in English or Spanish. Most participants answered each item (with the exception of questions that did not apply to them based on their earlier responses). Data were missing on non-logical skip items for 1–4 respondents, depending on the item. Table D.1 shows the number of participants at each site and the language used in the questionnaire. Eight fathers at Project Padres completed the questionnaire in English, but chose to participate in a Spanish-language focus group.

Table D.1 Number of focus group participants by language of questionnaire

Site name	Number of participants		
	English	Spanish	Total
Responsible Fatherhood program at Southwest Key	13	0	13
Project Fatherhood	8	10	18
Project Padres	8	6	14
Futuro Now	0	11	11
Total	**29**	**27**	**56**

Note: Questionnaire language (English or Spanish) was chosen by respondents.

Responses to the questionnaires were coded and analyzed using a standard statistical software program (SPSS). Items from the ARSMA-II and the MACVS were grouped into subscales according to the factor structure suggested by their authors, and coefficients for internal consistency reliability of the total scale and subscales were computed.

The ARSMA-II has two subscales that measure Anglo orientation (AOS) and Mexican orientation (MOS) (Cuellar et al. 1995). Because the focus group participants included fathers who were not of Mexican origin, changes were made to the wording of items in H-PACT so they would be relevant for all fathers, including those from El Salvador or Guatemala. For example, instead of asking participants if they spent most of their childhood and adolescence in Mexico, the wording was changed to ask if they had spent most of that time in their country of origin. This procedure has been successful in earlier studies, such as Buki et al. 2004, which yielded good internal consistency reliability. In the present focus group sample, the total reliability coefficient for the total ARSMA-II was .88. Reliability coefficients for the AOS and MOS subscales were .73 and .91, respectively. This compares to the reliability of subscale scores in the questionnaire authors' original sample of .83 and .88, respectively (Cuellar et al. 1995).

Using factor analysis, the original authors of the MACVS identified several subscales representing Mexican American values and several other subscales that they identified as representing mainstream values (Knight et al. 2010). The MACVS items in the H-PACT study were grouped in the same way, following the authors' suggestions. The H-PACT self-administered questionnaire did not include items that loaded on subscales for material success and religion in the original study; thus no information is presented for those subscales. The reliability coefficients for the MACVS in the H-PACT sample are in Table D.2. The reliability statistics for the H-PACT sample are very similar to those of the original authors' samples.

Table D.2. Reliability coefficients for Mexican American cultural values scale

MACVS Subscale	H PACT sample Chronbach's alpha
Mexican American values	
Familism[a]	.77
Respect	.76
Traditional gender roles	.77
Mainstream values subscales	
Independence and self-reliance	.63
Competition and personal achievement	.66
Sample size	**56**

Source: H-PACT questionnaire data.

Note: The H-PACT self-administered questionnaire did not include the MACVS items for Religion and Material Success.

[a] The items loading on Familism Support, Familism Obligations, and Familism Referent subscales in Knight et al. 2010 were combined to form a single composite Familism subscale.

Religiosity was based on the participants' responses to two questions. Participants were asked to indicate the extent to which they attend religious services and how important religion was to them. They could respond with "not important," "somewhat important," or "very important."

E. American Community Survey

Table 2.1 (Characteristics of Hispanic Populations in Program Service Areas) summarizes data on the Hispanic populations in the communities served by each of the four Hispanic-oriented Responsible Fatherhood programs participating in PACT. These data were gathered using the U.S. Census Bureau's American Fact Finder (factfinder.census.gov), which allows for retrieval of detailed statistics from the national level to the zip code level.

To determine program service areas, we reviewed each program's OFA Responsible Fatherhood grant application, focusing on the program narrative that described the program's target populations and areas. Since the Southwest Key and Imperial County Regional Occupational programs specified entire legal areas as their service targets (San Antonio, Texas, and Imperial County, California, respectively), we retrieved statistics from American Fact Finder at the level of the legal area. The East Los Angeles Community Union's (TELACU) target area included cities and other jurisdictions in Southern California, each served by a partner agency, and did not specify whether partner agencies planned to serve specific neighborhoods within their home cities. Since our research focused TELACU's partner in Santa Ana, California (Kidworks), we retrieved statistics on this city. In its grant application, The Children's

Institute, Inc., wrote that it was targeting residents of three Service Planning Areas (4, 6, and 8) in Los Angeles County, California. (The County of Los Angeles Department of Public Health divides the county into eight Service Planning Areas, geographic regions that facilitate service provision in a large, densely populated region.) Using the Los Angeles County GIS Data Portal (http://egis3.lacounty.gov/dataportal/), we mapped the zip codes contained in each targeted Service Planning Area and retrieved population statistics on each zip code. Statistics were then aggregated for The Children's Institute's target area.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