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Working Towards More Effective Sexual Violence Prevention Programming for Young Men in Canada

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Abstract

Although extant literature underscores the importance of addressing men's risk for sexual violence perpetration, there is limited research examining sexual violence prevention programs for young men in Canada. Using community-based, mixed-method research and a clinical logic model, this study involved the development and application of an evaluation mechanism for a sexual violence prevention program for young men, Man|Made. Triangulation of survey data (n = 43 pre-program and n = 21 post-program) and qualitative interviews of program participants (n = 5) and facilitators (n = 6) highlighted some promising findings related to changes in men's consent knowledge, acknowledgement of past harm, consideration of the impact of actions, and pressure to adhere to gendered scripts within interpersonal relationships. Little to no differences were observed in men's rape myth acceptance, masculine gender role stress, sexual communication self-efficacy, sexual double standards, and bystander attitudes. Limitations and future clinical and research directions are discussed.

Keywords

Sexual violence, university, college, community-based research, gender-based violence, mixed-method

Summary for Lay Audience

Young men (between the ages of 18 to 30 years old) are at the highest risk for sexual violence perpetration in Canada. Despite this, few sexual violence prevention programs directly targeting men's risk level have been evaluated on Canadian post-secondary campuses. In this study, I collaborated with Anova, a local sexual violence crisis centre and women's shelter in London, Ontario, to develop an evaluation process for their psychoeducational sexual violence prevention program for young men, Man|Made. A logic model, which connected the program's content with its intended short- and long-term goals, guided the development of the evaluation measures and interpretation of preliminary findings. This logic model outlined openness and non-judgement as the determinant of participant progress and five areas of outcome evaluation (i.e., consent, gender norms, sex positivity, acknowledgement and accountability, and bystander intervention).

Evaluation and comparison of preliminary results from pre- (n = 43) and post-program (n = 21) survey data and in-depth interviews of program participants (n = 5) and facilitators (n = 6) highlighted this program's potential effectiveness to increase men's understanding of consent, engagement in consent-seeking practices, acknowledgement of past harms, and consideration of the impact of their actions, and to reduce the pressure that these men felt to subscribe to gendered expectations within relationships with peers and sexual partners. However, few to no differences in men's rape myth acceptance, stress related to traditional masculine gender norm expectations, sexual communication self-efficacy, sexual double standards, intention to be accountable, and bystander attitudes were observed.

Despite some limitations, this study met its key aim of developing a data-driven evaluation mechanism Man|Made. It is important to acknowledge that often sexual violence

prevention programs for young men already exist in the community but have not yet been empirically evaluated. This thesis outlines an example of how researchers can effectively collaborate with, and support, community partners already engaging in gender-based violence prevention work to enhance outcomes for the community.

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Chapter 1

1 Introduction

In September of 2021, three potential incidents of sexual assault were reported to London police following orientation week at Western University (Teotonio & Yousif, 2021). In the same year, Queen's University's homecoming celebrations included some students hanging bedsheets with misogynistic and rape-supportive messages, such as "lockdown your daughters, not Kingston", outside of student houses (Khalid, 2021). College and university campuses expose students to a multitude of factors (e.g., hook-up culture, young populations, fraternities, and binge-drinking) associated with risk for sexual violence perpetration and victimization (e.g., McGraw et al., 2020; Treat et al., 2021; Tyler et al., 2015). In this first chapter, I define sexual violence and related terms, provide statistics on the estimated prevalence rates of sexual violence on Canadian post-secondary campuses, and provide an overview of current campus responses to sexual violence. Although this literature underscores the importance of engaging young college-aged men, who are some of the most likely to perpetrate sexual assault (Conroy & Cotter, 2017; Council of Ontario Universities, 2020), in sexual violence prevention work, fairly little attention has been afforded towards evaluating sexual violence intervention and prevention efforts targeting these men in Canada. This is not to say that such violence prevention initiatives for young men do not exist, but rather that where they do exist, they are not always being critically evaluated for their effectiveness. This chapter ends with an overview of a sexual violence prevention program for young men on post-secondary campuses, Man|Made, and this study's key aims and questions related to evaluating this program.

1.1 Definitions of Rape, Sexual Assault, and Sexual Violence

Although terms such as rape, sexual assault, and sexual violence have slightly different meanings, these terms are often used interchangeably within clinical, research, and academic settings. It is also important to acknowledge that feminist, legal, and academic definitions of these concepts, while sharing some commonality, are not always consistent, even within the same discipline (Brownmiller, 1975; Łoś, 1994; McPhail, 2015). Moreover, definitions of these concepts are often influenced by cultural norms and hence, like cultural norms, these definitions are also constantly evolving (Brownmiller, 1975; Łoś, 1994; McPhail, 2015). While more comprehensive narrative reviews of the definitions of these concepts across time and different spheres of practice can be found elsewhere (see, for examples, Brownmiller, 1975; McPhail, 2015; Tang, 1998; Łoś, 1994), I have provided the key definitions of rape, sexual assault, and sexual violence as they were understood in this study.

1.1.1 Feminist Definitions of Rape

Early psychologists studying rape often defined rape as a sexually deviant act, for which women were often held at least partly responsible (Albin, 1977; McPhail, 2015). In the 1970s, feminist groups, frontline workers, and academics become active in redefining rape, developing anti-rape education and trainings, and providing support to survivors through the development of rape crisis centers (e.g., Brownmiller, 1975; Campbell, 2006; Collins & Whalen, 1989; McPhail, 2015). This anti-rape movement highlighted the pervasiveness of experiences of rape amongst women and the social conditions that encouraged rape and excused men who harmed (McPhail, 2015). This shifted the view of rape from “an outcome of an individual deviant” to “a product of a larger rape culture that condoned and excluded male violence” (McPhail, 2015, p. 2). Since the work of earlier feminist authors and researchers in the 1970s, multiple theories of rape have

emerged within the feminist academic literature and popular culture (McPhail, 2015). McPhail (2015) provides a summary of the five most prominent feminist theories of rape, extending from 1970s to present day:

(1) Patriarchal Power and Control Perspective: Introduced by Brownmiller in her book, *Against our Will: Men, Women, and Rape* (1975) this perspective holds that rape is motivated purely by a need for male dominance over women.

(2) Normative Heterosexuality Perspective: Legal theorist MacKinnon (1981) stipulated that sexual aggression and sexual pleasure cannot be completely separated from one another. According to this perspective, men can derive pleasure from sexual aggression towards women, who have less power, and use rape as a way to maintain this gender hierarchy.

(3) At the Intersections Perspective: Drawing upon work from earlier Black, Indigenous, People of Colour (BIPOC) feminists, such as Angela Davis, Kimberle´ Crenshaw (1991, 2003) coined the term "intersectionality" to examine the ways in which the interactions between women's social identities (e.g., race, age, gender, class) and structural inequalities can impact their vulnerability to experiencing rape, differentiate their needs for supports, and impact their access to the appropriate supports and services.

(4) Doing Masculinity, Doing Rape Perspective: Emerging from interviews of convicted sexual assault perpetrators in American prisons, Scully and Marolla (1984, 1985) theorized that the purpose of rape can vary based on the perpetrator. These purposes include, but are not limited to, fulfilling a rape fantasy, getting revenge, punishing someone, or feeling in control and powerful (Scully & Marolla, 1984, 1985). Building upon this, Cossins (2000) noted that some men use rape to establish their masculinity to themselves or others, following societal social scripts of what it means to be a man.

(5) Embodied Sexual Practice Perspective: In her book, *Rethinking Rape*, Cahill (2001) argues rape is both violent and sexual in nature, in which sexual body parts are used as weapons, resulting in consequences for a survivor that are unique and distinct from the consequences of other forms of violence against women. Additionally, because Cahill (2001) describes rape as an "embodied experience", she also stipulates that experiences of rape and its consequences can vary based on factors such as race, age, or class.

McPhail's (2015) Feminist Framework Plus (FFT) model merges these five feminist perspectives with psychological, environmental, developmental, situational, and biological research to define rape and outline its etiology and consequences. Within this model, rape is defined as a distinct form of violence against women, perpetrated by men. From this perspective, rape culture is understood as the social conditions that excuse, and even encourage, sexual violence against women by male perpetrators. While power is an integral component of rape according to this model (i.e., the means, motivation, and/or outcome), this model also acknowledges that there can be many other motivations for rape as well (e.g., proving one's masculinity to other men or women or for purposes of revenge).

1.1.2 The Legal Definition of Sexual Assault in Canada

In Canada, the anti-rape movement of the 1970s and the enactment of the Canadian Charter of Rights and Freedoms of 1982 led to reforms to the legal definitions of sexual assault (Łoś, 1994; Tang, 1998). Prior to 1983, rape laws in Canada heavily emphasized patriarchal and heteronormative views of marriage and sexuality (Łoś, 1994; Tang, 1998). For some examples, sexual assault within marriage, male-on-male sexual assault, and female-on-male sexual assault were not considered criminal offenses and a female survivor's virginity could impact the court's decisions around accountability and sentencing (Łoś, 1994; Tang, 1998). The enactment of Bill

C-127 in 1983 resulted in significant changes to the Canadian Criminal Code's definition of this crime: replacing the word *rape* with *sexual assault*, categorizing it as a form of assault (alongside other physical forms of violence), and removing these patriarchal and heteronormative understandings of marriage and sexuality from its definition (Biesenthal, 1991; Łoś, 1994). In other words, the new law recognized that anyone could experience or perpetrate sexual assault, regardless of their gender, past sexual experiences, or marital status (Łoś, 1994).

Sexual assault is currently categorized in one of three levels (Criminal Code, 1985): (a) "sexual assault" (Level I, s. 271); (b) "sexual assault with a weapon, threats to a third party, or bodily harm" (Level II, s. 272); and (c) "aggravated sexual assault involving wounding, maiming, disfiguring, or endangering of the life of the complainant" (Level III, s. 273). Sexual assault is defined broadly as any sexual activity where consent is not provided (Criminal Code, 1985, s. 265 and 273.1). Consent, when evaluating sexual assault cases, is defined as "the voluntary agreement of the complainant to engage in the sexual activity in question" (Criminal Code, 1985, s. 273.1). According to the Canadian Criminal Code, consent needs to be expressed voluntarily and continually, either verbally or behaviourally (Criminal Code, 1985, s. 273.1). Consent also cannot just be assumed or implied, such as in situations where the person being asked does not have the capacity to consent (e.g., unconscious, underage, intoxicated) or in situations where the person asking for consent is in a position of power or authority over the person being asked for their consent (Criminal Code, 1985, s. 273.1).

1.1.3 Definitions of Sexual Violence Within Canadian Post-Secondary Institutions

In Canada, post-secondary campuses in Ontario, British Columbia, Manitoba, Quebec, and Prince Edward Island are required to have a sexual violence prevention policy that outlines

their definition of sexual violence and campus responses to sexual violence (Tetreault-Bergeron & Santiago, 2020). Moreover, some Canadian universities and colleges outside of these provinces have also made the effort to develop and implement similar policies (see, for examples, Dalhousie University, 2021; Saint Mary's University, 2019; University of Alberta, 2017). The Sexual Violence and Harassment Action Plan Act (2016) in Ontario defines sexual violence as

> any sexual act or act targeting a person's sexuality, gender identity, or gender expression, whether the act is physical or psychological in nature, that is committed, threatened or attempted against a person without the person's consent, and includes sexual assault, sexual harassment, stalking, indecent exposures, voyeurism and sexual exploitation.

Although each institution provides their own definition of sexual violence, most of them have definitions similar to this one that conceptualize sexual violence as an umbrella term (see, for examples, University of British Columbia, 2020; University of Toronto, 2019; University of Winnipeg, 2018; University of Western Ontario, 2020). As noted by Crocker and colleagues (2020), these institutional definitions of sexual violence often include a wide range of behaviours, from those that fit within the legal definitions of sexual assault (Criminal Code, 1985, s. 271) and stalking or criminal harassment (Criminal Code, 1985, s. 264) to behaviours that are not necessarily illegal but can still cause harm, such as sexual harassment (e.g., unsolicited sexual remarks, homophobic or transphobic comments, repeated communication after someone has declined an advance). Some policies also explicitly provide examples of online forms of sexual violence within their definitions, such as the distribution of sexually explicit content without the consent of those involved or the use of social media to threaten or stalk someone (see University of British Columbia, 2020).

1.2 Language: The ‘Victim-Survivor’ Paradox

Lastly, I wanted to acknowledge my choice to use the term survivor as the default term to refer to anyone who has experienced sexual violence. This does not mean that everyone who experiences sexual violence will use this term (Thompson, 2000; Papendick & Bohner, 2017). In my previous work as a support worker and crisis line counsellor at Toronto Rape Crisis Center/Multicultural Women Against Rape (TRCC/MWAR), when interacting with service users, I often tried my best to defer to the term used by service users, whether it was survivor, victim, victim/survivor, or a completely different term selected by the individual.

More generally, the use of the term victim has been critiqued due to its associations with perceptions of the person who experienced sexual violence as someone who is disempowered, vulnerable, and in need of saving (Papendick & Bohner, 2017; Reich, 2002). In their recent study of 169 participants, Boyle and Rogers (2020) also reported that the participants in their sample that identified themselves using the label victim or victim/survivor generally experienced greater distress and reported lower self-esteem than those that used the term survivor. However, advocates such as Koyama (2011) have argued that the use of the term survivor emphasizes capitalist ideals that hyperfocus on a victim’s ability to quickly recover after experiencing sexual assault so that they can return to their previous roles serving society. Somewhere in between, Thompson (2000) coined the ‘victim-survivor paradox’: the struggle that women might face following sexual assault to either assume a victim identity that allows others to truly appreciate the detrimental impacts of sexual assault at the cost of being regarded as weak or passive or to assume a survivor identity that allows them to be treated with respect from others at the cost of minimizing the trauma of the assault they experienced and giving the perception that they have moved on and no longer require the same level of support and empathy from others as victims

do. Accordingly, women who have been sexually assaulted may even assume both of these identities, moving in between them over time (Thompson, 2000).

1.3 Sexual Violence on Canadian Post-Secondary Campuses

Quinlan and colleagues (2016) described urban post-secondary institutions as "hot spots" for sexual violence due to the numerous risk factors for sexual violence victimization that exist on these campuses. In Canada, young girls and women, between the ages of 15 to 24 years old, are at the greatest risk for experiencing sexual violence (Brennan & Taylor-Butts, 2008; Conroy & Cotter, 2017; Cotter & Savage, 2019). Moreover, young men, between the ages of 18 to 30 years old, are at an elevated risk for perpetrating sexual assault (Conroy & Cotter, 2017). Alcohol consumption, particularly within social settings, is fairly common amongst young university-aged Canadians (American College Health Association, 2016; Gliksman et al., 2003), especially amongst male students (Gliksman et al., 2003). As noted by experts in the field, while intoxication alone cannot directly cause sexual violence, it can interact with men's pre-existing risk factors in complex ways (which go beyond the scope of this paper) to further increase high-risk men's likelihood of engaging in sexual violence (see Abbey et al., 2004; Lippy & DeGue, 2016). For an example, alcohol consumption might impair that person's ability to evaluate the long-term consequences of their behaviours, which for high-risk men, might play a role in inhibiting their sexually violent tendencies (Abbey et al., 2004; Lippy & DeGue, 2016). Some men may also use alcohol as a means to commit sexual assault (Dumbili & Williams, 2017).

In 2018, the Ministry of Training, Colleges and Universities (MTCU) of the Ontario Government hired CCI Research Incorporated (2019) to gather information about Canadian post-secondary students' understanding of consent, experiences of sexual violence, perceptions of their institution's responses to sexual violence, and bystander behaviours. Over 160,000 students

participated in this survey, labelled the *Student Voices on Sexual Violence Survey* (MTCU & CCI Research Incorporated, 2019). According to this survey, over 80% of student respondents disagreed with false or harmful statements about consent (e.g., "if you and your sexual partner are both drunk, you don't have to worry about consent"; MTCU & CCI Research Incorporated, 2019). However, 23.0% of students in the university sector and 17.2% in the college sector reported experiencing at least one incident of sexual assault, 63.2% and 49.6% (respectively) reported experiencing at least one incident of sexual harassment, and 23.7% and 23.0% (respectively) reported experiencing stalking in the last academic year alone (MTCU & CCI Research Incorporated, 2019). A follow-up report by the Council of Ontario Universities (2020) indicated that in over 80% cases of sexual assault, harassment, and stalking reported by university students, the perpetrator was a male-identifying individual. Moreover, university students with disabilities, students who did not identify as cis-gendered men (e.g., female, transgender, Two-Spirit, non-binary, gender fluid, or gender non-confirming), students who identified as Black or as having Indigenous ancestry, and students who identified as bisexual, gay, or lesbian reported experiencing disproportionately higher rates of sexual violence than their peers (Council of Ontario Universities, 2020). When examining bystander behaviours in this study, over half of the student respondents reported being bystanders in an incident of sexual violence (MTCU & CCI Research Incorporated, 2019).

More recently, Statistics Canada published the findings of the *Survey on Individual Safety in the Postsecondary Student Population* (SISPSP; Burczycka, 2020). Similar to *the Student Voices Survey*, this survey asked Canadian students ages 17 to 24 years across multiple institutions to report on their experiences of sexual violence and their knowledge and perceptions of institutional responses to sexual violence on their campus (Burczycka, 2020). Although

majority of the students (71%) that responded to this survey indicated witnessing or experiencing at least one incident of sexual violence in the last year, female students were more likely than male students to have experienced sexual violence themselves or witnessed sexual violence (Burczycka, 2020). Eleven percent of the female students in this study reported that they had experienced sexual assault and almost half (44.6%) had personally experienced other forms of sexual violence (e.g., pressure to date someone, inappropriate sexual comments, or inappropriate sexual jokes; Burczycka, 2020). Additionally, students living with a disability and bisexual students were at greater risk of experiencing sexual violence when compared to their peers (Burczycka, 2020). Lastly, female students were more likely than male students to intervene (55.2% versus 40.9%) in at least one incident of sexual violence that they witnessed (Burczycka, 2020). In incidents where students did not intervene, male students were more likely than female students to not respond as a result of thinking that the action was not serious enough for them to intervene (81.3% versus 68.7%; Burczycka, 2020). Female students were more likely than male students to not intervene as a result of factors such as feeling uncomfortable themselves, not knowing what to do, feeling worried how others might think of them or how it might impact their relationships, and fearing the consequences for themselves or the target of the violence (Burczycka, 2020).

1.4 Review of Campus-Based Sexual Violence Prevention and Intervention Programs

Considering the pervasiveness of sexual violence on postsecondary campuses in Canada, the development and implementation of evidence-informed violence prevention programs is of upmost importance. In this next section, I provide an overview of the three broad categories of sexual violence prevention and intervention programs commonly offered by post-secondary

institutions (i.e., bystander interventions, risk reduction programming for female-identifying students, and targeted male-only programming) and their strengths and limitations related to addressing sexual violence on campus. It is important to note that while sexual violence prevention and response policies in Ontario are required to outline the institution's response to sexual violence incidents, there is currently no explicit requirement for institutions to implement prevention programs for men or intervention programs for students accused of sexual violence (see Sexual Violence and Harassment Action Plan Act, 2016). Moreover, Colpitts (2022) highlights how sexual violence prevention policies in Ontario typically do not explicitly address cis-gendered men's heightened risk for perpetrating sexual violence. Hence, it is not surprising that bystander trainings are the most commonly used programs by universities to address sexual violence, with fewer campuses also offering risk reduction programming for women and interventions specifically targeting men's accountability for incidents of past harm or their risk for perpetrating harm (Colpitts, 2019; Quinlan et al., 2016). For example, in their environmental scan of 13 sexual violence prevention and support centers on Canadian campuses, Quinlan and colleagues (2016) reported that only two centers provided services that specifically addressed men's risk for sexual violence perpetration, one offering an intervention program for men accused of sexual violence, while the other offered a prevention program that helps all men talk about sexual violence. Moreover, as explored subsequently, where these programs for men do exist, there remains a dearth of literature examining the effectiveness of these programs in Canada.

1.4.1 Bystander Approach to Sexual Violence Prevention

A bystander approach to preventing and responding to sexual violence treats all students as capable of being active allies in cases of sexual violence on campus, rather than focusing on

their personal risk for sexual violence perpetration or victimization (Banyard et al., 2004; Banyard et al., 2005; Lonsway et al., 2009). This approach teaches all participants how to prevent cases of sexual violence from occurring (e.g., by challenging sexist attitudes or intervening in cases of alcohol misuse) and best practices on how to support survivors after a disclosure of sexual violence has been made (e.g., referring them to resources on campus; Banyard et al., 2004; Banyard et al., 2005; Lonsway et al., 2009). Proponents of this approach have proposed that by labelling all students as potential allies and supports, bystander interventions reduce the potential for defensiveness that can arise when students are placed into these victim and perpetrator boxes and any victim-blaming attitudes that can arise during female-only sexual violence prevention programming (Banyard et al., 2005; Moynihan et al., 2010).

Evaluation of these programs have produced promising findings in regards to their ability to reduce rape myth acceptance and to increase bystander attitudes, efficacy (i.e., confidence in acting as an active bystander), and behaviours (see reviews and meta-analyses by Katz & Moore, 2013; Kettrey & Marx, 2019; Mujal et al., 2021). Changes associated with attitudes and behaviours generally seem to subside in the months following the intervention (Kettrey et al., 2019), suggesting that students might require subsequent sessions over longer periods of time in order to sustain these attitudinal and behavioural changes (Mujal et al., 2021). However, these interventions do not directly target men's risk for sexual violence perpetration (Lonsway et al., 2009) and there is currently no substantial evidence for the effectiveness of these interventions to reduce men's self-reported sexually coercive or abusive behaviours (Katz & Moore, 2013; Kettrey et al., 2019).

Perhaps the most popular, and rigorously evaluated (Mujal et al., 2019), example of a bystander program in North America is Bringing in the Bystander®, which was developed at

University of New Hampshire (see Banyard et al., 2005; Banyard et al., 2007) and is being implemented at multiple Canadian postsecondary campuses (e.g., Humber College, n.d.; University of Manitoba News, 2021; University of Victoria, n.d.; University of Windsor, n.d.). This intervention is typically administered to single-sex audiences by a team of two peer facilitators (one male-identifying and one female-identifying) during a three-session workshop or a one session condensed workshop (Banyard et al., 2007; Banyard et al., 2005). In this program, students get to learn about the causes, prevalence, and impact of sexual violence and related local resources (Banyard et al., 2007; Banyard et al., 2005). Students also get to engage in discussions and active role play scenarios related to allyship and effective bystander actions (Banyard et al., 2007; Banyard et al., 2005). Participants are reminded of their responsibility at the end the program through the development of a bystander plan for themselves and signing of a pledge promising to be active bystanders in their campus communities (Banyard et al., 2007; Banyard et al., 2005). The most recently revised version of Bringing in the Bystander® can be administered online or in-person and is distributed by Soteria Solutions (see https://www.soteriasolutions.org/bringing-in-the-bystander).

Previous investigations of Bringing in the Bystander® have documented improvements in students' bystander attitudes, bystander efficiency, intention to be an active bystander in cases of sexual violence, and self-reported bystander behaviours (Banyard et al., 2007; Cares et al., 2015; Inman et al., 2018; Moynihan et al., 2011; Peterson et al., 2018). In an evaluation of an adapted version of this program at the University of Windsor in Ontario, Canada, Senn and Forrest (2016) reported positive program effects on students, such as increased student intention to intervene, bystander efficacy, and self-reported bystander behaviours and decreased student perceptions of barriers to intervening (e.g., worry about what those around them would think if

they intervened). Furthermore, these effects persisted at the four-month follow-up (Senn & Forrest, 2016).

1.4.2 Risk Reduction Programming for Female Students

Risk-reduction programs predominantly involve teaching female-identifying students about ways that they can better identify and avoid risk and resist sexual assault (Gidycz et al., 2002; Lonsway et al., 2009). These programs also include information about the impact of sexual violence on survivors and the resources that they can access if they experience sexual violence (Gidycz et al., 2002; Lonsway et al., 2009). These programs commonly use self-defense training as a way to teach these students how to resist violence (Lonsway et al., 2009). Past literature has found that the use of physical (e.g., fleeing, hitting, using martial arts) and forceful verbal (e.g., screaming) resistance techniques by females is generally more effective in reducing the likelihood of a sexual assault being completed than non-forceful verbal forms of resistance (e.g., crying or pleading) or a freeze response (Ullman, 2007). In her literature review of risk reduction programs with a self-defense component, Brecklin (2008) reported that these programs seem promising in terms of their ability to improve female participants' assertiveness, sense of self-efficacy to resist sexual assault, and self-defense skills and competences and to reduce their feelings of helplessness and anxiety. While these programs might also potentially improve women's self-esteem, fear, and perceived sense of control, the evidence base for these outcomes was more mixed (see Brecklin, 2008).

An example of an emerging risk reduction program in Canada is the Enhanced Assess, Acknowledge, Act (EAAA; also known as Flip the Script™; Senn et al., 2015). This is currently the only Canadian risk reduction program for female students that has been evaluated using a randomized controlled trial (RCT; Senn et al., 2021). The EAAA curriculum involves four units

that help female students: (a) identify cues and situations associated with an increased risk for experiencing sexual violence, (b) identify and overcome barriers to resisting sexual violence from men that they are familiar with, (c) teach effective self-defence techniques, and (d) explore their own values and desires within romantic and/or sexual contexts (Senn et al., 2021). The EAAA program differentiates itself from earlier models of risk reduction by including ways that women can overcome psychological barriers to resisting sexual violence committed by men that they are acquainted with (Senn et al., 2021), acknowledging that majority of sexual assaults are committed by individuals known to the survivor (e.g., Conroy & Cotter, 2017; Council of Ontario Universities, 2020). Studies examining this program have reported that female students that attended this program had a significantly reduced likelihood of experiencing sexual assault (Senn et al., 2015), including at a two-year follow-up (Senn et al., 2017), when compared to female students that did not attend this program.

However, one limitation of such programs is that similar to bystander interventions, these do not directly address men's risk for engaging in sexual violence (Lonsway et al., 1996). Moreover, without mechanisms of accountability for men who are accused of sexual violence or supports to help all men reduce their likelihood of engaging in sexually violent behaviours, risk reduction programs for women alone can, sometimes unintentionally, reinforce victim-blaming attitudes on campus by placing the burden on female-identifying students to protect themselves against sexual violence rather than holding men who have perpetrated harm accountable for their actions (Lonsway et al., 1996). These programs also do not view men as capable of meaningful change. These limitations are not meant to downplay the potential of these programs to empower women to break social norms that expect them to be passive in sexual interactions and feel comfortable in being assertive and voicing their values and desires (Radtke et al., 2020; Senn et

al., 2021) or these programs potential contribution to other socioemotional and psychological benefits for women mentioned previously (e.g., increased assertiveness and self-esteem; Brecklin, 2008). Rather, it is important to acknowledge that similar to bystander interventions, these programs should only be one of the many components of comprehensive campus responses to sexual violence (Radtke et al., 2020; Lonsway et al., 2009; Senn et al., 2021).

1.4.3 Violence Prevention Programming for Male-Identifying Students

Unfortunately, despite the need for men's programming in Canada, there remains a dearth of Canadian literature on sexual violence prevention programming for male-identifying students on post-secondary campuses. Hence, in this section, I drew upon literature from the United States to describe the different types of sexual violence intervention and prevention programs that can be made available for male students.

Interventions for male-identifying students often aim to help men increase their understanding of harmful behaviours, including taking responsibility for harmful behaviours that they have engaged in, make a commitment towards changing their own behaviours, and increase their willingness and ability to challenge harmful attitudes and behaviours of other men within bystander contexts (Gidycz et al., 2002; Lonsway et al., 2009). Programs can vary greatly but some examples of common program components include statistics on the prevalence, causes, and impact of sexual violence; promotion of empathy for survivors of sexual violence; survivor stories; opportunities for experiential learning (e.g., guided imagery or theatrical dating vignettes); and knowledge about how male gender role socialization contributes to men's increased risk for sexual violence perpetration (Gidycz et al., 2002; Wright et al., 2020). Previously described feminist models of rape and socialization, the elaboration likelihood model (ELM; Petty & Cacioppo, 1986), the belief system theory (Grube et al., 1994), the social norms

approach (see Berkowitz, 2004), and, more recently, bystander intervention research (see Banyard et al., 2004), often underlie the theoretical basis of these programs and their evaluation efforts (Foubert & Newberry, 2006; Gidycz et al., 2002; Wright et al., 2020). These theoretical bases for male-only programs is explored in greater detail below.

Interventions grounded in feminist literature, described previously in the definition of rape, view sexual assault or rape as falling along a continuum of acts of violence against women that are normalized and accepted in societies where men are encouraged to adhere to hostile or hypermasculine gender norm expectations (Gidycz et al., 2002). These interventions highlight the social causes of sexual violence and encourage men to deepen their understanding of how male gender role socialization contributes to men's risk of engaging in harmful behaviours towards women (Gidycz et al., 2002). This approach is supported by literature documenting the positive associations between men's likelihood of perpetrating sexual violence and their over adherence to male gender norms expectations, particularly ones that promote hostility towards women (see meta-analysis by Murnen et al., 2002), and their rape myth acceptance (see literature review by Yapp & Quayle, 2018).

The ELM model proposes that when someone takes the time to adequately deliberate on an argument (or process the argument using the central route), these arguments are more likely to result in sustained attitudinal changes that can better predict behaviour than when that person only briefly considers that argument without allocating much of their cognitive resources towards actively deliberating over that argument (or process the argument using the peripheral route; Petty & Cacioppo, 1986). When participants are motivated to pay attention to the information being presented in the argument and can comprehensively understand it, this

increases the likelihood of them allocating the cognitive resources required to process that argument through the central route (Petty & Cacioppo, 1986).

The belief system theory (Grube et al., 1994) provides a framework for how individuals' beliefs (i.e., attitudes, values, and self-conceptions) and behaviours are interconnected and impact one another. Since self-conceptions are at the core of this framework, when a change in self-conceptions occurs, this can result in the most meaningful and long-term change in that person's attitudes and behaviours (Grube et al., 1994). However, this also means that changes in more peripheral beliefs, such as in attitudes, are more likely to be sustained for longer periods of time if they align with that individual's more central self-conceptions (Grube et al., 1994). As Foubert and colleagues (2007) have highlighted, majority of men do not categorize themselves as potential perpetrators or rapists (Rich et al., 2010; Scheel et al., 2001). Some men might even feel outraged by programming that targets men as potential perpetrators of violence against women, resulting in disengagement or backlash (Rich et al., 2010; Scheel et al., 2001). Therefore, according to Foubert and colleagues (2007), programs that target cis-gendered men as potential helpers are more likely to produce long-term attitudinal and behavioural change in these men than those that more directly target their risk for sexual assault perpetration.

For an example, Foubert's (2017) *The Men's Program*, utilizes both the ELM (Petty & Cacioppo, 1986) and the belief system theory (Grube et al., 1994). Similar to other bystander interventions described previously, *The Men's Program* positions men as allies or supports rather than directly labelling them as potential perpetrators of sexual violence (Foubert & Newberry, 2006; Foubert, 2017). This program is facilitated by older male peers (Foubert & Newberry, 2006; Foubert, 2017). Program components include a survivor story of a male survivor, discussions about the similarities between male-on-female sexual assault and male-on-male

sexual assault that focus on eliciting empathy towards female survivors of sexual violence, and education about the prevalence of sexual violence and men's role in prevention of sexual violence (e.g., supporting survivors, bystander intervention, confronting sexist or inappropriate comments or jokes; Foubert, 2017). Based on their extensive review of sexual violence prevention programs in the United States, Newlands and O'Honohue's (2016) outlined some of the most effective programs currently available for post-secondary campus students, including the *Men's Program* (Foubert, 2017). This was because in addition to reducing men's rape myth acceptance and self-reported likelihood of engaging in sexually aggressive behaviours (Foubert & Newberry, 2006; Foubert, 2000), this program has also provided some promising findings for its potential to decrease fraternity men's self-reported engagement in sexually aggressive behaviours (Foubert et al., 2007).

Lastly, according to the social theory, individuals often like to align their behaviours to the perceived norms of their social groups (Berkowitz, 2004). When students overestimate their peers' engagement in unhealthy attitudes and behaviours, they are more likely to engage with these unhealthy attitudes and behaviours as well (Berkowitz, 2004). Moreover, students' underestimation of healthy attitudes and behaviours that their peers engage in can result in a reduced likelihood of them also believing in or engaging in those healthy attitudes and behaviours (Berkowitz, 2004). Perkins and Berkowitz (1986) initially developed this theory based on their observation that most post-secondary students tend to overestimate their peers' positive attitudes related to alcohol use and that students' perceptions of their peers' attitudes related to alcohol use can also predict their own drinking behaviours (Berkowitz, 2004). In the field of sexual violence research, past studies have reported that male postsecondary students might be prone to overestimating their peers' hostile and adversarial beliefs about women

(Kilmartin et al., 2008), while underestimating their peers' positive consent-related behaviours, discomfort with sexism within male-only seedings, and willingness to intervene in cases of potential sexual violence (Fabiano et al., 2003; Kilmartin et al., 2008). Moreover, Fabiano and colleagues (2003) found that students' own consent-seeking practices and willingness to engage in active bystander behaviours were positively associated with their perceptions of their peers' willingness to engage in these behaviours. Hence, sexual violence prevention initiatives grounded in a social norms approach aim to elicit behavioural changes by challenging students' (often) misperceptions of their peer's attitudes, beliefs, and behaviours by providing them with more normative, correct data (Berkowitz, 2004; Mennicke et al., 2021).

For an example, Mennicke and colleagues (2021) recently evaluated a five-year sexual violence prevention campaign grounded in this social norms approach. Students were provided with normative information regarding their peers' actual perceptions on consent, sexual relationships, adherence to rape myths, and bystander behaviours using a variety of mediums, such as posters and billboards (Mennicke et al., 2021). Over time, not only did the discrepancy between men's self-reports and reports of their perceptions of their peer's belief in rape myths, attitudes towards survivors and active bystanders, and sexually aggressive and active bystander behaviours decline, but these men's actual self-reported beliefs, attitudes, and behaviours changed in a positive direction (Mennicke et al., 2021).

In a recent meta-analysis of 29 evaluations sexual violence prevention programs in the United States for men (including theses and dissertations), Wright and colleagues (2020) found that these programs were only moderately effective in improving men's attitudes related to sexual violence (e.g., rape myth acceptance), inclination towards engaging in sexually aggressive behaviours, and inclination towards engaging in sexual prevention work. However, Wright and

colleagues (2020) did not find any significant overall impacts of these interventions on rape empathy, sexual assault knowledge, sexual assault-related attitudes (e.g., gender norm acceptance and hostility towards women), and sexual violence perpetration. However, it is important to note that because these interventions, while sharing some similarities, do vary in terms of their theoretical foundations and doses, these cumulative findings might not be representative of individual theoretical models or programs. Moreover, Wright and colleagues (2020) acknowledged that due to the limited number of studies examining male-targeted interventions, even in the United States, it is not possible to draw concrete inferences from this investigation (Wright et al., 2020).

Taken together with the concerning rates of sexual violence perpetration on campuses and men's role in sexual violence perpetration presented previously, this meta-analysis (Wright et al., 2020) highlights the imminent need for researchers and clinicians to continue evaluating programs that target young men's risk for sexual violence perpetration. Additionally, such evaluations should allow clinicians and researchers to parse out components of the program that are effective from those that are not in order to continue refining and enhancing such initiatives (Lonsway et al., 2009). Using a logic model, described in the subsequent chapters, this study hopes to provide researchers with a more effective way to evaluate community-based sexual violence prevention programming for young men.

1.5 Overview of Man|Made

Man|Made is a psychoeducational program that acts as both an intervention program for male-identifying students who have been accused of sexual violence and as a prevention program for all male-identifying students (Trudell, 2021). Man|Made contains five weekly two-hour sessions on (a) masculinity, (b) consent, (c) porn, (d) accountability, and (e) bystander

intervention (Trudell, 2021). The aim of the first session is to help participants critically analyze gender roles and expectations, as well as what happens when men step out of these prescribed roles (Trudell, 2021). The second session encourages men to broaden their understanding of what consent looks like in practice, learn about ways to cope with rejection, and think more critically about the harm associated with different forms of sexual violence (Trudell, 2021). This session aligns itself with the ELM (Petty & Cacioppo, 1986) by presenting men with statistics for their institute from the *Student Voices on Sexual Violence Survey* (CCI Research, 2019) to increase the personal relevance of the problem of sexual violence. This session also starts critical conversations on the difference between intent versus impact and how harm can be caused in situations without the intention to harm (Trudell, 2021). The third session includes providing men with porn literacy, such as asking them to reflect on the impact of mainstream pornography on men, differences between mainstream and ethical porn, and ways to more responsibly consume pornography (Trudell, 2021). The aim of the fourth session is to increase men's accountability for past harmful behaviours and encourage them to honour the impact of their actions, regardless of the intention (Trudell, 2021). This includes an activity, *The Harm I've Caused*, in which men are asked to share an incident in which they have caused harm and reflect on ways that they would respond differently now in a similar situation with the knowledge that they have obtained from this program (Trudell, 2021). During this activity, the male co-facilitator goes first to model accountability for the men (Trudell, 2021). Lastly, a final optional session walks men through bystander intervention (Trudell, 2021). In this final session, men learn about the five d's of intervening (see https://righttobe.org/guides/bystander-intervention-training/ for more information) and work through bystander scenarios with peers to consider the potential factors that might impact their bystander behaviours (Trudell, 2021).

A key component of Man|Made is the facilitation style. Facilitators are encouraged to foster an open and non-judgemental space where participants can comfortably discuss, and challenge, their own perspectives and those of others (Trudell, 2021). While accountability is a key component of this program, facilitators are encouraged to approach men with empathy and prompt them to critically think about topics from different perspectives to foster learning, rather than to directly challenge them on problematic statements or beliefs (e.g., victim-blaming or slut-shaming attitudes and statements; Trudell, 2021). This approach acknowledges that in order for male students to engage in honest and open conversations, they must feel safe in the group and not judged by their peers or facilitators (Trudell, 2021). At the starting of the first group, the facilitators also establish group rules that encourage men to strive for intellectual humility, differentiate between opinions and knowledge, and open themselves to the possibility of growth and learning through the critical consideration of opinions and perspectives that are different from their own ones (Trudell, 2021). Men are also encouraged to self-regulate and let the group know when they are extremely uncomfortable to continue with a topic using a stoplight chart (Trudell, 2021). This program is typically facilitated by a team of one male-identifying and one female-identifying facilitator (Trudell, 2021).

1.6 Research Aims and Questions

The key aims of this research project were to: (a) develop a mechanism for ongoing program evaluation of Man|Made and (b) use this mechanism for a preliminary evaluation of the effectiveness of this program to elicit attitudinal and behavioural changes amongst men the attending this program. To guide this work, a clinical intervention-specific logic model was developed using expertise from Anova and program content (discussed in greater detail in the subsequent chapter). Grounded in the five program components (i.e., consent, gender norms, sex

positivity, acknowledgement and accountability, and bystander intervention) and the determinant of participant progress (i.e., facilitator openness and non-judgement), seven research questions were developed to help guide a preliminary evaluation of this program:

(1) Consent: Does Man|Made improve participants' understanding of consent and self-reported consent-seeking behaviours?

(2) Gender Norms: Does Man|Made decrease participants' adherence to male gender roles expectations?

(3) Sex Positivity: Does Man|Made improve participants' communication during sexual activities?

(4) Acknowledgement and Accountability: Does Man|Made reduce participants' rape myth acceptance?

(5) Acknowledgement and Accountability: Does Man|Made increase participants' accountability for their past sexually aggressive behaviours?

(6) Bystander Intervention: Does Man|Made increase participants' willingness to prevent sexual violence and improve participants' self-reported bystander behaviours?

(7) Determinants of Participant Progress: Do participants describe their facilitators as open and non-judgemental?

Chapter 2

2 Methods

2.1 Community-Based Research

The use of a community-based research approach was essential to this project. This approach involves valuing the expertise of the frontline practitioners doing this work in the community and the lived experiences of members of the community that this work will impact (Ragavan et al., 2019). This allows researchers to ensure that the products of their research are meaningful for the communities and agencies involved in their work (Goodman et al., 2018). Goodman and colleagues (2018) outline six core values essential to community-based research that guided this project: (a) a commitment towards building transparent and trusting relationships between the parties involved; (b) the recognition and utilization of the unique expertise and resources of all the parties involved; (c) the equitable distribution of structural power amongst the parties involved; (d) mutual decision-making and accountability from all the parties involved; (e) a flexible process that is able to meet the needs and priorities of all the parties involved; and (f) the production of meaningful and accessible products for all the parties involved.

From its conception to its implementation, this study involved the active collaboration between social science researchers at the Center for Research and Education on Violence Against Women and Children (CREVAWC; see http://www.learningtoendabuse.ca/) and frontline practitioners at Anova (see http://www.anovafuture.org/). Anova provides safe places, shelter, support, counselling, and resources for survivors of gender-based violence and supports the development and implementation of prevention and intervention programming for the London-Middlesex community. Man|Made was developed by Dr. Annalise Trudell at Anova as a

way to address service gaps for men at postsecondary institutions in Canada (see Butler & Dubinski, 2018) and as documented throughout the methods, the input of Dr. Trudell and the facilitators of this program was vital to this research. Group participants were also asked to participate in focus groups as a way to actively involve the men that this program is being developed and evaluated for in the evaluation process. Lastly, the key products developed from this research were discussed and mutually agreed upon prior to the collection of participant data to ensure that this project produced meaningful and accessible outputs for both of agencies involved in this work.

2.2 Procedure

2.2.1 Development and Application of the Logic Model

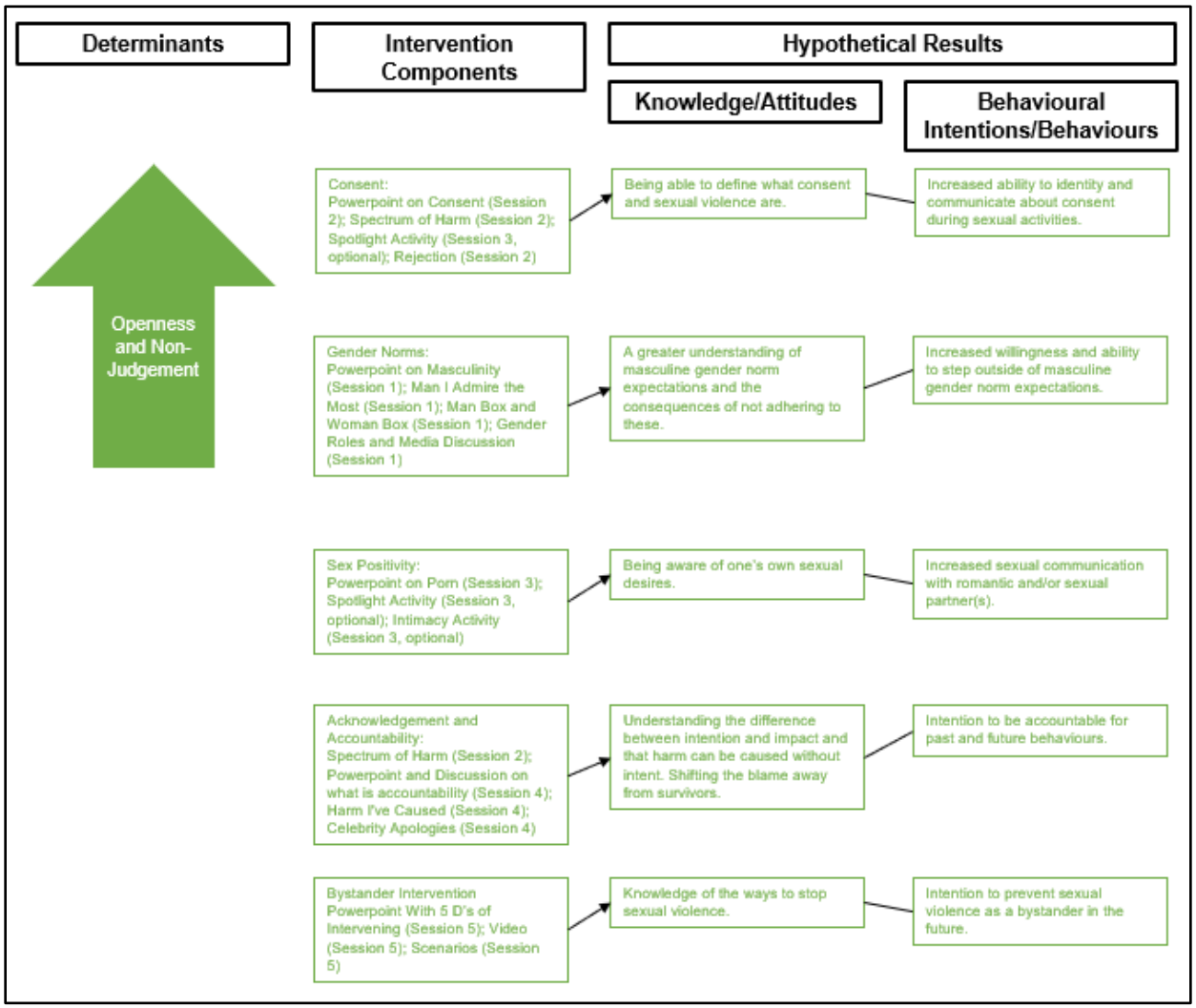
This project started with the development of an intervention-specific logic model. More generally, program logic models are commonly used by organizations to link a program's short- and long-term goals with the theoretical foundations and activities of that program (W. K. Kellogg Foundation, 2004). Logic models can help organizations evaluate and improve programming and communicate the objectives, theoretical foundations, and outputs of their work with other stakeholders (W. K. Kellogg Foundation, 2004). dos Santos and colleagues (2019) developed an intervention-specific logic model to examine the intervention components of a bystander dating intervention in Brazil and to test whether this program was meeting its intended goals (e.g., improving youth's empathy and bystander attitudes).

In summer of 2020, meetings were conducted including myself, Dr. Scott, Dr. Trudell, and the facilitators of Man|Made to discuss the short- and long-term goals of this program. These discussions also included conversations around factors that could impact men's engagement in the program. Grounded in these conversations and the program content (Trudell, 2021) and

guided by the example provided by dos Santos and colleagues (2019), a working logic model (depicted in Figure 1) was developed. Literature reviews were then conducted in Fall semester of 2020 to identify scales that could help measure whether Man|Made was achieving its intended short- and long-term goals, as outlined by this logic model. These scales were presented to Dr. Trudell who selected a subset of items from scales that best aligned with program objectives and did not interfere with the clinical objectives of the program. Full scales were not used due to time constraints, understanding that participants will likely not complete lengthy program evaluations. Dr. Trudell, Dr. Scott, and I co-created items where present scales in the literature did not align well with the goals and content of this program. To a lesser degree (in order to preserve the semi-structured nature of the interviews), this logic model supported the development of questions used for participant focus groups.

Figure 1

Working Man|Made Logic Model



The use of this logic model was also instrumental to the mixed-method approach used in this study. As noted by Johnson and Onwuegbuzie (2004), "to be considered a mixed-method design, the findings must be mixed or integrated at some point" (p. 20). A parallel mixed-method approach was used, where quantitative survey data and program participant and facilitator interview data were collected and analyzed separately, using their own methodology, and then, the results were integrated and interpreted together at the final stage of the research process

(Teddlie & Tashakkori, 2009, as cited in Onwuegbuzie & Combs, 2010; Östlund et al., 2011). At the earlier stages of this research, this logic model provided an overview of this study's key concepts and research questions, guiding the development of the quantitative survey questions. While the interview questions were broader in nature and not bound to the components of the logic model, certain probes were informed by this logic model. This allowed me to triangulate the findings at each component of the logic model when interpretating the preliminary results (Erzberger & Kelle, 2003, as cited in Östlund et al., 2011; Östlund et al., 2011). In some cases, qualitative findings and quantitative findings complemented each other, enhancing the overall understanding of that component of interest within the logic model (Östlund et al., 2011). At other times, divergent findings allowed space for reflection on why the two methods of data collection might have produced contradictory findings and areas for improvement for future evaluations of this program (Östlund et al., 2011).

2.2.2 Study Protocol and Participant Recruitment

This study included both interviews with program participants and facilitators and the secondary analysis of de-identified and linked program evaluation data collected by Anova. Western's Research Ethics Board provided approval for this study.

Anova distributed all pre- and post-program evaluation measures as a part of their ongoing program evaluation efforts. Anova de-identified and linked this pre- and post-program data prior to distributing it to myself and Dr. Scott for secondary analyses. Data from Man|Made cohorts from Winter 2021, Summer 2021, Fall 2021, and Winter 2022 were accessed for this study. Anova indicated that for online programs, participants receive the online link to complete pre-program evaluation measures a few days prior to starting the program. Participants receive the online link to complete post-program evaluation measures right after group had ended.

Participants were recruited for focus groups during the final session of group (bystander intervention) and through recruitment emails from Anova. Focus group questions were developed using insights from the logic model and discussions with Dr. Trudell. The final focus group guide (see Appendix A) employed Morgan's (1997) funnel strategy where participants were asked open-ended, unstructured questions (e.g., "what did you like about Man|Made?") before being asked more structured and specific questions. This guide also employed insights from Krueger and Casey (2014), such as ending the group by asking participants to summarize key points that were covered in the group and reminding participants about the short- and long-term goals of the program and then asking them if there was anything that they had missed in the interview that addresses these goals that they would like to add before ending the interview. While participants were initially recruited to attend a focus group, there were low participation numbers. All participants that attended group alone were provided with the option of rescheduling for a different time to attend with other group participants or leave with full compensation if they were not comfortable answering the questions alone. However, as a result of this, these conversations lacked the participant interactions that are core to focus group research (see Morgan, 1997) and more closely resembled in-depth semi-structured interviews. Hence, they were analyzed as in-depth interviews. Participant interviews included one or two participants at a time and ranged from about 30 minutes to two hours in length.

In the summer of 2022, present and past facilitators of Man|Made were recruited through Anova and asked to participate in semi-structured interviews. All facilitators had facilitated at least two sessions of Man|Made, sometime between 2017 to 2022. Interview questions, included in Appendix B, were generated using preliminary insights from the participant interviews. Facilitator interviews ranged from approximately 40 to 70 minutes in length.

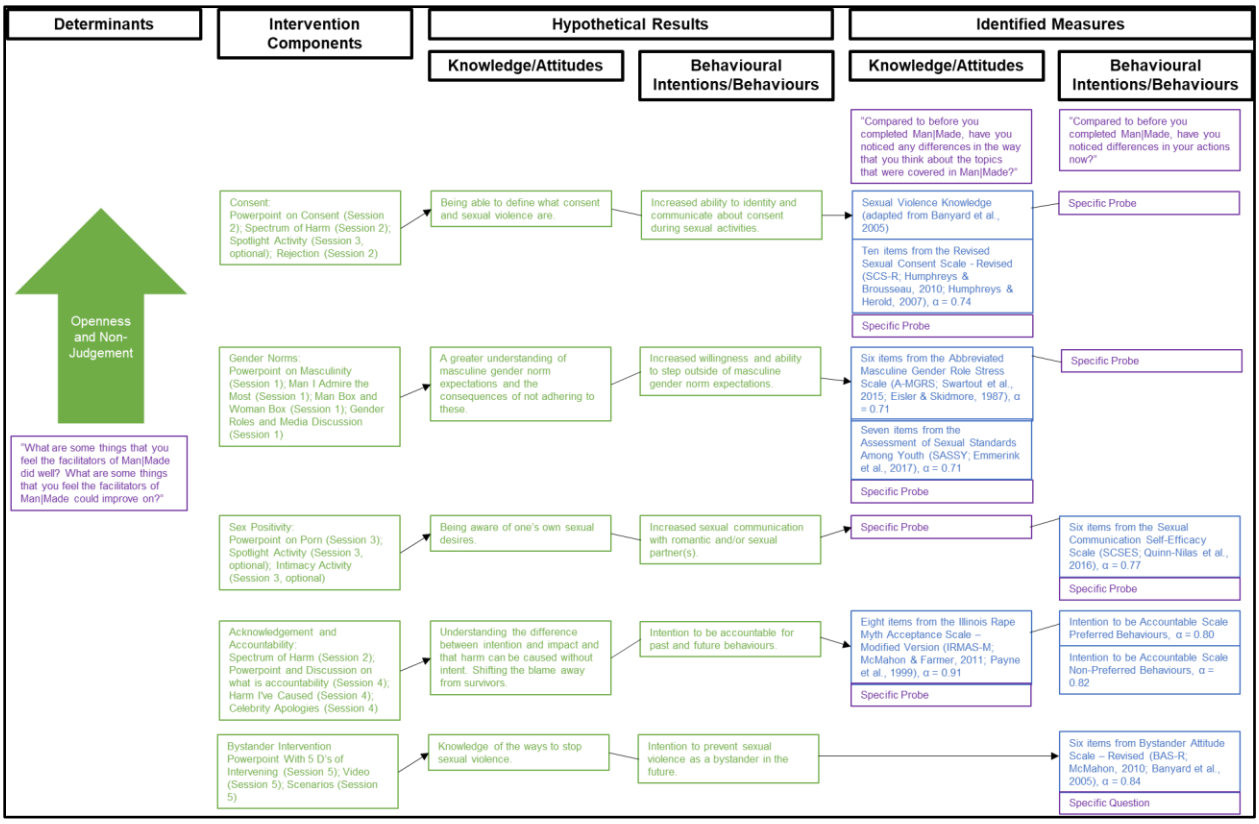
All Man|Made groups during this time were conducted online due to the pandemic. Accordingly, interviews of participants and facilitators were also completed online using CREVAWC's zoom account to ensure the safety and wellbeing of the participants, facilitators, and the research team. Participants and facilitators were compensated with a $50 (see Kreuger & Casey, 2014, p. 95) or $30 Amazon e-gift cards, respectively, for attending.

2.3 Data Collection

As aforementioned, the selection of pre- and post-program survey items, and to a lesser extent, the development of focus group questions and probes, were guided by the logic model. Figure 2 and Figure 3 depict more comprehensive versions of the logic model with the identified measures and participant focus group questions. The remainder of this section provides details on the specific measures and items selected for this study. Where alpha levels are provided, these were calculated using both pre- and post-program participant data due to the small sample sizes.

Figure 2

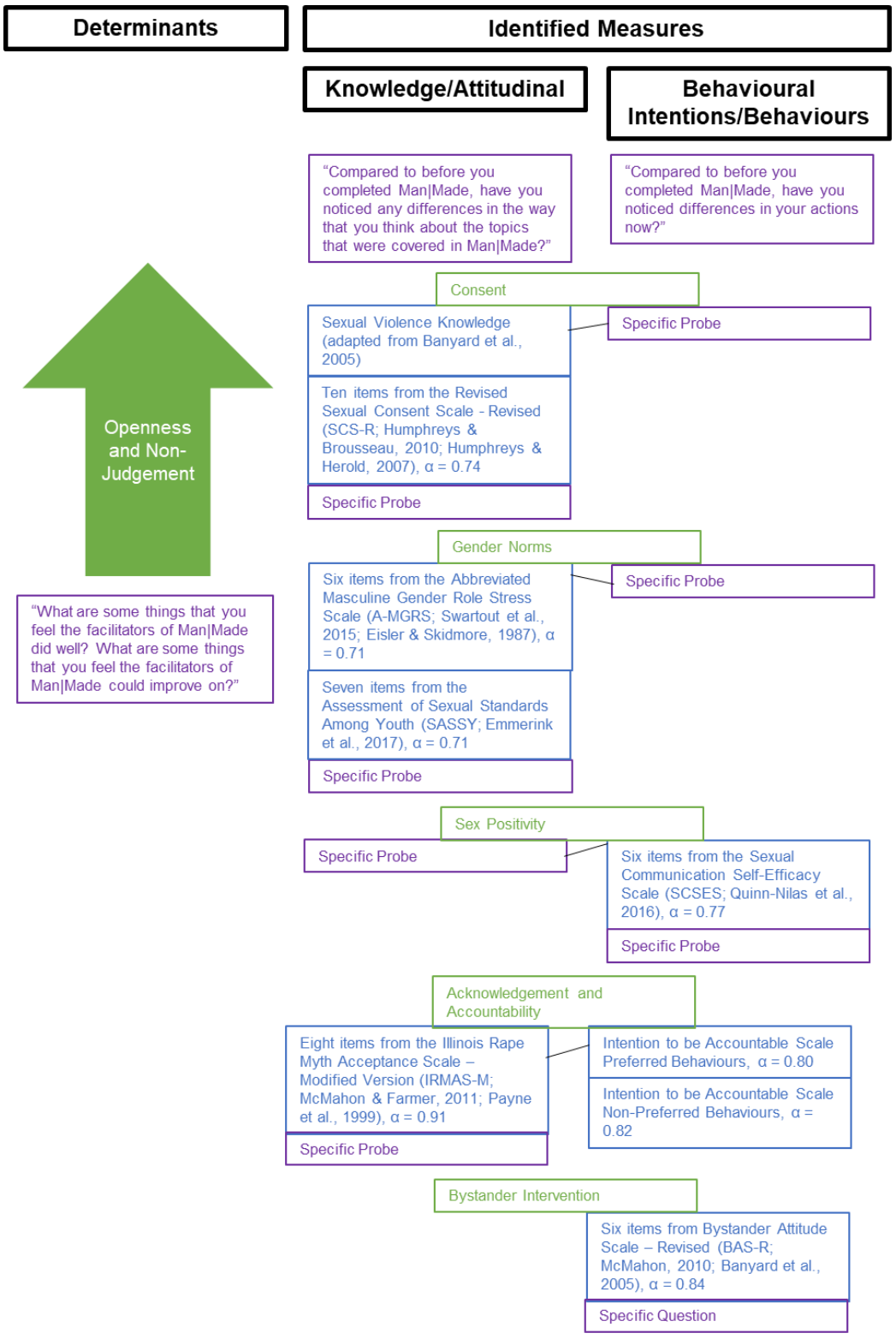
Comprehensive Working Man|Made Logic Model



Note. Items on this logic model are colour coded: green depicts the clinical components of this model, purple depicts qualitative data methodology, and blue depicts quantitative data methodology.

Figure 3

Comprehensive Working Man|Made Logic Model Identified Measures and Interview Questions



Note. Items on this logic model are colour coded: green depicts the clinical components of this model, purple depicts qualitative data methodology, and blue depicts quantitative data methodology.

2.3.1 Demographics

Demographic information regarding students' post-secondary institution, age, sexual orientation, ethnic and religious identification(s), athletic team membership, and fraternity membership was obtained as a component of pre- and post-program surveys.

2.3.2 Consent

One component of Banyard and colleagues' (2005) bystander knowledge items was used to assess participant understanding of sexually violent behaviours. Participants were asked to indicate which of the 14 statements listed constituted sexual violence (Banyard et al., 2005). All statements were coded (Banyard et al., 2005) as correct (1) or incorrect (0), except for the statement "I don't know", based on Anova's definition of sexual violence. Upon further reflection by Anova, two of the items were removed ("telling someone to fuck off" and "flipping someone the finger") as these could be considered sexual violence within some instances but not others (although it would still be considered verbally aggressive or harmful). Total scores, representing the sum of the number of the remaining 12 statements correctly identified as sexual violence or not, were used for analyses. Since less than five participants indicated that they did not know the definition of sexual violence at pre- and post-program, separate analyses could not be conducted for this statement (Banyard et al., 2005).

Ten items selected from the Sexual Consent Scale – Revised (SCS-R; Humphreys & Brousseau, 2010; Humphreys & Herold, 2007) were used to measure participants' attitudes and

beliefs around consent-seeking practices and whether they would be willing to engage in discussions on consent with their peers and the individuals that they are engaging in sexual activities with. For example, one of the items selected was “I am worried that my partner might think I am weird or strange if I asked for sexual consent before starting any sexual activity” (Humphreys & Brousseau, 2010). Participants indicated their agreement to each item on a 7-point Likert scale, ranging from strongly disagree, 1, to strongly agree, 7 (Humphreys & Brousseau, 2010). Grounded in the Theory of Planned Behaviour (Ajzen, 1985) and past literature on consent-seeking practices (see Humphreys & Brousseau, 2010), the full SCS-R (Humphreys & Brousseau, 2010) contains 37 items across five subscales (i.e., *perceived lack of behavioural control*, *indirect consent behaviours*, *positive attitudes towards establishing consent*, *awareness of consent*, and *sexual consent norms*). While we had originally selected 12 items, two of these were later removed upon further reflection, as these were capturing participants’ understanding of the nuances of consent in complex ways that could not be coded as desirable or undesirable responses. Four out of the ten final items were reverse coded, such that higher participant means for this scale represented healthier consent-related attitudes and practices. Alpha level for this measure was adequate ($\alpha = 0.74$) in our sample.

2.3.3 Gender Norms

Six items from the Abbreviated Masculine Gender Role Stress Scale (A-MGRSS; Eisler & Skidmore, 1987; Swartout et al., 2015) were used to measure men’s level of stress associated with situations that require them to step outside of male gender role expectations (Eisler & Skidmore, 1987). Examples include “having others say that you are too emotional” and “losing in a sports competition” (Eisler & Skidmore, 1987). The full form of this scale consists of 40 items (Eisler & Skidmore, 1987), while the abbreviated version contains 15 (Eisler & Skidmore,

1987; Swartout et al., 2015). Participants were asked to score items on a 6-point Likert-like scale, ranging from 0 (not at all stressful) to 5 (extremely stressful) and item totals for the selected items were calculated for each participant (Eisler & Skidmore, 1987; Swartout et al., 2015). The full form ($\alpha = 0.93$) and the abbreviated version ($\alpha \geq 0.88$) have both displayed good internal consistency, with adequate to good internal consistency for each subscale on the full form ($\alpha \geq .70$; Swartout et al., 2015). Cronbach's alpha for the six selected items in this study was adequate ($\alpha = 0.71$).

Seven items were also selected from the Scale for the Assessment of Sexual Standards Among Youth (SASSY; Emmerink et al., 2017) to capture participants acceptance of gender-specific standards for sexual and/or romantic relationships. Participants were asked about their level of agreement to each statement on a 6-point Likert scale ranging from completely disagree (1) to completely agree (6) and participant means across all the items were calculated (Emmerink et al., 2017; van Lankveld et al., 2022). This scale encompasses more contemporary romantic and/or sexual double standards that might not be captured by previous measures (e.g., previous measures often focus on attitudes towards pre-marital sex, which is becoming more widely accepted amongst youth) and was developed for use within older adolescent and young adult samples (see Emmerink et al., 2017). The original scale has 19-items, which have demonstrated good to excellent internal consistency in recent studies with adolescent and young adult samples (α ranging from 0.85 to 0.94; Emmerink et al., 2017; van Lankveld et al., 2022; Zucker & Bay-Cheng, 2021). Internal consistency for the selected items in this study was adequate ($\alpha = 0.71$).

2.3.4 Sex Positivity

Six items from the Sexual Communication Self-Efficacy Scale (SCSES; Quinn-Nilas et al., 2016) were used to measure participants' level of confidence in engaging with conversations

about consent, sex, and pleasure with their sexual partner(s). The full scale includes 22 behaviours and asks participants to rate how confident they feel engaging in each behaviour with a sexual partner, with four options: very difficult (1), difficult (2), easy (3), or very easy (4) (Quinn-Nilas et al., 2016). Examples of items include asking a sexual partner how many past partners they have had and telling them when a sexual activity is not making the participant feel good (Quinn-Nilas et al., 2016). This scale has exhibited good internal consistency for subscales ($\alpha \geq 0.82$) and excellent internal consistency overall ($\alpha = 0.93$; Quinn-Nilas et al., 2016). Internal reliability for the selected items from this scale was adequate ($\alpha = 0.77$). Mean scores were used for analyses.

2.3.5 Acknowledgment and Accountability

Eight items were selected from the revised Illinois Rape Myth Acceptance Scale (McMahon & Farmer, 2011; Payne et al., 1999) to measure participants' adherence to myths and misconceptions regarding rape, including victim-blaming attitudes. The Illinois Rape Myth Acceptance Scale (IRMAS) was originally developed by Payne and colleagues (1999) and revised by McMahon and Farmer (2011) to reflect more contemporary, and often less overt, forms of rape myths that may be present amongst undergraduate students. This revised scale consists of 19 items across five subscales or types of rape myths: (a) "she asked for it", (b) "he didn't mean to", (c) "he didn't mean to – alcohol", (d) "it wasn't really rape", and (e) "she lied" (McMahon & Farmer, 2011). Participants are asked to score their agreement with each item on a 5-point Likert-type scale ranging from strongly agree, 1, to strongly disagree, 5 (McMahon & Farmer, 2011; Payne et al., 1999). This revised version has good internal consistency ($\alpha = 0.87$, McMahon & Farmer, 2011) and has been used in recent gender based violence prevention literature (Edwards et al., 2015; McMahon & Farmer, 2011; McMahon et al., 2014; Morean et

al., 2018; Peterson et al., 2018; Powers & Leili, 2017), with good to excellent reliability (α = 0.86 – 0.93) amongst samples in the cited studies. Aligned with previous research, items selected for this study exhibited excellent internal consistency (α = 0.91), with participant means being used for analyses.

Participants intention to accountable following perpetration of sexual violence was measured using items co-created with Dr. Trudell. This scale was developed to capture one of the learning outcomes of this program, which was to improve participants' level of accountability for past harmful behaviours. Participants are asked to imagine that their sexual partner has told them that they were uncomfortable with a sexual encounter and asked about their likelihood in engaging in three desirable (i.e., ask them about what made them uncomfortable, apologize verbally, and ask them what you can do to make them more comfortable in the future) and four undesirable behaviours (i.e., downplay what happened because they are probably overreacting, fear that you might get into trouble for something that you did not mean to intentionally do, get angry at them for accusing you, and ignore them) on a 7-point Likert scale ranging from extremely unlikely (1) to extremely likely (7). Undesirable behaviours were reverse coded (such that higher means represented higher intentions to be accountable) and alpha levels for both subscales was good (α = 0.80 for preferred behaviours and α = 0.82 for non-preferred behaviours). Two items were removed from the non-preferred behaviours subscale (downplay what happened because they are probably overreacting and fear that you might get into trouble for something that you did not mean to intentionally do) because of poor correlations with other items within this subscale and their negative impact on the internal reliability of this subscale.

2.3.6 Bystander Intervention

Six items from the Bystander Attitude Scale – Revised (BAS-R; McMahon, 2010; Banyard et al., 2005) were used to measure participants' self-reported likelihood of engaging in positive bystander behaviours. The full BAS-R asks participants about their likelihood of engaging in 16 sexual violence prevention behaviours, including challenging behaviours that foster a rape culture on campus (McMahon, 2010; Banyard et al., 2005). Items are rated on a 5-point Likert like scale from not likely, 1, to extremely likely, 5 (McMahon, 2010; Banyard et al., 2005). Internal consistency for the items selected for this study was good ($\alpha = 0.84$) and participant means across the six items were used for analyses.

2.3.7 Determinants of Participant Progress

At post-program participants were asked about their level of agreement (strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree) with six statements regarding the facilitation of this program. These six items were co-created with Dr. Trudell to capture whether participants felt that the facilitators were able to foster an environment conducive to their learning in this program, based on the training that the facilitators received. Participants were asked to rate their agreement on items representing facilitation that was predicted to increase engagement (e.g., "when challenging someone's opinion, the facilitators did this in a respectful manner") and facilitation that was predicted to decrease engagement (e.g., "I felt that my facilitators were biased against men or anti-men").

2.4 Participant Sociodemographic

43 participants at pre-program and 21 at post-program completed program evaluation and five program participants and six program facilitators completed in-depth interviews. Additional

sociodemographic variables are reported in Table 1. Any sociodemographic categories that had less than five participants were not reported or combined with other smaller categories in order to maintain the confidentiality of these individuals. Due to cell sizes under five, results for fraternity association were also not reported. Participants were recruited from one University and one college in Ontario. Since the qualitative component of this project involved a smaller group of Man|Made participants and facilitators, sociodemographic were also not collected during interviews to maintain the confidentiality of these participants.

Table 1

Sociodemographic Characteristics of Survey Sample

Sociodemographic variable	Pre-program n (%)	Post-program n (%)
Sexual orientation		
Heterosexual	29 (67.4%)	15 (71.4%)
Member of an equity seeking group or prefer not to disclose	14 (32.6%)	6 (35.0%)
Ethnic identification		
Caucasian/White	17 (39.5%)	11 (52.4%)
Member of an equity seeking group	23 (53.5%)	7 (33.3%)
Member of athletic team	7 (16.3%)	8 (38.1%)
Age range in years	17 – 39 (M_age= 22.84, SD = 4.95)	18 – 39 (M_age = 23.10, SD = 6.07)

2.5 Analytic Plans

2.5.1 Quantitative Analyses

Out of the 21 participants that completed the post-program evaluation, less than half of these participants (n = 9) were linked to their pre-program evaluations and only eight out of these nine participants completed all measures at post-program. Due to the small sample size of participants with both pre-program and post-program evaluation measures completed, independent sample analyses were conducted. Follow-up repeated-measure analyses were also conducted for the subset of nine participants with linked data and results for these are reported where they significantly differed from the findings of the independent samples analyses.

Program facilitation items were examined descriptively only. Sexual violence knowledge totals, attitudes related to consent behaviours means, masculine gender role stress totals, sexual double standards means, sexual communication self-efficacy means, rape myth acceptance means, intention to be accountable subscale means, and bystander attitudes means were all subject to a *t*-test, or a Welsh version of a *t*-test in cases where samples had unequal variances (see Zimmerman & Zumbo, 1993). While the data for these means and totals was not always normally distributed or had equal sample variances, the parametric test was used for a number of reasons. Firstly, while Likert scales, such as the ones used in this study, produce ordinal data, a number of researchers have argued that their products (e.g., mean or sum) are closer to interval data in nature (see Harpe, 2015; Norman, 2010). Secondly, well-known researchers such as Boneau (1960) and Norman (2010) have argued that violation of the assumption of normality should not be sufficient to deter researchers from using parametric measures, which often have greater power to detect differences than their more conservative non-parametric equivalents. One caveat to this, as outlined by Boneau (1960), is when the samples are of unequal sizes and

variances. When samples are of unequal sizes and variances, a *t*-test still remains more powerful than its non-parametric equivalent in cases where the smaller sample has a larger variance than the larger sample (see Zimmerman, 1987). Unfortunately, in cases of unequal variances where the smaller sample also has a smaller variance than the larger sample, non-parametric tests of rank do provide greater power over their parametric counterparts (see Zimmerman, 1987), a limitation that was considered when interpreting non-significant results in cases of unequal variances where the smaller sample had the smaller variance.

Where multiple tests were used to address a single research question, adjusted alpha levels for $p = 0.05$ were used to determine significance in order to reduce the risk of inflating the likelihood of type I error (see Rubin, 2021). For an example, if there were four tests run, for alpha level of 0.05 to be achieved, *p* value had to be less than or equal to 0.0125 to reach significance (Rubin, 2021).

Effect sizes (ESs) were also calculated, including in cases where there was no statistical difference between the two samples. As Kramer and Rosenthal (1999) highlight, sometimes, even when there is no statistically significant difference observed between two small samples, the presence of a large ES can indicate that a significant effect might have been missed. Hence, findings of a large ES where the parametric test has produced a non-significant difference between two small samples might encourage researchers to re-examine their phenomenon of interest with a larger sample (Kramer & Rosenthal, 1999). This emphasizes the importance of reporting both the *p*-value and ES to interpret results of small sample research (Kramer & Rosenthal, 1999). Hedge's *g* was used as measure of ES for the *t*-tests ran (Ialongo, 2016). Hedge's *g* can be interpreted the same way as the more commonly used Cohen's *d*: 0.2 indicates

a small ES, 0.5 indicates a medium ES, and 0.8 indicates a large ES (Cohen, 1988, as cited in Hagan et al., 2020).

IBM SPSS Statistics for Windows, version 27, released 2021 (IBM Corp, Armonk, NY), was used for all statistical analyses.

2.5.2 Qualitative Analyses

Qualitative analyses were guided by Braun and Clarke's (2006, 2021) reflexive inductive thematic framework and insights from Boeije's (2002) approach to the constant comparative method. While the potential compatibility of grounded approaches, such as constant comparison, and reflexive thematic analysis has been brought to question (see Braun & Clarke, 2021), in this case, the primary purpose of adding some level of comparison (but not in its truest form) was to triangulate data from two different sources, the program facilitators and the program participants (Boeije, 2002). This meant that the development of themes was still primarily guided by the process of reflective coding (Braun & Clarke, 2006, 2019), with this comparison happening in the later stages to enhance the richness of the final results and my understanding of how the themes were being conceptualized in the two groups (Boeije, 2002).

Following each interview, I transcribed and familiarized myself with each transcription, making notes on the potential emerging codes within the data. Once all the participant interviews were completed, transcribed, and annotated, a list of preliminary codes were developed and applied to the participant data. This process of transcription and annotation was repeated with facilitator interviews. The list of preliminary codes developed from the participant interviews was modified based on these annotations made on the facilitator interviews and applied to all the participant and facilitator interviews. Codes were compared and contrasted within and between the two samples (i.e., Man|Made participants and Man|Made facilitators) and any codes

occurring at low frequencies within both samples and/or those that did not add to the quality of the codes were removed at this stage. Codes were revised and systematically placed into overarching themes and subthemes based on their relationships with one another. All interview data coding was revised to ensure that the final coding scheme (see Appendix C) captured the full depth and breadth of thoughts and opinions expressed by the Man|Made participants and facilitators.

As noted by Braun and Clarke (2019), reflective thematic analysis involves the researcher acknowledging their involvement and labour in the coding process, understanding that "themes do not passively emerge from either data or coding" (p. 594). There were a few mechanisms put into place to enhance my understanding and interpretation of the qualitative components of this project. Firstly, an expert researcher in qualitative research was consulted and provided critical insight on interviewing practices and qualitative data analyses. Secondly, an interesting recommendation from Kreuger & Casey's (2014) practical guide for focus groups was applied: Man|Made participants were asked to take some time at the end of the interview to reflect upon the discussion that they had with the researcher and in one or two sentences, summarize the key points of the discussion. Participants responses to this question were considered at each stage of the coding process. Lastly, another master's level graduate student, at CREVAWC was involved at each stage of coding and provided feedback regarding the annotations, initial codes, the compare and contrast chart, and labels for each theme and code. Aligned with Braun and Clarke's (2019) recommendation, this researcher did not act as a second coder, but rather engaged in the process of reflection and inquiry to enhance the depth and breadth of the final results.

Annotations were made using Microsoft Word and Microsoft Excel and QSR International NVivo 12 (released March, 2020) were used to conduct qualitative analyses.

Quotations included in the results of this thesis were edited for ease of reading (e.g., removal of non-lexical fillers, such as “um”s and “mhm”s, stuttering, or common frequently repeated phrases present in common speech, such as “like”) and de-identified (e.g., removal of any participant names).

Chapter 3

3 Results

3.1 Key Results

3.1.1 Consent

Participants knowledge of what constitutes sexual violence significantly increased from pre- (M = 10.30, SD = 1.88) to post-program (M = 11.43, SD = 0.81), Welch's $t(61.36) = -3.34$, $p = 0.001$, with a medium ES of $g = 0.69$. Table 2 provides a more detailed descriptive comparison of participants pre- and post-program scores on each statement within this item. A paired samples t-test on the subset of nine matched participants did not reveal any statistically significant differences between pre- (M = 10.33, SD = 1.80) and post-program (M = 11.33, SD = 1.00) sexual violence knowledge totals, $t(8) = -1.34$, $p = 0.217$ (medium ES of $g = 0.40$). However, the actual pre- and post-program total means and ESs were comparable across the two tests.

Table 2

Detailed Comparison of Participants Knowledge of Sexual Violence

Item	Participants correct at pre-program (%)	Participants correct at post-program (%)
Ogling at a woman's breasts[a]	35 (81.4%)	20 (95.2%)
Whistling/catcalling a passer-by[a]	33 (76.7%)	20 (95.2%)
Ogling at a man or woman's crotch area[a]	35 (81.4%)	21 (100%)
Pinching someone's behind[a]	39 (90.7%)	20 (95.2%)
Slapping someone's behind[a]	39 (90.7%)	21 (100%)

Item	Participants correct at pre-program (%)	Participants correct at post-program (%)
Forcing someone to watch pornography or to see pornographic images[a]	42 (97.7%)	21 (100%)
Violating boundaries of "safe words"[a]	35 (81.4%)	20 (95.2%)
Forcing someone to engage in any unwanted sexual activity[a]	43 (100%)	21 (100%)
Punching someone in the stomach	33 (76.7%)	16 (76.2%)
Masturbation in public[a]	39 (90.7%)	19 (90.5%)
Calling someone a slut, cunt, or pussy[a]	29 (67.4%)	20 (95.2%)
Unwanted sexual activity[a]	41 (95.3%)	21 (100%)

Note. Items obtained from "Rape prevention through bystander education: Bringing a broader community perspective to sexual violence prevention" by V. L. Banyard, E. G. Plate, & M. M. Moynihan, 2005.

[a] Denotes items coded as sexual violence based on Man|Made program content.

There was no statistical difference between men's pre- (M = 5.30, SD = 0.99) and post-program (M = 5.70, SD = 0.86) consent behaviours related attitudes, $t(61) = -1.57$, $p = 0.122$ (medium ES of $g = 0.41$).

In the interviews, majority of the facilitators and some of the participants spoke about the ways that Man|Made broadened participants' thinking around consent. Facilitators described how majority, if not all, Man|Made participants come into the program with a rudimentary, basic understanding of consent. This understanding was often described as verbal, direct forms of engaging in consent (e.g., "do you want sex?", "yes", "no") or a legal definition of what constitutes a lack of consent (e.g., not having sex with someone who is passed out). According to these facilitators, Man|Made allowed these men to start thinking more critically about the nuances of what consent looks like in practice (e.g., paying attention to indirect and non-verbal

forms of communication) and across different situations (e.g., what does consent look like when people are intoxicated or in long-term committed relationships?). Participant narratives corroborated that Man|Made allowed them to expand their thinking of consent as more than just a verbal, explicit "yes", although there was still a recognition of the importance of this verbal explicit agreement of consent in most instances. Most often, this was described as them being more aware of the non-verbal ways that people might communicate consent in practice. For example, one participant said,

> The one topic that completely changed how I think about it after the session was consent. I always thought that it was more explicit yes, but it could be more than that… in the flow of the moment, things happen, like your partner tearing a condom… so that means that she wants to go ahead with it.

Briefly mentioned in the facilitator interviews, but across majority of the participant interviews, were accounts of how Man|Made also helped enhance men's consent practices with their recent or present sexual partner (e.g., increased comfort communicating boundaries, paying more attention to non-verbal cues, and looking for signs of enthusiastic consent).

Missing from these participant narratives was a broadened understanding of how men understood a lack of consent or withdrawal of consent, something that was briefly, but explicitly, acknowledged within the participant data as something that the program could provide more information on.

3.1.2 Gender Norms

Participants' stress associated with male gender role did not statistically differ from pre- (M = 8.47, SD = 5.18) to post-program (M = 10.05, SD = 6.93), $t(62) = -1.02$, $p = 0.310$ (small ES of $g = 0.27$).

Participants also did not differ significantly from pre-program (M = 1.48, SD = 0.47) to post-program (M = 1.56, SD = 0.66), Welch's $t(28.28) = -0.49$, $p = 0.627$, on their sexual double standards. However, participants scores on majority of the items selected from this sexual double standards scale was already positively skewed at pre-program. In other words, participants generally reported already disagreeing with the sexual double standards outlined by these items at pre-program, leaving little room for positive improvement.

Qualitatively, present in some of the facilitator data and across majority of the participant data were narratives of the pressure that these men experienced to conform to gender norm expectations when interacting with others, including their friends and romantic and/or sexual partners. These expectations included the pursuit of sex, emotional toughness, and engagement in "bro talk" that sexualizes women. For example, one of the participants was able to recognize how because of this emphasis on men's pursuit for sex, rejection can directly feel like an attack on one's masculinity and prompt that man to keep pursing a woman after she has said no. Another example included some of the men feeling a pressure to always be dominant and take charge in the bedroom, even when they were uncomfortable with this. Following this, men also shared how Man|Made has allowed them to sidestep some of these expectations and start being more authentic versions of themselves. For example, one participant shared,

> And another thing is yes, it definitely improved in how I interact. I became more real, more upfront, and more direct in what I want to say instead of filtering things out. Like this things, 'oh I shouldn't share this with him' or 'what will he think about that I'm sort of a wuss or something'. So, it changed that way. And now my conversation with friends, all of my friends I could say, not one friend, are they're more- we are able to bond more now because we are sharing our insecurities…

3.1.3 Sex Positivity

There was no significant difference in participants' sexual communication self-efficacy from pre- (M = 2.85, SD = 0.59) to post-program (M = 2.69, SD = 0.62), $t(62) = 0.96$, $p = 0.340$. ES was small (g = 0.25).

As explored within the themes of "enhanced consent-seeking practices" and "reduced pressure to conform to male gender role expectations", in the context of sexual and/or romantic relationships, some men described feeling pressure to adhere to gendered scripts that emphasized the need for men to be in constant pursuit of sex and always be dominant during sexual encounters. Through learning about consent and masculine gender norm expectations and/or engaging in a session on porn literacy, men were able to circumvent some of these pressures and focus more on their own consent and open communication during sexual encounters. For an example, one of the participants shared,

> … guys are not always compliant to sex. Like if the girl wants sex, doesn't mean that the guy will always want to consent… it does take off some of the burden from me because essentially, it's about how sex is done when one person feels like it's done… when one of us feels like it's uncomfortable to go on, then we can end it there.

When describing his enhanced ability to communicate during sexual encounters, another participant shared,

> … the certain actions that are performed in [porn] and those women acted to enjoy it. I-back of mind, I don't know, I thought that that's what women really want… it definitely changed my perspective and to have that basically open conversation with your partner when you are in that act. Not pre-conceived, forcing things that you believe are pleasurable or enjoyable to her.

Briefly mentioned in some of the participant and facilitator interviews was also the positive impact of porn literacy on men's expectations of themselves during sex (e.g., how long they're supposed to last) and what their bodies are supposed to look like. For example, one of the participants shared,

> Because, if you look at the mainstream porns, a lot of the times, the guys- a very typical scenario is that the guy can last for about a hour or even longer, stay erected for longer than that. And that is, in no way, a realistic erection duration… I think analyzing porn consumption is not only a- it's not- that's not just only benefit the women, but also benefit the men. And I get to see how certain societal expectations are- unrealistic expectations will build up and how we should be aware of that and educate ourselves on that topic.

3.1.4 Acknowledgment and Accountability

There was no significant difference in men's disagreement with rape myths from pre-program (M = 4.24, SD = 0.87) to post-program (M = 4.35, SD = 0.92), $t(61) = -0.48$, $p = 0.635$, with an extremely small ES of $g = 0.13$. However, it is important to note that participant means were negatively skewed. In other words, participants generally already disagreed with these rape myths at baseline, leaving little room for positive change.

Men's intention to be accountable on positive behaviours did not change from pre-program (M = 6.27, SD = 1.06) to post-program (M = 6.67, SD = 0.75), $t(62) = -1.53$, $p = 0.132$, with a medium ES of $g = 0.40$. There was also no difference between men's intention to be accountable on non-preferred behaviours from pre- (M = 6.55, SD = 0.84) to post-program (M = 6.38, SD = 1.46), $t(62) = 0.58$, $p = 0.567$, with an extremely small ES of $g = 0.15$. However, it is important

to consider that participants' responses to these scales were already skewed towards positive behaviours at pre-program.

The fourth session of the Man|Made program requires men to reflect upon harm that they have caused in the past and asks them to reflect on ways that they can do better moving forward. In the interviews, facilitators highlighted how by the fourth session, majority of men in the program are able acknowledge harm that they have perpetrated and verbalize their commitment towards changed behaviours moving forward. For example, one of the facilitators claimed, "… seeing over time, the conversation kind of change from like the other guys do these things to like my friends do these things to like I have also done these things is just a really neat growth path". This was apparent in some of the participant interviews, where men shared that they originally had trouble completing this activity but then, upon reflection of the impact of their actions, they were able to acknowledge moments when they had perpetuated harm and/or engaged in a culture that normalizes violence against women. For example, one of the participants shared the following reflection he had during this session,

> … at first, I couldn't really think of any because I know that I've never really sexually assaulted someone but then, once I reflected really deeply, I realized that there was a joke that I made once that could have contributed to the culture of unhealthy gender roles... I feel that the comment reinforces a lot of negative values that objectifies her and could have hurt her. And to keep myself accountable, the responsible thing to do is to apologize.

Present in some of the facilitator and participant narratives were also examples of moments in which men were able to better recognize and honor the impact of their actions. Facilitators shared moments in group where men were able to broaden their understanding of what is

included within the definition of sexual violence by understanding the impact of sexually violent behaviours other than sexual assault (e.g., transphobic comments or locker room talk). On the other hand, men described being more cognizant of the impact of their actions on the people that they interact with in their daily lives. For example, one participant shared,

> I think that Man|Made has definitely changed the way that I speak to my peers, speak to other males as well. Like even if you say something in a private setting or if you say something in a joking manner, words have power, those words have meaning… if I don't think I can make a joke with my guy friends in a situation where females would be around, then I don't think I should be making those jokes at all.

3.1.5 Bystander Intervention

Men's bystander attitudes did not differ statistically from pre-program (M = 3.99, SD = 0.89) to post-program (M = 4.29, SD = 0.89), $t(61) = -1.26$, $p = 0.213$, with a small ES of g = 0.33. A similar non-significant increase in bystander attitudes from pre- (M = 4.21, SD = 0.55) to post-program (M = 4.52, SD = 0.44) was noted for the repeated t-tests with the smaller subset of matched participants, $t(7) = -1.86$, $p = 0.105$, although ES the repeated measures was medium, g = 0.58.

Briefly mentioned in some of the facilitator and participant interviews was the mention of how this program provided men with more ways to be an active bystander. Examples of these included having the language to call out male peers when they engage in harmful behaviours and learning about indirect ways to intervene in situations where the men did not feel comfortable intervening directly. However, other participants, when asked about the potential impact of this program on their bystander behaviours, indicated no impact of this program on their willingness, or ability, to intervene in a situation. Rather, they acknowledged that there are many factors, such

as personal safety or the relationship they have with the person engaging in the harmful behaviour, that would impact whether or not they would intervene.

3.1.6 Determinants of Participant Progress

Table 3 contains descriptive findings from facilitator evaluations, largely indicating that the facilitators of this program were able to create an open and non-judgemental environment where participants felt safe and comfortable to interact with their peers.

Table 3

Post-Program Facilitator Evaluations

Item	Strongly agree or agree	Neither agree nor disagree	Disagree or strongly disagree
They made me feel comfortable in group	19 (90.5%)	2 (9.5%)	0 (0%)
They created an open and non-judgemental environment for everyone to share their thoughts	19 (90.5%)	2 (9.5%)	0 (0%)
I felt that my facilitators were biased against men or “anti-men”	2 (9.5%)	2 (9.5%)	17 (80.9%)
The facilitators increased my[a] curiosity about the topics	17 (80.9%)	3 (14.3%)	1 (4.8%)
The facilitators were too “pushy” about their opinions	0 (0%)	1 (4.8%)	20 (95.2%)

Item	Strongly agree or agree	Neither agree nor disagree	Disagree or strongly disagree
When challenging someone's opinion, the facilitators did this in a respectful manner	19 (90.5%)	2 (9.5%)	0 (0%)

Note. There was an error, denotated by a, found in the program evaluation data. In participant surveys, "my" was incorrectly spelled as "by", which could have impacted participant responses to this item.

Qualitatively, the interviews were saturated with factors that impacted men's progress in group, with majority of the coded utterances being placed within this category.

Firstly, there was a general consensus amongst participants that facilitators of this program were successful in fostering a non-judgemental and open space. Subsequently, the facilitators were asked to describe the ways that they fostered this non-judgemental and open space. Facilitators' techniques to foster this space included not questioning the participants' experiences, not treating them or labelling them as perpetrators or other negative attributes (e.g., monster or bad guy), and not directly calling out participants or shaming them when they voiced victim-blaming, misogynistic, homophobic, and/or transphobic attitudes. To speak to the last point, this does not mean that the facilitators did not intervene in cases where men voiced harmful or violent attitudes. Rather, the facilitators described leaning in with a non-judgemental attitude and providing participants with alternative perspectives that they can learn from when they voiced harmful attitudes. Facilitators understood that if they shamed participants for opening up, this would hinder discussion and honesty amongst participants, impeding program

progress. Some of the facilitators described this process as “calling in” participants, rather than “calling them out”. For example, one of the facilitators shared,

> … you (in reference to the participants) might have some ideas that I don’t agree with or I think are problematic, but I’m not going to jump down your throat and tell you that you’re a bad person. I’m going to talk to you about it. And like we say, call in instead of call out, and say ‘hm, I wonder if we can think of this in a different way?’ or ‘I wonder if this perspective can be broadened a bit?’

Less frequently, but still present, were facilitator strategies used to maintain this non-judgemental attitude. Examples included attributing blame towards larger societal acceptance of violence against marginalized groups and/or acknowledging that most people have caused harm, even without intending it. For example, a facilitator shared, “I don’t blame them, because it’s the ideology, it’s there in society. They’re saying what they’re listening to from everyone.” Some facilitators also recognized that a lot of times, when men voiced opinions that the facilitators disagreed with, it did not come from a place of intentional harm or hostility towards the facilitators, which made this easier for them.

Interesting, some participant narratives included an acknowledgement of facilitator efforts to cultivate this non-judgemental and open space for them. These participants shared how they did not feel demonized as men within group (even though they might have expected that initially) and/or they could feel that the facilitators genuinely valued all participant contributions, even when they did not agree with them. Some men also noticed how when a peer voiced opinions that could be seen as problematic, the facilitators continued to maintain this non-judgemental attitude and even encouraged others in the group to do the same. For example, one of the participants shared,

> One thing that I noticed and I think was that the facilitators did really well is affirming and validating each participant's contributions and point of view without necessarily agreeing all the time. And I think that's a hard thing to do, when a participant might share something a little questionable but then not like shutting them down, but instead approaching it with a curious attitude.

Core to this open and non-judgemental space was the interactive facilitation model. Facilitators described this model as moving away from teaching (i.e., telling participants what is right versus wrong or how participants *should* be behaving) and encouraging growth and learning to happen through guided discussions with peers. For example, when participants voiced potentially problematic or pro-violence attitudes, facilitators generally agreed that they would ask probing questions that could help the participant think more critically about what they said, provide their own perspectives if appropriate, and ask about the perspectives of others in the group. In turn, some of the participants appreciated the breakdown of the teacher-student power dynamic and a space where they could learn from different perspectives, including those of their peers and facilitators. For example, one of the participants shared, "[the facilitators] never exercised any type of power dynamics… they felt just as much as a part of the conversation and the educational experience as anyone who choose to be there". Some men also voiced valuing the female facilitator's unique perspective (as the only female in the space) on topics as way to facilitate learning.

Because this model of facilitation depends heavily on the interactions between the participants, peer role modelling played a critical role in facilitating discussion and eliciting attitudinal change amongst men. Facilitators highlighted how it is critical to have a mix of both mandated and non-mandated men attend the program, because often the non-mandated

participants are student leaders on campus. As a result, the facilitators described non-mandated participants as generally more engaged, less defensive, and more willing to be vulnerable within the group. In turn, this willingness to engage with the program content and be vulnerable can help other men, who might be a bit more defensive initially, open up and feel comfortable sharing. Sometimes, facilitators also mentioned relying on more knowledgeable men in the group during discussions to help call in other participants and provide them with healthier alternative perspectives from their own peers.

Notably, majority of the facilitators highlighted the importance of having at least one male facilitator in these conversations. The most recent version of the Man|Made manual (see Trudell, 2021) recommends for there to be at least one male facilitator in the space and for this male facilitator to share an instance of past harm that they have caused when introducing *The Harm I've Caused* activity. Male facilitators are able to act as role models in the space. This allows the participants to observe healthy male and female interactions between the two co-facilitators; feel more safe and comfortable to share their opinions and be vulnerable; and learn from the perspectives of another man who can connect to their masculine experiences. For an example, when discussing the differences between men's engagement and vulnerability before and after the male facilitator disclosed an instance of sexual violence that they had perpetrated, this facilitator shared,

> "… there was a really big difference between before that happened in our session versus after that happened, where as soon as one man admitted making a mistake, or demonstrated emotions, demonstrated true feelings, set that example of leadership of it's okay to demonstrate these feelings, it's okay to admit to made a mistake because there are no more repercussions within this environment"

Another facilitator shared,

> … having my male co-facilitator to maybe bring in his own experience or like his own learning of, 'oh in high school, this is what I thought and then this changed my mind' I think was really- like a really helpful tool to be able to use.

Less common were facilitators expressing that they felt having a woman in the space might help men open up more emotionally. Majority of the coded statements focused on the value of having a male facilitator in supporting men to open up in the space. Moreover, some of the facilitators (including those that expressed valuing a woman facilitator in the space) wondered if the program would be better if facilitated only by men, something that was very briefly mentioned in the participant interviews as well. However, these facilitators also acknowledged the difficulties of recruiting men within the field of gender-based violence prevention work.

Facilitators also shared the ways that the physical environment can impact men's engagement and sense of safety in the group. When this group did happen in person, this meant ensuring that the space felt welcoming (i.e., not having it in a basement or cold classroom and offering food). For older facilitators, having the group in person allowed them to create more non-judgemental and open spaces when compared to virtual sessions. For example, one facilitator shared,

> But I do think one of the tough things about being virtual is that you're missing- you are just missing that in-person connection… versus in person, you can physically be there, your body language matters a lot more because you can see your whole body. We feed them when they're in person. So, they come into food at the beginning which is just a good bonding thing to do. It feels less like teaching because we are all just sitting in a circle versus me sharing my screen.

Present in some of the facilitator and participant interviews were also accounts of the importance of fostering a connection between the men attending in order to allow them to ease into the space, reduce their defensiveness, and share more comfortably with their peers. In particular, facilitators highlighted the importance of starting with masculinity. This included older facilitators who, unprompted, recommended having the discussion on masculinity before dividing into conversations on consent (which is what an older version of Man|Made started with). Some of the facilitators and men also highlighted the importance of the *Rainbows and Shits* activity, in which everyone in group shared one good thing and one bad thing that happened in the week before starting group. For example, when describing the impact of the *Rainbows and Shits* activity, a participant shared,

> It didn't feel as session anymore, it was like a couple of friends, or three or four friends, sharing how their week went and it helped us establish that bond. And it kept us at ease before we start, like 'okay, it's okay, I can share, I won't be judged'.

Sometimes facilitators further expanded upon this, expressing their desire to have more time either built into the program or prior to starting the program for them to get to know the men and foster connections with them. For example, when asked what they would like to change about Man|Made, a facilitator said,

> … just building in more time for relationship building, which there is some time built in for that for sure. But I do think that that does a lot of the work. And that's why people want to come back, is if they feel like they know who you are and they want to come hang out with you.

Less salient than the other codes within this category, but still present within men's narratives, were descriptions of facilitators as friendly, warm, and emotional sensitive. Examples

included facilitators having a positive attitude, providing warnings to participants before sensitive topics, checking in with participants when they were having a tough time, and commending men for opening up emotionally within the space. Facilitators also described the importance of being friendly and approachable within the space, while maintaining professionality. A common technique described by facilitators as a way to be friendly and approachable was to create a space in which men and facilitators can make jokes and have fun (e.g., drawing a penis on the board during the porn session), while still remaining respectful and accountable (e.g., calling in participants when their comment crossed a line).

In addition to facilitation, differences in participant's own defensiveness or buy in to the program content and the way that the program content is presented were also discussed as potentially impacting participant progress within Man|Made. Facilitators acknowledged that this program did not impact everyone, and when it did, it did not impact them in the same way. Some men come into group with high levels of defensiveness (e.g., "why am I here?" or "there was a misunderstanding why I'm here"). While some of these more defensive men are able to open up and get more comfortable sharing, others might leave prematurely or never engage with the group in meaningful ways. For men that did feel comfortable opening up, it is important to note that facilitators did not always notice attitudinal changes during the course of the program. In regards to the latter point, participants and facilitators generally agreed that a little bit of discomfort was important for men's growth, such as the discomfort that they experienced when reflecting on men's role in gender-based violence, the past harm they had caused, or during the porn activity. Mentioned less frequently, and very briefly, were inquiries as to whether graphic presentation of information, particularly during the porn session, were necessary for this growth.

3.2 Going Beyond the Logic Model: Additional Insights From the Interview Data

Present in majority of the facilitator interviews and some of the participant interviews was a genuinely appreciation for a space like this, where men could openly engage in discussions around topics such as sex, consent, pornography, and masculinity. For some men, this was the first time they were able to engage in such discussions about topics that they felt are not usually talked about or even stigmatized. In turn, for some men, this space opened them up to the possibility of discussing these topics with other men in their lives. There was also a recognition that not only does Man|Made bring these topics to the surface, but it also allows men to discuss them in an educational, structured environment. For example, one of the men stated,

> And I think it was important because we were able to look at [porn] through a mature lens and not lustful- in a lustful way. Because if you were around a bunch of men and there was no facilitation with that, they'd be like 'look at that girl man', you know? 'Look at her and how she's spreading her legs and blah blah blah.' It would definitely go down that road.

Facilitators also highlighted how by bringing these topics to the forefront, men were able to start critically thinking about these topics in ways that they never had before. Even for participants where there was little attitudinal change, some facilitators described their role as "planting seeds" of change, whereby they hoped that men's journey to changed attitudes and behaviours had started through these discussions. For an example, a facilitator shared,

> I've had a lot of comments about the idea of the man box and how we're all sort of fit into very rigid ways of what masculinity is… but for men, they don't often have that

> critical lens in saying, ‘oh I am being told to be this way because of this, this, and this’ and ‘if I have interests that are not aligned with super masculine ways of being and thinking, then I might get made fun of’… so I think that really opens up the floor for them to really start thinking about the ways that society oppresses them in a lot of ways and doesn’t allow them to be full people. And how that also contributes to gender-based violence and sexual violence.

Overall, participants and facilitators described being left wanting more. This included both more time to cover the present topics and the addition of more topics (e.g., LGBTQ+ perspectives on masculinity, male friendships, men’s mental health) that could enhance the program’s impact on men. Some participants even spoke fondly about the bond that they had created with other group members and how this group left them wanting more of these positive peer male interactions in their life. While facilitators spoke about wanting the program to be longer, they also acknowledged the practical barriers to extending this program. This included concerns about participant retention and whether institutions would be willing to fund longer programs. Facilitators and participants also highlighted the need for more effective recruitment efforts by the agencies and institutions involved in this work.

On the other side, some of the facilitators also spoke about the negative impact that this program can have on female facilitators. More specifically, there was an acknowledgement that doing this work, of holding these non-judgemental spaces where men can discuss the harm that they have caused, is a breeding ground for vicarious trauma and can led to the use of unhealthy coping mechanisms or burnout amongst female facilitators. For example, one of the facilitators shared,

> And doing this work, it's very hard to escape the feeling, oh it really is all men. Like when people say not all men, they actually just don't know and haven't been asking the right questions… And so that, the buildup of that and the vicarious trauma from that is definitely something that I have, that I think a lot of the female facilitators have had, especially the ones who have done it a long time. And I don't know how that could ever not be given the way we run the program and what we require of it. And I think it's a really great program. So, I mean I don't know how to balance those things.

Chapter 4

4 Discussion

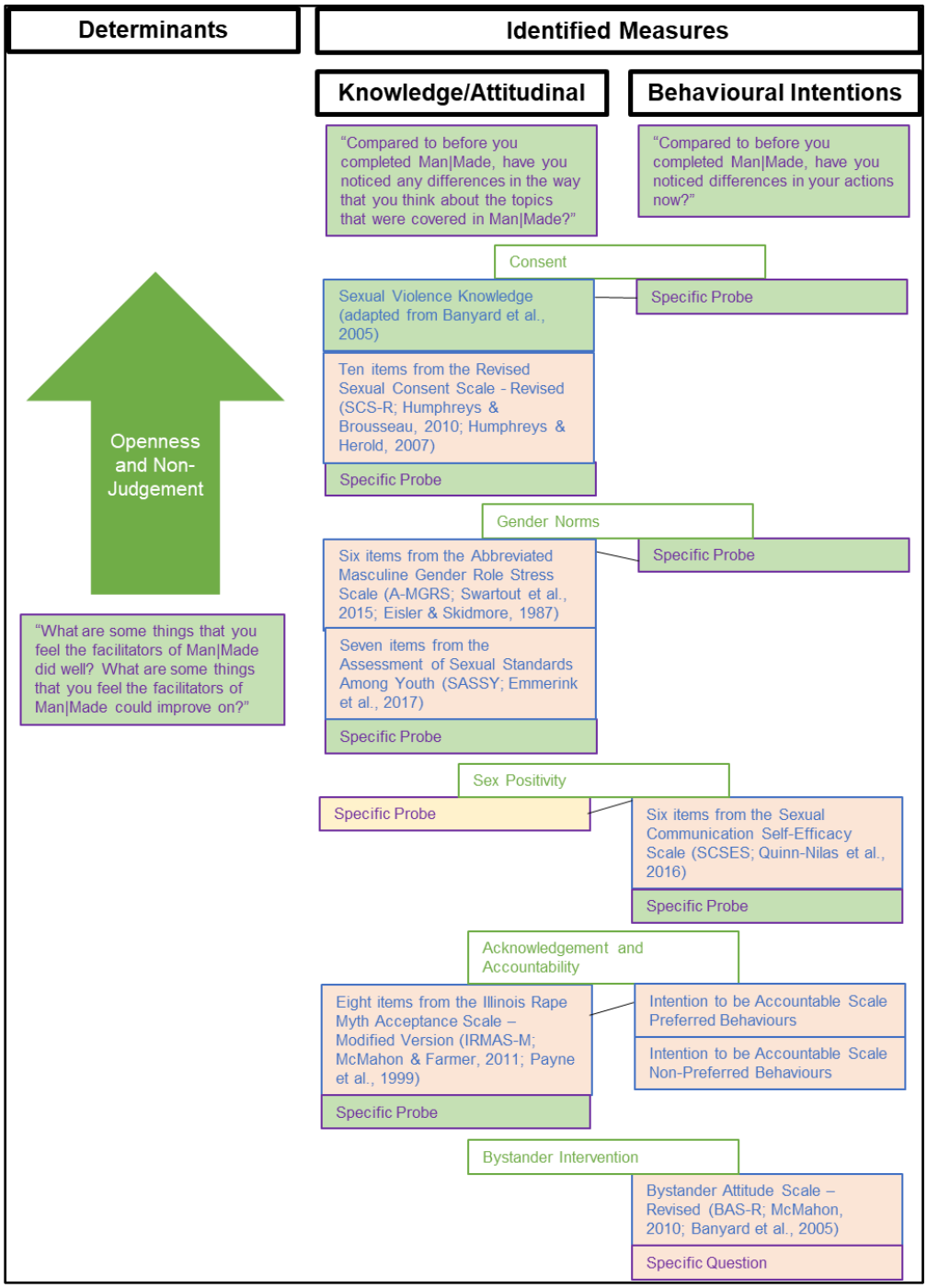
4.1 Discussion

Overall, this study achieved its aims of developing a mechanism of evaluation for this program and providing some insights into its potential impact on program participants. Participant outcomes related to consent, gender norms, sex positivity, acknowledgement and accountability, and bystander intervention were examined. Figure 4 compares preliminary findings across each program component of the logic model. This preliminary evaluation produced some promising findings regarding to this program's impact on men's sexual violence knowledge, consent seeking behaviours, understanding of masculine gender norm expectations, reduced pressure to adhere to masculine gender norm expectations, ability to acknowledge past harms, and ability to honour the impact of their actions moving forward. However, the only component of the logic model that produced these positive findings at a both qualitative and quantitative level was consent. Quantitative findings related to men's sexual communication self-efficacy, rape myth acceptance, intention to be accountable, and bystander behavioural intentions were not significant. When examining the determinants of participant progress within this program, both qualitative and quantitative findings highlighted the facilitator team's ability to foster a non-judgemental and open space for these men. Qualitative findings also highlighted additional determinants of participant progress, such as the importance of fostering a connection between the men attending and between the men and the program facilitators and participant buy-in or defensiveness at the starting of the program. Additional insights from the participant and facilitator interviews also revealed a genuine appreciation for this space and a longing for

more. Subsequent subsections provide more detailed discussions on each component of the logic model and the determinants of participant progress.

Figure 4

Visual Summary of Preliminary Evaluation Findings



Note. Red highlights areas of no significant impact. Yellow highlights areas of minor or mixed impact. Green highlights areas of promising impact.

4.1.1 Consent

The only statistically significant difference observed between pre- and post-program survey measures was men's understanding of what sexual violence is. Notably, the biggest changes were seen in participants correct identification of catcalling (76.7% to 95.2%) and using language such as slut, cunt, or pussy to describe someone (67.4% to 95.2%) as incidents of sexual violence. These were followed by items related to staring at someone's breasts or crotch and violating someone's safe word. These findings reflect two things. Firstly, over half of the men in our sample at pre-program already correctly identified what sexual violence includes (percentage of correct responses ranged from 67.4% to 100% at pre-program). Secondly, where there were meaningful changes, these changes were observed on items that fall outside of the legal definition of sexual assault in Canada (Criminal Code, 1985). Similarly, Siegel and colleagues (2021) found that amongst their sample of 365 male American college students, majority of these men were able to provide correct definitions of rape that aligned with the American legal definitions of rape, although men without a history of sexual violence perpetration were more likely to provide broader definitions of rape (that went beyond non-consented penetrative vaginal sex) than men with a history of perpetration.

Extant literature on young adults' consent-seeking attitudes and practices also emphasizes the value of helping men broaden their understanding of what consent (and lack thereof) can look like in practice. In 1999, Hickman and Muehlenhard examined undergraduate students consent related sexual communication and found that these students communicated and interpreted more than just verbal, direct forms of consent (e.g., "do you want to have sex with

me?") in practice. They found that students engaged in communication around sexual consent directly and indirectly and verbally and nonverbally (Hickman & Muehlenhard, 1999). In fact, direct, verbal forms of communicating consent tend to be the least commonly used in practice (Hickman & Muehlenhard, 1999; Shumlich & Fisher, 2018).

In this study, program participants and facilitators described the ways that Man|Made allowed participants to start understanding consent as more than just a verbal yes and reflect upon the nuances of what consent looks like in practice and across different contexts. Men also provided accounts of how program content contributed to their enhanced consent-seeking practices, such as increasing communication during sex and paying attention to non-verbal and indirect ways people might communicate consent. Unfortunately, largely missing from men's narratives was a broadened understanding of the non-verbal, indirect ways that their partners, usually women, might indicate a lack of consent. When some men were probed to expand on whether or not their understanding of a lack of consent was broadened as a result of this program, they indicated that it was not covered as much as the different ways that people can provide consent. According to the Council of Ontario Universities (2020), 59.9% of the reported sexual assaults by university students within the Student Voices survey involved catching someone off guard or ignoring behavioural, non-verbal ways of indicating lack of consent, making this a critical point of intervention when working with men.

While these findings initially appeared to diverge from the quantitative findings that men's attitudes towards consent behaviours did not improve from pre-program to post-program, triangulation of quantitative and qualitative findings revealed that these two sets of findings were measuring different constructs. Survey items that were selected to measure participants' attitudes towards consent-related behaviours largely focused on verbal and direct forms of consent or their

communication about consent to their friends or partner outside the context of sexual encounters. On the other hand, qualitative findings focused specifically on men's behaviours in the context of sexual encounters and included going beyond just verbal and direct understandings of consent. Hence, future evaluations might benefit from measuring men's attitudes and behavioural intentions related to consent behaviours along the continua of verbal to nonverbal and direct to indirect behaviours specifically in the context of their sexual encounters.

4.1.2 Gender Norms

While there was no significant change observed in men's masculine gender role stress or sexual double standards, interview data found that men indicating that they were able to better recognize and relieve themselves of the pressure to conform to specific masculine gender norm expectations when interacting with others in their life, including their friends and romantic partners. Again, divergent findings may reflect differences in the constructs being measured and methods used for analyses (i.e., use of construct means).

It is important to note that only one (i.e., "having others say that you are too emotional") out of the six items selected from the A-MGRSS (Eisler & Skidmore, 1987; Swartout et al., 2015) measured a gender norm expectation outlined by men in the interviews. The other five items reflected more general gender norm expectations that were not mentioned in the interview data, such as stress associated with not being athletic enough (A-MGRSS; Eisler & Skidmore, 1987; Swartout et al., 2015). Additionally, while the A-MGRSS (Eisler & Skidmore, 1987; Swartout et al., 2015) measures the stress that men experience stepping out of gender norm expectations or while engaging in more feminine gender norm expectations, qualitative data focused on men's awareness of gender norm expectations and their likelihood of engaging in

behaviours that are not defined as traditionally masculine to them and not their stress associated with this.

Similarly, only two out of the seven items selected from the SASSY (Emmerink et al., 2017) represented gender norm expectations discussed by the men in the interviews (i.e., “I think it is normal for boys to take the dominant role in sex” and “sometimes a boy should apply some pressure to get what he wants sexually”). Moreover, even in the interviews, men did not necessarily agree with male gender expectations of sexual pursuit or being dominant during sex. Rather, they spoke about the pressure they experienced to abide by these expectations and how by stepping outside of these gender norm expectations, they were able to be more authentically themselves. This also aligns with the quantitative data of sexual double standards being skewed at baseline, representing higher levels of disagreement amongst the men across these items to begin with.

Considered all together, these findings suggest that future evaluations of this program might benefit from measuring men’s awareness of and adherence to gender norm expectations, especially those that might emerge in men’s relationships with their male peers and/or sexual partners in the context of sexual interactions.

4.1.3 Sex Positivity

Perhaps the most contradictory finding in this study was in the area of sex positivity. While qualitative accounts highlighted men’s improved ability to communicate with partners during sexual encounters, quantitative findings revealed absolutely no difference in their sexual communication self-efficacy. Moreover, the items selected from the sexual communication self-efficacy scale (e.g., comfort level regarding communication about what feels good or when you

want to stop having sex) mapped on well to the qualitative inquiries. These contradictory findings could reflect a potential limitation of qualitative research. Self-selection bias is the impact of the differences between the individuals that participate in the study and those that do not on the study's findings (Robinson, 2014). As outlined by Robinson (2014), "self-selection bias is not possible to circumvent in interview-based research, as voluntary participation is central to ethical good practice" (p. 36). Nevertheless, the impact of this bias does need to be considered (Robinson, 2014). It is possible that the men attending this group and consenting to discussing sensitive topics such as sex and porn with a female researcher were ones that were already willing to communicate about these topics openly or those that were positively impacted by group to be able to engage in these conversations more openly. Arguably, men who were not that comfortable discussing these topics even after group had ended, especially with a sexual or romantic partner that they already know, might feel even more uncomfortable discussing these topics with a stranger. Regardless, these divergent findings require future inquiry before drawing any firm conclusions about this program's impact on men's sexual communication.

Also mentioned briefly was the impact of the porn session on men's expectations for themselves during sex and their body image. However, this was not a heavily saturated theme and still requires further directed inquiry before drawing any inferences.

4.1.4 Acknowledgement and Accountability

While there was no significant differences in men's rape myth acceptance, it is important to consider that the men in this study generally already disagreed with the rape myths examined in this study, leaving little room for observing change. This seems consistent with emerging research. In their recent cross-sectional study, Beshers and DiVita (2021) reported a decline in undergraduate students' acceptance of rape myths from 2010 to 2017, as measured by the revised

IRMAS (McMahon & Farmer, 2011). However, it is important to note that the means of these items ranged from disagreement to neutral across the different subscales even in 2010 (Beshers & DiVita, 2021). Thelan and Meadows (2021) point out that research conducted in the 21st century seems to highlight a general disagreement with rape myths amongst their samples (Gerger et al., 2007; McMahon & Farmer, 2011; Vandiver & Dupalo, 2013).

Experts in this field (Gerger et al., 2007; McMahon & Farmer, 2011; Thelan & Meadows, 2021) have proposed that this decline in men's rape myth acceptance is likely reflective of two things: (a) changes in the type of rape myths that are commonly endorsed over time and (b) a societal decline in the acceptance of more overt forms of victim-blaming and sexist attitudes, making these attitudes less socially desirable. While we used items from a revised version of the IRMAS by McMahon and Farmer (2011) to circumvent the potential of outdated language and to include more contemporary attitudes, we did not measure social desirability. Additionally, the impact of the #MeToo social media movement (Chicago Tribune, 2021) on men's rape myth acceptance and attitudes towards survivors of sexual violence appears complex and understudied. This movement emerged in 2017, inspired by the #MeToo slogan developed by advocate Tarana Burke in 2006 (Chicago Tribune, 2021). In an examination of Twitter posts under #HowIwillChange, intended to involve men in reducing violence against women and girls following the #MeToo movement, PettyJohn and colleagues (2019) found that while some men were committing themselves to self-reflection and activities that could help reduce rape culture, which accepts and promotes violence against women and girls, others resisted the movement, including voicing their exacerbated hostile beliefs and attitudes towards women and survivors (e.g., "grab her pussy harder" or "I will be rougher during sex", p. 617). It remains unclear how

societal changes since the development of the revised IRMAS (McMahon & Farmer, 2011) have impacted the type of rape myths that are currently prevalent amongst North American youth.

While there was little (non-significant) change in men's responses to a hypothetical scenario in which a partner told them they are uncomfortable with something, when talking about their own lives, men were able to acknowledge past instances of harm and displayed an increased understanding of the impact of their actions. For some men, who did not report any perpetration of sexual assault, Man|Made allowed them to acknowledge harm that they had caused through other forms of violence, such as by making unwanted sexual jokes or comments or by not intervening in cases of sexual violence perpetrated by others. The *SISPSP* study (Burczycka, 2020) reported that over 80% of male students surveyed did not find unwanted sexual jokes offensive (despite this being the most common form of sexual violence experienced by women in the study) and that male students were more likely than female students to agree with the statement that "people get too offended by sexual comments, jokes, or gestures" (p. 8). Moreover, a smaller proportion of male students than female students found all the different unwanted sexual acts covered in this survey (e.g., unwanted physical contact, pressure for dates, or distribution of photos without someone's consent) as offensive (Burczycka, 2020). By understanding the harmful impact of these different forms of sexual violence, including these more normalized forms of violence against women, and shifting their focus towards honoring the impact of their actions on others, this can potentially allow men to better recognize (and potentially prevent) harmful behaviours exhibited by them and others.

4.1.5 Bystander Intervention

Quantitatively, men's bystander attitudes did not change following group. Qualitatively, while some men indicated that this program did increase their ability to intervene in future

situations where sexual violence is occurring because it provided them with more options on how to intervene within bystander situations, others indicated no impact of this program on their bystander attitudes or behaviours. It is important to note that Man|Made participants include both voluntary and mandated participants (i.e., men accused of sexual violence on campus). While all sessions are optional for voluntary participants, they only need to attend the first four sessions to complete this training. For the mandated participants, attendance is only required in the first four sessions to meet university/college requirements for program completion. Hence, these findings may be partly reflective of some men not attending this last session to begin with.

Additionally, Banyard (2011) highlights how there are multiple factors, aside from just bystander skills (which Man|Made focuses on enhancing), that can impact an individuals' willingness to intervene in cases of sexual violence, something that was also acknowledged by some of the men in our study. More recently, Mainwaring and colleagues' (2022) systematic review identified multiple individual (e.g., sense of personal responsibility, bystander confidence to intervene, rape myth acceptance), situational (e.g., presence of other people, relationship between the bystander and the potential victim, perceived severity of violence), and contextual (e.g., perceived social norms related to bystander behaviours) factors that can impact bystander behaviours within sexual violence related contexts. Likely, a more enhanced version of bystander intervention programming that addresses these additional factors across an ecological framework is required for meaningful change (Banyard, 2011; Mainwaring et al., 2022). Moreover, male students may express different barriers to intervening in cases of sexual violence than female students (Burczycka, 2020; Exner & Cummings, 2011), which need to be considered when administering bystander interventions to male students.

4.1.6 Determinants of Participant Progress

The most saturated theme within the qualitative analyses was the "safe and interactive space" theme, which captured participants' perceptions of the program facilitators as non-judgemental, warm and emotionally responsive, and friendly and approachable. Core to this was facilitators not acting as experts or teachers, but rather using probing, large group discussions, and experience sharing to encourage participants to think about topics from new and different perspectives. Using this approach, men were able to learn not only from the perspectives of their facilitators, but also from those of their male peers. This was reflected within the quantitative findings where 90% or more of the men at post-program described their facilitators as open and non-judgemental, felt comfortable to share their opinions within group, and felt that their facilitators were able to challenge their perspectives respectfully. These findings add to Berkowitz's (2002) research highlighting how when men are provided with these all-male spaces, with the proper guidance and facilitation, they are able to be more open and honest about their opinions and engage in meaningful discussions about topics such as consent and sexual violence. In fact, briefly mentioned within the participant and facilitator data were inquires into whether this program should also have an all male facilitation team.

However, for facilitators, this inquiry was quickly followed up with the difficulties that agencies experience recruiting men to work within the gender-based violence prevention sector. Interesting, Man|Made often recruits male facilitators from the program itself and overtime, these men become content experts as they learn from their more experienced female co-facilitators. This practice highlights a very important point for potential inquiry: are most men really not interested in sexual violence prevention work or are there simply not enough opportunities for men that are interested in this work to be trained and get involved?

Facilitators also emphasized the emotional labour required by females to create these spaces for men and the buildup of vicarious trauma and burnout that these facilitators can experience overtime. While both sexual violence prevention programs led by peers and professionals can induce meaningful change (Anderson & Whitson, 2005; Flores & Hartlaub, 1998), Anderson and Whitson (2005) reported that programs that utilized professional facilitators in their meta-analysis were able to foster greater changes in participant outcomes. They questioned whether this might be a result of the differences in the quality of training that peer facilitators receive across programs, where some programs might not provide the sufficient training and support needed for optimal participant outcomes (Anderson & Whitson, 2005; Walker & Avis, 1999). Researcher and expert in the area of sexual violence prevention programming for men, Berkowitz (2002), highlights how the onus for violence prevention should fall on men, but that these male facilitators can often work with and seek guidance from their experienced female colleagues. Hence, based on the extant literature and the research findings of this study, a more sustainable model might involve shifting to a facilitation team of two male co-facilitators, both of whom are able to seek guidance from female content experts at the agency. Future research could also involve comparing the outcomes of male participants that attend groups facilitated by a male-female team versus those that attend groups facilitated by two male facilitators. As briefly mentioned within the facilitation interviews, where females are involved in this work, agencies should aim to provide them with the health benefits required to access counselling supports as needed.

4.2 Impact

Arguably, the biggest impact of this work was developing a mechanism of evaluation for a community-based agency that can be used after the completion of this study. As highlighted by

Ragavan and colleagues (2019), past researchers' disregard for the expertise of community workers and advocates and the exploitation of community resources for research that does not give back to the community involved has led to tensions between academics and community advocates within the domestic violence prevention sphere. Keeping this in mind, Anova has retained all rights to all survey data as a component of their ongoing evaluation of this program. They are also involved in every stage of this project, from conceptualization to now helping manage the outputs. Aligned with Goodman and colleagues' (2018) recommendations for community based research practice, one of these outputs includes a more accessible summary of these findings for the agency.

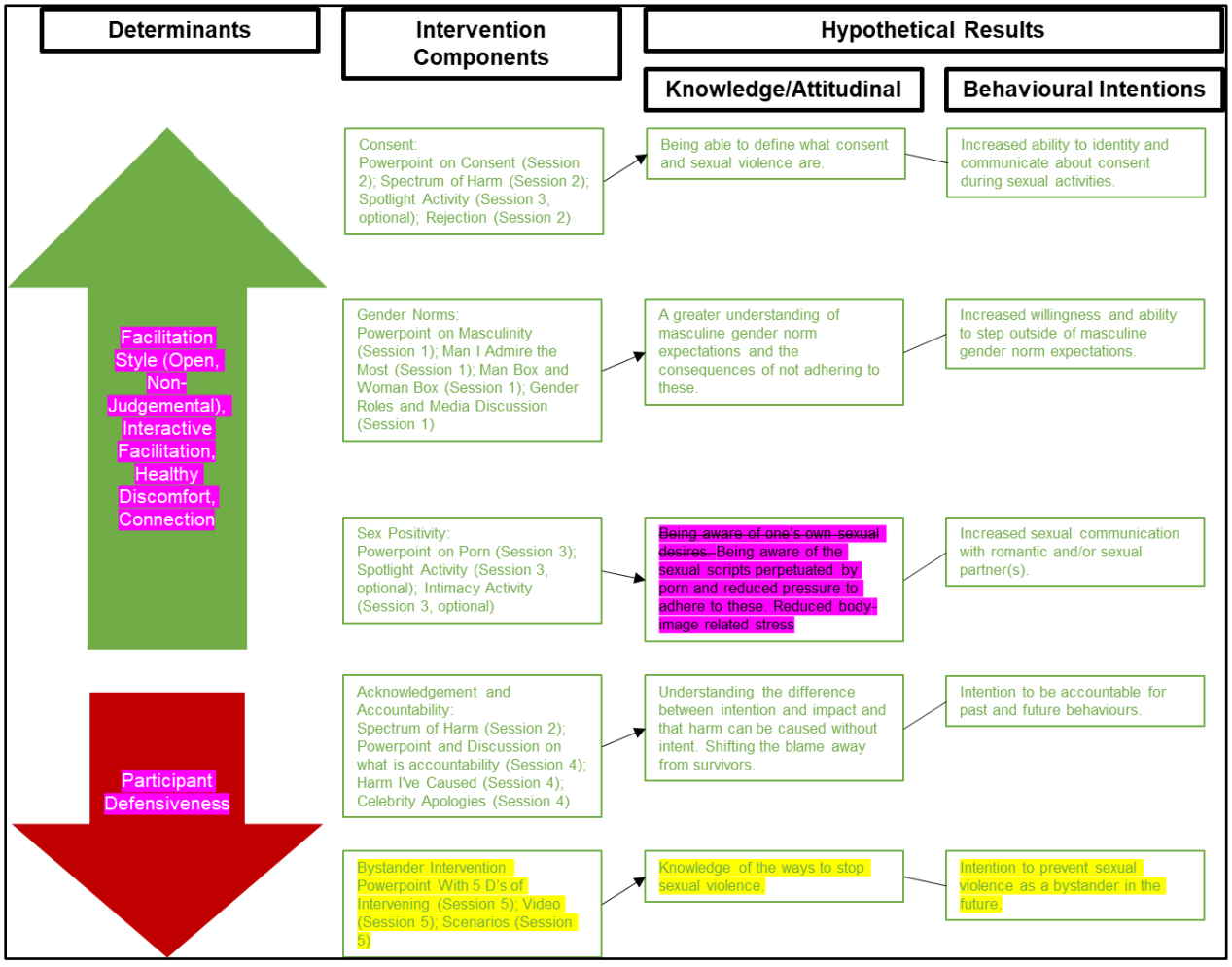
By using a logic model, we were more effectively about to break down the different components of program content, connecting them to their intended outcomes, prior to evaluating this program. In turn, this logic model guided our approach to program evaluation, interpretation of the findings, and areas for future improvement. Lonsway and colleagues (2009) point out that by evaluating different components of programs and matching them with their intended outcomes, this can allow clinicians to retain effective program components, discard ineffective ones, and develop new components to address highlighted gaps in service. In turn, this enhances sexual violence prevention efforts with every evaluation (Lonway et al., 2009).

Insights from this preliminary evaluation also guided a revision of the logic model, with the new working model being depicted in Figure 5. This new logic model, alongside findings from this preliminary evaluation, are currently being used to guide revision of pre- and post-program evaluation items. For an example, there needs to be a measure of men's awareness of, and pressure to adhere to, masculine norms specific to romantic and/or sexual relationships (e.g., being dominant in the bedroom or always being in pursuit of sexual experiences). Another

example includes ensuring that measures of men's understanding of consent and sexual violence are expanded to include more normalized behaviours within the spectrum of sexual violence, such as rape jokes or unwanted sexual comments. An example of a broader consideration is whether bystander intervention should continue to be considered one of the five key intervention components within this logic model.

Figure 5

Revised Working Logic Model



Note. Highlighted in pink are the updated sections of the logic model from the previous one depicted in Figure 1. Highlighted in yellow are the sections that require further consideration.

Qualitative findings from this project, alongside extant literature, also highlight the need for more institutional support for sexual violence prevention programming for men. Majority of facilitators and men that were interviewed described a desire for more, including wanting more content coverage, more time, and more opportunities to foster a healthy connection with other men. As eloquently described by one of the facilitators, "men are not awarded space to be able to talk about these kinds of things". However, facilitators highlighted the difficulties in getting institutional supports for longer initiatives and a current lack of effective recruitment strategies. It is important to consider that longer programs are generally more effective in inducing attitudinal and behavioural changes amongst participants (Anderson & Whitson, 2005; Vladutiu et al., 2011). During interviews, Man|Made facilitators acknowledged that some men came into the group with high levels of defensiveness. While some of these men were eventually able to open up and engage with the program content, not all of them were able to change their attitudes by the end of the program. As discussed subsequently, for cis men with more deeply entrenched rape-supportive beliefs and hostility towards women and other marginalized communities, a four to five week group might not be sufficient for fostering meaningful change, especially if they require a few sessions just to start engaging with the content.

4.3 Limitations and Future Directions

The generalizability and applicability of the preliminary findings entailed in this thesis need to be considered in light of this study's limitations. Firstly, this study utilized a small convenience sample of participants recruited from two post-secondary institutions in Ontario, Canada. While this sample was diverse in terms of their sexual orientation, ethnic identification, and religious affiliations, due to the sample sizes, these demographics could not be considered when analyzing and interpreting these results. Moreover, we did not have access to data on how

many participants signed up for group and completed group. Therefore, it is unclear how many men, from those that attended group, actually completed these program evaluation measures. Thus, while these findings provide some preliminary insights into the potential impacts of this program, further research, with large and diverse samples, is required to establish the validity of these findings. These findings do however lay the groundwork for a future RCT or quasi-experimental study to be conducted using scales and items that are representative of the constructs this program aims to address. As highlighted by Tharp and colleagues (2011), while pre-post studies and qualitative research can provide meaningful insights into the potential effectiveness of a sexual violence prevention program, program evaluation should not stop here. Promising findings with pre-post and/or qualitative studies should encourage more rigorous evaluations, such as through the use of an RCT or quasi-experimental design (Tharp et al., 2011). Moreover, according to these researchers, these evaluations should include some measure of social desirability (also highlighted in our findings on rape myth acceptance) and psychometrically sound measures of behaviour (Tharp et al., 2011). It is important to address that while we did examine some behavioural intentions (i.e., sexual communication self-efficacy, bystander attitudes, and intention to be accountable scale) and subjective reports of behavioural changes (i.e., through the use of qualitative interviews), we did not explicitly measure men's behaviours in this study using psychometrically sound, valid quantitative measures of behaviour.

Moreover, our program content, our logic model, and our survey items all included heteronormative language and at times did identify women as survivors of violence and men as perpetrators. Considering that almost a third of the participants in this study were not straight/heterosexual, the use of heteronormative language could have impacted how these participants navigated the Man|Made space and their responses to the survey items. Moreover, it

is important to acknowledge that such spaces can often be exclusionary for trans, non-binary, and/or gender non-confirming students. Clinically, while there is some program content addressing homophobia in the program manual (in the porn session), greater consideration needs to given towards the ways that this program can be more inclusionary towards students that are not heterosexual cis-gendered men and make space for their experiences.

Additionally, because of the pandemic, this program was administered online only and differences in the potential impact of this program when administered online versus in person were not examined beyond what was briefly mentioned by the facilitators. Now that programming is expected to presume in-person, there is a potential to compare pandemic and post-pandemic data in future evaluations.

We also did not examine the potential impact of men's risk for sexual violence perpetration on their program progress. Malamuth (1986) developed the Confluence Mediational Model of Sexual Aggression. This model stipulates that men who are at high-risk for perpetrating sexual assault often display some combination of general anti-social (e.g., violent home environments, early antisocial behaviours, low levels of empathy, and narcissism) and specific sexual aggression (e.g., acceptance of violence against women, arousal to sexual violence, orientation towards impersonal sex) risk factors that increase their likelihood of engaging in sexually violent behaviours (Malamuth & Hald, 2016; Malamuth et al., 2018). These risk factors can be categorized into two broad, but interlinked, categories of psychological profiles (i.e., impersonal sex and hostile masculinity) that indicate a high risk for sexual violence perpetration (Malamuth & Hald, 2016; Malamuth, 1986). The effects of these risk factors are cumulative, such that the intersection of these two categories creates the greatest risk for sexually violent behaviours (Malamuth & Hald, 2016; Malamuth, 1986). Malamuth and colleagues (2018)

point out that these profiles might make high-risk men less likely to be impacted by sexual violence prevention programming and hold the potential to produce boomerang effects in these men. In other words, interventions that work for low-risk men may actually increase these problematic attitudes and behaviours present in high-risk men (Malamuth et al., 2018).

Past studies in the sexual violence prevention literature have categorized men's risk based on men's self-reported sexually aggressive behaviours (Stephens & George, 2004, 2009), rape myth acceptance (Johansson-Love & Geer, 2003), or attraction to sexually aggressive behaviours (Schewe & O'Donohue, 1996). Men's risk level was strategically not placed within our logic model because of concerns of asking men about their likelihood of engaging in sexually aggressive behaviours or sexual attraction towards sexually aggressive behaviours at the starting of the program resulting in backlash that could impede participant engagement with the content. A similar concern was present when considering whether men's pathway to the program (mandated versus non-mandated) should be explicitly measured. Moreover, all men are expected to complete *The Harm I've Caused Activity* and therefore, men's pathway to referral might not be a good measure their risk level. While we did measure rape myth acceptance, due to the small sample size and skewed results, we could not use this measure to categorize men into low and high risk categories. Nevertheless, this could potentially explain some of our non-significant findings, whereby this program had differential impacts on men based on their history of sexually aggressive behaviours.

It is also important to acknowledge that while this study only included facilitators that were professionally trained by Anova to administer this workshop, I did not examine any potential impacts of facilitator characteristics, such as gender, years of experience in the field, and level of training on gender based violence prevention, on men's program outcomes. As

mentioned previously, inquires into facilitator characteristics and how these can impact men's engagement and outcomes is likely needed in future evaluations.

Lastly, our study did not include any follow-up measures following group, although our interviews of men did occur one week to one month after they had completed group. A recommendation has been put forth to Anova for them to implement a 4-month follow-up survey that includes majority of items administered at post-program.

4.4 Conclusion

This paper describes the development and application of a program evaluation mechanism for a male-only sexual violence prevention program in Canada, Man|Made, alongside preliminary findings derived from the application of this evaluation mechanism. This project highlights the ways in which researchers and academics can collaborate and share power with community agencies to develop meaningful evaluation mechanisms that value, and support, clinicians work within the community. Preliminary findings, collected using this evaluation mechanism, highlighted promising findings related to Man|Made's ability to increase men's knowledge of sexual violence and the nuances of consent in practice, reduce pressures to conform to masculine ideals within peer and romantic relationships, enhance their consent-seeking practices, allow them to acknowledge past instances of harm, and increase their consideration of the impact of their actions. There were little to no differences noted for changes related to men's rape myth acceptance, sexual communication self-efficacy, general sexual communication, general masculine gender role stress, intention to be accountable, and bystander attitudes. Although limited due to the small size of participants, these preliminary findings further supported the revision of the logic model and evaluation measures being used by the agency. By viewing evaluation as a *collaborative and data-driven process,* rather than a method,

this study outlines the ways that researchers and clinicians can combine their unique strengths to ensure that programs being implemented in the community are in constant state of evaluation and produce meaningful results for the community involved.

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Appendices

Appendix A

Participant Focus Group Guide Questions

1. To start off, I would like all of you to think back to your very first session of Man|Made. What were your first impressions? Follow-up: Has this perception changed at all?
2. What did you like about Man|Made?
3. What did you not like about Man|Made?
4. Compared to before you completed Man|Made, have you noticed any differences in the way that you think about the topics that were covered in Man|Made now?
   Topics of potential inquiry:
   a. Consent (i.e., what do you think consent is?)
   b. Gender Roles (i.e., what does it mean to be a man or woman?)
   c. Intent vs. Impact (i.e., what is the difference between intent and impact? What does the word "accountability" mean to you?)
   d. Sex Positivity (i.e., has it changed the way you think about sex?)
5. Compared to before you completed Man|Made, have you noticed any differences in your actions now?
   a. Consent (i.e., how do you tell whether someone is consenting or not? How do you obtain consent from a sexual partner?)
   b. Gender Roles (i.e., has the way you interact with your male peers changed? Has the way that you interact with females changed?)
   c. Bystander Action (i.e., have you been in a situation where sexual violence was occurring? If yes, how did you respond? If no, how would you respond? Is this different from before you attended Man|Made at all?)
   d. Sex Positivity (i.e., has it changed the way you interact with a sexual partner?)
6. Next, I would like to get your opinions on the facilitation of this program. What are some things that you feel the facilitators of Man|Made did well? What are some things that you feel the facilitators of Man|Made could improve on?
7. To wrap up our conversation, I would just everyone to take 2-3 minutes to reflect on what they feel were the most important points covered in our conversation today. You can write down some of this on a piece of paper for yourself if it's helpful. *Give participants a few minutes*. Now, I would like everyone to share a brief one or two sentence summary of what you think are the most important points covered in today's discussion.
8. Thank you everyone for sharing your summary! Just as a reminder, the aim of this focus group is to help evaluate Man|Made. Our long-term goal is to improve sexual violence prevention services across college and university campuses in Canada. Is there anything that you feel we have missed in our discussion today?

Appendix B

Facilitator Interview Guide

1. What do you like about Man|Made?
2. What do not like about Man|Made?
3. Have you noticed any changes in men's attitudes as a result of this program?
4. Have you noticed any changes in men's self-reported behaviours as a result of this program?
5. One of the key roles of Man|Made program facilitators is to foster an open and non-judgmental space where learning can take place.
    a. What are some ways you were able to achieve this?
    b. What are some things you would like to have done differently to achieve this?
    c. Where there any challenges in fostering this space?
6. If there is anything you could change about Man|Made, what would it be?

Appendix C

Qualitative Data Final Themes

Theme	Subtheme	Explanation
Increased Considerations of the Complexities of Consent		Increased considerations about the nuances of consent in practice and across different contexts and broadened understanding of consent as more than just verbal and direct or legal definitions of consent.
Challenged Pre-Conceived Notions of Masculinity	Impact of Male Gender Role Expectations	Descriptions of the pressures that men experience to adhere to masculine gender norms.
	Reduced Pressure to Conform to Male Gender Role Expectations	Stepping outside these gender role expectations and being more authentic versions of themselves.
Porn Literacy as Empowering for Men		Letting go of expectations of what men's bodies should look like or how men should behave within sexual encounters with women that are portrayed by porn.
Enhanced Consent Practices		Increased engagement in positive consent seeking behaviours with past or present sexual partner(s).
Acknowledgement and Accountability	Acknowledgment of Harm	Being able to acknowledge past instances of harm.
	Increased Consideration of Impact of Actions	Increased consideration (and willingness to honour) the impact of one's actions.
Impact on Bystander Behaviors		Impact on bystander behaviours.
Safe and Interactive Environment	Impact of Physical Environment	Impact of physical environment on cultivating non-judgement and openness.
	Facilitators as Friendly and Approachable	Facilitators were friendly and approachable.
	Facilitators as Warm and Emotionally Sensitive	Facilitators were warm and emotionally sensitive.
	Facilitators Non-Judgemental	Facilitators did not judge or shame participants, even when their opinions differed from the participants.

	Importance of Fostering a Connection	Feeling connected to the other men in the group allowed men to feel more comfortable engaging in the group.
	Value of Having a Male Facilitator	Facilitators valued having at least one male facilitator.
	Peer Male Role Modelling	Some men providing good role models of engagement with program content and vulnerability.
	Interactive Facilitation Model	Facilitators were not there to teach men, but rather to facilitate discussion that allowed men to hear about different perspectives and for learning and growth to emerge through this interactive process.
Resistance to the Program Content		Some men came in with high levels of resistance and not all of them were able to change their attitudes during the course of Man|Made.
Growth From Discomfort		Discomfort was generally important for men's growth in the program.
Wanting More	Awareness and Recruitment Efforts	There is a need for increased awareness of this program and more effective recruitment efforts that enhance student engagement.
	More Time and/or Content	There is a need for increased program length and addition of other related topics that address men's role in ending gender-based violence and support their personal well-being and development.
Highlighting the Unique Importance of Man|Made	Valuing Space to Discuss Stigmatized Topics	Appreciation for a space where men can openly, and in a structured non-judgemental environment, discuss topics such as consent, porn, masculinity, and sexual violence, with other men.
	Increased Critical Thinking Around These Topics	Participants left with increased critical thinking skills surrounding the topics covered by this program.
Impact on Female Facilitators		Creating this space can be emotionally taxing for female facilitators and can result in burnout over time.

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