

Protecting Sacred Lives



Urban Aboriginal Youth Domestic Trafficking in Persons Policy Research Report

Prepared for the Office of the Federal Interlocutor for
Métis and Non-Status Indians



AMR Planning & Consulting Inc.

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*“Our children need to be taken back to the land to heal.
We need to wrap our loving arms around them, protect them,
love them and show them their unique Spirit, which we are
ever so blessed to have in our community.”*
Elder Mae Louise Campbell¹

Written by Nicki Ferland, Cathy Denby, Mallory Neuman and Angie Bruce of AMR Planning & Consulting Inc.

¹ Quote from Elder Mae Louise Campbell about HOME (Hands of Our Mother Earth) Rural Healing Lodge, a six-bed rural safe home that includes specialized services for sexually exploited female and transgender children/youth between the ages of 13 and 17.

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Contents

Glossary of Terms.....	ii
Executive Summary and Recommendations	v
Section I Introduction	1
Methodology.....	1
Limitations	3
Section II Paths to Being Exploited	5
A. Antecedents.....	5
B. Age of Entry and Duration	10
C. Introduction into the Sex Trade.....	11
Section III Prevalence and Type of Activity.....	13
A. Prevalence.....	13
B. Type of Activity	13
Section IV The Costs and Consequences of Sexual Exploitation.....	17
A. Personal Costs and Consequences.....	17
Violence and Safety.....	17
Psychological Effects	18
Health Risks.....	18
B. Social and Fiscal Costs.....	19
Section V Transitioning Issues and Barriers	23
Section VII Programming Needs and Initiatives.....	25
A. Programming Needs	25
B. Existing Initiatives	27
Section VI Legal and Pragmatic Response	36
A. Legal and Policy Context in Manitoba.....	36
Challenges and Gaps	39

Supply vs. Demand.....	40
B. Reporting/Underreporting.....	40
Reasons for Underreporting	42
Section VIII Conclusion.....	44
Section IX Policy Recommendations.....	46
Works Cited.....	52
Appendix I – Annotated Bibliography	57
Appendix II – Data Collection Instruments	69
i. Interview Guide.....	69
ii. Focus Group Discussion Guide & Focus Group Survey	74
iii. Consent Form	75
Appendix III: Hierarchy of the Sex Trade	76
Appendix IV: Stages of Exploitation	77

Glossary of Terms

*Excerpted from Understanding & Working with Children & Youth Who Have Been Sexually Exploited¹

Bad Date*	Term used to describe a john who assaults, rapes or rips off a sex trade worker.
Bawdy-House²	A place that is kept or occupied, or resorted to by one or more persons, for the purpose of prostitution or the practice of acts of indecency.
Circle Jerk*	Derogatory term used to describe a person who drives around and around but never dates any one. Circle jerks are also known to masturbate while they drive around.
Coercion*	To bring about certain desired behaviour either by force or threat. A tactic used by pimps to brainwash and/or threaten youth to enter and stay in the sex trade out of fear that family and/or friends won't accept them now that they are sex trade workers and fear of beatings and death.
Commercial Sexual Exploitation*	The sexual exploitation of a person for money or anything of value including, but not limited to, food, a place to stay, cigarettes, clothes, transportation, or alcohol and drugs.
Date/Trick*	Person who sexually exploits someone else, usually used to describe men who are sexually exploiting someone for money.
Entrenched³	The state of having completely adopted all cultural components of the sex trade, where almost everyone the individual associates with is in the sex trade, characterized by daily substance abuse and increased levels of violence.
Experiential Person*	Someone who has personal experience with sexual exploitation and are aware of current trends in the local sex trade.
Exploitation*	The act of taking advantage of someone's weaknesses or needs for one's own satisfaction or benefit.
Gay for Pay*	Term usually used to describe a male/same sex person in the sex trade.
Gender Fluid	A non-static gender identity that is described as a shifting sense of feeling male or female (as well as inside or outside this binary). It has nothing to do with sex or sexual orientation.

¹ Berry, Jennifer, Hallick, Katherine, Rocke, Cathy, Runner, Jane and Scheirich, Wendy, Understanding & Working with Children & Youth Who Have been Affected by Sexual Exploitation: Trainers Manual. Winnipeg, MB: Core Competency Training Centre & Manitoba Family Services and Housing, 2005, Revised 2008.

² Criminal Code of Canada, C-46. Part VII Disorderly Houses, Gaming and Betting (Section 197, *Definitions*).

³ With regard to the sex trade, the terminology "entrenched" was developed by Jennifer Richardson and Jane Runner in 2003, authors of the Provincial Child Sexual Exploitation Training where the level of involvement in the sex trade or stages of sexual exploitation have been defined ("entrenched" being one of the levels). See Appendix IV: Stages of Exploitation, for the indicators of being entrenched in the sex trade.

Gender Identity	A private sense of being either or both a man or a woman.
Grooming*	The act of preparing a person for entry into the sex trade.
Human Trafficking	Includes the recruitment, transportation, transfer, or receipt of persons, by means of threat or coercion, deception, or abuse of power, for the purpose of exploitation (Abbotsford Youth Commission, 2010).
Johns*	Someone who regularly and repeatedly buys services from someone in the sex trade.
Kiddie Corners	The intersections where sexually exploited children and youth commonly stroll.
Kiddie Track*	Term used to describe area where underage children and youth are being exploited on the street.
Pimp*	A person who lives off the proceeds of the sex trade. Usually refers to someone who is supposedly looking out for and protecting the interest of a sex trade worker; but is usually using them for financial or other benefits for themselves. A pimp usually uses violence, drugs, emotional blackmail, and coercion to make sure that they keep someone working for them.
Predator*	Someone that seeks out and exploits others for personal gain.
Recruitment*	The process of selecting individuals for the sex trade. It often includes coercion, bribes, trickery, and deceit.
Regular*	Term used to describe person who repeatedly sexually exploits the same person. The more regulars you have, the more status you have in the sex trade culture.
Self-Identity	How a person understands the way others perceive them.
Sex Trade*	The trading of sexual acts for money or other necessities of value.
Sexual Exploitation	Traditionally viewed as the sexual abuse of youth under age 19 through the exchange of sex for money. Sexual exploitation can also involve the exchange of sexual favours for drugs, food, a place to live or sleep, and acceptance into a peer group. (Abbotsford Youth Commission, 2010).
Stroll*	Strolls are areas of the city where sexually exploited youth or individuals in the sex trade wait to be picked up by johns/tricks. Known as "stroll" because the individual walks up and down it. There are usually different areas for women, girls, boys, men, transgendered, etc. These areas are both main streets that are well lit and back streets that have little lighting or people around.
Track⁴	The street where you work is known as the "track" or "stroll." Tracks are sometimes

⁴ Sue McIntyre, *Strolling Away* (Ottawa: Department of Justice, Research and Statistics Division, 2002).

seen as high and low. “High track” meaning higher quality girls and prices and “low track” meaning lower quality girls and prices.

- Tranny*** Term used to describe someone who is transgendered.
- Tranny Track*** Term used to describe area where transgendered persons are being exploited or are involved in the street trade. Also, the common strolls of transgendered individuals.
- Transgendered Person** A person who identifies with a gender other than their biological one.
- Transitioning⁵** The process or period of alternating between soliciting and a more conventional life (Kingsley and Mark, 2000).
- Trick Pad*** Term used to describe a place where someone is kept against their will and is forced to have repeated sex with many different johns. Sometimes a person who has never been involved in the sex trade is physically kidnapped and taken to trick pads. These sites are often very secluded, and the pimps usually get all the money gained through the john. This is usually where most children start in the sex trade.
- Two Spirited** The term two spirited has multiple contemporary meanings. It is sometimes used to refer to all sexual and gender variance among First Nations peoples. Historically, two-spirited people were gifted among all beings because they carried two spirits, that of male and female, and assumed alternative gender roles in their society.
- Vulnerable*** Being at risk of being exploited or abused.

⁵ With regard to the sex trade, the terminology “transitioning in and away” was developed by Jennifer Richardson and Jane Runner in 2003, authors the Provincial Child Sexual Exploitation Training where the level of involvement in the sex trade or stages of sexual exploitation have been defined (“transitioning in” and “transitioning away” being two of the levels). See Appendix IV: Stages of Exploitation, for a table on the indicators of transitioning in and away from the sex trade.

Executive Summary and Recommendations

The Office of the Federal Interlocutor for Métis and Non-Status Indians issued a Statement of Work to produce a research-based study to explore the issue of Aboriginal sexual exploitation¹ and domestic trafficking² in persons in Winnipeg through a gendered lens. A literature review was undertaken in order to inform and contextualize this paper while consultations with community stakeholders (including service providers) and interviews with young Aboriginal adults who were sexually exploited and/or trafficked domestically as children and youth (under the age of 18) were conducted to identify existing and emerging issues. The research study was designed to create a better understanding of the current realities of sexual exploitation and/or human trafficking for Aboriginal youth in Winnipeg, in particular:

- How exploitation and/or trafficking is occurring for youth and their paths to being exploited and/or trafficked;
- Whether there is an economic benefit to these youth or if trade is occurring in exchange for goods or other items;
- A description of any efforts by the youth and by others to prevent the youth from becoming exploited;
- Insights on what would be helpful to prevent exploitation in the first instance, or any reoccurrence; and
- When/how/if trafficking and sexual exploitation is reported to police, and/or reasons for underreporting.

Characteristics of Respondents

- ❖ Participants included one male, one person who identified as gender fluid,³ three transgendered individuals and eleven females, all of Aboriginal heritage
- ❖ All but one male and one female were between the ages of 19 and 30 (the other two were in their forties)
- ❖ The average highest grade completed was 10
- ❖ Most participants have a family history that involves residential schools and/or the child welfare system; and all, with the exception of three participants, also entered the child welfare system themselves
- ❖ All participants, except two who did not know, have at least one family member who is being or was previously sexually exploited and/or involved in the sex trade
- ❖ 92% of participants have a history of sexual abuse/assault

¹ Sexual Exploitation is traditionally viewed as the sexual abuse of youth under age 19 through the exchange of sex for money. Sexual exploitation can also involve the exchange of sexual favours for drugs, food, a place to live or sleep, and acceptance into a peer group (Abbotsford Youth Commission, 2010).

² Human Trafficking includes the recruitment, transportation, transfer, or receipt of persons, by means of threat or coercion, deception, or abuse of power, for the purpose of exploitation. Sexual exploitation can be linked to domestic trafficking (within Canada) (Abbotsford Youth Commission, 2010).

³ See Glossary.

- ❖ Nearly half of participants ran away or entered street life prior to the age of 15 years
- ❖ The average age of entry was 13.8 years; the average length of time participants remain entrenched is 9.75 years. Half of all participants remain entrenched in the sex trade

Summary of Discoveries

- ❖ There are about 400 children and youth exploited on the streets of Winnipeg each year, 70-80% of which are of Aboriginal descent⁴
- ❖ The process of grooming and prepping Aboriginal children and youth for entry into the sex trade is a long process that begins in childhood
- ❖ Drug use is almost universal amongst participants and supporting their drug habit is often cited as the reason for entering the sex trade, while multiple other factors enable vulnerability
- ❖ Aboriginal youth are exploited by family and friends to help support the household income or their addictions
- ❖ Youth are more likely to work the street trade than the indoor trade, working most often in cars and trick pads
- ❖ Sexually exploited youth do not gain financial independence from the sex trade
- ❖ Exiting the trade is a long process of transition that takes many years and many attempts
- ❖ Young men have unique service needs and resources for men in particular are extremely limited
- ❖ The reporting of violence and/or crimes committed against a sexually exploited individual or person involved in the sex trade is rare
- ❖ Predators are typically middle to upper class white males

⁴ Transition, Education, and Resources for Females (TERF) Mentor and Youth Program Evaluation Reports 2005 & 2006; Prostitutes and Other Women for Equal Rights (POWER) Evaluation Report, Campbell and Heinrich, 1995.

Recommendations in Brief

Recommendations are based on the comments and feedback gathered from key informants and focus group participants and, to a lesser degree, the review of literature focused on Manitoba.

1. Further Research

- I. Gather evidence-based information about human trafficking and related forms of sexual exploitation aimed at the development of toolkits and other materials that will provide better information and advice to children and youth, parents, communities, schools, service providers and police; and that will strengthen efforts to better prevent and respond to this violence
- II. Research the extent and dynamics of the experiences of sexually exploited boys and youth and young men in the sex trade
- III. Evaluate harm reduction approaches and existing programs to ensure that initiatives are exit-oriented and are not triggering relapse
- IV. Explore the role that poverty and the intergenerational effects of residential school and colonization play in familial-based sexual exploitation and trafficking

2. Prevention-Oriented Pilot Projects

- I. Pilot programs that aim to enhance early school successes, reduce school dropout rates, positively engage children and youth, and increase employment opportunities for at risk youth
- II. Pilot prevention programs targeting youth *before* they become street-involved

3. Increase Awareness

- I. Develop a broad public awareness campaign involving advertisements and visual public media using a community development approach with experiential individuals delivering the messages
- II. Tailor awareness efforts to youth and target specific sub-populations of children and youth who are at high risk; these efforts need to be accessible to young people, i.e. utilizing the internet, texting, social media such as facebook and YouTube, etc., and should include information about offenders' grooming behaviours and other means of preying on victims and the vulnerabilities associated with trafficking and related forms of exploitation
- III. Disseminate prevention toolkits and materials aimed to provide better information and advice to parents, communities, schools, service providers and police about risk factors, grooming techniques and available resources
- IV. Disseminate sexual education toolkits and materials that provide information and discussion templates to parents, foster parents, educators, public health and other relevant service providers
- V. Proactively engage with community members and local businesses to reduce the demand for sex in their neighbourhoods

4. Offer a Continuum of Services and Sustainability of Services

- I. Offer a range of services from awareness raising to prevention and intervention
- II. Offer secure and sustainable core funding to existing and new programming rather than time limited, project-based funding
- III. Provide funding proposal writers to assist service providers in order to minimize the time constraints and other challenges that they face in securing funding
- IV. Coordinate existing services and new initiatives to maximize their effectiveness, ensure efficiency and harmonize the various elements of Manitoba's sexual exploitation prevention/intervention strategy
- V. Ensure multi-sectoral collaboration between national, provincial, territorial and local jurisdictions, as well as with service providers and support agencies who work with at-risk groups or sexually exploited youth aimed at improving both prevention and intervention strategies

5. Address Gaps in Service Provision and Scale Up Intervention Strategies

- I. Create more resources, programs and services for boys, male youth and young men, as well as services aimed to prevent and respond to the sexual abuse, sexual exploitation and trafficking of girls and young women
- II. Ensure that transition and settlement supports are available within 24 to 48 hours for Aboriginal people who are new to urban areas in order to address the lack of awareness and naivety that makes newcomers vulnerable to sexual exploitation
- III. Create culturally-relevant services and programs that move beyond crisis intervention to assist a successful transition
- IV. Generate new initiatives that increase employment opportunities for youth and young adults involved in the sex trade
- V. Create services that address the safety concerns for youth in the process of transitioning out

6. Address Underlying Issues and Systemic Gaps

- I. Promote and support gender equality through laws, policies and programs aimed to reduce violence against women and children
- II. Develop culturally sensitive and proficient policies and programs that meet the needs of Aboriginal peoples and are designed to reduce the factors that contribute to the vulnerability of Aboriginal persons in reserve communities and urban centres, including systemic racism
- III. Address the prevailing myths and stereotypes about Aboriginal peoples and sexual exploitation aimed at transforming the public's apathy and passive indifference towards the sexual exploitation of Aboriginal children and youth

- IV. Address the provincial/federal funding issues concerning First Nations Child and Family Services. In the meantime, provincial and territorial child protection services should employ harm reduction strategies and tighten the safety net to ensure that children and youth are not lost in the system, becoming street-involved or put in high risk situations
- V. Employ strategies aimed to decrease the number of children and youth in care by supporting parents, foster parents and families with education and resources in a proactive rather than reactionary approach
- VI. Give schools the capacity and resources to manage risks
- VII. Introduce mandatory sexual education curricula in primary and secondary schools that includes meaningful discussion on sexuality and healthy sexual development
- VIII. Address issues with the Winnipeg Police Service (WPS) including further sensitization and cultural training; education that aims to increase respect for and understanding of different gender identities; more dedicated resources aimed at the prevention of sexual exploitation and successful interventions with street-involved children and youth; more collaboration aimed at reducing demand; and more positive interactions between youth and the police aimed to increase mutual respect and trust
- IX. Employ harm reduction strategies in order to prevent re-victimization during reporting, investigation and prosecution
- X. Employ specific prevention strategies aimed to prevent re-victimization following completion of the criminal process

7. Reduce Demand: Make Offenders More Accountable

- I. Put measures in place to discourage consumer demand, which includes the immediate consumers of sexual services and the entire supply chain, including the recruiters, transporters and main exploiters of sexually exploited youth

Section I Introduction

The Office of the Federal Interlocutor for Métis and Non-Status Indians issued a Statement of Work to produce a research-based study to explore the issue of Aboriginal child and youth sexual exploitation and domestic trafficking in persons in Winnipeg through a gendered lens. AMR Planning & Consulting Inc., a Winnipeg-based 100% Aboriginal owned and operated company was contracted to complete this policy research report. A literature review was undertaken in order to inform and contextualize this paper while consultations with community stakeholders (including service providers) and interviews with young Aboriginal adults who were sexually exploited and/or trafficked domestically as children and youth were conducted to identify existing and emerging issues. The research study was designed to create a better understanding of the current realities of sexual exploitation and/or human trafficking for Aboriginal youth in Winnipeg, in particular:

- How exploitation and/or trafficking is occurring for youth and their paths to being exploited and/or trafficked;
- Whether there is an economic benefit to these youth or if trade is occurring in exchange for goods or other items;
- A description of any efforts by the youth and by others to prevent the youth from becoming exploited;
- Insights on what would be helpful to prevent exploitation in the first instance, or any reoccurrence; and
- When/how/if trafficking and sexual exploitation is reported to police, and/or reasons for underreporting.

For the purpose of this research study aimed to produce recommendations for prevention, the focus was on youth who are or were sexually exploited or otherwise involved in the sex trade from an early age. Sexual exploitation¹ – compelling children or youth by force, the threat of force, intimidation or the abuse of power or a position of trust to engage in sexual conduct in exchange for money or other necessities of value – and a number of other risk factors examined herein, increases a person’s vulnerability to trafficking.²

Methodology

The research process was designed to produce a final research report with recommendations that brings together the literature review and research findings into the broader legal and policy context while employing a gendered approach that looks at the different experiences of Aboriginal female, transgendered and male youth and young adults in Winnipeg. Interviews and focus groups were only

¹ Sexual Exploitation is traditionally viewed as the sexual abuse of youth under age 19 through the exchange of sex for money. Sexual exploitation can also involve the exchange of sexual favours for drugs, food, a place to live or sleep, and acceptance into a peer group (Abbotsford Youth Commission, 2010).

² Human Trafficking includes the recruitment, transportation, transfer, or receipt of persons, by means of threat or coercion, deception, or abuse of power, for the purpose of exploitation (Abbotsford Youth Commission, 2010). Abbotsford Youth Commission. 2010. “Gangs, Girls and Sexual Exploitation in British Columbia: Community Consultation Paper.” <http://www.pssg.gov.bc.ca/crimeprevention/publications/docs/gang-prevention-girls-sexual-exploitation.pdf>

conducted in Winnipeg; as such, conclusions drawn do not reflect the realities across the province of Manitoba. The research design and undertaking followed all tri-council ethical principles³.

The research process included:

1. A literature review of publications, including research, grey material, government and NGO publications and reports with a focus on Winnipeg or Manitoba more broadly;
2. Interviews (n=16) with Aboriginal female, transgendered and male key informants who are or were previously sexually exploited; and
3. Focus Group Discussions with appropriate Aboriginal and community support organizations and other stakeholders with expertise and knowledge on sexual exploitation and/or human trafficking (n=10).

The research method is a descriptive research strategy employing a survey research design. The interview questionnaire was designed with a series of 82 open-ended and restricted questions.⁴ Responses to the open-ended questions in the surveys and interviews were coded into common themes and categories for the purposes of this analysis. As participants were responding to open-ended questions, they could (and often did) provide more than one response to a given question. The percentages reported here refer to the proportion of people who gave a particular type of response. The percentages reported, therefore, may add up to more than 100 percent. In order to protect the anonymity of all participants, pseudonyms are used throughout the report.

Initially, interviewees were primarily funneled from two sources, the Ndinawe/Red River College Child and Youth Care Program and Klinik's Dream Catchers Program (see Existing Initiatives section below); however, participants put friends and colleagues in touch with the research team after their interview, resulting in a larger, more diverse sample. This type of snowball sampling is valid when dealing with a closed community such as sexually exploited urban Aboriginal youth and demonstrated that our initial interviews successfully gained the trust of respondents enough for them to pass along other participants.

The focus group discussion guide contained five broad open-ended questions, which touched on (1) the personal, societal and fiscal costs of the domestic trafficking and/or sexual exploitation of children and youth; (2) the programming and/or service needs of entrenched or transitioning individuals; (3) the gaps in the legal and policy context of sexual exploitation and/or human trafficking of youth; (4) insights into reporting/underreporting; and finally, (5) the implications of decriminalizing the sex trade.⁵ Focus group

³ The Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans is a joint policy of Canada's three federal research agencies – the Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council of Canada (SSHRC). The entire policy was consulted; in particular, the section on Research Involving the First Nations, Inuit and Métis Peoples of Canada which requires community engagement when the recruitment criteria includes Aboriginal identity as a factor for the entire study.

http://www.pre.ethics.gc.ca/pdf/eng/tcps2/TCPS_2_FINAL_Web.pdf

⁴ Participants remarked that the interview was quite thorough and many reported that they had never told their story in so much detail before.

⁵ See the Focus Group Discussion Guide and Survey in Appendix II – ii.

participants were also given the opportunity to fill out a survey that asked whether they were experiential; the purpose of this question was to gain some insight on how many individuals working in this field are experiential. Informed consent was gathered in all cases.

The research team consisted of four Aboriginal females with wide ranging experience in conducting research with Aboriginal populations. One member of the team conducted all interviews with the key informants (n=16) and two team members, including one with extensive experience in the area of sexually exploited Aboriginal children, youth and young adults involved in the sex trade, conducted both focus groups with service providers, related program staff and other stakeholders.

One male, one person who self-identified⁶ as gender fluid,⁷ three transgendered individuals⁸ and 11 females who were sexually exploited as children or youth were interviewed. Of the 16 participants, all but two were between the ages of 19-30. Eight of the participants are still entrenched in the sex trade; however, some participants who reported having exited could still be considered in the process of transitioning away.⁹ Seven participants identified as Métis and named areas in Winnipeg's downtown core when asked to identify their communities, six identified First Nations communities across Manitoba, one was adopted by an American family during the Sixties Scoop,¹⁰ and two responded more generally, citing Manitoba and Ontario, respectively. Ten individuals, comprising service providers and other stakeholders including a representative of Child and Family Services and an RCMP officer, were able to attend one of two focus group sessions held; of these participants, three identified as experiential.

Participants' comments, including both key informants and focus group respondents, informed the bulk of information gathered herein.¹¹ Recommendations are based on the comments and feedback gathered from key informants and focus group participants and, to a lesser degree, the review of literature focused on Manitoba.

Limitations

- a) The sex trade is, by nature, underground and hidden. Even compared with sexually exploited women and transgendered individuals, sexually exploited young men are 'under the radar' and

⁶ A gender identity is a private sense of being either or both a man or a woman. Self-identity means how a person understands the way others perceive them.

⁷ Gender fluid is a non-static gender identity that is described as a shifting sense of feeling male or female (as well as inside or outside of this binary). It has nothing to do with sex or sexual orientation.

⁸ A transgendered individual is a person who identifies with a gender other than their biological one.

⁹ For instance, some participants report having exited, but then admitted that they continue to see some johns regularly.

¹⁰ The "Sixties Scoop" is a term used to describe the removal of 'neglected' or disadvantaged Aboriginal children and placement of these children with white families, either in foster care or as adoptees (Dickason, 2006, p. 229). This practice was very common in the 1950s and culminated in the 60s and 70s with as many as 15,000 Indigenous children adopted into non-Native families, 3000 from Manitoba alone. Excerpt reprinted from <http://www.2spirits.com/MMHReport.pdf>.

¹¹ In certain cases, focus group and interview participants may have quoted published materials that they would be quite comfortable with. We apologize for any omitted citations, as it was impossible to cross-reference every comment made by the participants.

sexually exploited Aboriginal men are even further marginalized and under the radar. As such, identifying male participants was a major challenge. Also, as most of the available resources are focused on the needs of women, avenues to connect with males are more difficult to access. The catch 22 is that future research targeting sexually exploited males would benefit from increased programs and services for men while the creation of these resources for sexually exploited males would benefit from more focused research. In order to supplement the limited number of male voices among participants, this report will refer to Sue McIntyre's "Under the Radar: The Sexual Exploitation of Young Men – Manitoba Edition."¹²

- b) Interviews were targeted at Aboriginal youth between the ages of 18 to 30 for legal reasons; however, two interviews were held with individuals over the age of 30. Given the challenges of identifying research participants, their interviews were analyzed and included in the report. This data will be used to highlight some interesting findings about perceptions in changes over time but will, for the most part, be left out of the main findings and conclusions drawn unless otherwise noted.
- c) The accuracy of interview data depends on the truthfulness of the participants. For instance, participants who are still entrenched may lie about being procured due to fear of retribution by pimps or gang members. This fear of retribution from pimps or gang members may explain why most participants in this study reported working independently rather than through procurement. Additionally, some interviewees may have participated primarily for the honorarium and/or continue to struggle with substance dependency, which may also call their truthfulness into question.
- d) The tight timeframe of the project meant that the project team could only speak to a limited number of key informants, experts and other stakeholders. The relatively small nature of the sample size made it difficult to generalize about sexually exploited urban Aboriginal youth. Other studies were referred to when broad statements and generalizations were deemed necessary.

¹² Susan McIntyre, Under the Radar: The Sexual Exploitation of Young Men - Manitoba Edition (Calgary: The Hindsight Group, 2008).

Section II Paths to Being Exploited

A. Antecedents

Entry into the sex trade rarely ‘just happens;’ it is a long-term process of grooming, prepping and pushing that begins in early childhood. After some time, the pieces to the puzzle of vulnerability that enable sexual exploitation simply fit together. Antecedents or risk factors include the circumstances or series of events that may lead to involvement in the sex trade. Risk factors that increase a child or youths’ vulnerability to sexual exploitation include a family history of sexual exploitation; a history of sexual abuse; a history with the child welfare system; early entry into street life; and substance dependency. The risk for Aboriginal persons is further increased if there is a family history of residential school. Males and females face similar antecedents that contribute to possible sexual exploitation in the sex trade.

In Manitoba, approximately 50% of the visible sex trade, better known as the street trade, is comprised of Aboriginal individuals (Berry et al., 2005). Most sexually exploited transgendered individuals are also Aboriginal (Manitoba Child and Youth Secretariat, 1996). Sethi (2007) outlined the factors that make Aboriginal girls vulnerable to sexual exploitation. These include the legacy of colonization and residential schools; a lack of awareness, acknowledgement and understanding of sexual exploitation; violence; poverty; isolation and need for a sense of belonging; racism, substance abuse; gangs; gaps in service provision; and finally, discriminatory policies and legislations. Manitoba Family Services and Housing¹³ (2008) pointed to similar and additional underlying issues that contribute to vulnerability. These include poverty; racism; colonization; the legacy of residential school experiences; social and cultural isolation; marginalization; peer pressure; past abuse or trauma; sex-based discrimination; medical problems such as mental health, neurological or developmental disorders; system gaps or inaccessible services; and other social and financial inequalities. Findings from the Sacred Lives report (Kingsley and Mark, 2000) indicate that “[t]he main predicator of youth becoming involved in the sex trade is the overwhelming presence of disruption and discord in their lives, accompanied by low self-esteem.”¹⁴

The Minnesota Indian Women’s Resource Center (2009) identified four layers of influences, from external to internal, that, when combined together, inform the social ecology of Native girls’ vulnerability to sex trade recruitment or trafficking. These layers include the impact of the majority society; neighborhood and community environments; the influence of family and friends; and finally, the

¹³ The Minister of Family Services and Housing hosted a two-day Summit, Front Line Voices: Manitobans Working Together to End Child Sexual Exploitation in 2008 to follow-up on the recommendations of Judge John Guy’s inquest report released in January 2008 into the death of 14 year old Tracia Owen. The *Manitoba Strategy Responding to Children and Youth at Risk of, or Survivors of, Sexual Exploitation* launched in December 2002 is known as Tracia’s Trust.

¹⁴ The Indian Residential School Survivor Society contrasted Indigenous quality of life and standards of living with the non-Indigenous society and concluded that “First Nation communities experience higher rates of violence: physical, domestic abuse (3x higher than mainstream society); sexual abuse: rape, incest, etc. (4-6x higher); lack of family and community cohesion; suicide (6x higher); addictions: drugs, alcohol, food; health problems: diabetes (3x higher), heart disease, obesity; poverty; unemployment; illiteracy; high school dropout (63% do not graduate); despair; hopelessness; and more.” Indian Residential School Survivors Society, <http://www.irsss.ca/history.html>.

cumulative impact of these influences on the individual. The first three layers highlight many of the contributing factors towards vulnerability that were raised by this study.

1) Influence of the Majority Society:

- Government actions including genocide, reservation system and urban relocation; media glamorization of sexual exploitation/sex as a marketing tool; emphasis on money as proof of success; targeting of Native women for sexual exploitation; unequal gendered consequences for roles in prostitution; federal definitions of “deserving victims;” government priorities based on group size and influence; under-funded “safety net” systems; racism; socioeconomic inequality; and other government actions including boarding schools, Indian Adoption Project, sterilization.¹⁵

2) Neighborhood/Community Environment

- Social isolation; visible, active sex trade; the “don’t talk” rule; limited jobs, few options for education and career planning; community normalization¹⁶ of violence; gang activity; and crime-based underground economy.

3) Family and Friends

- Poverty; physical/sexual abuse; parents affected by generational trauma; parents affected by FASD/mental illness; prostitution and survival sex; and substance abuse.

Family Characteristics

Only one participant (over the age of 30) gave an absolute 'no' to the question of whether any of their family members had ever been a student of the residential school system or a ward of the state; four participants did not know and pointed to the general silence on this topic, a product of residential schools, as their reason for not knowing. At the Wahkotowin Forum¹⁷ held in Ottawa on March 5, 2012, an experiential male discussed how residential schooling (of one’s parent/s or self) is a contributing factor for vulnerability to sexual exploitation (First Peoples Group et al., 2012).

Drugs and/or alcohol were a problem in all but one home that the participants grew up in. An experiential individual noted that parental addictions may result in children running away or being apprehended, which increase vulnerability, as well as increase children’s susceptibility of finding a sense of belonging in non-familial activities associated with sexual exploitation (First Peoples Group et al., 2012). All participants, except for two who did not know, had at least one family member who is being or was previously sexually exploited.

¹⁵ In Canada, known as the Indian Residential Schools and the Sixties Scoop: for more information on the Sixties Scoop, see note 6.

¹⁶ And, these authors would argue, desensitization.

¹⁷ *Wahkotowin: A Knowledge Exchange Forum on Trafficking in Persons and Sexual Exploitation of Aboriginal Peoples* was a one-day forum that brought together Aboriginal community members, policy makers, academics and researchers to better understand the experiences of Aboriginal people in human trafficking and sexual exploitation (First Peoples Group et al., 2012).

Child Abuse

Sexual abuse as a child has long-lasting effects that may increase vulnerability to sexual exploitation as a youth and finally, trigger or prompt entry into the sex trade as an adult. Whether there is a direct or more indirect link between sexual abuse and sexual exploitation is a subject of debate.¹⁸ In this study, all but one, or 92% of participants, experienced sexual abuse prior to being sexually exploited; this abuse started when the child was as young as three years old. Similarly, when interviewing forty men in, Sue McIntyre found that 80% had been sexually violated (2008). Other studies indicate various findings with regards to sexual abuse: Gorkoff and Runner (2003) found that 71% of sexually exploited women were abused as children; Estes and Weiner (2002) found that 90% of sex trade workers were sexually abused/assaulted in childhood; and Lowman (1996) found that 73% of sexually exploited women in Vancouver had experienced child sexual abuse. Participants reported that money, goods (candy or soda) and trips/outings were exchanged for their silence; some also reported the use of threats by the perpetrator to elicit silence. The key informants also reported histories of physical and emotional abuse from their birth parents or guardians in the homes they grew up in.

Canada-wide data indicates that 75% of Aboriginal girls under the age of 18 have experienced sexual abuse, 50% are under 14, and almost 25% are younger than 7 years of age (Correctional Service of Canada, cited in McIvor and Nahanee, 1998). Child sexual abuse has a sexualizing effect on girls that may

“It felt like I was created for sex.”

- Sunshine

serve to normalize sexual abuse and reinforce their view of themselves as sexual objects (Browne and Finkelhor, 1986). This perspective was confirmed by a participant who remarked “It felt like I was created for sex.”

The Aboriginal Healing Foundation (1999) explains how the legacy of residential schools plays a role in the cycles of abuse experienced in some Aboriginal families:

Intergenerational or multi-generational trauma happens when the effects of trauma are not resolved in one generation. When trauma is ignored and there is no support for dealing with it, the trauma will be passed from one generation to the next. What we learn to see as “normal”, when we are children, we pass on to our own children. Children who learn that physical and sexual abuse is “normal”, and who have never dealt with the feelings that come from this, may inflict physical abuse and sexual abuse on their own children. The unhealthy ways of behaving that people use to protect themselves can be passed on to children, without them even knowing they are doing so.

Leaving Home

While Aboriginal youth were more likely to live at home than non-Aboriginal street-involved youth (Tutty and Nixon, 2003), they were also more likely to experience child abuse at home than their non-Aboriginal counterparts (Kingsley and Mark, 2000). Despite these findings, our research indicates a

¹⁸ A shift in focus to situational factors, such as a conflicted home life and running away, from individual pathology (the biological or psychological explanations of criminal or deviant behaviour in individuals) lead some to believe that sexual abuse/assault in childhood is not the root cause of sexual exploitation that others previously thought it was. E. Jane Ursel, Jocelyn Proulx, Lucy Dean and Sharon Costello, “Evaluation of the TERF Youth and Adult Programs.” Winnipeg: RESOLVE, University of Manitoba, 2007.

migration of girls from northern Manitoba and Ontario to the streets of Winnipeg in their teens. Often they have little or no experience living in the city and are easily recruited out of innocence and a lack of awareness. Resources that address sexual exploitation are limited and do not reach the more geographically isolated communities/reserves up north. Also, there is a lack of transition and settlement services available for Aboriginal youth and young adults who are new to urban areas. Early entry into street life as a result of running away or leaving their communities as a ward of the state results in increased risk of being exploited. In most cases, responses are reactionary rather than proactive.¹⁹ Those participants who ran away from their communities or were sent to Winnipeg by Child and Family Services and then became street-involved (either homeless or precariously housed) were exploited almost immediately due to the unfeasibility of other options that exist for people, and particularly youth, living on the streets.

Only three of the interviewed young adults were never put into care; four who were put into care or apprehended were placed with/adopted by biological family members. The University of British Columbia study (Saewyc et al., 2008) that collected well over 1000 surveys found that sexually exploited youth were more likely to have been in care than non-exploited youth (among younger street-involved youth: 44% vs. 31%; among older youth: 66% vs. 41%). Running away or entering care also increases children's vulnerability to trafficking by making them more susceptible to finding belonging in non-familial activities associated with sexual exploitation, as previously mentioned. Placement in group homes was found to increase harm by putting young girls in close proximity with other sexually exploited girls.

I would hesitate to place a troubled child in care because of the likelihood of her becoming entrenched.

- Focus Group Participant

It appears that males become sexually exploited as boys or enter the sex trade as young men as run-aways or when they exit the child welfare system and are exchanging sex acts for shelter and other basic needs. The UBC study (Saewyc et al., 2008) also found that males were far more likely than females to run away or be kicked out prior to being sexually exploited (74% vs. 59%) and females were three times more likely to have been exploited first and then kicked out or run away. Another Manitoba-based study found that 45% of males identified discomfort with fitting in as a reason for running away. This discomfort may be due to their sexual orientation, gender or for other reasons. “[Males] often feel uncomfortable with their gender non-conformity. If they are comfortable with their sexual identity, often family and friends are not comfortable with it.” (McIntyre, 2008) The one male and three transgendered participants in this study felt similarly, citing discomfort among family as an issue they struggled with and a contributing factor to becoming street-involved. The First Peoples Group et al. (2012) reported that denying sexual orientation, or non-acceptance and a lack of support by family are contributing factors of vulnerability to sexual exploitation.

¹⁹ The Sacred Lives program at White Wolf Speaking (see the Existing Initiatives section for more information) is an example of an existing sexual exploitation prevention program that is both culturally relevant and can be adapted or tailored to educate many audiences on risks and prevention, including the foster care/child welfare system, which is frequented by at risk children and youth.

Those key informants who reported running away or entering street life in this study (n=6) remarked that this occurred prior to the age of 15. These youth were disenfranchised and disconnected from their cultures and communities. Aboriginal youth are disadvantaged in other ways, including poor school attendance and high dropout rates as well as poverty. Their lack of education and work skills, plus their young ages and a lack of opportunity stemming from discrimination, means they are unable to find decent work. Barrett (2010) found that culturally sensitive education has the potential to reduce dropout rates in Aboriginal communities. Additionally, “schools in Aboriginal communities that provide career pathways programs and work-based learning such as cooperative education, internships, apprenticeships, job shadowing, mentoring, and school-based enterprises” have been shown to reduce dropout rates and may reduce the vulnerability of Aboriginal youth to sexual exploitation through the provision of practical economic skills (Barrett, 2010).

The average highest grade completed by participants was grade 10. Two of the youth had completed primary school (grade 8) and gone no further, while eight had left high school prior to graduation. Three youth had completed senior high school while being sexually exploited and one other had completed high school prior to entry. Other research indicates that sexually exploited males are generally well-educated (McIntyre, 2008) and/or better educated than their female counterparts.

Substance Abuse and Dependency

Drug dependency and drug dealers play a major role in the sexual exploitation of youth and young adults’ involvement in the sex trade. In many cases, the first instance of exploitation was with a drug dealer when these young people were children or youth. Youth are forced, coerced, tricked or talked into trying drugs and then exploited or introduced into the sex trade in order to support their habit. All participants suffered from addictions to various substances; when reported, the average age of first substance use, whether drugs or alcohol, was 12.2 years of age. As noted in another study (McIntyre, 2008) on the sexual exploitation of youth in Manitoba:

It is highly possible that access to inexpensive addictive crack cocaine and crystal methamphetamine or ‘meth’ has hastened the level of addiction and the numbers of those who are addicted.

The inexpensive nature and highly addictive character of smoking crack cocaine and crystal meth has amplified the level of addiction; hence, the reliance on and entrenchment in the sexual exploitation trade.

RESOLVE²⁰ (Ursel et al., 2007) found that “[a]ll of these experiences of abuse at home, poverty, lack of opportunities, racism and marginalization contribute to lower self-esteem and increase the likelihood that young Aboriginal people will turn to drugs and/or alcohol use as a coping mechanism.” In most cases, sexually exploited youth reported that drugs helped numb them while working, helping them cope with the negative feelings that they experienced as a result of

²⁰ Research & Education for Solutions to Violence & Abuse (RESOLVE) is one of five research centres on family violence and violence against women established by the federal government in 1992.
<http://www.umanitoba.ca/centres/resolve/index.shtml>

their sexual exploitation or their history of sexual abuse. However, drug use also resulted in sexually exploited youth caring little or none about their safety on the streets.

Initial View of the Sex Trade

Participants reported that they believed or had been told by other individuals that the sex trade was glamorous and lucrative; some referred to the film *Pretty Woman*²¹. Youth envisioned the glamour of high track when what they were getting was the despair of low track. In the hierarchy of sexual exploitation, high and low track can be categorized as the indoor and outdoor trades, respectively (Berry et al., 2005). The indoor trade is ‘invisible’ and includes massage parlours, exotic dancing, and high paid call girls, among others. The outdoor trade or street trade is the visible part, where many are underage, and violence and crime is common.²² Only 20% of the total sex trade is visible or on the street (Berry et al., 2005). Interviewed youth expressed a range of emotions and experiences following their initial involvement in the sex trade. Of the 47 responses given by participants, 47% were negative-oriented; the most common responses were a sense of fear and a feeling of being dirty or ashamed. Fifty three percent of the comments were positive-oriented and neutral, including that it felt normal, familiar and easy and that participants liked the attention and money. Participants reported that they were excited that they had accomplished something and become self-sufficient.

“I could buy things and take care of myself.”

- Lauren

B. Age of Entry and Duration

The average age of entry as reported by youth in this study was 13.8, ranging from 11 to 19 years. The male reported his age of entry at 12 years; the average age of entry for the transgendered participants was 13; and the average age of entry of the female participants was 14.3 years. This is consistent with the findings of the Manitoba Child and Youth Secretariat (1996), which indicated the age of entry in Manitoba between the ages of 13 and 15. A more recent study conducted in the prairies found that nearly three quarters of women reported involvement before the age of 15 (Gorkoff and Runner, 2003). Other provinces report later ages of entry into the sex trade; in Vancouver, the age of entry for females was estimated at 16.3 and males at 15.6, while an Ottawa survey found the average age of entry to be 17.8 years (Ursel et al., 2007). Aboriginal children and youth tend to enter the sex trade at a younger age than non-Aboriginal children and youth (Lowman, 1986). A key informant in the focus groups remarked that 85 to 90% of individuals are first exploited as children and youth under the age of 18, as were all but one participant in this study (93.8%). A study of sexually exploited men in Manitoba found that 70% of this group entered prior to the age of 18 and half prior to the age of 16 years (McIntyre, 2008).

It was reported that over the past three decades, there has been a steady and rapid increase in the demand for children and youth; both interviewees in their late forties noted that thirty years ago,

²¹ *Pretty Woman* is the story of a businessman who needs an escort for some social event and hires a beautiful prostitute he meets... only to fall in love. The film’s tagline is “Who knew it was so much fun to be a hooker?” <http://www.imdb.com/title/tt0100405/>

²² Please see diagram in Appendix III. Analogy developed by Catherine Rocke, curriculum writer for Understanding & Working with Children & Youth Who Have been Affected by Sexual Exploitation: Trainers Manual. Winnipeg, MB: Core Competency Training Centre & Manitoba Family Services and Housing.

individuals in the sex trade were of legal age; today, predators are looking for younger girls. The demand for boys is also increasing. We heard that the demand for boys is greatest between the ages of 12 to 21, when they ‘peak.’ After this age, the young men begin to lose value as a commodity in the sex trade. At this point, they are no longer sought after or wanted in terms of paid sex trade work, and are thereafter ‘tossed aside’ to make room for younger boys. While young men remain in the sex trade after this point, they may not be as lucrative or active as they once were. The sexual exploitation of boys and young men is more underground than the sexual exploitation of females; in Winnipeg, there is a more “kinky” sex scene where boys and young men are treated like slaves and often confined.

Half of all participants are still entrenched (six of the interviewed young adults and both participants in their forties²³). The average period that young people (female and transgendered) in this study were exploited in the sex trade is 9.75 years, ranging from 2 to 18 years. Transgendered individuals tended to remain in the sex trade longer than females on average (13.3 years vs. 8.8 years). The average period that sexually exploited young men in Manitoba remain in the sex trade is 8.5 years (McIntyre, 2008). The findings indicate that transgendered participants in this group remained in the sex trade longer than males or females.

C. Introduction into the Sex Trade

The Sacred Lives report (Kingsley and Mark, 2000) demonstrates that a commercially sexually exploited Aboriginal youth “[c]ommonly passes through the stages of involvement in the sex trade, from 1) drift: the process of drift from abuse and/or casual sex to the first act of prostitution, 2) transition: alternating between soliciting and a more conventional life, to 3) professional: associating entirely with others in the sex trade, where they are accepted for who and what they are.”

Key informants were asked who introduced them or how they were introduced to the sex trade. In all but one case, children and youth were sexually exploited prior to entering the sex trade. One participant reported that she had been groomed by gangs and two reported that their drug dealers had introduced them to the concept of selling sex to support their habit. Another two reported that living on the street necessitated their involvement. Often, children or youth were coerced into becoming sexually exploited or turned their first trick to help support their family or impress a friend. Just over thirty percent of young people indicated that friends played a role and 37.5% reported that family members – from cousins and sisters to mothers – had been critical in their involvement.

The majority of participants reported that as children or youth, they were introduced or initiated into the sex trade by relatives. Anecdotal research from this study indicates that some participants represent the third generation of sexually exploited children and youth or young adults involved in the sex trade within their families. A study aimed to identify the key issues in domestic trafficking of Aboriginal girls (Sethi, 2007) found that trafficking is sometimes familial-based, i.e. children are sexually exploited and initiated into the sex trade by male and female family members. That study “identified familial-based sex trafficking as poverty driven and intergenerational or cyclical resulting from the residual impact of colonization and residential schools” (Sethi, 2007).

²³ Both participants in their forties have been entrenched for 30 and 37 years, respectively.

Youth were then asked what they thought led to them getting involved in the sex trade. The most common response was drug addictions (43%), followed by poverty, including a need to help support the family, and homelessness. Participants also blamed the child welfare system; youth reported that once

“I thought I had made a choice, I was empowered... I don’t believe that anymore. Now I know that colonization and the negative context of being an Aboriginal woman led to me getting involved in the sex trade.”

- Sunshine

in the system, they faced neglect and a general lack of support, and noted that being placed in group homes with entrenched youth eased their exploitation. Two participants reported that when they were younger, they believed it was their choice to be involved in the sex trade, but now understood that they had been exploited and abused; one reiterated that prejudice and racism played a role in normalizing the experience for Aboriginal youth, which leads some girls to believe they were making an independent choice to be on the street.

Despite participants’ initial view of the trade as empowering, familiar and easy, most of the sentiments that remained after some involvement were negative, including a sense of being dirty and feeling ashamed. A study of sexually exploited young men in Manitoba concurred: “the majority of these young men are not happy. It is a form of survival. They feel exposed to the public, and therefore psychologically and physically numb themselves due to the shame they feel. Substances such as alcohol and drugs help them achieve this sensation of numbness” (McIntyre, 2008).

Orientation Process

When asked to describe their orientation to the sex trade, participants referred to a process of grooming and orientation by boyfriends, dealers, friends, and family. Most were shown the ropes by other more senior girls and transgendered individuals on the street or at a local shopping centre, which is a well-known recruitment area. One mentioned being given a “quick lesson” on her way to her first trick where she was told to try to steal the exploiter’s wallet without having to exchange anything. A few participants were given no orientation at all; one noted that she did not even know what condoms were, and others stated that they watched and listened to learn the ‘tricks of the trade.’ Three participants reported that their orientation included the following cautionary language used to solicit in the form of explicit rules: 1) Ask "are you a cop?" 2) Ask if you can touch the client, 3) Ask if the client wants to touch you.

Section III Prevalence and Type of Activity

A. Prevalence

While estimating the number of youth involved in the sex trade was beyond the scope of this study, others have estimated the number of sexually exploited Aboriginal youth in Winnipeg. Approximately 70-80% of the 400 children and youth sexually exploited on the streets of Winnipeg each year are Aboriginal.²⁴ This is disproportionately high considering that only 13.6% of Manitobans and 8.5% of Winnipeggers are Aboriginal (Statistics Canada, 2001).

Males comprise ten to 25% of all sexually exploited street trade workers (Shaver, 2006), a number that is growing (Scheirich, 2004) despite showing similar patterns of antecedents and situational factors as females. As Dr. McIntyre's research indicates, sexually exploited males are under the radar and sexually exploited Aboriginal males are even further under the radar. A study conducted by the University of British Columbia (Saewyc et al., 2008) found that males were just as likely to be sexually exploited as females.

Sexually exploited youth can be a transient population that moves around and/or is trafficked across Canada. Of the 14 young adults interviewed, ten worked only in Winnipeg, two worked in Winnipeg and 2 other provinces, and two worked in Winnipeg and 3 other provinces. Sexual exploitation in other cities in Manitoba was limited to the participants' home towns where abuse and the first instance of exploitation may have occurred.

B. Type of Activity

In most cases, key informants worked independently rather than being procured; however, even where participants reported working independently, 'boyfriends' or husbands kept watch, sometimes in exchange for goods or services. This highlights the fact that the concept of "the pimp" is becoming redundant. Pimps today are more often than not the drug dealer or substance-abusing significant other of a sexually exploited person.

All but three participants worked on the streets at some point, if not always. "Youth are more often found within the street trade, as escort services, massage parlours and strip clubs are less likely to hire minors in order to avoid legal repercussions" (Ursel et al., 2007). As mentioned previously, only 20% of the total sex trade is visible or on the street (Berry et al., 2005). All of the participants' strolling areas were in the downtown core area of Winnipeg, with the majority of strolls, which include tranny track and multiple 'kiddie corners,' in Winnipeg's North End and West End neighbourhoods.²⁵ When asked where they worked, participants reported working most often in cars, followed by perpetrators' or others' houses and hotels (referred to as 'trick pads'), in their own homes and on the street. Two participants had previously or were currently working in massage parlours or brothels. Sue McIntyre's study focusing on males in the sex trade demonstrates that in Winnipeg, boys and young men work

²⁴ Transition, Education, and Resources for Females (TERF) Mentor and Youth Program Evaluation Reports 2005 & 2006; Prostitutes and Other Women for Equal Rights (POWER) Evaluation Report, Campbell and Heinrich, 1995.

²⁵ The street names and specific intersections are being withheld to protect sexually exploited children and youth from further predation.

most often in cars, hotels, houses, parks and washrooms (2008). The male participant in this study worked in a well-known family park, also known as 'boy's town,' during the day and in another busy area frequented by female impersonators in the evening.

Findings from the UBC study (Saewyc et al., 2008) indicated that lesbian, gay and bisexual teens were over-represented among sexually exploited youth and that street-involved girls rather than boys were more likely to identify as lesbian or bisexual. While a minority of girls in this study identified as such, all who did identify their sexual orientation as homosexual, bisexual or two spirited²⁶ also identified their sexual orientation while working as heterosexual or 'straight for pay.' The UBC study also found that despite their sexual orientation, girls were most likely to experience opposite gender sexual exploitation. "While the greatest proportion of female sex workers engages in heterosexual sex work; for males, regardless of their orientation or self-identification, the sex work is usually of a homosexual nature."²⁷ Other research has found that most sexually exploited males identify as homosexual (Powelson, 2004).

Other differences in experiences between sexually exploited males and females are that males are more likely to work alone, have other sources of income, transition in and out of the sex trade more often than women, are less likely to get pimped (Allman, 2000), and earn less money than women despite performing a greater variety of acts and spending more time with offenders (Shaver, 1996).

Economic Benefit

Participants were asked to identify what they exchanged for sexual acts or company, such as money, drugs, food, shelter and other commodities. Fifty percent of participants exchanged sex for money and 23% traded for drugs. Almost 27% reported making trades to meet basic needs, including food and shelter. The economic benefit to the sexually exploited individual is brief and short-lived. A third of participants who exchanged sex for money admitted that the money was for drugs. Additionally, in the last few decades, the amount of money that perpetrators are willing to spend has decreased. The older key informants explained that girls used to be able to charge \$150 for a service that earns them \$40 today. The media/capitalism's contribution to the hypersexualization of young girls has led to girls trading sex for brand name clothes, etc.²⁸ Sophie Bissonnette's documentary "Sexy Inc. Our Children Under Influence" demonstrates that marketing and advertising target increasingly younger audiences with a barrage of sexual and sexist images. This hypersexualization that begins in childhood feeds young girls' self-concept and identity as a commodity. When you consider the poverty among Aboriginal populations, the sex trade becomes one of the only options to validate their self-identity and self-concept. "[T]he sexualisation of youth and women contribute to a situation where sexual exploitation can occur. Youth are sexualized in the media and through social standards of beauty that glorify youth and the adolescent body form" (Ursel et al., 2007). In the documentary "Voices of Healing and Hope,"

²⁶ The term two spirited has multiple contemporary meanings; it is sometimes used to refer to all sexual and gender variance among First Nations peoples. Historically, two-spirited people were gifted among all beings because they carried two spirits, that of male and female, and assumed alternative gender roles in their society.

²⁷ J. Spencer Rowe, MA, quoted in Sue McIntyre, *Under the Radar: The Sexual Exploitation of Young Men* – Manitoba Edition, 2008.

²⁸ http://www.nfb.ca/film/sexy_inc

one of the women comments on how she was expected to go out and turn tricks to pay for snacks and munchies; she felt it was her duty to her family.

One study found that the annual income from the sex trade as reported by sexually exploited women is \$18,000 (Benoit and Miller, 2001). A cost study (2004) of sexual exploitation conducted by Linda DeRiviere as part of an evaluation for RESOLVE found that the average annual earnings from the sex trade of 54 sexually exploited women in Canada were reported to be \$27,000. However, the women only kept about 10% of their earnings, indicating that sexually exploited individuals do not gain financial independence from the sex trade. DeRiviere's study found that 37% of earnings went to boyfriends/pimps/escort agencies, 41% to alcohol and drugs, and 7% to the justice and medical systems.

Predators

Participants were asked to describe their typical customer and prompted for ethnicity, class, gender, etc.; participants shared the following characteristics: 'married,' 'truck drivers,' 'average,' and 'rough.' All participants but one reported that the offenders were mainly white men. Only one participant had regular female customers and all others reported one or two experiences being approached by women and couples; however, participants noted that female customers were more interested in company than sex. Sixty percent of young sexually exploited males in Manitoba have been approached by women, often as part of a couple (McIntyre, 2008). Participants who identified a class-oriented feature pointed to middle-upper class business types and described the offenders as well-groomed and clean. The average age of offenders as reported is 41.6 years, ranging between 11 and 65 years; most participants remarked that the offenders were 'older.'

Manitoba Justice (2006) compiled a profile of offenders based on four years of arrests related to prostitution offences. They found that the majority of offenders are white males (all were males) between the ages of 30 and 39 years old. The majority are married and 42% have children. The majority are employed and 63% have some high school education. The majority of offenders live outside of the West End and North End of Winnipeg (more than a quarter come from South Winnipeg). Most offenders travel to other neighbourhoods to buy sex at any time of the day, though most often before work, at lunch time and in the evening.

"It was common when I was doing outreach in the mornings to see vehicles with baby seats in the back and well-dressed men stopping for a morning blow job like it was a cup of coffee."

- Outreach Worker

Role of Technology

The rapidly growing techno-culture in North America raises concerns about the potential of the internet and social media to increase the sexual exploitation and/or trafficking of children and youth, creating new opportunities for luring and anonymous interactions between children and adults. Focus group participants noted that children and youth are being groomed in chat rooms online and are exposed to sexuality early on the internet. In the Standing Senate Committee on Human Rights report "The Sexual Exploitation of Children in Canada: the Need for National Action" (2011), it was noted that "[t]he Internet has also broadened the scope of the sexual exploitation of children by facilitating direct,

anonymous contact whereby children can be enticed by adults to sexual activity.” Interviewees, however, reported that emerging technology and social media played a somewhat limited role in their exploitation. Most participants referred to phone chat lines rather than chat rooms on the internet as the primary vehicle for arranging ‘dates.’ Six of the fourteen youth interviewed used telephone chat lines to arrange dates, three took out ads in either or both print media/websites; three used facebook to stay connected with regulars, and two used chat rooms on the internet to meet new customers; only three youth reported technology having no role in their exploitation.

Section IV The Costs and Consequences of Sexual Exploitation

A. Personal Costs and Consequences

The personal costs and consequences of sexual exploitation/trafficking on the victims are great, many, long-lasting and layered. An experiential focus group participant noted that twenty years later, she still has post-traumatic stress disorder, flashbacks and body memories that affect her relationships and life in general. There are generational impacts on the children of sexually exploited individuals; there are adverse impacts on personal relationships from having trouble finding common ground with new friends to finding intimacy a challenge with partners and spouses. Additionally, involvement impacts economic wellbeing; after exiting, individuals find getting a job nearly impossible without any previous work experience or vocational skills.

Linda DeRiviere (2004) found that the estimated life time personal cost for exploited individuals is \$173,788.²⁹ The total social costs, including social services, justice and others, plus lost potential per exploited individual is \$1.1 million.

Violence and Safety

*“My life is precious.
I’m not just a sex trade.”*
- Christine

Sixty four percent of key informants had experienced violence. Most who reported a violent episode or ‘bad date’ experienced more than one violent event. Reported violence ranged from being beaten and held against their will for a day up to a week while forced to perform sex acts, to rape. Not all of the violence that the key informants faced had been perpetrated by consumers. Consistent with these findings, Manitoba Justice (2006) reported that 86% of sexually exploited individuals experienced violence while on the street; 54% experienced violence at the hands of consumers, while 70% experienced violence from pimps or partners. Like women, sexually exploited men experience violence on the streets; however, this violence is sometimes perpetrated by bystanders as a result of ‘gay-bashing’ rather than by consumers. One participant reported that she had been run over by a car (requiring a permanent rod in her leg), hit in the head by eggs, bottles, fireworks and coins – all perpetrated by groups of high school kids. Participants reported that violence against women and youth on the streets has become a pastime for high school students. Youth are also being abused by other sex trade workers or sexually exploited youth on the street. One young Métis woman reported being picked on and assaulted by the others because she “looked white” and had blonde hair.

Effects of abuse/violence include scarring, chipped/missing teeth, and broken/fractured limbs from being run over or jumping from cars. Focus group participants noted that women, girls and transgendered persons are more likely to face abuse and violence. However, while boys and young men may not experience the same level of violence as women and girls, the abuse they do face includes elements of power and control and may involve a degree of kinkiness, which results in boys and young men feeling increased levels of shame.

²⁹ Cost Study conducted by Linda DeRiviere as part of a RESOLVE evaluation.

Key informants were asked to describe how they ‘worked safely;’ they were prompted to answer whether they worked in groups, carried weapons and used condoms. Eighty four percent of youth carried weapons ranging from nail files and pepper spray to knives and guns. Most participants reported working on their own when they were younger and working either in pairs/groups or with a 'boyfriend' or husband watching when they became older; one key informant remarked that "in a group home, it is easy to find co-workers."

Some participants mentioned that while abusing substances, they cared little for their safety; substance abuse increased their risk of assault/violence and increased risk behaviours such as not using condoms. When asked to describe their sense of safety or security while working, most concurred with this; fifty percent reported that safety was not a concern for the most part because they were abusing drugs and alcohol while working, which clouded their minds and intuition.

Missing and Murdered Aboriginal Women and Girls

Key informants were asked if and how news of the growing numbers of missing and murdered Aboriginal women and girls and the knowledge that Aboriginal women and girls in Canada are more likely to face a violent death impacted their sense of safety while being sexually exploited or involved in the sex trade. Almost half reported that it had no impact on their sense of safety, either because of drug abuse or due to the little awareness about this issue while they were involved. Forty three percent reported that the awareness campaign made them more cautious than they had previously been. However, many acknowledged that growing more careful and developing an intuition may have been related to growing up; one participant remarked, “I don’t get into every car that pulls over anymore.” Key informants were asked about their relationship with any individual who had gone missing or been murdered. All but one reported having a relationship with at least one of the missing and murdered Aboriginal women, ranging from acquaintances to roommates and close friends.

“All of my friends have been murdered; there used to be fifteen of us. There are only two trannies left now.”

- Elizabeth

Psychological Effects

Key informants were asked about the emotional impacts they suffered as a result of being sexually exploited or involved in the sex trade. The most common effects included suicide ideation and attempts, lowered self-esteem, anger, increased substance abuse and lack of or difficulty establishing intimacy in relationships. Many exhibited symptoms of post-traumatic stress disorder such as flashbacks.

Health Risks

Participants noted that in some cases, condom usage depends on whether the price is right, as offenders will pay more without condoms; participants also reported that their condom usage has increased with age, noting that in many cases, condom usage was non-existent or infrequent when younger. One participant reported never using condoms, one reported using condoms half the time, 46.2% reported using condoms “mostly,” and 38.5% “always.”

As previously mentioned, one participant noted that when she first experienced sexual exploitation as a child, she did not even know what condoms were, let alone the risks associated with improper use of various birth control methods. During the interviews, another key informant asked whether she could contract a sexually transmitted disease if she had unprotected sex with someone who had tested positively for one. These examples highlight the fact that there is a lack of sexual knowledge among sexually exploited youth that extends to young adults involved in the sex trade. Some parents are uncomfortable addressing sexual health and education with their children and sexual education for children and youth in the child welfare system is almost always overlooked.

Youth reported the following physical impacts suffered as a result being sexually exploited:

- Sexually transmitted infections or blood-borne infections (STI/BBI) and sexually transmitted diseases (STD): just over a quarter of key informants reported an STI/BBI and/or STD; both participants over the age of 30 were suffering from Hepatitis C and HIV. Other research indicates that STI/Ds, including HIV/AIDS, is increasing among Aboriginal sex trade workers, and Aboriginal women in particular (Kingsley and Mark, 2000)
- Malnourishment, lack of hygiene and cleanliness
- Pregnancy: some sexually exploited youth and sex trade workers do not insist on consumers wearing condoms “if the price is right,” which increases their likelihood of becoming pregnant. Sexually exploited youth also have a higher risk of complications during pregnancy because of the immaturity of their bodies, poor general health, lack of prenatal care and substance use (Flowers, 2001). All but three young women in this study had children, ranging from one to six children each. It was not disclosed whether these children resulted from their sexual exploitation or involvement in the sex trade; however, speculation exists that some, if not most, did. In *Strolling Away* (McIntyre, 2002), a retrospective research study on the sex trade, 82% of young women had given birth to a child, confirming the experiences of these participants. There are psychological consequences that accompany pregnancy and births for sexually exploited girls and women in the sex trade including fear and, often, the reality of having their child(ren) apprehended; in 50% of cases, the children of key informants in this study had been given into care or taken into custody by Child and Family Services
- Increased substance dependency: the data indicated that children and youth who started experimenting with drugs in their pre-teens or early teens escalated to hard drugs and substance dependency by their mid-teens, which worsened over time as a coping mechanism to deal with the emotional effects of sexual exploitation
- Vaginal pain, cramping and general discomfort during sexual intercourse

B. Social and Fiscal Costs

According to an economic cost study of sexual exploitation conducted by Linda DeRiviere (2004), the estimated costs to social services and justice per exploited individual’s life are \$467,343. The estimated other societal costs per exploited individual’s life are \$446,026. Thus, the total of social costs plus lost potential (personal costs) per exploited individual is \$1.1 million. The costs are accrued during involvement in the sex trade as well as throughout the individual’s life following their transition out of

the trade. “These costs are often incurred due to the violence experienced by women in the sex trade.” (Ursel et al., 2007) The fiscal costs are associated with the following:

- Social and medical services
- Involvement with the criminal justice system
- Addictions treatments

Focus group participants listed the following additional reasons for the high fiscal costs accrued as a result of sexual exploitation:

- Policing cost (staff and resources)
- Effects on businesses and neighbourhoods where sexual exploitation occurs

Social costs include time put in by volunteers of various programs and services frequented by sexually exploited individuals. Other social costs – or consequences – are more qualitative than quantitative; they cannot be captured by dollar amounts but are visible by society’s apathy in the face of child abuse and passive indifference towards the increasing violence against Aboriginal women and girls. These consequences include the socially-sanctioned disposability of Aboriginal youth and women as well as the racialization of some neighbourhoods that have allowed them to become “designated areas” for sexual exploitation and the sex trade. Sexual exploitation happens in neighbourhoods that struggle with poverty, unemployment and crime. Most offenders come from outside these neighbourhoods (Manitoba Justice, 2006). When the visible sex trade, or the street trade, occurs in some neighbourhoods, it has a number of effects, including children and youth being approached and propositioned by predators looking to buy sex; offenders circling schools and strolls looking for children and youth (these predators are known as ‘circle jerks’); and increases in drug activity, which further threaten neighbourhood safety (Manitoba Justice, 2006).

“It’s amazing if an Aboriginal girl makes it through adolescence without being exploited.”

- Focus Group Participant

Urban Aboriginal populations are often concentrated in inner-core areas of cities, the most socio-economically disadvantaged urban areas. These areas are characterized by higher crimes rates, which suggest that “there exists a significant relationship between social inequality and criminal behaviour.”³⁰ These factors contribute to neighbourhood stereotyping where it becomes okay that the sex trade exists in those neighbourhoods. The media plays a role in sanctioning these crimes in certain neighbourhoods; rarely if ever do we hear about the luring or propositioning of Aboriginal or other youth in the North End of Winnipeg. The procurement of sexually exploited youth has become normalized as has violence against Aboriginal women and girls.

Racism against Aboriginal people in Canada has been well documented. In the Supreme Court of Canada case *R. v. Williams*, the judge decided that in Canada, widespread racial prejudice against Aboriginal

³⁰ Report of the Aboriginal Justice Inquiry of Manitoba, “Chapter 4 – Aboriginal Over-Representation: The Social Roots of Crime,” <http://www.ajic.mb.ca/volumel/chapter4.html#2>.

people existed, specifically generic prejudice, which “arises from stereotypical attitudes about the defendant, victims, witnesses, or the nature of the crime itself.”³¹ Stereotypes can influence perceptions of credibility, worthiness and criminal propensity.³² The worth of individuals who have experience with the sex trade is minimized in the justice system and in the eyes of society, in general. A study on *Canadian Attitudes about Children in the Sex Trade* (Bruton, 2000) found that 47% of those surveyed agreed that most sexually exploited youth actually chose to work in the sex trade. As it is considered to be a personal choice, negative experiences are considered consequences of that choice and the responsibility of the individual. Sexual violence/assault is considered a hazard of the job. However, most jobs guarantee the rights of the employee. The First Peoples Group et al. (2012) states that “[t]he nature of [sexually exploited individuals’] work, and working conditions, are appalling, and would never pass inspection from labour authorities at any government level.” Additionally, drug use has an effect on the sexually exploited individual’s ability to make decisions. Also, consider that when a person makes a choice, presumably there are other options available.

The media also plays a role in defining how society reacts to the senseless violence against Aboriginal women and girls. Take the April 2, 2012 article from CBC News which referred to the recently murdered Aboriginal woman, found in Winnipeg’s downtown core area on March 31st, as a person who “was battling a drug addiction and worked the sex trade to support her habit.”³³ Similarly, the Winnipeg Free Press quotes Sgt. Reid of the Homicide Unit as saying: “She was a sex trade worker. She was engaged in the drug trade.”³⁴ The Free Press stated that Sgt. Reid was unsure whether her high risk lifestyle played a role in her death. The negative media response, which describes this and other women as prostitutes or sex trade workers first and foremost rather than as daughters, sisters or mothers, seeks to minimize their worth, shifting the blame to their ‘high risk lifestyles’ instead of where it rightfully belongs: with their predators.

The Amnesty International report *No More Stolen Sisters* states that Aboriginal women reported rates of violence 3.5 times higher than their non-Aboriginal counterparts and that young First Nations women are five times more likely to experience a violent death. The Native Women’s Association of Canada reported that, as of July 2009, there has been more than 520 Aboriginal women who have been murdered or gone missing in the last three decades (Amnesty International, 2009). One-third of the women are classified as missing and two-thirds are confirmed as murdered. Nearly fifty percent of cases have occurred since 2000 and slightly more than fifty percent of the victims were less than twenty-five years old (Jacobs and Williams, 2008). These figures demonstrate that the violence directed against

³¹ R v. Williams [1998] S.C.J. No. 49, [1998] 1 S.C.R. 1128 (S.C.C.) judgement delivered by McLachlin J. in John J. Borrows and Leonard I. Rotman, *Aboriginal Legal Issues: Cases, Materials & Commentary 3rd Edition* (Markham, Ontario: LexisNexis Canada, 2007), 1005.

³² *Ibid.*, 1011.

³³ “Slain Winnipeg woman’s family seeks answers,” *CBC News*, April 2, 2012, <http://www.cbc.ca/news/canada/manitoba/story/2012/04/02/mb-carolyn-sinclair-remains-winnipeg.html>.

³⁴ Aldo Santin, “Woman found in trash bag: police,” *Winnipeg Free Press*, April 3, 2012, <http://www.winnipegfreepress.com/local/sex-trade-worker-found-in-trash-bag-police-145886355.html>.

Aboriginal women is growing and that it is increasingly affecting younger members of the population of an already younger demographic than the dominant society.

Amnesty International (2009) highlights the need to understand the growing violence against Aboriginal women in the larger social and historical context because of a number of factors: “[t]he racism and misogyny of individual perpetrators,³⁵ the role of others in assisting or helping cover up the crimes, the reluctance of some police forces to promptly and thoroughly investigate suspected abductions of Indigenous women, and *the failure of these crimes to provoke outrage in the general population.*”³⁶

³⁵ Systemic racism and misogyny: e.g. the case of Pamela George, where her two Caucasian murderers were tried by a Caucasian judge and jury. The judge more or less “swatted their hands” and referred to the perpetrators as drunk and petulant boys while minimizing the violence and brutality of Pamela’s murder, and implying that she somehow deserved it because she was a sex trade worker. An excerpt from the Amnesty International report demonstrates this point succinctly:

“Testimony at the trial indicated that on the night of April 17th the two men tried to pick up another Indigenous woman before they encountered Pamela George. At the trial, that woman testified that she had refused to go with them and they hurled racial slurs at her, reportedly calling her “Indian trash” and “squaw slut.”

“After the men returned from beating Pamela George to death, they reportedly bragged to friends that they had picked up an “Indian hooker.” Both men admitted hitting Pamela George, but said they doubted they had killed her. According to a friend who testified at the trial, Ternowetsky said, “She deserved it. She was an Indian.” Amnesty International, *Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada* (Ottawa: Amnesty International Canada: 2004), 46.

³⁶ Italics added. Amnesty International, *No More Stolen Sisters: The Need for a Comprehensive Response to Discrimination and Violence Against Indigenous Women in Canada* (Ottawa: Amnesty International Canada, 2009), 5.

Section V Transitioning Issues and Barriers

For some individuals, there is no safe way to exit. Programs and services for individuals exiting the sex trade have to consider this safety element. There are exiting and transitioning issues which result in a constant battle for some individuals; i.e. financial pressures and struggles to meet basic needs. Additionally, participants reported being approached while out walking or shopping even after fully exiting or being in the process of transitioning out, which has the potential to trigger a relapse. This indicates that the sexual exploitation of Aboriginal women and girls has become so normalized that they are propositioned on the streets even when 'not working.' One participant reported that she was approached at a local shopping mall even while she was quite pregnant by a predator with a pregnancy fetish.

Two thirds of key informants reported that there was no one they could talk to about their exploitation. Over three quarters also said that no one tried to prevent them from entering or help them exit the sex trade. What finally compelled these young adults to begin the process of transitioning out of the sex trade were a range of experiences, including losing children to state care, sobriety, feelings of shame and guilt about parenting, the missing and murdered Aboriginal women and girls, growing tired of the street life, or a significant event, such as a beating or violence. In one case, a participant noted that what pushed her to exit was that she had become the abuser (she was pimping out younger girls). Key informants made a number of attempts to exit the sex trade, ranging from roughly 3 to 6 attempts. During the process of transitioning out, key informants noted a few lessons learned, including:

- You cannot sober up and remain entrenched in the sex trade and vice versa;
- Ask for help;
- Stay away from triggers, which include other addicts and individuals who are still entrenched.

Participants faced a number of blocks or barriers to exiting during the process of transition. These include:

- Addictions, including withdrawal;
- Inability to find decent work without previous work experience;
- Poverty, which included struggling to meet basic needs/survive and secure affordable, safe housing;
- Boredom and loneliness, which are linked to sobriety and having to give up friends who are addicts or still entrenched; and
- Lack of belonging and peer support outside of the sex trade culture.

Key informants were asked why they had re-entered the sex trade after exiting or what had caused their relapse. The most common responses included addictions, no opportunity to work or earn money with limited skills, and finally, the programs or services they utilized during their transition. Several noted that programs or services trigger relapses by including mixed groups of participants (addicts with former addicts, exited participants with participants who are still entrenched) and by glamorizing the sex trade. Key informants also mentioned that with extremely limited work experience outside of the sex trade, the opportunity to turn 'mainstream' and find 'honest work' does not exist. As McIntyre (2008)

states: “The sexual exploitation trade offered consistent, non-taxable work, with no specific skills, education or training required. In other words, it was something that brought short-term financial gain. ... When consistent cash flow is achieved, it is often easier to remain in the sexual exploitation trade.”

Finally, key informants were asked to share their insights on what would be helpful to prevent exploitation in the first instance and/or reoccurrence, or to name what, if anything, might have prevented their own sexual exploitation. They noted that child abuse had a sexualizing effect on them and resulted in self-devaluation that made them more vulnerable to sexual exploitation. Additionally, they felt that if they had understood that what was happening was in fact abuse and if parents/guardians had given them more direction, they may not have become sexually exploited. Key informants reported that hobbies, a home away from Winnipeg’s downtown core, friends who were not entrenched and abusing drugs, stronger anti-drug messaging in school, and being left with family rather than put into care may have prevented their sexual exploitation and eventual entry into the sex trade.

Although it is a long and slow process, a harm reduction approach to exiting has the capacity to reduce the pressures that children, youth and young adults face. A program that provides employment skills and other opportunities to access funds without resorting to the sex trade gives individuals transitioning out the ability to meet their basic needs. Financial insecurity and the inability to find decent work is one of the main reasons that youth and young adults relapse during the process of transition. For this reason, many individuals keep one foot in both worlds; they are in a process of transitioning out of the trade but maintain a relationship with their regulars. The film *Voices of Healing and Hope* makes several references to money and ‘fast cash’ being one of the biggest factors that prevents exiting. Fast cash can be as addicting as drugs and alcohol. Having purpose, such as a baby, a job, goals, etc., can facilitate exiting (McIntyre, 2002).

Section VII Programming Needs and Initiatives

Key informants were asked to identify some services or initiatives that they *wish* existed, which have the potential to prevent exploitation or assist young adults to transitioning out of the sex trade. The following suggestions were made:

- Emergency housing;
- Independent living programs for youth exiting state care;
- Easy job placements that do not require resumes or job histories;
- More resources that are specialized to accommodate mental health issues, addictions, etc.;
- More resources for adults, including shelters and drop-ins;
- A 24 hour safe house with an experiential worker who understands street life; and
- A drop-in for male sex trade workers.

A. Programming Needs

These gaps in service provision and programming needs were highlighted by focus group respondents and in some cases, the key informants themselves.

Prevention and Intervention

Prevention efforts should address antecedents and risk factors prior to children and youth leaving their communities and entering street life. Prevention for high risk children and youth should include raising awareness about grooming techniques with parents and teachers as well as include anti-drug messaging aimed at children and youth.

Safe plans for Aboriginal youth coming to Winnipeg from northern communities should be in place prior to arrival.

24 hour drop-ins located in different neighbourhoods (to address the dangers of entering other neighbourhoods in the evening), with experiential workers, can provide a safe space off the streets for sexually exploited youth.

Discussions in primary and secondary school on sexuality and sexual health are key to reaching children and youth before they dropout and/or enter street life. Kingsley and Mark (2000) state that “[a] child who feels comfortable talking about sexuality and healthy sexual development is more likely to continue seeking support when difficulties or traumas arise. One of the main themes that emerged from the [National Aboriginal Consultation Project] was the need for both sexually exploited youth, and community members, to be able to discuss the issue of commercial sexual exploitation. Canadians agree: 82 per cent feel that presentations in schools about the dangers of the sex trade are a good idea and that they will act as a deterrent.”

Prevention efforts should be culturally relevant; cultural connection and relevance contribute to non-involvement in the sex trade and decrease vulnerability to sexually exploitation” (First Peoples Group, 2012).

Addressing Barriers to Exiting

There is an overall lack of services and resources for men. There are very few programs and resources for men, who face more stigma, have different needs, and require unique intervention strategies. Similarly, there needs to be a gendered policy response designed specifically for men; the current legal response accommodates sexually exploited female children and youth but neglects boys, men and transgendered persons.

Programs need to be culturally relevant, which includes the sex trade/street life culture. Initiatives must acknowledge that exploited youth lack healthy relationships (or any relationships outside of the sex trade) and often experience boredom when they stop using, both of which result in relapse.

There is a lack of educational opportunities for experiential workers; not all individuals who have exited the sex trade want to have a career in Child and Youth Care, they would rather have more options for training and education in a variety of fields.

Youth require employment and living assistance. Safe, affordable housing for individuals exiting the sex trade as well as employment resources and vocational skills training programs offer options other than relapse back into the sex trade.

Harm Reduction Approach

Programs and services need to be provided along a continuum that supports the needs of individuals, which are different and unique. Many services for young adults have rules that restrict access to 18+ year olds and many services for youth lock their doors at 5 o'clock, leaving them vulnerable to sexual exploitation in the evening.

Many individuals entering programs and utilizing services suffer from post-traumatic stress disorder. *Service providers and caregivers working with this population experience vicarious trauma,*³⁷ which in turn leads to high worker turnover, which has the potential to affect the healing journey of clients and, potentially, re-traumatize.

Programs and services for sexually exploited youth should employ experiential workers who are capable of understanding what the participants are going through. Additionally, service providers (particularly those who are not familiar with the needs of exploited and experiential persons) need to be aware of the issues associated to this population when working with them.

Programs for mixed groups, i.e. entrenched, transitioning and exited youth, have the potential to trigger relapse. The effectiveness of programs should be monitored and evaluated often. Similarly, the danger of group homes and other programs for groups of children and youth must be acknowledged and rectified. Placing a young person with other youth who suffer from addictions or are entrenched can trigger or increase vulnerability to sexual exploitation.

³⁷ Vicarious trauma is the process of change that occurs in service providers and caregivers. It is the cumulative effect of contact with people who have suffered violence which results in feelings of responsibility that over time can lead to changes in the psychological, physical, and spiritual well-being of the caregiver.

Funding

Most government funding is project-based for a period of two to four years. A project is piloted, gets set up and running, and then funding is not renewed. Participants invest in new programs and build trust and rapport with program supports only to be 'dropped' once the funding ceases and program ends, leaving them with added rejection and feelings of worthlessness, which reinforces the negative beliefs that many have always struggled with. Clients need ongoing support; transitioning sometimes requires years of support.

Service providers have to work from where their clients are, i.e. most programs work from the action stage of change³⁸ (wanting clients to change or meet treatment goals) but most clients are in a contemplative stage (they want to change), which explains why clients largely fail to complete programs (Berry et al., 2005). However, due to funding concerns, programs and services aim to meet the needs of funders rather than clients and spend a few months of the year searching for funding.

B. Existing Initiatives

Key informants were asked which, if any, services they turned to while still entrenched in the sex trade. They reported a number of services offered in Winnipeg's core area, including: Sage House, the Ma Mawi Wi Chi Itata Centre (Ma MaWi), the Women's Resource Centre, Salvation Army, Winnipeg Harvest, the Christmas Cheer Board, and the Main Street Project. One participant noted that there are only a limited amount of services that exist for people who are trying to exit and none for individuals who have

“When you're clean, you're not welcome anymore.”

- Leah

fully exited. Several of the young adults interviewed faced discrimination and stigma from several hospitals and clinics in the downtown core area; once they admitted to being sexually exploited or involved in the sex trade, they reported receiving inadequate care.

Youth named the programs that they became involved with when attempting to exit and services they took advantage of; these include: TERF's New Directions, Klinik's Dream Catchers, Sage House's AVAT (Anti-Violence Advisory Team), Ndinawe and Red River College's Child and Youth Care Program, Ma MaWi, Mount Carmel Clinic, the North End's Women's Centre, the Native Women's Transition Centre, and the Experiential Speaker's Bureau.

The following is a list of past and current programs in Manitoba, local and national documentaries of relevance, as well as select conferences and symposia held in the province.

Core Competency Training Center: The Core Competency Training Centre offers Core 320/833: Understanding and Working with Children and Youth Who Have Been Sexually Exploited. The core

³⁸ The Stages of Change Model in addiction treatment: (a) Precontemplation is the first stage in the stages of change, followed by the (b) Contemplation Stage, where the individual begins to think about moderating or quitting the addictive behaviour, the (c) Preparation Stage, the (d) Action Stage, where real changes in behaviour begin, and finally, the (e) Maintenance Stage, where progress that began in the previous stage is continued. At this point, the individual may remain abstinent from addictive substances or behaviours or may enter the (f) Relapse Stage, where addictive behaviour is taken up again. <http://www.addictioninfo.org/articles/11/1/Stages-of-Change-Model/Page1.html>

training is an intensive specialized six day training for front line workers who work with sexually exploited youth.³⁹

Ka Ni Kanichik Inc. Those Who Lead Programs:⁴⁰

At Our Relatives' Place (AORP): At Our Relative's Place takes a holistic and culturally consistent practice to caring for children and youth. This program uses traditional Aboriginal practices of child protection where grandparents, aunts and uncles, sisters, brothers and extended community members provide the role of caregivers for the children and youth. The program is designed to provide attention to the needs of Aboriginal children and youth aged 9 to 17 years who are being sexually exploited. The program strives to create a model for intervention, prevention, and stabilization for children and youth. AORP believes that cultural roots, families, communities of origin and the role of significant individuals identified by children and youth are paramount to their well-being. The program offers a 12 bed specialized foster care program for sexually exploited children and youth, 3 emergency foster care spaces for sexually exploited youth and a 4 bed transition home for sexually exploited girls and young women. The program provides a nurturing and loving family while supporting healing and promoting wellness using a culturally based practice to children and youth who are being exploited.

Kima Mi Na: Kima Mi Na is a 4 bed transition home and one of the programs that grew out of the identified needs in Tracia's Trust: Manitoba's Sexual Exploitation Strategy.

The purpose of the transition home is to assist female sexually exploited youth and young adults in developing independent living and life skills to assist them in successful independent living. The program is designed as a foster home to help provide the safety and security of a family environment so that the youth and young adults feel a sense of belonging. Children who have been permanent wards in the Child and Family Services system are able to establish supportive relationships in the community. Within the program, youth are able to build on their independent living skills as well as explore their culture.

The Kapaapako Miikiwaap Lodge Teachings: The Kapaapako Miikiwaap Lodge Teachings represents a "culturally sensitive resource/curriculum focused on preventing the sexual exploitation of children and youth. Community leader, Myra Laramée, along with other community members, educators, organizations, traditional teachers and Elders worked collaboratively to develop this unique resource. ... It is believed that the good life known by the

³⁹ Jennifer Berry, Katherine Hallick, Cathy Rocke, Jane Runner and Wendy Scheirich, *Understanding & Working with Children and Youth Who Have been Affected by Sexual Exploitation: Trainers Manual*. Winnipeg, MB: Core Competency Training Centre & Manitoba Family Services and Housing, 2005.

⁴⁰ http://www.kanikanichik.ca/?page_id=5

ancestors, has been threatened and in many cases replaced with a life style that promotes and supports the actual exploitation of children and youth.”⁴¹

The motivation to develop a strategy for the education, prevention and intervention of school age children stems from this recognition and is the base foundation of the Lodge Teachings. The teachings focus on ways of reducing harm to children and youth from the impact of sexual exploitation, while creating possibilities for healing the wounds of sexual exploitation. The teachings strive to find cultural and traditional ways to restore balance to the self, family and community, and rebuild healthier communities to once again provide children and youth with the “Good Life.”

Programs offered from Klinik Community Health Centre:⁴²

Dream Catchers: A weekly program for young women and transgendered individuals to participate in a group therapy setting. The program is designed to help participants exit from the sex trade and connect to other resources within the community that can provide services with sensitivity to the issues faced by those who are attempting to exit. Dream Catchers runs two groups for sexually exploited youth and young adults. In addition, Dream Catchers provides peer training and mentorship opportunities for adults in the sex trade who also have substance abuse and/or domestic violence issues.

Dream Keeper: This program grew out of Dream Catchers as a next phase for graduates of the program to become peer mentors. The goal of the project was to train and support peer mentors who had exited the sex trade to deliver outreach preventative peer support to at risk youth. Eleven participants made up the assembly of the Dream Keeper Peer Mentor Program and they delivered prevention-based workshops to incarcerated youth and youth in care in various group homes across the city of Winnipeg. The project was funded by Canadian Heritage and was completed with no further commitment of funding to continue. The final report submitted to Canadian Heritage documented a plea endorsed by both youth and peer mentors of the program for continued support as the program was one of a kind in its delivery of peer to peer education.

Dream Makers: This was a one-year bridging project that provided training and education to assist experiential individuals begin exploring and learning various skills associated with the world of work. The project also ended as funding ceased. Many of the participants of this project were referred to the Ndinawe Red River College Child and Youth Care Certificate Program.

Stepping Stones: Stepping Stones was developed from a recognized need to fill numerous critical gaps in services and resources for women and transgendered individuals transitioning

⁴¹ Laramee Myra. (2003-3rd Edition 2010). Kapaapako Miikiwaap - The Vision of the Butterfly Lodge. Winnipeg, MB: Ndaawin Project and Department of Justice Canada.

⁴² <http://www.klinik.mb.ca/#>

out of the sex trade. The main focus of the project was to harmonize and support existing organizations within the community that were providing services designed to assist women and transgendered persons trying to exit the sex trade. Winnipeg organizations such as Sage House, Ma Ma Wi Chi Itata Centre, TERF (Transitions Education and Resources for Females), as well as Klinik's Dream Catchers and Dream Keepers were key to providing the necessary tools and programming to women in the sex trade. With an identified need to fuse service providers and programs, Stepping Stones was developed to build and support those partnerships in a collective and collaborative manner so as to promote and facilitate systemic change that was sensitive and respectful to the needs of women and transgendered people in the sex trade.

Ma Mawi Wi Chi Itata Centre Program:⁴³

Honoring the Spirit of our Little Sisters: Honouring the Spirit of Our Little Sisters is a residential facility for female and transgendered youth ages 13 to 17 who are currently being subjected to and at risk for continued sexual exploitation. The program offers a comprehensive holistic program that fosters a safe, welcoming and respectful environment.

Manitoba Integrated Task Force for Missing and Murdered Women:⁴⁴ A taskforce established in August 2009 by the Province of Manitoba, the RCMP and the Winnipeg Police Service to review cases involving the missing and murdered women and girls and to analyze the linkages between cases.

Manitoba's Strategy (Tracia's Trust): Responding to Children and Youth at Risk of, or Survivors of, Sexual Exploitation: The Manitoba Strategy was launched in December 2002 as directed by the Manitoba Government's Healthy Child Committee of Cabinet. Tracia's Trust, phase two of the Manitoba Strategy launched December 10, 2008, operates within the department of Family Services and Labour and coordinates with other relevant Manitoba government departments. This work is also carried out in partnership with police and NGOs. Goals and objectives of the Manitoba Strategy include: preventing or reducing the incidence of sexual exploitation in Manitoba by increasing general awareness of the issue, promoting specialized training for frontline workers, addressing underlying issues and systemic gaps, developing an effective perpetrator response, and collaborating with stakeholders. Phase two builds on phase one by implementing more prevention initiatives, developing a fuller continuum of services for victims, increasing public awareness, and making offenders more accountable.

Phase one of the Strategy focused on child sexual exploitation while phase two "encompasses the coordination of services for all ages (children, youth and adults), and considers all forms of sexual exploitation, including prostitution, pornography, sex trafficking, sex tourism and internet luring."⁴⁵

Current initiatives⁴⁶ of the Manitoba Strategy include (1) community programs and services such as an outreach project, safe transition home, residential child care facility, training for foster parents and other frontline workers, specialized foster care resources, student support research project, and

⁴³ <http://www.mamawi.com/Programs.page>

⁴⁴ <http://www.gov.mb.ca/fs/traciustrust/legislation.html>

⁴⁵ <http://www.gov.mb.ca/fs/traciustrust/index.html>

⁴⁶ http://www.gov.mb.ca/fs/childfam/strategy_on_sexual_exploitation_initiatives.html

continued support for the TERF program (see below); (2) resources and education, such as child sexual exploitation awareness resources and school learning resources that focus on the prevention of child sexual exploitation; (3) a legal framework; and (4) administrative positions and functions including a provincial coordinator, research and evaluation, partnerships and committees, community coordination and implementation in the form of the Multi-Jurisdictional Implementation Team, led by Family Services and Consumer Affairs.

Ndinawemaaganag Endaawaad (Our Relatives Home) Programs:⁴⁷

Ndinawe/Red River Child and Youth Care Program: In late 2006, funding was confirmed for a joint pilot training endeavor between Ndinawemaaganag Endaawaad Inc. (Ndinawe) and Red River College to recruit and train former sex trade workers in the field of child and youth care in a community-based, supportive environment. The program was developed as an 'in community' model with articulated training consistent with the first year of the Child and Youth Care Diploma program at Red River College. Students who complete the program receive a Red River College Certificate in Child and Youth Care. The program is delivered with extensive education and life supports in a safe environment that is familiar to the students. Aboriginal cultural supports (Elder, regular sharing circles), therapeutic counselling, teaching assistance and employment preparation are all permanent components of the program. Currently 36 students have graduated and of that, 28 are now employed and off of social assistance. Ninety percent are the first college graduates in their families.

Ndinawe (Our Relatives Home) Winnipeg Youth Resource Center: The Resource Centre is a culturally based resource that offers community based programs to marginalized youth including youth involved in or at risk of sexual exploitation. Activities include employment program, sports league, drum groups, drum making, art night, young mother's night out, youth bingo, parent education workshops, life skills training, homework club and much more.

Ndinawe Youth Safe Home: The Safe Home offers a nurturing, supportive, safe environment for youth who are street-involved or at risk of sexual exploitation to stay on an interim basis (one day to three months).

Youth Outreach Program Ndinawe: The Outreach program provides culturally based, short term supports or office visits for children or youth from aged 11 to 18, at risk of or involved in sexual exploitation. The team works in the North End of Winnipeg providing the necessary referrals to Ndinawe or other support programs, advocacy for youth involved in street life, as well as food or condoms.

Sage House:⁴⁸ Sage House is a street women's health, outreach, and resource centre that provides a wide variety of services to women and transgendered individuals. Sage House provides a welcoming and safe place for women to access and explore their choices in a supportive atmosphere. In addition to

⁴⁷ <http://www.ndinawe.ca/>

⁴⁸ <http://www.mountcarmel.ca/programs/community/sage%20house.php>

operating from a harm reduction perspective, Sage House also operates on a drop in basis and provides meals, laundry, and showers, as well as access to a phone and computer. Staff members provide support, advocacy with regards to resources such as education, addictions treatment, nursing services, employment, income assistance advocacy, housing, Child and Family Services programs, and workshops facilitated by staff and peers. This program has a street outreach team that connects with women who are currently working in the sex trade and can provide harm reduction kits, crisis intervention, and support.

Salvation Army Programs:⁴⁹

Prostitution Diversion Program Winnipeg: Since 1998, the Salvation Army Correctional & Justice Services in Winnipeg operates the Prostitution Diversion Program (PDP) in partnership with Manitoba Justice, Mount Carmel Clinic, Winnipeg Police Services and other agencies. The program gives women and transgendered individuals the opportunity to resolve their prostitution-related charge through an alternative measures program which operates in a “camp style manner” rather than through the traditional court system. The three-day program takes place in a safe and secure environment out of the city where it introduces the participants to care providers and resources that may help them through the process of transitioning out of the sex trade. In addition, the program also provides a venue for rest and care.

Prostitution Offender Program Winnipeg: The Prostitution Offender Program (POP) is offered by The Salvation Army, in partnership with Manitoba Justice (Public Prosecutions and Probation Services) and the Winnipeg Police Service. The program, previously known as the ‘John School,’ is mainly offered to first time offenders arrested for “communicating for the purpose of prostitution” as consumers. However, if someone has a previous dated, old or unrelated record they can be referred but not if there is a record of violence or a previous communication charge. There has also been occasion where a couple of people have been referred to the program post sentence, i.e. where a Judge sentences the offender to take the program in addition to other consequences, which still results in a criminal record. If a child is not involved and the offender accepts responsibility for the offence, s/he can enrol in this community-based, alternative measures program to receive a Stay of Proceedings on the charge rather than having the charge become a criminal record. The offender pays a significant fee (which goes to intervention programs) to attend the course. If the offender completes the program, charges are dropped and there will be no permanent criminal record for this offence.

StreetReach Winnipeg:⁵⁰ StreetReach Winnipeg was formed in July 2009 to provide a coordinated and integrated effort by the Winnipeg Police Service, the Child Protection Branch, Child and Family Services agencies and several other social service agencies that provide outreach or related services for missing children in Winnipeg. It is an initiative announced under Tracia’s Trust aimed to prevent high-risk runaway youth from becoming exploited; help sexually exploited youth who are missing escape further

⁴⁹ <http://www.salvationarmy.ca/>, <http://www.gov.mb.ca/fs/traciustrust/legislation.html> and <http://www.salvationarmy.ca/prairie/2010/07/28/summits-of-change/>

⁵⁰ http://www.gov.mb.ca/fs/traciustrust/street_reach.html

exploitation; better identify the predators and the drug and prostitution houses where missing high-risk and sexually exploited youth are being harboured and exposed to exploitation.

StreetReach is modelled after the High-Risk Victims (HRV) Unit that was established by the Dallas Police Service and builds on the premise that the children most frequently missing are the same children at highest risk of being sexually exploited, drug and gang involved and victims to physical and sexual assault and murder.

New Directions for Children, Youth, Adults and Families Transition Education and Resources for Females Programs:⁵¹

The TERF Mentor Program: The TERF Mentor Program is run by New Directions for Children, Youth, Adults and Families. The program serves both girls and boys aged 8 to 19 years. It provides intensive one-to-one support to children and youth at high risk of being sexually exploited, and to those who have been exploited and are waiting to get into the TERF Youth Program.

TERF Youth Program: A transition program for sexually exploited female and transgendered youth ages 13 to 18, offering personal development, healing, educational, vocational, advocacy and support services. Self or agency referrals are accepted. TERF offers public education presentations about the realities of child sexual exploitation.

Sexuality Education Resource Centre (SERC):⁵²

Sacred Lives Program: White Wolf Speaking: Aboriginal Community Initiatives Program. Sexuality Education Resource Centre (SERC): This program was developed out of the need for a community based response to the risks and prevention of sexual exploitation for at risk school aged children and youth. The program is comprised of experiential community based educators who all are graduates and students of the Ndinawe/Red River Child and Youth Care Certificate Program. The workshops for the classrooms include a play that was developed using the material developed by youth for youth to explore and discuss the issues around sexual exploitation. The play and workshops borrow from the Kaapapako Miikiwaap Lodge Teachings developed by Myra Laramée⁵³ which provide cultural based child sexual exploitation prevention teachings specific to those who may be at risk of sexual exploitation. The project was funded through Canadian Heritage and was a one-time start up grant. The project developed a DVD based on the play to provide educators and those working with vulnerable populations of children and youth with a tool for education and discussion about the issues. The DVD also comes with a facilitators guide to enhance the discussion process. The DVD was produced by White Wolf Speaking at SERC and is a Tenderworks Production.

⁵¹ http://www.newdirections.mb.ca/services/training_ed/terf.php

⁵² www.serc.mb.ca

⁵³ Laramée Myra. (2003-3rd Edition 2010). Kapaapako Miikiwaap - The Vision of the Butterfly Lodge. Winnipeg, MB: Ndaawin Project and Department of Justice Canada.

White Wolf Speaking Program: Aboriginal Community Initiatives: The White Wolf Speaking Program (WWS) currently operates out of the same building as the Ndinawe/Red River Child and Youth Care Certificate Program. The program offers information on healthy sexuality, reproductive health and has resources that are specific and specialized in the area of Sexual Exploitation and the sex trade. White Wolf Speaking promotes ongoing development and delivery of services supporting a vision and framework for holistic community wellness and endorses the continued development of strong community partnerships. WWS works to strengthen community-based programs and provide culturally appropriate program design and development as well as offers respectful community consultation and educational program delivery that is reflective of community needs. WWS accepts and welcomes those who are two spirited/transgendered/gay/lesbian/bisexual.

Documentaries:

Finding Dawn: National Film Board 2006 by Christine Welsh (Metis filmmaker): A documentary that puts a human face on a national tragedy: the murders and disappearances of an estimated 500 Aboriginal women in Canada over the past 30 years. This is a journey into the dark heart of Native women's experiences in Canada. From Vancouver's "East Side" and Highway 16 ("The Highway of Tears" in northern British Columbia) to Saskatoon, this film honors those who have passed and uncovers reasons for hope. Finding Dawn illustrates the deep historical, social and economic factors that contribute to the epidemic of violence against Native women in this country.

Sacred Lives: Produced by White Wolf Speaking SERC 2012: A Tenderworks⁵⁴ production. This DVD was developed for educators in the classroom. The film follows three main characters who show the audience various issues involved in becoming at risk of exploitation. Created from a play that was written and developed by Aboriginal youth for youth, caregivers, parents, educators and community stakeholders to explore and discuss the issues around sexual exploitation. The story also borrows from the Kaapapako Miiikiwaap Lodge Teachings and provides a story with cultural based child sexual exploitation prevention teachings specific to those who may be at risk of sexual exploitation. The DVD also comes with a facilitators guide to enhance the discussion process.

Sexy Inc. Our Children Under Influence. National Film Board of Canada (NFB): This is a National Film Board documentary about the objectification of girls. The DVD and guidebook help parents with discussion around how the media influences and contributes to the hypersexualization of young girls.

Voices of Healing and Hope: Exiting the Sex Trade in Winnipeg. 2007: A Tenderworks film produced by Klinik Community Health Centre. The film is a photographic montage of significant photos to four women who describe their journeys of being entrenched/exploited in the sex trade. The voices are a mixture of stories that share their past, present and future experiences as well as their hopes and dreams. The photographs that make up the entire visuals of the 20 minute long DVD are a reflection of the lives these women have lived in Winnipeg. The DVD is accompanied by a facilitators guide and is intended to increase awareness among organizations and service providers of the needs and

⁵⁴ Tenderworks© Productions is owned and operated by Jennifer Davis.

circumstances of women entrenched in or exiting the sex trade. What makes this piece different is the process used to create it. To protect the identity⁵⁵ of the women in the video, the stories are shared and blended in a way that tells the individual and common threads that depicts the realities of the sex trade. Although the authors of the stories were never shown on screen, the “voices of healing and hope” are heard.

Conferences and Symposia:

Exiting the Trade: Crossing Communities. Trying to Exit - October 2005: Held in Winnipeg in October 2005, this event was called a “talk out forum”⁵⁶ evening with an opening screening of “Women and Girls in the Sex Trade.” The women who told their stories in the videos share their hopes and dreams for their futures and describe the hard process of leaving the sex trade and the long term supports they need to accomplish this. Hundreds of people including front line workers and Aboriginal Elders joined together to speak out about how to increase the chances for some of the most vulnerable women and girls in our society to transition out of the sex trade.

Gathering Together Forum - October 23-24 2007: This gathering saw representation from all cross sections of Winnipeg and the outlying areas coming together to strategize and share information relating to the issues, programs and actions needed to address identified concerns related to the sex trade. The event was a collaboration between Klinik Community Health Centre, the Child Sexual Exploitation Strategy of the Child Protection Branch, Family Services and Housing, Ka Ni Kanichihk Inc. and the Manitoba Association of Friendship Centers. The main recommendations from the gathering included a need for: core funding, more public education on the issues, enhanced shelter options, services that are sensitive to the needs of exploited youth, and the use of Aboriginal traditional knowledge as a healing tool.

Tracia’s Trust, Front Line Voices: Manitobans Working Together to End Child Sexual Exploitation: At the frontline voices summit hosted by Manitoba Family Services and Housing in 2008, approximately 195 stakeholders gathered in Thompson and Winnipeg to examine ways to improve on the child sexual exploitation strategy. The summit report focuses on four main themes: legislation and law enforcement; continuum of services; breaking the silence; and child, youth, family and community empowerment. This document outlines and describes the various stakeholders, programs and leadership at the table working on addressing child sexual exploitation.

⁵⁶ The video was screened with presentations made by the actual authors of the stories from the video, with a question/comment forum from the audience/community.

Section VI Legal and Pragmatic Response

A. Legal and Policy Context in Manitoba⁵⁷

In December 2002, Manitoba launched the *Manitoba Strategy Responding to Children and Youth at Risk of, or Survivors of, Sexual Exploitation* (see the Existing Initiatives section for more information). Phase two of the Strategy, Tracia's Trust, was launched in December 2008. Tracia's Trust requires Manitobans to work together to end child sexual exploitation.

Manitoba Justice introduced a Prosecutions Policy that says that children involved with the sex trade are victims of sexual exploitation and in need of assistance. This policy looks to:

- Divert sexually exploited youth from the formal court processes to more supportive programs aimed to assist them to overcome the circumstances that make them vulnerable to sexual exploitation;
- Deny offenders access to alternative measures (Prostitution Offender Program); and
- Direct prosecutors to oppose bail and seek a sentence of incarceration for most offenders.

In April 2012, the Child Sexual Exploitation and Human Trafficking Act⁵⁸ came into force in Manitoba. Manitoba Family Services and Labour Minister Jennifer Howard stated "we're the first province in the country to step up and implement such legislation to provide more protection and power to victims of these types of crimes. ... It is a key part of [Tracia's Trust]."⁵⁹ Under the new law, protection orders enforced by the police can be granted to child victims of sexual exploitation or child/adult victims of human trafficking,⁶⁰ which forbid the person they are made against from having contact with a

⁵⁷ Manitoba Family Services and Housing, Child Protection Branch – Agency Standards: Child Protection: Child Sexual Exploitation. 2010. http://www.gov.mb.ca/fs/cfsmanual/pubs/pdf/1.3.5_enp.pdf; and Manitoba Family Services and Housing, Child Protection Branch, Manitoba Strategy Responding to Children and Youth at Risk of, or Survivors of, Sexual Exploitation – Current Initiatives.

http://www.gov.mb.ca/fs/childfam/strategy_on_sexual_exploitation_initiatives.html.

⁵⁸ <http://www.gov.mb.ca/justice/csehtact.html>

⁵⁹ Alexandra Paul, "Trafficking to come at a cost," *Winnipeg Free Press*, April 30, 2012, <http://www.winnipegfreepress.com/local/trafficking-to-come-at-a-cost-149460075.html?>

⁶⁰ The Act defines (1) human trafficking and (2) child sexual exploitation as follows:

(1) Human Trafficking

For the purposes of the Act, a person commits human trafficking of another person when:

- a. he or she
 - i. abducts, recruits, transports or hides that person, or
 - ii. controls, directs or influences the movements of that person; and
- b. he or she uses force, the threat of force, fraud, deception, intimidation, the abuse of power or a position of trust, or the repeated provision of a controlled substance (ex: drugs/inhalants/alcohol), to cause, compel or induce that person to:
 - i. become involved in prostitution or any other form of sexual exploitation,
 - ii. provide forced labour or services, or
 - iii. have an organ or tissue removed

(2) Child Sexual Exploitation

For the purposes of the Act, child sexual exploitation occurs where:

- A child is compelled by force, the threat of force, intimidation or the abuse of power or a position of trust to engage in sexual conduct; or

particular person, following them or coming near specific places like someone's home, school or workplace. The new law also allows victims of human trafficking to sue for compensation and ask the court to (1) award damages; (2) order the trafficker to account for any profits made by trafficking the victim and pay that amount to the victim; and (3) issue an injunction requiring the trafficker to stop that activity.

Other legislation regarding the sexual exploitation of children falls under The Child and Family Services (CFS) Act of Manitoba and the Criminal Code of Canada. The CFS Act defines child exploitation as “children (persons under 18 years of age) who are coerced, lured or engaged into a sexual act, exploited through the sex trade or pornography, with or without their consent, in exchange for money, drugs, shelter, food protection or other necessities or rewards” (Section 1, CFS Act). Subsection 18 of this Act stipulates that anyone with knowledge of a child at risk of being exposed to child sexual exploitation has a duty to report. Failure to comply with mandatory reporting can result in an offence punishable by a possible fine up to \$50,000, imprisonment of up to 24 months, or both.

The CFS Act clearly states that the sexual exploitation of children (persons under 18 years of age) is *child sexual abuse* and that victims are in need of protection. The age of protection extends to 18 years old, with extended care provisions that can be applied until age 21. The definition of abuse (an act or omission by a person that results in physical injury to a child, emotional disability of a permanent nature or likely to result in such a disability, or sexual exploitation of a child with or without a child’s consent) in section 1 of the *CFS Act* applies to any person, not just a parent, guardian or person who has the care, custody, control or charge of a child.

The *Criminal Code of Canada* contains a number of offences relating to the sexual exploitation of children. Various sections pertain to sexual offences, corrupting morals, procuring and prostitution, kidnapping and abduction, and human trafficking.

The following is a reproduction of the main points of Matthew Taylor’s⁶¹ presentation at the Wahkotowin Forum.⁶²

- TIP [Trafficking in Persons] is a complex legal issue. The *Trafficking Protocol* is accepted internationally, and TIP is viewed as contemporary slavery. States that adhere to the *Protocol* are required to criminalize TIP and ensure their legal systems include measures to compensate victims for damages they have suffered.

- There is an exchange of a controlled substance (ex: drugs/inhalants/alcohol) for sexual conduct. Sexual conduct, as defined in the Act, includes four types of behaviours:

- a. sexual intercourse
- b. touching the body of any person for a sexual purpose
- c. exposing a person’s sexual organs or anal region or exposing the breasts of a female person
- d. any activity related to child pornography as defined in the *Criminal Code*

⁶¹ Matthew Taylor is legal counsel in the Criminal Law Policy Section of the Department of Justice Canada.

⁶² Excerpted from the First Peoples Group et al. 2012 report on The Policy Forum on Trafficking in Persons and the Sexual Exploitation of Aboriginal People.

- The *Protocol* defines prohibited conduct (the basis for criminalization): TIP means “the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs”; TIP involves 3 key elements: a physical act which is accomplished by use of means to exploit victims.
- The TIP offense is found in Section 279.01 of the Criminal Code of Canada; its wording is consistent with the *UN Trafficking Protocol* which Canada ratified in 2002.
- Only one of the Act’s elements needs to be proven to have been committed by the trafficker: recruit, transport, receive, hold, conceal or harbour a person, or exercise control (invasive behaviour which leaves the victim little choice – includes acts of direction and influence), direction (imposition of rules or behaviours) or influence over (any action with a view to aid, abet or compel) the movements of a person.
- Section 279.04 on exploitation: in TIP offences, one exploits another if they (i) cause them to provide, or offer to provide, labour or a service by engaging in conduct that, in all the circumstances, could reasonably be expected to cause the other person to believe that their safety or the safety of a person known to them would be threatened if they failed to provide, or offer to provide, the labour or service; or, (ii) cause them by means of deception or the use or threat of force or of any other form of coercion to have an organ or tissue removed.
- Proving exploitation is a two-stage process: (1) prove that the accused intended to cause a person to provide, or offer to provide their labour or services (or knew that they would be); and, (2) prove that the labour or services was provided (or offered) as a result of conduct that, in all the circumstances, could reasonably be expected to cause the person to fear for their safety or someone known to them if they failed to provide. The fear of the victim does not need to be proved, but the offence requires evidence to show it would be reasonable for that person, in the circumstances, to fear for their safety.
- Subsection 279.04(b) provides another way to prove exploitation: belief that safety or the safety of a person known to them would be threatened, and reasonably be expected to cause the other person to believe; also weight of accused’s prior conduct may be admissible to prove whether victim’s belief was reasonable.
- Summary of main offence: actual exploitation need not be proven for the offence - the actions need only have been committed for the purpose of exploiting the victim; accused need not have participated in all “stages” of trafficking to be charged with the offence; consent of the victim is no defence to a TIP charge; Section 279.01(2) is clear that any purported consent is vitiated because of the exploitative purpose; there is no requirement that the victim was moved across borders or from city-to-city; the offence is about exploitation.

- TIP is an indictable offence punishable by life imprisonment (if the accused kidnapped, committed an aggravated assault or aggravated sexual assault, or cause death to, the victim during the commission of the offence), or a maximum penalty of 14 years imprisonment in any other case. Where victims are under 18, there are mandatory minimum penalties (Section 279.011): a 6-year mandatory minimum in cases involving kidnapping, aggravated assault, aggravated sexual assault or death and 5-year mandatory minimum in all other cases.
- *Material Benefit* is addressed in S. 279.02: Everyone receiving financial or other material benefit, knowing that it results from the commission of a TIP offence is guilty of an indictable offence and liable to imprisonment for a term of not more than ten years; this ruling targets those seeking to profit from TIP but do not necessarily engage in conduct relating directly to TIP.
- Other Criminal Code offences and TIP: prior to specific TIP Code and the *Immigration and Refugee Protection Act* (IRPA), TIP was prosecuted through other *Criminal Code* offences; can still use existing *Criminal Code* provisions, such as Kidnapping, Extortion, Intimidation, Assault, Causing bodily harm or death by criminal negligence, Homicide, Child abduction, Child pornography, Organized crime.
- Best Practices in dealing with victims and witness include: using interpreters, dealing with inconsistent and/or multiple statements, establishing trust, good relations with witnesses/victims, developing strategies to strengthen the victim's credibility as a witness or otherwise supporting her/his participation during the trial process.
- When victims are supported through the criminal justice process, there is an increased likelihood that they will support the prosecution; make use of victim/witness testimony provisions, such as Sections 486.1(1) & 486.1(2) – presence of a support person; 486.2(1) & 486.2(2) – testimony via closed-circuit television or behind a screen or other device; 486.3(2) – a judge may order that the accused may not personally cross-examine the prosecution witness; and, 714.1-714.4 – receipt of evidence by means of audio or video technology.

Challenges and Gaps

The challenges and gaps captured below were reproduced from remarks made by both key informants and focus group respondents.

- Some policy makers are consumers, which may explain why efforts to address the demand for sex as well as the entire supply chain are neglected
- Poverty, marginalization and homelessness, factors that contribute to Aboriginal youths' vulnerability to sexual exploitation, will continue in the current legal and policy context
- The sexualization of children and youth continues uninhibited in the media
- Trafficking and prostitution laws are ineffective because of the reluctance of victims to come forward and because laws exist for law-abiding citizens to follow, they do not necessarily stop criminal behaviours
- The laws against child abuse (the sexual exploitation of children and youth) and trafficking are not easily enforced; proving the elements of trafficking in court have proven difficult and, for that reason, are rarely prosecuted

- Some offenders have mental health issues ranging from sex addiction and/or repeated cycles of abuse to previous sexual exploitation or abuse; these individuals are labeled as criminals when they are in need of help and healing

At the Wahkotowin Forum, Anette Sikka argued that Aboriginal women and girls *are in fact* being trafficked in the context of the sex trade. However, “all this focus on “trafficking” has actually diverted attention away from the complexities of different crimes against Aboriginal women and girls.” (First Peoples Group et al., 2012) “[W]ithout a structural transformation that effectively addresses poverty, the sexualizing of youth and children, male power to purchase sex, intra-familial violence, and youth unemployment, the community and government-based efforts remain band-aid solutions” (Jiwani, 1998).

Supply vs. Demand

Intervention and prevention efforts in Canada are directed towards the supply end of the sex trade. However, reducing and eliminating the sexual exploitation of youth require a demand-based approach that is capable of deterring existing and prospective consumers. In the current legal context, where prostitution itself is legal but the activities associated with it are not, sex trade workers are more susceptible to the dangers of the industry, namely violence and fear of legal reprisal for reporting violence. Strategic decriminalization of the supply side, or those activities that the sex trade workers themselves are engaged in, is therefore an integral step towards ensuring the health and safety of sex trade workers. However, decriminalizing the demand side, i.e. eliminating the laws that target procurement and living off the avails of prostitution, risks making individuals more susceptible to trafficking and exploitation. Legalization, or more regulations and laws, would risk driving the visible sex trade further underground, potentially making it more dangerous, and may effectively exchange one form of exploitation for another.⁶³

It is difficult to determine what effect either decriminalization or legalization might have in Canada. Other countries, however, have had some success with the aforementioned model. In Sweden, the perpetrator is held accountable while exploited individuals are not. Sweden’s policies focus on demand reduction, effectively criminalizing buying sex while decriminalizing selling sex (Barrett, 2010). A gendered lens is also lacking in Canada. Currently, for instance, if the demand side is addressed, it is almost exclusively directed towards the consumers of sexually exploited young women and pays little, if any, attention to the consumers of young men. It is difficult to speculate whether homophobia or the invisibility of sexually exploited men, in general, is to blame for the lack of attention paid to the male sex trade.

B. Reporting/Underreporting

Youth were asked about their perspective of the police, based on interactions and experiences (including arrests and incarceration) as well as if incidences of violence or crime experienced during their sexual exploitation are being reported to police.

⁶³ Jasmine Peterson, “Making the Sex Trade Safer: Is Decriminalization the Answer?” *Gender Focus* (January 22, 2012), <http://www.gender-focus.com/2012/01/22/making-the-sex-trade-safer-is-decriminalization-the-answer/>.

A few youth remarked that there are some good cops who would stop and chat or try to send youth home; they stated that there were some police whom they respected and trusted. However, most youth reported negative interactions with police, including: sexual exploitation, brutality, harassment, torment, propositioning, devaluing, sexually assaulting co-workers and friends, and having no respect

“The police think they run the city and can patrol the North End. They want to lasso all the Indians.”

- Jessica

for sexually exploited individuals and Aboriginal persons in general. One transgendered youth reported that the police used her real name and told prospective consumers her gender, putting her in grave danger from these consumers and other street elements. Three youth referred to the Winnipeg police as the “biggest gang in the city.”

Twice the number of participants who suggested a law or policy that may have prevented their exploitation said that nothing could have prevented them from entering the sex trade; one participant said more laws and policies have the potential to make the sex trade more taboo, driving it further underground. Another participant stated that better enforcement of existing laws and policies as well as prevention-oriented activities in communities are needed more than new laws. The following suggestions were put forward by youth:

- CFS should have a safe plan in place for children and youth who are sent to Winnipeg in care
- The entire justice system should cooperate to actively arrest and incarcerate offenders. Predators should be criminalized instead of victims; there should be stiffer penalties for consumers and for the individuals who put children and youth on the street
- There should be harsher punishments for crooked cops and more frequent internal investigations into the actions of police officers
- There should be a curfew for under 16 year olds and/or youth should be sent to shelters and safe houses if they are found on the streets after dark

Youth were asked if thought they were able to report crimes or violence against them like any other person could. Just over half of youth reported that they were able to report crimes and a few added the amendment: “but will someone listen?” Only three participants ever reported violence or a crime against them and only one of these was reported to the police.⁶⁴ To the question of whether they felt they would be taken seriously, 85% of youth felt they would not be taken seriously.

Amnesty International argues that “widespread and entrenched racism, poverty and marginalization are critical factors exposing Indigenous women to a heightened risk of violence while denying them adequate protection by police and government services.”⁶⁵ Some of the men targeting Aboriginal women for extreme acts of violence may be motivated by racism, but it is more likely that they are encouraged by the “expectation that society’s indifference to the welfare and safety of Indigenous women will allow the perpetrators to escape justice. Impunity for such violence contributes to a climate

⁶⁴ The other two participants reported ‘bad dates’ to Sage House and Street Connections, who publish a resource for other sex trade workers.

⁶⁵ Amnesty International, *No More Stolen Sisters: The Need for a Comprehensive Response to Discrimination and Violence Against Indigenous Women in Canada* (Ottawa: Amnesty International Canada, 2009), 2.

where such acts are seen as normal and acceptable rather than criminal, and where women do not seek justice because they know they will not get it.”⁶⁶ This normalization of violence against Aboriginal women renders their victimization ‘acceptable’ by the dominant society and perpetrators of this violence act within a culture of impunity.⁶⁷ Women in the sex trade are even more reluctant to report attacks because they fear being arrested or subjected to discriminatory police treatment. Other women fear seeking help from the police lest their children be taken away.⁶⁸

Reasons for Underreporting

Violence and crimes against sexually exploited youth remain severely underreported. There were several reasons cited for underreporting by focus group participants.

1. Sexually exploited youth do not identify the violence they experience as crimes or assaults and they also do not identify as exploited persons or victims
2. There is reluctance to report because nothing is done to redress the crime and victims face stigma, labelling and scorn while making reports; sexually exploited transgendered and male youth and young adults involved in the sex trade face additional stigma as a result of homophobia
3. Police and society blame and sometimes criminalize victims
4. The reporting procedure is undertaken in such a way as to re-victimize the individual reporting a violent crime
5. There is a general mistrust of systems, adults and social workers among exploited youth and individuals involved in the sex trade as a result of the residential school system and experiences with child protection services

The reasons for underreporting as given by the interviewed youth were reported as follows:

- Fear of disclosing their sexual exploitation and having children apprehended as a result;
- Self-preconceptions about being believed or taken seriously;
- Belief that the police and society are prejudiced against Aboriginal youth and girls in general, and sexually exploited youth and young adults involved in the sex trade in particular;
- Sense that police will believe white male offenders over sexually exploited Aboriginal youth and young adults in the sex trade;
- Belief among the police and society in general that sexual exploitation is a choice, meaning that any violence suffered is the fault of the sexually exploited person;
- Fear of retribution by police, family, friends, pimps or others in the trade;
- Racism and sex/gender discrimination within the police force; and
- An expectation of violence that leads sexually exploited youth to blame themselves.

⁶⁶ Ibid., 2.

⁶⁷ Jena McGill, “An Institutional Suicide Machine: Discrimination Against Federally Sentenced Aboriginal Women in Canada,” *Race/Ethnicity: Multidisciplinary Global Perspective* 2:1 (Autumn 2008), http://muse.jhu.edu/journals/race_ethnicity/v002/2.1.mcgill.pdf (accessed January 20, 2010), 93.

⁶⁸ Amnesty International, 17.

When asked what would need to happen, within the police force or society in general, in order for youth to feel safer about reporting violence against them, key informants gave the following suggestions:

- Stop police brutality;
- Make more of a visible effort to solve the cases of missing and murdered Aboriginal women and girls;
- Hire more staff – police are overwhelmed, overworked and underpaid;
- Lower tuition so more exploited youth and young adults can access higher education and become experiential workers;
- Stop spending on roads and make communities safer instead;
- Sensitivity training and harm reduction workshops for police;
- Make the police partners in community development; the police should make more of an effort to build relationships with communities; and
- Making reporting less of an ordeal on victims; be more compassionate and ensure that female officers can be present rather than male officers.

Section VIII Conclusion

The sexual exploitation of women and youth within Manitoba has been well documented. Anecdotal findings from this study indicate that, generationally, things are getting worse, not better. Older participants mentioned that over the past few decades, girls in the street trade are getting younger, police are more likely to be offenders, predators are getting older and cheaper, and the prevalence and incidence of crimes against Aboriginal women is on the rise, as indicated by the growing number of missing and murdered Aboriginal women and girls. It has been noted that Aboriginal women and youth are exploited in ways that do not resemble other types of trafficking, such as being trafficked by family and friends well as a gradual process of grooming that begins in early childhood.

Throughout this research and literature review, it was evident that the history of colonization has caused vast and pervasive social and personal consequences for Aboriginal people that continue to affect new generations of Aboriginal children and youth. The relationship between residential schools, the child protection system, other aspects of colonization and sexual exploitation is unmistakable and requires further research in order to understand and develop specific policy recommendations aimed to address these issues. Further, it would be remiss to explore this issue without highlighting the relationship that exists between sexual exploitation, the sex trade and the missing and murdered Aboriginal women and girls. The legacy of this history continues to plague, devalue and oppress; it perpetuates stereotypes and serves to sanction the concept that Aboriginal people, particularly women and girls, are disposable sexual commodities.

Excerpts from Jackie Lynne's paper "Colonialism and the Sexual Exploitation of Canada's First Nations Women" help to demonstrate this point:

Street prostitution in the lives of Canadian First Nations women is a fundamental form of sexual oppression whose exploitative roots are located within earlier colonial relations. ... The sexual domination of First Nations women has remained unabated to present-day due to patriarchy's stronghold. Thus, it has had, and continues to have profound and prolonged injurious consequences in First Nations women's lives. ...

The state-regulated residential school system (an assimilation strategy designed by the state/carried out by the church) has had grave consequences for First Nations culture in general, and women in particular. ...

Today, there are northern communities in which the entire female population has been sexually assaulted by males who are living in the community with them. ...

In summary, the ... historical impact of the market, the military, the church, and the state have created the sexual oppression of First Nations women as a class condition. (Street) prostitution depends on this class of devalued women.⁶⁹

⁶⁹ Jackie Lynne, "Colonialism and the Sexual Exploitation of Canada's First Nations Women" paper presented at the American Psychological Association 106th Annual Convention, San Francisco, California, August 17, 1998.

“We’re paying the consequences for the treaties that haven’t been implemented.”

- Focus Group Participant

The solution to the sexual exploitation of children and youth is not just new programs, services and improved intervention strategies; the solution lies in being proactive, eliminating poverty and marginalization, early prevention that takes into account the factors that increase the vulnerability of children and youth to sexual exploitation,

and redressing the harm caused by residential schools and colonization, which may contribute to familial-based exploitation. Most importantly, the legacy of residential schools and historical trauma stemming from colonization must be healed.

Ultimately, a policy framework aimed at prevention ought to have a broad focus rather than be restricted by the legal definitions of trafficking and whether or not activities meet the legal definition (Barrett, 2010). In Canada, Aboriginal people are largely excluded from decision and law making processes. It is high time that Aboriginal individuals and communities have a share in the decision-making that affects their children and youth, and ultimately, their future.

Section IX Policy Recommendations

Recommendations are based on the comments and feedback gathered from key informants and focus group participants and, to a lesser degree, the review of literature focused on Manitoba.

1. Further Research

- I. Gather evidence-based information about human trafficking and related forms of sexual exploitation aimed at the development of toolkits and other materials that will provide better information and advice to children and youth, parents, communities, schools, service providers and police; and that will strengthen efforts to better prevent and respond to this violence, including
 - i. The antecedents to entry and other risk factors/root causes of sexual exploitation
 - ii. Data on offenders, patterns of exploitation and victim recruitment
- V. Research the extent and dynamics of the experiences of sexually exploited boys and youth and young men in the sex trade
- II. Evaluate harm reduction approaches and existing programs to ensure that initiatives are exit-oriented and are not triggering relapse
- III. Explore the role that poverty and the intergenerational effects of residential school and colonization play in familial-based sexual exploitation and trafficking

2. Prevention-Oriented Pilot Projects

These pilot projects would explore how policies and services can be improved to prevent Aboriginal children and youth from being trafficked for sexual purposes; youth, experiential individuals and Aboriginal communities would be involved in prevention initiatives from design to implementation.

- I. Pilot programs that aim to enhance early school successes, reduce school dropout rates, positively engage children and youth, and increase employment opportunities for at risk youth by providing:
 - i. Culturally sensitive education
 - ii. Practical economic skills through career pathways programs and work-based learning in schools
- II. Pilot prevention programs targeting youth *before* they become street-involved:
 - i. Target runaways and children coming to Winnipeg for school or in care, etc.

- ii. Offer treatment programs for youth who have experienced sexual abuse and/or suffer from addictions

3. Increase Awareness

- I. Develop a broad public awareness campaign involving advertisements and visual public media using a community development approach with experiential individuals delivering the messages. The campaign should include:
 - i. A component on educating communities about available local resources on child sexual abuse and exploitation
 - ii. Strong messaging that emphasizes that the sexual exploitation of children and youth is unacceptable and a form of child abuse
 - iii. Anti-drug/alcohol messaging
- II. Tailor awareness efforts to youth and target specific sub-populations of children and youth who are at high risk; these efforts need to be accessible to young people, i.e. utilizing the internet, texting, social media such as facebook and YouTube, etc., and should include information about offenders' grooming behaviours and other means of preying on victims and the vulnerabilities associated with trafficking and related forms of exploitation
- III. Disseminate prevention toolkits and materials aimed to provide better information and advice to parents, communities, schools, service providers and police on about risk factors, grooming techniques and available resources
- IV. Disseminate sexual education toolkits and materials that provide information and discussion templates to parents, foster parents, educators, public health and other relevant service providers
- V. Proactively engage with community members and local businesses to reduce the demand for sex in their neighbourhoods

4. Offer a Continuum of Services and Sustainability of Services

- I. Offer a range of services from awareness raising to prevention and intervention
- II. Offer secure and sustainable funding to existing and new programming rather than time limited, project-based funding. Funding should be provided to programs and services that employ:
 - i. Harm reduction strategies
 - ii. Progressive bridging into healing, education and integration into the work force with tools that support minimizing the risk of relapse

- iii. Non-judgemental supports and services for victims without age restrictions or defined ends as the transition process is long-term and may last well into adulthood
- III. Provide funding proposal writers to assist service providers in order to minimize the time constraints and other challenges that they face in securing funding
- IV. Coordinate both existing services and new initiatives aimed to:
 - i. Maximize their effectiveness
 - ii. Ensure programs are connecting with children and youth
 - iii. Help children and youth navigate the system to ensure that they have access to long-term supports throughout the transition process
- V. Ensure multi-sectoral collaboration between national, provincial, territorial and local jurisdictions, as well as with service providers and support agencies who work with at-risk groups or sexually exploited youth aimed at improving both prevention and intervention strategies

5. Address Gaps in Service Provision and Scale Up Intervention Strategies

- VI. Create more resources, programs and services for boys, male youth and young men that provide:
 - i. Safe spaces for boys and young men to talk about their sexual exploitation and abuse
 - ii. Support for those who do not wish to exit the trade

More services aimed to prevent and respond to the sexual abuse, sexual exploitation and trafficking of girls and young women are also required.
- II. Ensure that transition and settlement supports are available within 24 to 48 hours for Aboriginal people who are new to urban areas in order to address the lack of awareness and naivety that makes newcomers vulnerable to sexual exploitation. This includes:
 - i. Increased collaboration between urban Aboriginals and reserve communities in order to ensure that youth do not lose touch with their cultures and homes when they come to Winnipeg for school or in care, etc.
- III. Create culturally-relevant services and programs that move beyond crisis intervention to assist a successful transition. This includes:
 - i. Culture-specific housing, healing centres and shelters that are designed for sexually exploited youth

- ii. Involving Elders in program design and delivery to ensure programs are culturally proficient
- I. Generate new initiatives that increase employment opportunities for youth and young adults involved in the sex trade through the provision of:
 - i. Basic life skills
 - ii. Resume writing skills
 - iii. Employment skills training and/or apprenticeship opportunities
- II. Create services that address the safety concerns for youth in the process of transitioning out, including:
 - i. Safe, affordable and culturally-relevant accommodation
 - ii. Separating persons who are entrenched from individuals who are in the process of transitioning out or have exited the sex trade in order to ensure initiatives are not triggering relapse
 - iii. Addictions treatment programs designed specifically for sexually exploited individuals
 - iv. 24-hour services and outreach for sexually exploited youth, utilizing experiential voices

6. Address Underlying Issues and Systemic Gaps

- I. Promote and support gender equality through laws, policies and programs aimed to reduce violence against women and children
- II. Develop culturally sensitive and proficient policies and programs that meet the needs of Aboriginal peoples and are designed to reduce the factors that contribute the vulnerability of Aboriginal persons in reserve communities and urban centres, including systemic racism
- III. Address the prevailing myths and stereotypes about Aboriginal peoples and sexual exploitation aimed at transforming the public's apathy and passive indifference towards the sexual exploitation of Aboriginal children and youth, which includes:
 - i. Conducting meaningful conversations about the legacy of residential schools and other aspects of colonization with the public
 - ii. Increasing awareness through public education aimed to counteract the normalization of violence against Aboriginal women and girls in Canada

- IV. Address the provincial/federal funding issues concerning First Nations Child and Family Services. In the meantime, provincial and territorial child protection services should employ a harm reduction strategy and tighten the safety net to ensure that children and youth are not lost in the system, becoming street-involved or put in high risk situations
- V. Employ strategies aimed to decrease the number of children and youth in care by supporting parents, foster parents and families with education and resources, in a proactive rather than reactionary approach, which involves:
 - i. Initiatives, assistance, strategies, and services in rural and First Nations communities that aim to help youth remain with their families, in their communities
 - ii. The provision of parenting skills to counteract generations of abuse and neglect that have resulted from the legacy of residential schools
- VI. Give schools the capacity and resources to manage risks, which includes:
 - i. Watching for and recognizing signs of sexual exploitation
 - ii. Employing protection strategies for at-risk children and youth
- VII. Introduce mandatory sexual education curricula in primary and secondary schools that includes meaningful discussion on sexuality and healthy sexual development
- VIII. Address issues with the Winnipeg Police Service (WPS), including:
 - i. Further sensitization and cultural training regarding the sexual exploitation of Aboriginal youth
 - ii. Education that aims to increase respect and understanding of the different gender identities of sexually exploited youth
 - iii. More dedicated resources aimed at the prevention of sexual exploitation and successful interventions with street-involved children and youth
 - iv. More collaboration between the Government of Manitoba, the WPS and the Royal Canadian Mounted Police (RCMP) aimed at reducing demand
 - v. More positive interactions between youth and the police, including a greater presence in schools and other activities, aimed to increase mutual respect and trust
- IX. Employ harm reduction strategies in order to prevent re-victimization during reporting, investigation and prosecution, which includes:

- i. Addressing safety in the event of reporting sexual exploitation/violence by ensuring that a female officer is present (in the case of a female victims, or if otherwise requested)
 - ii. Ensuring that reporting is conducted in a way that elicits a formal response without repeatedly putting the youth through very formal reporting procedures
 - iii. Enabling access to resources that emotionally support youth during the reporting, investigation and prosecution process
- X. Employ specific prevention strategies aimed to prevent re-victimization following completion of the criminal process

7. Reduce Demand: Make Offenders More Accountable

- I. Put measures in place to discourage consumer demand, which includes the immediate consumers of sexual services and the entire supply chain, including the recruiters, transporters and main exploiters of sexually exploited youth. This can be achieved by:
 - i. More actively arresting perpetrators and others along the supply chain (recruiters, in particular)
 - ii. Increasing the penalties for offenders who exploit children and youth
 - iii. Ensuring that first-time sexual exploiters of young women and men face more time in the Prostitution Offender Program,⁷⁰ which is currently a one-day course

⁷⁰ For more information on the Prostitution Offender Program, see the Existing Initiatives section.

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Appendix I – Annotated Bibliography

The following resources are based on a review of literature, including grey materials⁷¹ and other relevant sources that focus on the extensive range of issues that affect Aboriginal youth who are sexually exploited or otherwise involved in the sex trade. Research indicates that there are a myriad of factors and social determinants that both permeate and contribute to the difficulties faced by Aboriginal people who become involved in the sex trade.

When looking at the literature and sources pertaining to this research area, it is evident that the history of colonization has caused vast social and personal consequences for Aboriginal people that are both pervasive and continue to affect new generations of Aboriginal children and youth. “First Nations women who have been prostituted are graphic examples of how deeply patriarchy wounds. When sexual oppression is intersected by racism, and capitalism, the wounding worsens--this compounded wounding for First Nations women has occurred for over 500 hundred years.”⁷²

Further, it is unmistakable that there is a strong link to the murdered and missing Aboriginal women and girls in Canada. It would be remiss to explore the issues related to the sex trade and Aboriginal women and girls without highlighting the relationship that exists between sexual exploitation, the sex trade and the missing and murdered Aboriginal women and girls. While this annotation is reflective of these issues, it is not an exhaustive representation of the literature that provided a more in-depth exploration into the child protection system or the history of colonization and injustices associated with sexually exploited Aboriginal youth or young adults involved in Winnipeg’s sex trade.

Amnesty International. 2004. “Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada.”

<http://www.amnesty.ca/stolensisters/amr2000304.pdf>

This article is one of the first responses to the issues of the Murdered and Missing Aboriginal Women in Canada. The recommendations and conclusions state that:

“No one should suffer the grief of having a sister, mother or daughter suddenly disappear never to be seen again. No one should have to live in fear that they will be the next woman or girl to go missing. Canadian officials have a clear and inescapable obligation to ensure the safety of Indigenous women, to bring those responsible for attacks against them to justice, and to address the deeper problems of marginalization, dispossession and impoverishment that have placed so many Indigenous women in harm’s way. All levels of government in Canada should work urgently and closely with Indigenous peoples’ organizations, and Indigenous women in particular, to institute plans of action to stop violence against Indigenous women. The following platform for action is based on the recommendations made by

⁷¹ Grey Materials refer to various documents from unpublished sources related to the issues, resources and program documents associated to the Sex Trade, particularly focused in Winnipeg, Manitoba.

⁷² Lynne, Jackie. 1998 "Colonialism and the Sexual Exploitation of Canada's First Nations women," paper presented at the American Psychological Association 106th Annual Convention, San Francisco, California, August 17, 1998.

the families of missing women, frontline organizations working for Indigenous women’s welfare and safety, and official government inquiries and commissions, as well as standard interpretations of the human rights obligations of governments.”

Acknowledge the seriousness of the problem at all levels of government, including Indigenous governance structures, and should:

“Publicly condemn the high rates of violence against Indigenous women – whether within Indigenous communities and society as a whole and make public their plans to address the crisis. Undertake a review of outstanding recommendations from Canadian commissions, inquiries and inquests pertaining to the safety and welfare of Indigenous people with a view to ensuring their timely implementation.”

“Clearly outline the measures taken to address the problem of violence against Indigenous women in Canada in reports to relevant UN human rights bodies, including the Committee on the Elimination of Discrimination against Women...” (Pp.64-67)

Barrett, Nicole A. 2010. “An Exploration of Promising Practices in Response to Human Trafficking in Canada.” http://www.gov.mb.ca/msw/publications/human_trafficking.pdf

This report was commissioned by the Government of Manitoba on behalf of the Federal-Provincial-Territorial (“FPT”) Forum of Senior Officials responsible for the Status of Women. Its purpose is to identify and explore promising practices focused on human trafficking prevention and victim support that could be considered by Canadian FPT governments to better address human trafficking in Canada. The first section of the report outlines Canada’s laws against human trafficking: section 279.01 of the Criminal Code, passed in 2005. The second section explores promising practices in human trafficking prevention and victim services while the third offers short-term conclusions and recommendations on the practices presented.

Berry, Jennifer, Katherine Hallick, Cathy Rocke, Jane Runner and Wendy Scheirich. 2005. Understanding & Working with Children & Youth Who Have been Affected by Sexual Exploitation: Trainers Manual. Winnipeg, MB: Core Competency Training Centre & Manitoba Family Services and Housing.

Analogy developed by Catherine Rocke, curriculum writer, and drawn by Katherine Hallick. This diagram (appendix) shows the complexities of the Sex Trade, including the Indoor and Outdoor trades.⁷³

⁷³ The Indoor Sex Trade is more often invisible as it makes up what is not seen by the public as opposed to the more visible outdoor trade. The Outdoor Sex Trade is made up of mainly Aboriginal people. This is referred to as the Street Sex Trade. Note that the visible outdoor trade is the smaller of the entire sex trade, yet makes up for the majority of Aboriginal people of which many are Aboriginal youth.

Bishop, Anne. 2002. *Becoming an Ally: Breaking the Cycle of Oppression, 2nd Edition*. Halifax, Fernwood Publishing.

This book examines where oppression comes from and what actions can be taken to attempt to change it. The focus is on healing from both a personal and global perspective in attempts to address social justice. It begs the reader to look at why lateral violence is so prevalent amongst oppressed groups of people. This book attempts to help answer these questions in addition to providing suggestions for action and solutions on how to become an ally.

Bowlus, Audra, Katherine McKenna, Tanis Day and David Wright. 2003. *The Economic Costs and Consequences of Child Abuse in Canada*. Ottawa: Law Commission of Canada.

According to the Day model, which measures the judicial, social services, education, health, employment and personal costs of violence, the total costs of child abuse (including child sexual abuse) are estimated to be **\$15,705,910,947** annually. While it is not entirely possible to measure the personal, individual and social costs of sexual abuse and exploitation of children and youth, the inferred consensus is that they are vast. The following chart provides insight into the financial costs to society as a whole.

<i>Costs of Child Abuse in Canada</i>	
Judicial	\$ 616,685,247
Social Services	\$ 1,178,062,222
Education	\$ 23,882,994
Health	\$ 222,570,517
Employment	\$ 11,299,601,383
Personal	\$ 2,365,107,683
<i>Total</i>	<i>\$15,705,910,047</i>

Cook, Rebecca and Darren Courchene. Preventing and Eradicating Abuse of our Children and Youth: Regional Team Development. Manitoba Association of Friendship Centres, 2006.

http://www.gov.mb.ca/fs/traciustrust/pubs/eradicating_abuse.pdf

The document was developed out of a project called “Regional Team Development.” The document states that the “Regional Team Development project falls under the guise of the Manitoba Sexually Exploited Youth Strategy whose main purpose is to help develop prevention and intervention methods for sexually exploited children and youth. The research provided results and direction for the Manitoba Sexually Exploited Youth Strategy Regional Team Development and the document gives an assessment of the research findings. The observations reported here are based on the results obtained from survey interviews and focus group meetings throughout eight regions of Manitoba. Some of the research findings include: almost all of the regions identified that the stakeholder’s knowledge about the Manitoba Sexually Exploited Youth Strategy was inclusive. More than half the survey data indicates that

participants had limited or no knowledge about the strategy. All regional team community development workers stated in their final reports that their objectives outlined at the beginning of their projects were met with success.

First Peoples Group, The, Anita Olsen Harper and Guy Freedman. 2012 “Report on The Policy Forum on Trafficking in Persons and the Sexual Exploitation of Aboriginal People.”

Wahkotowin: A Knowledge Exchange Forum on Trafficking in Persons and Sexual Exploitation of Aboriginal Peoples was a one-day Forum that brought together Aboriginal community members, policy makers, academics and researchers to better understand the experiences of Aboriginal people in human trafficking and sexual exploitation.

The Office of the Federal Interlocutor had recently identified a research gap in the knowledge and understanding of the experiences of Aboriginal people in relation to human trafficking, including the area of sexual exploitation. The objective of the Wahkotowin Forum was to provide professional services for the development of a policy research paper that explores in a gendered perspective Aboriginal female and male youth sexual exploitation and domestic trafficking in persons and their relationships to the broader legal and policy contexts.

Gorkoff, Kelly and Jane Runner, eds. 2003. Being Heard: The Experiences of Young Women in Prostitution. Black Point, NS: Fernwood Books Ltd.

Being Heard examines the experiences of young women sexually exploited through prostitution. The book puts their voices in the center of its examination, creating a clearer window for understanding the involvements of girls exploited through prostitution, the complexity of sex trade work and the ways to best respond to the issues. The book also identifies young women’s experiences with various community and government programs, matters of self-identity, health and safety concerns, experiences of violence, factors that push young women into the sex trade work, and the effectiveness of government responses with respect to providing services and meeting the needs of young exploited people involved in the sex trade. This book is centered on a four-year research project that was undertaken with prairie women involved in sex trade work as youth as well as those who provided programming for them. The contents include:

Introduction: Children and Youth Exploited Through Prostitution (Kelly Gorkoff with Jane Runner).

Selling Sex? It’s Really like Selling Your Soul: Vulnerability to and the Experience of Exploitation Through Prostitution (Leslie Tutty and Kendra Nixon)

The People We Think We Are: The Social Identities of Girls Involved in Prostitution (Pamela J. Downe with Ashley ‘Mika’)

That Was My Prayer Every Night—Just to Make it Home Safe: Violence in the Lives of Girls Sexually Exploited Through Prostitution (Kendra Nixon and Leslie Tutty)

I Don't Know What the Hell it Is but it Sounds Nasty: Health Issues for Girls Working the Streets (Pamela J. Downe)

The Protective Confinement of Girls Involved in Prostitution: Potential Problems in Current Regimes (Karen Busby)

Balancing Safety, Respect, and Choice in Programs for Young Women Involved in Prostitution (Kelly Gorkoff with Meghan Waters).

Kingsley, Cherry and Melanie Mark. 2001. *Sacred Lives: Canadian Aboriginal Children and Youth Speak out about Sexual Exploitation*. Canada: Save the Children.

<http://www.visions.ab.ca/res/sacredlivesdocument.pdf>

This document is a study on commercial sexual exploitation of Canadian Aboriginal children and youth in 22 communities. The report, *Sacred Lives*, documents five months of meetings where a main objective was to encourage the voices of youth to be acknowledged on all issues arising out of the sex trade, including abuse, exploitation, prevention, healing, exiting, public attitudes, crisis intervention, harm reduction, and especially youth participation. Within the base of recommendations from Aboriginal youth, key findings show that there is a need to motivate governments, service providers and communities to action in order to stop the exploitation. Findings in the research also include noteworthy statistics from the RESOLVE evaluation of the TERF programs in Winnipeg. Worth noting are the following statistics cited:

- a. Over 70% are Aboriginal;
- b. 50 % had family in residential school;
- c. 91.5% are runaways who first left home at an average age of 11;
- d. 78% were previously in the care of Child and Family Services;
- e. The average grade level completed is 7.

“Although the precise numbers of Aboriginal persons trafficked is unknown, their vulnerability as a group in Canada has been documented in numerous studies. In Winnipeg, research indicates that 70-80% of the children in one transition program from the sex industry are Aboriginal, while only 13.6% of Manitobans are Aboriginal. Other studies show an unreasonably high percentage of Aboriginals in the Canadian sex trade.

In Winnipeg reporting indicates that children as young as eight years old are being approached on the street for the purpose of sexual exploitation. The Aboriginal Women's Action Network (AWAN) opposes the legalization of prostitution for fear that it will push even younger Aboriginal girls into forced prostitution and further entrench those already exploited in the industry. Further studies reveal that

female Aboriginal gang members frequently recruit girls for prostitution to increase their own status in the gang and that the fastest growing segments of “gang girls” are under 16 years old.” (Pp.1-3).

Malarek, Victor. 2009. *The Johns: Sex for Sale and the Men who Buy It*. Toronto: Key Porter Books.

The book is an exploration into the demand side of the sex trade. Through anecdotal documentation, it exposes the global sex trade in its various forms of exploitation and oppression. The author supports the criminalization of buying sex and proposes that johns and those who procure sex through prostitution should be dealt with punitively.

Manitoba Family Services and Housing. 2008. “Tracia’s Trust, Front Line Voices: Manitobans Working Together to End Child Sexual Exploitation.”

http://www.gov.mb.ca/fs/childfam/pubs/tracias_trust_en.pdf.

At the frontline voices summit, approximately 195 Manitoban stakeholders gathered in Thompson and Winnipeg to examine ways to improve on the child sexual exploitation strategy. The document focuses on four main themes being: legislation and law enforcement; continuum of services; breaking the silence; and child, youth, family and community empowerment. This document outlines and describes the various stakeholders, programs and leadership at the table working on addressing child sexual exploitation.

Manitoba Justice. 2006. *Neighbourhood Solutions: Working Together to Address Sexual Exploitation on Our Streets*. <http://www.gov.mb.ca/justice/safe/neighbourhoodsolutions.pdf>

This resource published by the Government of Manitoba Community Justice Branch is divided into two sections, Awareness and Action. The first aims to provide an overview of sexual exploitation in Manitoba, share facts about offenders and profiles victims. The second section explores what neighbourhoods can do to eliminate sexual exploitation in their environs.

Minnesota Indian Women’s Resource Centre. 2009. “Shattered Hearts: The Commercial Sexual Exploitation of American Indian Women and Girls.”

http://www.miwrc.org/system/uploaded_files/0000/0107/Shattered_Hearts_Summary_11_20_09.pdf

The topic of this report is the commercial sexual exploitation of American Indian women and girls in Minnesota, including but not limited to sex trafficking. This report includes the following sources of information:

- Two regional round table discussions (Minneapolis and Duluth) with a total of 30 advocates from programs that provide outreach and crisis services to American Indian women and girls (housing and other basic needs, domestic violence and sexual assault, chemical dependency)
- Data collected during intake interviews with 95 clients entering MIWRC programs over a 6-month period
- 2007 Minnesota Student Survey data tables provided by the Minnesota Department of Health and the Minnesota Department of Education
- Secondary analysis of non-reservation American Indian data from the 2006 Wilder Research study of homelessness in Minnesota
- Publications and reports developed by or for governmental agencies, advocacy groups, and foundations in the U.S. and Canada
- Articles from human services, social services, law enforcement, and social science journals in the U.S. and Canada
- Interviews and meetings with law enforcement and corrections personnel

Native Women’s Association of Canada. 2010. What Their Stories Tell Us: Research Findings from the Sisters in Spirit Initiative.

http://www.nwac.ca/sites/default/files/imce/2010_NWAC_SIS_Report_EN.pdf

This provides statistics on the numbers of women and children who are being exploited. Grand Chief Ron Evans identifies that “Youth awareness of human trafficking has been a central focus of the 2009 strategy as approximately 70-80% of the 400 children sexually exploited on the streets of Winnipeg each year are Aboriginal.”⁷⁴ The Grand Chief believes that there is a lack of information and statistics on the magnitude of the trafficking problem in Canada. He acknowledges difficulties in knowing where to start, given the breakdown of healthy First Nations families ensuing from the impacts of the residential school history.

RCMP. 2010. Project Seclusion: Human Trafficking in Canada- Unclassified.

<http://digitaljournal.com/article/297498#>

“According to RCMP Commissioner William Elliott, the Project Seclusion report highlights the Canadian law enforcement’s dedication and commitment to “uncover, report and target trafficking activity and to making every effort to stem the flow of the trafficking of human beings.” The Project SECLUSION document gives an overview of human trafficking and attempts to identify the extent of organized crime involvement from a global perspective in addition to examining the issues and challenges faced by the

⁷⁴ Statistics from Transition Education and Resources for Females (TERF), a Winnipeg transition program demonstrate that in its programs for sexually exploited youth. Transition, Education, and Resources for Females (TERF) Mentor and Youth Program Evaluation Reports 2005 & 2006; Prostitutes and Other Women for Equal Rights (POWER) Evaluation Report, Campbell and Heinrich, 1995.

law enforcement community. The project is a baseline of activities that affect Canada. The results of this report hail from an analysis of human trafficking investigations conducted between 2005 and 2009.

Legal References Re: Offences in Relation to Prostitution include;

Keeping a Common Bawdy-House (Section 210 and 211).

“The Bawdy-House Provisions” is an indictable offence liable of up to two years in prison. Condensed, this basically means that it is illegal for anyone to operate a bawdy-house,⁷⁵ work (engage in sexual activity for pay) in a bawdy-house, be found in a bawdy-house or allow someone else to run a bawdy-house. A bawdy-house is anyplace used ‘for the purpose of prostitution or the practice of acts of indecency. This means a brothel, trick pad or any place used regularly by one or more people, including a hotel room or home. ‘For the purpose of prostitution’ can mean doing anything with the aim of turning on or proposing sex to a “client” in exchange for money. Offering sex includes stating that the person offering will do something sexual, saying they will have sex with other johns/perpetrators, or touching themselves in a sexual manner. Section 211 of the act refers to the fact that it is illegal to take someone or offer to take someone to a place that you know is a bawdy-house. It is also illegal to tell someone where a bawdy-house is.

Section. 212 (1) Refers to The Procuring Provisions and Living off the Avails.

Within the criminal code, this section looks at Procuring which means that it is illegal for anyone to introduce, recruit or influence another person into the sex trade (sexual exploitation where children and youth are concerned). It also makes it illegal for someone to take a fee for referring someone to another sex worker/pimp or for providing protection. It is also illegal to hide a person within or take a person to a bawdy-house; it is also illegal to give a person drugs or alcohol to persuade them to engage in sexual exploitation work.

“Living off the avails” refers to the illegal act of third party people making profits at the expense of the exploited person. This is usually in reference to a child, partner, family member or even roommates.

Procuring is an indictable offence, meaning you can be sentenced for up to 10 years, or possibly longer if the sex worker or the person being “procured” is under 18 years of age.

Saewyc, Elizabeth M., Laura J. MacKay, Jayson Anderson, and Christopher Drozda. *It’s Not What You Think: Sexually Exploited Youth in British Columbia*. Vancouver: University of British Columbia School of Nursing. 2008. <http://www.nursing.ubc.ca/PDFs/ItsNotWhatYouThink.pdf>

⁷⁵ A “common bawdy-house” means a place that is kept or occupied, or resorted to by one or more persons, for the purpose of prostitution or the practice of acts of indecency. Criminal Code of Canada, C-46. Part VII Disorderly Houses, Gaming and Betting (Section 197, *Definitions*).

This study draws on responses from 1,845 youth who participated in 5 different youth health surveys conducted by McCreary Centre Society in cities across British Columbia between 2000 and 2006. Three of the surveys were with street-involved and marginalized youth in 10 different cities, and two were among youth in the custody centres located throughout the province.

The surveys included questions about sexual exploitation, which occurs when youth under age 19 trade sexual activities in exchange for resources such as money, drugs, food, shelter, transportation, clothes, and similar things. Sexual exploitation is not a job; it is illegal to exploit youth, and it is a form of sexual abuse.

Sethi, Anupriya. 2007. "Domestic Sex Trafficking of Aboriginal Girls in Canada: Issues and Implications." *First Peoples Child & Family Review. A Journal on Innovation and Best Practices in Aboriginal Child Welfare Administration, Research, Policy & Practice*, vol. 3, no. 3, pp. 57-71.

<http://nr.fileprosite.com/FileStorage/2819416A1F2F4FA6906761615737CA71-First%20Peoples%20child%20and%20family%20review%20-%20Trafficking.pdf>

Anupriya Sethi's article focuses on recent dialogues on human trafficking in Canada with a particular focus on how domestic trafficking does not fully consider the needs of Aboriginal girls. With the alarmingly high number of missing, murdered and sexually exploited Aboriginal girls, the issue continues to be portrayed more as a "problem of prostitution" than of sexual exploitation or domestic trafficking. This article examines the issues around the sexual exploitation of Aboriginal girls, as identified by grass root agencies, and places them within the trafficking framework and differentiates between sexual exploitation which is clearly abuse from that which is deemed "sex work." The paper outlines root causes that make Aboriginal girls vulnerable to domestic trafficking. Further the article explores a number of implications for policy analysis. The article is a thorough account of the myriad of issues associated with exploitation, from the involvement of gangs to areas where recruitment takes place. For example, within the body of the findings the following quote provides insight into sexual exploitation in Winnipeg. The author notes that "schools: in cities like Winnipeg, Vancouver and others with high concentrations of Aboriginal peoples, traffickers are increasingly targeting schools as recruiting grounds. Traffickers entice Aboriginal girls, as young as in grade six or seven, on school playgrounds or on their way to school by promising them gifts, a good life style or getting them addicted to drugs (West, 2005). These girls are too young and vulnerable to understand or take action against sexual exploitation."(p.60).

Seshia, Maya. 2005. *The Unheard Speak Out: Street Sexual Exploitation in Winnipeg*. Winnipeg: Canadian Centre for Policy Alternatives, the Manitoba Office.

http://www.policyalternatives.ca/sites/default/files/uploads/publications/Manitoba_Pubs/2005/The_Unheard_Speak_Out.pdf

This document looks at street sexual exploitation in Winnipeg and delves into what factors increase a person's vulnerability to becoming involved in the street sex trade. The author questions what kinds of resources are needed to facilitate a successful transition out of exploitation and the street sex trade. The study examines who and the resources are and can be best delivered in the community. A main objective was to provide a space in which a voice could be heard from the perspective of those people who are "ignored, stereotyped, and misunderstood by mainstream society." It is believed that the voices and experiences of those who are exploited are also the experts on the subject based on their own experiential knowledge.

The research indicates that there were/are a myriad of common factors that contribute to one's involvement in the street sex trade which includes;

- a. Poverty;
- b. Homelessness;
- c. Residential school legacy, racism and colonialism;
- d. Multiple child welfare foster and group home placements;
- e. Childhood abuse (including sexual);
- f. Gender discrimination, including discrimination against two spirited and transgendered people;
- g. Pimps and drug dealers;
- h. Peer pressure;
- i. Generational sexual exploitation; and
- j. Substance dependency; and effects of low self-esteem.

Sikka, Anette. 2009. *Trafficking of Aboriginal Women and Girls in Canada*. Ottawa: Institute on Governance.

http://www.gangprevention.ca/sites/default/files/2009_trafficking_of_aboriginal_women.pdf

The document emphasizes looking at the trafficking and exploitation of Aboriginal women and girls from the lens of colonization and its complexity surrounding this issue. The author suggests that the voices of Aboriginal women are invisible when examining trafficking and the sex trade, which has a direct result on the lack of resources and services that may be of benefit to Aboriginal women.

Readers are encouraged to examine the connections between race, gender and poverty faced by many Aboriginal women and girls and how this contributes to further exploitation by those who traffic in Canada. With respect to Aboriginal women and girls, there is a need to not just focus on the paradigm of trafficking as the sole means of addressing the problems, but to look further into the history of oppression and colonization to better understand the issues from various angles in order to address the violence and brutality against Aboriginal women and girls.

Standing Senate Committee on Human Rights. 2007. “Children: The Silenced Citizens - Final Report of the Standing Senate Committee on Human Rights.”

<http://www.parl.gc.ca/Content/SEN/Committee/391/huma/rep/rep10apr07-e.pdf>

In November 2004, the Standing Senate Committee on Human Rights was authorized by the Senate to examine and report upon Canada’s international obligations with regard to the rights and freedoms of children. From the outset, the Committee reviewed Canada’s international obligations with respect to children’s rights as a case study reflecting the broader implications of ensuring that domestic legislation and policies comply with Canada’s international human rights obligations, and in keeping with a broader mandate that began with this Committee’s first report in 2001, *Promises to Keep: Implementing Canada’s Human Rights Obligations*. The primary aim of this study was to assess whether the United Nations *Convention on the Rights of the Child* has been implemented, whether Canadian children are benefiting from it, and whether the Convention has been used as a tool to address key problems of facing children in this country. The Committee also looked at the role of Parliament within this framework.

Standing Senate Committee on Human Rights. 2011. “The Sexual Exploitation of Children in Canada: the Need for National Action.”

<http://www.parl.gc.ca/Content/SEN/Committee/411/ridr/rep/rep03nov11-e.pdf>

The Standing Senate Committee on Human Rights began its study in 2009 on the issue of the sexual exploitation of children in Canada, with a particular emphasis on understanding the scope and prevalence of the problem across the country and in particularly affected communities. It had previously drawn attention to the pressing need for action by the Government of Canada in response to the commercial sexual exploitation of children in its 2007 report, *Children: The Silenced Citizens, Effective Implementation of Canada’s International Obligations with Respect to the Rights of Children*.

In this report, the committee provides its recommendations for how the federal government can develop well-informed policies, programs and services to help children avoid, escape or heal from the harms of sexual exploitation.

2011. Towards Human Trafficking Prevention: National and International Expert Group Meetings Final Report. Vancouver: International Centre for Criminal Law Reform and Criminal Justice Policy (ICCLR).

<http://www.icclr.law.ubc.ca/files/2012/Towards%20Human%20Trafficking%20Prevention%20Final%20Report%20English.pdf>

With the financial support of Public Safety Canada, the International Centre for Criminal Law Reform and Criminal Justice Policy (ICCLR) in collaboration with the International Centre for the Prevention of Crime (ICPC) organized one international and one national expert group meeting in Montreal in March 2011 on the prevention of human trafficking. The objectives of the meetings were to learn about effective

human trafficking prevention and discuss a human trafficking prevention framework for Canada. This report contains a number of well-developed recommendations for the effective prevention of human trafficking for the purposes of sexual exploitation and forced labour.

Appendix II – Data Collection Instruments

i. Interview Guide

1. Introduction

- a. Introduce AMR Planning
- b. Introduce the project (background, objective)

This research based study will explore the issue of Aboriginal sexual exploitation and domestic trafficking in persons through a gendered perspective and provide policy recommendations on the issue. The objective of the project is to better understand current realities of these issues for Aboriginal youth, including:

- How exploitation and/or trafficking is occurring for these youth and their paths to being exploited and/or trafficked such as whether this is by family, relationships, friends, acquaintances, gangs, etc..., whether there is an economic benefit to that person or in exchange for goods or other items.
- A description of any efforts by the youth and by others to prevent the youth from taking this direction.
- Insights of the interviewed youth on what would be helpful to prevent exploitation in the first instance, or any reoccurrence.
- When/how/if trafficking and sexual exploitation is reported to police, and if not, reasons for underreporting.

2. Understanding and Consent (audio recording)

- a. Review confidentiality, who will get to see transcriptions and reporting
- b. Check for competence/understanding of consent

3. Duty to report

4. Honorarium

5. Review post-counseling or debriefing options. Discuss supports available in community (oral and provide with resource list with info about counseling, support, etc.)

6. Notes and audiotape

7. Sign consent form

Demographic Questions

What gender do you identify as (male, female, transgendered)?

- In your private life?
- While working?

How old are you?

What community are you from?

What is the highest (or current) grade you have completed, including any upgrading or post-secondary education?

What is your marital status (married, divorced, separated, single)?

Do you have any children?

- Are they in your care/custody?
Males: Have you ever been with a woman who has gotten pregnant? If yes, what happened?

Antecedents

Personal story (i.e. child welfare, run away, thrown out, history with the police, self-harm)

- What was it like for you growing up? Describe how you lived growing up.
- Has alcohol or drug addiction ever been a problem for you?
- Tell me about your relationship with your family.

Family history/history of abuse prior to entry into the sex trade

- Were any of your family members in residential school or child welfare (family background characteristics)?
- Was alcohol or drug addiction a problem in the home(s) you grew up in?
- Did you experience emotional and/or physical violence or abuse in the home(s) you grew up in (including witnessing aggression, history with the police)?
- Did you experience sexual violence or abuse in the home(s) you grew up in (age of first exploitation)? Was something traded (i.e. food, candy, other “treats,” shelter, place to crash, clothing, cigarettes)?
- Are/were other members of your family involved with the sex trade?

Entry into the Sex Trade

What do you consider the “sex trade”?

What age did you enter into the sex trade (age of entry)?

At what age did you turn your first trick?

Describe your first few days after pulling your first trick/in the trade.

Describe your typical consumers (johns).

How did you get involved (family, friends, acquaintances, gangs, etc.)?

What do you think led to you getting involved in the sex trade?

Why did you get involved (poverty, homelessness, addictions, survival)?

Describe how you worked (how you were exploited) and how you learned about the workings of the sex trade (orientation process).

Do you work a “strolling area”? If so, what strolling area do you work?

Where did you work most often (cars, hotels, massage parlours, room in a house)?

What did you trade (money, shelter, food, drugs)?

What role did/does the web, text messaging, social media or the like play in your sexual exploitation (i.e. finding/setting up dates through the internet, etc.)?

Were you able to “work safely?” How (condoms, weapons, work in pairs)?

Did you work only in Winnipeg? If not, where else did you work (other cities in Manitoba, in other provinces, outside of Canada)?

Consequences

Did you experience violence (such as being beaten up) during the time you were involved in the sex trade?

Describe your sense of safety and/or security while involved in the sex trade.

How has your sense of safety/security been impacted by news of the growing numbers of missing and murdered Aboriginal women (or men) and the knowledge that Aboriginal people in Canada face much higher rates of violence than others?

Did you know any of the missing or murdered Aboriginal women (or men) personally? What was your relationship with the missing and murdered women (or men)?

Describe how you were emotionally impacted by your involvement (lowered self-esteem, stress, addictions, anger, suicide ideation, becoming violent).

Describe how your physical health was impacted (as a result of violence, STI/D/BBIs).

Describe your family relationships as a result of your involvement with the sex trade (did they change, stay the same, was/is your family aware of your involvement?).

Exiting Issues and Barriers

Are you still engaged in the sex trade?

How long were you involved in the sex trade (duration of exploitation)?

If so, have things changed for you since first being involved (differences between then and now)?

Was there anyone you could talk to about your circumstances or activities? Did you talk to anyone about it when it first started?

Did anyone try to help you get out of the sex trade?

Describe any attempts to exit the sex trade.

The first time you exited the sex trade, what did you learn? The second time? The third?

What pushed or compelled you to exit or leave the sex trade?

Name some exiting blocks and barriers that you faced (poverty, homelessness, addictions).

Did you become involved with any organization or program when you tried to exit?

If you re-entered the sex trade after leaving, why did you go back (reasons for returning: addictions, survival)?

Are there any services or initiatives that you turned to for help while you were involved in the sex trade?

What are some services or initiatives that you wish existed or you wish you knew about while you were involved in the sex trade?

What could have helped you get out or could have supported you once you did get out of the sex trade?

What associations, organizations, or groups have been especially helpful to you?

Did any organization or services make you feel unwelcome? Which ones? How do you think these places should have treated you?

What, if anything, could have stopped you from getting into the sex trade in the first place?

If out, what kind of supports do you have today that help you from re-entering the sex trade?

Resilience

How do you cope and survive?

What are your greatest tools or inner strengths that help you deal with problems?

What are your gifts (talents, things you are good at: writing, singing, dancing, cooking, art, carving, sewing, beading, good with children, etc.)?

What gives you pleasure?

Legal and Pragmatic Response

Describe your relationship with/perspective of the law and/or police?

- Have you had interactions with the police? If yes, what have they been like?
- Have you ever been arrested, charged or incarcerated? When and for how long?
- Is there any law or policy that might have prevented you from entering or helped you exit the sex trade?

Reporting/underreporting

- Do you/did you think you have the ability to report crimes or violence like anyone else?
- Did you ever report a crime or violence against you? When? How?
- If not, why?
- Did you think you would be taken seriously?
- What stood in your way of reporting a crime or violent incident?
- How do the views or attitudes of police, social workers, victim service workers and others impact your decision to report violence against you?
- Has your experience with the police influenced your feelings about reporting?
- What would need to happen (within society and/or the police force) in order to feel more safe or secure about reporting a crime or violence against you?

Gender Issues

Gender and sexual orientation

- In your private life
- While working

Experiences with violence

Sense of safety/security (fear)

What is your perspective of the legal response towards the sexual exploitation or trafficking of youth as a __ (sexual orientation) __ __ (gender) __ person?

Age of entry and duration

Do you have special service or support needs?

What are your hopes/dreams/visions for your future? What would help make those happen or come true?

Closing

Is there anything you'd like to add or any question that I should have asked that I didn't?

Debriefing, counselling referrals or follow-up

ii. Focus Group Discussion Guide & Focus Group Survey

Focus Group Discussion Guide

- 1) Can you identify and discuss the personal, societal and fiscal costs of the domestic trafficking and/or sexual exploitation of youth?
- 2) Can you define the programming or service needs of individuals entrenched in or transitioning out of the sex trade? Do these initiatives exist? What is needed to support these individuals?
- 3) Can you identify and discuss the gaps in the legal and policy context of domestic trafficking and/or the sexual exploitation of youth?
- 4) Can you discuss why reporting/underreporting of violence or crimes against sexually exploited youth are taking place? Can you share your insights on how to lower the rates of underreporting?
- 5) Can you share your perspective on or concerns around the decriminalization of the sex trade?

Office of the Federal Interlocutor for Métis and Non-Status Indians (OFI)
Urban Aboriginal Youth Domestic Trafficking in Persons
Policy Research Project
Focus Group Evaluation Form

Date: _____

Name: _____

Contact Information: (phone) (____) _____ (email) _____

Organization/Agency: _____

Experiential: (Yes) (No)

Comments/Anything to Add: _____

iii. Consent Form

Consent Form

**Office of the Federal Interlocutor for Métis and Non-Status Indians (OFI)
Urban Aboriginal Youth Domestic Trafficking in Persons
Policy Research Project**

The objective of this project is to better understand current realities of issues of sexual exploitation and human trafficking for Aboriginal youth, including:

- How exploitation and/or trafficking is occurring for these youth and their paths to being exploited and/or trafficked such as whether this is by family, relationships, friends, acquaintances, gangs, etc..., whether there is an economic benefit to that person or in exchange for goods or other items.
- A description of any efforts by the youth and by others to prevent the youth from taking this direction.
- Insights of the interviewed youth on what would be helpful to prevent exploitation in the first instance, or any reoccurrence.
- When/how/if trafficking and sexual exploitation is reported to police, and if not reasons for underreporting.

In order to understand the issues, OFI has contracted with AMR Planning and Associates, Inc. (AMR) to interview youth living in Winnipeg who have been or are currently involved in the sex trade. Your participation is completely voluntary. You may withdraw from this study at any time.

All information obtained in this study will be kept strictly **confidential by the researcher and AMR Planning**. All identifying information will be removed from the collected materials, and all materials will be stored securely in locked files and offices.

Consent to Participate – v

- I have read and understand the information above.
- I have been given the chance to ask questions and my questions have been answered to my satisfaction.
- I agree to participate in the project described above, understanding that I may withdraw my consent at any time.
- I have received a copy of this consent form

By signing this consent form, you are indicating that you fully understand the above information and agree to participate in this study.

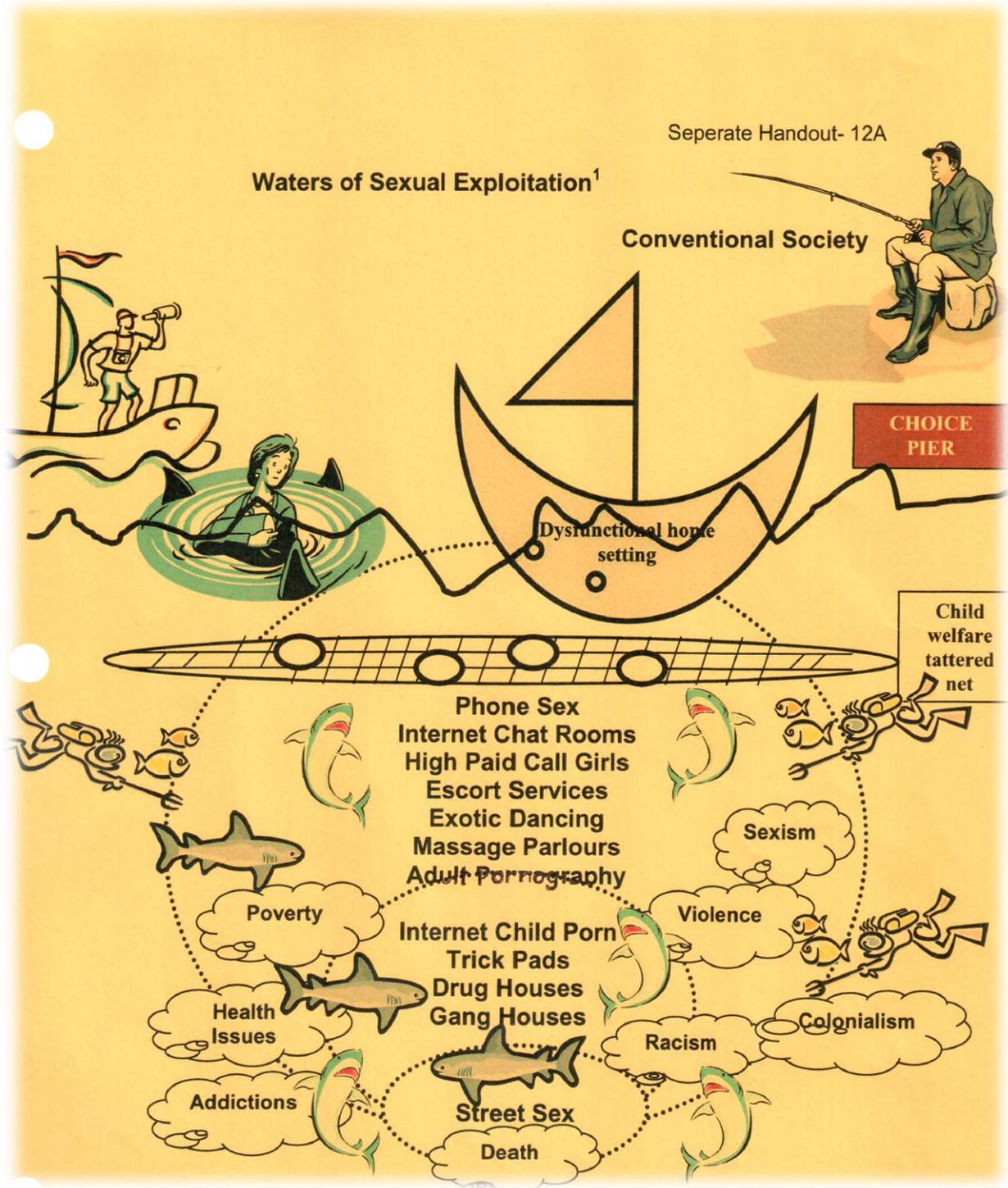
Participant's signature _____

Date: _____

Researcher's signature: _____

Date: _____

Appendix III: Hierarchy of the Sex Trade⁷⁶



⁷⁶ Analogy developed by Catherine Rocke, curriculum writer for Berry, Jennifer, Katherine Hallick, Cathy Rocke, Jane Runner and Wendy Scheirich. 2005. Understanding & Working with Children & Youth Who Have been Affected by Sexual Exploitation: Trainers Manual. Winnipeg, MB: Core Competency Training Centre & Manitoba Family Services and Housing. Drawn by Katherine Hallick.

Appendix IV: Stages of Exploitation⁷⁷

AT RISK INDICATORS	TRANSITIONING IN INDICATORS
<ul style="list-style-type: none"> • Homeless • If family/friends involved in sex trade • Abused • Family breakdown/Instability • FAE/FAS (Cognitive delays) • Legacy of colonization for aboriginal youth • Barriers they have to overcome • Poverty (Food, place to stay) • Girls are at high risk 	<ul style="list-style-type: none"> • Have all/most the at risk factors • Identify more with culture of sex trade (particularly with belief system) • Truant from school • Don't see the negatives of sex trade • Increase drug/alcohol use • Violence increase • Using language of sex trade more often • Decrease connection with family & mainstream friends • Begin hanging out with entrenched kids
ENTRENCHED INDICATORS	TRANSITIONING AWAY INDICATORS
<ul style="list-style-type: none"> • Complete adoption of ALL cultural components of sex trade • Sees the negative of sex trade • Drug/alcohol use is more than likely daily • Almost everyone they socialize with is from the sex trade • Complete rejection of family • Level of violence increases (to them or by them) • Very explosive temper or anger quickly • Immediate gratification of needs • Connect to resources associated with sex trade • Always have money or objects they can't explain 	<ul style="list-style-type: none"> • See negatives of sex trade & can start to internalize/talk about them • Start to emotionally move away from sex trade • Reconnection with culture & family of origin • Drug/alcohol decreases • Violence that they do or allow to be done to them decreases • Participate in programming to address their needs • Acquire money through visible and legitimate jobs (chores/jobs)

⁷⁷ Jennifer Berry (Child Sexual Exploitation Specialist, Child Protection Branch), presented at the Federal Symposium on April 27th, 2009 in commemoration of National Victims of Crime Awareness Week. http://www.victimswweek.gc.ca/pub/jenb_2.html