



## Needs Assessment Report:

# Engaging Men and Boys in Ending Violence Against Women and Girls: Watson Lake, Whitehorse and Dawson City, Yukon

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Prepared for Status of Women Canada



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## Table of Contents

Introduction: .....	6
<b>Summary</b> .....	<b>Error! Bookmark not defined.</b>
1. Project Profile.....	7
a. Overview of the Engaging Yukon Men and Boys Project.....	7
b. Purpose of the Needs Assessment.....	7
c. Scope and Limitations of the Needs Assessment.....	8
d. On the Language Used in This Report .....	8
e. Definitions .....	9
f. Methodologies .....	11
<b>Gender Based Analysis</b> .....	11
<b>Data Gathering</b> .....	11
2. Yukon Men and Women’s Perception of Violence Against Women and Girls: .....	12
3. Gender Based Violence in the Yukon .....	13
a. The Seriousness of Gender-Based violence in Yukon.....	13
b. Contexts and Contributing Factors.....	15
<b>Male-dominated work environments:</b> .....	16
<b>Aboriginal Women:</b> .....	<b>Error! Bookmark not defined.</b>
<b>Colonialism:</b> .....	16
<b>Alcohol</b> .....	19
c. Demographics Targeted by Perpetrators: .....	19
d. Characteristics of perpetrators .....	20
4. GBV Prevention Services .....	21
a. Strengths to build on:.....	21
b. GBV Prevention efforts engaging men & boys .....	22
<b>Yukon Government Women’s Directorate &amp; Department of Education</b> .....	22
c. Services for perpetrators:.....	24
d. Other resources and Supports .....	25
5. Men and boy’s Engagement in ending GBV .....	25
a. The need for men’s engagement: .....	25
b. Key gaps in men’s engagement in preventing GBV .....	26
c. Barriers to men’s engagement .....	27

d.	Engaging Men and Boys: Current Context.....	28
6.	Summary of Key Needs from Qualitative Assessment .....	29
7.	Recommendations .....	31
	<b>Recommendations Summary:</b> .....	31
<b>8.</b>	<b>Appendix A: Community Background</b> .....	34
a.	Yukon Territory Overview: .....	34
b.	Watson Lake Community Profile:.....	34
c.	Dawson City Community Profile.....	35
d.	Whitehorse Community Profile.....	36
e.	Residential Schools.....	36
8.	Appendix B: Thematic Analysis of Interviews & Focus Groups .....	39
a.	Key Community Factors.....	39
	<b>Dawson City</b> .....	39
	<b>Watson Lake</b> .....	39
	<b>Whitehorse</b> .....	40
b.	Impacts of Violence on Men and Women .....	40
	<b>Impacts on Men:</b> .....	40
	<b>Impacts on Women:</b> .....	41
	<b>Differences in impact by gender</b> .....	41
c.	Needs of Men, and Boys, Women and Girls.....	42
	<b>Needs of Women and Girls</b> .....	42
	<b>Needs of Boys and Men:</b> .....	42
d.	Awareness of Resources and Services.....	43
e.	Gaps in services:.....	44
f.	Venues for program delivery.....	45
g.	Opportunities for prevention initiatives:.....	45
h.	Current Context of Engaging Men and Boys .....	47
	<b>Dawson:</b> .....	47
	<b>Watson Lake:</b> .....	47
	<b>Whitehorse:</b> .....	47
i.	Men’s and boys’ current roles in preventing GBV in Yukon .....	48
j.	Key gaps in men’s engagement in preventing GBV .....	49

k.	Barriers to Men’s Engagement.....	49
l.	Best practices identified by community members:.....	50
	<b>For working in Watson Lake:</b> .....	50
	<b>For working in Dawson:</b> .....	50
	<b>For working in Whitehorse:</b> .....	50
	<b>Best Practices for engaging with First Nation communities:</b> .....	50
9.	Appendix C: Questionnaires .....	52
10.	Appendix D: Works Cited .....	54

## **Introduction:**

This Needs Assessment has been developed as a part of the 2-year bilingual project funded by Status of Women Canada: Engaging Yukon Men and Boys in Ending Violence Against Women and Girls. The Needs Assessment is meant to consider the current status of men's engagement in ending violence against women and girls in Whitehorse, Watson Lake and Dawson City, in order to determine the most effective uses of project funds.

Violence against women is an issue felt particularly keenly in Canada's territories. In Yukon, rates of reported domestic violence and sexualized assault are 3 to 4 times the national average (Sinha, 2014, p. 27). Aboriginal women, in particular, experience disproportionate rates of violence.

While there are several well-established women's organizations with strong focusses on responding to and preventing gender-based violence, men's engagement initiatives on the issue in Yukon have so far been isolated and short-lived. A review of the existing situation in Whitehorse, Watson Lake and Dawson City has shown that there is currently very little infrastructure or formal leadership in place to engage with men and boys in preventing violence against women. There is, furthermore, a distinctive lack of related programming targeted specifically towards men and boys. In brief, community members are seriously concerned that there are not enough positive male role models and supports actively working to address this issue.

The Needs Assessment research has shown the issue of men's violence against women and girls has its roots in deep, systemically entrenched factors. Examples of these factors include history of colonialism, residential school abuse, alcohol abuse, and patriarchy with its expectations of masculinity. While a project of this length and scope cannot expect to remedy these enormous social issues, it is crucial that we address them as much as possible.

We found many hopeful signs in our research, in the form of a range of existing momentum and will to engage with boys, but these efforts would benefit from increased longevity and structural support. The recommendations emerging from this report show that efforts to engage men and boys should be long-term, community-led, and address systemic equality issues. The report that follows will lay out these findings, and follow with a set of recommendations for the Engaging Yukon Men and Boys in Ending Violence Against Women and Girls Project. We hope this is also useful in guiding other efforts to address this issue in the Yukon context.

## 1. Project Profile

### a. Overview of the Engaging Yukon Men and Boys Project

Engaging Yukon Men and Boys in Ending Violence Against Women and Girls (the Project) is a bilingual project of Les EssentiElles, the Yukon's francophone women's organization. This project is funded by Status of Women Canada. The 2-year project began on April 1, 2013, and will terminate March 31 2015. The Project is set to take place in the three largest communities in Yukon Territory: Watson Lake, Whitehorse and Dawson City.

5 key objectives have been identified for the project:

1. To develop and strengthen the skills of men and boys to identify and respond to issues of gender-based violence in their communities. This work will be completed in partnership with women and girls
2. To increase the project participants' understanding and knowledge of issues relating to violence against women and girls
3. To motivate men and boys to take specific action in ending violence against women and girls through realistic and concrete methods
4. To enhance the skills of men and boys to develop healthy relationships and to understand gender equality.
5. The long-term goal is to reduce gender based violence in Yukon.

The project is broken into 5 key activities, provided by Status of Women Canada:

- Activity A) Engagement of community partners
- Activity B) Develop a needs assessment
- Activity C) Develop or adapt an engagement strategy
- Activity D) Implementation
- Activity E) Evaluation

*This report represents the output of activity B: Develop a Needs Assessment.*

### b. Purpose of the Needs Assessment

This needs assessment has been conducted to evaluate the context of violence against women and girls and the engagement of men in prevention initiatives in Whitehorse, Watson Lake and Dawson. The goal is to use this information to implement effective strategies to help close some of these gaps.

The views of local residents has been gathered to gain their insight into factors affecting gender-based violence, gaps between existing and desired resources, and hopeful strategies for engaging males to end violence against females. These contributions inform the conclusions and recommendations at the close of this document. The recommendations made in this

document will contribute to effective planning of the engagement model and allocation of resources as the project enters its second year.

### **c. Scope and Limitations of the Needs Assessment**

Wherever possible, we have used data from either Yukon or from all three territories. There is limited Yukon-specific data available on violence against women and girls. There is slightly more data available that generalizes this information to the territories. Some key information like self-reported rates of sexualized assault is not available. Where possible, the most recent statistical data available has been included. Reliable statistical data on violence against women and girls is also difficult to obtain because of low rates of reporting through the justice system. This can also occur because women may not wish to report their experiences to a researcher. The information included in this report represents the best portrayal of the situation in Yukon, given the limited data.

It should be acknowledged that women can and do use violence, and that males can also be victims of domestic abuse. It is important to consider that not all domestic violence happens within heterosexual relationships. Due to the scope of this needs assessment; the main focus will be the most common type of domestic violence, men offending against women in heterosexual relationships.

A series of qualitative interviews and focus groups were conducted as a part of this Needs Assessment. An analysis of key needs drawn interviews and focus groups are summarized in section 6. *Summary of Key Needs from Qualitative Assessment* below, with a more in depth thematic analysis included in Appendix B of this report. While this data can provide valuable insight into the Yukon context, the views here are not generalizable, as the sample size of 22 interviews and 4 focus groups is too small. This should be considered the informed, in-depth views of some well-informed individuals from a range of perspectives.

### **d. On the Language Used in This Report**

The language we use to describe violent acts has enormous implications for the victim, the perpetrator, and for our society more generally. Recent work by researchers from the Centre for Response-Based Practice has explained the way the language used to describe men's sexualized violence and partner assault can protect the perpetrator and shift responsibility onto the victim. This language, used in these contexts, can violate the dignity of victims by concealing their resistance to violence (Coates & Wade, 2003, p. 6).

Use of language including "euphemisms, mutualizing and eroticizing terms" not only conceal victim's resistance, but also confuse "the more deliberate aspects of the violent behavior" (Coates & Wade, 2003, p. 7). While Coates and Wade are focus specifically to the language used within court documents, these constructions are common within clinical and academic literature as well (Coates & Wade, 2003, p. 26), including some of the research referenced for this Needs Assessment. Statistical research cited in this paper will frequently outline "demographic factors," showing, for example, that "disabled women experience violence at higher rates than non-disabled women." This framing not only removes the perpetrator from the construction, but also conceals the deliberate and strategic implications of



why a perpetrator would target disabled women. An alternative way to frame this would be: “men may target women with disabilities with acts of violence more frequently than non-disabled women”. If we frame the issue in this way, we can better raise the important questions of why men may strategically target disabled women, what disabled women may do to resist, and how perpetrator’s anticipation of these women’s resistance factors into the violent acts.

The recent Together for Justice Project, led by the Liard Aboriginal Women’s Society to address the relationship between RCMP and Kaska women (See section 4.A: *Strengths to Build On* below for more details), has applied this work to the Yukon context as part of an effort to improve social response to women who have experienced violence. As a result, this approach to language use has been highly influential on how violence against women and girls is addressed in the Yukon, by both women’s groups doing violence prevention and the RCMP. This Needs Assessment report will seek to include and integrate this important work.

The problem with describing and summarizing the research conducted on gender-based violence is that if the authors of this report alter the language from that used in the reports being cited, we may misrepresent the actual implications of the data. Therefore, despite the problems with framing violence in these passive constructs, we will at times refer to data using the language in the literature. One notable alteration you will find in this report is the use of the term “sexualized assault” instead of the typically used “sexual assault”. This change is an intentional way to avoid implying that acts which are violent are “sexual”, and all of the connotations of mutuality and assumptions of intent that go along with that word. This reflects current standard practice among women’s groups in Yukon. This report include caveats where possible when works cited reflect problematic framings/ word choices,

## e. Definitions

- **Aboriginal:** A general term for the indigenous peoples in North America, within the boundaries of present-day Canada. They comprise the First Nations, Inuit and Métis.
- **First Nations:** A term that came into usage to replace the word "Indian," which many people found offensive. No legal definition for “First Nations” currently exists. Among its uses, the term "First Nations peoples» refers to both Status and non-Status Aboriginal people.
- **First Nation:** A basic unit of government for First Nations Peoples in Canada. In Yukon Territory, there are 14 distinct First Nations in the Yukon. (Environment Yukon, 2012)
- **Gender based violence:**  
“Gender-based violence both reflects and reinforces inequities between men and women and compromises the health, dignity, security and autonomy of its victims. It encompasses a wide range of human rights violations, including sexual abuse of children, rape, domestic violence, sexualized assault and harassment, trafficking of women and girls and several harmful traditional practices. Any one of these abuses can leave deep psychological scars, damage the health of women and girls in general, including their reproductive and sexual health, and in some instances, results in death.”(UNFPA, 2011)

- **Primary violence prevention** aims to reduce instances of violence. Methods can include education and awareness, engaging communities and endeavoring to shift social norms. Typically, primary violence prevention is least likely to be part of a set of solutions, partly because of the pressing need to address immediate consequences of violence. However, with more investment in primary prevention, gender based violence is reduced, and fewer secondary and tertiary responses are required.
- **Secondary violence prevention** is responsive to existing violence, and includes transitional housing and support for women and programs for men who might be violent.
- **Tertiary prevention** is the criminal justice system's response, and work with abusive men, to reduce recidivism.
- Violence against women: any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life (Sinha, 2013, p.4). This includes but is not limited to the types listed below:

Types of violence perpetrated against women and girls:

- Spousal violence – “acts such as being threatened with violence, being pushed, grabbed, shoved, slapped, kicked, bitten, hit, beaten, choked, threatened with a gun or knife or forced into sexual activity by a spouse” (Perreault & Mahony, 2012).

The following definitions are taken from Johnson and Colpitts' “Violence Against Women in Canada” CRIAW Fact Sheet:

- Physical violence – threats of violence, hitting with fists or weapons, kicking, slapping, beating, pushing, grabbing, strangling, choking, burning, and similar acts
- Sexualized violence – rape, attempted rape, and any other form of sexualized activity that is non-consensual or achieved through coercion, intimidation, force, or the threat of force
- Sexual harassment – unwanted sexual attention, pressure to comply with a sexually-oriented request in exchange for needed goods, threat of reprisals for refusal to comply with a sexually-oriented request, degrading and demeaning comments and gestures of a sexual nature in public or private places, public display of sexually offensive material
- Psychological abuse, emotional abuse, controlling behaviour – name calling, insults, humiliation, destruction of personal property, forced isolation, and similar acts designed to demean or restrict the woman's freedom and independence
- Financial abuse – limiting access to family or personal resources, depriving a woman of the wages she has earned, or preventing her from working outside the home

- Criminal harassment (stalking) – unwanted surveillance such as following or communicating, watching someone’s home or workplace, or direct threats to a third person that cause a person to fear for their safety or the safety of someone else
- Femicide/feminicide – gender-based killing of women, for example intimate partner homicide
- Systemic violations of a group’s collective rights which “put the rights of individual... women of the group at risk”– “neoliberalism and development aggression, violence in the name of tradition, state and domestic violence, militarization and armed conflict, migration and displacement, and HIV/AIDS”
- Various other forms including, but not restricted to, trafficking for the purposes of sexual exploitation, sexual slavery, female genital mutilation/cutting, sex selective abortion, and female infanticide (2012).

## f. Methodologies

### Gender Based Analysis

The research process, data gathering and analysis for this Needs Assessment were conducted using an integrated Gender Based Analysis. Data gathering and analysis was carefully examined in regards to the intersection of sex and gender with factors like age, language, sexual orientation, education, ability, geography, culture, ethnicity and income. Wherever such data was available for comparison, it is included. Through the qualitative data gathering process, a range of local women’s groups were consulted in order to identify their needs, priorities, viewpoints and potential strategies for addressing the specific issue of engaging with men and boys in their community. The results from this process are not represented separately, but are integrated deeply into all aspects of the report that follow.

### Data Gathering

Data gathering for the Needs Assessment began in May 2013 with a literature review on violence against women and girls in Canada, and especially Yukon. The Project Coordinator consulted local women’s groups and other project partners to determine what research had been done on the issue to avoid unnecessarily replicating existing research.

Quantitative data primarily depends on a combination of police reported surveys, and self-reported data from the General Social Survey (GSS). After identifying the key areas requiring research, the Project consulted with partners to determine a list of different key areas to target in the qualitative research section, and key informants were identified for each target area.

These areas were as follows:

- First Nations:2
- Justice actual: 2
- Filipino organizations: 1
- Teachers: 1 per community, 3 total

- College: 1
- Union: 2
- Women's Groups & shelters: 4
- Aboriginal Women's Group: 1
- Counsellors: 1per community, 3 total

Qualitative data was then gathered in the form of 21 formal interviews, 6 focus groups (totaling 53 participants), and 11 informal interviews from July 2013 to March 2014. All of the target areas above were represented in either interviews or focus groups. Further information on participants will not be provided, however, to preserve participant's anonymity. A core set of interview and focus group questions was developed, along with a subset of questions tailored to address issues specific to women's groups, teachers, immigrant populations, Aboriginal people, justice, youth, and youth service providers. The questionnaires can be referenced in **Appendix C: Questionnaires**.

In Watson Lake, 4 formal interviews and 5 preliminary conversations were held, with some overlap. Dawson City data relies on 4 formal interviews and one 12-participant community focus group. In Whitehorse, 13 formal interviews, 5 focus groups and 6 informal interviews were held. Data was recorded, transcribed, and finally coded according to three broad themes: specific community factors and attitudes, resources that are available and those that are needed, promising venues, as well as partnerships and ideas grounded in each community. The data that follows is organized under these themes, often separated to highlight distinctive community expertise.

A thematic analysis is included as Appendix B of this report. A set of key needs is summarized in Section 6. Summary of Key Needs from Qualitative Assessment.

## **2. Yukon Men and Women's Perception of Violence Against Women and Girls:**

In response to a 2012 Yukon Women's Directorate survey question, "How much do you care about violence against women and girls?" nearly 100% of both men and women indicated that they cared either somewhat or strongly about the issue. Correspondingly, 93% of women and 92% of men were either somewhat or strongly interested in the topic of violence prevention. It's likely, however, that there was considerable self-selection bias in the respondents, who filled out the surveys on a voluntary basis.

In a 2002 survey of Yukon youth, the Yukon Women's Directorate found that boys were less likely than girls to be aware of the prevalence of abuse (Government of Yukon Women's Directorate and the Department of Education, p. 16). This result is supported by more recent observations made by the Project in youth focus groups and workshops.

The Project also conducted a focus group of 17 youth age 14-19 from an assortment of different Yukon communities, all living in Whitehorse to attend high school. Participants identified that girls were more likely than boys to experience abuse of various types, both from

boys and from other girls. Girls identified a significantly higher awareness of the types and prevalence of abuse.

Data compiled through the interview process is provided in Appendix B, separating the noted impacts of violence on men from impacts on women.

### **3. Gender Based Violence in the Yukon**

#### **a. The Seriousness of Gender-Based violence in Yukon**

The following outlines data available on gender-based violence in Yukon Territory— however, it should be noted that there are significant limitations to this data. There is no data on general victimization rates for sexualized assault, due to small sample sizes--only police reported data on sexualized assaults is available (Perreault & Mahony, 2012). Furthermore, the data that the GSS does gather on general rates of victimization may not be reliable. Reliability of the GSS comes in to question for a number of reasons: victims may be either reluctant to report incidents to interviewers, they may be missed if they are residing in an institution such as a shelter or a hospital (Perreault & Mahony, 2012).

Finally, most data available is combined with results from other territories, which may limit its relevance to Yukon. The statistics that follow, however, provide a rough overview of the best currently available information:

- Rates of police-reported violence against women in Yukon are significantly higher than the Canadian average.
- Reported intimate partner violence in Yukon, for example, is 3 times the Canadian average: 1900 per 100,000, vs. the average of 600-700 per 100,000 (Sinha, 27).
- Reported sexual offences against women were over 3.5 times the provincial average (Statistics Canada, 2011, p. 70).
- In the territories, women were vastly more likely to fear for their lives as a result of spousal violence (51%) than men were (8%) (Perreault & Mahoney, 2012).
- 6% of Yukon residents had self-reported being the victim of spousal violence within the past 5 years. (Perreault & Mahoney, 2012)

Police reporting:

- about half (51%) of victims of spousal violence in the territories reported that they had come into contact with police as a result of spousal violence, as compared to 22% in the provinces. Only half of those (52%) actually reported the incident themselves (Perreault & Mahoney, 2012).
- As the sample size was too small, it is not possible to determine rates of reporting for sexualized assault in the Territories. For Canada in general only 1 in 10 sexualized assaults are reported to police (Brennan & Taylor-Butts, 2008).

Patterns and severity of impacts:

- The severity of spousal violence tends to increase with the number of incidents. About two-thirds (~65%) of those who were victims of 10 or more incidents reported

experiencing the most severe forms of violence compared to about one-third (~28%) of people who had been victims of four or fewer incidents (Perreault & Mahoney, 2012).

- Spousal violence is often a part of a pattern of ongoing abuse. In the territories, 77% of those who were victims of physical spousal violence experienced psychological and/or financial abuse as well. 42% of victims of spousal violence suffered injuries, and 25% found it hard to carry out their everyday lives as a result of the violence (Perreault & Mahoney, 2012).

Statistics Canada has measured some of the broader impacts of violence on women in the territories, as well: “Spousal violence can have far-reaching health consequences, including physical injury and psychological distress (Brennan 2010). According to the GSS, 42% of residents of the territories who experienced spousal violence in the five years preceding the survey reported that they had sustained an injury, of which 31% required medical attention.” (Perreault & Mahony, 2012).

More information on the impacts of men’s violence against Yukon women are described in the project interviews included in Appendix B below and echoes the findings above.

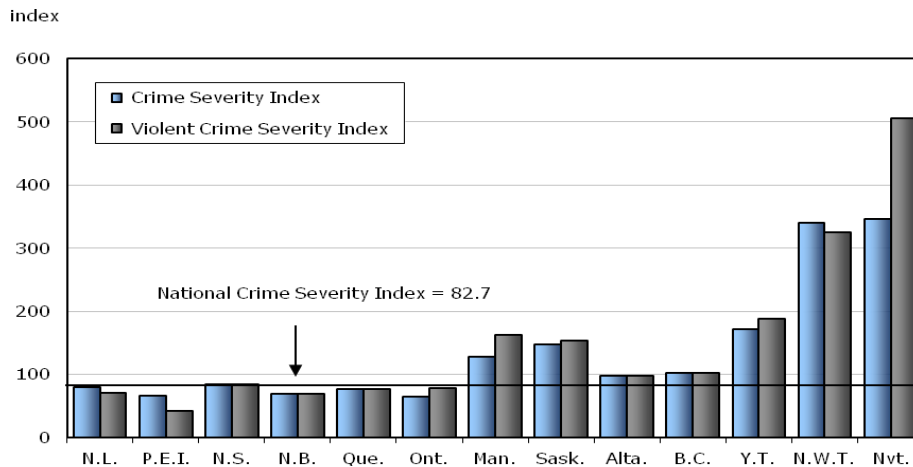
Unfortunately, due to a lack of available data, it is not possible to compare rates of gender-based violence between communities in Whitehorse, Watson Lake and Dawson City. However, the following statistics provide a crime rate comparison of *overall* rates of violent criminal code violations between the three communities (Yukon Bureau of Statistics, 2013, p.4):

- Whitehorse: 900 violations. Sept. 2012 population: 27,678. Rate per 1000: **32.52**
- Watson Lake: 259 violations. Sept.2012 Population: 1506. Rate per 1000: **171.98**
- Dawson City: 160 violations. Sept.2012 population: 1989. Rate per 1000: **80.44**

It is clear that rates of reported violent criminal code violations are significantly higher per capita in Watson Lake (more than 5X Whitehorse) and Dawson (2.5 X Whitehorse). Some of these discrepancies are due in part to higher rates of reporting, smaller sample-size and not strictly higher rates of crime. We also do not know to what extent these ratios can be extrapolated to rates of men’s violence against women and girls.

Comparative data on crime rates is not available for the rest of Canada. Table 1 below, drawn from Uniform Crime Reporting (UCR) Survey, can provide some insight into how Yukon compares to the rest of Canada. The UCR Survey is an annual census of all Criminal Code incidents that have come to the attention of, and have been substantiated by, police services. The 2010 data indicates that crime severity, including violent crime, is significantly higher in the Yukon than the provinces.

**Table 1: “Crime Severity in Canada’s Provinces and Territories”**



In recent years, the available data on frequency and severity of violence against women in the territories shows a declining trend (Sinha, 2013, p. 27). This pattern is not a universal trend—for example, numbers of reported sexualized assaults in Yukon increased by 20% from 2011 to 2012 (Yukon Bureau of Statistics, 2013, p. 2). Also, it is impossible to determine whether these trends indicate actual changes in incidence, changes in rates of reporting to police, or General Social Survey interviewers.

## b. Contexts and Contributing Factors

There is not nearly enough space in this report to identify all of the factors that contribute to violence against women and girls in Yukon. This section will briefly explore research and secondary data sources of a few key relevant factors, while data from the interviews is laid out separately in section 8.A: *Key Community Factors* (below).

Researchers have identified a number of demographic factors that can be associated with higher rates of violence against women and girls. These factors are crucial to address and understand if we are to address the problem. Abuse of women is not isolated, not committed by just a few men, but is a "significant place on a continuum of violence that is exacerbated by and linked to structural relations of sexism, colonialism, class exploitation and globalization" (Alaggia and Vine, 2013, p. 422).

The language of "factors" should be used carefully. They should not be considered *causes* of the violence, but rather "factors that help identify the context in which violence occurs" (Native Women's Association of Canada, 2010, p. 6). When we use the language of factors, we run the risk of mitigating responsibility of the perpetrator, of concealing the deliberate nature of violent acts, and of unfairly placing blame on the victim. Existing research also does not explore the nature of the victim's resistance. For more on this, see the section 1.D: *On the Language Used in This Report*, above. The following section sometimes uses the language of the research cited, which we recommend to consider with appropriate caveats and critical reflection.

Yukon has a different demographic profile from the rest of Canada, which Statistics Canada suggests may offer a partial explanation for higher rates of reported violence: "according to the 2001 Census, residents of the territories are younger on average, slightly more likely to be male,

higher percentages are single and have less than a high school education which are identified risk factors for crime and victimization” (Statistics Canada, 2006, p. 72).

In cases of sexualized assault, research has shown that over 90% of victims of sexualized assault in the territories are female. (Palletta, 2008, p. 21) The average age of victims is much younger than accused (18 as opposed to 34), although victims ranged from age 1 to age 73 in Yukon (Palletta, 2008, p. 15). 97% of the perpetrators of sexualized assaults are male, meaning that sexualized assault is committed almost exclusively by males. (Brennan & Taylor-Butts, 2008, p. 13)

The following subsections explore some of the key contextual issues and factors in greater depth:

#### **Male-dominated work environments:**

Statistics Canada note that women who work in male-dominated workplace experience increased sexual harassment and discrimination from men (Johnson & Colpitts, 2013, p. 8). This kind of harassment, a form of violence, can present a significant barrier to women’s employment in these fields, contributing to inequalities more generally. In Yukon, a relevant study performed in 1999 indicated:

- 42% of women in apprenticeship and trades reported facing barriers. The most common barriers women faced (53%) which they felt men did not, was discrimination or sexist treatment (Madsen, 1999, p. 36).
- Men from male dominated workplaces are far less likely than women to consider discrimination an issue (11% vs 51%) (Madsen, 1999, p. 37).
- Men especially also noted that the way trades workers are hired--through word of mouth and personal connections--can be a barrier to women, because they may not be connected to these ‘old boy’ networks. (Madsen, 1999, p. 38).
- Community members have identified broad impacts of working in male-dominated workplaces as in northern communities as it was noted that men working away from home in resource extraction industries often see a large influx of income and often use drugs and alcohol, (Gibson& Klinck, 2005, p. 122) which may lead to escalation of family abuse.

#### **Aboriginal Women:**

Aboriginal women face a disproportionate amount of violence, reported at approximately three times the rates for non-Aboriginal women. The violence faced by Aboriginal women is also significantly more severe as rates of homicides of Aboriginal women are seven times that of non-Aboriginal women. Aboriginal women are also significantly over-represented in missing persons cases, i.e. “cases where the reasons for the individual’s disappearance and their eventual fate remain undetermined.” (Amnesty International, 2014). Reviews of the missing persons files in Saskatchewan have shown vast overrepresentation of Aboriginal women as Indigenous women make up 60% of the cases of missing women and only represent 6% of Saskatchewan’s population. Homicide cases in Canada do not generally document the ethnicity



of the victim, so there are no definitive statistics for the numbers of missing and murdered Aboriginal women. (Amnesty International, 2014). The most recent figures show that there are at least 1200 “cases of murdered and missing aboriginal women in Canada over the past 30 years” (Leblanc, 2014).

## **Colonialism**

Colonialism is a broad concept that overlaps and intersects with a number of other related, systemic factors, which include: trauma and cycles of abuse, especially as a result of residential schools, poverty, racism, and criminalization. Western-style interventions may exacerbate these issues and Euro-centric policies often disempower Aboriginal people and fail to recognize Aboriginal practices and ways of life (Alaggia & Vine, 2013, p. 147). Historical and ongoing colonialism, resultant intergenerational trauma and systemic marginalization, and loss of understanding of culture are all among the most important issues that interviewees noted.

Colonialism can be difficult to chart using the instruments of Canadian data. As a recent report on a Yukon initiative led by the Liard Aboriginal Women’s Society notes:

“Typically, the Indigenous experience is appended as an afterthought to documents addressing wide spread social concerns such as intimate partner violence. Often these documents neglect the implications of colonialism and racism as central to the analysis. These particular nuances are often left out of reports and statistics designed to present the issues at hand. For example, there are no conclusive Yukon-generated statistics that relate to violence against Indigenous women and the incidents of racism experienced in the processes of disclosure, reporting, treatment and justice proceedings” (Richardson, 2013, p. 6).

Community members from Watson Lake and Whitehorse have strongly identified a colonial code of relationship that contributes to violence against women and girls (Liard Aboriginal Women’s Society, 2014, p. 14-15). This includes the idea that “white, knowledgeable, wealthy” people have the right to tell Aboriginal people what’s best for them (Liard Aboriginal Women’s Society, 2014, p. 15).

The following items outline a few elements that characterize the colonial code of relationship in Yukon, as it pertains to violence against women and girls:

**Residential schools** are an important part of Yukon First Nations colonial history, which continues to impact the Aboriginal population today. The attempted extermination of Aboriginal culture through assimilation and the abuses that occurred in these schools is well documented yet mainstream education frequently ignores the history of Residential schools (Liard Aboriginal Women’s Society, 2014, p. 16). (Liard Aboriginal Women’s Society, 2014, p. 16).

**Aboriginal youth** in the North are diverse in terms of culture, languages spoken, and social and geographical locations; but they share the legacies of colonialism, and the intergenerational impact of residential schools. Resulting intersecting hardships such as poverty, racism, and experiences of personal and structural violence contribute to the likelihood of being targeted by perpetrators of violence (Manjoo, 2010).

**Relationship with the justice system:** In Yukon, women have repeatedly expressed distrust of the Canadian justice system (Moorcroft, 2011, p. 3; YAWC, 2014, p. 2). Statistics Canada also

shows Yukon's trust in the Justice System is very low: in a 2006 survey, only 20% of Yukon residents thought the courts were doing a good job (Perreault & Mahony, 2012). Recent conversations in Yukon have focused around the poor response women, particularly Aboriginal women, receive when dealing with the justice system. (Richardson, 7). This is a common theme across Canada: women are often disempowered when the justice system takes over as their voice and experience may be lost (Alaggia & Vine, 2013, p. 158).

Dual charging has also presented an issue in our in our community. Dual charging is the arrest of both parties of a domestic dispute regardless of who the primary and secondary aggressors are. This practice decontextualizes women's use of force in protecting herself and/or her children. (Edge & Skinner, 2009). Hornick, Boyes, Tutty, and White describe some startling figures about dual charging in the Yukon. During the time of their study, 2005, there were eleven new cases involving dual-charges in the Yukon. During the time of their evaluation of the Domestic Violence Treatment Option, half of these cases had already ended in a stay of proceedings.

The recent Together for Justice Project and Sharing Common Ground projects have both sought to improve social response to violence against women and improve RCMP response and community relationships with the RCMP. A brief description of these projects is included in section 4.A: *Strengths to Build On*, below.

**Racism** plays a key role in exacerbating violence against Aboriginal women. Cathy Richardson (2013) notes that "Many scholars have documented that Indigenous people are given lesser quality care and treated less equally than other Canadians [...] Reports and documents such as the Amnesty International Report on the Stolen Sisters and No More Stolen Sisters document aspects of this inferior care or neglect" (p. 8). There is some research from the United States Justice Department that also indicates that non-Aboriginal men perpetrate 86% of violence against Aboriginal women (Richardson, 2013, p. 12). Perpetrators of violence may intentionally target Aboriginal women knowing that racism will play into social responses to this violence.

**Trauma and Cycles of abuse:** High levels of trauma, in particular intergenerational traumas like residential schools, are an extremely important issue in Yukon. They are also interrelated with past and ongoing colonialism. Many of the interviewees mentioned these issues which are more fleshed out via interviews in more detail in *Appendix B*.

Researchers and community members are careful to note that the experience of trauma does not mitigate responsibility for a violent act, and that a great many men and women experience trauma without committing violence. There is, however, a statistical correlation between past experiences of abuse, and the likelihood of being convicted for abuse:

- A 2008 report titled 'Understanding Family Violence in Canada's Territories' reported that at least 66% of men who were accused of committing sexualized assault, and at least 77% of those accused of family violence, had suffered at least one form of violent abuse in their past (this was based on voluntary disclosures and numbers may be higher) (Paletta 2008).
- According to a 2004 survey, over twice as many Aboriginal people had suffered some form of abuse compared to non-Aboriginals. (Paletta 2008).

These factors shaped and perpetuated by colonialism and racism, influence a higher rate of perpetrators targeting Aboriginal women. A comprehensive strategy to prevent violence should seek to undo these systemic inequalities, challenge racism and colonialism, and support the

rights of Aboriginal women. An analysis of colonialism as it relates to men's violence against women and girls is laid out in more detail below.

## **Alcohol**

Alcohol is one of the most commonly cited factors related to men's violence against women and girls. It is frequently misunderstood as a causal factor, contributing to "loss of control" in perpetrators, and eroding his inhibitions (Wade & Coates, 2003, p. 23). This misunderstanding can cast the violence as an "isolated event caused by a non-deliberate effect of alcohol use" (Wade & Coates, 2003, p. 9). Instead, alcohol should be considered a complex factor that bears multiple non-causal relationships to violence, including as a tool of power and control. It is used by perpetrators as a self-disinhibiting agent, an argument for mitigation, and a weapon used against a victim (Johnson & Mackay, 2011, p. 11). There is also evidence it is sometimes used as a method of self-medication by victims of violence (Johnson & Mackay, 2011, p. 12). This leads to a double-standard in which increased alcohol consumption among males is equated with less responsibility whereas increased alcohol consumption in women leads to the assumption that she was "asking for it". (Katz & Kilbourne, 2004).

Researchers state that, in contexts of sexualized assault "Predatory males often use alcohol as a deliberate strategy to reduce a woman's defenses, particularly in social contexts where drinking is combined with male peer support for sexual violence" (Johnson & Mackay, 2011, p. 12). A US study showed that 35% of male college students say their friends approve of getting a woman drunk to rape her, and 20% knew of friends who had gotten a woman drunk or high to rape her. However, researchers are careful to note that alcohol is a "contributing factor rather than a direct cause" (Johnson & Mackay, 2011, p. 13). It combines with a variety of factors - social expectations and pressures, myths about sex, sexualized assault, and about alcohol's effects, individual personality traits like aggressiveness, and the perpetrator's strategic attempts to reduce the defenses of the victim, to reduce his own inhibitions, and to mitigate perceived responsibility for his actions.

Yukon residents are more likely to be frequent, heavy drinkers when compared to the national estimates with males being more regular drinkers than females. (CBC News, 2014). This is a well-known fact in the territory which was especially pronounced in Dawson City, where interviewees pointed to a culture of alcohol.

Data from the department of Justice validates the correlation between violence and alcohol, showing that in the territories, 59% of those who are accused of sexualized assault, and 75% of those accused of family violence, were under the influence of alcohol at the time they committed the assault (Palletta, 2008, p. 15). Specific data from interviews in Yukon points especially to a widespread phenomenon of young men sexually assaulting women who were unconscious after high levels of alcohol consumption.

### **c. Demographics Targeted by Perpetrators:**

- **Aboriginal Women** – The high level of inequality and discrimination has exacerbated the vulnerability of many Aboriginal women in Canada. Aboriginal women are often exposed to poor living standards and are overrepresented as sex workers, a profession that has a high risk of violence associated with it. Acts of violence against Indigenous women and girls may be motivated by racism, or may be carried out in the expectation that society's

indifference to the welfare and safety of these women will allow the perpetrators to escape justice” ( Amnesty International, 2014).

- **Women With Disabilities** - Data is very limited on this issue, but the 2009 GSS showed that nationally, women with disabilities face rates of spousal violence nearly twice as high as other women (Johnson & Colpitts, 2013, p. 8). The Project did not, unfortunately, find any desegregated data available on violence against women with disabilities in Yukon or the territory, but interviewees indicated concern over the impact Fetal Alcohol Spectrum Disorder in Yukon may play in relation to this issue.
- **Immigrants and refugees** to Canada experience marginalization that may lead to higher levels of violence (Johnson & Colpitts, 2013, p. 2). The Yukon has a rapidly growing immigrant population particularly from the Philippines. Although statistical data on this population is extremely limited at this time, anecdotal data from women’s shelter workers and members of the immigrant population indicate that women in this population may face challenges in accessing services and supports.
- **Female Sex Workers and Trans Persons** - Other potential vulnerable populations, for which local data is not available, both of these areas would be worth exploring in future research in the territories.

#### d. Characteristics of perpetrators

Data on perpetrators in Yukon is largely restricted to information from the justice system: perpetrators who are reported, accused or convicted. This puts some severe limitations on how accurate or useful this data can be. For example, in the territories, 93% of those accused in family violence cases were First Nations, Metis or Inuit (Paletta, 2008, p. 13).

In the Yukon in 2010-11, 73.9% of the prison population was Aboriginal, compared to 22.5% of the general population of the territory (Statistics Canada, 2013). These statistics should be taken with caution as Aboriginal overrepresentation in the criminal justice system is often due to biases inherent in the justice system and other societal conditions. Researchers and advocates point out that across Canada, Aboriginal people are racially profiled as “police [target] people of particular ethnic or racial backgrounds or people who live in particular neighbourhoods” (Rudin, 2005 p. 1).

Socio-economic-status indicators such as poverty, “lower life expectancies, higher rates of infant mortality, lower levels of education & income, higher incidences of poverty and disease, and so forth” (Rudin, 2005 p. 24) are all highly correlated with involvement with the justice system. The lower level of socio-economic status seen in Canadian First Nation populations can go a long way in explaining Aboriginal overrepresentation in the criminal justice system. (Rudin, 2005, p. 29). All of these factors play into a higher percentage of Aboriginal people represented in the Justice system. Caution should be used in interpreting any of these statistics. Many perpetrators have very often also experienced violent abuse themselves. A hard line cannot be drawn between victims and perpetrators.

## 4. GBV Prevention Services

### a. Strengths to build on:

Violence against women and girls is a high-profile problem in the Yukon with many groups and initiatives working to address the issue. This section will focus on the recent shift towards engaging men and boys. It is worth noting that Aboriginal women's groups, non-aboriginal women's groups, women's shelters, government departments and RCMP have done significant work to address the way law enforcement, and the way the community respond to violence against women and girls:

#### **Sharing Common Ground:**

Sharing Common Ground was the final report of the 2010 Review of Yukon's Police Force. The review was an effort to build new relationships between the RCMP and Yukoners, particularly First Nations and women's groups. The final report contains 33 recommendations, which are being implemented by the RCMP, the Yukon Department of Justice, the Northern Institute of Social Justice, Council of Yukon First Nations, and the Yukon Women's Coalition (Yukon Government Department of Justice, 2014, p. 6).

The first few steps have been the establishment of a Yukon Police Council, work to improve responses to sexualized assault and domestic violence (including the establishment of an RCMP Specialized Response Unit), community involvement in hiring detachment commanders, and more independent investigations of RCMP incidents. There was also a pilot orientation program for First Nations and women who are interested in a career in the legal system.

#### **Together for Justice:**

Together for Justice was a recently completed process between the RCMP and the Liard Aboriginal Women's Society (LAWS) that engaged community groups, service providers, and Watson Lake women as well as women's groups from Whitehorse. The aim is to build relationships and develop a plan of action to address the critically high levels of violence against Aboriginal women. It was an initiative to build understanding and trust between the groups, focused on social response to violence, education about colonialism, residential schools, culture, language use and the justice system. Together for Justice included the signing of a Safety Protocol between LAWS and the Watson Lake RCMP detachment on March 5, 2013 (Liard Aboriginal Women's Society, 2014). These changes are hopeful new steps in building positive relationships between Aboriginal and non-Aboriginal women and the justice system.

Yukon has a very strong, active collection of women's groups representing diverse populations. These groups have a great deal of experience and commitment to prevention work and have engaged in several annual campaigns. The Yukon Government's Women's Directorate provides support to several of these organizations in addition to creating policy and publications that are culturally relevant and gender inclusive.

## b. GBV Prevention efforts engaging men & boys

### Yukon Government Women's Directorate & Department of Education

#### *Direct Delivery Prevention Work (Ongoing):*

- **No Means No LEAF Consent Workshops** in schools by Victoria Faulkner Women's Centre (VFWC)(Whitehorse): Interactive 1 hour workshops targeted at grades 7-10, educating youth on consent in the Canadian legal system and challenging gender stereotypes. The workshop is delivered in 10-20 classrooms each year in November and May by teams of volunteers coordinated by VFWC.
- **Consent Crew: Music Festival Consent Campaigns** (Les EssentiElles (ELLES), VFWC): Volunteers are trained in public engagement and sent to Yukon's many summer music festivals, engaging and educating the public in fun, creative ways on the issue of consent and sexualized assault, on project funding basis.
- **MOVE! Youth Helping Youth End Violence workshops:** A multi-day, highly interactive workshop series focused on empowering youth to be leaders in preventing violence through their own skills, within their own communities. MOVE has a strong gender-based-violence component. (Delivered by Bringing Youth Towards Equality (BYTE), on project funding basis).
- **Annual 12 Days to End Violence Campaigns:** Nov 25-Dec 6<sup>th</sup> ( led by VFWC and ELLES with support from other women's groups and programs) Includes media and social media campaign and events such as discussion panels, film screenings, and the Ceremony for the National Day of Remembrance and Action on Violence Against Women on December 6<sup>th</sup>.
  - **Annual White Ribbon Campaign (Nov 25-Dec 6)** – White Ribbon Yukon. Includes direct outreach to the public, engaging student leaders in schools to lead their own campaigns, film screenings and other events. (Volunteer led)
  - **May—Sexualized Assault Prevention Month** – (ELLES, VFWC with support from others women's groups and programs) Annual campaigns organized by collaboration of women's groups, including film screenings, panels, workshops in schools, etc.
  - **Take Back the Night:** (VFWC, ELLES with support from other women's groups and program) Annual women-only march to bring awareness to violence against women.
  - **Sisters in Spirit Vigil:** October 4<sup>th</sup> (Yukon Aboriginal Women's Council with support from other women's groups and programs) Annual vigil to honor and commemorate Missing and Murdered Aboriginal Women.

#### *Direct Delivery Education:*


- Women's Directorate delivers public education presentations on gender stereotypes and outlines how the enforcement of rigid gender roles is at the basis of verbal abuse, physical abuse and cyber-violence. Students in public schools are one of the target audiences of these presentations.
- Since the fall of 2010, about 112 presentations have been planned and delivered through the Women's Directorate to the following audiences: schools, youth service organizations, young offenders, Yukon College students, parents, teachers and health care professionals.

- Women's Directorate publishes bilingual public education resources including "Your Body, Your Choice – Sexualized assault Prevention for Youth". The booklets address: having healthy respectful relationships, forms of abuse, preventing sexualized assault, the use of social media as a tool for abuse, and sexualized assault and the law. They have been widely distributed through libraries, schools, social workers, victim services workers, justice workers and non-governmental organizations.
- The Department of Education is implementing policy to better address bullying with respect to gender identity and sexual orientation in public. In October 2012 the Department of Education conducted training for 60 administrators, teachers, and counsellors, with the assistance of Egale Canada, Health Promotions and the Women's Directorate.
- Four Yukon High Schools (two in Whitehorse, one in Haines Junction, one in Watson Lake) offer the one-day anti-bullying program Challenge Day. Challenge Day is delivered through Yukon Circle of Change and its mission is to provide youth and their communities with experiential workshops and programs that demonstrate connection through the celebration of diversity. The program is created to build connection, empathy, and to fulfill a vision that every child lives in a world where they feel safe and celebrated. Yukon's Women's Directorate has participated in 8 Challenge Days as adult facilitators and have attended and supported training for adult facilitators in three successive years (2010-2012).

#### **Social Marketing:**

In 2012-2013, the "Am I the Solution?" social marketing campaign focused on three target populations: youth (ages 14 to 17), young families (with special attention paid to single mothers), and men (in their late 30s). Guided by the results of a Yukon-wide survey "*What would make you act to stop male violence against women and girls?*" the primary goal of the campaign is to prevent violent behaviours against women and girls in the Yukon. The campaign looked to: promote healthy, equitable and respectful relationships, to promote parenting skills that teach non-violent behaviour and anger management, and to encourage men's engagement in ending violence against women and girls. The aim of this campaign is to shed light on the ways that people, often unknowingly, contribute to a Yukon culture that perpetuates violence against women.

The social marketing campaign uses social media tools and a grass roots approach in the following ways:

- Am I the Solution? Facebook page was launched in June 2012 and is still going strong with almost 950 fans from many Yukon communities and other regions. The Facebook page is reaching between 500 and 1,000 Yukoners on a weekly basis.
- Women's Directorate has developed a training program entitled: MOVE! Youth Helping Youth End Violence. *Bringing Youth Towards Equality* (BYTE) successfully delivered the program over November and December 2012.
- A children's book, "[Only You Are You](#) ", features anti-violence messaging and behavioural guidance for pre-school children. The book is distributed throughout Yukon to parents and caregivers through existing programs and services. It was guided by an interagency

committee of individuals with experience in public education, youth engagement, and violence against women.

### ***Community Outreach:***

In the last few years posters have been sent to communities outside Whitehorse, but no follow-up has been done to know if they have been used and how they have been received by the communities.

### **c. Services for perpetrators:**

At the time of the writing of this document, to the knowledge of the authors of this report, there are no voluntary counseling services available in Yukon tailored specifically to perpetrators of sexualized assault or domestic violence. According to project interviews, some of these programs have previously accepted men who voluntarily ask for counseling, but have since ceased offering this service. Multiple project stakeholders expressed serious concerns about this gap.

#### **Kwanlin Dün First Nations Counselling**

According to Kwanlin Dün First Nations services website, there are four counselors available at the Kwanlin Dün Health Centre in Whitehorse, two of whom are male (2014).

#### **Jackson Lake Healing Center:**

Jackson Lake Healing Camp is run by the Kwanlin Dün First Nation at a camp near Whitehorse. This is a model initiative for land-based processes for groups of either men or women. According to a newsletter documenting the pilot summer of Caring for the Circle Within: Jackson Lake Land-based Healing Camps, the purpose of the project was to “Provide a supportive, land-based, holistic and compassionate environment based on the integration of traditional and modern knowledge in order to create balance and self-empowerment” (Kwanlin Dün First Nations, 2014p. 2)The program was painstakingly created to balance the spiritual, mental, emotional and physical aspects of its participants. It was designed to deal with trauma, alcohol and drug abuse, violence, and Residential School effects. (Kwanlin Dün First Nations, 2014p. 2).

#### **Domestic Violence Treatment Options Court (DVTO)**

The Domestic Violence Treatment Options court (DVTO) is a therapeutic treatment court. , DVTO was launched in 2000 in response to concerns about reporting, high rates of violence against women in the North, and a justice system that functions incongruently to First Nation culture. DVTO follows a set process: it begins when an individual is charged with spousal assault. After this the offender is assessed for suitability and must take responsibility and plead guilty to continue the process. During the program abusers go through a number of spousal abuse programs including “Respectful Relationships” and “Emotional Management” as well and mandated counselling.



The proposed benefits of this program is that offenders are intended to ‘unlearn’ abusive behavior, reduced recidivism, and provide support, counselling and updates from Victim Services throughout the process. DVTO is a more victim-influenced system than the traditional justice system as the victim's needs/concerns are given weight and safety considerations are highest priority. The victim is contacted throughout the process and the victim can participate in the offender’s assessment process. The majority of individuals treated in the DVTO process are males. It should be noted that DVTO only provides services for mandated clients and currently does not provide services volunteers.

### **Other Justice System Options**

The Yukon Department of Justice and Justice Canada provide funding to nine restorative justice initiatives territory-wide. Projects led by Kwanlin Dun and Skookum Jim Friendship Centre in Whitehorse, and those led by the Tr’ondëk Hwëch’in in Dawson and the Liard First Nation in Watson Lake, undertake a variety of tasks, from victim and offender support in the justice system, to land-based healing efforts, circle sentencing, follow up support and Restorative Justice conferencing.

#### **d. Other resources and Supports**

There is a range of additional resources that are available related to gender-based violence in Yukon, which will not be laid out in exhaustive detail here. The Yukon Women’s Directorate has published a list of service providers and description of services in the ‘Yukon Family Violence Resource Directory’, available in English and French accessible at:

<http://www.womensdirectorate.gov.yk.ca/publications>.

Whitehorse, Watson Lake and Dawson City each have operating women’s shelters but services are heavily concentrated in Whitehorse in general.

## **5. Men and boy’s Engagement in ending GBV**

### **a. The need for men’s engagement:**

The need for men and boys to take roles in preventing violence against women and girls has been repeatedly highlighted by women in the Yukon, and was firmly echoed in project interviews. A report from the 2012 Yukon Aboriginal Women’s Summit titled: “Strong Women, Strong Communities: Restoring Our Balance” identified a series of recommendations, one of which was to “Include men in violence prevention programming” (p. 12), in addition to reclaiming culture, addressing and eliminating racism, and including Aboriginal people in developing programming for schools.

Also drawing on the YAWS recommendations, the Yukon Aboriginal Women’s Council has prioritized working with men and boys toward “healthy, strong, violence free Aboriginal communities in Yukon”. Specifically, they are calling on men to reduce the blaming of victims and to work toward traditional, respectful gender roles (Yukon Aboriginal Women's Council, 2014). In a 2011 report by Liard Aboriginal Women’s Society titled “Together for Justice - Bridging the Gap: A cross-cultural conversation between Aboriginal women, RCMP, Yukon Women's Groups, First Nations and front-line service agencies”, participants repeatedly

identified, among a variety of other recommendations, the need for men and young boys to be involved in addressing violence against women in the Watson Lake community (Liard Aboriginal Women's Society, p. 63, 66, 67). This recommendation was echoed in a later summary report for the project (Richardson, 2013, p. 21).

Men will also benefit from increased gender equality as traditional masculinity does not like to accept vulnerability, it is obvious that males are a vulnerable population. Men have significantly worse health and social outcomes than women. Males lead in mortality rates for all of the fifteen leading causes of death and have a significantly lower life expectancy than females. Other major issues for males include depression, addiction and intimate partner violence. These are all very serious outcomes that social and health problems rarely addressed until they are at a crisis level. (Johal, Shelupanov & Norman, 2012). Tertiary prevention is not ideal as it is difficult and may be less effective than earlier intervention because problems are often very entrenched by the time of tertiary intervention.

## **b. Key gaps in men's engagement in preventing GBV**

Research, focus groups, and interviews have indicated the following gaps in engaging men in preventing GBV in the Yukon.

- **Failure to reach rural communities:** A strong majority of resources are designated for the city centers of the Yukon with very few resources reaching the communities. Significant resources have been put into social media and promotional campaigns but consultations with community members indicate that these efforts do not reach the communities as much.
- **Lack of continuity and connection:** Men's engagement efforts are small-scale, disconnected, and depend on the efforts of one or two individuals.
- **High staff turnover:** Staff in social services of all types have a very high turnover rate in Yukon. This is most evident in its rural communities. Investments in knowledge, training, and programs are often lost along with the workers.
- **Rural population:** Yukon's population is very spread out. Small communities don't have easy access to resources in Whitehorse, either in terms of response or in prevention.
- **Short term, isolated initiatives:** Most attempts at prevention have so far been project based and unable to build much momentum. For example, there have been White Ribbon Campaigns led by teachers in several different schools, but they tend to operate for one year at a time, disconnected from other Campaigns, and depend on the efforts of one or two teachers.
- **Lack of effective engagement:** Social media can potentially be a very valuable tool as it has the potential to reach far more people than any other form of advertising. Social networking also allows men a chance to safely check-out a service or program. While there have now been a number of social media and awareness campaigns, there is a lack of direct delivery components that allow men and boys to have more meaningful discussions on the issue that would make it more relevant to their own lives. Such opportunities are a crucial part of effectuating any kind for meaningful male engagement. "Engaging men is a multifaceted process that likely demands repeated and

diverse opportunities for exposure to the issue of violence against women as well as built-in mechanisms for men to discuss, reflect on, and make sense of the ways that violence is relevant to their worlds" (Casey & Smith, 2010, p. 968). For example, to effectively engage men, broad community education efforts should be followed up with opportunities to discuss the issues, either with peers or others (Casey & Smith, 2010, p. 969). The Movember is a good example of successful engagement through social media. The Movember campaign is particularly innovative is through the active recruitment of more members through current members. The moustaches that men grow become a point of discussion and give the perfect opportunity to speak about the issues and gain more support. (Johal, Shelupanov & Norman, 2012).

- **Preaching to the converted:** Project partners have also expressed concerns that engagement efforts so far have mainly succeeded in reaching those who are already in agreement.

### c. Barriers to men's engagement

While many men are enthusiastic about involvement in ending violence against women and girls, there are a number of barriers for men who wish to get involved in this issue, both generally, and in implementing it within certain contexts. For example, while men may oppose harassment and sexism, they may fear repercussions if they were to speak out about it within their workplace.

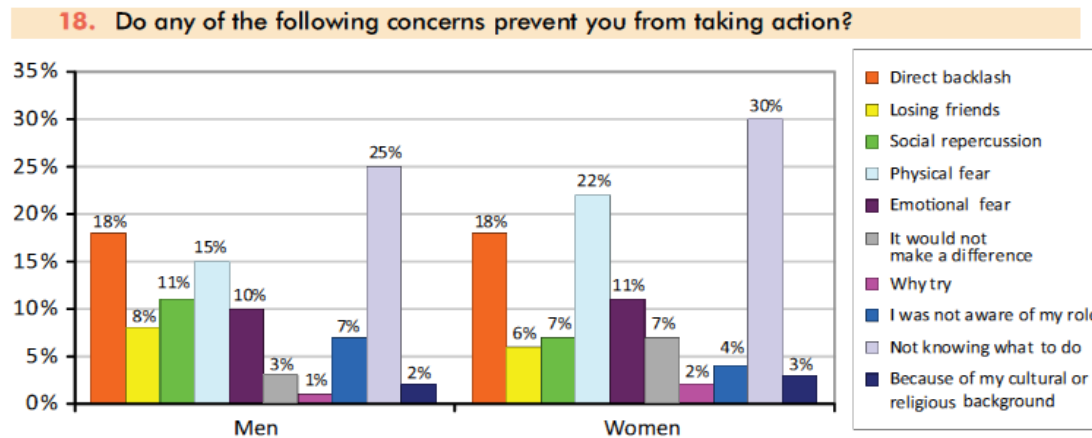
Venues used for engaging men should be well thought-out as they can have a major influence on attendance. Men fear being judged for their participation in social programs. These problems are compounded as men are also less likely to prioritize getting help above work. (Johal, Shelupanov & Norman, 2012). Since a majority of social programs run during regular work hours, men will be less likely to attend. Even if men are able to attend a service they are often quickly turned-off by the atmosphere. Men that participate in social programs note that the atmosphere of many services feels quite feminine and quickly feel out of place. Some of the common complaints are feminine colour schemes, brochures and pamphlets are written in female-first language, the magazines in the waiting rooms are mostly for women, and the staff is frequently all-female. ("Parental Involvement", 2006).

There are many practical suggestions of how to make social programs and projects more attractive to men. Ensuring that the staff is educated about how to work with male clients is important, as is having some male staff to provide role models for the clients. This alone will do a great deal to make the atmosphere more neutral. Male friendly/neutral environments are important to keep men from feeling out-of-place in the service and can help facilitate continued engagement. Providing hours that are more acceptable to working men will be of help, but it is also important to give men some kind of "hook" to get them through the door in the first place. It is commonly noted that men are less likely to be engaged through sitting and talking, so it is helpful to provide some type of stimulating activity. It is also important to effectively promote your services and make the services more streamlined to ensure continued engagement. One way of doing this is through creating organizational partnerships. Partnerships with other male

friendly organizations can help provide a better level of service continuity when brokering is necessary. (Johal, Shelupanov & Norman, 2012).

Based on a 2012 survey of Yukoners conducted by the Women’s Directorate, not knowing what to do, direct backlash, and physical fear are the main factors preventing men from acting, followed by social repercussions, emotional fear, and fear of losing friends (Women’s Directorate, 2012.) Focus groups and interviews echo these findings.

The following graph is from a 2012 survey conducted by the Yukon Women’s Directorate:



[http://www.womensdirectorate.gov.yk.ca/pdf/2012\\_survey\\_report.pdf](http://www.womensdirectorate.gov.yk.ca/pdf/2012_survey_report.pdf)

#### d. Engaging Men and Boys: Current Context

Violence prevention messaging and approaches in Yukon have shifted focus in the past few years towards engaging men and boys as a solution to the issue; this is reflected through recent campaign messages and posters. Women’s groups have been successful in engaging men and boys, as evidenced by a growing annual White Ribbon Campaign led by men. Out of these campaigns, a group of men recently also formed White Ribbon Yukon Anti-Violence Society, a non-profit organization with the specific mandate of engaging men and boys in ending violence against women and children. This organization is committed to working in close partnership with women’s groups.

The Yukon Women’s Directorate recently conducted a Social Media campaign targeted at men entitled *Am I the Solution?* The campaign included posters, ads in various media, and online engagement (see section 4.B *GBV Prevention Efforts Engaging Men and Boys* above for more information). In tandem with recent posters and messages by women’s groups targeted towards men, and the White Ribbon Campaign, this has resulted in very widespread awareness of the idea of engaging men and boys. However, there is acknowledgement that the campaigns could use more direct engagement and follow-up. Evaluations show that the reaction to *“Am I the Solution”* has been mixed: some Yukoners enthusiastically embraced the idea of engaging men and boys as the right step forward, some reacted strongly against it. Many respondents to evaluations thought efforts should be put elsewhere—towards perpetrators, or to preventing

drug and alcohol abuse. (Women's Directorate, 2013, p. 28, 29, 30-33). The evaluations indicated strong interest in direct-delivery education and engagement efforts, to work in addition to the messaging components (Women's Directorate, 2013, p. 30-36).

In 2013-2014, there are two projects working on Engaging Men and Boys in Ending Violence Against Women and Girls in Yukon:

**This Project: Engaging Yukon Men and Boys in Ending Violence against Women and Girls - Les EssentiElles**– (April 2013-March 2015, funded by Status of Women Canada ).

**Brothers in Spirit: Engaging Aboriginal Men and Boys in ending Violence against Women and Girls** -- Yukon Aboriginal Women's Council – A symposium on Aboriginal men and women working together to end violence against women (March 11-12, 2014; [www.iamakindman.ca](http://www.iamakindman.ca)).

**The Brothers in Spirit Project** builds on the success of the 2010-2013 Yukon Sisters in Spirit project that raised significant awareness about missing and murdered Aboriginal women in Yukon and the issue of violence against Aboriginal women. Yukon Aboriginal Women's Council has made it a priority to work with men and boys to create healthy, strong, violence free Aboriginal communities in Yukon. At the same time, this project addresses recommendations made by community-based Aboriginal women at the fall, 2012 Yukon Aboriginal Women's Summit 2 (Yukon Aboriginal Women's Summit, 2012, p. 2), as a result of YAWC's ongoing commitment to engage men and boys and the direction and advice of community-based Aboriginal women (Yukon Aboriginal Women's Council, 2014).

The Brothers in Spirit project objectives are:

- Strengthening relationships with community organizations.
- Working together to develop practices and programs for preventing violence against Aboriginal women.
- Increasing awareness and community dialogue about the opportunities for men to talk about their journey, roles and responsibilities
- Positive role modeling for youth. Despite the high rates of violence against women in Yukon, there are many examples of men choosing not to use violence (Yukon Aboriginal Women's Council, 2014).
- YAWC is planning to release a report from the symposium in April 2014, and to pursue follow-ups with participants in spring-summer 2014

## **6. Summary of Key Needs from Qualitative Assessment**

A thematic analysis of the interviews and focus groups conducted in the qualitative needs assessment indicates that a number of needs are not being met.

A summary of key needs analyzed from this data is arranged in twelve key statements, as follows:

**Breaking silences, disrupting normalization:** The power of silence in maintaining silence and stigma was mentioned frequently. Violence is routinely present in people's lives and it is often difficult to imagine otherwise. There is a need to disrupt the silence and the normalization of

violence and improve community responses to disclosures of violence. Part of the need is for greater understanding of the complex factors and lived experiences of violence.

**Services for men:** Results from focus groups and interviews reveal that there is a demand for supportive men's groups in the communities.

**Addressing the invulnerability of masculinity:** This includes the need of men to free emotions suppressed by the demands of masculinity was raised. Men need to learn about healthy relationships, communication, and how to be vulnerable.

**Counseling:** People identified the need for counseling support, particularly for people dealing with trauma.

**Organizational capacity:** Organizational capacity was stretched, particularly in small communities, in terms of sheer numbers of staff in relation to the workload. Inadequate number of facilitators, especially male facilitators, was also an issue.

**Training, support & materials:** Lesson plans, materials and curriculum on violence against women and girls and engaging men and boys were requested by respondents. People stated that if schools, community groups, unions and government departments are handed these materials they believe they will be used. Further topics include alcohol's contribution to violence, consent, working with perpetrators, and intervention in violence. Training and support on similar topics was also requested.

**Leadership:** Community leaders active on the issue of violence against women and girls, and men entering jobs that have been traditionally feminized (many of which work closely on issues of violence) are key needs repeatedly articulated by interviewees and focus groups. There is also a need for more male role models acting to encourage healthy, positive roles for boys and men.

**Community inclusion and connection:** Community division on the basis of ethnicity, age, class and settler-colonial identities were cited. These divisions are seen as resulting in extreme marginalization and collective neglect of whole groups of especially young First Nation boys and men. The need for supports for men was mentioned, for example: the popular suggestion of men's groups. Broad community ownership, particularly of youth, was repeatedly identified. Another commonly identified need was naming colonial histories and presents and working to actively disrupt them.

**Meaningful partnerships with First Nations:** Creating real shared leadership with First Nations, working closely with elders, and respecting the resource of First Nation culture that is already being used to engage boys and men, will be absolutely central to the success and longevity of this project.

**Justice:** There was a stated hesitance to access the formal justice system. There is a need for a system that meets the needs of women.

**Basic needs:** People need transportation, housing, childcare, and adequate incomes in order to give more freedom of mobility in small communities. Poverty impacts all aspects of life and, when basic needs are met, people have a greater ability to address other issues in their lives.

**Long-term and consistent:** Youth need long-term, consistent role models and the initiatives need long-term, consistent and multi-faceted approaches if they are to make sustainable community change.

## **7. Recommendations**

An immediate challenge presented for the project is that the Needs Assessment, and all available research on the subject of violence prevention, show very clearly that any effective prevention method engaging men and boys should be comprehensive and long-term. This project does not have the resources to accomplish either on its own. The recommendations that follow address this challenge by viewing the project as an initial step that lays the groundwork for a longer-term effort.

The Needs Assessment has identified working in partnership with First Nations as a priority. Given ongoing colonialist practices, and the continuing racism and marginalization perpetrated against First Nations in Yukon it is important that we act as partners to avoid replicating harmful colonialist interventions that frame Aboriginal people as requiring fixing or help from outside forces or imposed by outside parties. Partnerships to end violence must focus on meaningful collaborations led by Aboriginal groups that put focus on strengthening and supporting Aboriginal culture.

### **Recommendations Summary:**

#### **Structure of the engagement:**

- Efforts to engage men and boys should be long-term.
- Engagement efforts should be driven by the community, and activities should be locally led whenever possible.
- Ways of ensuring that activities engaging men and boys will continue in the long term should be secured early in the project, to help ensure buy-in from community members.
- Multiple levels of involvement should be provided for men to engage with.
- There should be regular activities sustained over time.
- Central messages should be repeated consistently across different venues. For example: positive messages about Aboriginal men's traditional roles should be relayed both in community events, and within schools.

#### **Participants:**

- Diverse male community leaders should be engaged with to provide positive examples.
- Youth are a priority group to engage with.
  - Men in general from the community should be provided with tools and resources to support their mentorship and leadership of boys.

- Male leaders from male-dominated workplaces need to be engaged to take systematic action at work, particularly on harassment and sexism.
- Men who have been violent should be engaged, but in ways that do not result in harm to victims. Women's groups should be carefully included to ensure this is done sensitively.

**Venues:**

- Schools were repeatedly identified as promising venues, particularly in Watson Lake and Dawson.
- Sports were also identified as an important engagement venue for both men and boys, and should be a priority.
- The following were also identified, and should be engaged with where possible:
  - Extra-curricular groups, such as: Dawson Rangers, youth camps, after-school programming for boys
  - First Nations culturally based camps on the land
  - Music festivals
  - Men working at mines
  - Work safety organizations, such as Yukon Worker's Compensation Board and the Northern Safety Network

**Partnerships:**

- Strong partnerships with First Nations should be formed, and First Nations should be central to project planning and delivery.
- Community service providers, especially in rural communities, should receive capacity-building trainings on engaging with men and boys.
- Formal partnerships should be made between organizations conducting violence prevention work across Yukon, and if possible, across similar northern regions (NWT, Nunavut, Alaska, Northern B.C., Northern Alberta, etc.).
- Men and boys working on this issue should maintain communication with women's groups.
- Feminist women should be given leadership roles in project planning and implementation.
- A core group of men who support gender equality and social justice should be involved in project delivery and post-project follow-up.
- Organizations working on this issue should work together to align messaging campaigns and direct delivery components, to give the engagement efforts consistency and breadth.

**Content:**

- The project must meaningfully address systemic and structural violence, for both men and women.



- The Project should incorporate the language and approach of Response Based Practice, to support the work of 'Together for Justice'.
- Violence prevention should be framed as a community responsibility.
- The use of alcohol as a weapon in sexualized assault should be specifically addressed.
- Positive, concrete ways of challenging ongoing colonialism should be built into all aspects of men's engagement work.
- Aboriginal culture and cultural activities should be promoted and supported.
- Community histories and ongoing lived experiences of trauma, residential schools and abuse should be acknowledged in project activities.
- Men's own experiences of violence and victimization should be acknowledged and addressed.

### **Recommendations beyond the Project Scope**

- Coordinated and accessible work with perpetrators should be provided,
  - particularly ones that can be accessed outside of the justice system,
  - particularly culturally relevant services.
- A Violence Prevention Coalition of NGO and service providers, modelled on the success of the Women's Coalition for Sharing Common Ground, would be helpful in developing a more comprehensive, effective and efficient violence prevention approach.

## **8. Appendix A: Community Background**

### **a. Yukon Territory Overview:**

Yukon Territory is remote, sparsely populated and rural. Of approximately 34,000 inhabitants, 24,000 live in the capital city of Whitehorse. The remainder are spread between 13 rural communities, ranging from 80 (Burwash) to 2000 people (Dawson City area). Due to the low population sizes of Yukon communities, it can be seen that most of the towns in the Yukon besides Whitehorse would be considered rural areas. The Canadian definition of an urban region is an area with 1000 or more individuals residing. Any regions under this mark, or containing less than 400 people for each square kilometre, are considered to be rural areas (Graham, Brownlee, Shier & Doucette, 2008). The majority of services are concentrated in Whitehorse. Yukon's population is approximately 25% of Aboriginal identity, most of whom are located in the small rural communities. The majority of the population is white. There is also a rapidly growing Filipino population of approximately 3,000, mostly located in Whitehorse.

The Yukon also has a strong, active Francophone community, the population of Francophone saw an expansion of 24.9% between 2001 and 2007 (Association Franco-Yukonnaise, 2008) and the Yukon's French community has become very established with 1,185 speaking French as their native tongue and 3,795 individuals speaking both French and English. (Statistics Canada, 2012). There are 14 First Nations in Yukon Territory, comprising 8 different language groups. 11 First Nations have signed self-governing agreements. Yukon also has a very active non-profit sector, with over 600 active non-profits.

The following community profiles give a brief statistical overview of the three focal communities of this project: Watson Lake, Dawson City, and Whitehorse. The data is drawn from Statistics Canada Census of 2011 and 2006 (StatsCan), and the Yukon Socio-Economic Web Portal (SEWP).

### **b. Watson Lake Community Profile:**

Watson Lake is situated in the southern Yukon, a six hour drive east of Whitehorse, on the traditional territory of the Kaska Dena. The Liard First Nation is one of only three First Nations in the territory that has chosen not to settle a land claim. The local economy relies on Watson Lake's key location as a transportation and distribution hub for nearby mining, exploration, outfitting and logging activities (Yukon Community Profiles, n.d.).

Including the surrounding communities of Two and One-Half Mile Village, Two Mile Village, and Upper Liard, Watson Lake has a population of 1050. According to 2006 Census data, slightly more than half of the residents are Aboriginal, and slightly more than half are male (Statistics Canada, 2007). In Watson Lake proper, the median age according to 2011 Census data was 42.5, with men having a slightly older median age than women. This is compared to the Yukon's median age of 39.1. The population of youth in Watson Lake is similar to that of the territory as a whole (StatsCan, 2006).

As of 2006 women worked predominantly in administrative positions, as teachers and government workers, and in sales and service. Men (to the near complete exclusion of women) were concentrated in trades, industry and manufacturing, and also worked in sales and service.

Median income in Watson Lake was \$23,744, with a gap of \$1,408 between men's and women's median incomes, which amounts to a gender wage gap of 5.7%. There was a participation rate of 75.5% in the labour market of 2006, with a 20% unemployment rate that year, compared to the Yukon-wide rate of 9.4%.

Keeping in mind that Whitehorse median income was \$34,337, nearly \$10,000 more than Watson Lake, a survey of the cost of basic household items puts Watson Lake residents at a distinct disadvantage. Household goods that would cost \$100 in Whitehorse cost an average of \$113.8 in Watson Lake—including items like food, drug store items, and gas. Prices vary from 4.4% higher than Whitehorse for meat products, to 26% higher for fruits and vegetables (SEWP). Watson Lake rent in December of 2013 was a median of \$775.

In terms of highest level of educational attainment, 40% of Watson Lake residents held no post-secondary certificate, diploma or degree, as compared to 23% of Yukon residents overall, according to 2006 Census data (SEWP).

### **c. Dawson City Community Profile**

Situated on the traditional territory of the Tr'ondëk Hwëch'in and once the most populous city west of the prairies, National Historic Site Dawson City continues to draw tourists, though its population has settled at around 1320. The Tr'ondëk Hwëch'in are a self-governing First Nation based in Dawson, and signed a Land Claims Final Agreement in 1998. At a distance of 533 km north of Whitehorse, Dawson is a 7 hour drive or a 75-minute flight on a commercial airline. Residents are employed primarily in tourism, mining, and government service. There is a Yukon College Campus, as well as the Yukon School of Visual Arts, and many annual community festivals.

The median age in Dawson is 39.3, and men are slightly older than women. There were 30 more men than women in Dawson at the time of the 2011 Census, which brings the population overall to 51% male, compared to the just barely over half (50.3%) of the territory overall. Dawson shrank very slightly between 2006 and 2011, while the population of the entire Yukon grew by 11.6%. There were slightly fewer youth in Dawson, with 14.7% of the population below 15, compared to the 17.3% of the 2011 territory-wide population. 30% of the 2006 Dawson population was Aboriginal, compared to 25% in the territory as a whole (StatsCan). 9.4% of Dawson is made up of (relatively recent) immigrants, the majority having arrived prior to 1991. This is comparable to the territory-wide 10%. Only 1% of the 2006 Dawson population was a visible non-Aboriginal minority, compared to 4% territory-wide.

Women's employment was concentrated in sales and services, followed by finance and administration, management, and government work. Men were to be found predominantly in trades and transport, sales and service and management, with fewer classified as workers in primary industry. Median income is \$28,821 compared to the Yukon's \$31,352. The gender pay gap in median income is 13.7% in Dawson. That year saw an unemployment rate of 16.5% for Dawson men, compared to 8.3% for Dawson women, for an overall unemployment rate of 13.4%, 4 points higher than the Yukon average (StatsCan, 2006).

Dawson prices for household goods cost an average of 15% more than the same goods purchased in Whitehorse, which means goods that would total \$100 in Whitehorse are \$115 at a till in Dawson. This ranges from cigarettes at only 4.9 cents more expensive, to health and

personal care items at 31.4 cents more expensive. Median rent is noted as \$700, with a vacancy rate that has hovered around 13% in recent past (SEWP).

22% of Dawson's population 15 and older held no post-secondary certificate, diploma or degree, with 55 more men being in this position than women. One-third as many women as men have received trades certification (StatsCan).

#### **d. Whitehorse Community Profile**

Whitehorse, situated just north of BC's northern border, is located on the traditional territory of the Kwanlin Dun and the Ta'an Kwach'an First Nations. It's a 2.5 hour flight from each of the nearest large metropolitan centers of Edmonton and Vancouver. Public administration accounts for nearly one-third of Whitehorse's economy, followed by trade and production of goods accounting for almost another quarter (Yukon Community Profiles).

The population of the city of Whitehorse is 23,276, with another 2,752 people residing just outside Whitehorse's municipal boundaries. Whitehorse grew by 13.8% between 2006 and 2011, even higher than the Yukon's growth rate, which is the highest of all Canadian provinces and territories. The median age of Whitehorse residents is 37.1, or two years younger than the territory's median of 39.1. 18.1% of Whitehorse is under 15 years old, which is slightly higher than the territory's 17.3%. Only 19% of Whitehorse's 2006 population was Aboriginal, compared to the territory-wide rate of 25% (StatsCan, 2006). Whitehorse is composed of 9.6% recent immigrants, compared to the 10% rate territorially. 5.2% of Whitehorse residents were visible non-aboriginal minorities in 2006, of which 17.5% was Filipino. This compares to a territory-wide visible minority population of 4% + French pop (StatsCan, 2006).

2006 Census data shows men's employment was concentrated in trades and transport, followed by sales and service, and finally management. Women are to be found working in finance and administration, sales and services, and finally in government services, including social services and education. Median income was \$34,337, with a gender wage gap of 14.3% to the benefit of men. This compares to a Yukon-wide median income of \$31,352 and a gap of 13.2% territorially. Whitehorse's rate of participation in the labour force was 78.9% in 2006, with an unemployment rate of 7.3%. While the participation rate is comparable to the territories, the unemployment rate that year was 2 points lower. The unemployment rate for women was lower than that for men, consistent with territory-wide statistics (StatsCan, 2006). Median rent was \$900 in Whitehorse in December of 2013, with a vacancy rate of 3.1% (SEWP).

20% of Whitehorse residents in 2006 held no post-secondary certificate, diploma or degree, as compared to 23% of territory as a whole. Of the 20% of Whitehorse residents with a university degree, 55% were held by women. Trades certification was held by 11% of Whitehorse residents, a majority of whom (72%) were men.

#### **e. Residential Schools**

Aboriginal peoples have inhabited Yukon Territory for at least 25,000 years. Large-scale European-Canadian incursion into the Yukon began during the 1897 Gold Rush, when over 100,000 European-Canadians and Americans flooded the Territory. The population then settled

to less than 5,000 Euro-Canadians in 1921. The Yukon's population has continued to fluctuate based largely on the boom-and-bust cycle of a mining-based economy. A census of Aboriginal peoples is not available from this period.

The impact of colonialism on Yukon's social issues should not be understated: while the dynamics have shifted over the years, the colonial code of relationship remains very much active today. Early settlers brought disease, abuse, alcohol, and six residential schools were established in the Yukon beginning in the late 1800s. Residential schools formed a significant part of the colonial project's continuing efforts to remove Aboriginal people from the land and were consistent with the government of Canada's stated goal of "complete assimilation of Aboriginal people into white society" (Clarke & Moore, 2009, p. 18) a practice Chrisjohn, Young, and Maraun (1997) call "genocide by cultural obliteration" (p. 70). They argue that the resulting effects should not be viewed as individual psychological reactions, but rather profoundly structural effects of colonization:

The creation of Indian Residential Schools followed a time-tested method of obliterating indigenous cultures, and the psychosocial consequences these schools would have on Aboriginal Peoples were well understood at the time of their formation. Present-day symptomology found in Aboriginal Peoples and societies does not constitute a distinct psychological condition, but is the well-known and long-studied response of human beings living under conditions of severe and prolonged oppression. (p. 21)

Students were deliberately, systematically separated from their parents, prohibited from contacting their peers, taught to reject their culture and heritage, and in many cases physically or sexually abused. A school attended by many Yukon Aboriginal children in Lower Post, just across the B.C. border and 20 minutes from Watson Lake, is well known to those who attended and Yukoners in general as a site of extreme physical and sexual abuse. Children of residential schools left these schools "poorly trained for the few economic opportunities open to them", and sent home to flail between a "White society that did not welcome them and a Native way of life they no longer accepted" (Coates, 1989, p. 137).

*Tr'ëhuhch'in näwtr'udäh'g = finding our way home*, a book prepared by the Clarke and Moore (2009) of the Tr'ondëk Hwëch'in documenting their experiences with residential school, details the lived impacts of losing language, traditional culture, experiencing violence, and losing connections to family: "You feel lost when you come back, you know. You don't know Indian way [or] white man way; just stuck in the middle" (p. 82). "When we came home that's when we notice, you know, like there was just no bond there anymore" (p. 88)

Trauma was bottled inside: "There's nothing else to do except bury or hide your feelings inside of you. You're crying and it hurts, but it's inside of you" (p. 73)

Violence from the school passed into families: "When we came back... there was a lot of things that happened at home that, um, came from residential school.... Our older brother is always

trying to hit us and tell us to do these things all the time, and he picks it up from there, I guess.” (p. 86)

Many former students mention turning to alcohol for consolation as they struggled with the aftermath of residential schools: “Today I see a lot of people really hurt... But they not doing nothing. They keep on drinking, drinking, and dying off slowly.” (p. 87). “I came home when I was 18... I couldn’t even talk to my mom, and see my grandma that way, you know. All I do was drink, like drinking anything...” (p. 82)

The effects are passed along, between generations. Residential school influenced the destruction of social support networks as many individuals were separated from their families and culture. Many students in residential schools also lost their traditional languages and community ties (Reading & Wein, 2009). Many of the students of residential school have been heavily marked by traumatization and have experienced difficulties in parenting as they did not have an appropriate parenting model to draw upon (Galley, 2010; Reading & Wein, 2009). This woman speaks of her own child: “I was wondering all those years, why I had phobias when she was turning five?... I was going ‘What the hell is wrong with me?’... Like I wouldn’t even let her out of my sight, which is really dysfunctional.... Residential school effects. [If things were as they were for my mother]... she was going to be taken away from me at age five.” (p. 86). The impacts of these schools continue, though Haig-Brown reminds us that “[s]ome of the determination First Nations people now exhibit found its roots in the resistance to the invasive culture of the schools designed to annihilate First Nations cultures” (Haig-Brown, 1998).

Interviewees and project partners have stressed again and again that addressing violence against women and girls in Yukon must address the intergenerational traumas resulting from residential schools, as well as the ongoing systemic violence expressed through marginalization and oppression of Aboriginal people. Our efforts must challenge dominant Euro-Canadian cultural norms, and simultaneously support indigenous efforts of resistance and self-determination.

## 8. Appendix B: Thematic Analysis of Interviews & Focus Groups

What follows is a thematic analysis of interviews and focus groups conducted as a part of the qualitative research for this Needs Assessment. This data can provide valuable insight into the Yukon context but the views here should not be considered representative of the Yukon as the sample size of 22 interviews is too small. This should be considered the informed and in-depth views of individuals with a range of perspectives. These views do not necessarily represent the views of Les EssentiElles, their communities, or the Project Researchers.

### a. Key Community Factors

The interview data that follows catalogs the thoughts of people interviewed or included in focus groups within each community. Each section opens with a few distinctive attributes that contribute to our understanding of the community followed by the participant's suggestions about factors that influence rates of violence where they live.

#### **Dawson City**

Those interviewed are worried about a variety of kinds of violence, including elder abuse, incest, rape, "helping yourself" (i.e. sexually assaulting someone when they are passed out) and emotional violence. People indicated that, in Dawson, there is a tendency to keep violence a secret and to sometimes protect perpetrators. It is thought that violence was more actively dealt with by the community in the past but that this is no longer the case. Alcohol is intertwined with Dawson's identity as people head to Dawson specifically to drink and most locals drink as well. Dawson is small and isolated which makes it harder to get away. The size and isolation of the community makes it harder for service providers to intervene as they risk alienation. A noticeable division between First Nation and non-First Nation community members was also noted.

Dominant gender norms are understood to be strength and self-sufficiency for both women and men. Men need to provide, though there has been some movement toward greater participation in household work, and women have to be attractive caregivers. Men are frequently less communicative. In Dawson masculinity, sexism, the loss of tradition through colonization, as well as the routine socialization and normalization of violence were identified as contributing factors to rates of violence in the community. Psychological factors and alcohol are also cited by community members. Less frequently, media/technology, homelessness, peer influence, lack of awareness, and the smallness and isolation of Dawson were noted as potential contributors to violence against women. Positive community factors include that there are friendships across age differences, and that there are some great parents in the community.

#### **Watson Lake**

During interviews people cited Watson Lake's poverty, recent layoffs, consequent rise in food bank use, and high rates of violence. Elevated rates of violence were regularly noted among the First Nation community. There was also some mention of taking care of each other's needs, the needs of children, and an assertion that Watson Lake is a working class town.

Factors identified by those we interviewed can be loosely grouped as follows: drugs/alcohol, impacts of colonialism, psychological explanations - especially poor coping skills, a lack of faith in the justice system, the cyclical nature of violence, inequality and sexism, masculinity, silence/stigma, the absence of role models, the reality of youth, and the influence of media.

### **Whitehorse**

People from Whitehorse offered some general community factors. They suggested that there is a greater history of trauma in the territory, and lots of violence in First Nation communities. Not only are there high rates of violence, but quite extreme types of violence. Victims who sought services were most often victims of domestic violence, followed by victims of sexualized assault.

Whitehorse masculinity was characterized by a lack of ability to engage in meaningful relationships, emotional isolation, and failure to contribute to childcare. This was seen as a tendency that spanned across age, ethnicity, and political orientation. Whitehorse interviewees listed this masculinity, specifically invulnerability complexes and suppressed emotions, as a central concern. Respondents thought that sexism was a problem, along with residential school, colonization, the media and technology. Residents also considered alcohol and drugs a contributing factor, though not a cause, similar to the other two communities. Individuals from the Filipino Association noted a lack of reliable transportation, few safe homes, scarcity of good jobs, limited child care, and absence of local training were thought to contribute to difficulties in Whitehorse. Violence and harassment at work were noted several times during interviews. The lack of anonymity and the long winter were seen as other distinct features of the Yukon experience.

All three communities were in agreement about the lack of role models, the influence of peers, and socialization through family and home as factors that impact men's violence against women. Whitehorse and Dawson also cited the normalization of violence which was a noticeable absence from the Watson Lake responses. Whitehorse and Dawson respondents also considered lack of education and isolation to be factors, community division was provided as an additional explanation in Whitehorse. Silence and inaction were issues in Whitehorse and Watson Lake, as was systemic violence and distrust of the justice system. Trauma came up frequently as a factor in Whitehorse, and FASD was mentioned a few times.

## **Impacts of Violence on Men and Women**

### **Impacts on Men:**

Respondents described impacts of violence on men both as victims and perpetrators. They noted that men are also victimized and that they experience shame, guilt, fear and uncertainty in reaction to violence. Violence is understood to be learned and intergenerational, a respondent noted a boy as young as 3 having learned abusive behaviour and using it toward his mother. The interviewees saw violence as breeding further violence.



A respondent hypothesized that men are able to conform to dominant expectations of masculinity, and get some needs met by using violence. Through the use of violence, men may feel proud of their macho identity, and ultimately feel safety for a period of time. Violence against women hurts men as well because men are fathers, uncles and brothers, and because it compromises men's ability to have genuine relationships. One interviewee shared a story of a young man losing a career opportunity because he moved in with his sister to protect her from ongoing violence from a previous partner. Men can also become aware and supportive in learning more about violence against women.

### **Impacts on Women:**

In detailing impacts of violence on women, interviewees noted emotional consequences of violence, and its tendency to ripple out to affect others while also cyclically affecting other parts of a woman's life. The following responses touch on relationships to the justice system and on the lived consequences of violence in small communities.

Several respondents noted the cyclical nature of violence, and a variety of reactions to it. Some women get angrier about the violence and trauma they've experienced, and turn to drugs and alcohol. It may also be harder for other women to come forward to talk about their own assault, as it might trigger their own experiences of trauma. Some respondents noted that women become violent in response to the violence they have experienced.

There is a noted hesitance on the part of women to pursue solutions via the justice system, but also because some women might not want to get their partner in trouble. Others noted police practices of dual-charging; for example, the police don't understand the cycle of violence which results in the women getting charged for defending herself.

Respondents emphasised the emotional consequences were emphasized, ranging from fear and anxiety, shame, depression, and pain to uncertainty and low self-esteem. Women may be afraid to get help. Violence has a ripple effect – it can cause women to miss work, and kids to miss school.

Experiences of violence are further complicated by living in a small community, where there are few places to get away from the violence, and the belief that everyone knows everyone. Violence furthers a culture of fear, perpetuating inequalities by limiting freedom of movement, which is especially true when there is fear of encountering a violent partner.

### **Differences in impact by gender**

Few differences were explicitly noted by respondents. Youth noted that girls are insulted more, whereas guys are more routinely physically violent. They thought that guys were most often verbally, then physically, and then emotionally violent Youth noted that girls used insults and emotional violence more than physical violence.

## **b. Needs of Men, and Boys, Women and Girls**

### **Needs of Women and Girls**

Women's groups and male activists have noted the paramount importance of remaining sensitive to the needs of women and survivors of violence in our communities. It is particularly important to avoid steps that will re-victimize survivors. Some aspects of the justice system have been found to do just this (Belknap et al, as cited in Richardson 2013).

Revictimization can happen though membership in anti-violence campaigns as there is a possibility that abusers may wish to engage in efforts to prevent violence. Partners from women's groups have identified that it is absolutely vital that this is dealt with extremely carefully: a man who has perpetrated violence against women may wish to gain status and recognition as a community leader in this way, and mask his own ongoing abuses. Such a scenario risks again harming victims of the perpetrator in the community. With that said, interviewees and partners stated that if men wished to address their own violent pasts, there should be room for them to do so while keeping the safety of those he has victimized paramount.

Some advocates have expressed concern that a male-led initiative might not be able to maintain enough credibility to survive. In the Yukon's tiny population, the rates of abuse are so high that abusers seeking to cover up or cleanse their own pasts may ultimately subvert and derail any anti-violence initiative with men at the helm.

### **Needs of Boys and Men:**

Interviews strongly suggest that efforts to engage men and boys must be sensitive to the various needs of this population. Interviewees also made suggestions for specific methods of addressing these needs. A common recommendation was for men's groups, for example: support, proactive intervention, or for men's centre. Some suggest that they be led by a person with a professional background and specific facilitation skills, some add that there should be First Nation leadership, others suggest volunteer leaders, and some suggest that some women should be present for balance.

In terms of programming, several respondents mentioned gaps in any conversations about sex, boundaries and relationships. Others suggested that men need lessons on how to break down stereotypically masculine behaviour, and instruction on how to intervene. Young men need their programming to be meaningful and not merely routine. Some respondents suggested that a John Howard society would fill important needs of men some respondents suggested that services for perpetrators are missing. There were also reminders to tailor programming to those who are FASD-affected.

Some specific populations also came up, with the implication that their needs are really not being met. Young men were often mentioned as there are often no role models or effort being invested in them. It was suggested that eliminating barriers to sport might be a helpful approach. Some interviewees commented on youth's boredom and that there is nowhere to go

for kids. There was some concern that youth weren't accessing a specific mental health advocacy organization. In Watson Lake it was mentioned that boys needed a sense that there was a purpose to school and to life outside the small town.

Youth suggested that young men just needed to have someone present following instances of violence, to play video games or watch movies and to give space for the issue to be raised. It's crucial that men feel safe talking, this was noted to be difficult in a small community. Some worried that there was insufficient support and others suggested that one-on-one aid is necessary. The holistic needs of men were articulated as follows:

"Making that leap of empathy is really important, rather than just shutting down someone's humanity and portraying them as monsters. It's a hard connection to make, to not see things in black and white terms. That's one of the challenges. To have a non-judgmental attitude is really critical."

Dawson men noted a number of needs. The youth centre noted that those who are bullied fall through the cracks of their services. Dawson men need an assisted-living, co-ed shelter, a shelter specifically for men, and mental health services. Noted gaps were for youth, including lack of money for existing activities, and the fact that groups like 'Rangers' are full. For older men, resources to help move beyond violence and getting mad were suggested, for example, a northern spa to steam out that stress and some outlets that aren't the bar.

Men need to have their basic needs met, for housing, safety, food, and freedom from poverty. Boys need a school system that meets their needs, and men need long-term supports and primary prevention to keep them out of the system.

### **c. Awareness of Resources and Services**

Dawson City respondents cited a few resources but rarely stated the same ones. Respondents were most aware of the resources through Tr'ondëk Hwëch'in First Nation, the youth centre and the school. Respondents identified facilitators in the community who could lead sessions on violence prevention. The Dawson Women's Shelter, 'Many Rivers' counseling services, and the youth centre's work with youth perpetrators/bullies were also mentioned.

Robert Service High School in Dawson City has a psychologist and a counselor to do professional development with the teachers. Dawson has an organized group, Rangers, and a mentorship program operating in Dawson. Interviewees were aware of the Kids' Recreation Fund and mentioned that there was a future funding opportunity through the union at Gerties. Residents of Dawson mentioned that women would be a rich resource for figuring out how to engage their men, that there were already men in leadership roles to be drawn on, and that there were lots of adults with good values, some of whom supported struggling parents.

In Watson Lake, interviewees seem to be aware of a small network of other local organizations, and to draw on their resources. Respondents mentioned Many Rivers and the Liard Aboriginal Women's Society (LAWS) in particular. Respondents also cited the RCMP, the

school, and individual women and girls. They noted that local organizations can offer access to populations, ready-made content, help with research, counseling and group work.

Respondents from Whitehorse noted several services, including sexual health programming, counseling, detox, mental health, trauma and group programming. Domestic Violence Treatment Option Court and a program called On the Outs for just-released inmates. There were a few supports for immigrant communities, and the Filipino community seemed very well-connected to local programs and services.

Some Whitehorse organizations have access to training, including courses on gender-based analysis and cyberbullying. There were several sources of funding mentioned, including the Kids Recreation Fund and unions. The Boys and Girls club was an important resource, school was listed as a sanctuary for some youth, and a variety of workshops and programs were offered, on communication, friendship and bullying, safer spaces and anger management and substance abuse.

People mentioned some physical resources they used, including comic books, youtube videos, films and pamphlets. Informal resources were cited including the extended family that provide support for kids, key people who know how to access resources, staff teams, and other progressive community members.

A Whitehorse respondent cited cultural resources as being important for teaching respect, roles and responsibilities. An example given of cultural resources was the 'Healing Totem' at the end of Main Street in Whitehorse. The totem was erected in dedication of former residential school students.

In terms of connections to and among existing organizations, Whitehorse residents frequently cited Victoria Faulkner Women's Centre and Kaushee's Place (the Yukon Women's Transition Home), along with efforts to connect to Yukon College, and the various players in the justice system. Several organizations mentioned that they had great relationships with others, and that they made explicit efforts to connect people to existing programming outside their own organization.

#### **d. Gaps in services:**

Watson Lake organizations frequently cite the need for training and support on both violence and engaging men and boys. Less frequently, they cite the need for counselling support during the project, organizational capacity issues, and the need for a way to screen male role models. There is also mention of a need for a men's shelter and a healing center.

Generally, people that were interviewed from Dawson felt they had fewer resources available to them than the larger center of Whitehorse, which left some gaps. Specifically, supplementary resources for teaching sex education workshops were requested.

Gaps identified in Whitehorse included workshops and training for teachers, youth workers, and social services workers on the prevention of violence, dealing with perpetrators, the connection between alcohol and violence, and the practical details of sexual consent.

People wanted physical materials about violence against women and girls, and on the connection between alcohol and violence. There were gaps in counseling (i.e. wait lists, hours, etc.), in finding facilitators, difficulties connecting people to appropriate resources, and funding was a significant barrier for several organizations.

#### **e. Venues for program delivery**

For their part, interviewees enthusiastically offered suggestions of existing venues in which violence prevention initiatives could potentially take place:

In Dawson, promising venues that people identified were wide-ranging, there were multiple mentions of sports: hockey locker rooms, coaches, minor hockey, volleyball and lunch hour floor hockey, etc. as potential sites of intervention. Social media, parties and music festivals were recommended as functions that could be attended. Culture Camp, camping, and school were also seen as promising venues for program delivery.

For Watson Lake residents, promising venues include the school, the captive audience of men at the mines, and some culturally-relevant programming. Sports are frequently cited as access points for boys, and the White Ribbon Campaign were mentioned.

Whitehorse respondents provided a hefty list of venues, programs and activities. Hopeful spaces included the Yukon College. Health and safety trainings and orientations were suggested as places to explore adding programming to an audience of workers. The Multicultural centre and Second Opinion Society were suggested as possible venues, as well.

Existing programs that were suggested include elementary, secondary, and post-secondary curricular and extra-curricular activities. One respondent stated that Victim's Services, the Public Prosecutors Services (Crown) and the RCMP had at some point gone into schools, and that perhaps that should happen again. Camps, boys and girls clubs, and youth programs also were further promising possibilities. Activities residents identified as promising included community functions, sports, knife-making, sweats, and campfires.

#### **f. Opportunities for prevention initiatives:**

Respondents were keen to provide ideas that they felt would successfully fill the current void of engagement efforts to end violence against women and girls.

People interviewed from Dawson were excited about the prospect of training. Those interviewed wanted workshops for new and existing mentors on the subjects of intervention, leadership and bystander intervention. They want to further support role modeling, had suggestions about public education, and they brainstormed some strategic event ideas. There was a sense of urgency and the thought that something-is-better-than-nothing that some respondents shared.

In Watson Lake, a diversity of organizations indicated that they are keen on training, curriculum and materials, and there are a number of suggestions for using pre-existing opportunities to engage effectively with schools. Another key suggestion was to ensure that the

project is maintained over time, that the project is connected to key players in the community, and that there is some frequency of events and activities across time. Interviewees felt that people would join if something was started. Suggestions about the receptivity of youth, the necessity of being proactive instead of reactive, and the power of counseling were mentioned less frequently. Some respondents had suggestions about content, including teaching equality and respect, “gender difference sensitivity” training and integrating traditional ideas about men as providers and protectors.

Whitehorse respondents were excited about workshops and training, particularly around gender, sexuality, communication, and healthy relationships. Also suggested was training to help men intervene, such as another visit from Jackson Katz. There was interest in having this training geared specifically for individuals in social work positions and staff of the young offender’s facility. LINK, a workshop connecting alcohol and violence, was suggested. People suggested workshops both directly with youth and adults, as well as for teachers and youth workers. Youth workers emphasized the importance of their ongoing relationships with youth and suggested that training for staff would be effective. A public education campaign was also suggested to raise awareness; an example was given of the Yukon Government’s 2014 sodium campaign.

School was another frequently mentioned option as there was interest in a lesson plan and resource, connected to curriculum. Respondents also wanted similar resource about violence against women and girls to be available for adult learners. People wanted material about violence, about talking about emotions with boys, and they wanted respect and healthy relationships curricula embedded into the education system: “Talking about violence, cycles of violence, respect, and ways to deal with anger and emotions should be innate programming offered to everybody”. School-based gay-straight alliances for youth were seen as a hopeful development. People also saw having more women in masculine-dominated spaces as important, including women in work crews, as bosses, and in locker rooms, to potentially “pop that bubble of aggression”.

Mentorship was the third key suggestion. Healthy, consistently available, and culturally grounded role models were seen as important. Guests such as from the RCMP or Skookum Jim Friendship Centre being brought into the school was thought to be another way to connect people to a greater variety of role models. The importance of role models in showing healthy relationships was deemed more effective than explicit conversations, while explicit intervention was deemed to be important sometimes. Youth ownership of the project was recommended in terms of perhaps leading their own section of the White Ribbon campaign and being able to educate their peers. A boys-only space was suggested, as were activities with trusted, respected men, providing opportunity to talk about substantive issues. There was a conviction that many men are already on board, but they simply needed to be provided with opportunities to get more actively involved. Several work-based suggestions were about how worker solidarity causes them to take care of one another, and about establishing a reporting body who could receive complaints about abusive talk at work.

Networking, both amongst organizations, and using people's existing social networks, were seen as useful approaches. There were a few references to the importance of cultural grounding, in terms of answers it provides to questions of roles and identity. Some people were excited about the leadership of ordinary men, wearing feminist t-shirts, talking about consent, and appearing on posters. A few events were suggested, such as a big crowd of men doing the White Ribbon pledge simultaneously, or a Walk a Mile in her Shoes event. People suggested using local celebrities or high-profile athletes as campaign leaders, and that making it personal, with a slogan like "Hey! That's my sister!" might be useful. Hockey was suggested again, including that there might be more receptivity in recreational hockey than in competitive hockey. Community inclusion was raised, with the example was about a group of men in a small Yukon community who were sure to bring boys with less-functional parents along on camping and hunting trips, to ensure they were included in family and community.

### **g. Current Context of Engaging Men and Boys**

Interviewees identified an array of efforts to engage men and boys, particularly, a number of youth-targeted initiatives, and existing campaigns by local women's groups were considered important. Notably, few of the efforts were systematic or consistent, but a number of initiatives were considered hopeful developments.

#### **Dawson:**

While some respondents felt that very little had been done to engage with men and boys, other respondents were able to remember several previous efforts: Bringing Youth Towards Equality (BYTE) visited and agencies have been invited to the school to do healthy relationships and bullying workshops. Hockey camp and school gym class have been used as an opportunity to talk about lifestyle choices and respect, Moosehide and Tr'ondëk Hwëch'in's land-based men's retreats, and an Elders dinner that youth served, were all seen as hopeful developments. School-based efforts included violence prevention, First Nations studies, programming on the relationship between addictions and violence, as well as the school-based mentorship program. Respondents mentioned that there is an upcoming leadership program with the McCreary Foundation set to take place in October of 2014.

#### **Watson Lake:**

The school has seen group presentations on Violence against women and girls and the staff are sensitive to the issue. There had been efforts to set up a group for young men and fathers and there had been interest in a boys' club. Many Rivers has done some men's programs in Watson Lake.

#### **Whitehorse:**

Individuals interviewed in Whitehorse cite a number of existing organizations and programs that engage with men, including Jackson Lake, DVTO groups & counseling, Northern Cultural Expressions Society, and Big Brothers and Big Sisters. People cited the Women's

Directorate's Am I the Solution campaign, and Sexual Assault Voices of Edmonton's poster campaigns that are often borrowed for Yukon campaigns.

People also mentioned intervening to stop direct violence, and impromptu teaching to interrupt and explain derogatory language. One organization described their experience engaging with men and boys as follows: "Often we have to be more creative with the males in our community – a lot is one-on-one engagement when we're building relationships with each [person] – looking for things they're interested in and how we can support that."

Culturally-based role modeling currently exists, a respondent had shared Jackson Katz's tips to her colleagues, and there was a men's group at one point. Workshops engaging men in violence prevention, communication, boundaries, as well as dealing with anger and loss have taken place.

#### **h. Men's and boys' current roles in preventing GBV in Yukon**

While each community also identified substantial gaps, all three communities willingly offered hopeful roles that men and boys already play in their communities.

Men and boys in Dawson are already contributing – they are healthy role models, they're having conversations around media representation, teaching respect and healthy relationships, and having conversations about roles and expectations. Some women and girls are slowly being allowed into traditional men's activities, and youth contribute actively when BYTE workshops come to town. At the time of this project, there is a local leader of the White Ribbon Campaign in Dawson.

In Watson Lake, there are men who act as role models, who participated in 'Together for Justice', who teach, men that volunteer with the food bank, as well as anti-bullying campaigns at school. There are high hopes for continued role modeling by these youth and others. One of the male counselors in Watson Lake also works with men to deal with emotions in a healthy and open manner.

Whitehorse residents consistently list role models, who treat women with respect, demonstrate healthy relationships, who expand the definition of masculinity, and who are present and accessible supportive members of their communities. The White Ribbon Campaign is cited as a hopeful development, along with Brothers in Spirit. Men are also intervening, wearing t-shirts declaring their feminism, having zero tolerance for violence at school, and talking explicitly about cycles of violence and how to end them. A teacher outlines his approach to leading an after-school boys group:

"Our day starts – it's once a week after school, and the boys come in and we get into a circle. They've got a lot of energy at the end of the day – they don't want to sit anymore, but I contain them for maybe 15 minutes, and we have a talking circle. A feather goes around, and there are themes to the talking circle. I start by going through a teaching, talk to them about a real story, then put it in their court – then maybe a question after the story – how are you feeling? What do



you think about this? Feather goes around. We've certainly covered gender violence, VAW. It's a boys club, but my daughter's in it, and one of the other people who helps me is female, which I think is important. With just males, there's an imbalance, but she brought a really great balance, I don't call it a boys club [...]. After talking circle, we do an activity – snowshoeing, sledding, playing in the gym, Dene games, give back to the community – shovel driveways, chopped firewood, picked garbage, wrote anonymous letters to teachers who've helped us. Field trips we've gone on. Then give them a snack and send them home.”

### **i. Key gaps in men's engagement in preventing GBV**

Interviews indicate, in terms of gaps in men's engagement, that men's representation in traditionally feminized job sectors is a consistent concern. More men wanted for positions as counselors, social workers, victim services workers, youth facilitators, as contraception & STI counselors, as caregivers, as teachers and role models. Significantly, of the 11 organizations that were interviewed six were staffed by more than two-thirds women and only two were more than half male.

### **j. Barriers to Men's Engagement**

Not knowing what to do, direct backlash and physical fear are the main factors preventing men from acting. This was followed by social repercussions, emotional fear, and fear of losing friends. Focus groups and interviews echoed these findings.

There were a number of concerns about engaging men in the project itself. People had had prior difficulty attracting men to men's groups, and were worried about bringing in a diversity of participants. There was concern about whether the effort would make a difference, and that it would be too short-lived to invest in. Further worries involved men being threatened by the project as they might see it as attacking. There was also some concern about shifting from awareness into action. Youth's resistance to learning cultural knowledge must be mentioned as cultural activities are cited as central to successful intervention with Aboriginal people. As one interviewee articulated the depth and costs involved:

“Well you want to change huge social norms – they're pretty embedded in people, and have a lot of meaning in them. The link is always made to drinking and driving – but people didn't get called a fag and get beat up if they said I don't want to drink and drive – there were big differences to the cost of engaging in that kind of social change than there are in engaging in being less violent. “

Barriers to engagement in VAWG prevention include justification and normalization of violence that prevents recognition of the problem in the first place. This sense was echoed by youth who questioned why it was necessary to break up fights, especially if it was personal. In terms of bystander intervention, youth said that context is important and having safe contacts and locations would make intervention easier. For especially marginalized youth, there is a fear of being “rejected from their last island of acceptance”, which makes them hesitate to stand up

for their core beliefs. Men also mentioned that they don't necessarily feel like it's their role to intervene, or they don't know what to do. The most frequent reason cited for not intervening was fear of an aggressive response. Women mentioned that even men sympathetic to the cause might not risk taking a stance, and that we are more likely to fight for things that directly affect us.

#### **k. Best practices identified by community members:**

##### **For working in Watson Lake:**

General suggestions for the project included that it be First Nation and victim focused. It was seen as important that there be crisis intervention, local referral and support built into the project. A First Nation member, perhaps an elder, ought to be present.

##### **For working in Dawson:**

To best engage Aboriginal communities, it was suggested to bring in elders from outside, who don't have history with local individuals. The project should be sure to support and incorporate Tr'ondëk Hwëch'in values. It was suggested that personal connections with community members will have to be made, though focus group contributors suggested drawing on their own social circles. Follow-up and maintenance will be important, it was suggested that activities take place seasonally with separate curricular support.

It was suggested that dealing with alcohol would be necessary, talking about violence would help get people to participate, and that the project should cater to people's interests and leave room for both formal and informal activities. To engage perpetrators, it was suggested that it would have to be done where "they truly believed there would be no shame and no blame and no depersonalization – still seen as a man with many parts, and the violence is just one part".

##### **For working in Whitehorse:**

There was considerable emphasis amongst interviewees from Whitehorse of the need for the project to be long-term and consistent, with a committed person(s) to lead efforts. There were suggestions that the project needs a grassroots basis. Collaborating directly with the Canadian-Filipino Association of Yukon was suggested.

The final scathing feedback was received: "250,000 that you guys got will be spending on a lot of earnest white people doing earnest white people things... or perhaps we can have a real discussion about where this money is going, and who the people are that actually need it, if it's going to affect them. Is that really going to be reached, or is it going to be the nice White Ribbon guys going to talk to the nice hockey boys about not bullying their sisters."

##### **Best Practices for engaging with First Nation communities:**

Key gaps for First Nation communities included changing how the community views women reporting sexualized assault, as this was seen as key to continuing silence around sexualized violence. There were a number of suggestions about engaging with Aboriginal

communities. Interviewees repeatedly recommended connecting with elders and key community leaders. Bringing in an elder from outside, to do specific programming, was seen as helpful in the small communities, since they wouldn't have the same knowledge of people's history. The importance of drawing on cultural resources was mentioned and having a First Nation liaison to make sure cultural protocol was being followed. This would include involving a First Nations liaison in decision-making and implementation.

Creating meaningful partnerships with communities was emphasized repeatedly, including asking for help and ensuring that investments in the health of the community as a whole are being made, rather than focusing efforts on individuals. There is a need for real solidarity and collaboration with the community. Specific roles were mentioned, including working with the youth support workers in First Nation governments and working with YAWC's Brothers in Spirit project. One man offered the following advice:

"If you can show these boys that the things the males do in their family when they're at home is valid and honourable and respectful, something they can look up to, you are going to have them really buy in. Because often it's not seen like that – let's do crafts around the table! Boys love crafts! But that's not what they see at home. If you can show them what their family members are doing, you know, when their uncle is – maybe he's not always sober but when he is – he's awesome, and you've got to validate that. Maybe that is stick gambling"

People recommended several specific events, including a circle of men and boys and on-the-land change-making trainings for fathers and sons. Events should open with a traditional prayer, include a meal, and ask how men celebrate themselves as men in order to brainstorm ideas for positive change and action. Specific cultural suggestions included using the language of balance instead of equality and recognizing that residential school legacies have left people resistant to inflexible structures. People also recommended providing opportunities for youth to embrace both traditional culture and the 21st century rap music and clothing that are also important.

## 9. Appendix C: Questionnaires

What follows is an outline of questionnaires used for the Qualitative Needs Assessment portion of this report. A general set of questions was asked to all respondents, with more specific questions asked based on the background of the respondent, as described below.

### General questions for all interviews:

1. Could you give a brief description of your position, organization, and populations it works with? What is the gender composition of your staff?
2. Could you describe any work your organization/first nation does related to:
  - a. Addressing violence against women and girls?
  - b. Gender equality in general?
  - c. Engagement of men and boys? (In any topic or activity)
3. What sorts of resources does your organization have available to it in regards to:
  - a. Violence against women and girls?
  - b. Engaging with men and boys?
4. What do you think are relevant factors behind men's and boy's harmful attitudes and behaviors towards women and girls?
5. Could you describe how you think men in this community are impacted by violence? Could you describe how you think women in this community are impacted by violence? What are the differences?
6. Could you describe ways that men or boys in this community are already positive influences on other men or boys?
  - a. Who might be involved?
  - b. Where is it likely to happen?
7. Can you think of any good opportunities to engage with men and boys through existing mechanisms? (Prompts: educational, athletic, cultural, personal/familial)
8. Can you think of any examples of projects or initiatives on any topic that did a good job of engaging with men and boys in the community? What did that look like?
9. Could you give any other suggestions you have for how would like to see this issue addressed within the community?
10. What role do you think you or your organization could potentially play in regards to this project? What would you need in order to do so?
11. Can you think of anyone I should be in touch with about this project?
12. Is there anything you'd like to add?

### Aboriginal organizations focus:

1. Could you describe specific needs or challenges related to this issue for aboriginal women in this community? Could you describe specific needs or challenges related to this issue for aboriginal men in this community?

2. Do you have any advice on how best to respect First Nations needs and priorities as we plan and implement this project?

**Justice Sector Focus:**

1. Could you describe any existing initiatives around the justice system with a violence prevention focus?
2. Are there any changes you think would improve how the justice system addresses the issue of violence against women and girls? Are there any gaps in specific services or supports?

**Teachers & youth workers:**

1. Have you seen evidence or examples of violence against women and girls through your work? What did that look like?
2. Are there any attitudes, beliefs or behaviors in boys you see as a problem? (Especially towards girls?) What does that look like?
3. Are there any attitudes, beliefs or behaviors in girls you see as a problem? What does that look like?
4. When and where do the issues seem to be occurring? (In school, at home, through internet/technology, etc.)
5. Are there times where you have seen positive attitudes, beliefs or behaviors around this in boys? In girls? What did that look like?
6. In both cases, where do you think the attitudes or behaviors come from?
7. What sort of strategies do you use for dealing with these situations? What seems to work well? What is especially challenging?

**Multicultural/recent immigrant community focus:**

1. Do you know of any other organizations that focus on issues related to the community you work with? Is there any data available on this group?
2. Could you describe specific needs or challenges related to this issue for women you work with in this community? Could you describe specific needs or challenges related to this issue for men you work with in this community?
3. Do you have any advice on how best to respect the needs and priorities of the groups you work with as we plan and implement this project?

**Women's Groups Focus:**

1. Do you have any advice on how this project can best respect the needs and priorities of women and girls who have experienced violence?
2. Would it be possible for you to gather input on the idea of engaging men and boys from the women you work with? Could you do a discussion, focus group, survey?

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