

Interim Evaluation Report

On “Together for Justice: On Violence, Language, and Responsibility”

For: Liard Aboriginal Women’s Society (LAWS)

September 2011 - September 2012

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Introduction

The *Together for Justice* initiative arose from an increasingly urgent need to address the serious and legitimate local distrust of RCMP in the Yukon and how the effects of this distrust have served to exacerbate dangers of domestic and sexual violence to Aboriginal women in the area¹. It was borne as a response not only to a history of poor relations between RCMP and Aboriginal women in the area, but to recent events that further deteriorated RCMP integrity in the eyes of the public. Ultimately, the project objective is to improve access to quality social services for women so that they are able to transition to violence-free lives. Accordingly, the purpose of the evaluation will be to measure the extent to which social service delivery and policing for women living in Kaska and Yukon communities has improved through the course of the Project.

Subsequently, one aim of *Together for Justice* is to promote a dialogue between Aboriginal women, RCMP, and local service providers so that they can begin breaking down barriers and begin building an understanding and trust with one another. RCMP and service providers alike are expected to develop an enriched knowledge of access to and quality of services that women who have experienced violence most need.

Indications of the Project's success can be seen in the short-term, as well as medium and long-term. Short-term performance indicators include increased understanding of the conditions and realities of Aboriginal women by RCMP and other community service providers. Knowledge of traditions and culture, as well as local First Nation custom is relevant to this. Also, women should gain increased access to relevant tools and resources within the community.

Longer-term indicators that the Project's initiatives are being met include changes or actions by RCMP (and/or other social service providers) to respond to the needs of Aboriginal women who have experienced violence, increased trust in law enforcement officials and other service providers, and increased access to these services by Aboriginal women in the community. One of the paramount community safety tools to be created during the course of the Project will come in the form of a protocol agreement between RCMP and Aboriginal women. Part of the protocol agreement will set out expectations for each respective party on how they are to maintain sustainable relationships and implement the community action plans that address unremitting high levels of violence against Kaska and Yukon women. Effectually, it is hoped that the involved parties build cooperative working relationships that last for generations to come.

This document has been generated in compliance with Liard Aboriginal Women's Society's obligations to report on its progress to fulfill the Status of Women Canada's funding conditions and is meant to measure the extent to which RCMP remain accountable to their commitments in preserving the safety of Aboriginal women (and their loved ones) in the Watson Lake and Whitehorse areas.

¹ *If My Life Depended On It*. (Lois Moorcroft). View at www.womensdirectorate.gov.yk.ca

Research Method

Being that the content of the *Together for Justice* gatherings is constituted by facilitated discussion, demonstration, sharing of knowledge, debate, and small group activity, it must be monitored using tools that reflect the subjective and dynamic nature of the proceedings. As such, the researcher took the following steps in order to ensure that the information gathered would be accurate and representative:

1. Distributed surveys
2. Conducted interviews
3. Reviewed related documents
4. Analyzed all data

Additionally, the Evaluator (researcher) attended meetings with the Director and Facilitators so that she could be familiarized with the history of the project and the planned proceedings. The Evaluator also attends gatherings in order observe tone and familiarize herself with individuals.

Surveys

In total, 9 sets of surveys have been gathered over 10 total 2-day gatherings. They were distributed near or at the end of the second day of the meetings to all participants, and they were filled out and returned at participants' discretion. Those who were unable to write were given assistance. All who were involved were promised confidentiality.

The gathering surveys consist of 7-12 open-ended questions intended to convey any sentiments coming from the group that may not be shared openly. Additionally, the surveys may function to reinforce presented information as well as stimulate thought and promote action on behalf of individuals. (*attached, Appendix I*).

Interviews

To obtain a deeper understanding of the views of the involved parties on specific issues, the researcher besought women and Elders from Kaska and other nations to divulge, as well as representatives from women's organizations and the RCMP. The following is a list of those who acceded and were thenceforth interviewed:

1. Agnes Chief
2. Ann Maje Raider
3. Barbara McInerney
4. May Brodhagen
5. Peter Clark
6. Rick Aird
7. Rose Peter
8. Rose Marie Peter
9. Teena Bazylinski
10. Tootsie Charlie

Analysis

“I never dreamed that we could get together and talk things over, but it’s happening.”

(Elder interview notes)

Indications of successes in the Project’s ability to engage local women and RCMP are apparent from observations in the gatherings as they have progressed, including reported increases of community members to come forward, and surveys and interviews. Some of the prominent themes are as follows:

Openness

“I don’t think I would have said what I said today if I didn’t feel safe.”

(Interview clip)

When asked about positive changes observed in the group, many participants have been responding with words like ‘trust’, ‘openness’, and ‘willingness’ to participate and speak up. Most group participants indicated that group discussion is increasingly honest and respectful. One participant remarked,

“The first couple of meetings, I was wondering if I should keep on going because it was just too ‘surfacey’... Now, it feels more like there’s enough trust.”

(Interview clip)

Likewise, numerous participants reported feeling more comfortable, others being ‘at ease’, that there is more open dialogue, and a more positive tone or outlook. Many people commented on the RCMP’s willingness to listen, and correspondingly, there were many comments about the propensity of ‘First Nation women starting to speak up!’ (*Appendix I*). Group support and mutual respect have acted as a catalyst for relationship-building. One participant had this to say:

“I was having a difficult time with an RCMP officer who was attending this meeting.

I had a run-in with him in the past and was frightened by him,

but there was so much support and understanding from participants...

...that I wasn’t alone and shouldn’t feel that way because I did nothing wrong.”

(Survey Response)

Although the two may never have built a new relationship at this gathering, a step was taken in the right direction – thanks to the safety created and support in the room.

RCMP Involvement

Cultural knowledge of Yukon's First Nations ways has been repeatedly identified as key for service providers – especially RCMP – to better meeting the needs of Aboriginal women in the area. Over the course of the meetings, an enhanced understanding has been indicated on all sides. One member of the RCMP stated that he once understood an aversion of eye contact by an interviewee to be an indicator of guilt: He now knows that not using eye contact is traditionally a sign of showing respect for most First Nations in the area (*see attached, Elder interview notes*).

From the very first conference, it has been voiced that RCMP need to integrate further into their

respective communities by attending events, spending time on the land with locals, visiting schools and the like. The RCMP have been doing this consistently (*see attached*). They have visited the schools both in and out of uniform several times and even engaged in a friendly snowball fight one day spontaneously while out on duty in the community. On the Discovery Days weekend this past summer, a few members from the Watson Lake detachment had volunteered to sit over a dunk tank. They have also been speaking to Elders to help better understand their customs and history and some RCMP have been lucky enough to be brought trapping and hunting.

“It is their involvement not just because they're on the agenda. Involvement because they want to be involved. Shows that they care.”
(*survey response*)

It seems that this willingness to fully participate with the indigenous population both in and out of the meetings has contributed to the women's heightened propensity to speak out and voice their opinions at the conferences. This has been an observation that has been echoed by participants who wrote surveys: When asked, “What have the RCMP done here that signifies that we are heading in the right direction with them?” every single participant gave a positive response.

Permeating the Gathering Walls

Better relationships between service-providing organizations have already proven to be beneficial to addressing media. Barbara McInerney, Executive Director of Kaushee's Place (transition home for women and children), and others have voiced a need to address how the media reports violent crimes against women: (*interview clip*).

When the media phoned the RCMP for an interview regarding what they were making out to be a “serial rapist on the loose”, Rick Aird said that he saw right away that if he went along with that, that “they were just gonna put us at odds because we really hadn't sat down and asked what is everyone talking about and what is going on”. The various organizations concerned then had a meeting and planned a

joint news conference. Peter Clark, Commanding Officer of the Territory's police force, described their unified message to be "much more powerful" (*interview clips*).

Moreover, some anticipated longer-term objectives of the Together for Justice project are already being met. For instance, the RCMP have implemented changes to their use of language on their website to reflect an appropriate social response when referring to issues of violence. Mutualizing language was one topic that was discussed at the meetings and initially some police were unreceptive to it: They became rather defensive (*see attached*). However, it is now apparent from RCMP interaction with others in meetings, as well as from surveys and interviews that there is general consensus of notable improvement in this area. RCMP's relationships with Kaska women, Elders, and others in Watson Lake to be permeating far past the walls of the gathering:

'More RCMP are checking in with women as real people. Going out on the land,
and integrating themselves into the community.

More visiting and getting to know people.'

(*Elder interview notes*)

Increased Access to Relevant Tools and Resources

Together for Justice aims to increase the availability and quality of services offered to women who have experienced violence. The gatherings hosted by LAWS have rendered a big first step, and the community safety protocol agreement will formally establish their ambitions.

Kelly MacQuarney, a member of the RCMP's Special Response Unit (for domestic violence and sexual assault) has been receiving calls from women both in the community and women incarcerated at Whitehorse Correctional Facility. When implored, "What signs of increased trust of RCMP by Aboriginal women have you witnessed here?" one participant answered, "Kelly MacQuarney getting calls from women both in and out of jail". In light of this, trust can then be seen as a fundamental tool which must be obtained before access to a service such as the RCMP becomes feasible.

On a similar note, Watson Lake's women's shelter director Caron Statham says that she has a better response from RCMP when she phones the detachment. Instead of being greeted with a "So what's the problem at the Shelter now?" her call is being cordially welcomed without any presuppositions of negative cause. Caron reported that she feels more confident that she will receive a positive response from RCMP and is also more likely to phone to converse about issues that don't require immediate assistance (*see attached*). This indicates that not only is there more cooperation between organizations, but also that they are beginning to work together proactively to ensure safety for women. Additionally, it also shows that service providers are accessing their community tools – in this case, the RCMP.

Ann Maje Raider reported that she has had to call RCMP to attend to assaults that she has witnessed occur on her street this summer more than once and that she has been impressed with RCMP's arrival time. This has been corroborated by other community members as well. It is indeterminate whether these reports reflect the community's overall experience as a whole.

However hopeful this may seem, there is far to go.

Getting Others Involved

A desire to have more people to attend the meetings has been indicated more than one sense. Many of those who attended expressed a concern about having more leaders and government officials present, and in particular, a need to have First Nations' leaders present. However, in Watson Lake, there has been some incidences where Chief and Council has worked against LAWS to disempower women, and the political agendas that some leaders might bring could foil progress (*see attached*). Additionally, it is imperative that women feel safe to speak up without having to worry about possible repercussions, and with more men present the likelihood of 'openness' lessens.

A significant amount of attendees have also expressed a desire for people from other communities to be made aware of the meetings. Some say that they would like to have more Elders and those who work directly with the First Nations people, such as justice and social service workers. This suggests that those who have attended must find the gatherings to be a valuable tool for safety and have a belief that others would benefit from them. It must be noted that at the same time as participants were saying that they want even more people, they were already saying that the attendance is already diverse: When asked about positive changes observed at the gatherings, one participant noted, "More involvement from the Elders. A greater diversity of participants – different communities, etc." (*survey response - May 04, 2012*).

Honouring Women's Resistance to Violence

Recognizing women's resistance to violence is a process that begins by listening. Listening without judgment is critical to developing an understanding of what some of the issues regarding violence that affect Aboriginal women on a day-to-day basis really are. The women made it clear from early on that they need to know they will be believed in order to confide about violence against them – they need to feel trusted. When participants were asked about what kinds of social responses would help preserve the dignity and contribute to the future personal safety of a woman who confided in them, prevalent answers were (or were to the effect of): "Honour her commitment to talk about violence", "listen in a non-judgmental way", "LISTEN", "acknowledge steps she's taken to resist violence", "support her choices", "don't blame", "tell her you believe her", "assist her", and "explore options" (*see attached, survey responses, interview clips*).

Since the “defensiveness of the RCM is a bit better than it was” (*Interview clip*), they have been able to better hear what the women are actually saying, and they are beginning to show an understanding of the violence-issues that the women are facing and the options that they do or do not have when dealing with those issues. Evidence of this comes straight from the gatherings, as well as interviews.

RCMP have been sending members of their Specialized Response Unit (SRU) to the *Together for Justice* gatherings so that they can gain first-hand knowledge of the realities and needs of the women they serve, what language to use when interviewing and writing reports, and what community tools and resources they can direct them to for support. RCMP are expected to be incorporating some of what is learned into their training curriculum (*see attached*). Members have also been attending community events that support similar causes, including this year’s ‘Take Back the Night’ march and the ‘Sisters in Spirit’ march and vigil. What have the RCMP done here that signifies we are heading in the right direction with them?

- i. They attended! Their SRU (*Specialized Response Unit*). And they positively contributed.
- ii. Specialized Response Investigation Unit and soon to be TEAM! Changing mending on RCMP intake forms for victims.

A Protocol Agreement

An increasingly popular topic and targeted outcome of *Together for Justice* is the development of a community safety protocol agreement, and this is underway. At the gatherings, participants have been asked to contribute their thoughts about what is important so that the document reflects the people it is meant to serve. Concerns raised by participants during group contribution fall into five major areas of recommendation: RCMP-community relationship building, effective social responses, building leadership, and education/infrastructure. Most of these priorities have already been encompassed by the gatherings, and certain effects have rippled out into the community. An example of this spread is the relationships that have been built and increased RCMP integration in communities (*under RCMP Involvement*).

Specifically, the Agreement will set out concrete expectations for communication, such as what information must be shared between organizations, who disseminates what information, and who is responsible for what roles in assisting women and their children to be safe in the community. It will be agreed to and signed by all parties involved, and there will be timelines set for various benchmarks, including review periods. The Protocol Agreement will also serve to function as a template for evaluating how well RCMP and public service organizations are remaining accountable to their commitments.

Ann Maje Raider has set up a meeting with Peter Clark and Jeff Cook, a community planner who has 15 years’ experience working with Kaska and other Yukon First Nations, to begin thrashing out the actual working document. It will need to be broad enough that it allows movement for growth and change: It needs to be flexible yet definite in its assignment of duties, and be indubitable in its mandate.

Future Direction

Despite an arduous investiture, *Together for Justice* is on track in realizing its intended outcomes. The RCMP have begun to redeem themselves for the wrongdoings of their counterparts as well as convalesce for their debauched relationship with Yukon women and organizations by showing their willingness to participate wholeheartedly in these processes. Aboriginal women are already beginning to reap some of the benefits of *Together for Justice* that they so much deserve. One Elder noted the discussions and learning is a “big helping tool” for her people (*Elder interview clip*). However, there is yet a long road to travel.

Many have indicated that they would like to see these meetings continue after the Project has ended; they don't want to see the relationships built be lost, especially with the problem of RCMP being perpetually re-stationed. The Protocol Agreement is being designed to help prevent this from happening. Some other long-term performance indicators that will need to be followed up on are real actions taken and implementation of changes to policy on behalf of RCMP and local service providers, commitments, and numbers of Aboriginal women accessing community services and law enforcement agencies.

Appendix A

September 19th & 20th, 2011 Conference Evaluation Responses - Watson Lake

1. Can you think of a way to improve cooperation and strengthen trust between community members and the RCMP? How could that happen?
 - i. Community members need to invite/include RCMP in their communities. RCMP should stop in at schools and events in a uniform just to say hello!
 - ii. Need more organized events to interact in a casual format
 - iii. I think the community needs to see the RCMP officers in 'plain clothes' in the community
 - iv. Expectation for any new RCMP to spend time in the community, interacting with people in everyday life, and willingness from the community to include the RCMP and get to know them as real people
 - v. More participation in community events. Play in hand games tournaments. Walk around community as opposed to driving. Say 'hi' to the little ones.
 - vi. Inviting and being part of community events
 - vii. People (community members) (illegible – needs?) with see RCMP as friends of the community and not the enemy. This can happen when one learns(?) responsibility and holds himself accountable for his action rather than RCMP being against them.
 - viii. Visibility, community involvement

- ix. Have RCMP attend more community events. Keep up the discussions.
 - x. Get everyone together
 - xi.
 - xii. If you witness negative stereotyping, stand up for the person or officer.
 - xiii. Implement the RCMP mentorship program
 - xiv. Increase/more group conversations to build upon relationships
 - xv. Open dialogues – both sides need to be willing to communicate, possibly through monthly meetings.
 - xvi. Speak out! Don't keep saying, 'They won't do anything'.
 - xvii. Community-invite to events, tea at Elder's home and get to know the family.
 - xviii. Communication – open door between both people, getting to know people, share cultural differences, etc.
2. What can you do to make women feel safer in your community?
- i. Educate women to know that they are worthy of being safe
 - ii. Establishing clear paths for help. As a woman in this community other than health and hope I don't know what is available to me. Posters with contact numbers of agencies placed in populated areas.
 - iii. I can set up a men's shelter – which is what I am going to do in the coming months.
 - iv. Be conscious of my own social responses to others who have experienced violence/injustice, and teach others to recognize the difference between negative and positive social responses.
 - v. Believe them, listen to them, hear their stories.
 - vi. Support networking, educate women on how NOT to tolerate abuse.
 - vii. Helping them to realize and their life matters and that they are (illegible) and under no circumstance should accept or (iilegible) any abuse and they have a voice and it can be heard if they talk.
 - viii. Trust building.
 - ix. Have a place/person for women to (care?) – connect with.
 - x. Take more active role.
 - xi. That coming to my agency with a problem would not mean more trouble for them (it would be confidential) and/or my agency could truly help them (with moving to a shelter, proceeding with charges against a perpetrator).
 - xii. Tell people that a movement has begun and it is a good idea.
 - xiii. Get out of the detachment and into the community and meet local people.
 - xiv.
 - xv. Make them feel more comfortable about seeking help and better communicate what happens next when help is sought; what to expect.
 - xvi. Get public. Speaking out.
 - xvii. Workshops. Talk to them.
 - xviii. Educate, provide/develop safe homes as the first group mentioned with dreamcatcher idea.

3. What will RCMP members notice in your community when they have provided you with more of a sense of safety or trust? What will be different?
 - i. More people willing to talk to RCMP.
 - ii.
 - iii. There will be less crime, I think, because we will know that they will treat up with respect.
 - iv. They will notice a willingness for people to treat them as people, not just uniforms.
 - v. More women reporting violence. Decrease in violence.
 - vi. Less crime; more respect for both RCMP members and community members.
 - vii. Greater appreciation, more trust in the system. People (women) will be more prone to move forward.
 - viii. Pride and sense of belonging to the community.
 - ix. Less violence, less crime.
 - x. Youth/women will be more trusting to talk about their issues.
 - xi.
 - xii. Notice – more smiling faces. Different – not so many mean comments.
 - xiii.
 - xiv.
 - xv. Community will be more willing to share and work together with police.
 - xvi. Pride. They will feel you are trying to work together.
 - xvii. More open to talk to them.
 - xviii. More cooperation, better understanding, respect. Good working relationship. Break through the dome of silence over the community.
4. If your grandchildren were here today, what would they like about what took place in this workshop?
 - i. Getting to know individuals.
 - ii.
 - iii. They would(?) (illegible) because there was lots of talk about THE FUTURE – rather than lots of talk about the past.
 - iv. N/A
 - v. Happy that people are talking together
 - vi. Hopefully they would say that they saw RCMP working with women and are trying to find a way for women to feel safe in our community.
 - vii. Information given.
 - viii. Amount of community participation.
 - ix. Open/honest discussion. TRUST. RESPECT.
 - x. To hear we are thinking of their well-being.
 - xi.
 - xii. That people got together to try to make a difference.
 - xiii.
 - xiv. Sharing by Elders.
 - xv.

- xvi. I'm sure they will feel safer and will start to speak out about what they see going on. Right now they are pretty tight-lipped about everything.
 - xvii. Seeing everyone working together.
 - xviii. We are talking.
5. What Aboriginal cultural teaching have you learned today that will help you in your daily work?
- i. When the Kaska people hold community events it is an open invitation, Kaska people do not go around and hand out invitations. Just post them and store and bank.
 - ii. Never refuse the offer of food, slow down and take time to listen
 - iii. That Kaska women like to have tea with strangers (RCMP) without talking about 'the law'.
 - iv. The role of men, to protect and provide for women and children – how that needs to be transmitted to the next generations.
 - v.
 - vi.
 - vii. That people have to talk and laugh and socialize.
 - viii. The Kaska points of view.
 - ix. Continue to be respectful – no matter how hard it might get.
 - x. Bring back the FN laws and language. Culture camps.
 - xi.
 - xii.
 - xiii.
 - xiv.
 - xv.
 - xvi. Nothing really. My culture is almost identical.
 - xvii. Speak up.
 - xviii.
6. If all of the people who were taken away to residential school could witness this conversation today, what would they see take place?
- i. I am not sure – you would have to ask them.
 - ii.
 - iii. That the RCMP and Watson Lake professionals and LFN (Liard First Nation) members had productive, progressive conversations about the future.
 - iv. ?
 - v. RCMP publicly apologize for their part in the taking the children.
 - vi.
 - vii. Reconciliation and respect.
 - viii. A continuation of it.
 - ix. Some change, improvement! Less lives lost!
 - x. Cultural teaching.
 - xi.
 - xii. More involvement from men.
 - xiii.

- xiv. Acknowledgement of what really occurred and demonstration of willingness to carry an attitude (of) understanding and compassion.
 - xv. A willingness to move forward and heal.
 - xvi.
 - xvii. How everyone work hard. Res is called Prison Camp.
 - xviii. Respect, communication, understanding.
7. What do people in your agency need to know that would contribute to improving services for women victims of violence? What have you learned that could improve services for women?
- i.
 - ii. Appropriate language must be used when referring to these issues.
 - iii. Watson Lake needs women counselors!
 - iv. The huge impact of social responses to violence, and how the social response is sometimes more damaging than the initial incident.
 - v.
 - vi. That this is a very important topic and it must be voiced.
 - vii. To be more assertive.
 - viii. The use of terminology.
 - ix. A student told me Social Services here are useless!! They do NOTHING to help!!
 - x. That people trust them and (illegible) blame them.
 - xi. I have learned that social responses (positive or negative) can be either very helpful or very damaging, and have long-lasting effects (either positive or negative).
 - xii. The difference between negative and positive social response.
 - xiii.
 - xiv.
 - xv. How to better deliver help.
 - xvi. Everyone needs to take culture awareness, residential awareness course.
 - xvii. There is a lot out there.
 - xviii. Proactive, educate.
8. What changes would you like to see in your community 10 years from now? What would your ancestors hope for you to achieve?
- i. That people are people. That we all have history. Good and bad. Ancestors would want everyone to be nice and respectful to one another.
 - ii.
 - iii. 10 years from now, the RCMP would be integral, well-respected members of the community.
 - iv.
 - v. Safer for women to report abuse. Zero tolerance for violence.
 - vi. I would like to see a healthy, safer community.
 - vii. (illegible) and accountability.
 - viii. More trust and a safer community.
 - ix. Getting back to our tradition – to the land. NO LAND ...(*illegible*)
 - x. Unite/help each other.

- xi.
 - xii. People looking to the future rather than using the past as an excuse to trust people poorly.
 - xiii.
 - xiv. Holistic community programs.
 - xv. Like to see community work together for change, be active participants.
 - xvi.
 - xvii. Healthy community.
 - xviii. To have a safe community.
9. How could the workshop be improved?
- i. Don't repeat things as much. Handouts with outline. Less harsh language unless really needed.
 - ii. More breaks for people to network with other people.
 - iii. It was excellent. I think you have 'the winning formula' combination of multimedia and good group discussions!
 - iv. I found that there was confusion about recognizing resistance as a sign of strength, and how that relates to empowering women to actually get out of a violent situation. Seemed a bit contradictory.
 - v.
 - vi.
 - vii.
 - viii. Participation from elected officials and other groups.
 - ix. NO STYROFOAM! Please use real cups!! Have someone wash dishes. Please for the future of our grandchildren! Also no bottled water! Bring water from creek and use cups!! Souga sinla!
 - x. Bring cultural teaching, LAWS.
 - xi. Focus more on what can be done to decrease/stop violence; negative social responses are indeed damaging but the main goal should be to reduce/eliminate violence.
 - xii. Focus more on what can be done to decrease/stop violence; negative social responses are indeed damaging but the main goal should be to reduce/eliminate violence, esp(ecially) in communities where alcohol abuse is commonplace.
 - xiii. Invite social workers, victim services worker.
 - xiv. Have other professional people attend, not just the RCMP and school principals. More local men.
 - xv.
 - xvi. More structure.
 - xvii. Breaks more often. Too long between breaks.
 - xviii. None.
 - xix. Have other community professionals attend.

1. What did you like about this workshop?
 - i. Connecting with others especially RCMP.
 - ii. Lots of group activities, group discussion, great to get different perspectives and practice listening activities.
 - iii. People getting together to stop violence in the community.
 - iv. Honouring the strength and resistance to violence.
 - v. The opportunity to discuss issues, feelings safely. Information, guidance by facilitators and Elders.
 - vi. Creating relationship with RCMP members through (conversations?).
 - vii. The open discussion between the different groups attending.
 - viii.
 - ix. It was great getting perspective from the variety of people that attended.
 - x. Working in groups.
 - xi. Relaxed/interesting/group interactions.
 - xii. Open discussion.
 - xiii. Very frank discussions and personal relationships. The sharing circle and listening to conversations is a powerful process as it encourages understanding.
 - xiv.
 - xv. Perspectives and advice given by the Elders. Cultural importance.
2. Could this workshop be improved? How?
 - i. Better internet link.
 - ii. More sugary snacks and cold drinks (pm).
 - iii. Invite the leaders of the government, First Nations' leaders included.
 - iv. Change the rules (politically).
 - v. Chocolates.
 - vi. Having people from Social Services and other agencies, ie. people from SART and other violence response committee(s).
 - vii. Demand that concrete actions be produced. I know you're getting there though!
 - viii. More partner agencies participation – CFS, VSU, WGH, Offender Services for example.
 - ix. Possibly have more First Nation people from the communities. Especially Elders and people working directly involved with the F/N.
 - x. By extending the workshop for a longer period.
 - xi. All good except for chairs are uncomfortable.
 - xii. More First Nations people.
 - xiii. Need more diverse community representation. Government of Yukon departments of Social Services, Mental Health, justice workers need to be attending.
 - xiv. Other agencies should be involved, ie. Social Services, Justice, court workers.
 - xv. Include FN leaders/Chiefs. Use this forum to include youth for both days.
3. What do people in your agency need to know about First Nation culture that would contribute to improving services for women victims of violence?
 - i. Healthy Elders to do mentoring program.

- ii. Traditional matriarchal structures, connections to family and community and lands. Understanding capacity and community needs and the juxtaposition of traditional governance and western government systems.
 - iii. To listen with compassion. Funding to build treatment center. Funding for youth programs, youth centers.
 - iv. Lobby for change.
 - v. How to move forward together for systemic change.
 - vi. How women resist and thrive in their communities.
 - vii. Learn about the ways of doing (illegible): incorporate it into our own processes: procedures.
 - viii.
 - ix. Take the time to learn more about the FN culture. When in doubt ask\learn from the more experienced members who are aware of the FN culture. Talk to the locals (FN).
 - x. Service providers need to have an understanding of our culture and to listen closely to what is being communicated.
 - xi. Stand with them; communicate to keep things positive.
 - xii. The history.
 - xiii. Understand more about traditional justice and how to support today's systems of community justice in First Nation.
 - xiv. Check out 'First Nation government' in every community/learn as (*illegible*).
 - xv. Family/clan systems. Political structures. Women's roles with social justice and family mentor. Learn about self-government.
4. One of the project goals is to create a policy statement that will contribute to improving services for women victims of violence. Is there anything from this workshop that this policy statement should include?
- i. Require follow-up.
 - ii. Preventing and responding to violence is not women's issue or responsibility, it is everyone's responsibility and we need to work together, in a culturally responsive and competent and community-based way.
 - iii. Include young people – we need youths to attend meetings.
 - iv. Include FN workers. Involve Elders more and Dena teachings.
 - v. It's not the woman's fault; she should be believed and protected. That services must be culturally appropriate, recognize that all First Nation culture is not the same so flexibility important.
 - vi. Mandatory training on women's resistance.
 - vii. Ditto.
 - viii. Policy, protocols, and service delivery should involve all the partners/community services.
 - ix. More awareness of FN culture. Already taking online courses. Take time to speak to Elders, Chief, council members in communities learning local traditions.
 - x. Service providers for women in violence need to recognize the resistances to violence.
 - xi. Whole community involvement.

- xii. Recognize their resistance.
 - xiii. Community driven and designed that is supported by RCMP and other agencies with responsibility to support the First Nation initiative. Contribute to the formation of advisory or police (illegible) to improve services over a long period of time.
 - xiv.
 - xv.
5. As we develop safety plans for our communities, what elements from this workshop do you think need to be included in the plan?
- i. Including youth in the process and have Elder present. Revisit the plans often. Identify 'safe houses' where women feeling an go then be transported to transition home.
 - ii. The voices of everyone – women, Elders, youth, FN, non-FN, community groups, governments, and direct and indirect service providers.
 - iii. Treatment programs for families – parents/children – healing the whole family?
 - iv. Culturally appropriate safety plan.
 - v. Ask the grandmothers.
 - vi. Creation of relationships between Elders and RCMP.
 - vii. Collab(orative) and working partnerships between all organizations.
 - viii. Cultural element to offender treatment.
 - ix. Have clear direction what to do with the offender during and after charges.
 - x. Cultural awareness and interviews based on response to violence and not the effects.
 - xi. Network connection.
 - xii. History. Loss of culture, restore and promote culture.
 - xiii. Recognize the important role of women and Elders. Need to develop appropriate way to access women and Elders.
 - xiv.
 - xv.
6. LAWS is developing training materials for RCMP members. These materials will be based ont the discussions and learnings from these workshops. Is there anything from this workshop that you think would be very important to include in those materials?
- i.
 - ii. Culturally-competent gender-balanced service delivery training, listening (not in a cop way but really listening) skills, community capacity development and relationship building.
 - iii. More communications. More meetings with First Nation(s).
 - iv. Hands on training on the land.
 - v. It's okay to ask questions of the Elders, especially about protocols and ways of inclusion.
 - vi. Resistance, link between culture and violence prevention.
 - vii. Imperatives for RCMP to recognize and affirm traditional justice ideas and practices, on par with their own ideas of justice.
 - viii.

- ix. There is good material in place. In addition maybe more visits with Elders in the community to learn local culture.
 - x. Communications plan.
 - xi. Promote teamwork.
 - xii. When interviewing ensure: recognize women's resistance, acknowledge it, make sure the women know they're doing it.
 - xiii. The materials need to be developed for each community, and each community needs a process like this. Community developed processes and (male?)...(illegible) seem to be needed.
 - xiv.
 - xv.
7. (Contact info)
8. Is there anything else you would like us to know?
- i.
 - ii. This was awesome. Allan and Cathy were really, really amazing. Their activities were really thought provoking and engaging. Very excited to take the next workshop! Thanks for a wonderful workshop!
 - iii. Have alcohol and drug free communities. Really wonderful thinking, but still hoping lots for healthy change.
 - iv.
 - v.
 - vi. Very change my perspective of police in a positive way, but still feeling unsure if I can fully trust them with what happen(s) in Watson Lake rape trial and Silverfox inquiry.
 - vii.
 - viii.
 - ix. If today's court system is not working: have legislation set up that is acceptable to the FN community to deal with the serious offences that occur.
 - x.
 - xi.
 - xii.
 - xiii. Need more information to the participants regarding the policy statement goal. One participant today wanted to spend more time on policy.
 - xiv.
 - xv.

October 31st & November 01st, 2011 Conference Evaluation Results - Whitehorse

1. What did you like about this workshop?
 - i. Group discussions.
 - ii. The number of people involved.

- iii. Working in groups.
 - iv. Inclusive and interactive methods ensured coverage of (sometimes difficult) material. I enjoyed the open communications skills learned as well.
 - v. All the different resources for organizations.
 - vi. Personal stories, role playing.
 - vii. Opportunity to network, good communications, great way to connect.
 - viii. Making progress.
 - ix. The networking. Good discussions in groups.
 - x. Very positive this time, lots of different faces, less Aboriginal??
 - xi. Diversity of participants, info from facilitators.
 - xii. The different parties getting together- connection.
 - xiii. Good participation by RCMP. Good community reps.
 - xiv. It is very interesting.
 - xv. It is very interesting but too heavy top gov't.
 - xvi. Great to meet the Elders and listen to them speak to learn of the old ways and traditions. Very good (illegible).
 - xvii. Opportunity to connect with LAWS members. You rock!!
 - xviii. Awesome!
 - xix. RCMP being involved and learning about traditions.
 - xx. Listening to people talking. Getting to know more people.
 - xxi. RCMP's involvement.
2. Could this workshop be improved? How?
- i.
 - ii. The first (*illegible*) was very long even if important maybe ask one thing about life (story?) instead?
 - iii. Yes. Involve more people.
 - iv. Juice and fruit in the mornings. Pop, meat and cheese in afternoons.
 - v. More time on issues.
 - vi. Less time on the intro's, was good but tool time away.
 - vii. More broad reaching invite. Clear purpose.
 - viii.
 - ix. Yes, after video on second day to discuss it. It was just left up in the air.
 - x. Yes! Evaluation should be given out, a lot earlier, as to(o) much to put on – 'at the last min'!
 - xi. Give the evaluation earlier in the day as can add comments. Brain fried at the end of day.
 - xii. The presentation of information where the ie. psychologist was presented as 'bad', or the system is 'bad' – the languaging made it seem like an us (those who follow Allan Wade) and 'them' those who don't is too black and white and consequently divisive. Most people try to do good jobs.
 - xiii. Good discussion and dialogue by Elders. Very very good to hear this.
 - xiv. We want to have a say too.

- xv. It's important all the people in the workshop and give the chance to talk or share this input.
 - xvi.
 - xvii. (illegible) should be trying to achieve too many things so somewhat lacking in focus and (possibly in drawing/drawing?) for some participants who did not attend on second day – process vs. task-oriented approach.
 - xviii.
 - xix. I'm hearing impaired, is there other ways meetings can be done, so we can hear more clearly?
 - xx. This workshop could be improved. If each person bring someone with them.
 - xxi.
3. What do people in your agency need to know about First Nation culture that would contribute to improving services for women victims of violence?
- i. Learn about spiritual teachings.
 - ii. Violence is not a tradition or a general behavior of FN (and?) myth busting of (illegible) and violence inherent to FN.
 - iii.
 - iv. More than will fit in this space. It's my job to ensure they know/understand First Nations to ensure improved services.
 - v. That it is Yukon culture and not another province or territory's ways.
 - vi. Importance of family.
 - vii. ?
 - viii. Continue with any First Nation cultural awareness opportunities.
 - ix. More empathy.
 - x. Not all First Nation cultures are the same.
 - xi. Protocols.
 - xii. CRGBA.
 - xiii. How communities respond to victims in a negative way and how police and community can change the social response.
 - xiv. Learn our cultures. Important.
 - xv. Learning about the 14 First Nation women and their cultures, as we all have different beliefs.
 - xvi. Learn about the local culture – by: speak to Elders, visit with the local Chief and Council.
 - xvii. Large degree of diversity – many discussions currently taking place in (the) First Nation community regarding what cultural practices are – ie. Documenting(?) Elders.
 - xviii. All service providers need to take cultural education.
 - xix. Elder counselor, youth counselor.
 - xx. Getting to know their culture.
 - xxi. Because First Nation women's duty is to keep (the) family unit together at all costs, there are other ways to address violence.

4. One of the project goals is to create a policy statement that will contribute to improving services for women victims of violence. Is there anything from this workshop that this policy statement should include?
 - i. Listen and understand.
 - ii. Record resistance to violence women demonstrate.
 - iii. Include more youth in developing policy.
 - iv. Violence will not be tolerated – period. This needs to be reflected in all policy statements.
 - v.
 - vi. Recognize the “victim’s” resistance.
 - vii.
 - viii.
 - ix.
 - x.
 - xi. ‘No’ to victim-blaming, culturally and gender-sensitive language that honours resistance.
 - xii. Not victim-blaming.
 - xiii. Need to better understand how policy statements are developed. Internal communications.
 - xiv. Violence is towards all people, not only to certain groups.
 - xv. It would be good to know about the violence on the communities not only towards women, but all.
 - xvi. Be aware of the local culture.
 - xvii. Link to (illegible)-informed approaches/training.
 - xviii.
 - xix.
 - xx.
 - xxi. A First Nation’s perspective, women are the head of the family, so I believe the men must leave the home.
5. As we develop safety plans for our communities, what elements from this workshop do you think need to be included in the plan?
 - i. Spiritual well-being and respect.
 - ii. The police is not always the safest to call for women in the communities considering court procedures... Is not safe for women.
 - iii. Improving community involvement/ participation and buy-in.
 - iv. The experience-based interviewing techniques, community engagement and support and improved programs.
 - v. Who needs protection.
 - vi. Culture/tradition. Elders.
 - vii.
 - viii. Commitment from leaders – hold elected officials accountable.
 - ix. Advise public immediately of sexual assaults.
 - x.

- xi. Integrate RCMP with community.
- xii. Have men involved in making their communities safe – men should be role models to other men.
- xiii. Need to have social services and other government agencies such as the Crown prosecutor attend to discuss justice issues.

- xiv. Chiefs and leaders.
 - xv. First Nation Chiefs, Elders, and people in the communities.
 - xvi. Funding from? To have safe homes for men – youth – women.
 - xvii. Recognizing existing work and building upon some things that have worked in the past. Eg. community development/wrapping(?) – undertaken by (illegible). CORE (Circles of Respect and Equality) materials (and re-propose?) these tools.
 - xviii. As a group we are in the process together in developing a safety plan.
 - xix.
 - xx. Safety for Elders and youth.
 - xxi. Safe homes for children, women and men in each community.
6. LAWS is developing training materials for RCMP members. These materials will be based on the discussions and learnings from these workshops. Is there anything from this workshop that you think would be very important to include in those materials?
- i. Working with youth is key.
 - ii. Women resist violence, staying is sometimes a way of staying safe.
 - iii. It is important for the RCMP to understand the native culture.
 - iv. I think this training really really needs to include (illegible) cops. Also, it should be on the land (and no computers/cell phones allowed).
 - v. Yukon culture and traditional ways are used.
 - vi. Role plays.
 - vii. Connect to Sharing Common Ground work – especially recommendation 3.2 (RCMP training) and 3.3 ('cultural' orientation for RCMP members).
 - viii.
 - ix. Culturally relevant training for Yukon FN training.
 - x. It should be followed through, and not left.
 - xi. Sensitive language, cultural protocols, interviewing for resistance.
 - xii. The quality of the social response is important.
 - xiii. Link training to the police, review work that is already ongoing.
 - xiv. Do some training for RCMP.
 - xv. It really helps to have Yukon/other First Nation traditions and cultures training available in the workplace.
 - xvi. The importance of speaking to the local Elders to learn the local culture.
 - xvii.
 - xviii.
 - xix. Training also for Chief and Council.
 - xx. It's very important to get the RCMP involved in the community event(s).
 - xxi.
7. (Contact info for previous Project Evaluator)
8. Is there anything else that you would like us to know?

- i.
- ii.
- iii. We need to get the leadership involved. How do we do this?
- iv.
- v.
- vi.
- vii. Thanks
- viii. Let's be cautious not to duplicate efforts with more committees.
- ix. Moderators need a clock, instead of asking participants time.
- x.
- xi. Good work!
- xii.
- xiii. Need better understanding of Police Review implementation already going on. Loreena from Yukon Justice and RCMP can make presentation to inform (the) group.
- xiv. More people need to be involved to help.
- xv. More Elders need to be invited and involved in these workshops. We are in the middle of violence in our communities.
- xvi.
- xvii. I find that the Yukon can be 'discussion heavy', ie. many agency groups meeting to talk about issues however this doesn't always translate into changing practices. While funding is important, it isn't the only paramount concern. Having participated in grassroots movements in the US and developing countries, the degree of creativity and systemic change can supersede movements that rely on finding funding prior to taking action.
- xviii.
- xix. What can we say or do to get Chief/Council involved?
- xx.
- xxi.

November 03 & 04 2012 Conference Evaluation – Watson Lake

1. Overall, how useful was this gathering? (1 – not useful, 5, 10 – very useful)

| | | |
|---------|---------|-----------|
| i. 5 | ix. 5 | xvii. 5 |
| ii. 10 | x. 5 | xviii. 10 |
| iii. 5 | xi. 5 | xix. 10 |
| iv. 10 | xii. 10 | xx. 7 |
| v. 7 | xiii. 7 | xxi. 10 |
| vi. 8 | xiv. 10 | xxii. 10 |
| vii. 10 | xv. 10 | xxiii. 7 |
| viii. 8 | xvi. 5 | xxiv. 6 |
2. How safe and respectful was this gathering?

| | |
|-------|--------|
| i. 10 | ii. 10 |
|-------|--------|

| | | | |
|-------|---|--------|----|
| iii. | 10 | xiv. | 10 |
| iv. | 10 | xv. | 10 |
| v. | 3 – I found the ‘Friday Casual Dress’ disrespectful | xvi. | 5 |
| vi. | 10 | xvii. | 5 |
| vii. | 10 | xviii. | 8 |
| viii. | 9 | xix. | 10 |
| ix. | 5 | xx. | 8 |
| x. | 5 | xxi. | 10 |
| xi. | 8 | xxii. | 10 |
| xii. | 10 | xxiii. | 10 |
| xiii. | 8 | xxiv. | 7 |

3. How confident are you that we are making a difference?

| | | | |
|-------|----|--------|----|
| i. | 5 | xiii. | 10 |
| ii. | 10 | xiv. | 10 |
| iii. | 10 | xv. | 7 |
| iv. | 10 | xvi. | 5 |
| v. | 3 | xvii. | 5 |
| vi. | 8 | xviii. | 8 |
| vii. | 10 | xix. | 10 |
| viii. | 7 | xx. | 8 |
| ix. | 5 | xxi. | 10 |
| x. | 5 | xxii. | 10 |
| xi. | 6 | xxiii. | 6 |
| xii. | 10 | xxiv. | 5 |

4. What has been the most useful part of the gathering?

- i. Sharing ideas and brainstorming.
- ii. The information, role play.
- iii. Role playing, sharing, helping (each) other with planning activity.
- iv. Learning more on safety.
- v. Getting to know the community members individually. The interviews on the second day were interesting.
- vi. The role playing.
- vii. We are “turning the corner” from theory to practice.
- viii. Talking with other groups and individuals (professionals and community members).
- ix. Meeting others.
- x. Meeting others.
- xi.
- xii. Elders, community members, and RCMP are finally getting together and talking.
- xiii. Community members, RCMP, school teacher leadership (councilors) getting together.
- xiv. Communication amongst resources in community.
- xv. Networking.

- xvi. All the people that got together.
 - xvii.
 - xviii. Elders, circle (dimensions?) / pretend.
 - xix. We get to know each other and start talking.
 - xx. Plans of action – development of communication.
 - xxi. I'm new, so getting to meet the (Law/Love?).
 - xxii. Open dialogue, brainstorming to find solutions to violence, involving elders and Ross River we all have same issues.
 - xxiii. Getting to know the faces of our own community, building trust.
 - xxiv. Brainstorming and commitments.
5. What has been the least useful part of the gathering?
- i. Can't say.
 - ii. N/A.
 - iii. Long talks, I get tired.
 - iv.
 - v. Oka. I understand it was part of Canadian history, but I think the group's time could be better spent on different community issues.
 - vi.
 - vii. Too much of the (illegible – interviewing?) excuses.
 - viii. Meals with lots of meat make me tired.
 - ix. No comments.
 - x.
 - xi. Nice to start at 8:30 rather than 9:30.
 - xii.
 - xiii. Everything was useful.
 - xiv.
 - xv. Nothing.
 - xvi. Too much small group talking.
 - xvii.
 - xviii. Mocking the police in the room by playing casual Friday audio.
 - xix.
 - xx.
 - xxi.
 - xxii. Can't think of anything.
 - xxiii. Sometimes hard to focus on what we're here for (so many ideas flying about).
 - xxiv.
6. What more should we be doing?
- i.
 - ii. Need parental involvement. You're doing good I think.
 - iii. ?
 - iv. Inviting our youth.
 - v. More communication between individuals.

- vi.
- vii. More small-group activities.

December 15th & 16th 2012 Whitehorse Conference Survey Results - Whitehorse

1. What is your level of involvement? By that we mean your level of interest in building relationships, in stopping violence against Aboriginal women, and in promoting social justice and equality...
 - i. I've moved with my family across the country because I believe that we can make things better. It's the whole reason I'm here.
 - ii. This is my introduction to involvement with this particular initiative, but I've worked since I was a teenager to try and be an ally in ending violence against Aboriginal women. It's my primary interest/goal.
 - iii. Interested in building a relationship in order to have Aboriginal women feel comfortable in asking for justice.
 - iv. Very interested and dedicated to this.
 - v. It is my work, my life, and my love. I am all in.
 - vi. Now that I understand, I can help and want to help Aboriginal women.
 - vii. Manager within the RCMP. Very interested in building relationships and in shaping the attitudes of victims of violence.
 - viii. High interest. Just may not seem like it all the time.
 - ix. Part of my work, my home, my life.
 - x. Very important to me.
 - xi. Committed. Walking the talk.
 - xii. I'm involved. 10 out of 10 (10 being highest!)
 - xiii. 100%.
 - xiv. I plan to work for these aspects and other aspects of social justice and equality my whole life. (Very interested).

2. Your age and gender and cultural background and profession.... And other relevant information.
 - i. 40's white male in government....
 - ii. My age is 46 I am an aboriginal (female) and I seen my mom/family members have a hard life with people in authority/abusive people and I'm here because I have also and how she continues to overcome and have a voice. And I am an advocate for F. N. women/persons.
 - iii. 23, female, non-Aboriginal northerner, anti-VAW (violence against women) activist.
 - iv. I am old – male – policeman – mother is a First Nation lady from the Yukon.
 - v. Elder from Carcross.
 - vi. 50+ male.
 - vii. 52. Female. White.

- viii. 47, male, RCMP.
 - ix. 43, male, Caucasian, police officer.
 - x. 48/male/Irish Protestant/married. Grew up in alcoholic environment, broken marriage and separated family.
 - xi. Female – middleageish – freedomfighter.
 - xii. Kaska Elder.
 - xiii. Male. Late 40s. First Nation/Scottish – father, son, brother, uncle, cousin, nephew.
 - xiv. 40s+
 - xv. Kaska Elder.
 - xvi. 49-yr-old male with a First Nation/European cultural background and I am a member of the RCMP.
 - xvii. 25-yr-old Metis female.
3. How many “Together for Justice” meetings have you attended?
- i. 3
 - ii. This is my first.
 - iii. 3
 - iv. 3 – the Whitehorse ones.
 - v. 7
 - vi. All Whitehorse.
 - vii. 4
 - viii. 6
 - ix. 5
 - x. All but one.
 - xi. 2
 - xii. All of them.
 - xiii. Most.
 - xiv. 4
 - xv. Most.
 - xvi. About 3.
 - xvii. All 8.
 - xviii. 4
4. What kinds of positive change have you seen since becoming involved?
- i. More comfort, more dialogue, more positive outlook.
 - ii. There is more awareness in responding out to violence that’s just happened to (a female) and how the RCMP (first responders) can either ask the right questions and make the (females) have a bit more dignity to overcome, heal.
 - iii. I’ve been impressed by the level of respect demonstrated by Kaska women, and by most RCMP members – it’s been far more respectful than most previous interactions I’ve had with RCMP.

- iv. Got to meet and hear views from Aboriginal women from different communities – more understanding of where they're coming from.
 - v. People doing their best to help youth and for their futures.
 - vi. Mutual respect, quality dialogue, personal relationships.
 - vii. Better communication with RCMP and other agencies. Women's groups hearing from Aboriginal women and having time to strategize. Positive connections with RCMP I call on.
 - viii. More collaboration, less blame.
 - ix. Creating an atmosphere of non-threatening conversation for all sides to hear the other's perspective.
 - x. Willingness of RCMP to learn about culture. More communications – openness.
 - xi. Less blame more desire for (*illegible*) dialogue.
 - xii. People getting to know people.
 - xiii. Have seen lots of change between the Aboriginal people and the RCMP – talking more.
 - xiv. More open and thoughtful dialogue.
 - xv. More people being more open.
 - xvi. Not really.
 - xvii. Sharing stories.
 - xviii. Increase in comfort, confidence, positive willingness to learn together.
 - xix. Increased intercultural and inter-organizational understanding and positive (cooperative) interaction.
5. What kinds of positive changes have you, personally, been a part of creating?
- i. Showing a willingness to listen; an eagerness to welcome change, and to look at things differently. (I) have tried to add a respectful but realistic perspective.
 - ii. Listening in a non-judgmental way to women's stories of abuse and each time she learns something new about herself which will help her and her kids. It's all about letting her make decisions/choices that are good for her without anyone judging her for it, even if the outcome is not what we want.
 - iii. I hope that the personal relationships I've made with people here will transfer over to the work we'll have to do together in the future.
 - iv. Was able to offer support and encourage some Aboriginal women to come forward with complaints.
 - v. Wisdom – bringing insight.
 - vi. Attitude change on part of all participants. Better skills at listening.
 - vii. Challenging my own judgments, getting out of the way of hope and progress, making time for meetings, calling Kelly to ask her opinion (Callista too).
 - viii. Encouraging participation, RCMP training initiatives.

- ix. Accountability to the public being served and letting the public know of the good work police are doing.
 - x. Be the change – watching my language.
 - xi. Better attitudes for those I supervise, accountability, sustained learning, future planning.
 - xii. Not sure.
 - xiii. Demonstrating how to interact in a good way, for example, show respect to Elders rather than ‘talk about it’.
 - xiv. I still get calls at home from many, many victims. I listen and advise.
 - xv. Walking the talk.
 - xvi. Trust, friendship, youth involvement at a community level.
 - xvii. Bridging the gap of language/understanding between various group members.
6. What single aspect of violence in the Yukon concerns you the most?
- i. That everyone – individual, collective, or institutional – thinks it’s somebody else’s problem.
 - ii. Spousal abuse that a woman has never (*illegible*) and is so isolated from years and years of abuse they are the hardest ones to help.
 - iii. Deeply entrenched cultural victim-blaming, which in the north is exacerbated by systemic racism and classism. Dismissal of women’s experiences (especially Aboriginal women) because of their inability to live up to a fabricated ideal of the (white) “perfect woman”
 - iv. That Aboriginal women are still being abused/assaulted and are (too afraid) to speak out about it because of community pressure.
 - v. The number of deaths – young and old. Talking to youth doesn’t seem to help.
 - vi. Lack of funding support.
 - vii. Interpersonal violence/sexualized violence.
 - viii. Fear to take a stance if one speaks.
 - ix. The fact that victims are hesitant to report the violence and that history has made victims fearful to cooperate with police.
 - x. Abuse of power.
 - xi. All violence.
 - xii. Pressure on victims.
 - xiii. Violence against women and within the community.
 - xiv. My answer is not a ‘Yukon’ focus – violence against children is of greatest concern to me. With internet it seem in my view to be ‘normalizing’.
 - xv. Youth/teens/young adults.
 - xvi. Bad for other people.
 - xvii. (*illegible*)
 - xviii. Lack of structured support of community level.
 - xix. Its assiduity.

7. If an Aboriginal woman from a remote community attended all the meetings you attended, would she be more likely or less likely to report violence to the RCMP? Why?
- i. I think probably not, simply because it's good talk, but we need the action to be really convincing. But I hope she might think about it more/more favourably than before.
 - ii. Probably with a lot more info and professionals (service providers) taking a stand to support her to not be victimized because life sometimes gets worse after because life sometimes gets worse after you report.
 - iii. I would hope so. Maybe to some members. I think willingness and caring have been demonstrated by all RCMP here, but in some its superseded by defensiveness, desire to stand up for own, and consistently unapproachable body language and demeanour.
 - iv. I like to think more likely to report. She heard that if it is a legitimate complaint it will be looked into and an investigation will be done.
 - a. Yes - to help make change for younger people.
 - v. More likely as she now sees the RCMP does understand and care about her safety.
 - vi. Probably more but it's not just about a few good RCMP it is about the social condoning of the use of violence to advance ones needs.
 - vii. More likely because would now understand that most people wish to do the right thing.
 - viii. More because she would learn that the police truly wish to assist.
 - ix. I hope so. I hope they would be able to see RCMP do care that we joined to have things better and that we want to do better.
 - x. Not sure – I think she would connect to service providers, but wouldn't change the community pressure.
 - xi. Don't know.
 - xii. Depends.
 - xiii. No. There are no police here from the communities.
 - xiv. She will report the violence. She would have tools to report the violence.
 - xv. More likely to report violence because she knows/understands that we care and are very willing to help. RCMP is much much more than what the media portrays.
 - xvi.
8. Would you attend if you didn't have to? Why?
- i. I would be interested, because it relates to my work, but I would be unlikely to invite myself.
 - ii. I would love to attend again.
 - iii. Absolutely I believe in a coordinated response to VAW (violence against women) that bridges all service professions, etc., is crucial in ending systematic attitudes and barriers that prevent safety for Aboriginal women.
 - iv. Yes – Enjoy the discussions and enjoy hearing First Nation women speak about their point of view.
 - v. Yes – I choose to come.
 - vi. Yes – I have never had to attend. Always volunteer.

- vii. Yes. It is time, it is right, it is timely, and I like hanging out with Cathy, Allan, Anne, and Kita.
 - viii. Yes.
 - ix. Yes – Maybe not before I learned all that I did though (I was skeptical before coming).
 - x. Yes, it is important.
 - xi. Yes.
 - xii. Yes.
 - xiii. Yes – to build a relationship with the Yukon FN women and work together to cause change.
 - xiv. Yes. Always had that protective attitude. Even as a child.
 - xv. Yes, I come because I want to learn.
 - xvi. Yes I would attend. To build understanding against violence in my community not just for women but for people.
 - xvii. Yes. I need the knowledge, education to be able to work within the community.
 - xviii. Yes, I am interested in improving the quality of life for all women, especially those who need it most (Aboriginal women of the North).
9. What single thing could the facilitators do differently to make gatherings more meaningful and effective?
- i. Focus on the future – when we're ready.
 - ii. May different square tables make a circle, good to have mikes (microphones).
 - iii. I... don't have helpful feedback here. I thought they were awesome!
 - iv. Make sure we have a good supply of doughnuts/muffins hey, after all, a lot of us are cops.
 - v. We should mix up the seating so we don't bunch up within our "friends". Alternate LAWS within the RCMP instead of within people you know.
 - vi. Buy us more martinis. Not really... I will think about it and...
 - vii. Solidify the Agenda!
 - viii. Continue with the more positive sessions and cut back on the blame game that was prevalent in the earlier sessions. The past is important but too much blame is not useful.
 - ix. Clear purpose – where are we headed.
 - x. Allow more sharing from the Yukon FN women – share their thoughts, views, and suggestions.
 - xi. Little more comfortable surroundings. Here the lighting, seating was terrible. Hearing 2 out of 10, due to fan. Coffee like warm water.
 - xii. Nothing, all is well.
 - xiii. There should be more First Nation Elders/community members attending.
 - xiv. Less wordy questions for group discussion.
10. Do you believe that misuse of language works against victims and helps offenders? Why?
- i. I think misuse of language does everyone a disservice.
 - ii. Yes I do, it makes the victim look (*illegible*) misinterprets what actually happened with the wrong language, can actually traumatize the victim again / and her families.

- iii. Absolutely. Normalization (and internalization!) of victim-blaming language ensures that the focus and responsibility stays on women to protect themselves, and absolves offenders of any real responsibility.
 - iv. Lawyers always manipulate words and dig up dirt in order to make offenders look good.
 - v. We need to understand the legal language is a reality and do a better job of discussing terms.
 - vi. Yes. I see it in action how it lessens responsibility of offenders and disrespects victims. It breeds contempt of victims and promotes negative social responses.
 - vii. It can, but the issue is so complex that political and social roadblocks to a solution are more prominent. The language itself is minor compared to these.
 - viii. Yes. Obviously victims have felt victimized after reporting violence.
 - ix. Yes. It minimizes the real harm done which benefits the offender and makes the victim more vulnerable and less likely to trust.
 - x. Yes.
 - xi. Yes.
 - xii. Certainly it would.
 - xiii. Misuse of language would make victim feel victimized again. Offender would be happy- feel you are “on his side”!
 - xiv. Yes.
 - xv. Yes from what I’ve learned in these meetings the misuse of language tends to minimize the situation, victims may end up getting charged as well, offenders use the system to their advantage.
 - xvi. Yes, it mutualizes a unilateral violence, and it relinquishes the responsibility of offenders.
11. What is the one thing that RCMP (or community members of mental health workers or child protection workers) could do to concretely improve responses to Aboriginal women?
- i. Not jump to conclusions.
 - ii. Have time to do thorough statements, respond in a non-judgmental way, summarize what she said then you can see her clear picture, find out what she wants to do, what her concerns are, never promise anything you cannot do. Be real and honest, let her know consequences, outcomes.
 - iii. Listen. Don’t be defensive – don’t immediately point to what you’re doing right. Accept that you’re (we’re!) not always the expert, and listen to what Aboriginal women say. Keep listening until they see that you are, no matter how long it takes.
 - iv. Ensure that after the initial complaint the victim will have a safe place to go and ensure daily bills, etc. will be looked after.
 - v. Spread teachings of respect: Go to Elders for help if you need help and let others know they can do the same.
 - vi. Speak as one voice and show unity and purpose. Criticism is private, but public safety is a common message.
 - vii. Preserve dignity, ask permission.
 - viii. Seek to understand than be understood.

- ix. Need better communication, compassion, and supportive attitudes.
 - x. More complete and thorough investigations.
 - xi. Keep talking. Train together and with community.
 - xii. Begin with understanding where a person is coming from. Do not judge.
 - xiii. Work together.
 - a. Listen. Do your job. Follow up with victim.
 - b. Work together.
 - xiv. Increase understanding.
 - xv. Stay, keep involved – open communication.
 - xvi. Find a way to break down ‘suit’ barriers, the have/have-not power differential.
12. What have you been doing in the course of these meetings that would give real hope to women in the Yukon?
- i. Supportive listening, going to women’s organizations/groups. Be a friend.
 - ii. I hope that by making a real effort to seek out the wisdom of Elders and Kaska women, and respectfully listen to what they have to say. I hope they’ll see that youth (and white youth) care about their stories and their wisdom.
 - iii. If at first they are discouraged with an initial response, to speak with a supervisor, to see if the initial response was the right one.
 - iv. Talking and teaching.
 - v. Moving forward with real change by training police, dedicating people to specialized functions, changing processes to be more inclusive of interest groups.
 - vi. Connecting more, challenging myself and others more. Being honest and honouring the values of Aboriginal women.
 - vii. Speaking objectively and supportively when others talk negatively in general terms about women victims.
 - viii. Understanding their perspectives so that I can direct/guide/mentor subordinate police officers.
 - ix. Being honest.
 - x. Share what we are doing and show we really are there to help.
 - xi. I have lived this life. Been there/done that. Now I shall tell my story.
 - xii. Learning/understanding.
 - xiii. Giving them a supportive environment for their voice to be heard.
13. What more are you willing to do to support the LAWS initiative?
- Whatever I can do.
- i. I’d love to be involved as much as possible.
 - ii. To visit and speak to more women and let them know not to give up hope if they are in a bad situation and let them know of contact groups that can help.
 - iii. Talk and teach.
 - iv. Collaborate on forming and making agree to outcomes and outputs.
 - v. Secure base funding. Act as a support in dangerous times. Walk with/talk with/strategize with.
 - vi. Attend meetings. Encourage others to as well.

- vii. The sky is the limit.
- viii. Keeping coming to meetings.
- ix. Continue to attend meetings and work as I have always tried.

- x. Attend meetings.
 - a. Continue to work with the women towards our shared goals.
- xi. Continue to speak out about it.
- xii. Keep coming.
- xiii. Attending the meetings.
- xiv. Whatever they need support in.
- xv. Promote understanding of and advocate for Aboriginal women and women in general; initiate, pursue, and follow up on commitments, find areas to build on positive relationships between various organizations and the community.

Comments:

- iv. This session was more balanced and collaborative. It is everyone/every agency's responsibility session was more balanced and collaborative. It is everyone/every agency's responsibility to come up with a solution together.

- viii. Advertising meeting to more groups.
 - ix. No comments.
 - x.
 - xi. Should have school leadership and social services leadership present at meetings.
 - xii.
 - xiii. Newsletter to community (what we are doing).
 - xiv. Door prizes (more).
 - xv. Continuing.
 - xvi. Try to see all sides of people's life.
 - xvii.
 - xviii. Keep going. Get more x-section of people from community.
 - xix. More communication among the group.
 - xx.
 - xxi. I think we are on the right track.
 - xxii. Have more mixed community members at our meetings, men if possible.
 - xxiii. Continuing to get together and just do stuff together.
 - xxiv.
7. What signs of hope and progress are you seeing, in the workshops or in the community, if any?
- i. All participants are all concerned about youth and citizens.
 - ii. I don't know. My first meeting.
 - iii. Of working together... discussion with RCMP.
 - iv. More people coming out to your meeting.
 - v. People talking about getting their community involved in safety. Not just professionals.
 - vi. Friendships being developed or strengthened between workshop participants.
 - vii. The trust between women and the RCMP is increasing.
 - viii. I like that there was a separate meeting for the youth.
 - ix. No comments.
 - x.
 - xi.
 - xii. The RCMP's willingness to come to these meetings.
 - xiii. Other people in the meetings other than LAWS.
 - xiv. Networking and communication.
 - xv. Communication and partnerships.
 - xvi. ?
 - xvii.
 - xviii. Laughter, relationships, trust.
 - xix. I've (seen) a lot of progress in the whole community, because people are sharing information.
 - xx. Growing understanding of each other's roles and as people.
 - xxi. Helping the young people makes me happy.
 - xxii. We are organizing and taking a cooperative action to make a difference.
 - xxiii. People are at ease, trusting.

- xxiv. Peter's example, people coming back.
8. Have you been able to develop relationships that will help in your work? (1 – not useful, 5, 10 – very useful)
- | | | |
|---------|---------|-----------|
| i. 5 | ix. 5 | xvii. |
| ii. 5 | x. 5 | xviii. 10 |
| iii. 5 | xi. 9 | xix. |
| iv. 10 | xii. | xx. 10 |
| v. 8 | xiii. 7 | xxi. 10 |
| vi. 10 | xiv. 5 | xxii. 10 |
| vii. 10 | xv. 10 | xxiii. 8 |
| viii. 7 | xvi. 5 | xxiv. 5 |

April 30 & May 01, 2012 Conference Evaluation - Watson Lake

1. How many meetings have you attended?
- | | |
|-----------------------|----------------------------|
| i. 7 | vii. 2 |
| ii. 6 | viii. 5 |
| iii. 3 | ix. All (4 th) |
| iv. 8 (4 groups of 2) | x. 5 |
| v. 4 | xi. 5. All in Watson Lake. |
| vi. 4 | |
2. What is your age, gender, profession / interest here? (...and any other relevant information)
- Elder.
 - 60, FEMALE, I would like to see a healthier community.
 - You shouldn't ask the age of a lady! Bad. All issues that was said in the workshop!
 - 50, male, Counsellor, I am currently setting up a men's shelter.
 - 36, M, RCMP.
 - 31, female, 2nd stage program coordinator at women's shelter.
 -
 - I am 51 yr. old female who works as an aboriginal justice worker.
 - Old, F Justice worker, work with other agencies to address violence in the community.
 - 24, female, women's coalition coordinator for Sharing Common Ground / transition home worker.
 - 41, female, admin staff / representing RCMP (Training).
3. What is your level of involvement?
- Board member of LAWS.
 - I would say 100%, I'm very concerned about the complete health of all my people KASKA.
 - I would say I am a Role model.
 - I am very involved in making Watson Lake a Safe Community.
 - Participant.

- vi. Mostly observing and learning about the community, as I've been here less than a year.
 - vii.
 - viii. High level of involvement.
 - ix. Very involved.
 - x. I am new to the project, but am extremely interested in the initiative. I work fulltime trying to improve safety for women.
 - xi. Participant.
4. What more are you willing to do to support LAWS and other organizations with this initiative?
- i. Continue to be a voice for aboriginal women who live in violence.
 - ii. To become more involved.
 - iii. Attend meetings, community member support.
 - iv. I would like to be a counsellor (addictions counsellor) --- collaboration with CFN.
 - v. Continue to support safe communities/safe homes.
 - vi. I am open to partnerships with other individuals/organizations.
 - vii. Attend meetings.
 - viii. I am willing to do anything to support this very important initiative.
 - ix. I will do whatever is required to help the organization
 - x. I'll help Ann with anything she needs, whether it's support for this project or any other of the important work she does.
 - xi. Continue good communication.
5. Name something that the Kaska women have done here that could contribute to the safety of the community and how.
- i. Creating a safe environment to share difficult issues. Work with RCMP. Learning from Allan and Catherine.
 - ii. Put violence against women on the front page, engage RCMP in dialogue re: violence and women.
 - iii. Stop saying MEN when you talk about violence, use partners because it takes two and women are as angry with life. And they are just as violent then maybe you will have more men at the workshop.
 - iv. Persuade Elders and Men to get involved.
 - v. Continue to meet.
 - vi. They have shared stories and shown hospitality to "outsiders". Relationship is key.
 - vii. Talking and open discussion about safety.
 - viii. Network and educate other women by any means possible. Something as simple as a cup of tea with a neighbour can make a difference.
 - ix. Kaska women shared/gave a lot of life experience stories to relate topics.
 - x. By sharing their knowledge, stories, and strength, they have taken the initiative to improve RCMP relationships, and help the police/service providers see their perspective. They have also modeled safety and respect in an incredible way.
 - xi. Great showing of relationship building. Making me feel welcome.
6. What have the RCMP and other organizations done here that you believe will lead to positive change, and what hopes do you have for that?

- i. Through these workshops we are creating trust.
 - ii. Their willingness to sit in discussion with us.
 - iii. Just being at the workshop.
 - iv. The RCMP are trying really hard to change to change their image of “the bad guy” (the heavy(?)) to a more compassionate organization.
 - v. Ongoing meetings with students, Elders.
 - vi. Building relationships and simply understanding each other will, if continued, have an impact in breaking down barriers and misconceptions.
 - vii. Work with the Children and Public.
 - viii. Just being present tells us women that they are willing to be a big part of the solution.
 - ix. RCMP (*that*) were involved at community never fully participated and engaged. Their presence and support was greatly appreciated, needed.
 - x. I appreciate their real dedication – I think they have let down their defensiveness and been truly open to learning. I hope they will continue to model positive social response, and share what they’ve learned with new members.
 - xi. Foundations for good relationships between all different represented organizations. I hope these relationships continue.
7. What positive changes have you seen in the group since you started coming to the gatherings and in what ways does this give you hope for the future of the project?
 - i. Group trust. RCMP members more relaxed.
 - ii. The development of trust and willingness to listen.
 - iii. The workshop makes me feel really sad, depressed because they talk about negative and nothing on the positive.
 - iv. There is more trust being built between women/children and the RCMP.
 - v. Better communication, more laughter.
 - vi. Greater camaraderie across groups/ages/cultures.
 - vii.
 - viii. More sharing.
 - ix. Communication developing between Me, RCMP, and community. Openness, frank discussions.
 - x. I’m fairly new, but the openness and laughter I see here gives me hope for a future relationship of trust.
 - xi. Good relationships and communication.
8. If a woman came to you to confide about the abuse she is enduring at home, what could you do to help preserve her dignity? How do you think a positive social response from you could contribute to her personal safety?
 - i. I would listen and believe her; U would validate what she’s feeling without judgment. I would try to help her guide her own process. U hope this might encourage her to see her own strength and agency.
 - ii. Listen, be mindful of confidentiality, I would not pre-judge but help look for solutions with her and be a support.

- iii. Listen to her and let her know that I will support her and am willing to help her in any way. This will make her more open to accepting help.
 - iv. Direct her to a women's centre.
 - v. I would ask her what she has done to resist/fight back. I will not blame her, and I will hear her story.
 - vi. I would ensure the matter is investigated.
 - vii. I would be confidential in all my endeavours to help her.
 - viii. By making her feel safe.
 - ix. Listen in a non-judgmental way, and maintain confidentiality.
 - x. Refer her to someone who could help.
 - xi. Be supportive throughout.
9. How do you envision us carrying on the relationship building that has occurred during these meetings? What is your part in this?
- i. Communications on a regular basis.
 - ii. To continue on as we have been doing, respectfully.
 - iii.
 - iv. My part in this is in the counselling realm and in developing a Men's Shelter.
 - v. Continue to assist when I can.
 - vi. If participants are willing, a contact list would be helpful. I'd love to have tea with some elders, for example.
 - vii. Just keep working together.
 - viii. Building relationships is one thing but maintaining and enhancing relationships is the key to progress. I will continue to network with other agencies, RCMP, LAWS, etc.
 - ix. Continued communication, working together.
 - x. I feel positive about the personal relationships built here, but with the high amount of professional turnover I am concerned about how long it will last. How do you structurally ensure this type of relationship?
 - xi. Continue to communicate.
10. How do you hope to see the work we've done here be continued after the completion of the project? What are some concrete steps that could be taken to get us there?
- i. RCMP members keeping in contact with First women who were part of the circle.
 - ii. For our community to maintain and reinforce relationships that our women are building.
 - iii.
 - iv. I want to see more Men Involved, and I am going to get more men involved.
 - v. Get more support services in town.
 - vi. I hope that there will be less "blaming" of entire groups, but openness to getting to know each other as humans – building commonalities.
 - vii. Just keep working with police, teachers, and social workers. And with the children.
 - viii. I'm hoping that this initiative carries on and we have a quarterly meeting to be sure that this important project continues. We need to rally for new funding.
 - ix. Continued communication. Working together.

- x. ...Can we add (even unofficial) policy encouraging ongoing communication between agencies? Regular gatherings, voluntary or mandated, after it ends?
- xi. I think LAWS should hold regular craft nights or community events for women, like berry picking, tanning, fishing, etc.

Please feel free to share any additional comments, queries, or concerns here:

- i. Hope to have more workshops on violence with RCMP. Workshops were very helpful for all parties.
- ii.
- iii. Be more positive with everyone in your community!
- iv. I always feel a sense of mission and zeal to “get things done” after each session!
- v.
- vi.
- vii.
- viii.
- ix. This is a very positive workshop building stronger relationships with the RCMP and community members.
- x.
- xi. It has been a pleasure to get to know the Kaska women. Thanks to all of them.

May 03rd & 04th 2012 Conference Evaluation - Whitehorse

2. How many meetings have you attended?
- | | |
|---|--|
| i. This one. | xiv. 4 or more for sure |
| ii. 3 out of 4. Missed the one in December 2012. (6) | xv. 3 workshops |
| iii. 3? | xvi. 7 |
| iv. 5 | xvii. 3 |
| v. Missed 2 or 3 | xviii. 1 st but have been involved with Yukon Aboriginal Women’s Association in the past. |
| vi. All Whitehorse sessions but one. | xix. 4 |
| vii. Lost count. (many) justice, drug and alcohol, residential school, etc. | xx. 1 (today) |
| viii. All. | xxi. This is the first meeting I have attended. |
| ix. Three | xxii. 2 |
| x. About 10 not sure. | xxiii. 2 |
| xi. Only May 3 & 4 | xxiv. 1 |
| xii. 6 | xxv. 2 |
| xiii. All | |
3. Your age, gender, profession / interest here (...and any other relevant information)

- i. 37, Female Exec. Asst. Passionate for women's safety and justice served and social support given for the offender.
 - ii. 30, F, Exec. Director of women's organization Les Essentielles. French speaking, Metis, OC.
 - iii. 29/F/women's group/violence prevention.
 - iv. Male, 44, policing.
 - v.
 - vi. 48 yrs. Male. Peace Officer.
 - vii. First Nation male, late forties, to stop violence against women and children.
 - viii. 34/?/RCMP – passionate about issues discussed.
 - ix. Over 40, male, policeman. Hear different views from F.N. people and Elders and different community resources.
 - x.
 - xi. 62/female/mental health support worker – SOS (*Second Opinion Society*).
 - xii. Male, RCMP.
 - xiii. 52 yr old female.
 - xiv. 63, Female, Native Woman. Want to learn, change my interpretation of Abuse/Abusive person.
 - xv. 60/F/coordinator/work for gender equality / believe in a peaceful future and committed to help create it.
 - xvi. 62. Female.
 - xvii. 60, F, counsellor, elder.
 - xviii. F – 41yr – mother of 5. Victim of spousal violence to sexual abuse.
 - xix. 48, male, Mountie / positive growth and change.
 - xx. 24, F, Aboriginal women's organization / Aboriginal women's issues.
 - xxi. Age: 25 Gender: Female Profession: Law Student / Step Student at Yukon Aboriginal Women's Council Interest: Education, awareness, and tools.
 - xxii. Age: 31 Gender: male Profession = student Project Coordinator at Yukon Aboriginal Women's Council.
 - xxiii. Elder.
 - xxiv. 56 – Female – self-employed in Consulting.
 - xxv. I'm young. Girl. RCMP work. Hands-on helper.
4. What is your level of involvement?
- i. I am just a representative for my women's organization.
 - ii. Work is to create violence prevention campaign.
 - iii.
 - iv.
 - v. Very involved.
 - vi. Full participant.
 - vii. Unknown just outspoken.
 - viii. *Participant*.
 - ix. Participant.

- x.
 - xi. Just starting involvement. Will continue to attend future meetings. Plan to attend Common Ground. Women's Coalition Meetings.
 - xii. Committed to the collaboration. Very pleased with relationships being developed.
 - xiii. Flat out.
 - xiv. Very involved with the sessions when I attend... beginning to understand and applying it to my life.
 - xv. I work for gender equality professionally and with other women's groups to create positive change.
 - xvi. Safety on women in our community.
 - xvii. 99% in my community.
 - xviii. High, this is the reason I am here. To make sure that women can feel safe and looking at this from the victim's point of view.
 - xix. Teacher/investigator/parent/community member.
 - xx. Full time employment and volunteer.
 - xxi. Beginning to get involved in YAWC and the community.
 - xxii. Observing and learning.
 - xxiii.
 - xxiv. Was part of the Yukon Police Review.
 - xxv. Only 2 meetings are not enough to be involved. More First Nations involvement.
5. Is there anything that has been touched on in the gatherings that you would like to see addressed more thoroughly?
- i. The Men's Warrior Group in BC – what's working elsewhere for men's prevention programming.
 - ii.
 - iii.
 - iv.
 - v.
 - vi. More actual solutions to discussion.
 - vii. The missing and murdered F/N women (nobody has been caught).
 - viii. Elders speaking / drumming.
 - ix.
 - x. More training for people in prison, like courses in self-esteem, life skills.
 - xi. Relationship of mental health and violence / trauma.
 - xii. Each group representing should identify what they can do to work together.
 - xiii. Work on the media protocols. Actions we can take to ensure safety.
 - xiv. IPV/Colonialism – more info to be discussed to clear my vision and have more understanding.
 - xv. The topics that weren't addressed in these 2 days.
 - xvi. Address rape and sex abuse and drugs in the community.
 - xvii. See protocol changed to provide safety for victims.
 - xviii. Trust/confidentiality within the professional that's out there. (Small community).

- xix. Involve leadership, elders, youth.
 - xx. Positive social responses / effects of (?) perceptions, “takes 2 to fight” and how to correct.
 - xxi.
 - xxii. The social conditions that drive men to rape.
 - xxiii. More First Nations to be involved in workshops(?) please.
 - xxiv. Consultation and more collaboration among resources – Gov’t to Gov’t –
 - xxv. Cultural barrier and break down the barriers.
6. What positive changes have you seen in the group since you started coming to the gatherings and in what ways does this give you hope for the future of the project?
- i. The RCMP willingness and openness to change – change for the better.
 - ii. Better relationship with RCMP. Better understanding of our realities.
 - iii. I’ve heard police have started integrating new language on forums – that is profoundly hopeful.
 - iv. The conversation is more open, more collaborative and more forward-looking.
 - v.
 - vi. More involvement from the Elders. A greater diversity of participants – different communities, etc.
 - vii. The involvement of F/N women in key positions be able to make changes for the better.
 - viii. More involved discussion, ego’s checked at the door.
 - ix. I see more openness, people are more comfortable interacting with other groups.
 - x. People are not afraid to say what’s on their mind. First Nation women are more vocal and they also have courage and confidence.
 - xi. I appreciate the positive and respectful process which will encourage more respectful relationships in the future.
 - xii. Relationships, common purpose and focus, mutual understanding of issue, need to build (?) plan.
 - xiii. The barriers we have personally challenged and relationships have deepened. As we move forward there is more honesty, communication, and collaboration.
 - xiv. Watson Lake – more open, trusting. Developing more lovely understanding about what we are learning. Whse: Too much new people that don’t understand the teaching... and very separate group.
 - xv. People are working together, listening to each other, brainstorming ideas together. That is how change happens. I have been working on these issues for a long time and the progress made here has re-kindled my hope.
 - xvi. More people attend meeting, I like to see more RCMP in coming in.
 - xvii. I see the police change their outlook, on abuse, and even change their wording.
 - xviii. Aboriginal women are no longer afraid to speak out.
 - xix. More involvement evident as whole. Need more opportunity to have other Yukon First Nation assemblies represented.
 - xx. N/A
 - xxi. Lots of discussion of language and how to communicate.

- xxii. I see that people are willing to come together.
 - xxiii. First Nation are more outspoken.
 - xxiv. From Police Review process and attendance at one meeting there has been significant progress made – I am very hopeful and encouraged.
 - xxv. Some RCMP are involved because they want to be. This takes away from the bad experiences with the Justice system and RCMP in the past.
7. What positive changes have you noticed take place at the gatherings this week alone (in Whitehorse)?
- i. People expressing themselves openly.
 - ii. Having steps forward, it gives hope and energy.
 - iii.
 - iv. There is an increased appetite and focus on concrete actions and activities.
 - v.
 - vi. More speaking up from some of the Elders about actions needed.
 - vii. Different people connecting for a common cause and building relationships.
 - viii. Education piece to people on what police have done, that we're trying.
 - ix.
 - x. People are friendlier. Lots of activists. There's hope in me that this work for justice will continue.
 - xi.
 - xii. People are anxious to act. People see changes taking place.
 - xiii. Challenging each other.
 - xiv. New unit in the RCMP. Open sharing of issues and concerns. More unified approach. Social responses.
 - xv. Bringing people back to the topic/agenda.
 - xvi. Doing lots of things. Addressing women's issues(?).
 - xvii. More people are involved.
 - xviii. The commitment of others to myself to make positive changes.
 - xix. Diversity of background and experience in cultural ways.
 - xx. Building relationships with NGO's, FN's and gov/RCMP.
 - xxi. First week. Lots of discussion of language and how to communicate.
 - xxii. N/A
 - xxiii. More speakers.
 - xxiv. All resources/departments are participating, learning, moving forward in positive way.
 - xxv. First Nations are speaking out and sharing their concerns.
8. What have the RCMP done here that signifies we are heading in the right direction with them?
- i. They attended! Their SRU (*Specialized Response Unit*). And they positively contributed.
 - ii. Specialized Response Investigation Unit and soon to be TEAM! Changing mending on RCMP intake forms for victims.
 - iii.
 - iv. I'll leave that for others to comment.
 - v.

- vi. They have had more involvement than any other group outside of the women's groups. Implemented the recommendations for the Policing Reivew.
 - vii. They are listening! Thank-you.
 - viii. SRU. Still coming to the table even when not always welcome.
 - ix. Specialized Response Unit, more contact after initial call for help and follow-up.
 - x. Their willingness to come to the Together for Justice meeting is one sign that they are open to change. Accepting that cultures are different.
 - xi. They are participating in these meetings and talking and listening to the group.
 - xii. Good number of participants for RCMP. RCMP members working to make improvements. RCMP listening to ideas and needs of others.
 - xiii. Specialized Response Team. Listening and implementing suggestions from women.
 - xiv. They are listening! They want to change and offer better services. They are willing to be open, share info. Developing a working relationship with each other or other resources.
 - xv. Less defences, the Specialized Response Unit, more listening.
 - xvi. Telling us we're doing good work.
 - xvii. They are listening.
 - xviii. It is their involvement, not just because they're on the agenda. Involvement because they want to be involved. (Shows that they care).
 - xix. Special unit for youth, children, elders, women, violence, domestic issues. Sharing Common Ground.
 - xx. Specialized Response Team. Working with Sisters in Spirit.
 - xxi. Enthusiasm shown towards working together. Explanation of what is being done, and taking suggestions for expansion.
 - xxii. They have signalled that they are open to working with women who are victims of domestic violence.
 - xxiii.
 - xxiv. Chief Sergeant and staff in attendance. The Special Unit will be in place. They dialogue with many departments/resources. Building trust and building bridges.
 - xxv. Been here and been involved. Very important to open the doors and fill the gaps.
9. What signs of increased trust of RCMP by Aboriginal women have you witnessed here?
- i. They are opening their true feelings at the meeting. Being able to approach them for conervation.
 - ii. Work together on Sisters in Spirit project!
 - iii.
 - iv. Everyone seems more willing to share concerns and their stories. They ask the RCMP people more questions and several have said they find them more appreciative.
 - v.
 - vi. More open dialogue. It shows in the way people are talking. The closer ties and involvement of RCMP with many of the women's groups.
 - vii. Some feel scared, the trust factor, and others feel comfortment.
 - viii. Welcome you. Listen. Reflection and engagement.

- ix. Police want to be more accessible to Aboriginal women, I feel that is happening.
 - x. Not afraid to talk with RCMP.
 - xi. They are talking and listening to each other.
 - xii. Working together on several projects. Understanding RCMP cares.
 - xiii. Kelly McQuarry getting calls from women both in and out of jail.
 - xiv. More open, trusting, risk-taking. Willing to listen. Put action into ideas.
 - xv. Openness to speak more freely.
 - xvi. Protection for women.
 - xvii. They are sharing.
 - xviii. You could see that RCMP are interested but there were some RCMP that kinda glue to each other, but I can recognize the actions of the ones that actually care and the ones that just do it for their jobs. They asked questions about our language/culture. (INTEREST).
 - xix. Open communication / shared teachings.
 - xx. Yukon Sisters in Spirit. RCMP pressure and some RCMP members sitting with Aboriginal women.
 - xxi. Again, open discussion. Remarks of positivity and excitement about us moving forward.
 - xxii.
 - xxiii.
 - xxiv. Open, honest dialogue, history.
 - xxv. A few. Need a lot of work in this area and it will change for the future.
10. If a woman came to you to confide about the abuse she is enduring at home, what could you do to help preserve her dignity? How do you think a positive social response from you could contribute to her personal safety?
- i. The positive response could/would encourage her trust to confide in you, be more open to any referrals you may offer her, contribute to her self-esteem and Spirit's strength to be able to put a stop to the abuse and even to recognize that the offender's actions outside of the physical violence is abusive.
 - ii. Walk with her. Positive social response will *(have)* her ask help again when she needs it.
 - iii. She will continue to be willing to tell her story, maybe.
 - iv. I would ask her how best I could help. I'd let her know I don't think it's her fault and make myself available to do what she thinks best.
 - v.
 - vi. Establish trust and honesty.
 - vii. Offer her support... Any way I can.
 - viii. Tell her you believe her. No blaming. Acknowledge steps she's taking to resist violence. Respect her decision on what she wants to do.
 - ix. Believe her, assist in providing her with other agency/resource contacts.
 - x. Keep in confidence the trust she placed in you. Guide her and let her know how she can do something to yourself – support her.
 - xi. Strengthen her self-esteem and belief in her own strength and decision-making.

- xii. Listen to her and trust she speaks the truth. Support her choices. Blame the victim. Understand the courage she has shown to speak her abuse.
 - xiii. Listen to her, acknowledge resistance, explore options. Promoting safety and through collaborating and strategizing.
 - xiv. Honour her resistance to violence. Honour her commitment to talk about her violence. Ask her if you could get other resources to help her with safety.
 - xv. Open positive regard. Asking how I could assist her. Listening to her and honouring her resistance.
 - xvi. Get help for her, support her all the way, stand up with her.
 - xvii. To listen in a non-judgmental way.
 - xviii. LISTEN. Don't try to solve the problem. Hear what they have to say.
 - xix. Ask her what measure of assistance or source of help she would appreciate. Enable her to be more involved in her own future.
 - xx. Listen to her without providing judgment and encourage her positive decision-making.
 - xxi. Listen and thank her for coming to you. Ask what you can do to help her. Confirm that she is not to blame. This, I think, would help her to feel empowered and help her to continue to speak up and seek help.
 - xxii.
 - xxiii. Have her go to our justice worker. Hopefully it is a First Nation person.
 - xxiv. Listen and acknowledge her. Ask how I can support her and share info on how she can get help.
 - xxv. Refer her to the proper resource services. Contact service for her.
11. Which of your professional relationships has improved the most through the course of these gatherings? How will this contribute to the safety of Aboriginal women in your community?
- i. Working more closely with LAWS and other women's organizations. This contributes to the safety of Aboriginal women - by collaborating services. And offer support for their projects when necessary/needed for women.
 - ii. My relationship with RCMP, help me ask things we need to enhance women's safety.
 - iii.
 - iv. My relationship with Kaushee's and other women's organizations has improved greatly as I come to better understand their perspective and needs.
 - v.
 - vi. Kaushee's and Whitehorse RCMP have a better relationship. More teamwork with common goals.
 - vii. Connecting with the Kaska women in Watson. A connection that can't be broken.
 - viii. RCMP with LAWS, women's groups.
 - ix. Social response is huge, need to educate family members to believe and assist the aboriginal women when they come forward with reports of abuse.
 - x. Have more understanding of compassion for women who are being abused.
 - xi. Discussion with Peter Clark / RCMP has opened dialogue that needs to continue with SOS and RCMP. Meeting an elder may lead to future discussion.
 - xii. Relationships with elders and private discussions.

- xiii. RCMP and collaboration. I feel more confident to refer women to individual RCMP.
 - xiv. Talking more with members of the RCMP and even requesting for assistance with family concerns/issues.
 - xv. With LAWS. Always work with aboriginal women on community projects and ask advice/perspective on issues.
 - xvi. Learn more about safety for women. I'm here to learn.
 - xvii. It changed my own attitude toward victims.
 - xviii. The social responses in a positive way. Watching what you say so that it doesn't hurt the (*intentionally left blank*)
 - xix. Getting to know who are out partners and chance to sit, chat, and learn from them without a file or before a file makes it necessary.
 - xx. Working with Kaushee's and elders.
 - xxi. This was one of the first networking opportunities for me in my position. Having this network will help me to contribute to the safety of Aboriginal women here in Whitehorse.
 - xxii.
 - xxiii. We need more Aboriginal workers in our community and in Justice.
 - xxiv. Continue to be involved and advocate.
 - xxv. Continue to share our experience and ideas. Sharing the information with all who will listen and get involved in participating to provide safety for all.
12. How do you hope to see the work we've done here be continued after the completion of the project? What are some concrete steps that could be taken to get us there?
- i. I hope this leads to greater funding for Aboriginal women's groups and organizations, also I'd like to see greater accountability for the offenders – less rights given to the offender and harder sentences for them as well. Not only jail time is given to the offender but counselling mandated for these men – or offenders. I'd also hope to see a land-based healing centre for alcohol-and-drug-dependant people, for both victims and offenders in the Yukon.
 - ii.
 - iii.
 - iv. Continue with the protocol planning identified for (?) two sessions.
 - v.
 - vi. Continue to work together to prevent violence against women. More collaboration between RCMP and all participants.
 - vii. The information gathered be taken and be looked at seriously, not tossed aside.
 - viii. Continue communication.
 - ix.
 - x. Continue with meetings in our communities. Invite members of RCMP to meetings. Continue in your own way to stop violence in your community. Be the change you want to see.
 - xi. Some kind of continued discussion/dialogue with community to further awareness and strengthen relationships.

- xii. An action plan that articulates what LAWS, YAWC, RCMP, can do and how it will be (?).
- xiii. Continue meeting and share expertise with RCMP. Keep the women's coalition to do this. Use the RCMP evaluation process to give critical feedback.
- xiv. Social responses discussion, "What are we willing to do to help people. Continue to develop mutual respectful working relationship with RCMP and other resources that provide services to community members. Role model what we learn.
- xv. I think there should be ongoing funding to continue the process. It can't stop here. We need funding to bring women's groups together to continue to work on the issue of violence versus women, and to bring women and men's groups together for the same purpose.
- xvi. To have government change their laws.
- xvii. Keeping in contact. Involving participants in other upcoming workshop meetings by way of email to phone.
- xviii. Put action to all the words, topics, proposals. Efforts have been spoken of repeatedly... Now is time to act and get others off the couch to get involved/engaged.
- xix.
- xx.
- xxi.
- xxii.
- xxiii. It's wonderful to voice your thoughts. Have more meetings at least two a year and the justice worker from each community there to come.
- xxiv. You're doing it with follow up meetings.
- xxv. You start something, it should move forward and there is no deadline on educating to help people in need. Continue to work together and use all available resources. We all have a lifetime of experiences and nothing is impossible if we work in unity. In unity you grow. Doing things alone you will fail.

Please feel free to share any additional comments, queries, or concerns here:

- i.
- ii. Thanks for being tough about planning and not sharing circle!
- iii.
- iv.
- v.
- vi.
- vii. I enjoy meeting the different people from different positions, making a connection, and all heading in the right direction.
- viii.
- ix.
- x.
- xi.
- xii. Good Job!

- xiii. Food was great. People dropping in and sharing things that are not relevant but have a personal agenda is frustrating and takes away from the value of others. Facilitators need our support to shut people off to keep on track.
- xiv.
- xv. Set more leadership at these meetings!
- xvi. Have more meetings, and see results.
- xvii. I was having a difficult time with an RCMP officer who was attending this meeting. I had a run-in with him in the past and was frightened by him but there was so much support and understanding from participants within the participants that I wasn't alone and shouldn't feel that way because I did nothing wrong.
- xviii.
- xix.
- xx.
- xxi.
- xxii.
- xxiii. Appreciate being here – encouraged and inspired to continue to be involved in Community, etc.
- xxiv.

Note:

At some gatherings, less participants returned surveys but that doesn't necessarily reflect a lack of interest. At the April/May 2012 gathering in Watson Lake, it was noticed that many more surveys are returned when they are distributed before the end of the day, which allows for more time. Quality of responses also seems to improve when more time is given for thought. Overall, feedback has become increasingly positive as the *Together for Justice* project has sustained. For instance, in response to the question, "What is your level of involvement?" every single person had a positive and proactive response.