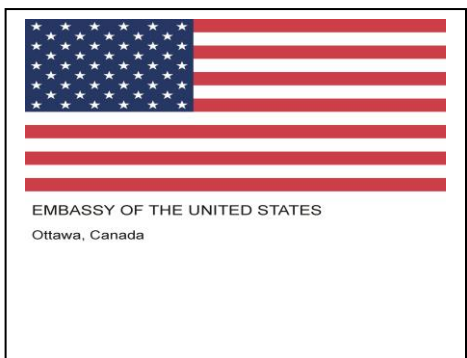




***Boyfriend or Not - Sexual Exploitation and Trafficking of Aboriginal
Women and Girls in Canada:
Report to the Embassy of the United States***

This report was funded by a grant from the United States Department of State. The opinions, findings and conclusions stated herein are those of the authors and do not necessarily reflect those of the United States Department of State.



October 17, 2014

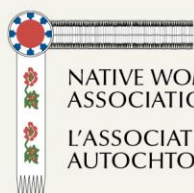
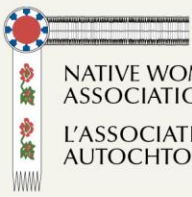


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Acknowledgements

This report is dedicated to the many women who have so graciously shared of their stories so that they may help other women who have been victims of trafficking and sexual exploitation to find strength as they move forward. We are also grateful for the grant from the United States Department of State, without their funding, these stories would not have been shared publicly.

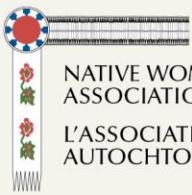
Executive Summary

This resource is intended to support those people working to help, support, or otherwise engage with Aboriginal women who have been sexually exploited in the sex trade. To prepare this resource, many experiential survivors and service providers were interviewed. As well, a literature review on Aboriginal women and girls in Canada and the USA involved in the sex trade and who are/were trafficked was completed. While this resource features a focused exploration of the 'boyfriend' recruitment method, also included is a review of some current Canadian legislative practices regarding women who are trafficked for the purposes of sexual exploitation. A thorough collection of recommendations gleaned from the literature on how to support and assist Aboriginal women who are released from trafficking as well as effective preventative measures for trafficking are included in this report.

The interviews focused on the experiences of women who have been trafficked, their perspectives on their relationship with their trafficker, and how all of this informed their outlook on life and their challenges to changing their circumstances. The views of the support workers provide additional key insights into the nature of the 'boyfriend' exploitative partner role and how one might improve their ability to engage with these exploited women to support them in changing their lives.

The interviews echoed findings found in the literature that women in the sex trade are introduced at an early age to sexual exploitation, with the majority of them being abused or trafficked as minors. This early abuse pattern sets their parameters as being normal, acceptable behavior making them more vulnerable to entering or being coerced into very unhealthy and dangerous lifestyles. Interviewees commented that Aboriginal women are targeted by traffickers as being vulnerable and that the mainstream society turns a blind eye to this on this issue.

Substance abuse is common among women who are trafficked, which is used as a way to cope. One interviewee got 'hooked' on drugs by her 'boyfriend' before then having to go out and be prostituted to support both of their drug habits. Few started drugs before being sexually exploited. This substance abuse was both a critical obstacle towards receiving exit support and to



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committing to healthy changes in their lives. Service providers also told of the issue of substance abuse as a serious obstacle to healing that often went hand-in-hand with coping with being in the sex trade.

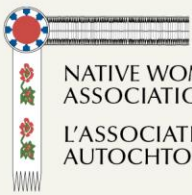
When it came to successful engagement with Aboriginal women in the sex trade, there is a need for a non-judgmental attitude and the importance of establishing trust between the support worker, officer, or medical professional, and the exploited woman. This was repeated by service many service providers as being key elements for success to assist women who are to be released from being trafficked. One organization (595) went so far as to create a peer group of those community members affected by the issue to inform the 595's projects, approaches, and engagement with exploited women.

Ultimately, participants almost uniformly called for more safe housing, which is housing provided outside of areas known for sex trafficking, drug dealing, and gang activity. Both survivors and service providers mentioned the great need for more substance abuse treatment and counseling programs and supports. Survivor interviewees called for more stability in support programs so that staff can build trust (rather than losing staff and hiring new ones due to funding interruptions), using more experiential survivors for outreach and engagement, using a harm reduction approach, and maintaining a non-judgmental attitude.

Finally, one last critical finding from the research was the prevalence of Aboriginal women and girls drawn into trafficking for the purposes of sexual exploitation. Through our review of the literature, we found that Aboriginal women and girls were consistently overly represented as victims/targets in trafficking research. This was reinforced by Barrett's 2010 report to the Federal/ Provincial/Territorial Forum of the Status of Women Senior Officials. Barrett's extensive review of sex trafficking research in Canada found that, "Studies on human trafficking in Canada conclude that the majority of people trafficked within Canada are Aboriginal women and children victims of sex trafficking" (p. iii). Such findings confirm the need for resources such as this that target the needs of Aboriginal women.

Introduction

The *Native Women's Association of Canada* (NWAC) is a national organization representing the political voice of Aboriginal women throughout Canada. NWAC works to advance the well-being of Aboriginal women and girls and their families and communities through advocacy work and campaigns for policy and legislative change.



As part of NWAC's mandate to protect Aboriginal women, including research into missing and murdered Aboriginal women in Canada, the organization has studied and followed developments in trafficking and prostitution of Aboriginal women and girls for many years.

The findings of NWAC's research into the involvement of Aboriginal women and girls in the sex trade has identified a growing discrepancy between the Aboriginal population in Canada (only 4 percent) and their representation as the majority of those trafficked and prostituted on the streets of Canada. Several studies set out to explore trafficking and prostitution found that Aboriginal women and girls were severely overrepresented in Canada (Barrett, 2010; Farley, Lynne, & Cotton, 2005; Saewyc et al., 2008; Seshia, 2005; Sethi, 2007; Sikka, 2009; Ursel et al., 2007). In Barrett's literature review, the author stated that human trafficking studies in Canada find that Aboriginal women and children make up the majority of people trafficked for sexual exploitation in the country (p. iii).

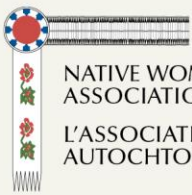
The impact of rural and remote living conditions, social and economic disadvantages, limited cultural and educational opportunities, high rates of violence, as well as a lack of support generally, all contribute to the complex environment that increases the risk of Aboriginal women and girls being sexually exploited or trafficked in Canada.

With the issue of sexual exploitation and victimization in the sex trade being such a concern for Aboriginal women, NWAC was committed to improving engagement with victims and developing tools, such as this resource, to better aid those engaging with these women to support their empowerment and healing.

Canadian Laws on Trafficking

The current laws on trafficking provide important contextualization of the issue of sex trafficking in Canada. One of the challenges to addressing sex trafficking is the perception of it as a cross-border effort. While this may be the situation in many cases, for Canada domestic sex trafficking is the more likely crime.¹ Until 2005, Canada did not have a specific law that addressed trafficking in persons (people could be charged for traffic-related offences, but there was no targeted body of laws to specifically address the nature of trafficking). Now, the Criminal Code of Canada has **Section 279.01** (Trafficking in persons), **Section 279.011** (Trafficking of a person under the age of eighteen years), **Section 279.03** (Withholding or destroying documents), and **Section 279.04** (Exploitation).

¹ This conclusion is derived from the Government of Canada's *National Action Plan to Combat Human Trafficking*, which notes that, as of April 2012, in situations of human trafficking, "Over 90% of these cases involve domestic human trafficking; the remaining, less than 10% involved people being brought into Canada from another country" (p. 8).



In November 2005, *Bill C-49: An Act to Amend the Criminal Code* was introduced in an effort to increase the scope of the legislation to include domestic trafficking, kidnapping, threats, and extortion:

Bill C-49 contained three specific prohibitions:

- I. Global prohibition on trafficking in persons, as in the recruitment, transport, transfer, receipt, concealment or harbouring of a person, or the exercise of control, direction or influence over the movements of a person, for the purpose of exploitation;
- II. Prohibitions preventing any person from benefiting economically from trafficking; and
- III. Prohibitions preventing the withholding or destroying of identity, immigration, or travel documents to facilitate trafficking in persons.

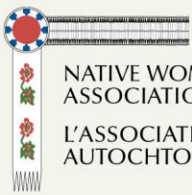
The legislation also ensured trafficking could establish the basis for a warrant to intercept private communications and take bodily samples for DNA analysis, as well as permitted the offender's inclusion in the sex offender registry. Bill C-49 expanded the ability to seek restitution to victims who are subjected to bodily or psychological harm as well.

Section 279.04 of the *Criminal Code of Canada* defines exploitation as the following:

A person exploits another person if they 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.

In order to address issues of 'consent' and 'choice' when determining whether exploitation has occurred, Canadian courts may consider the use of threats of force or coercion, deception, or abuse of a position of trust, power or authority.

While Canada now has targeted laws on trafficking, there remain issues to its implementation and to definitions of 'trafficking' versus prostituting. As will be explored later on, one major challenge to prosecuting someone under these laws is the testimony of the victim. Many traffickers recruit via the 'boyfriend' method, which helps protect the trafficker and buffer them from prosecution. For some people, it may be difficult to understand how a victim may protect the trafficker. The rest of this resource will help to explain the troubling circumstances that surround sex trafficking in Canada for many Aboriginal women.



Path to Exploitation & The Sex Trade

There is a familiar pattern amongst our participants and the road to being sexually exploited in trafficking. Through interviews with both experiential survivors and service providers who work with Aboriginal women who have or are working to escape trafficking and improve their health, we see a familiar process.

According to research into trafficking, the 'typical' person who is being sexually exploited comes from an impoverished background, in an abusive environment and suffers low self-esteem. This includes physical, sexual, emotional, and verbal abuse. The unstable environments where the abuse occurs, also leads to compromised educations. It can be very difficult to be successful at school when one goes to school hungry or is dealing with traumatic physical or sexual abuse (usually from people in positions of trust in their lives). After a childhood of normalized violence, unhealthy sexual relationships, extreme neglect, and an unfinished education, young women find themselves without the resources to get legal gainful employment, both in terms of their job skills and in social skills for interacting in a healthy way with others.

A long cultivated low self-esteem leaves them vulnerable to recruiters, and many victims are without the filter most people reading this would have that would tell them what a respectful and healthy relationship looks like. Instead, they accept more abuse since they believe that the person who pushes them out onto the street to bring in money really 'loves' them as the trafficker claims. These women find themselves marginalized from society on a path that begins as children and finishes with them facing blame, judgment, more violence, and arrest. For these women, it can be incredibly difficult to recognize the cycle of abuse they are in, and even more difficult for them to exit that exploitation.

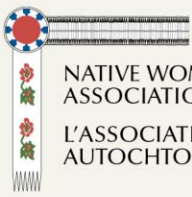
In our own research, we see this pattern reflected in the experiences of our participants. For our research we interviewed 15 experiential survivors of sexual exploitation in Canada. Among our participants, eight of them indicated having been abused, raped, or molested before being trafficked. Three were sexually abused as children or youths, four identified as coming from unstable homes, and two had been in foster care. Most were recruited before the age of 20, four before the age of 15. Abuse in various forms is an extremely common background for these women. In a 2005 study of Vancouver's Downtown Eastside, researchers Farley, Lynne, and Cotton collected information from one-hundred participants (52% identified as First Nations) who were then being sexually exploited and trafficked in the sex trade. The statistics were separated into First Nations and non-First Nations:

First Nations

- 96% reported childhood sexual abuse

Non-First Nations

- 82 % reported childhood sexual abuse



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- 81% reported childhood physical abuse
 - 88% reported homelessness
 - 58% reported childhood physical abuse
 - 87% reported homelessness
- (p. 253)

While it is a common trait between non-Aboriginal and Aboriginal women, Aboriginal women experience discrimination, abuse, poverty, and violence in higher proportions than other groups in Canada.

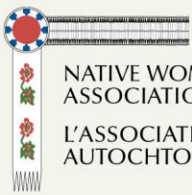
When it comes to substance abuse, for those interviewed, five began to abuse substances (alcohol or drugs) previous to being trafficking. For the rest, virtually every participant struggled with addiction after being exploited in trafficking. For many, whether because of the sexual exploitation or their life previous to it, the drugs and alcohol were a coping mechanism to help numb the pain of the ongoing abuse and victimization.

Our participants were challenged at an early age to develop healthy ways of being. Their stories of repeated sexual abuse and neglect frequently highlighted a person in a place of trust in their lives as being their abuser. For two participants in our interviews, their own family was their original traffickers. In other cases, when the child experienced abuse, people either looked the other way or did not believe it. This environment sets a pattern of normalized violence and abuse and sets a pattern of acceptance that people who grow up in healthy circumstances would not have. Kingsley and Mark's (2001) survey of exploited Aboriginal youth from across Canada framed the impact as a direct connection to later being trafficked: "Many youth, being recipients of abuse for most of their lives, come to identify commercial sexual exploitation as a 'normal' life progression" (p. 42).

Recruitment – The 'Boyfriend'

Interviews

While Aboriginal women are recruited into trafficking for the purposes of sexual exploitation in a number of ways, one of the most prevalent methods in our reading of the research was the 'boyfriend' approach. This method is where a trafficker approaches the young woman as a would-be suitor. Usually it is a man who courts her, treating her in ways she would not have experienced growing up and telling her many things to build the emotional attachment. Gift-giving is a popular part of this approach. After 'caring' for her and 'protecting her', and building up trust and emotional dependency, his real motives come forward.



Six women of the thirteen who responded to the question on recruitment indicated that they had been recruited by a boyfriend or intimate partner. Two women did not respond to this question. Other methods for women who were lured into trafficking were by a pimp (2), a madam (1), a family member (2), a trafficked woman (1), and following the path of her mother (1).

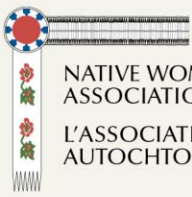
What makes the 'boyfriend' approach so problematic and dangerous is that many women will not recognize the exploitation, or will not be willing to leave it because they do not want to leave the 'loving relationship' they believe they have found. It is a method that also protects the trafficker, because as laws currently stand, prosecution depends very heavily on the woman's testimony, and she is often not willing to testify against the person she sees as her boyfriend and loves.

The boyfriend approach was also prevalent in the information from the service provider participants. When asked how the women they provide services for viewed their trafficker, the participants indicated that it was not clear-cut for trafficked women. When it came to separating trafficker from boyfriend, one service provider described the problems with separating the two: "They haven't made those definitions, just boyfriend or partner. [It's] normalized, lived traumatized. [. . .] Aboriginal women are high targets. [. . .] It's difficult to support someone who doesn't acknowledge there's an issue – recruiter." The emotional ties that the trafficker develops with the woman being trafficked are difficult to break. Another service provider answered that, "Young women think that someone is taking care of them. They're brainwashed and are vulnerable. 'Boyfriend' becomes 'family' even though it's not. They are grieving for family – exiting is difficult for them."

Aboriginal women who are more likely to face abuse growing up, and who are more likely to have been raised with neglect are ideal targets for traffickers. One service provider who works predominantly with Aboriginal women added that, "Aboriginal women can't see the abuse. [It's] difficult to see themselves as victims. They're expecting it. It's normal. It's all they've known."

Survey

NWAC developed an internet survey to solicit information from Aboriginal experiential women who have been sexually exploited or trafficked. The survey questions were developed with input from Aboriginal researchers and NWAC technical staff. The online link was then distributed to national, regional, and local Aboriginal and women's organizations, researchers, and other experts to share with experiential women contacts. Participants were cautioned beforehand of the content and provided with counselling numbers should they become distressed from the survey.



Of the 13 Aboriginal women who completed the survey, 80% identified as being First Nations and 20% as Métis. When asked how old they were when they were first recruited, over half said that they were 14 years and under. Seventy-five per cent of participants said that they averaged six to 12 paid sexual contacts “tricks” per day. Ninety percent were asked to do things that they were not comfortable doing. All respondents revealed that they were expected to do everything that the men wanted.

The survey revealed that 55% of the respondents often or always tried to resist and leave their situation, 81.8% of the women were sexually abused, raped, or molested before being sexually exploited or trafficked (as a child, by a relative, by a partner, etc.) and 63.7% of the participants were sexually exploited or trafficked for three years and longer. Among participants, alcohol and substance abuse rose from 36.4% to 81.8% after they were sexually exploited or trafficked.

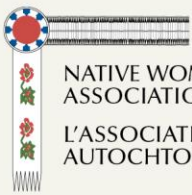
The survey also invited experiential women to provide additional comments. One respondent shared, “There is too much racism against native women. People think we deserve what we get.” Other respondents shared their personal stories as well as concerns about the lack of resources available to women who are seeking to exit exploitative situations.

There are many ways that Aboriginal women end up recruited into trafficking, but the ‘boyfriend’ approach seems particularly dangerous because of the manipulation involved, by how difficult it can become for these women to see themselves as being sexually exploited, and by the challenge to the legal system to pursue the trafficker when the victims are unwilling to cut ties with or identify their abuser as such.

Additionally, it should be noted that this research paper is based not only on the survey results, the numerous interviews, our review of the literature on this topic, but also take into account NWAC’s extensive research and input from our membership. While we have highlighted many of the challenges these women face, our extensive research also points towards several actionable approaches to help reach, connect with, and support these women.

Helping Trafficked Aboriginal Women

The answers from both experiential women and service providers shared a common theme: there is no one simple panacea to helping these women. What is needed is a multi-faceted approach, comprising multiple services and treatments as well as a non-judgmental behaviour and an overall goal of harm reduction.



Listed below are the highlights of recommendations by Aboriginal experiential women in our interviews:

- Addictions treatment/counselling*
- Culture/ceremonies
- Safe housing*
- Non-judgmental attitude
- Crisis centres
- Trauma training for service providers
- Childhood trauma training
- Training for police officers on trafficked women's experiences/traumas
- Service providers/police/judicial system should know about Residential School system/impacts
- Stop arresting the women; arrest the johns/pimps
- More education for service providers/police/judicial on people who identify as transgendered
- Police should understand the trauma/'boyfriend' bond
- Experiential survivors needed as service providers

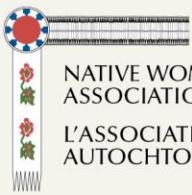
*These answers were repeated several times.

The following recommendations come from Aboriginal experiential survivors from Kingsley and Mark (2001, p. 67), who gathered recommendations from participants across Canada:

- Specific services/agencies for the unique needs of Aboriginal youth sex workers;
- Services and support for those who do not wish to exit the sex trade;
- Longer term services;
- Experiential counselors;
- Decreasing obstacles youth face in accessing services;
- Education;
- Self-confidence building;
- Building trust with agencies, outreach workers and counselors;
- Basic life skills training; and,
- Social skills training

The value of experiential counselors or survivors cannot be overstated. According to our literature review, one of the most impactful strategies, as indicated by Aboriginal experiential survivors, was the use of survivors to do outreach and role-modeling. Experiential survivors tend not to have a judgmental attitude, they understand what these women are going through, and they provide an example of what is possible; that these women who may believe themselves unskilled, not valued, or unsuited for other things can change their lives, end addictions, and live a different way.² These are just some of the many benefits provided by experiential survivors.

² For more information on the benefits of experiential survivors, see Seshia (2005).



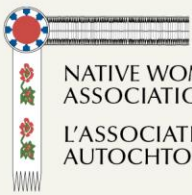
The highlights of the recommendations by service providers in our study are listed below:

- Client-centred approach
- Non-judgmental*
- Safe housing
- Empowerment approach
- Build their self-esteem
- Traditional/spiritual treatment
- Provide support for pregnant women
- Holistic approach
- 1 worker to 5 participants
- More training needed for frontline workers
- Show kindness, empathy, and care
- Respect these women
- Remind these women of their sacredness
- Harm reduction approach
- Addiction treatment programs*
- Cultural component to programs
- More accessible outreach services
- More drop-in centres (strictly for women)*
- More funding
- More capacity
- More community centres
- Provide peer supports (& training for peer supports)
- More mental health services
- Education on healthy relationships
- Involve more experiential women
- Train experiential women in child care & other trades/formal education

Unfortunately, many Aboriginal women who have been trafficked for sexual exploitation report that judgment, hostility, and blame are large obstacles to their receiving supports and medical care. The importance of a non-judgmental approach should not be underestimated. Women who have undergone these experiences are victims of repeated trauma, as was seen above, the vast majority will have experienced sexual or physical abuse as children as a forerunner to being trafficked. Yet, with all of these traumas pushed at them, when seeking help Aboriginal women who are trafficked are all too often confronted with a “You’re still the prostitute” mentality from those whose help they seek. This includes doctors. To ensure a non-judgmental approach to the support and medical care of these Aboriginal women more awareness and education about the issue of trafficking and sexual exploitation is needed.

Our experiential survivor participants repeatedly identified a judgmental attitude from police as an obstacle to seeking help. “Cops’ biggest issues are attitudes and stereotyping. Their view is Aboriginal women are transient, not credible, ‘we have no value’.” Another participant urged the following understanding for service providers, police, and others encountering trafficked women, which highlights some of the violence these women can face from persons of authority:

Understand that we are victims. The ‘boyfriends’ are not really boyfriends. Education and awareness [is needed] for police. They should know we are someone’s daughter, mother, auntie. We’re surviving. We are no less than them. [They have] no right to stereotype us.



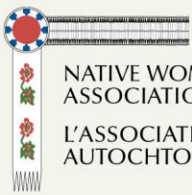
Stop be[ing] aggressive, stop raping. [There is a] lack of understanding where we come from as Aboriginal peoples.

It is also important to remember that many of these women have a compromised education. For various reasons it was interrupted or abandoned. This usually leads to a skill deficit. It is not enough to provide housing and treatment for these women to exit trafficking and sexual exploitation. They require the skills needed to find gainful employment in other ways. This can include formal training but also 'soft skills' needed to interact in healthy ways in the workplace environment. Also touched upon in the interviews both with the Aboriginal experiential women and the service providers was the need for education on healthy relationships. This would help to work away at the 'boyfriend' trafficking dynamic that protects so many traffickers and inhibits so many women from recognizing the abusive circle they are in.

Harm reduction has come up repeatedly in participant interviews. This is a technique that, broadly described, takes the viewpoint that it is a natural human behaviour to engage in risky or hazardous activities. When a person embarks on a different, healthier path, it is unrealistic to expect an immediate and complete cessation of all negative behaviours. Instead, it is more productive to accept that 'backsliding' may occur, and make it clear that, while encouraging participants in a program to continue to try, faltering along the way is a normal part of the healing process.

Sexual exploitation and the trafficking of women and girls have long-term, detrimental implications on emotional, psychological, spiritual, and physical health. For many, the multiple illnesses and injuries sustained from such subjugation are prolonged by the persecution and stigma they face as trafficked women and girls. A judgment-free atmosphere, flexible treatment, safe housing, as well as childcare and healthcare would help women successfully exit trafficking. By engaging respectfully with survivors and not dictating change, women and girls can better take charge of their lives and develop the skills and faith-in-self to rebuild their lives. One of the most successful and influential exit strategies has been to connect women and girls with a survivor, who can then provide living proof that an alternate way of life is possible.

To support Aboriginal women and girls who have been or are being exploited sexually, NWAC advocates for the decriminalization of prostitutes and criminalization of johns, pimps, traffickers, or others who seek to profit from the exploitation of women and girls. This model is similar to the Nordic model and bears much healthier results than an approach that effectively legalizes prostitution as a viable trade or continues to persecute women already experiencing significant disadvantages.



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According to existing research, numerous social disparities leave women, regardless of race, more vulnerable to pimps, traffickers, and johns. These disparities include limited educational opportunities, inadequate healthy support systems, poverty and abuse (including sexual and physical violence, drug and alcohol abuse, etc.), as well as a lack of viable economic alternatives.

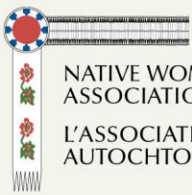
Current research indicates that Aboriginal women and girls are disproportionately exposed to such disparities. Aboriginal women who have been or are sexually exploited also report systematic racial discrimination as an ongoing and significant challenge. Many cite a history of colonial violence and the impact of Indian Residential Schools (IRS) as factors contributing to the abuse and instability in which they grew up.

While NWAC's research identified one of the most popular techniques as the 'boyfriend' approach, gang recruitment is another growing concern; when Aboriginal women experience unstable environments during childhood, they often become more vulnerable to appeals to 'belong' to a group. Women and girls recruited into sexual exploitation often have trouble viewing it as such because they have limited exposure to healthy models on which to base their experiences. They believe that the pimp or gang genuinely cares for them. Many women forced down this path turn to substance abuse in order to cope with the trauma of being sexually exploited on a daily basis.

Importantly, the literature review found cultural breakdown and fragmentation, caused from the IRS and its intergenerational effects, in the lives of Aboriginal women and girls who have been or are sexually exploited.

Indian Residential School

No discussion of the impacts and influences on Aboriginal women to be targeted for sex trafficking would be complete without a discussion about Indian Residential Schools (IRSs). Participants indicated the long-lasting social impacts of IRSs, usually referred to as the intergenerational effects. Learning about the IRSs and the intergenerational effects would go a long way towards meeting some of the obligations of service providers, police, and judicial workers involved with trafficking issues and Aboriginal women. The IRS system occurred on both sides of the Canadian/US border. Beginning in the 1800s and only ending in 1996, policies enforced the taking of Aboriginal children and forcibly placing them in schools under the guise that the children would be educated but it was a ruse to separate the children from their culture, language, and families with the ultimate goal of assimilation. The federal government has officially recognized that the end result was a destructive force upon Aboriginal societies:



For more than a century, Indian Residential Schools separated over 150, 000 Aboriginal children from their families and communities. [. . .] Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, “to kill the Indian in the child”. [. . .] The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities (Harper, 2008).

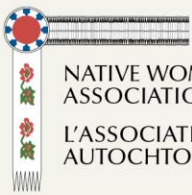
The Canadian government has extended a formal apology for the actions and damage of IRSs. The last residential school closed in 1996. However, the intergenerational impacts continue. Many Aboriginal participants in the review of the literature identified their troubled upbringing as a precursor to their victimization in sex trafficking. However, they repeatedly identified the source of the unhealthy practices they encountered growing up as the residual impacts of parents, taken as children, and abused themselves in state and church run Indian Residential Schools (Kingsley & Mark, 2001; Urban Native Youth Association Manual, 2002; Sethi, 2007; Sikka, 2009). The impact that Indian Residential Schools have had on Aboriginal peoples has been profoundly damaging and long-lasting, and contributes greatly to the conditions of vulnerability for Aboriginal women to be targeted for sex trafficking.³

Current Canadian Initiatives on Trafficking

There have been some large initiatives in Canada to counter human trafficking. While they have merit, there are some pressing gaps regarding Aboriginal women.

RCMP's Human Trafficking National Coordination Centre (HTNCC)

³ A full examination of residential schools is beyond the scope of this resource; however, we recommend some of the following resources for those who would like to learn more: Truth and Reconciliation Commission of Canada (<http://www.trc.ca/websites/trcinstitution/index.php?p=26>); Where Are The Children (<http://wherearethekids.ca/en>); and Indian Residential School Resources (<http://irsr.ca/>).



The Centre's website states their purpose is to provide "a focal point for law enforcement in their efforts to combat and disrupt individuals and criminal organizations involved in Human Trafficking Activities." The RCMP's Human Trafficking National Coordination Centre aims to:

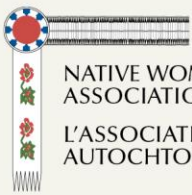
- I. Develop tools, protocols, and guidelines to facilitate Human Trafficking investigations;
 - II. Coordinate national awareness/training and anti-trafficking initiatives;
 - III. Identify and maintain lines of communication, identity issues for integrated coordination and provide support;
 - IV. Develop and maintain international partnerships and coordinate international initiatives; and
 - V. Coordinate intelligence and facilitate the dissemination of all sources of information/intelligence.
- (HTNCC, n.d.)

In fulfilling these priorities, the HTNCC launched the "*I am Not for Sale*" campaign and released its *Human Trafficking in Canada* report. Both initiatives regrettably lacked specific mentions to Aboriginal peoples. Rather than advancing awareness about the sexual exploitation and trafficking of Aboriginal women and girls in Canada, the report presented a stereotyped view of human trafficking and ignored the prevalence of this as a domestic crime in Canada. To incorporate the Aboriginal community in future reports, the RCMP could provide information about common strategies used to recruit Aboriginal women and girls as well as highlight differences between healthy and exploitative relationships. Including that distinction would help prevent some Aboriginal women and girls from normalizing unhealthy relationships.

British Columbia's Office to Combat Trafficking in Persons (OCTIP)

This program was established in BC in 2007. The program is a cooperative endeavour between two separate Ministries: the Ministry of Public Safety and the Solicitor General, and the Ministry of Children and Family Development. To combat trafficking, the OCTIP has four major goals: prevention, protection, persecution, and partnership (Ministry of Justice, *Human Trafficking in B.C.* online). To achieve its goals, the OCTIP collaborates with federal and municipal governments, faith-based organizations, academics, Aboriginal communities, and members of the RCMP. This multi-faceted program works to address the complex needs arising from human trafficking. Its advanced, compound response makes this program the first of its kind in Canada.

Unlike the RCMP project, the OCTIP initiative incorporates the importance of protecting Aboriginal women. Part of their mandate is the ongoing building of relationships with Aboriginal communities.



The OCTIP engages in significant public education endeavours on human trafficking, which potentially would help educate women on healthy relationships and warning them on trafficker recruitment methods. The OCTIP's networking and collaborating with Aboriginal communities is a strong positive element. Overall, their efforts regarding Aboriginal people would benefit from a clear strategic plan. However, they should be recognized for the efforts they have made to include and address Aboriginal women and communities in their efforts to combat trafficking.

Government of Canada's National Action Plan to Combat Human Trafficking

The Canadian government's National Action Plan to Combat Human Trafficking was released in 2012. This report provides valuable insight into trafficking in Canada. According to the report, the number of those trafficked domestically in Canada is difficult to assess. Because of the nature of the crime and the all-too-common tendency for trafficking victims to not self-identify, many cases of trafficking go undocumented. Additionally, victims of trafficking may not recognize that they are being trafficked, or, from lack of trust in law enforcement (or fear for loved one's safety), they may also not identify (National Action Plan, p. 5).

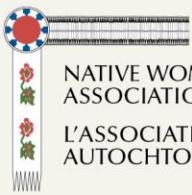
The report provides a useful categorization for sex trafficking pressures of 'push' and 'pull' factors. Push factors are those that push a person towards human trafficking, like extreme poverty, unemployment, lack of education, inadequate programming, gender-based inequality, corruption, war, conflict situations, and political unrest (National Action Plan, p. 6). Pull factors are pressures that lock victims into the cycles of abuse, like finances, money and promises of a better life (National Action Plan, p. 6).

As noted earlier, domestic trafficking seems to be the dominant form of trafficking in Canada. Of the trafficking cases waiting to be processed, ninety percent were categorized as domestic human trafficking (National Action Plan, p. 8).

The report identifies a knowledge gap in how human trafficking among Aboriginal communities manifests and unfolds (National Action Plan, p. 12). In their 2012 strategy, they only suggest that there needs to be enhanced engagement with Aboriginal organizations. More recently, they funded a research project to address this gap. The resulting article, titled *Trafficking of Aboriginal Women and Girls*, was published only very recently this year.

Manitoba's *Child Sexual Exploitation and Human Trafficking Act*

This Act came into being in 2012 in Manitoba. This law creates a protection order for victims of human trafficking. This means the perpetrator cannot have any contact with the victim (Manitoba Justice, *The Child Sexual Exploitation and Human Trafficking Act*). The Act also provides for the victim to sue their perpetrator in civil law over the harm caused by their abuser's actions.



Unfortunately, when applied to Aboriginal contexts, there may be some serious obstacles to using this Act. For the protection order, victims are required to report the contact. When the abuse is familial, or when the abused is unhealthily attached to the abuser (such as those recruited via the 'boyfriend' method by traffickers), this could be placing too much onus on the victim for the law to take action to protect them. In regards to suing, the cost of a lawyer and pursuing the matter through the courts can be very prohibitively expensive. Trafficking victims often do not have access to the financial resources necessary to pursue this restitution.

Some current major initiatives may be lacking in terms of addressing the concerns of trafficked Aboriginal women. It remains to be seen whether proper recognition is being given to the drastic over-representation of Aboriginal women in being trafficked in Canada. However, there are many actionable solutions and endeavours that would help meet the needs of trafficking victims. The following section provides many options for meaningful change.

Recommendations

The focus of this resource was an examination of the 'boyfriend' approach to recruiting Aboriginal women into sex trafficking, and to provide those who work with sexually exploited Aboriginal women with input from key stakeholders to better inform their own approaches.

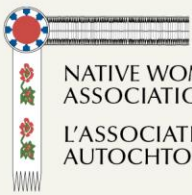
Over the course of our work, we have collected a large body of relevant recommendations that would better inform those dealing with trafficked and exploited women (Aboriginal and not). While some of the following recommendations may not specifically address the 'boyfriend' approach, we believe they are of value to anyone working on the issue of trafficking for the purposes of sexual exploitation.

From its literature review and the information provided by key informants, NWAC has drafted several recommendations related to national policies, educational practices, legal mechanisms, and social programs that we believe reflect the themes, key components, and critical perspectives from the research.

National Recommendations

The following recommendations are meant to be broad initiatives to prevent sexual exploitation and end current trafficking:

- Implement a national strategy to raise awareness on issues increasing vulnerability of Aboriginal women and girls to sexual exploitation and trafficking;
- Adopt a national action plan to address the systemic poverty of Aboriginal women as well as contributing factors;



- Involve relevant parties and forums for national action such as the Federal-Provincial-Territorial (FPT) Ministers Responsible for the Status of Women Forum, the FPT Ministers Responsible for Justice and Public Safety, the FPT Ministers of Health, and the FPT Ministers responsible for Aboriginal Affairs;
- Increase funding for culturally-relevant support services for Aboriginal women and girls to help them escape trafficking;
- Conduct long-term tracking on support programs to measure impacts and success rates for the different services;
- Fund more research focused on Aboriginal women and girls in Canada's domestic trafficking, including examining the needs of Inuit, Métis, and First Nation women and girls;
- Support the development of more partnerships between Aboriginal communities' leadership and relevant stakeholders to develop relevant initiatives to address sexual exploitation and trafficking; and,
- Engage with Aboriginal youth to determine obstacles and solutions that could prevent or assist exiting sexual exploitation and trafficking.

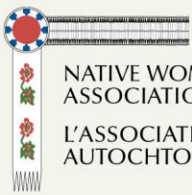
Although Health Canada has already begun a national action plan and the RCMP's awareness campaign reaches some Aboriginal communities, encouraging more in-depth discussion and raising further awareness about the possibilities for change can only help individuals, families, communities, and Canada move towards healthier practices and relationships.

Education System

In terms of the education system, NWAC recommends creating and implementing awareness workshops so that educators can better identify signs of abuse and sexual exploitation in order to take action and connect potential victims to relevant supports and counselling they may need. Consider adding classes or components to classes where students would learn about respectful and acceptable relationships and options or strategies to exit unhealthy circumstances.

- Provide schools/educators with access to the latest research on increasing Aboriginal student retention as well as creating culturally-relevant pedagogy/curriculum to better meet the needs of Aboriginal students; helping Aboriginal students stay in school and graduate is a priority;
- Provide schools with the funding necessary to carry out these education initiatives on-reserves, off, in rural, and urban on and off reserves and in remote, rural, and in urban areas.

Legal and Judicial

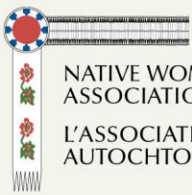


Charges and judicial proceedings on cases of domestic trafficking for sexual exploitation seem low when compared to the numbers of women participating in research as domestic trafficking victims. From the research it has been seen that it can be difficult to move forward with trafficking charges when the pressure to secure prosecution falls on an abused victim who may not identify with being trafficked.

As a general recommendation it may be beneficial to re-examine how to define a circumstance of trafficking and how to prosecute it. A clearer definition of trafficking that would separate cases of partner abuse with partner trafficking may help. As police are usually the first encounter that trafficked women have with the judicial system, it is important to provide police training about what constitutes domestic human trafficking for sexual exploitation, as well as cultural sensitivity training so that law enforcement may be seen as advocates and protectors.

Police out-reach programs may also build trust and encourage dialogue between police officers and Aboriginal women. Project KARE in Alberta is such a model. As explained by one of our service provider participants, police officers will engage with women in sexual exploitation not to arrest but to build up trust. These pre-existing relationships can help make police more approachable for these women and helps police provide roles of protection rather than arrest. It also shows these women a caring side that may be all-too-rare in their lives. Part of this different approach is achieved through special training. The need for trauma training and education and awareness on trafficked women's experiences and backgrounds for police, prosecutors, and judges was a major finding in NWAC's research. The need for this training extends to anyone engaging or working with these women. For this reason we make the following recommendations:

- Fund research into why police may be under-using powers to pursue trafficking-related charges in favour of other charges;
- Provide police, officers of the court, and other service providers with trauma training and training on domestic trafficking, recruitment methods, addictions trauma, and knowledge and awareness of victim backgrounds;
- Provide gender and culture sensitivity training for officers for trafficked and prostituted women so that police can be better seen as advocates and protectors rather than further traumatizing women and girls through arrests and blame;
- Develop more explicit legislation, direction, and officer empowerment to aid in the pursuit and successful prosecution of traffickers, pimps, and other purveyors of trafficked and sexually exploited women and girls;
- Increase police engagement in outreach programs for the sex-trafficked, vulnerable women, and victims in the community to build trust and dialogue. This will encourage



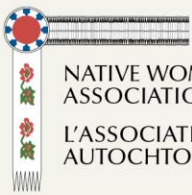
Aboriginal (and non-Aboriginal) women and girls to approach them when they are in need;

- Provide police, officers of the court, and service providers with training on Aboriginal-specific issues such as Indian Residential School trauma and other social issues; and,
- Focus prosecution on pimps and johns rather than prostituted and trafficked women.

Social Support Programs

This section addresses support programs and services aimed at helping Aboriginal women who are being sexually exploited and trafficked. Overall we would advocate for a harm reductionist approach and a non-judgmental attitude in all endeavours and services for those sexually exploited and trafficked. Research suggests compassion and understanding to be very influential approaches for developing trust with experiential women and supporting them through programs to exit trafficking.

- Involve experiential survivors in constructing and running support programs and services. No one knows more than them about what it takes to survive and exit sexual exploitation and trafficking. Not only do they provide vital information for the success of programs and services, but they are also one of the best ways reach and motivate trafficked women who often see them as role models of the change these women may be seeking in their own lives;
- Provide safe housing and safe spaces for Aboriginal women exiting trafficking. This means away from dealers, gang areas, and other aspects of the life they are trying to leave behind;
- Provide childcare. Many of these women and young girls are raising children. With little access to money through legal means, providing for their children can be what keeps them in a program or forces them out;
- Provide flexible programming. Trafficked women are dealing with multiple traumas, abusive backgrounds, and all-too-frequently are struggling with addictions. Programs that only address one trauma may be inadequate to meet the very real and pressing needs of these women;
- Provide culturally-relevant programming will help connect with Aboriginal women and increase success;
- Provide reliable and consistent funding for these initiatives. These women require stability to change, and short programs, or services with a high turnover of workers do not help build relationships and ongoing personal support to exit trafficking and make large life changes; and,
- Provide soft job skills training, continued education, and connections to other services that can help provide these would help trafficked women in the long term to set a new



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path for themselves. It is not enough to help women exit trafficking: they need viable skills and education to do alternate work.

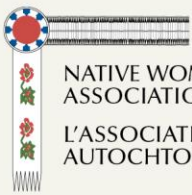
From the research, in the majority of cases, trafficked Aboriginal women (and trafficked women in general) have a long history of being abused and mistreated. Many begin abusing substances as a way to cope. Many have experienced extreme betrayals of trust from people in their lives that were supposed to protect and defend them. Without deserving it, their lives are often filled with serious challenges and health concerns. To be successful in assisting them to become empowered, efforts should employ multiple treatments and supports and involve a coordinated effort from all the stakeholders involved, from identifying them to supporting long-term change.

There must be increased government funding for safe and transitional housing, as well as childcare services. There is a strong correlation between poverty, poor housing, systemic discrimination, educational disruptions, isolation, and low self-esteem that heighten Aboriginal women and girls' vulnerability to sexual exploitation and trafficking. Funding shortages, coupled with long waiting lists, could generate missed opportunities to engage these individuals.

Conclusion

From the participants in our survey, our literature review, and in our interviews with both experiential survivors and service providers, we know that the 'boyfriend' approach is a very popular recruitment method. It is a successful approach because it targets women who have already faced long histories of abuse, instability, poverty, and neglect and have low self-esteem. These women have limited choices, a limitation imposed upon them rather than one of their own making. When they seem to finally find someone who cares, in this case it turns out to be that the exact opposite is true.

For trafficked women recruited under the 'boyfriend' method, it can be very difficult to see the abuse and identify themselves as abused or as victims of trafficking. Without this recognition, it is difficult to make the necessary life changes to begin ending their exploitation. It also has the added impact of shielding their traffickers from prosecution. As trafficking is currently prosecuted in Canada, the testimony of these women is critical to obtaining a conviction. Successful prosecution is further complicated by a lack of understanding or training in trafficking-related trauma for the police, prosecutors, and judges. Many trafficked women find themselves blamed, stereotyped, and dismissed when confronted with a legal system intended to protect victims but failing in their cases. When asked, the majority of women exploited in trafficking and prostitution want out, but they lack the resources, safety, and skills to make a



living in other ways.⁴ For many trafficked women, they are also struggling with addiction issues, and participating in a long court process can often prove incredibly challenging.

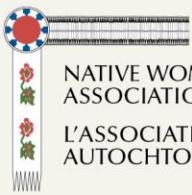
Fortunately, along with conveying the challenges these women face, our participants and the literature also pointed towards concrete approaches that lead to positive change. It starts with understanding that for most of these women, their trafficker is the latest in a line of predators they have had to endure and survive. Positive change starts by appreciating these women and their ability to keep moving forward with their life in spite of what they have faced.

Because trafficked Aboriginal women have often been raised in unhealthy circumstances, NWAC's findings recommend that teaching healthy relationships and healthy touching are important steps to help these women begin to perceive their trafficker as an abuser (and can help prevent further abuse if interventions happen earlier enough – such as in schools). Combine this with safe housing, addictions treatment, trauma treatment, and culturally-relevant programming to further enhance success. For the most part, the experiences and recruitment methods are the same for Aboriginal women and non-Aboriginal women. However, Aboriginal women are disproportionately vulnerable because of systemic discrimination, poverty, racism, experiences of abuse and violence, intergenerational effects of Indian Residential School, and a lack of education opportunities/success. The over-representation of Aboriginal women in trafficking needs to be reflected in initiatives, support programs, and training for support workers, police, and officers of the court.

Employing experiential survivors as outreach staff and program workers whenever possible helps to further empower trafficked women to retake control over the direction of their lives. Experiential survivors can help make the connections with trafficked women that others might not be able to, and by their own success they show these women what is possible to achieve in their own lives. Also, when police commit to building trust with these women and focus on relationship building rather than arresting, they improve relations with trafficked women. This behaviour encourages exploited women to seek their help, and to report crimes against them.

Human trafficking and sexual exploitation are serious issues in Canadian society. Further education is needed at all levels of Canadian society so that the warning signs of sexual exploitation may be widely recognized and unhealthy relationships can be identified by youth, women, educators, and law enforcement.

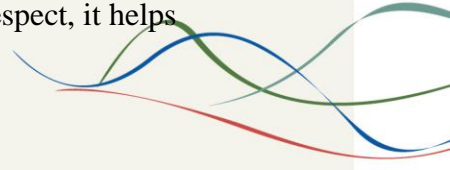
⁴ Melissa Farley conducts research on trafficking and prostitution in Canada, the USA, and internationally, including as part of collaborative research efforts. In a response article discussing her experience in researching the issue, she mentioned that “89% of 854 women we interviewed said that they wanted to escape prostitution. They did not specify that they wanted to escape street prostitution. Rather, they wanted escape from all prostitution” (p. 962).

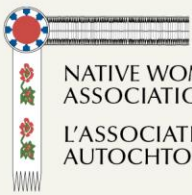


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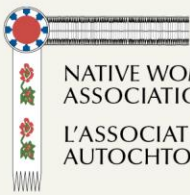
NWAC advocates for the decriminalization of women and girls so that they can access the services and supports that will help them build a happy and healthy life outside of exploitative situations and apart from their traffickers. The strength of experiential women must be respected and their knowledge valued. When services and programming demonstrate respect, it helps empower women to change their lives, and move forward on a positive path.





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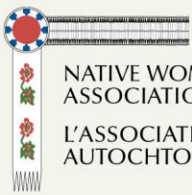
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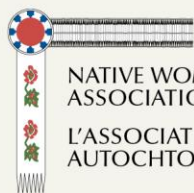
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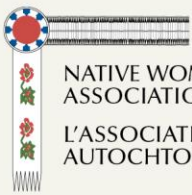
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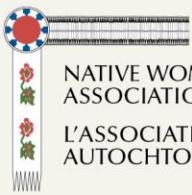
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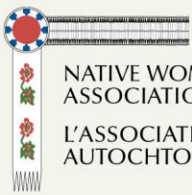
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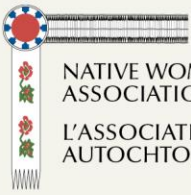
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Appendix A: Interview Questions: Experiential Women

1. Please Indicate the Interview

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

2. What is your ethnicity / cultural heritage?

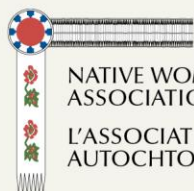
Answer Options	Response Percent	Response Count
a. First Nation	100.0%	9
b. Métis	0.0%	0
c. Inuit	0.0%	0
Other (please specify)		1
<i>answered question</i>		9
<i>skipped question</i>		0

3. What is your age?

Answer Options	Response Percent	Response Count
a. 18-24	0.0%	0
b. 25-36	62.5%	5
c. 37-48	37.5%	3
Other (please specify)		1
<i>answered question</i>		8
<i>skipped question</i>		1

4. What is your area of residence (rural / urban, province)?

Answer Options	Response Percent	Response Count
Rural	11.1%	1
Urban	88.9%	8
Other (Province)		3
<i>answered question</i>		9



skipped question

0

5. How old were you when you were taken and/or recruited?

Answer Options	Response Percent	Response Count
a. Under 9	11.1%	1
b. 9 - 14	33.3%	3
c. 15 - 19	44.4%	4
d. 20 - 29	11.1%	1
Other (please specify)		0
<i>answered question</i>		9
<i>skipped question</i>		0

6. Did/do you have a "boyfriend" and how did you get into this relationship?

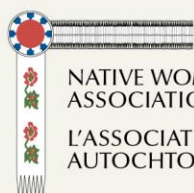
Answer Options	Response Percent	Response Count
a. Yes	66.7%	6
b. No	33.3%	3
Other (please specify)		8
<i>answered question</i>		9
<i>skipped question</i>		0

7. Who recruited you?

Answer Options	Response Percent	Response Count
a. Pimp	25.0%	2
b. Madam	12.5%	1
c. Intimate partner (boyfriend / girlfriend)	62.5%	5
Other (please specify)		3
<i>answered question</i>		8
<i>skipped question</i>		1

8. How do you identify yourself, do you believe you are being trafficked or sexually exploited?

Answer Options	Response Percent	Response Count
Yes	75.0%	6



No	12.5%	1
Not Sure	12.5%	1
Other (please specify)		7
<i>answered question</i>		8
<i>skipped question</i>		1

9. Were others recruited by your partner or boyfriend at the same time as you?

Answer Options	Response Percent	Response Count
a. Yes	44.4%	4
b. No	55.6%	5
c. Don't know	0.0%	0
d. Prefer not to answer	0.0%	0
If yes, how many?		6
<i>answered question</i>		9
<i>skipped question</i>		0

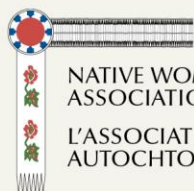
10. Did your partner or boyfriend promise you would make money?

Answer Options	Response Percent	Response Count
a. Yes	66.7%	6
b. No	22.2%	2
c. Don't know	11.1%	1
Other (please specify)		4
<i>answered question</i>		9
<i>skipped question</i>		0

11. How much money did/do you make in a day?

Answer Options	Response Percent	Response Count
a. Under \$50	0.0%	0
b. \$100 - \$400	42.9%	3
c. \$800 and over	71.4%	5
d. Don't know	0.0%	0
Other (please specify)		6
<i>answered question</i>		7
<i>skipped question</i>		2

12. How much of it do/did you keep?



Answer Options	Response Percent	Response Count
a. All	11.1%	1
b. $\frac{3}{4}$	0.0%	0
c. $\frac{1}{2}$	0.0%	0
d. $\frac{1}{4}$	0.0%	0
e. None	77.8%	7
f. Not sure. (Trade for drugs, room and board?)	11.1%	1
<i>answered question</i>		9
<i>skipped question</i>		0

13. Who collected the money?

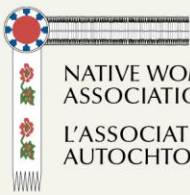
Answer Options	Response Percent	Response Count
a. Pimp	22.2%	2
b. Madam	0.0%	0
c. Partner or boyfriend	22.2%	2
d. I did	66.7%	6
Other (please specify)		8
<i>answered question</i>		9
<i>skipped question</i>		0

14. Were you allowed to contact your family during being trafficked or sexually exploited?

Answer Options	Response Percent	Response Count
a. Yes	37.5%	3
b. No	62.5%	5
Other (please specify)		4
<i>answered question</i>		8
<i>skipped question</i>		1

15. Did you tell your family and friends what was happening?

Answer Options	Response Percent	Response Count
a. Yes	33.3%	3
b. No	66.7%	6
Other (please specify)		7
<i>answered question</i>		9



skipped question

0

16. Were you ever sexually abused, raped or molested in your life before being trafficked or sexually exploited?

Answer Options	Response Percent	Response Count
a. Yes	88.9%	8
b. No	11.1%	1
Other (please specify)		3
<i>answered question</i>		9
<i>skipped question</i>		0

17. Did you abuse drugs and alcohol or other substances while being trafficked or sexually exploited? Did you abuse drugs and alcohol before?

Answer Options	Response Percent	Response Count
a. Yes	88.9%	8
b. No	11.1%	1
Other (please specify)		8
<i>answered question</i>		9
<i>skipped question</i>		0

18. Are you abusing drugs and alcohol or other substances now?

Answer Options	Response Percent	Response Count
a. Yes	22.2%	2
b. No	77.8%	7
Other (please specify)		4
<i>answered question</i>		9
<i>skipped question</i>		0

19. Is or was your partner or boyfriend involved in any other type of criminal activity?

Answer Options	Response Percent	Response Count
a. Yes	66.7%	6
b. No	33.3%	3
c. Don't know	0.0%	0
Other (please specify)		6
<i>answered question</i>		9
<i>skipped question</i>		0

20. Is or was your partner or boyfriend involved with gangs?

Answer Options	Response Percent	Response Count
a. Yes	33.3%	3
b. No	55.6%	5
c. Don't know	11.1%	1
Other (please specify)		3
<i>answered question</i>		9
<i>skipped question</i>		0

21. Did he/she try to involve you in any other criminal activity?

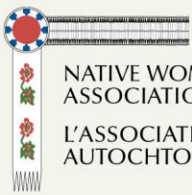
Answer Options	Response Percent	Response Count
a. Yes	77.8%	7
b. No	22.2%	2
Other (please specify)		7
<i>answered question</i>		9
<i>skipped question</i>		0

22. How long have you been sexually exploited or trafficked?

Answer Options	Response Percent	Response Count
a. Under 1 year	33.3%	1
b. 2 years	0.0%	0
c. 3 years	0.0%	0
d. 4 years	0.0%	0
Over 4 years	100.0%	3
Other (please specify)		9
<i>answered question</i>		3
<i>skipped question</i>		6

23. Did you ever try to resist or leave the situation?

Answer Options	Response Percent	Response Count
a. Never	0.0%	0
b. Sometimes	33.3%	3
c. Often	66.7%	6
Other (please specify)		5
<i>answered question</i>		9



NATIVE WOMEN'S
ASSOCIATION OF CANADA

L'ASSOCIATION DES FEMMES
AUTOCHTONES DU CANADA

skipped question

0

24. What happened if you tried to resist or leave?

Answer Options	Response Percent	Response Count
a. Beaten	50.0%	3
b. Locked up, confined	50.0%	3
c. Increased debt / money owed	16.7%	1
d. Withheld food and water	33.3%	2
e. Drugged	66.7%	4
Other (please specify)		8
<i>answered question</i>		6
<i>skipped question</i>		3

25. Are you currently in the sex trade?

Answer Options	Response Percent	Response Count
a. Yes	22.2%	2
b. No	77.8%	7
Other (please specify)		3
<i>answered question</i>		9
<i>skipped question</i>		0

26. How do you understand or define your relationship with your partner or boyfriend, or with other men who direct, influence or control your activities? In this context, activities are defined as including actions or behaviours related to current and past experiences in the sex trade as well as the activities of daily living. The interviewer will need to ensure that both types of activities are considered and that the recording of the interview makes it clear which are being referenced for each question answered.

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

27. How has this relationship or your definition of it changed over time? (i.e. While you have been or were in the sex trade, over the past five years, since you have exited the sex trade, other).

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

28. How do you define the difference between a boyfriend, a pimp or a trafficker? How does any such difference matter to you? How does it affect your lived experiences?

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

29. What key factors or approaches would assist you to assert control over your own activities or decision-making?

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

30. What should service providers, law enforcement personnel or justice system workers know or understand about the relationship between you and your partner, boyfriend, pimp or traffickers?

Answer Options	Response Count
	9
<i>answered question</i>	9
<i>skipped question</i>	0

Appendix B: Interview Questions: Service Providers

1. Please input the following:

Answer Options	Response Percent	Response Count
Please indicate the interview #	100.0%	8
Organization	100.0%	8
	<i>answered question</i>	8
	<i>skipped question</i>	0

2. What is your organization's mandate and vision?

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

3. What is the size of the agency you work for?

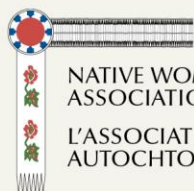
Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

4. What services does your organization provide?

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

5. Do you provide counselling and services to Aboriginal women and girls who are trafficked, who are or who have been sexually exploited, or who are in the sex trade or have exited the sex trade?

Answer Options	Response Percent	Response Count
Yes	50.0%	4
No	50.0%	4
Other (please specify)		8
	<i>answered question</i>	8
	<i>skipped question</i>	0



NATIVE WOMEN'S
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AUTOCHTONES DU CANADA

6. How many Aboriginal women or girls who are trafficked, sexually exploited or who are in the sex trade access your Centre/services?

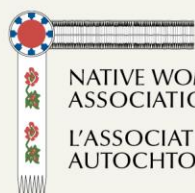
Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	We don't identify who comes in.
2	Jan 21, 2014 7:43 PM	Out of the 20 member peer group, half are Aboriginal women.
3	Jan 21, 2014 7:41 PM	400, 50, do not track ethnicity,
4	Jan 21, 2014 2:18 PM	The women won't share that information.
5	Jan 21, 2014 2:10 PM	60% access centres/services are Aboriginal; 90% of them access other programs.
6	Jan 16, 2014 9:51 PM	"My partner," not pimp, "financially abused" "he takes all my money"
7	Jan 16, 2014 8:58 PM	94 (22 are Aboriginal women), 35-40 are trafficked.
8	Jan 16, 2014 5:07 PM	50% First Nation. Majority of exploited are from the streets, high-risk. we are 80% on the streets including high trafficking areas, like Sargent Ave., Ellis Ave., Selkirk, McKenzie, Jarvis, Dufferin. William, Kate Juno, Higgins (transgendered) some parts of Main.

7. How are women referred to you?

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	Law enforcement; online (website) "calling for a friend"; or from other organizations; victims access fund.
2	Jan 21, 2014 7:43 PM	No
3	Jan 21, 2014 7:41 PM	Drop-in centre, inner city, referrals from other agencies, street, casual referrals, self-referral.
4	Jan 21, 2014 2:18 PM	Yes through homes program, cultural programming. CFS and Corrections.
5	Jan 21, 2014 2:10 PM	Both word of mouth on the streets, referred by partners, community, police, self-referral.
6	Jan 16, 2014 9:51 PM	STORM, Outreach, word of mouth, self, family for family member, single women from Wabano, from Odawa, TI Larga
7	Jan 16, 2014 8:58 PM	Mostly outreach, St. Joseph's Women Centre, Salvation Army, Youth Services Board. Client/referral.
8	Jan 16, 2014 5:07 PM	referred through child welfare, or identify with them, police.



8. Do you refer women to other resources? Which ones?

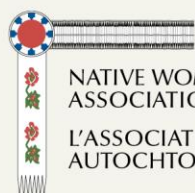
Answer Options	Response Percent	Response Count
Yes	100.0%	8
No	0.0%	0
Other (please specify)		
<i>answered question</i>		8
<i>skipped question</i>		0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	CAS, shelters, BC office, cross provinces
2	Jan 21, 2014 7:43 PM	Project Coordinator for basic needs, workshop and services.
3	Jan 21, 2014 7:41 PM	Housing, treatment, social assistance and counselling, medical services. For most of them they're looking for trust.
4	Jan 21, 2014 2:18 PM	Shelters, including homeless shelters, counselling (Laurel Centre), other agencies.
5	Jan 21, 2014 2:10 PM	Mental health programs, housing, detox & treatment, circle of support
6	Jan 16, 2014 9:51 PM	In-house, Sacred Child/Heart, support services, TI, Wabano, Odawa, Family support transitional support services, courts, lawyers who will advocate (few).
7	Jan 16, 2014 8:58 PM	Minwaashin, St. Joseph's, Street van (Harm reduction, Bannock Bus. We're not ready to do addictions (more harm reduction).
8	Jan 16, 2014 5:07 PM	Connected to longer term services, stabilizing & locating them, day programming, school: finding who being exploited.

9. Does the organization run a hotline? Is the hotline free of charge? Is it available 24 hours a day, 7 days a week? What training do the staff members receive?

Answer Options	Response Percent	Response Count
Yes	37.5%	3
No	62.5%	5
Other (please specify)		6
<i>answered question</i>		8
<i>skipped question</i>		0

Number	Response Date	Other (please specify) Categories
1	Jan 21, 2014 7:45 PM	BC office for training, "How to identify a HT women, data



2	Jan 21, 2014 7:43 PM	analysis to track trends HT and coalition. We do have HT training and deliver "how to assist, protocols"
3	Jan 21, 2014 2:10 PM	Possible conversation with CFS
4	Jan 16, 2014 9:51 PM	We promote Alberta's counselling trauma, 24/7 hotline.
5	Jan 16, 2014 8:58 PM	Crisis line, help with CAS, help to navigate CAS, shelter Oshki Lodge. Training: assessment form, if they meet criteria, violence, suicide, CPR. St. Luke's assist women in family court domestic violence law.
6	Jan 16, 2014 5:07 PM	But not specific to HT. Pending - announced in 2011 - 24/7. Crisis clinical line (sexual assault) some.

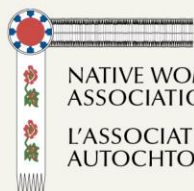
10. Do women who come to your Centre sometimes call the hotline when they have been a victim of trafficking or sexual exploitation?

Answer Options	Response Percent	Response Count
Yes	25.0%	2
No	12.5%	1
Non-applicable	62.5%	5
Other (please specify)		6
<i>answered question</i>		8
<i>skipped question</i>		0

11. What concerns do your clients who are a victim of human trafficking or are in the sex trade or have exited the sex trade express to you?

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	A whole range: counselling, immigration help, language, court support, want tattoos removed; want to reunite with their families.
2	Jan 21, 2014 7:43 PM	Violence, street staff, hierarchy, girls experiences. "Safe" housing, victimization, systemic issues, justice, policing CFS.
3	Jan 21, 2014 7:41 PM	Victimized, addiction, HIV/AIDS, Hep C. Sick, immune systems are very low.
4	Jan 21, 2014 2:18 PM	Horrible experiences with police; bad dates and addictions (trading sex for drugs).
5	Jan 21, 2014 2:10 PM	Witness, Aboriginal women - support, happy to hear there're others helping; drug dealers, safety, food, detox, treatment, children, grief because children are apprehended. There are nurses that go out with Project Kare.
6	Jan 16, 2014 9:51 PM	Relationship building and trust
7	Jan 16, 2014 8:58 PM	Basic needs, bus tickets, bad dates list, TRUST - they put themselves in a "victim" position.
8	Jan 16, 2014 5:07 PM	Most of the kids just want us to leave them alone, there so



involved with their addiction. But it's our mandate to protect them. That's their need to numb the pain/feelings. Better ways to cope, short-term services work but they're not long-term "you're the only who stop me from or cared about me." They want a safe place to be and not be judged. There's not a lot of resources or places like that. Housing and education.

12. Do you provide shelter for women who have been victims of human trafficking or who have exited the sex trade?

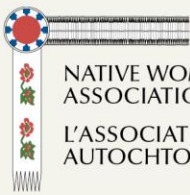
Answer Options	Response Percent	Response Count
Yes	37.5%	3
No	62.5%	5
Other (please specify)		5
<i>answered question</i>		8
<i>skipped question</i>		0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	We work with shelters across Canada; Victims Assistance Fund.
2	Jan 21, 2014 2:18 PM	Refer appropriate shelter. 30% get shelter. Shelter are not safe, there in an of area violence, mental health. A lot of couch surfing.
3	Jan 21, 2014 2:10 PM	Refer shelter, find them shelter, domestic violence shelter. Predominate need is SHELTER.
4	Jan 16, 2014 8:58 PM	Oshki lodge, St. Joe's has 72hrs for immediate needs.
5	Jan 16, 2014 5:07 PM	Short-term services, funds specialized beds that are deemed sexually exploited children up to the age of 21. Not outside of that. They have an extension of care. 6 six beds, healing lodges Memewe (Little Sisters), 5 foster care places.

13. Do you provide medical services to women who are in the sex trade or who have exited the sex trade or have experienced human trafficking?

Answer Options	Response Percent	Response Count
Yes	12.5%	1
No	87.5%	7
Other (please specify)		6
<i>answered question</i>		8
<i>skipped question</i>		0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	Refer to med. centre, hospital; for international clients (language barrier); women's clinics; remove their ID; challenge with healthcare.



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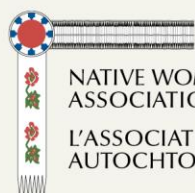
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2	Jan 21, 2014 2:18 PM	Do referrals - women health clinics. Clinic Community Health Centre - drop-in.
3	Jan 21, 2014 2:10 PM	Partnership with clinics.
4	Jan 16, 2014 9:51 PM	refer Wabano.
5	Jan 16, 2014 8:58 PM	We refer to Sandy Hill clinic, Wabano and Somerset health centre.
6	Jan 16, 2014 5:07 PM	We take them to medical centre, no medical staff on our team. once we start investigating, how entrenched they are in HT, then we refer then to specialized services. TERF: Transition education resources for females. Operating for 30 years in MB.

14. Do you feel victims of human trafficking and/or who were sexually exploited or who are in the sex trade or have exited the sex trade can access the legal system? Why or why not?

Answer Options	Response Percent	Response Count
Yes	25.0%	2
No	75.0%	6
Other (please specify)		8
<i>answered question</i>		8
<i>skipped question</i>		0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	We work with a number of lawyers, "polarmo protocol"
2	Jan 21, 2014 7:43 PM	they're prosecuted. It's that same colonization, systemic.
3	Jan 21, 2014 7:41 PM	Legal aid is difficult going to another to access building, "do I belong". Trauma and racism. We support them to get it, not on their own, not fair, not kind, stereotyping. Can't access/see a lawyer because of their addictions. The whole court system is complex and difficult to navigate. Addiction is huge, you can forget you had an appointment with your lawyer.
4	Jan 21, 2014 2:18 PM	Women have tried. They are judged, give up, not safe for them, a lot of victim blaming, afraid of being criminalized. Victimized by police, they've been driven out of the city and abused, raped. We have one teen who's refusing to press charges. There needs to be a shift in law enforcement. Youth and HT Act are stand alone, not connected. Give an "order" to a person or a girl under 18yrs old it's difficult. Most are gang related.
5	Jan 21, 2014 2:10 PM	Difficult on their own, court diversion program. Police have shifted. Negotiate legal system - legal advocates come in and help them. Mental Health diversion works with prosecutors/judges. Public education and victims' health truth. Turnover in crown prosecutors and police.
6	Jan 16, 2014 9:51 PM	It's difficult, didn't receive fair treatment, barriers, they are disempowered, fearful and doubtful, racism, they're labelled. Somerset West does anonymous testing, harm reduction, using safe. Stigma.
7	Jan 16, 2014 8:58 PM	They are criminalized, they suffer racism because they're Aboriginal. Justice for the victim, they're still the criminal.



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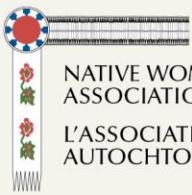
8 Jan 16, 2014 5:07 PM

The children are assigned a detective. Build trust and develop more trust in us. So they can tell us who's pimping them.

15. How would you evaluate the police, prosecutor, and judicial responses to the needs of victims of human trafficking or sexual exploitation?

Answer Options	Response Percent	Response Count
Neural - no opinion	0.0%	0
Somewhat Good	71.4%	5
Good	0.0%	0
Somewhat Bad	28.6%	2
Poor	14.3%	1
Bad	0.0%	0
Other (please specify)		8
<i>answered question</i>		7
<i>skipped question</i>		1

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	a lot of support from law; a lot of interest to collaborate; they cover some expenses that victims has; judicial: very few cases, increased interest in crowns
2	Jan 21, 2014 7:43 PM	Getting better, we now have a police specialized unit. Project Devote online, counters exploitation, cruiser on the streets.
3	Jan 21, 2014 7:41 PM	Police are softening or there's been a shift. We have Project Kare here, which came of the Pickton trial. Police detectives go out to visit the women and develop relationships with the women hoping the women would trust should if anyone goes missing or murdered they have a relationship who may have seen her last. Their sole purpose is NOT to arrest but make those relationships, they collect DNA, they get a piece of their hair and it's kept in a sealed envelope and is opened only if the women goes missing/murdered. Shift in vice unit to caring, helping and supporting. Here in Edmonton, they are moving to the demand side of arrest side, it's expensive because they to wire a police woman, it's less expensive to arrest the women. They arrest johns; they have to go to john school.
4	Jan 21, 2014 2:18 PM	Very poor - lack of understanding as to why the women are out there. Judicial system criminalizes the victim (women); judging, they should have knowledge why they're out there. HT Act doesn't protect women/girls.
5	Jan 21, 2014 2:10 PM	The best, worst and mediocre. Not a best experience but getting better. Young police recruits are primarily Caucasian, no knowledge of Aboriginal people, different communities, stereotype, beliefs.
6	Jan 16, 2014 9:51 PM	Formed partnerships with OPS. On the ground police are still prejudice and racist.
7	Jan 16, 2014 8:58 PM	Poor - sub-standard. No respect, first contact is important



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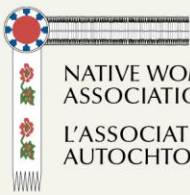
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Jan 16, 2014 5:07 PM

depending on if they going with healing. Hostage, waited 2 hours for police to arrive, they're not concerned.

Not great, no easy to identify. Huge flaw in the system. Judges: very little information or know about domestic HT, need more awareness not so ignorant. Criminal code doesn't allow to build a case on individual, not a lot of leeway, if victim says nothing. The element of it is hard to prove. The definition is too narrow. More ability to investigate trafficker, All depends on the victim, will she stay sober for a 2year court. If you don't have the victim saying it's this then there's no crime. It relies on the vulnerable women. Judges biases fall in, huge flaw, very little education on domestic trafficking. Police have no specialized training, socio-economic conditions. Specialize police unit in the last five years have more awareness. You have to look pass the running away, it's a coping mechanism. Provinces need to be on the same level. HT is taking placed in hotels, brothels and etc.



16. How do Aboriginal women in the sex trade understand or define their relationship with men or 'partners' who direct, influence or control their activities?

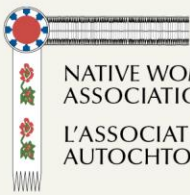
Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	We don't have much contact with Aboriginal women (we don't identify race/ethnicity. They don't describe relationships with their partners.
2	Jan 21, 2014 7:43 PM	John interaction, father of child, "boyfriends", pimp or partner, or drug dealer. No relationship, they're used for one thing.
3	Jan 21, 2014 7:41 PM	Boyfriend - there's love, sometimes there's not. It's survival. Believe "boyfriend" didn't want to hurt them. Men come from the same background, experienced trauma. Not all johns are bad people.
4	Jan 21, 2014 2:18 PM	Young women think that someone is taking care of them, they're brainwashed and are vulnerable. "Boyfriend" becomes "family" even though it's not. They are grieving for family - exiting is difficult for them.
5	Jan 21, 2014 2:10 PM	"Boyfriend" - it's a volatile relationship. Drug dealer, never balanced, addictions, and isolation. Ties to men, because they've been helped/saved.
6	Jan 16, 2014 9:51 PM	As "boyfriends" or partners, not for family, rent spaces, Hull sector landlords or persons who rent spaces to traffickers,
7	Jan 16, 2014 8:58 PM	Aboriginal women can't see the abuse, difficult to see themselves as victims, they're expecting it, it's normal, and it's all they've known.
8	Jan 16, 2014 5:07 PM	Boyfriend - very protective; pimps the same. Never had someone that loved them. Domestic violence cycles manipulate the girls back, justify why he's doing and knowing it, hurting them.

17. How has this relationship or the woman's definition of it changed over time? (i.e. since your agency was established, over the past five years, since other external influences have developed, been created or changed).

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	Don't recall



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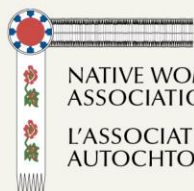
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2	Jan 21, 2014 7:43 PM	Boyfriend and Pimp are one in the same.
3	Jan 21, 2014 7:41 PM	It's not about love, not safety, it's not internalized. No change.
4	Jan 21, 2014 2:18 PM	It hasn't changed. It changes for those who access the Red Road Healing Program because they discuss relationships between men and women; sacred women, boyfriend is or family is - what should it look like. And before they do that they need to address their addictions.
5	Jan 21, 2014 2:10 PM	Doesn't change until the women have or see safety. Normalized, takes a lot time. Given the resources and time, space and financial and housing. don't use trafficked, use - prosecuted "ho".
6	Jan 16, 2014 9:51 PM	Normalized, knew nothing else, once exited then they see, very few. Got jobs in mining towns or the north, now they are brought up there.
7	Jan 16, 2014 8:58 PM	Not changed a lot; attitudes are still there, need awareness and education.
8	Jan 16, 2014 5:07 PM	Their perception hasn't change, change other (professionals) perception, explain different relationship, other will love you. Change service providers' perception. People need to change attitudes of how the girls need to make or break the process if we help them. Non-judgemental. HT domestic (sexy, not in our country) why she did something - victim blaming.

18. How do Aboriginal women in the sex trade and/or who were sexually exploited define the difference between a boyfriend, a pimp or a trafficker? How does any such difference matter to these women? How does it affect their lived experiences? How does it affect your provision of services to these women? How does it affect your ability to secure funding, design services, advocate for women in the sex trade or who have experienced human trafficking, other?

Answer Options	Response Count
	8
<i>answered question</i>	8
<i>skipped question</i>	0

Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	Held captive & imprisoned. Not use pimp or trafficker, not boyfriend either. By name, or "or him" "that man" "my abuser". Manipulation/abuser. Trend in Calgary; charges laid - young women under the premise of boyfriend, labour/sex trafficking, not traffickers. Truckers and oil companies: men are coming in and out of the community; Terminology can affect the type of services they receive. Don't know if it will affect their lived experiences. If they don't identify HT it will hinder the services they get. No bearing on how we get funding or ability to get it. Hard to reach women; education, outreach and awareness.
2	Jan 21, 2014 7:43 PM	Boyfriend: different intimacy - won't use condoms with them, but with john they do. It affects their safety, protection, safe drug use. Peer group - working group meet with other service orgs and help develop programs. Not directly.
3	Jan 21, 2014 7:41 PM	Themselves or boyfriend. Work for drug dealers. Does not affect services, health care system daily. Mandate is really present. Lack of services (Housing, back to work/employment skills), lack of resources and treatment beds/spaces (addiction), poverty,

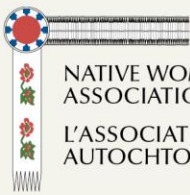


4	Jan 21, 2014 2:18 PM	violence and FAS. Traffickers: they're seen as over borders, not here. Don't understand, lack education. Process of educating the difference. Guilt - they internalize it, it's their fault; anger, lack of trust, avoid men, anxiety, affects their ability to have a relationship. I don't judge them, help them to move forward but we need funding and consistency. Frustrated with the system. I bring them to ceremonies and healing circles, it's safe place for them. You have to build that one-on-one relationship with the women and girls, they tell me what they need, what works and what doesn't.
5	Jan 21, 2014 2:10 PM	Denial, no such difference - "boyfriend". Difference doesn't matter. Surviving everyday, daily or day by day. Makes it harder for them. Funding: who's setting the protocol for women are trafficked? DV: who has the right to determine trafficked, police and services agencies. All agencies need to be on the same page when it comes the term HT. Is the term used to keep people out. We'd like to say that everyone we work with have elements of HT. US has shifted to anyone under 18 are trafficked persons. In AB we try to shift these are not bad kids; they're all victims of child sexual abuse. It's a survival decision, and women have been blamed for their survival decisions.
6	Jan 16, 2014 9:51 PM	No difference, doesn't matter, very marginalized. The affect is the same. "street sex survival" Re-traumatized - reforms their beliefs, de-engages, Hard still to get funding, limit services because of funding, there's no National Action Plan to end violence, if we had one this help Aboriginal women and those that help them.
7	Jan 16, 2014 8:58 PM	they haven't made those definitions; just boyfriend or partner. Normalized, lived traumatized. It's difficult to NOT to identify it as an issue. Aboriginal women are high targets. Heading down that path, create space for women who are victimized. It's difficult to support someone who doesn't acknowledge there's an issue - recruiter
8	Jan 16, 2014 5:07 PM	Pimp derogatory term, dependent on man - high level, gangs (not extremely addicted, they're into selling), drug/guns; track pimps/johns go after them; funding harder services -choosing, pros on these camps don't talk. Not for children: no consent, illegal. abolitionist and academics are still doing it.

19. What key factors or approaches would assist Aboriginal women in the sex trade and/or who were sexually exploited to assert control over their own activities or decision-making? What would assist service providers who are working with these women?

Answer Options	Response Count
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<i>answered question</i>	8
<i>skipped question</i>	0

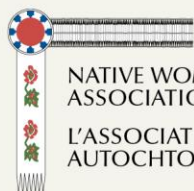
Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	Know that women's control is taken away. Provide facilitate the services for then to choose. Need client centred, fully informed. Not make a person retell their stories; don't need all details of HT experiences as it will exploit a person further; don't impose a label



2	Jan 21, 2014 7:43 PM	on them, be mindful of a person's identity. Should know BC principles, ensure confidentiality; informed consent; make a person know they're not obligated to, let them know they're in control; empower.
3	Jan 21, 2014 7:41 PM	Housing is key "safe housing" away from people who will exploit them, not in high-risk areas. Resources have to be re-allocated. Give power to over finances - EIA (social assistance). Do not dictate their life.
4	Jan 21, 2014 2:18 PM	Need support of people, build their self-esteem. Treatment for traditional/spiritual; support for pregnant women/but not partners not looking. Look at women holistically; provide full support, need 1 to 5 ratio. More training for service providers who work with people, show kindness, empathy, care. BE HUMAN, respect, Need trauma training. Being able to recognize people that can be re-traumatized, extra support, help client to be agreeable; have immediate options (treatment, mental illness).
5	Jan 21, 2014 2:10 PM	Reminding them of who they are - Sacred women. Traditional healing is needed. Community pieced - see/expose them to area (family) and being consistent. SP need to develop a more one-on-one relationship.
6	Jan 16, 2014 9:51 PM	Open and honest, training based on where they're at. Harm reduction, non-judgemental, more acceptable to go by child welfare, judicial. High need for addiction programs, spaces for women who are still active in their addictions, clean and sober; Knowing there are layers of trauma and healing, complex healing. Need cultural component in programs.
7	Jan 16, 2014 8:58 PM	More accessible outreach services; more drop-in centres (strictly for women). More community centres, funding, capacity, peer support for women. Former sex trade, need support. Training for peer support, basic, crisis, prevention, trauma training and addiction. More access to mental health services.
8	Jan 16, 2014 5:07 PM	Prevention and education for women, they are not identifying as a victim of HT. So normalized. Definitely need more drop-in centres for support services in Vanier. No services in Vanier, Wabano. No drop-in centres 24/7.
		Access to specialized treatment, access geared to addiction and sexual exploitation because they're co-occurring, the best choice at the time "intoxicated you can't make good decisions." to be done in a supportive way. Use common sense; get experiential expert more involvement with experiential women who exit. Hire counsellors who are 5yrs not affected by alcohol. Red River College, train experiential women in child care and other trades + formal education.

20. What should other service providers, law enforcement personnel, justice system workers, funders, or government know or understand about the relationship between Aboriginal women in the sex trade and boyfriends, pimps or traffickers?

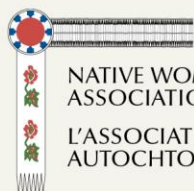
Answer Options	Response Count
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<i>answered question</i>	8
<i>skipped question</i>	0



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Number	Response Date	Response Text
1	Jan 21, 2014 7:45 PM	We need to be involved, Canadian public. Educate and raise awareness; including media; it's an injustice; acknowledge its complexity. Pimp can be more boyfriend or employer; all are interrelated; all complex.
2	Jan 21, 2014 7:43 PM	Not simple as it seems. Women need to get something out of it/relationship built with SP. Survival, maturity. Their addiction is traumatizing, they need it to survive. To the oppression. Addiction is big, services included trauma trained. Need more services to the North (Thompson).
3	Jan 21, 2014 7:41 PM	Relationship - boyfriend, they still refer to as such. Training for police and law enforcement.
4	Jan 21, 2014 2:18 PM	These men are very manipulative; girls really fee that's a relationship, it's delicate work to unravel or see it "as normal" Girls are brainwashed, they from unhealthy homes, homes with addictions, violence (physical and sexual). Judicial system should know that; family/parent not necessarily from bad families or are bad parents; stop labelling, blaming and judging. A lot more education especially on Aboriginal people.
5	Jan 21, 2014 2:10 PM	There's a whole story behind these terms. If it's an Aboriginal boyfriend they don't want to see their men go to prison because they see what happens in prison and they come out worse. It's often marginalized men from other ethnic backgrounds too, we need to look at what kind of background do they come from? Those young males gain power; they become the pimp and trafficker. There are bigger players behind them these men, that's we need to get at. Healthy sexuality is not there it hasn't been their because of the historical abuse. We need to work on "sexuality" even with our own people.
6	Jan 16, 2014 9:51 PM	They should know there are layers of trauma, know the intergenerational impacts of R.S system. They need to know the history of Aboriginal people, colonization. Government has to take responsibility: holistically, respect and support. "weaken the basis". Stop charging the women, stop stigmatizing/demoralizing them.
7	Jan 16, 2014 8:58 PM	Police know the terms "boyfriend, pimp"; they sensitivity training and educated on the history of Aboriginal people. Service providers should have OPS training and knowledge. Not regular everyday officers. The municipality of Ottawa (Vanier region) is ignorant when comes to safety for women, may remove the pay phones.
8	Jan 16, 2014 5:07 PM	They should know these women don't have someone who loves them and are accepting of them.



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Appendix C: Online Survey Monkey for Experiential Survivors

1. What is your ethnicity / cultural heritage?

80% (8/10) First Nations

20% (2/10) Métis

3 skipped question

2. How old were you when you were first recruited?

7.7% (1/13) - Under 9

42.2% (6/13) were 9 - 14

23.1% (3/13) were 15 - 19

7.7% (1/13) were 20 - 29

2 prefer not to answer

3. Were others recruited at the same time as you?

50 % (6/12) Yes

16.7% (2/12) No

16.7% (2/12) Don't know

16.7% (2/12) Prefer not to answer

1 skipped question

4. If yes, approximately how many?

33.3% (2/6) said 2

16.7% (1/6) said 3

33.3% (2/6) Don't know

7 skipped

5. Who recruited you?

38.5% (5/13) Pimp / male manager(s)

15.4% (2/13) Madam / female manager(s)

15.4% (2/13) Intimate partner (boyfriend / girlfriend)

23.1% (3/13) Prefer not to answer

7.7% (1/13) Other - Club Owner

6. Did you sign a contract?

0 – Yes

75% (9/12) No

1 Don't know.

2 prefer not to answer

7. If yes, how long was it for?

No answers

8. Were you promised that you would make money?

66.7% (8/12) Yes

25% (3/12) No

1 prefer not to answer

9. If yes, how much were you told you would make in a day?

12.5% (1/8) \$101-150

37.5% (3/8) \$151-200

12.5% (1/8) \$401-500

25% (2/8) \$501 and over

1 Don't know

5 skipped question

10. Did you make any money?

50% (6/12) Yes

41.7% (5/12) No

8.3% (1/12) Prefer not to answer

11. If yes, how much did you make in a day?

33.3% (2/6) under \$50

16.7% (1/6) \$151-200

16.7% (1/6) \$401-500

16.7% (1/6) \$501 and over

7 skipped question

12. Of the money you made, what percentage did you get to keep for yourself?

51.1% (4/7) 0%

14.3% (1/7) 30%

14.3% (1/7) 100%

14.3% Don't know

6 Skipped question

13. Who was your daily supervisor/ manager?

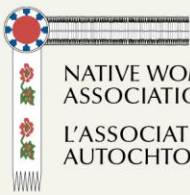
53.8% (7/13) Pimp / male manager(s)

15.4% (2/13) Madam / female manager(s)

7.7% (1/13) Don't know

7.7% (1/13) Prefer not to answer

15.4% (2/13) Other, legal guardian, different men and women



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14. Was this person also your intimate partner (boyfriend or girlfriend)?

46.2% (6/13) Yes
46.2% (6/13) No
7.7% (1/13) Don't know

15. Did this person collect the money you made?

61.5% (8/13) Yes
7.7% (1/13) No
7.7% (1/13) Prefer not to answer
23.1% (3/13) Other

16. What was the average number of paid sexual contacts ("tricks") you had with customers per day?

16.7% (2/12) - 1
25% (3/12) - 6
8.3% (1/12) - 7
16.7% (2/12) - 8
16.7% (2/12) - 10
8.3% (1/12) - 12
8.3% (1/12) Don't know
1 skipped question

17. What was the average number of paid sexual contacts ("tricks") other women had with customers in your brothel or establishment?

50% (6/12) Don't know

18. Were you ever forced or paid to have sex with any of the following persons?

Doctor	36.4% - Yes, 27.3% - No, 9.1% - Don't know
Judge	33.3% - Yes, 22.2% - No, 44.4% - Don't know
Police	44.4% - Yes, 22.2% - No, 33.3% - Don't know
Social Worker	22.2% - Yes, 44.4% - No, 33.3% - Don't know
Non-Profit / Non-gov't org Staff	11.1% - Yes, 44.4% - No, 44.4% - Don't know
Other "helping" person	12.5% - Yes, 62.5% - No, 25% - Don't know

19. Were you asked to do things you were not comfortable doing?

90.9% (10/11) Yes
9.1% (1/11) No
2 skipped question

20. Were you expected to do EVERYTHING that the men wanted?

100% (11/11) Yes
2 skipped question

21. Were you ever promised a position as a madam, supervisor or recruiter if you cooperated and did well for your pimp/madam/trafficker?

45.5% (5/11) Yes
54.5% (6/11) No
2 skipped question

22. Were you allowed to come and go freely by yourself?

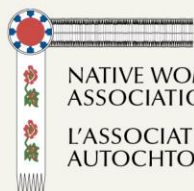
45.5% (5/11) Yes
54.5% (6/11) No
2 skipped question

23. Did you ever try to resist in any way, or leave your situation?

9.1% (1/11) Never
36.4% (4/11) Sometimes
36.4% (4/11) Often
18.2% (2/11) Always
2 skipped question

24. Did any OTHER women resist in any way or try to leave?

9.1% (1/11) Never
27.3% (3/11) Sometimes
18.2% (2/11) Often
9.1% (1/11) Always
36.4% (4/11) Don't know
2 skipped question



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25. What were the consequences if women resisted demands or were caught trying to leave?

54.5% (6/11) Beaten
27.3% (3/11) Locked up
45.5% (5/11) Drugged
45.5% (5/11) Increased debt / money owed
27.3% (3/11) Withheld food and water
1 Other – people followed and brought me back
2 skipped question

26. Did any of the buyers (“customers”) try to help you or other women get out?

100% (2/2) No
11 skipped question

27. If yes, did you or they have to promise anything?

No answers

28. Were you allowed to contact family and friends during the time you were in the situation?

30% (3/10) Yes
60% (6/10) No
10% (1/10) Prefer not to answer
3 skipped question

29. If yes, did you?

Only 1 out of the 3 that said yes contacted their family and friends while in their situation.

30. Did you tell your family and friends about what you were doing?

27.3% (3/11) Yes
72.7% (8/11) No
2 skipped question

31. Were you ever sexually abused, raped or molested in your life before being sexually exploited, or trafficked? (As a child, by a relative, by a partner, etc.)

81.8% (9/11) Yes
18.2% (2/11) No
2 skipped question

32. Did you abuse drugs, alcohol or other substances BEFORE being sexually exploited or trafficked?

36.4% (4/11) Yes
63.6% (7/11) No
2 skipped question

33. Did you abuse drugs, alcohol or other substances DURING being sexually exploited or trafficked?

81.8% (9/11) Yes
9.1% (1/11) No
9.1% (1/11) Don't know
2 skipped question

34. Are you currently abusing drugs, alcohol or other substances?

27.3 % (3/11) Yes
63.6% (7/11) No
9.1% (1/11) Prefer not to answer
2 skipped question

35. Were your bosses involved in other types of businesses?

54.5% (6/11) Yes
9.1% (1/11) No
36.4% (4/11) Don't know
2 skipped question

36. Were these same bosses involved in any type of criminal activity?

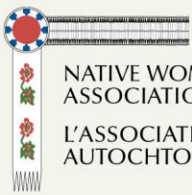
72.7% (8/11) Yes
9.1% (1/11) No
18.2% (2/11) Don't know
2 skipped question

37. Did they involve or try to involve you in any criminal activity?

54.5% (6/11) Yes
36.4% (4/11) No
9.1% (1/11) Don't know
2 skipped question

38. How long were you sexually exploited, or trafficked?

18.2% (2/11) Under 1 year
9.1% (1/11) 2 years
27.3% (3/11) 3 years
9.1% (1/11) 4 years
27.3% (3/11) Over 5 years
9.1% (1/11) Prefer not to answer
2 skipped question



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39. Are you currently being sexually exploited or trafficked?

18.2% (2/11) Yes

72.7% (8/11) No

1 prefer not to answer

2 skipped question





*Aboriginal women and girls are strong
and beautiful.*

*They are our mothers, our daughters,
our sisters, aunties, and grandmothers.*

But something is very wrong.

