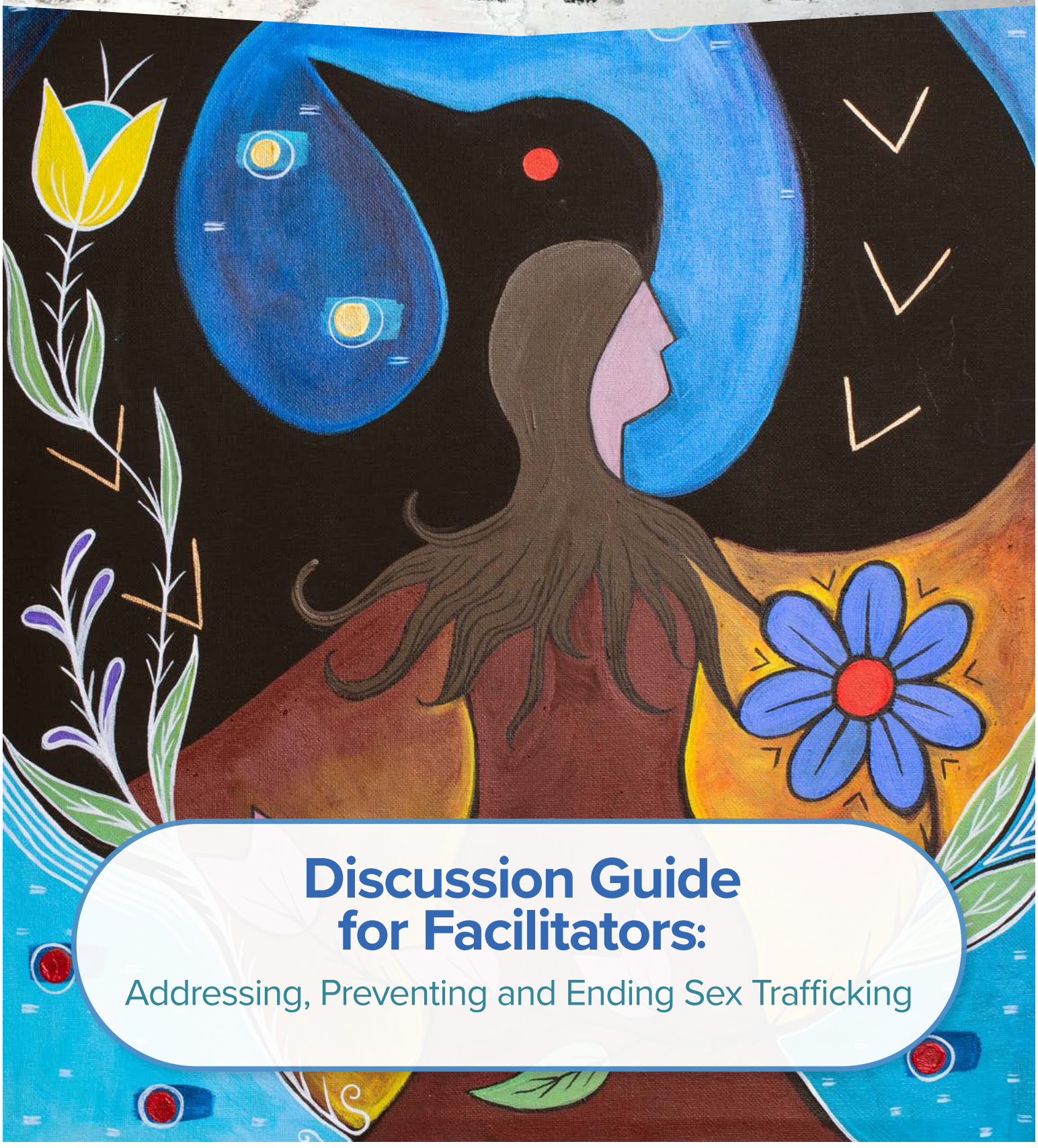
Speak Out:
Stop Sex Trafficking



Discussion Guide for Facilitators:

Addressing, Preventing and Ending Sex Trafficking

Acknowledgment

This guide was created by Design De Plume Inc., and Indigenous partners who work to end Indigenous human trafficking and to support Indigenous human trafficking Survivors.

Partners include Chiefs of Ontario, Ganohkwasra Family Assault Support Services, Independent First Nations, Ontario Federation of Indigenous Friendship Centres, Ontario Native Women's Association, and others.

Ontario's Human Trafficking Lived Experience Roundtable also provided valuable review and input into the development of this guide.

Cover artwork: "Dancing with Protector" by Candace Twance (Ojibway)

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Introduction

Ontario is a major centre for human trafficking in Canada and Indigenous women and girls and 2SLGBTQ+ individuals are over-represented in this deplorable crime. In many First Nations, Métis and Inuit communities, and in urban Indigenous communities, human trafficking is also referred to as sexual exploitation. For the purposes of this guide, human trafficking, sex trafficking and sexual exploitation all refer to the forced, coercive, fraudulent, or deceptive exchange of sex for something of value (money, food, drugs/alcohol, transportation, etc).

The **Speak Out: Stop Sex Trafficking** campaign aims to raise awareness about human trafficking in Ontario and strives to end the trafficking of Indigenous women, children, youth, and 2SLGBTQ+ individuals and improve lives.

Intended for service providers, caregivers, organizations and communities, the campaign supplies resources to help raise awareness and prevent human trafficking through information sharing. To help further the conversation, the campaign provides awareness-raising materials and activities.

Some of the campaign's activities call for trauma-informed and culture-based care and services for Indigenous women, children, youth, and 2SLGBTQ+ individuals.

Trafficking of Indigenous peoples stems from colonization, which disrupted healthy, stable Indigenous communities. Under colonization, stereotypes developed about Indigenous peoples that devalued their worth, visibility and cultures. Viewing the world through a culturally based and trauma-informed lens combats the stereotypes and enhances attitudes and perceptions about Indigenous peoples.

Colonization wove together many factors to create an environment where the trafficking of Indigenous people prospers. For centuries, the lives of Indigenous people have been and continue to be disrupted as their governance, cultures, lands and economies are condemned, appropriated or outlawed. The torn fabric of family life is revealed as communities struggle with poverty and intergenerational trauma from children and youth being taken away by Indian Residential Schools, the Sixties Scoop and child welfare institutions.

Physical, mental, emotional and spiritual abuse happened, and continues to happen, to the removed children and youth. This has increased their vulnerability to sex traffickers who target the homeless or precariously housed, those struggling with poverty, and those with mental or physical disabilities. Sex traffickers prey on low self-esteem, feelings of abandonment and hopelessness, and a lack of resources or employment. Targeting of Indigenous women and girls and 2SLGBTQ+ individuals for human trafficking can occur online or within families. These concerns are conditions that hold true for Indigenous communities in both rural and urban settings.

Indigenous organizations promote culture-based, trauma-informed, and gender-based Survivor-led strategies in collaboration with Elders and Knowledge Keepers to create awareness and to prevent sex trafficking. Indigenous peoples work to end human trafficking in the face of a mass culture that still does not value their world views or contributions.

Caregivers of Indigenous youth, including biological families, foster families, adoptive families and group home workers need to know the signs of sex trafficking. This guide identifies some common signs and indicators of sex trafficking and where to seek help if you know someone who is at risk or being exploited.

"Feminine Doesn't Mean Prey"
Mique Michelle -
Métis Artist and Muralist

How to Use this Guide

It is time to talk openly about sex trafficking and its impacts on Indigenous peoples. Individuals, families and communities need to know the signs of sex trafficking and stand up to stop abuse and exploitation when it happens.

This guide helps explore how colonization is the root cause of sex trafficking for Indigenous women, youth and 2SLGBTQ+ individuals. Colonialism's legacy of poverty, mental health issues and addictions make Indigenous peoples vulnerable. Sex traffickers target the vulnerable, including those in urban Indigenous communities.

Speaking out against sex trafficking means telling Indigenous youth that they can be who they choose to be and that no one else has a right to control their bodies or their lives.

The guide is for caregivers and caretakers: parents, foster parents, group home workers, youth leaders and extended family members of people at risk of being trafficked.

It should be noted, however, that caregivers can also be perpetrators. People in positions of trust may exploit others.

This resource is also for Indigenous women, youth and 2SLGBTQ+ individuals who are Survivors or victims wishing to offer leadership and expertise to help prevent and put an end to sex trafficking.

Service providers can share this guide with staff, management, clients and helpers to see where gaps exist in services for Survivors.

The guide supports culture-based, trauma-informed (see Glossary for definitions) training to ensure that safe spaces are created for dialogue.

Facilitators are encouraged to modify the guide to fit the cultural needs of their communities.

"Two Spirit"
Fallon Andy - Anishinaabe/Métis Artist

Cultural Concepts that Ground this Guide

Supporting Survivor-Led Spaces

Survivors can lead the work in a culture-based, trauma-informed way. Elders and Knowledge Keepers bring cultural information to create safe, sacred spaces to share stories and traditional teachings. Understanding sex trafficking through Survivors' eyes and looking at it through an intersectional lens that includes gender, race and lived experience makes it a trauma-informed experience.

Maria Yellow Horse Brave Heart, social worker and mental health expert, focused on the ways in which colonization, including the Wounded Knee massacre and boarding schools, impacted Lakota peoples psychologically and emotionally. She introduced the term "historical trauma" to describe Indigenous people's trauma experienced in the U.S.[1]

Brave Heart advocated for the use of circle ceremonies or sharing circles to allow participants to practice being heard and supported. The healing results in less anger, sadness, guilt and shame and increased joy is felt by the group.

In addition to sharing circles, it is important to know about healthy relationships found in storytelling. Creation stories connect people to the land and to their responsibilities.

Traditional teachings vary from Nation to Nation and from region to region as their cultures and histories are different.

First Nation Elders and Knowledge Keepers can speak about practices like smudging, the medicine wheel, Seven Grandfather teachings (bravery, honesty, humility, love, respect, truth and wisdom), sweat lodges, and the uses of medicine plants like cedar, sage, sweet grass and tobacco.

Métis Elders and Knowledge Keepers may talk about connections to Mother Earth or how important it is to keep their language, Michif, alive.

Inuit Elders and Knowledge Keepers can weave tales of Sedna into the conversations.

Many Indigenous cultures may come together making the room come alive with tales of Sedna, Sky Woman or Mother Earth—all female characters who overcome obstacles on Turtle Island.

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[1] Braveheart, Maria Yellow Horse. "The Historical Trauma Response Among Natives and Its Relationship with Substance Abuse: A Lakota Illustration." *Journal of Psychoactive Drugs*, vol. 35 no. 1, 2003, pp. 7-13.

Discussion Topics

The discussion topics mentioned here are voluntary and are not required to undertake the activities. Topics are meant to help focus sharing circles or community activities around human trafficking awareness. Discussion topics or questions are intended as guidance only for awareness and information sharing.

Facilitators may want to hold discussions on the following topics or share them with participants to help raise awareness.

What is human trafficking?

Human trafficking is a very serious criminal offence with very serious penalties. It is defined in the Criminal Code of Canada as doing certain things like recruiting, housing, or controlling the movements of a person, and using means such as force, physical or psychological coercion, or deception, to cause someone to provide their labour or sexual services.

Who is at risk of human trafficking?

Almost anyone can be at risk of being sex trafficked. Traffickers identify a person's vulnerabilities and then target those vulnerabilities to gain trust and form a bond. Since everyone has vulnerabilities, anyone can be at risk of being trafficked.

However, there are some specific risk factors that may make an individual more vulnerable:

- Most people who are trafficked for sex are women and girls, but boys, men and people who are 2SLGBTQ+ are also targeted.
- The average age of recruitment into sex trafficking is 13 years old.[2]
- Homeless and marginalized youth are often targeted by sex traffickers.
- Youth who struggle with low self-esteem, bullying, discrimination, poverty, abuse, isolation and other social or family issues may be targeted.
- Indigenous women and girls experience heightened risk of being trafficked because of colonization and forms of systemic discrimination.
- Addiction, mental health issues and developmental disabilities are also risk factors.

What does human trafficking look like?

In most cases, the person knows their trafficker. Often it is someone in their family or someone they are in a relationship with.

Here are some steps that can happen in human trafficking.

LURING: The sex trafficker can be a stranger, someone you know, or someone connected to you through your social network. They may suddenly be very interested in you and say nice things, pay attention to you, take you out and spend money on you.

GROOMING: The sex trafficker may act like a generous boyfriend or friend, make you feel amazing and adored, get you used to a new lifestyle and spend money on things like lingerie, accessories and new clothes. They may also try to get you to look older or sexier and push your boundaries by asking you to try out things that are risky like take nude selfies.

ISOLATION: The sex trafficker may try to cut you off from your friends and family and make you feel like they are the only person who cares about you. This helps them control you.

MANIPULATION: At some point, the sex trafficker will ask you to do sexual things to pay back the money that has been spent on you, to maintain your new lifestyle or to earn money for your future together. The sex trafficker may also tell you they owe someone money and something bad will happen to them if you don't do what they want.

THREATS: The sex trafficker may try to coerce you into a sex trafficking situation by threatening to expose the things you've done in order to humiliate you. They may also threaten to hurt you or someone you care about.

EXPLOITATION: The main goal of the sex trafficker is to control and exploit you by forcing you to have sex in exchange for things you need or want, or for money. Traffickers may abuse a relationship of trust, authority or dependency with you in order to exploit you. If you try to say no, the trafficker may threaten to harm you or someone you care about. Often times you may not be fully aware that coercion and threatening behaviour is happening because they are communicated in covert ways. Sex trafficking is different from consensual sex work, where the person is over 18 and legally able to consent.

Can a person consent to being trafficked?

Even if you did say yes at any point, that does not mean you agreed to be trafficked. Nobody can agree to be trafficked. Traffickers earn your trust and pretend to care about you so they can manipulate you. Anyone under the age of 18 cannot legally consent to have sex in exchange for money, drugs, alcohol, shelter, transportation, food, or any other object or necessity. The person manipulating and exploiting someone under 18 is committing a crime.

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[2] Smith, Linda A., Samantha Healy Vardaman, Melissa A. Snow. "The National Report on Domestic Minor Sex Trafficking". *Shared Hope International*, May 2009 www.sharedhope.org/wp-content/uploads/2012/09/SHI_National_Report_on_DMST_2009.pdf; and "No More: Ending Sex Trafficking in Canada Report of the National Task Force on Sex Trafficking of Women and Girls in Canada." *Canadian Women's Foundation*, 2014. canadiancentretoendhumantrafficking.ca/wp-content/uploads/2016/10/No-More-Ending-Sex-Trafficking-in-Canada.pdf

Disclosure Do's

DO believe what the child tells you. A common reaction to a child's disclosure is denial. Questions like "Are you sure that's what the person meant?" are not helpful when disclosure is happening. Sometimes it is difficult to believe based on your relationship or image of the person.

DO provide a safe environment. Make sure the setting is confidential and safe. If you are facilitating, you may want to ensure that you have a space to speak with the child in private. The child needs you to be confident and supportive. Speak slowly and maintain a calm demeanor. Focus on providing a safe space.

DO document exact quotes. It may be helpful to write down exact quotes of what the child said in case other parties become involved, such as police, school or child protective services. Do not write in the presence of the child.

DO have an understanding about abuse and neglect. If possible, it is good to have a facilitator who has dealt with abuse and trafficking in the past so that they are prepared to assist any children that disclose.

If you or someone you know might be at risk, you can speak with an adult you trust or call Canada's confidential Human Trafficking Hotline at 1-833-900-1010 for information and support.

What are the signs that someone may be being groomed?

Here are signs that someone might be being groomed:

- The person is withdrawing from family and friends.
- The person is being secretive about their activities.
- The person has a new boyfriend, girlfriend or friend who they won't introduce to friends and family.
- The person is suddenly spending time with an older person or people.
- The person is staying out more often and later.
- The person is absent from school or is doing worse in school performance.
- The person is wearing more sexualized clothing.
- The person has new clothing, jewellery, etc., that they cannot afford to buy.
- The person suddenly has a new or second cell phone with a secret number.

What are the signs that someone may be being trafficked?

- The person is not allowed to speak for themselves and their activities are controlled by someone else.
- The person is under 18 and involved in prostitution or sex work.
- The person is repaying a large debt through labour or sex.
- The person seems fearful, anxious, depressed, submissive, tense or nervous/ paranoid. They may avoid eye contact, seem fearful around police, etc.
- The person shows signs of abuse, such as bruising, cigarette burns, fractures, etc.
- The person has tattooing or branding symbols, particularly names.
- The person doesn't have their own things or money.
- The person seems malnourished or lacks medical care.
- The person is moved frequently and may not know their surroundings well.
- The person has been reported missing.

Disclosure Do's

DO report any suspicion of child abuse and neglect. If you suspect that the child or another child is being abused, report it to the proper authorities.

DO find cultural supports. Historically, Indigenous communities had sexual abuse thrust upon them by Indian Residential Schools and Day Schools. Triggers often arise, so seeking supports at the local friendship centre, Indigenous health agency or other cultural sites, and at Indigenous anti-trafficking service providers is important. Adult Survivors may not realize that they are Survivors until they have interacted with others. Building cultural supports into discussions is important.

Disclosure Don'ts

DO NOT make assumptions. Listen more than you talk. Do not put words in the child's mouth or assume you know what they mean or are going to say. Let the child use language that encourages a feeling of safety. Let the child set the pace.

DO NOT interrogate. Do not ask the child a lot of questions, especially leading questions, which means a question in which you provide a possible answer. This can be confusing for the child and they might shut down. Don't ask the child for details. This can make it harder for the child to tell you about the abuse. This can also inadvertently interfere with investigations that may follow the disclosure.

DO NOT make promises. Do not tell the child that you won't tell anyone what they tell you. The child will have fears about what will happen next, so tell the child what you are going to do, what is going to happen next and who else they will need to talk to.

They do not have to talk to anyone, but you must tell them that you have to report. You or someone you know will support them through the process. This helps the child feel some control over what happens next within the boundaries of the law.

What are some myths about human trafficking?

Myth: Human trafficking is an international crime that involves sneaking someone across a border.

Fact: Human trafficking is sometimes confused with human smuggling, but in reality, human trafficking may or may not involve moving someone across an international border or moving them at all. In most reported cases of human trafficking in Ontario, the person trafficked is from Canada and is recruited within Canada.[3]

Myth: Human trafficking happens in developing countries, not in places like Ontario.

Fact: Human trafficking occurs throughout the world, including Ontario. In 2018, 228 Human trafficking cases were reported to police nationwide; 149 were from Ontario.[4] Since Human trafficking is believed to be a vastly under-reported crime, the actual number of cases is likely much larger. Victims of human trafficking may not come forward because they are fearful of retaliation from their trafficker. Often victims are made to think they are to blame for being trafficked and are afraid of being held criminally responsible if they go to the police.

Myth: All sex workers are victims of human trafficking.

Fact: If an adult chooses to engage in consensual, paid sex work on their own terms and is not controlled and exploited by another person, it is not considered human trafficking.

Myth: Sex trafficking can only happen to people who use drugs or have other serious risk factors.

Fact: While some groups such as Indigenous women, girls and 2SLGBTQ+ individuals have been identified as at-risk, there are also cases in which no known risk factors are present. In those cases, traffickers often target very young people and may build trust during a "grooming" period before exploitation begins. These risks hold true in urban Indigenous communities.

Myth: If a person isn't kept locked up or in chains, they can always just leave.

Fact: Some people who are trafficked are controlled and monitored constantly and do not have the opportunity to ask for help. Others may not realize or acknowledge what is happening to them is a crime. In some cases, they may fear their trafficker or law enforcement too much to try to leave. They may also be manipulated to believe that the trafficker is the only person who cares about them and that they are best off staying with their trafficker.

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[3] "No More: Ending Sex Trafficking in Canada Report of the National Task Force on Sex Trafficking of Women and Girls in Canada." *Canadian Women's Foundation*, 2014. canadiancentretoendhumantrafficking.ca/wp-content/uploads/2016/10/No-More-Ending-Sex-Trafficking-in-Canada.pdf

[4] "Incident-Based Crime Statistics." *Statistics Canada*. 2020. www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=3510017701

Disclosure Don'ts

DO NOT be judgmental. Do not talk negatively. Even though the child may be disclosing terrible things that may have happened at the hands of a family member, stranger or friend, the child may still love that person and may only just be beginning to recognize that they were being abused. Reassure the child that they are not at fault and have done nothing wrong.

DO NOT ask questions that imply the child was at fault:

- Why didn't you tell me before?
- What were you doing there?
- Why didn't you stop it?
- What did you do to make this happen?
- Are you telling the truth?

Remember, it is the responsibility of adults to act and keep children safe. It is never the fault of children when sexual abuse happens to them.

No victims should be blamed.

DO NOT shame the child or question their gender identity or sexuality. Children, youth and 2SLGBTQ+ individuals can express their sexuality and identity and should not be shamed or blamed. This is not a justification for abuse. Adults are responsible to not sexually exploit children through third party, familial or sex trafficking.

Case Studies

These case studies are fictional examples of ways sex trafficking can occur in the lives of Indigenous women and youth. They are intended to help facilitate discussions on how sex trafficking can happen and ways to increase prevention and awareness.

Case Study 1: Linda is from a fly-in First Nation community. She must leave her family to attend high school in a large city. Linda is 14 years old and is in Grade 9. She is the third child of four. Her mother is a single parent. Her family stays behind in their community. Linda's father is incarcerated and has not been in contact with Linda nor her siblings.

Linda boards with a non-Indigenous parent. The boarding home parent does not include Linda in family activities and makes the rules different for her, such as locking up food. Linda is not allowed to use the phone to make long-distance calls. Linda feels isolated and alone. Linda engages in self-harm to ease her loneliness. The boarding parent threatens to kick her out of the house because of the self-harming which makes Linda worry about being homeless. She starts spending more time away from the boarding home.

At school, she meets an older girl who befriends her and invites her to a house party on the weekend. The adults at the party give Linda drugs, liquor and money in exchange for sexual activities. The requests for sex become more frequent and violent. Linda uses more substances to cope with the mental and physical pain.

The last time Linda used, she woke up in a strange home with people she didn't know. Linda no longer attends school. Her relationship with the boarding parent dwindled to nothing. Neither the boarding parent nor the school reported her missing. Linda's mother reaches out to the boarding parent to find out where Linda is. The boarding parent states Linda has not been there for a few days. Linda's mother contacts school staff who state that Linda has been absent for two weeks. Linda's mother reaches out to a community service provider for help finding her daughter.

Case Study 2: Bernice is a 13-year-old girl and resides in a group home. She is of Indigenous descent. She has been in care since infancy. She was taken at birth due to her mother's mental health and addictions. Her father is unknown. Bernice does not have a connection with her community because her grandparents were unable to take her in. This resulted in Bernice being placed in numerous foster placements until she began residing in a group home. Investigations were undertaken when allegations were made against her former foster parents about sexual abuse. Documentation showed that the allegations were unfounded.

Up to this point, placements are documented as not being successful for Bernice due to her behavioural issues. She self-harms, is defiant and has extreme emotional highs and lows. She begins counselling sessions. Clinical or therapeutic assessments are underway with a six-month to one-year waiting list.

Mainstream school did not work out for Bernice. She starts an alternative school program where she befriends a teenaged male whom she hangs out with frequently. She begins receiving gifts. The group home staff begin questioning her about where she gets the gifts. She responds, "From her uncle." Bernice becomes more defiant, misses curfew, and is always under the influence of alcohol. At one point, Bernice is found extremely incoherent at the mall and is taken to the ER where she is placed on a 72-hour assessment. She is seen by a psychologist who suspects bipolar disorder. Bernice is discharged from the ER and is taken back to the group home.

Bernice is reported missing from the group home on numerous occasions. Bernice tells her friends that she is going on a trip to Ottawa with her uncle. She has not been heard from for two weeks but has been spotted in Sudbury on social media.

"Dancing Between Cultures"
Kayla Lewis - artiste ojibwée/pottowatomi

Case Study 3: Jaycee is 13 years old. She loves Snapchat, Instagram and Facebook. She spends most of her time on these social media sites. Jaycee's mother works full-time and usually takes extra shifts during the weekend, so Jaycee is often home unsupervised. Jaycee's father died a few years ago. He left her mom with financial debt due to his drinking and gambling addictions.

Lately, Jaycee has been chatting with a boy she met on Facebook named Marcus who is from Toronto. Jaycee confided to him that her mom works a lot and she is left at home to watch her little brother.

Marcus told Jaycee she can come and live in his penthouse condo downtown. He also told her she can be the star in his next music video. Jaycee thinks Marcus and she are dating. Marcus is not a music artist. In fact, he is a member of a gang known for pimping and trafficking, and drug and gun dealing. They are a large crime syndicate across Canada.

It only takes two weeks of chatting with Marcus for Jaycee to decide to run away to meet him. By the end of the three-week honeymoon phase, Jaycee is in a different city and province and has been sold into the sex industry.

Case Study 4: Kelly has been placed in the care of a Children's Aid Society. She has been placed in a group home due to running away and skipping school. Kelly learns her older cousin, Ashley, is at the same group home. Ashley has been in a relationship with a known trafficker and is one of his recruiters. Ashley convinces Kelly to run away with her.

Kelly is introduced to Ashley's pimp who takes them on a road trip. The girls have a great time. The pimp wins Kelly's trust and both girls return to the group home.

Ashley runs away. A few days later, Kelly runs away to join her. This time, it's different. Ashley tells Kelly that her boyfriend is in debt because of all the trips they took. Ashley helps him by doing naked massages. She shows Kelly all the money she makes, a new iPhone 11 and shoes, plus she tells Kelly she helped her boyfriend pay off his debt. Kelly has never been able to afford nice things. It does not take Ashley long to convince Kelly to join her.

Case Study 5: Breanne struggles with addiction and has incurred a $2,000 debt to her dealer. The dealer has a solution. He will sleep with her and $200 will be taken off her debt. Breanne has no other option but to sleep with him. The dealer also knows a few men that pay big money for fresh girls. Breanne agrees to sleep with them to pay down her debt. Her debt never goes away. Soon Breanne is on the streets selling sex to feed her now $200 per day habit. Breanne is now caught up in a vicious cycle of indignity and pain.

Case Study 6: Cheyenne is from a First Nation community that has to send community members to the big city for high school. This is Cheyenne's first time away from home for an extended period of time. She is very close to her parents and is extremely close with her grandmother who lives with her family.

Cheyenne is a good student. She has never given anyone in her home, school or community any grief. She maintains good grades but lately she has been very homesick. She started drinking alcohol and smoking pot.

Cheyenne went to a party and was gang raped. From class the next day, she went with a girl to a friend's house. The friend was a 57-year-old man who offered Cheyenne money to watch him and her friend have sex. Cheyenne complied. The next day, the man placed ads on LeoList to promote Cheyenne and her friend.

Cheyenne has now disappeared and is being trafficked across Canada. Too ashamed to call home, she sends her mother a message via social media begging for help.

Case Study 7: Tribal Lake First Nation has just opened a mine with highway access to the community. An influx of mine workers now lives close to the community. Recently, a few girls were found at the mining camp. Rumours swirl around the community saying they were there to entertain and have sex with the miners and that they were paid with drugs and alcohol.

One of the girl's mothers found a large sum of money and when the girl was asked about it, she said she earned it. The band had not prohibited contact with the community in the mine workers' contract. The band has not had any formal training in human trafficking and risks surrounding exploitation.

Case Study 8: Julia is a young single mom of two teenagers. She moved into public housing and met a man in a nearby bar. In the neighbourhood, there is talk that he is a pimp. The Children's Aid Society has been called by the police with concerns for the children's safety. A social worker visits and sees nothing wrong. On observation, the house is clean, has nice furniture, and the teenagers are dressed well.

The girls do not talk much about mom's boyfriend. They tell the worker that they are grounded for missing curfew and that they are upset about it. The worker leaves.

Two days later, the social worker is contacted by the youth centre about a rumour that the girls are being exploited. Further investigations reveal that mom's boyfriend is a pimp. Now multiple young girls come forward to talk about it with youth centre staff.

The pimp's recruiting tactic focused on single moms with teenage daughters. He forges a relationship with the young mom and then he breaks her. Afterwards, he targets her daughters. He prefers to use women that are poor and vulnerable. He gains access because his mother lives in the same complex as his victims.

Case studies provided by members of Ontario's Human Trafficking Lived Experience Roundtable and the Ontario Native Women's Association.

Activities

Indigenous cultural practices and teachings can be used to address the impacts of colonization that have led sex traffickers to target Indigenous women, youth and 2SLGBTQ+ individuals. A variety of activities can help raise awareness about ending sex trafficking among these individuals. When possible, discussions can be led by Survivors and particularly by Indigenous Survivors.

A sharing circle is a supportive, caring space in which cultural protocols are respected. Sharing circles bring together Indigenous youth to talk about difficult topics.

When the topic is the trafficking of Indigenous peoples, many emotions and fears can arise. Having Indigenous Elders, traditional Knowledge Keepers and community service providers, trauma-informed counsellors and therapists at the circles is ideal but not always feasible. Facilitators are encouraged to provide connections for Survivors and participants to necessary supports after sharing circles.

Indigenous leadership and members' meetings, community and cultural gatherings, pow wows and conferences create spaces for discussions and information sharing to take place.

Presentations, Survivor talks, public art, drum-making, beadwork, medicine pouch-making and other art activities can help bring communities together to address and heal from this issue.

"Anybody's Child""
Martha Kyak - Inuit Artist, Seamstress and Educator

Local service coordination is key in supporting human trafficking victims and Survivors. Community safety wellbeing plans developed with the municipal service manager, health care providers and police, etc., may be additional resources to identify and support proactive strategies against human trafficking.

1. Survivor Talks

Bringing trafficking Survivors—particularly Indigenous Survivors of human trafficking—to talk to the community raises important nuances in the discussion. Survivors may identify as Indigenous human trafficking Survivors or as victims. It is important to respect the self-naming that Survivors use to create safe and inclusive spaces to share their experiences.

Survivors may wish to include all genders in their talk, request gender-neutral spaces, inclusive spaces, or spaces where only women and women-identified individuals discuss issues. Elders, Knowledge Keepers, healers and others trained in culture-based trauma-informed care can guide the discussions.

Prior to sessions, facilitators should walk Survivors through the program to ensure the experience will not make them feel traumatized or re-victimized. Facilitators should also ensure that Survivors have supports required to participate prior, during, and after the sessions.

2. Arts-Based Activities

Arts-based activities, accompanied by particular themes related to trafficking, can create positive space for sharing and resilience building. Positive images and wording can be created through a new art activity that also empowers participants to learn a new way of creating art and giving voice to their ideas and stories. Story making is powerful in Indigenous cultures and is understood as a way of creating new realities or connecting to ancestors and traditional knowledge. Participants in these kinds of activities can also display their works to raise awareness about trafficking and ending violence against Indigenous women and youth.

The making of moccasins, mukluks, or medicine pouches adorned with beadwork is a sample of an arts-based activity found within Indigenous cultures.

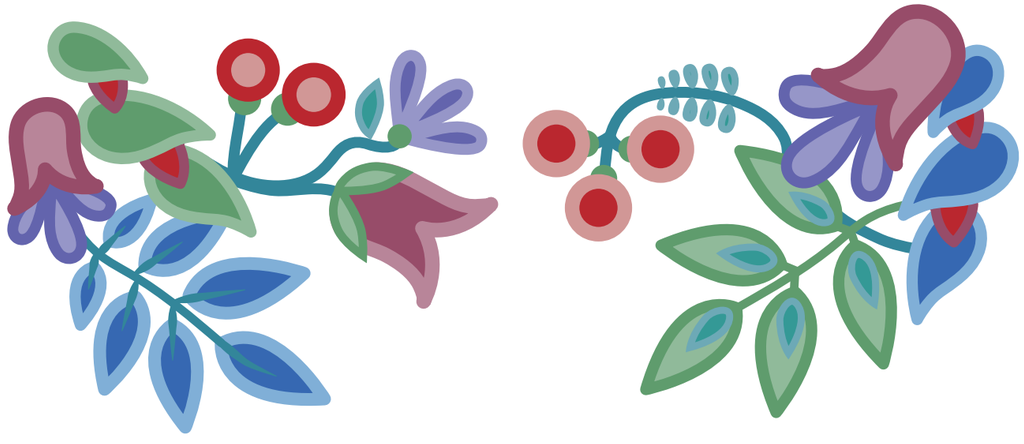
3. Land-Based Learning

Elders and Knowledge Keepers lead land-based learning activities that show how to value Indigenous cultures and ways of learning. Local outdoor settings become safe, non-judgmental spaces for youth to learn traditional teachings about healthy relationships and values, such as clan roles and responsibilities.

Storytelling in a teepee, near water or under the stars stirs imaginations when Knowledge Keepers speak about Sky Woman, Mother Earth or Sedna.

On medicine walks, youth develop a relationship with the Earth as they learn healing properties of plants like cedar in teas or baths.

Many land-based learning activities – such as fishing, tracking, harvesting, open-fire cooking, canoeing, shelter building, ceremonies, sharing circles, drumming, singing and dancing – connect youth to the land.



4. Sharing Circles

Some do's and don'ts:

1. Do respect everyone's right to speak freely without interruption.

2. Be respectful of not taking up all of the time for your own story. Hand the feather along when needed so that everyone has time to share.

3. Make sure that the circle has a chance to go around twice or more, so that everybody covers what they need to.

4. Peer supports need to be offered so that issues raised that also trigger, can be dealt with.

5. Keep a part of the circle open so that spirit-based teachings can enter, so that nobody feels trapped, and so that people can leave if they need to.

6. Bring tobacco to the circle and keep it in the centre. People can hold their tobacco when they need strength. They can put tobacco on their chairs if they have to leave because of triggers.

7. Have a safe-word system for trigger and peer support alerts. If an individual needs peer support and is leaving the circle, choose a safe-word that all agree to for that individual to either say or write on a piece of paper to the facilitator, Elder or Knowledge Keeper. If they wish to be left alone as they leave, this process will ensure that they are free to leave.

8. It is understood in sharing circles that participants' disclosures should never be shared outside of the circle. This can be discussed before a circle and after, so that participants are reminded to keep the space safe and to ensure confidentiality.

Sharing circles can be used to share wise practices, feelings and emotions, as well as training tips and information. Useful information should be provided in advance. The circles can help participants to process their feelings and experiences in relation to the information.

Trauma-informed sharing circles may include only female-identified youth in one circle or female-identified adults in another circle. 2SLGBTQ+ individuals and non-binary people may wish to have their own circle.

Sharing Circle Exercise #1

Letter to My Younger Self

Use a team-building activity such as A Letter to My Younger Self. Participants can write empowering, caring statements to their younger selves. Writing takes place first and then each participant reads their words when they feel comfortable. Go twice around the circle to ensure everyone is heard.

Letter to My Younger Self Sample

It might not seem like it, but things will get better. I know because I have been there. I know at times that life can be uncertain and scary, but you need to trust in yourself. Don't worry about being polite or having other people decide what is best for you.

Trust your instincts!

Remember who the good people are and don't feel pressured into doing things that you don't want to. Ask for help when you need it because it can be difficult to manage everything without friends and support.

Remember to reach out when you have to.

You can be brave and honest by facing your fears and living your life on your own terms. Love yourself and take care of yourself.

- Name

Sharing Circle Exercise #2

Discussion

There is no linguistic terminology for selling sex in Indigenous languages. How has Indigenous human trafficking come about?

Resources for discussion include: *The Truth and Reconciliation Commission of Canada: Calls to Action,* the findings and Calls for Justice of the *Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls,* and *Journey to Safe Spaces: Indigenous Anti-Human Trafficking Engagement Report 2017-18* published by the Ontario Native Women's Association, which could be utilized to educate participants about Indigenous women and their service needs.

Sharing Circle Exercise #3

How to Check in on Others

Checking in with people can be hard. Participants can start the circle by brainstorming about warning signs of sex trafficking, such as their friend has fancy new clothes, a new tattoo or an older boyfriend who tells them what to do all the time. Warning signs and feelings can be discussed.

Warning signs might include women and girls who appear afraid or young boys and gender-fluid children who seem afraid of their caretaker. These people should be asked, "Are you ok?" Warning signs include if they aren't allowed to speak for themselves, even after a question has been asked more than once, and if the caretaker seems to be aggressive.

Going around the sharing circle, the speaker holds a talking stick, rock or feather as they share their stories. Participants can share their experiences by asking someone, "Are you ok? Do you need help?" Participants can share their fears about not always knowing how to help. Sharing fears can also help gather evidence about challenges facing Indigenous women, girls, children, youth and Two-Spirit people targeted for trafficking. Identify solutions to support individuals in need of help.

Sharing Circle Exercise #4

Speaking to Service Providers

Sometimes Indigenous community members fear sharing what is happening to them. They may fear being treated badly or in a judgmental way by child welfare agencies and police.

Sharing some of these fears in a safe place, while brainstorming ideas to create pathways to services is a purposeful way to end sex trafficking.

Speaking to Leadership

Here are some points to raise awareness on sex trafficking at community gatherings and other information sharing forums:

- Sex trafficking is a crisis for Indigenous peoples due to colonization and intergenerational trauma.
- Sex trafficking is a problem across Canada. While it affects many people from many backgrounds, Indigenous women, girls and Two-Spirit youth are far more likely to be victims and sex trafficking Survivors than any other group.
- Indigenous women in Canada constitute 4-5 per cent of the total population and are over-represented in sex trafficking cases.
- Indigenous women, girls and Two-Spirit youth are experts in spotting sex trafficking signs. Their voices are invaluable in the fight against this crisis. They are leaders in empowerment and addressing the dangers they face. Campaigns to stop sex trafficking must include their voices.

Sharing Circle Exercise #5

Storytelling

Positive images and wording empower participants to give voice to their ideas and stories. For Indigenous peoples, storytelling is a way to create new realities or connect to ancestors and traditional knowledge. Working with Storytellers, Elders and Knowledge Keepers, participants can create art and display their works to raise awareness about ending violence against Indigenous women and youth.

Support and Self-Care

It is important to provide cultural supports for Survivors and participants in activities. Creating safe, non-judgmental and inclusive spaces is important for Survivors to feel as though their perspectives and expertise are welcome.

Elders, Knowledge Keepers or Survivors can create images of safety through art workshops like poetry or writing, storytelling, beadwork, drum-making and other culture-based ideas.

Sacred cultural objects like shakers and drums or feathers and stones can be brought in for Indigenous youth who need support.

Land-based learning activities are excellent for aftercare. On a medicine walk, participants learn about plants from an Elder or Knowledge Keeper. Participants learn to feel grounded by placing tobacco down near water to give thanks.

Breathing exercises help participants to focus and begin sharing circles. Give an option of breathing in and out, either with a short count or, ideally, with an image in mind. Participants may come with pre-existing trauma that make a simple breathing exercise triggering and difficult. Let everyone go at their own pace and emphasize breathing in deeply rather than following strict guidelines.

Visioning exercises are useful for the beginning, mid-point, and end-point of the circle. Ask participants to imagine a place, a person, a sacred item—things that evoke the feeling of safety or power. Have participants call on these images when they feel triggered or upset.

For sharing circles, create a leave safely protocol for your circle. Everyone has the right to leave a sharing circle and everyone has a right to have their stories kept confidential in a circle. One section of the circle should always be open for people to leave. Provide tobacco so that participants can put tobacco on their seat during their absence. For other kinds of gatherings, talk about triggers and support systems like peer support or Elder support outside the discussion.

Providing pamphlets that note services available to Survivors will come in handy when they choose to follow up with support services.

References like Maria Yellow Horse Brave Heart's approach with the Historical Trauma and Unresolved Grief Intervention help Indigenous peoples work through grief and loss grounded in Indigenous traditions like the circle ceremonies.

Some suggested readings around disclosure include *The Courage to Heal* by Ellen Bass, a book about healing journeys for those

sexually abused as children. Bass suggests that people experiencing dysfunction in their lives investigate their feelings about trauma in their childhoods.

Another suggested reading is Judith Herman's *Trauma and Recovery: The Aftermath of Violence from Domestic Abuse to Political Terror* which suggests classifying sexual, domestic, and violence traumas as complex post-traumatic stress disorders. In this way, the symptoms of post-traumatic stress disorder (PTSD) that may be exhibited by Survivors can be identified and treated.

Self-Care

Self-care is a form of practice that can reduce the effects of triggers. Triggers are external events or circumstances that may produce uncomfortable emotional or psychiatric symptoms, such as anxiety, panic, discouragement, despair or negative self-talk.

Some examples of self-care for facilitators, group participants and Survivors include taking time to rest your body and sleep, writing stories and poetry, sharing thoughts and feelings in a journal or with Elders and Knowledge Keepers, spending time with loved ones or exercising. Self-care is highly recommended to actively look after one's own mental health and wellbeing, and to more effectively offer support to others.

"Community"
Animikiik'otcii - Anishinaabe and Welsh Artist

Help and Resources

Speak Out: Stop Sex Trafficking campaign:
endindigenoustrafficking.com

Canada's Human Trafficking Hotline:
canadianhumantraffickinghotline.ca

Canadian Centre to End Human Trafficking:
1-833-900-1010
canadiancentretoendhumantrafficking.ca

Kids Help Phone: 1-800-668-6868
kidshelpphone.ca

Talk4Healing: 1-855-554-HEAL
talk4healing.com
A culture-based confidential helpline for Indigenous women available in 14 languages across Ontario.

Anduhyaun, Inc. Pathways to Care Resource List:
A resource list of supports for survivors and persons with lived experience of human trafficking.
anduhyaun.org/s/Pathways-to-Care-August-2019.pdf

Human Trafficking Power and Control Wheel:
Based on the Domestic Abuse Intervention Project's Duluth Model, this wheel outlines the types of power and control that can occur in labour and sex trafficking situations.
humantraffickinghotline.org/resources/human-trafficking-power-and-control-wheel

Ontario's Anti-Human Trafficking resources:
ontario.ca/humantrafficking

Online Training Initiative to Address Human Trafficking: helpingtraffickedpersons.org

Canada's Anti-Human Trafficking Newsletter Issues 1-11:
publicsafety.gc.ca/cnt/cntrng-crm/hmn-trffckng/rsrcs-en.aspx

Need help?

For information and to find services, call Canada's confidential Human Trafficking Hotline:

1-833-900-1010

If there is immediate danger or if you suspect a child or adult is being trafficked, call 911 or your local police service.

EndIndigenousTrafficking.com

Glossary

Affirmative Consent
Sexual activity is only legal when both parties consent. Consent is defined in Canada's Criminal Code in s. 273.1(1), as the voluntary agreement to engage in the sexual activity in question. The law focuses on what the person was actually thinking and feeling at the time of the sexual activity.

Sexual touching is only lawful if the person affirmatively communicated their consent, whether through words or conduct. Silence or passivity does not equal consent.

What is Required for Consent to Sexual Activity:[5]
Consent occurs where there is a voluntary agreement by an individual to engage in specific sexual activity(s) or conduct. This requires that a person is able to make a reasonably informed choice and that the choice is made freely. There is no consent in a variety of situations including but not limited to:

- if there is force, threats or the threat of force to the young person or anyone else
- if there is fraud or deceit
- if someone other than the young person agrees on their behalf that they will engage in sexual activity
- if the young person is incapable of consenting
- if the young person changes their mind or expresses disagreement at any point during the sexual activity

Sexual Activities a Minor Can Never Consent To:
A young person cannot consent to sexual activities if they will:

- result in bodily harm to either person or harm that is more than fleeting or trivial
- occur as a result of prostitution, trade, compensation or an exchange of any kind
- be videotaped, photographed or recorded in any way, including audio shown or transmitted on the internet.

It is also illegal to photograph/film anyone under 18 years old naked or partially undressed. Any occurrence of this type of behaviour should be reported to the police.*

** There is one very rare and limited legal exception to this, and police or Crown review is required to determine if it applies.*

Types of Relationships Where Minors Cannot Consent:
A young person under age 18 cannot consent to sexual contact if their relationship to the other person is one where the other person has the balance of power. Types of relationships with a power imbalance include:

- a position of trust
- a position of authority
- an exploitative relationship
- a dependent relationship

Note: if someone is under 12 years old, they cannot consent to sexual activity with anyone.

Where a young person is aged 12 or 13, the young person may have sexual contact with someone who is within 2 years of their age.

Where a young person is aged 14 or 15, they may have sexual contact with a person who is within 5 years of their age.

Where a young person is aged 16 or 17, they can have sexual contact with anyone.

In all instances of sexual contact with young persons between 12-17 the following thresholds must be met:

- there is consent
- the sexual partner is not in a position of trust or authority
- the sexual partner is not in a relationship with the young person that is exploitative
- the young person is not in a relationship of dependency with the sexual partner

[5] Richardson (nee Berry), Runner, Hallick, Rocke and Scheirich. *Understanding and Working with Sexually Exploited/ Sex Trafficked Children and Youth*, eds 2004, 2009 & 2015. Authors copyrighted. All Rights Reserved.

Boyfriending / Girlfriending
When an exploiter manipulates a youth into thinking they are in a relationship. It's a tactic used by many exploiters to win the trust of the youth.

Boundaries
Boundaries are the physical, emotional and mental limits we establish to protect ourselves from being manipulated, used or violated by others. They allow us to separate who we are, and what we think and feel, from the thoughts and feelings of others.

Culturally-appropriate, trauma-informed care
This refers to the capacity of care providers to effectually provide trauma-informed interventions that acknowledge, respect and integrate people's cultural values, beliefs and practices into interventions.

Human trafficking
The United Nations defines human trafficking as the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.

John (offender)
A John is an individual who pays for or exchanges something of value for sexual services. Johns are usually men who pay prostituted, trafficked or sexually exploited individuals for sexual services. Johns create the demand. Regardless of whether the individual providing the sexual services is a consenting adult, buying sexual services is illegal in Canada.

Obtaining Sexual Services for Consideration
According to Prostitution Criminal Law, obtaining a sexual service for consideration involves an agreement for a specific sexual service in return for payment or another kind of consideration, including drugs and alcohol.

Pimp (offender)
A pimp is a person who controls and financially benefits from the commercial sexual exploitation of another person. Pimp and sex trafficker are interchangeable terms. People cannot consent to being pimped or sex trafficked.

Recruiter (offender)
A recruiter is a person who is responsible for recruiting an individual who will be trafficked for sex. People under the age of 18 cannot legally consent to engage in the sex trade.

Sex trafficked
The sex trafficked are the individuals (female, male and 2SLGBTQ+) who are lured, coerced and forced to supply sexual services.

Sex trafficker (offender)
A sex trafficker is a person responsible for recruiting, harbouring, transporting, obtaining or providing a person and especially a minor for the purpose of sex. Sex trafficker and pimp are interchangeable terms, and both roles are illegal.

Sex trafficking
Sex trafficking is the illegal business of recruiting, harbouring, transporting, obtaining or providing a person and especially a minor for the purpose of sex. No one can consent to being sex trafficked.

Sex trafficking Survivors
Sex trafficking Survivors may also identify as victims of crime and often wish to emphasize the importance of preventing further exploitation.

Sexual services
According to Prostitution Criminal Law, a sexual service is a service that is sexual in nature and whose purpose is to sexually gratify the person who receives it.

Sugar Daddy
A sugar daddy is typically a wealthy, older person who spends money on someone in exchange for sexual favours and intimacy. These types of relationships are only legal with consenting adults over the age of 18.

The Game
'The Game' is used to describe the subculture of prostitution and sex trafficking. 'The Game' has rules, levels of authority and a unique language. Referring to pimping as 'The Game' gives the illusion that it can be a fun and easy way to make money, when the reality is much harsher.

Trauma-informed care
Identifying and being mindful of signs and symptoms of trauma in people being cared for so that interventions will not re-traumatize people.

Trick
A trick is a sex act performed for money or the person buying it. Someone who is being sex trafficked is "turning a trick" or "with a trick". A trick is also how people who are being sex trafficked refer to the men who are purchasing sex from them. In this sense, a trick means the same thing as a John.

Victims of sex trafficking
Victims of sex trafficking are understood as victims of a crime—in this case it can involve forced confinement and physical and sexual assaults.