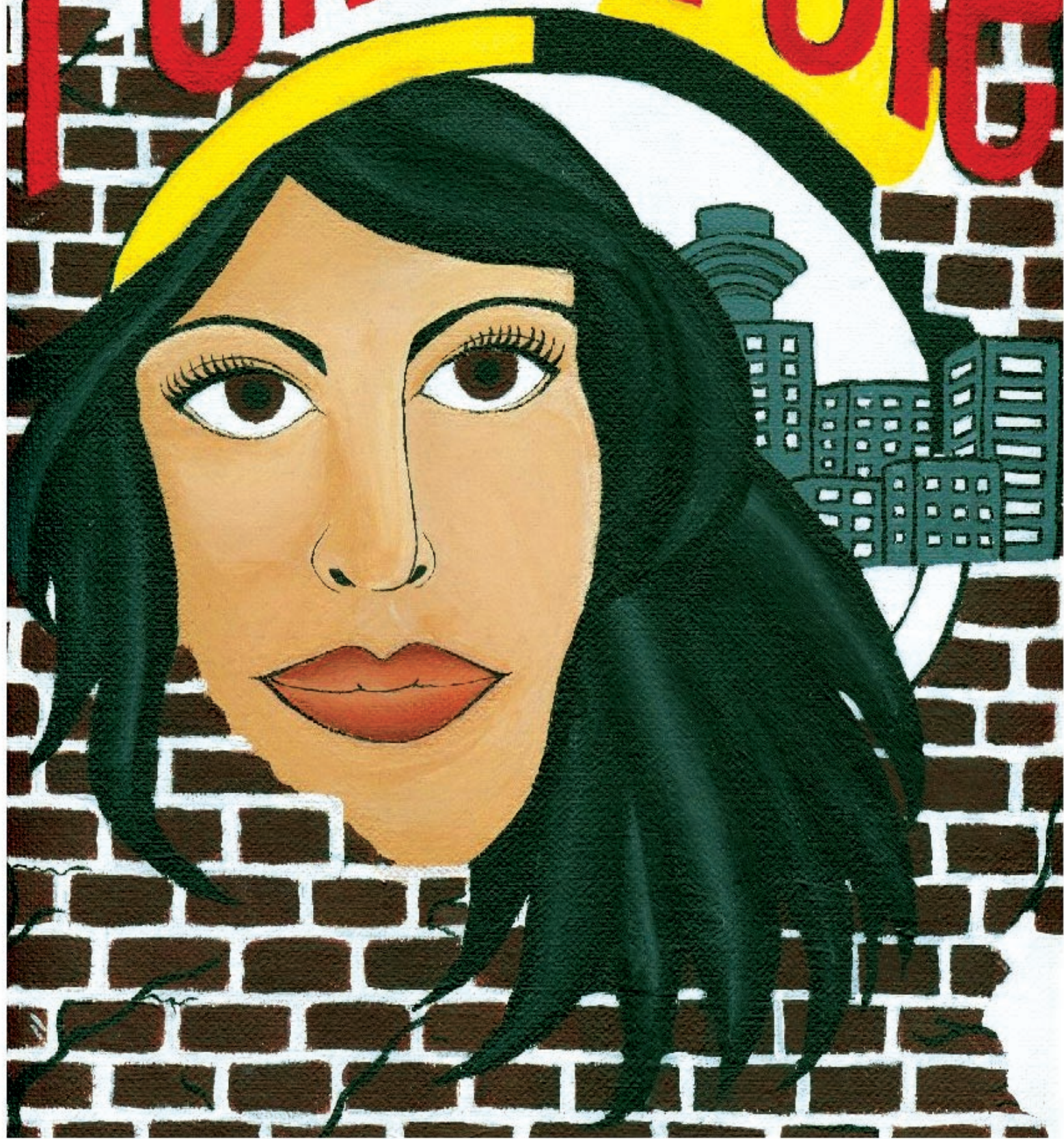


Full Circle



The Cover:

In my painting the woman represents everyone who has had barriers in their life that they have had to break through. The bricks represent the barriers she is faced with. The bricks are crumbling to show that she is overcoming or breaking through some of the barriers. The city view shows the way of life she lives. The medicine wheel shows her roots and spiritual side. She is facing the sun to represent hope for the future.

Vanessa Webster, Nuxalk/Cayuga/Mohawk

The Title:

Our traditions teach us that the circle has no end and no beginning, that we come together as one, and that we are all welcome to participate regardless of where we have come from or where we are in our lives. The title Full Circle is based upon the belief that change is possible, that we can turn our lives around and have a new beginning. Without the willingness of our own community to look past our shortcomings or weaknesses and to recognize our value as individuals, we cannot find our place in the circle. Many youth have left our community for a time, but have come back as an avenue to healing and a new beginning, in essence they have come Full Circle.

Thanks to our funder: Vancouver Coastal Health Authority

**Urban Native Youth Association
1640 East Hastings Street
Vancouver, B.C. V5L 1S6**

2002

Thank you for picking up this manual and taking the time to find ways to help end the sexual exploitation of Aboriginal child and youth.

We hope to provide you and the Aboriginal community with enough basic information about this issue to be able to contribute towards ending this overwhelming problem. Our focus is on community development and empowerment. To that end, we have included information for all members of our community including youth, parents, guardians, family, friends, service providers, and schools. We hope to be able to take back some of the control that is lost when our youth are being recruited into unhealthy and unsafe lifestyles. We believe that each of us must work to strengthen and empower our community to address issues such as this on; our own as well as with the help of others.

This manual is created from a community development perspective. Community development is based on the belief that communities already have the desire and skills needed to build and strengthen their community. Our goal is to help our community identify and utilize those skills and assets to help end the sexual exploitation of Aboriginal children and youth.

Urban Native Youth Association

2002

Acknowledgements and Appreciation

We offer a very special thank you to all the youth who participated in the focus groups for this project. Thank you for sharing your stories with us so that we can move forward in making positive changes in our communities.

Thank you to all the service providers who were interviewed for this project and/or helped us reach out to Aboriginal youth to participate in the focus groups. Thanks also to Dr. Martin Brokenleg, Dr. Steve Van Bokern, and Dr. Larry K. Brendtro for the use of information from their book *Reclaiming Youth at Risk: Our Hope for the Future*, to the Provincial Prostitution Unit/Attorney General for the use of information from *Being Aware, Taking Care: Guide for parents, teachers, counselors, youth workers, police* and to Save the Children Canada for the use of information from *Sacred Lives: Canadian aboriginal children & youth speak out about sexual exploitation*. Additional thanks to Cherry Kingsley and Melanie Mark for their continued commitment and hard work to end the sexual exploitation of Aboriginal children and youth.

Special thanks to Jerry Adams, Executive Director of UNYA for his continued support and encouragement in doing this most important work, to the Urban Native Youth Drop-In Centre for allowing us to hold our youth focus groups in their youth friendly space, and finally to the members of the Vancouver Aboriginal Council's Youth Portfolio who are committed to working towards positive change for sexually exploited Aboriginal children and youth.

Project Team

Lynda Gray, Tsimshian

Planning the direction and focus of the manual, hiring and supervising the project team, gathering and collating material, writing and editing drafts/final copy of the manual.

Message to youth from Lynda: To all those young people out there who continue to fight for their beliefs, their lives, and their futures, I hold my hands up to you in utmost respect for your strength, determination, and courage in facing life's daily battles. Please remember that there is always someone who cares for you. We may not know you personally, but we work for your future to the best of our ability. I truly believe that the Creator never gives us more than we can handle, so we must all struggle to find the strength and courage to recognize the opportunities that cross our paths which may help us lead safer and healthier lives. Stay strong my sisters and brothers.

Melanie Mark, Nisga'a

Planning and co-facilitating youth focus groups, interviewing service providers, gathering and collating resource material, writing draft of manual.

Message to youth from Melanie: To all of the Aboriginal youth struggling to survive life's cruel misfortunes or unfair circumstance. There may be days when you feel life may not be worth living. When the hardship is too much. When you ask yourself "what did I do to deserve this?" But as the leaders of tomorrow, please have faith that those hardships are teachings and lessons for us to learn. Often as Aboriginal youth we are only labelled for what we don't do and stereotyped for the abuse that we suffered. Be true to yourself and where you come from. Your past has many gifts and teachings our community needs to know. Be heard and be loud! Please remember that in order to strive for the best and be willing to work for it. And when people do not see you for all that you are and all of the gifts that you have to offer, spite them and prove them wrong. Please try not to dwell on what cannot be changed, but use your experience to make things different for your future. Be a boat rocker, question what you do not think is right and just and always remember to follow your intuition and be true to your warrior spirit.

Zachary Campbell, Cheyenne North American Indian

Planning and co-facilitating youth focus groups, interviewing service providers.

Miranda Moore, Cree

Initial interviewing of service providers

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What is Sexual Exploitation?

We acknowledge that there are many forms of sexual exploitation, but for the purposes of this manual we are referring to the commercial sexual exploitation of children and youth. Commercial sexual exploitation is otherwise known as 'prostitution' where individuals are paid with money, drugs, or in other ways to perform sexual acts.

We use the term sexual exploitation as we believe that for many different reasons youth may enter into prostitution/the sex trade, but most of those reasons are based on negative situations that force youth to make desperate decisions in order to get by in their daily lives.

We believe that pimps, johns, partners, friends, family, or anyone else who knowingly profits in any way are exploiting or taking advantage of prostituted youth and their situation. Ways in which other people may knowingly benefit include: receiving money gained through prostitution, receiving anything else that is paid for with the money that is made through prostitution, or receiving anything that is traded for sex including a place to stay, clothes, food, cigarettes, etc.

We also want to acknowledge that sexual exploitation also happens to males. This problem must be brought out from behind the walls of massage parlors, bath houses, and mansions so that we can help those male youth who are also looked down on due to their involvement in the male sex trade as well as being the victims of homophobic reactions whether they as individuals are truly Two-spirited/gay or not. Since females are the vast majority of those being sexually exploited, females are most often referred to in this manual. This manual has been created to help both male and female Aboriginal children and youth.

Another often over-looked group is Two-spirited or gay youth. This group of youth are often further removed from their families and/or communities due to homophobic reactions by family, friends, or community members. This has left those Two-spirited youth who have been shunned by their families and/or community with very little, if any traditional support systems. Both male and female Two-spirited youth are forced into the sex trade due to little if any connections to family or community.

Terms and Definitions

Please note that in many sections of this manual we have used as little academic language as possible so that as many people as possible will be able to read and use this manual. The following is a list of terms and definitions for those who are not familiar with this subject:

Aboriginal: This term is meant to include First Nations, Metis, Inuit, status, and non-status people

Abuse: improper use or treatment of (a person)

Abuse: The breakdown of an individual through physical, emotional and mental badgering that ultimately strips the spirit of the individual. Abuse is usually repetitive acts over a short or long period of time. There are usually no lessons being taught to someone when they are being abused, there is rarely a reason for the assaults verbally, physically, mentally or spiritually.

Bad date: a john who assaults, rapes, or rips off a sex trade worker

Bath houses: are steam bath houses where men go to have anonymous sex

Coercion: to bring about by force or threat, a tactic used by pimps to brainwash and/or threaten youth to enter and stay in the sex trade out of fear that family and friends won't accept them as sex trade workers and fear of beatings or death

Commercial sexual exploitation: The sexual exploitation of a person for money or anything of value including, but not limited to food, a place to stay, cigarettes, clothes, transportation, or alcohol and drugs

Double life: A male or female who is involved secretly in the sex trade, but is still involved in his or her 'regular' daily life

Exploitation: The act of taking of advantage of someone's weaknesses or needs for one's own satisfaction or benefit

Grooming: to prepare a person for entry into the sex trade

Hustler: a male 'prostitute' or sexually exploited person

Manipulation: to control by unfair or deceptive means to one's own advantage

Pedophile: someone whose is sexually attracted to children

Pimp: A person who is supposedly looking out for and protecting the interest of a sex trade worker, but who is usually using them for financial or other benefit for themselves. A pimp usually uses violence, drugs, emotional blackmail, and coercion to make sure that they keep someone working for them

Pleasure boy: A male who is believed to be involved in the sex trade more for his own sexual pleasure than for the money

Predator: one that seeks out and exploits others for personal gain

Recruitment: the process of selecting individuals for the sex trade. It often includes coercion, bribes, trickery, and deceit

Rent boy or gay for pay: A straight male who works in the gay sex trade

Sex tourist: Someone who travels to different destinations around the world to access and sexually exploit children, youth, or adults

Sex trade: The trading of sexual acts for money or other necessities of value

Spotting: A person who watches over a sex trade worker or escort for safety purposes. This may involve waiting for the date to end, writing down the license plate number or 'keeping 6' keeping a general description of the client and car, for future reference in case something happens to the sex trade worker.

Stroll: Well-known areas where johns and pedophiles look to purchase sex. They are usually separated into male, female, youth, or trans-gendered areas.

Sugar daddy: A man (usually older) who has sex with younger males, while buying them clothes, giving them a place to stay, or "helping them out". Usually the sugar daddy has most of the power in the relationship since the person being exploited is in need of something that he can provide. Sometimes there is a sense of loyalty that is built up, leaving the exploited youth feeling as though their abuser has been helping them rather than exploiting them

Trans-gendered: a person who has changed their gender from male to female or female to male by dressing and/or living as the opposite sex

Trick pad: a place where someone is kept against their will and is forced to have repeated sex with many different johns. Sometimes a person who has never been involved in the sex trade is physically kidnapped and taken to trick pads. These sites are often very secluded, and the pimps usually get all of the money gained through the johns.

Turning out: the process of making someone a sex trade worker. Pimps have various levels of sophistication or styles. Some will drug girls, take pictures of them naked or in sexual situations and threaten to send the pictures to family, friends or schools. Some pimps will beat girls into submission while others will force them to have sex with johns, often using drugs to keep girls subdued and eventually addicted

Two-spirited: A First Nations term for gay, lesbian, bisexual, or trans-gendered persons

Vulnerable: being at risk of being exploited

Youth participation: The meaningful inclusion of youth as active participants in any processes or decisions that affect them. This involves the invitation and respect of youth voice and presence.

Age of consent: Section 150.1 (1) Criminal Code of Canada. The age of consent in Canada for all forms of sexual activity is 14 years. Therefore, it is not illegal for an adult to have consensual sex with someone who is 14 or older, as long as the adult is not in the position of trust or authority toward the youth. An adult involved in sexual activity with a child under the age of 14 can be charged with a sexual assault-related offence. It is however illegal to obtain or attempt to obtain the sexual services of a person under the age of 18 'for consideration.'

The Sexual Predator: Who is He or She?

Society refers to individuals, citizens, and adults that sexually exploit our children as sexual offenders or pedophiles, however to the children and youth that have been sexually abused by the so-called pillars of the community they are often described as creeps, babyf*ckers, bastards, cradle-robbers, child molesters and rapists. He/she is someone that has sex with children. Predators that have and/or buy sex from our children are quite often very cunning, manipulative, and charming. They use all of these characteristics as weapons to trap and exploit children and youth.

We must recognise that ALL children are vulnerable to being sexually exploited. Sexual exploitation often begins by developing relationships with children or youth. Often a predator will target a child that is not strongly connected to someone or something. This could mean that the child does not have a strong family unit, has low self-esteem, is not in school, may not have been taught healthy sexuality and boundaries, and more simply has a void in their life. Whatever that void is, a predator is able to detect what is missing in the child's life, and that will make him or her vulnerable to becoming sexually exploited. A predator will use any tricks necessary to recruit a child or youth, but eventually all of the things that lured a child into being sexually exploited will soon turn to abusive behaviors to keep that child or youth in the sex trade.

- If a child has no where to go - predators are looking for your child and will provide a place for them to go
- If a child is poor and can not afford the same luxuries as their peers - a predator will provide those material needs (cigarettes, clothes, drugs, money)
- If a child is of colour, particularly Aboriginal - predators believe that due to many social factors that he or she as a predator has a greater chance of denying any allegations of sexual abuse or exploitation. They also believe that Aboriginal children are worth less than non-Aboriginal people, so they believe their crimes are less than if they were against a non-Aboriginal child
- If a child is not connected to school and feels stupid or inadequate - a predator will make the child feel special, cared for and valued (at least in the beginning)
- If a child has a poor body image and low self-esteem - a predator will boost that child's self-esteem and make him or her feel beautiful and special

Project History & Purpose

The Urban Native Youth Association has been working with street involved sexually exploited youth for many years through our Two-spirited Youth Program, our Prevention/Outreach Team, our Aboriginal Safehouse, as well as periodically through our other programs. So we were very encouraged in December of 2000 when Save the Children Canada released their report *Sacred Lives: Canadian aboriginal children & youth speak out about sexual exploitation*, as this moved the Vancouver Aboriginal community towards action on this very important and 'openly' hidden problem.

Current estimates in Vancouver indicate that approximately sixty percent of both female and male sexually exploited youth are Aboriginal. This number has remained constant over the past few years, and threatens to climb even higher if we do not act now to stem the tide of Aboriginal child and youth sexual exploitation.

This issue was discussed for many months at many different community meetings, yet we were slow to move towards action as it seemed that many people were unaware of the many different ways in which they could contribute towards ending the sexual exploitation of Aboriginal youth in Vancouver. With this in mind, UNYA decided to create a manual that would help the urban Aboriginal community and others move forward by identifying a continuum of care for sexually exploited and at-risk Aboriginal youth. The continuum of care that we have identified is one that we believe is something that individuals, service providers, government bodies, and others can use to identify where they can play a role in ending this horrific problem.

We realize that many individuals and groups are already doing what they can to help, but we have found that many others are frustrated, as they do not know how to reach out and help sexually exploited and at-risk children and youth. Through individual and community meetings we realized that many people believed that the only way to help or make a significant difference was to go and scoop someone up off the street and give them intensive counselling and/or a safe place to be. By making this issue so black and white, we have been limiting ourselves as to what we can do to help youth who are already being exploited, but just as importantly those who are at risk of being sexually exploited.

We believe that a continuum of care model that relies heavily on prevention is the most effective way to work towards ending the sexual exploitation of Aboriginal youth. A continuum of care begins with prevention from birth to adulthood, with intervention methods that are youth and/or culturally focused, and with follow-up services that empower Aboriginal youth to lead safer and healthier lives.

This manual is also intended to help Aboriginal children and youth avoid being recruited into the sex trade, to identify resources for those who are at risk of, have been or are being sexually exploited, to help parents, guardians, friends, and families of Aboriginal youth to recognize if their loved one is being or has been recruited, how to talk to youth about this issue, and where to go for help.

Community development is the focus of this guide. For our purposes, community development is used to describe the ways in which a specific community can come together to strengthen themselves as individuals, families, and as a community by identifying and making the most of the skills, expertise, knowledge, and caring that community members already have. We will identify programs and services that are already in the community and show the ways in which they can be utilized to help end the sexual exploitation of Aboriginal children and youth.

We hope that this manual will help our community to take responsibility for helping our youth avoid being recruited into the sex trade, to exit the sex trade, to recover from their experiences in the sex trade, and to end this growing problem.

Community Development in Vancouver

“Our worst fear is not that we are inadequate, our deepest fear is that we are powerful beyond measure” **Nelson Mandela**

Community development is based on the belief that communities already have many of the skills needed to make their communities stronger. The focus of CD is to identify and seek out the participation of the leaders in a community in any project that affects the community as a whole. Leaders need not be elected, appointed, or already recognized by the community. Leaders are also the children and youth who are the leaders of the group of peers, parents who are struggling for positive change in their home and community, Elders who are culture bearers, community workers, and any others who are trying to foster positive change in their community.

The Urban Native Youth Association believes that the Vancouver Aboriginal community already has the skills and will to work towards ending the sexual exploitation of Aboriginal children and youth. While acknowledging this, we also realize that although we have the will, often people are left with very little knowledge about an issue, about who is already working on an issues, about how they can contribute, or where to begin. In creating this manual we hope to provide a broad overview of the issue of sexual exploitation as well as what we can do as a community to help end this problem.

Community development usually begins by identifying the leaders in the community and getting them interested in the issue at hand so that they will become involved in working on the issue. Once they become interested, they can then become leaders who will convince others in the community that this is an important issue and that they as individuals can help make positive change.

Currently many service providers in the Vancouver Aboriginal community work together through the Vancouver Aboriginal Council, which hosts monthly meetings for community members to identify, discuss, and make plans for current issues or concerns. Both the Vancouver Aboriginal Council and the Youth Portfolio of VAC have

identified the sexual exploitation of Aboriginal youth as a priority issue that we all must work on together in order to make positive change for the children and youth who are selling sex in order to survive.

Current initiatives in Vancouver provide us with an opportune time to address this issue as a community. Many Aboriginal people and organizations are working with government representatives to create an Aboriginal Strategy to address Aboriginal issues in Vancouver. This group through a community forum has identified Aboriginal child and youth sexual exploitation as one of the top three issues that we must work on together. Also, over the next year the Vancouver Aboriginal Child and Family Services Society will be gaining fully delegated services for Aboriginal children in Vancouver. Their prevention focused delivery model will create new ways in which we can prevent youth from ever entering the sex trade as well as possible creating resources for sexually exploited youth to exit the sex trade.

So with focus clearly on this issue, we must make the most of these opportunities to help our youth avoid ever entering the sex trade, help them exit the sex trade, and help those that have been sexually exploited recover from their experiences.

In our cities, economies sputter, social ties weaken, and political power fades. But everywhere, creative local leaders are fighting back, rebuilding the neighbourhoods and communities. And they are succeeding by starting with what they have. In the face of diminished prospects for outside help, they are turning first of all to their neighbours and to the local citizens, associations, and institutions that lie at the heart of their community.

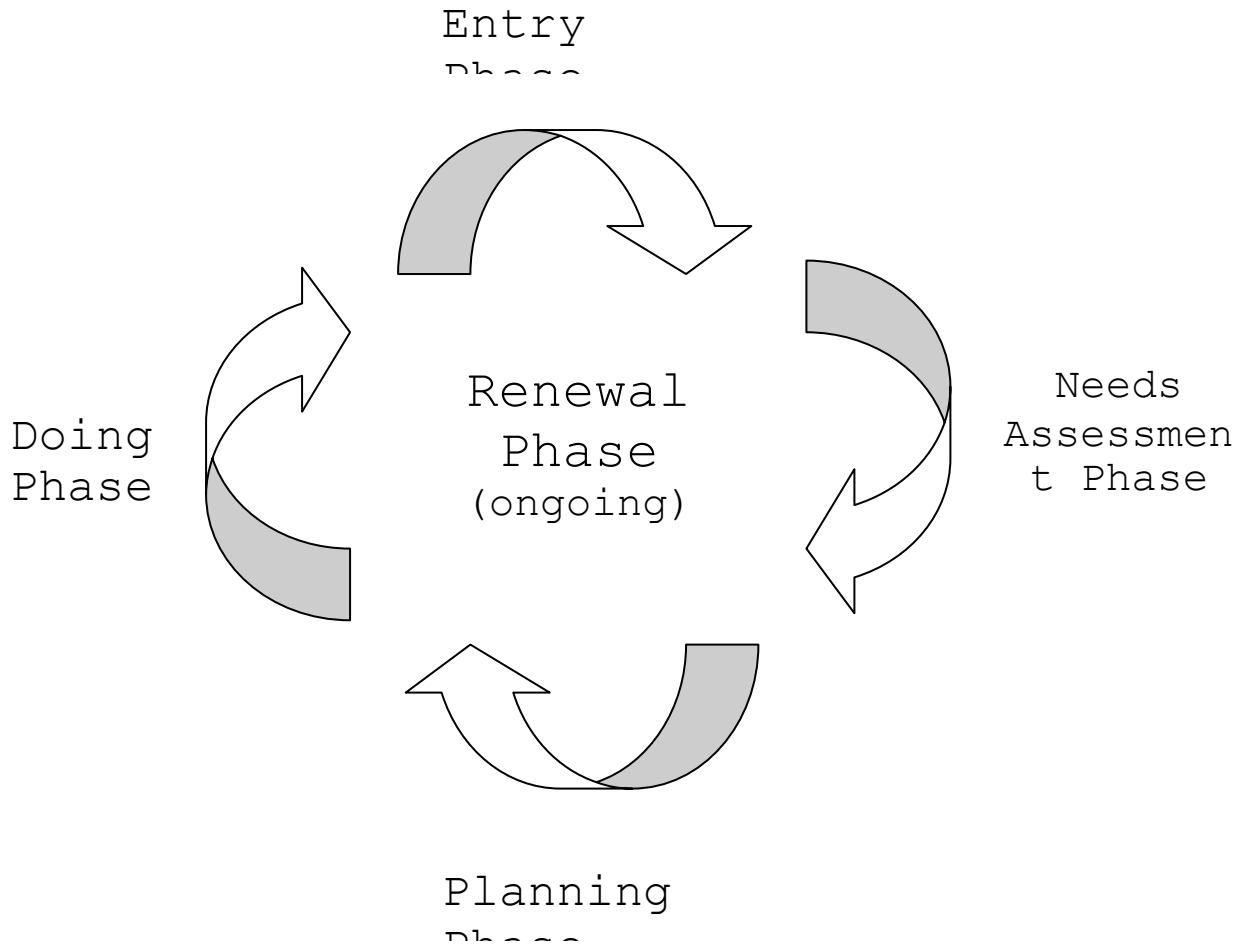
John McKnight

“This complex process is made up of two essential elements: the participation by the people themselves in efforts to improve their level of living, with as much reliance as possible on their own initiative; and the provision of technical and other services in ways that encourage initiative, self-help and cooperation.” **United Nations**

Adapted from *Healthy Communities: The Process* (B.C. Ministry of Health, 1994)

Phases of Process	Focus of Attention	Major Tasks During This Phase
Entry Phase	Sexual Exploitation of Aboriginal Youth	Learn about the setting in which the community action will happen (who are the people, what resources are available, what is the community reaction to this issue, etc) Introduce yourself into that environment (attend community meetings, planning sessions, get others interested in the issues, and other positive initiatives)
Needs Assessment Phase	Youth Needs (youth who are being exploited as well as those who are at risk of being exploited) Community Acceptance (we believe that this is a real problem, and we want to do something about it as individuals and as a community)	Gather facts and opinions about community and youth needs Learn what skills and resources already exist in the community (youth workers, counsellors, parents, youth, Elders, positive role models, safehouses, youth housing, funding sources, etc.)
Planning Phase	How to respond to the needs of sexually exploited Aboriginal youth as well as those at-risk of being sexually exploited	Explore and choose methods of responding to youth needs (ask youth what will help (education, housing, family reunification, A & D treatment, counselling cultural enrichment, lifeskills, leadership training, prevention, interventions, follow-up, etc) Ask others working on this issue about initiatives that are working
Doing Phase	Community Action (individuals, groups, organizations, and the community as a whole)	Begin to put plans into action
Renewal Phase	Evaluation & renewal	<ul style="list-style-type: none"> ▪ Evaluate what worked and what didn't work ▪ Identify what has been learned ▪ Encourage self-renewal of those involved, re-energize them ▪ Re-examine the situation as it exists now ▪ Make new plans as needed

Community Development in Action



How this Project Evolved

Phase One

The first phase involved interviewing over one hundred service providers to identify what their level of knowledge was about youth sexual exploitation, what their level of knowledge was of Aboriginal youth issues/concerns, what services they offered to sexually exploited or at-risk youth, how youth friendly their offices were, and how Aboriginal friendly their offices were (displayed art work, Aboriginal postings, etc), and if they had any Aboriginal staff.

The interviews were then evaluated to make general recommendations to all service providers on how to make their services more welcoming and relevant to Aboriginal youth. Following that, the services were categorized into prevention, intervention/crisis, and follow-up services. Some of these community resources have been identified by Aboriginal youth and/or service providers as being both welcoming and relevant to Aboriginal youth. This list is by no means exhaustive, but rather a place for youth, parents/guardians, community members, and service providers to start when trying to find services for Aboriginal youth who are at-risk of, have been, or are being sexually exploited.

Phase Two

The second phase included two focus groups with Aboriginal youth. The purpose of the focus groups was to include the voices and perspectives of sexually exploited Aboriginal youth and to ask for guidance and input for this manual. This was an opportunity to begin talking about this issue in an open, safe, and honest way. It is essential that we involve youth in processes that may affect them, and to ensure that they have meaningful input.

When we include those affected by sexual exploitation in a way that is respectful of where they come from, with no labels or judgements, we can learn much that can help to begin to make positive change for Aboriginal youth. Melanie Mark and Zachary Campbell facilitated both focus groups. Both have experience working with sexually exploited youth and offered a professional and personal perspective, as both have been directly affected by sexual exploitation.

Methodology:

Outreach and awareness of the focus groups was done through faxing and phoning youth services but also through word of mouth. Posters with information about the focus groups were posted at bus stops, on street poles, on the local strolls and in various youth serving organizations. The posters identified the objectives for the focus groups on sexual exploitation of Aboriginal children and youth to ensure that all of the participants were aware of the subject matter. Youth were given a \$20 honorarium for their participation and food was provided. The facilitators asked for the permission of the youth participants to tape the focus groups, to avoid having to write notes and be distracted from the dialogue which might limit our ability to reflect the voices of the youth. All of the youth participants agreed to the use of the tape-recorder and both focus groups ran two to three hours in length.

Sexually Exploited Aboriginal Youth Speak Out

Focus Group 1 - January 19, 2002
UNYA Drop In Centre
3 female/ 1 male participants

Focus Group 2 - February 6, 2002
UNYA Drop In Centre
7 females/ 4 males

We asked questions about scenarios of recruitment, helpful interventions and follow-up services, what parents/guardians and the community need to know about sexual exploitation and what is missing in Vancouver that would be helpful for sexually exploited Aboriginal youth. We also asked what is not working and why.

Youth explained that they are often turned away from services, before they can even ask for help. They believe that this is due to stereotypes of staff towards "hustlers or prostitutes". Youth also said that they are kicked out of drop-ins or services if they do not participate in programs. They stated that they want consistency in service provision, staff that are constantly out there and those that are willing to listen.

"We need more drop-ins that are open late at night." Male youth

"We need support groups like AA for people like us... that are open certain days and times...every week." Male youth

“We need to get rid of the sex trade and put people out of jobs.” Male youth

“An open door policy is needed, barriers and age discrimination is bad.” Male youth

“Hospitals treat us like shit.” Male youth

“First impressions are big for me.” Male youth

“I don’t know about you guys but I always got crabs that I could never get rid of...we need a delousing centre for sex trade workers or a place to treat STD’s.” Male youth

“Clean services are good...needles on the floor is bad.” Male youth

“Need more counselors that will sit with me at 3:00am, drive all the way into Vancouver and talk to me for three hours...which really helps in times when you are freezing.” Male youth

Education and awareness were common themes as youth felt they were/are not being educated on the vulnerabilities of sexual exploitation. Some felt that the current materials that are used in school to attempt to talk about sex are out of date.

“We are being taught like, here’s a condom and here’s what birth control looks like, now go on and have sex, but don’t get pregnant...sexual exploitation is so not exposed, but we know, because we see it.” Female youth

“Not everybody cares out there, really, people just don’t know out there...close minded attitude...ignorant society.” Female youth

“The ‘who cares’ attitude...people are involved in their own life, their drugs, their drinking, their boyfriends.” Female youth

“There needs to be education on what the reality is out there for people that work the streets.” Female youth

“Sexual exploitation should be taught in schools, CAP classes, family life...all families are dysfunctional... we know about it, but we are not being taught about it, we are being taught the wrong way, like that’s bad, they’re bad, turn the other way they’re bad.” Female youth

Service providers that youth identified as useful or helpful were ones that they felt did not judge them because they are involved in the sex trade. Needle exchanges, medical clinics and drop-ins were commonly used, however there was also discussion around the need for more of these. Also identified was a need for more counselling services for youth that are trying to leave the street life and to learn skills and get training to survive without having to turn tricks or work the streets. Youth wished that they could do more to help kids that are on the streets. Peer support is a common theme for youth as it is a feeling of being able to give back. It is empowering.

Phase Three

The third phase included gathering and documenting information that would be helpful to youth, parents/guardians, service providers, school staff, and other concerned members of the community. Unfortunately we did run into some resistance from some service providers to provide information for 'yet another manual'. Some service providers also did not see the need for Aboriginal specific staff or programming. Others were apprehensive to provide information about their services without having a copy of the manual up front even though we indicated that we would not list negative information about specific service providers. Any information that we have provided about services that we and/or youth felt could be improved were listed in general terms only (safehouses, hospitals, etc.). We have only listed those services that we and/or youth have identified as useful or helpful.

Contributing Factors for Vancouver

The problem of commercial sexual exploitation of children and youth in Vancouver is ever increasing. Unfortunately as Vancouver becomes a high profile and tourist friendly destination, it is also grown to become a very popular sex tourist destination. Many men travel from all parts of the world to exploit youth in our city. Usually they have very sophisticated means of communicating with each other and for meeting and exploiting children and youth. This keeps the problem away from the public eye, but police are well aware of the exploitation that happens on the street and in private settings in Vancouver.

One of the things that ties police hands is non-returnable warrants. If a person is found to have warrants in another province, often that province will not pay to have the person returned to where the warrant was issued. So if Vancouver or British Columbia does not have the money to send them back, they are forced to set them free once any charges here are dealt with. Differences in provincial laws have left children and youth vulnerable to exploitation as paedophiles and sexual abusers are free to move from province to province to exploit youth without fear of arrest for previous offences or warrants.

What leaves urban Aboriginal youth vulnerable to exploitation?

- Poverty is a very large factor that leads our youth into not only the sex trade, but also drug dealing, theft, and other crimes that provide them with money or the things that money can buy. In this age of materialism that sees most youth with name brand runners, sports jerseys, and name brand clothing, it is very difficult for youth who don't have these things to fit in
- Many of the youth who live in Vancouver come from families who have been torn apart in many different ways through the inter-generational effects of the residential school experience, so many youth are forced to live in unhealthy or unsafe situations either within their families or on their own
- Skewing of sexuality - many youth have not learned what healthy touching or sexuality is. The rampant sexual abuse that took place in the residential schools left many men and women not knowing what healthy touching or sexuality was and has resulted in many of the residential school survivors sexually abusing their own children

- A & D issues – many youth have learned to cope with their problems and daily living situations by numbing themselves with alcohol and drugs
- Lack of self-esteem – racism, abuse, and a lack of positive role models have left many youth with very low self-esteem and/or few support systems
- Homelessness – up to forty percent of the homeless youth in Vancouver are Aboriginal
- Migration to cities – lack of jobs, lack of educational opportunities, family break-ups, and family violence have force many women and their children to move to larger urban centres where they live in poverty and usually under housed
- Non-returnable warrants and a lack of adequate laws have left all youth in Vancouver vulnerable to sexual predators. John are rarely given punishments that fit their crimes, while sexually exploited youth are harassed by police, arrested, and
- School dropout – Racism, family instability, poor school support services, and a lack of appreciation for education have led to Aboriginal youth dropping out or being pushed out of Vancouver schools long before graduation. Currently only about 20% of Aboriginal youth graduate from high school in Vancouver
- And many others

Recruitment of Aboriginal Children and Youth

Recruitment is the steps that a person takes to convince and/or trick a person into entering the sex trade. There are many ways in which a youth is recruited. Often recruitment is accomplished through lies, blackmail, exploiting friendships or relationships, playing on the financial needs of the person being recruited, intimidation, and peer pressure.

Remember that youth do not grow up wanting to be sexually exploited, rather they are often forced into the sex trade due to situations that force them to make desperate decisions that they might not otherwise make. Also remember that pimps are very sneaky and good at what they do, so do not become distracted or complacent watching out for that one person who may try to recruit a youth. It is often a number of experiences and/or situations that leave a child or youth at risk of becoming sexually exploited. So rather than watching out for the 'bad person' who will try to recruit youth, focus your attention on watching for signs in a youth's life or behavior.

The following two pages are adapted from *Being Aware, Taking Care: Guide for parents, teachers, counselors, youth workers, police* p. 15-16, 19-21. These are some of the ways that a youth is recruited into the sex trade:

Pimps tend to target girls more than boys for recruitment into the sex trade. Boys involved in the sex trade are not usually pimped and tend to be on their own. They may begin by trading sexual favours for basic needs such as food and shelter, and then move on to exchanging sex for money.

Pimps use a step-by-step plan to gain control over a child or youth. This grooming for sexual exploitation involves gradually luring the child or youth away from her support network until she is completely separated from friends, family and home. As a result, the youth takes on the values of the street and the pimp takes control of her life.

Tactics used by pimps to recruit children and youth into the sex trade include:

- **Seduction** – Pimps will seduce or charm young girls as a way to recruit them. They will pose as boyfriends, gaining their trust through promises, gifts (clothes, cigarettes, drugs, alcohol, etc.) and emotional manipulation.

- **Isolation** - Pimps will slowly separate the youth from family, friends and school, so that the young person becomes dependent only on them.
- **Coercion** - Pimps commonly use intimidation and pressure to force a young girl to work on the streets or indoors. This intimidation can take various forms, such as threats to harm her or her family, or to tell her family and friends about her sexual activities, and/or psychological abuse.
- **Violence** - The pimp may use violence to force a youth into the sex trade. Although not as common as the other ways mentioned, kidnapping may be used by some pimps. Pimps will also use violence if the youth doesn't follow the rules.

Typical Recruitment Scenarios

Recruitment by a Pimp

- A child or youth who is having problems at home or at school is approached by a pimp.
- The pimp poses as a 'boyfriend' who gains her trust through emotional manipulation and promises.
- Some type of bribe is slowly introduced (usually a supply of drugs or alcohol).
- The child or youth is slowly separated from her support group (family, friends, school).
- The child or youth is introduced to the pimp's criminal friends, to establish control over her and to frighten her. Verbal, psychological, and physical abuse are used on her.
- The child or youth is now forced into the sex trade, either on the streets or in an indoor place (e.g., escort agency, massage parlour, trick pad).

Recruitment by a Recruiter

Pimps may get someone else to attract children and youth into the sex trade. These people are called recruiters. A recruiter can be male or female and is often around the same age as the potential victim. Eleven-year-old girls recruiting other girls out of school and of under-age boys recruiting girls have been reported. A female recruiter is generally 'owned' by a pimp. A male recruiter often receives payments or rewards from a pimp.

- A child or youth who is having problems at home or at school is approached by a recruiter.
- The recruiter, a street-wise girl or boy, starts paying lots of attention to her.
- The recruiter slowly gains the child or youth's trust, and tempts her with stories of the exciting, glamorous life on the streets.
- The female recruiter slowly introduces the child or youth to the sex trade. The child or youth keeps watch for a "bad date" by taking license numbers, and "spots" for the police while the recruiter "turns a trick." The recruiter introduces the child or youth to the pimp and receives payment.
- The child or youth is introduced to the pimp's criminal friends to establish control over her and to frighten her. Verbal, psychological, and physical abuse are used on her.
- The child or youth is now forced into the sex trade, either on the streets or at an indoor venue (e.g., escort agency, massage parlour, trick pad).

Places that a youth may be recruited:

- In their home by friends or family members
- At school by classmates or other youth hanging out on or near school grounds
- Places where youth gather such as skytrains, malls, community centres, or local stores
- On the street and in other places that at-risk youth or youth who are or have been involved in the sex trade gather
- Group homes, youth detentions centres/jails
- Drop-in centres

Signs That a Youth May Be Being Recruited or Sexually Exploited

Youth may start to:

- Dress provocatively/overly sexy
- Stay out late and/or all night
- Drink or use drugs
- Hang out with older people
- Skip out of school
- Ignore rules at home
- Ignore their guardians instructions
- Lie to those close to them

Youth may suddenly have:

- New clothes
- Extra money
- Things that they don't usually have like cigarettes, alcohol, drugs, video games, DVDs or videos, etc.
- New older friends or boyfriends

Youth may stop:

- Coming home
- Eating properly
- Going to school
- Regularly bathing or changing their clothing
- Interacting with family or close friends

Drug abuse/misuse and addiction have led to and kept many of our youth on the streets and sexually exploited for extended periods of time. Youth are often forced to work the streets due to their increased drug use. Pimps also actively supply drugs to youth to make them addicted to drugs so that they will be forced to work for money to support their habit. Often youth will use code or street names for drugs to avoid suspicion. The following list is for friends and family so that they will be able to identify possible drug use by youth. The names in red are the most common known or real name of the drug and the names in black are the street or code names.

<p>LSD- Lysergic acid diethylamide Acid Paper Blotter</p>	<p>Amyl Nitrate Popper snapper</p>	<p>Barbiturates Downers Reds Sleeping pills</p>	<p>PCP-Phencyclidine Angel dust Hog Killer joints</p>
<p>Rohypnol Roofies Ruffies Roches</p>	<p>Methamphetamines Crank Crystal meth Speed Super ice</p>	<p>Amphetamines Uppers Bennies</p>	<p>Other opiates Demerol Methadone Morphine</p>
<p>China White Synthetic heroin</p>	<p>Cocaine Crack Up</p>	<p>Ecstasy E</p>	
<p>Heroin Down Smack Chasing the dragon (smoking heroin) Speed balls (heroin and cocaine mixed and injected</p>	<p>Marijuana Hashish Joint Mary jane Reefer Spliff Blunt Guanja</p>		

Areas that SEAY Hangout

Due to the concern that predators/johns/sex seekers may use any exact information to track and exploit youth, we have chosen not to name areas, but rather we will describe general areas that sexually exploited youth may hang out.

Strolls

Strolls are areas of the city where prostituted individuals wait to be picked up by johns/tricks. There are usually different areas for women, girls, boys, men, transgendered, etc. These areas are both main streets that are well lit and back streets that have little lighting or people around.

Bars and Clubs

Bars and clubs that SEAY may hang out are those that usually only let in single and/or under-age female and males who are vulnerable to being sexually exploited or are familiar to them as being involved in the sex trade, sell cheap drinks, or provide free drinks or cover charge to single women.

Late Night or All Night Businesses

Businesses such as gas stations, convenience stores, pool halls, skytrains, or after-hours clubs that allow youth to hang out for long periods of time. These places usually have many cars and patrons coming and going.

Public Parks

SEAY may hang out in public parks that are near known strolls. These areas allow the youth some secrecy, access to drugs, and even a place to turn a trick.

High traffic roads in and out of the city

Many johns will pick up sexually exploited youth on their way to or from work in the city from the suburbs (Richmond, Surrey, New Westminster, Burnaby, etc.). These areas are usually high traffic areas that lead in and out of the city from downtown Vancouver.

“Legal” Businesses

A few youth may find themselves working in massage parlors or escort agencies that hide behind the disguise of a being a real or legitimate business. Some of these businesses are set up specifically to sell sex to customers in a private and supposedly “legal” setting.

Gay Bars and Known Areas for Anonymous Sex

Males are more likely to also hang out in gay bars, parks where anonymous sex is known to happen, place ads in gay papers, or hang out in bath houses.

Youth Drop-ins and Services

Most youth do not self identify as being sexually exploited or a sex trade worker. Many will use services by day and work the streets or indoor venues at night

Short Story

A few times upon a time there was some shit going down. There was some big shit going down all around. People got serious about what they thought they wanted for themselves and others. People moved things; they moved animals and they made places. In these places that they made, stuff happened there, and then more stuff happened there. It was like a game and everybody played his or her part. Even kids could play these games. Even animals and old people. Even places could play these games. The feelings from these games were all different just like everything. The feelings were what made people make more stuff. A message...an incoming message. Children are not stuff. The places that are made for children are not just places. If everything is everything then we are all children. What do you want for yourself as a child? Me, I would like to speak.....Speak about my feelings as a child. These games are terrible. These places are terrible. The paper that you hold in your hand right now is part of the reason why. Prophecy reminds me all the time to just keep keeping on. To just maintain until I can speak and make stuff and make places. If you want to help...if you really want to help. Tell yourself that you contribute and not manage. Remind yourself that your rights only apply to you. Remember that maybe we all don't know what is goooooooooooooood, but we all have a right to decide what is good. Humanity is not lost. Dehumanization is on the rise, but humanity is not lost. As a child and as a creator I know what love is...always known what love is. I know where love is and I know who has it. I will never forget those who show love. Manifest love in an action. A true action.....not paper, not meetings and talks, signatures and status quos...not money. While you're all busy in your foundations, committees and shit...a child still sits in jail. A child still watches t.v. A child still hears the pain in her mothers marginalized voice. A child still asks for something to eat. A child still takes their life. A child still writes in their confusion and their pain, but mostly in their anger...

I know where love is and I know who has it and I will never forget those who show love.

-Skeena Reece, 27
Tsimshian, Cree

Career Opportunity

The International Labour Organization (ILO) has an International Programme on the Elimination of Child Labour: IPEC 1998. The ILO Convention No. 182 calls for immediate action to ban the worst forms of child labour. Countries from around the world have signed a memorandum of understanding with the IPEC. Within the document, the Commercial Sexual Exploitation of Children (CSEC) is considered one of the worst forms of child labour. For more info check out their website at www.ilo.org.

We acknowledge international efforts to encourage governments to act on ending sexual exploitation, however we strongly encourage you the reader to understand that labour is defined broadly in this document. For the purposes of this report, let's call the commercial sexual exploitation of children what it really is, slavery and the worst form of child abuse. By calling it the sex trade, we leave false impressions on the reality of what those words mean. If children and youth are given the opportunity to make healthy, educated decisions about choosing to be in the sex trade, as some call it while others refer to it as one of the worst form of child labour, why then are children not running to the streets seeking this employment? Why are children that are or have been sexually exploited not entitled to benefit packages, vacation time and compensation for all of their hard work? In addition, what actions are in place to hold those people responsible for forcing our children and youth to work in such horrific conditions? Is there a Sex Trade Compensation Board (STCB) for sexually exploited persons? Or will we simply leave the onus on the employee (sex trade worker) since they 'chose' their respected profession, otherwise known as "the world's oldest profession."

We disagree with minimizing this horrific problem by referring to child and youth sexual exploitation as child labor. Let's be realistic about this and then we can move towards positive change for children and youth. If the sexual exploitation of children and youth is to be considered the worst form of child labor, we offer up the following job posting for just such a position. It is not meant as a joke, rather it is a dose of reality which some people obviously need.

Job Posting

We have a great opportunity for young people to earn extra money. We are looking for young and vulnerable girls and boys with low-self esteem. We will provide free training. This position will last until you are no longer profitable to us.

Qualifications:

- Must be young, or at least look it, good looks are an asset
- Must have very little supervision and a very weak support system
- Must be able to stay out late and work multiple shifts
- Must have very little to no knowledge of where to go for help
- Must be willing to take orders without questioning authority and to surrender your freedom, if not we will teach you
- Must have little or no knowledge of healthy touching and/or sexuality
- Some new employee recruitment may be involved
- Must be willing to become addicted to alcohol and/or drugs if you wish to last in this job
- Should be willing to leave home, or at least keep your job a secret
- Should be willing to quit school as you will have very late hours
- Must be able to work in all kinds of weather conditions
- Must be willing to go to jail from time to time
- Must be willing to take punishment as needed

Benefits

NONE

Closing Date:

Ongoing recruitment, please feel free to contact us at any time, AND
.....bring a friend

Realities of Being in the Sex Trade

Many people have the mistaken belief that being in the sex trade is easy money and those who are being exploited choose to be there, but only a small part of this is true. There is easy money to be made; otherwise there wouldn't be pimps. But, the reality is that youth may receive larger amounts of money or presents in the beginning stages of recruitment from the money they earn in the sex trade, but eventually they have very little, if any control over any of the money. Youth and those who care for them need to realize that there are many, many hazards to being involved in the sex trade.

The following is a list of some of the ways in which a youth is negatively affected by being prostituted:

- Many sex trade workers contract or 'catch' sexually transmitted diseases including HIV/AIDS, gonorrhoea, syphilis, pelvic inflammatory disease, herpes, etc. Sometimes these diseases go untreated, which can cause long-term health problems such as sterility
- Most sexually exploited youth eventually become addicted to drugs and alcohol as a way to numb the pain and to detach themselves from their daily reality. Often pimps will make sure that they become addicted so that they will be forced to continue working to buy drugs.
- Many youth are continually put down or insulted by their pimp and johns, so much so that eventually they become ashamed of who they are. This is one of the reasons that youth will not go back home or to their community.
- Prostituted youth are forced to work for many hours at a time, standing for hours on end waiting to make more money for their pimps and their drug habits. They usually work in the evenings until early in the morning in all kinds of weather conditions and usually in very skimpy clothing.
- When a youth is first being recruited, they are usually allowed to keep large amounts of money that they earn through prostitution, but eventually their pimp has total control over the money. Eventually he will make the exploited youth feel like they owe them money for clothes, housing, drugs, and food so that they are forced to continue working in the sex trade.

- Prostituted youth are often raped, beaten, and/or shamed by johns. Sometimes, they are gang raped. In other instances, they are killed.
- Sexually exploited youth often will be beaten by their pimp if they do not make enough money during the night, if they talk back to them, if they are arrested and go to jail, or if they try to contact their family or friends. Pimps often terrorize youth into believing that they will kill them or their family if they try to leave.
- Young sex trade workers often find themselves in jail. Their pimp will bail them out, and then make them work twice as hard to repay the money and make up for their lost time on the street. They will also often get a beating for not avoiding the police and getting arrested.
- Although most of us think that tricks are turned in hotel rooms, quite often prostituted youth are forced to perform sexual act in cars, alleys, parks, etc.
- Sexually exploited youth are sometimes forced to move around on the 'circuit' which is a series of places within a city or from city to city. SEAY are moved around by their pimps to avoid arrest, to make more money, and often to ensure that the youth is not found by their family or friends which could lead to the youth going home and the pimp losing their source of money

Prostitute

Hooker

Chug

Wagon
Burner

Shank Ho

Lysol drinker

Drug

Ho

Disposable

Junkie

Eas

Damage
d Goods

Slu

--

These are some of the words that people use to hurt, dehumanize, disregard, and shame our youth. If a person is called something enough times, they start to believe it is true. It is a reality that we must face and take responsibility for as community members. We must encourage our children, brothers, sisters, parents, friends, co-workers, neighbours, and partners to stop using and/or believing these damaging words. We encourage all community members to think of our youth in the terms on the following page.

Warriors

Hurting

Talented

Amazing

Sons

Survivors

Valua

Precious

Painful

Leaders

Despera

Daughters

These are the words that describe how many of our youth are feeling and what may be leading them to end up in the situations that they do. The other words are the realities and/or possibilities for our youth. We encourage all community members to never give up on any of our youth. They are valuable human beings who must be helped to find their way back to our community.

Respect Checklist

Your rights in a relationship: If you are in a relationship, you must be treated with respect, which means your boyfriend, girlfriend, or partner:

___ Is willing to compromise

___ Lets you feel comfortable being yourself

___ Is able to admit to being wrong

___ Tries to resolve conflict by talking honestly

___ Enables you to feel safe being with him/her

___ Respects your feelings, your opinions and your friends

___ Accepts you changing your mind

___ Respects your wishes if you want to end the relationship

When someone loves you, you feel valued, respected and free to be yourself. You should not be made to feel intimidated or controlled.

*Think about your relationship -
Do you feel respected?*

The Circle of Courage

The following excerpt is from the book *Reclaiming Youth at Risk: Our Hope for the Future* by Dr. Martin Brokenleg, Dr. Steve Van Bokern, and Dr. Larry K Brendtro.

“Traditional Native American child-rearing philosophies provide a powerful alternative in education and youth development. Native American philosophies of child management represent what is perhaps the most effective system of positive discipline ever developed. These approaches emerged for cultures where the central purpose of life was the education and empowerment of children. Modern child development research is only now reaching the point where this holistic approach can be understood, validated, and replicated. Fostering self-esteem is a primary goal in socializing normal children as well as in a specialized work with children and adolescents at risk. Without a sense of self-worth, a young person from any cultural or family background is vulnerable to a host of social, psychological, and learning problems. “

To reclaim youth at risk, we must begin to explore our understanding of youth and see them for their gifts rather than focus our attention and energy on their shortcomings. Within the Circle of Courage, child-rearing philosophies are the foundation for education and youth development. Through a holistic approach and oral traditions, Aboriginal culture empowers the child by providing discipline and sense of self worth. Traditional beliefs address the significance of belonging, mastery, independence, and generosity in building self-esteem.

The Spirit of Belonging

In traditional Native society, it was the duty of all adults to serve as teachers for younger persons. Child rearing was not just the province of biological parents, but children were nurtured within a larger circle of significant others. From the earliest days of life, the child experienced a network of caring adults.

The Spirit of Mastery

The simple wisdom of Native culture was that since all need to feel competent, all must be encouraged in their competency. Striving was for attainment of a personal goal, not being superior to one's opponent. Success became a possession of the many, not of the privileged few.

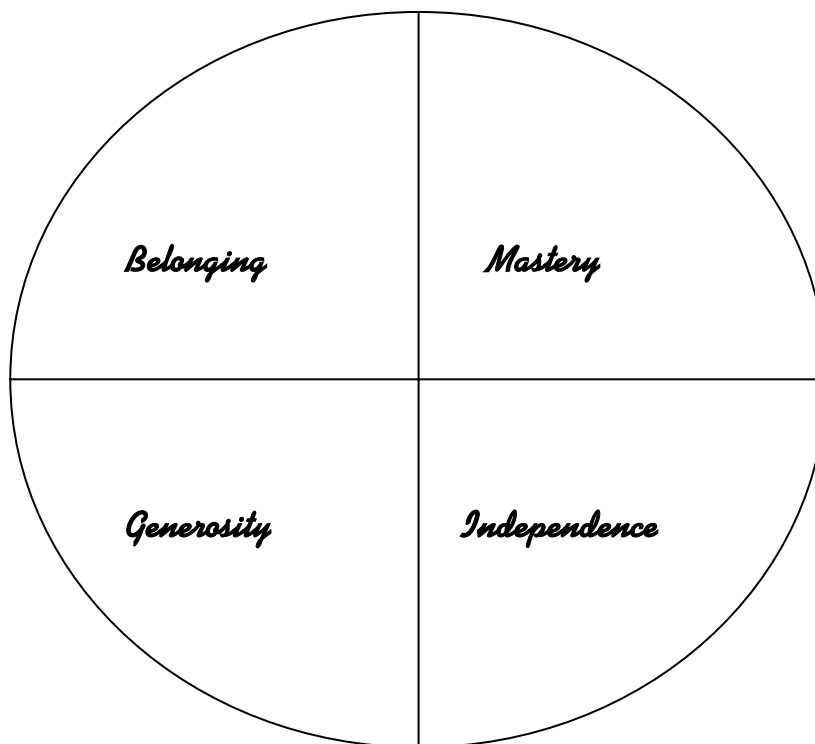
The Spirit of Independence

The evolution of North American culture has placed young people in a powerless situation, in which they have no meaningful role in society. Persons without a sense of autonomy come to see themselves as pawns in a world where others control their destiny. Traditional Native culture placed a high value on individual freedom.

The Spirit of Generosity

Unlike communal societies where property was owned collectively, individual ownership prevailed in Native cultures; however, property was not acquired for conspicuous consumption but to be better able to help others. Children were instructed to always share generously without holding back.

The Circle of Courage



Belonging

Normal

Attached
Loving
Friendly
Intimate
Gregarious
Co-operative
Trusting

Distorted

Gang loyalty
Craves affection
Craves acceptance
Promiscuous
Clinging
Cult vulnerable
Overly dependent

Absent

Unattached
Guarded
Rejected
Lonely
Aloof
Isolated
Distrustful

Mastery

Normal

Achiever
Successful
Creative
Problem-solver
Motivated
Persistent
Competent

Distorted

Overachiever
Arrogant
Risk-seeker
Cheater
Workaholic
Preservative
Delinquent skill

Absent

Nonachiever
Failure oriented
Avoids risks
Fears challenges
Unmotivated
Gives up easily
Inadequate

Independence

Normal

Autonomous
Confident
Assertive
Responsible
Inner Control
Self-discipline
Leadership

Distorted

Dictatorial
Reckless/ Macho
Bullies others
Sexual prowess
Manipulative
Rebellious
Defies authority

Absent

Submissive
Lacks confidence
Inferiority
Irresponsible
Helplessness
Undisciplined
Easily led

Generosity

Normal

Altruistic
Caring
Sharing
Loyal
Empathetic
Pro-social
Supportive

Distorted

Noblesse Oblige
Over-involved
Plays Martyr
Co-dependant
Over-involvement
Servitude
Bondage

Absent

Selfishness
Affectionless
Narcissistic
Disloyal
Hardened
Antisocial
Exploitative

Friends Looking Out for Friends

Although the issue of sexual abuse and sexual exploitation is very complex, it can also be simply described as someone who has been taken advantage of sexually. This could mean that your friend has been sexually exploited by someone for a place to stay, clothes, food, cigarettes or money.

There may come a time when your friend confronts you with harsh words, words that might be too much. A time when a friend might ask you to keep a secret. This secret might be one that you might feel you can't handle. Especially when your friend tells you about how they have been abused, either sexually, emotionally, physically or mentally. Your friend might tell you that someone they know, a stranger, or family member has sexually abused them. There may also be times when you may notice changes in your friend's behaviour and you suspect that she or he might be hanging with a shady group of people or gangs and is no longer acting the same way. Often children that have been abused or exploited feel ashamed, afraid or humiliated. They also feel alone and quite often have the belief that nobody will understand them or care. Sometimes children and youth feel helpless and guilty that they could not prevent the abuse from happening.

By letting your friend know where you stand, by being open and honest with each other, your friend can trust that you are being genuine and truly do care. If your friend has been abused or sexually exploited, your friend might have little if any trust in anyone. By being the person that they choose to turn to, it is important to be straight with them, open and honest. For example, if you gossip about the information that they tell you, they may never tell anyone again and may be forced to struggle with their issues on their own.

It is very difficult to open up to a friend, which ultimately puts you in a tough position. But your friend has told you because they trust you or love you and hope that you will help them with their secret. Children and young people often keep this heavy burden or secret to themselves. If this ever happens to you, when a friend tells you that they have been sexually abused or sexually exploited and involved in the sex trade, please follow some of these pointers:

1. Listen to your friend and believe them, try not to be judgmental
2. Try not to challenge them and push for too much information
3. Let your friend tell you on his or her own terms and time

4. Be patient and supportive
5. Ask your friend if they have told anyone else and if there is anything that they would like you to do
6. Ask your friend if they would be willing to talk to someone, someone that you trust and you think will understand the situation (parent, family member, teacher, professional)
7. This manual has provided the names and services of some of the organisations in Vancouver that work with sexually exploited children and youth and are available to assist young people that have or are being sexually exploited. Take a minute with your friend to check out the list of services and the descriptions of what the services have to offer and ask your friend if they would be willing to talk to someone confidentially about what they are going through (outside help eases the pain for youth and allows for them to talk to someone freely and openly)
8. This will help your friend more than you may ever know (the sooner your friend deals with their situation, the better they will feel)
9. Feel honoured and relieved that your friend turned to you. That they felt they could trust you with their situation of sexual exploitation. You are someone they can trust.
10. Lastly, take care of yourself. Take some time to talk to someone you trust that won't risk your friendship by gossiping if you tell them about what you are going through.

Sweetgrass

An inter-woven life

Each straw

An individual

Leaning towards another forgotten past

An inter-woven life

The sweet, middle

The heart caught between two extremes

An inter-woven life

Singed ends

The life distraught

Leaning towards another forgotten past

Christina Gray, Tsimshian/Dene

Families Looking Out for Children & Youth

Family members play a large role regarding the issue of sexual abuse or exploitation. Aboriginal youth have shared experiences of family members either abusing them, exploiting them, or having known of the abuse and exploitation and having said or done nothing about it. What we have also learned from working with Aboriginal children and youth is the unconditional love that children and youth have for their family, despite the dysfunction or abuse they may have experienced. Aboriginal children and youth expressed their willingness to forgive but not to forget. Being abused or exploited are both damaging and scarring. The following are tips for family members of children and youth that have been sexually abused or exploited.

1. Make all attempts to seek help to prevent the cycles of abuse from continuing, children and youth have the right to be protected from all forms of abuse and exploitation therefore do not abuse or exploit your children
2. If your child is being sexually abused or exploited and you are aware of it (provide help immediately - there are services listed at the end of this manual with professionals that address the issue of sexual abuse and exploitation)
3. Knowing that your child is being abused or exploited and your not trying to do anything to stop it from happening is something you as a parent or family member must come to terms with - SILENCE ONLY PERPETUATES THE ABUSE
4. Children need to feel believed and listened to.
5. If a child discloses abuse or exploitation, do not question or badger them, but rather believe and support them. Otherwise children and youth feel like liars and wonder why they told in the first place, and may never tell anyone again.
6. If your child is at risk of or is being sexually exploited, take your child to places where professionals work with sexually exploited youth; familiarize your child with the issue and with survivors of sexual abuse and exploitation.
7. Be resourceful and find all the services possible that can help your child. By not taking action or intervening immediately, your child is at risk of being further sexually exploited if he/she does not addressed some of the trauma they have experienced.
8. Bring in an outside person is helpful for children and youth that have been sexually exploited. If your child can see a counselor, therapist or professional, this may help you to help your child deal with a situation that you may not personally be able to help them with. Remember that asking for help is a strength, not a weakness. Talk about the issue and reassure your child that it is not their fault.
9. Be sensitive, non-judgemental and forgiving if your child admits to being involved in the sex trade.

Background Characteristics of Commercially SEAY

Sexually exploited Aboriginal youth often have similar backgrounds or life experiences that have left them vulnerable to becoming sexually exploited. This list is provided, not to stereotype sexually exploited youth, but rather to educate the community about problems in youth's lives that might leave our children vulnerable to being sexually exploited. The following is a list taken from *Sacred Lives: Canadian aboriginal children & youth speak out about sexual exploitation* (Save the Children Canada, p. 33).

- Low self esteem
- Average age of entry is 14 years
- A history of poor school attendance, often has not completed grade 9
- Has had experience of early sexual activity, often as sexual abuse
- Has been physically, sexually and/or emotionally abused
- Has run away from unstable/fragmented homes and/or care institutions
- Has few, if any, traditional job opportunities
- Little or no access to networks of family or services
- Homeless and/or nomadic
- Commonly passes through the stages of involvement in the sex trade, from:
 - 1) **drift:** the process of drift from abuse and/or casual sex to the first act of prostitution
 - 2) **transition:** alternating between soliciting and a more conventional way of life to
 - 3) **professional:** associating entirely with others in the sex trade, where they are accepted for who and what they are

The following two pages are adapted from *Sacred Lives: Canadian aboriginal children & youth speak out about sexual exploitation* (p. 12 – 32).

There is powerful evidence that Aboriginal youth face much higher risk factors than the general population. While not every child may experience every one of these factors, all of these issues are linked, and each in itself can provide pathways to sexual exploitation in the sex trade. These factors include, but are not limited to:

- **Systematic fragmentation of culture:** the colonialist attitude, laws, and practices that forced Aboriginal people to adopt European customs and languages, while Aboriginal customs and languages were being destroyed
- **Fragmentation of families:** the residential school experience and other colonial practices forced many families apart and destroyed the traditional family structure and support systems
- **Lack of a higher education:** the majority of Aboriginal youth do not make it past grade 8 or 9 in the mainstream school system. Lack of a formal education, and the limits that places on access to jobs that pay a living wage often lead Aboriginal youth to find other, sometimes illegal, ways to make money to survive
- **Poverty:** For Aboriginal peoples, rural unemployment ranges from 40-60 percent, and is as high as 90 percent in some areas. More than half of Aboriginal youth live in single parent households, who are surviving on less than \$10,000 annually (Vancouver Sun, 2000)
- **Physical, sexual and emotional abuse:** Up to 80 percent of youth who are commercially sexually exploited in Canada report having been sexually abused. These abuses leave many Aboriginal youth with little trust, low self-esteem, and believing that they deserve to be abused
- **Lack of positive role models and elders:** Many at-risk Aboriginal youth have very few, if any, positive parental, youth, or elder role models in their lives. This leaves them to learn positive parenting, role modelling, cultural pride, and self-care on their own, if at all
- **Substance abuse/addiction:** Aboriginal youth are over-represented in populations dealing with substance abuse, and it is important to remember that this is not because they are Aboriginal, but because of their legacy with issues of cultural genocide

- **Homeless/Nomadic:** Up to 40% of the estimated 11,000 street youth in Vancouver are Aboriginal (City of Vancouver, Dr. Penny Perry) UNYA's own research showed over 20% of the youth surveyed were homeless
- **Health risks:** The lifestyle of those involved in the sex trade often lead them to be at-risk of being beaten, becoming alcohol and drug addicted, contracting sexually transmitted diseases through sexual acts and sharing needles, and with a weakened immune system that leaves them open to other opportunistic illnesses and diseases
- **Media stereotypes:** Most media stories are focuses on negative stories about Aboriginal people and serve to foster racist attitudes and ignorance that segregates and marginalizes Aboriginal people, especially youth
- **Over-representation in the judicial system:** Rates of incarceration for adult Aboriginal population are 6-8 times higher than for a person of non-Aboriginal descent. Federally, Aboriginal peoples represent 17.5 percent of all inmates, with a high in the Northwest Territories of 61.9 percent
- **Racism:** Despite many different school, city, provincial, and federal policies and initiatives, racism continues to rise in Canada especially with competition for scarce resources of fish, lumber, and land
- **Gender issues:** The vast majority of commercially sexually exploited youth are girls. Estimates of girls in the sex trade run between 75-80 percent with the remainder being boys, transgendered and transsexual individuals
- **Lack of resources:** A lack of jobs, training opportunities, etc. often leave Aboriginal youth vulnerable to exploitation. Youth do not see prostitution as a long-term career; rather they view it as a necessity in the day-to-day act of survival
- **Low self-esteem:** low self-esteem ensures that [Aboriginal youth] are easy 'prey' for those who tell them what they most want to hear; that they are loved, that they are appreciated, they are understood and that they will be taken care of

Profile of Sexually Exploited Aboriginal Youth

This profile is a list that has been compiled from many people's experiences of working with at-risk and sexually exploited youth. This list applies to both females and males.

- Aboriginal child sexually exploited/abused at a young age by a stranger, family member, family friend, or someone in the position of trust (babysitter, teacher)
- Robbed of innocence (trust in others, sense of safety)
- Child experiences mental, emotional, spiritual and physical trauma consequences are long lasting
- Child silenced or threatened not to tell for fear of apprehension, that the abuse will get worse, offender might tell that it was the child's fault for leading the offender on, because they are bad, etc.
- Children sometimes protect their offenders for fear of threats made by the offender, or assume that nobody will believe them anyway
- Child instinctively knows its wrong, but keeps information to themselves
- Child might be raised in an abusive environment and knows nothing else
- Society has not been successful in educating children at a young age as to what abuse looks or feels like if it is happening or has happened to them and where they can turn to for help. (pop stars have become role models to many girls and boys, sex is everywhere, yet we are still teaching children catchy tunes about sexual abuse and our bodies, but not teaching children the true meaning of abuse, sexual boundaries and healthy touching. Do children even understand the meaning?)
- Child continues to be silenced for fear that they might be in trouble, (why would or should a child that is experiencing sexual abuse/exploitation be afraid?)
- The Ministry for Child and Families Development are obligated under their mandate to intervene if a disclosure takes place, police will also be involved for investigation, medical examinations, statements, etc
- If the child is apprehended the abuse may stop, but there is an immediate breakdown of the family unit

- Often children are apprehended and the impact of abuse is not effectively addressed, therefore not allowing closure or providing an understanding to the child or youth that their apprehension is not their fault
- If the child is not apprehended and the abuse continues or the offender is not charged or convicted, the child is then shown injustice and loses faith in the system and may ask themselves why they were told in the first place if nobody believed them, and wonder why those they were told would help, did not
- Youth has now learned survival skill number one (how to put on a good face and let everyone think that they are OK, denial)
- The child ultimately hopes the pain will go away, to cure the void in their life
- Few resources address the sexual exploitation/ abuse of Aboriginal children and youth (there are few resources that address this issue and many services and specialized counselors are not easily accessible and do not have the tools to help the breakdown in the family, do not understand the effects of residential school, and do not focus on the healing component for sexually abused and exploited children and youth)
- Child reaches adolescence and has not been taught boundary issues, healthy sexuality, may be co-dependant, may feel alone like most youth do, but differently because of their traumatic experiences, probability of low/no self-esteem is high
- Attempt to go through school with little or no self esteem, disconnection from home and family (like most youth in their teens) and pressured by peers to have sex
- Because of the abuse and exploitation the child and youth's maturity level may be higher than their peers, their experience has forced them to grow up
- If youth is disconnected from family, school, culture, etc, they then seek for comfort in their peers
- Youth may feel a need to hang out with older friends, due to their experiences and maturity level, this may increase their access to drugs and alcohol
- Youth offered drugs and/or alcohol by older youth/adults
- Realize drugs and alcohol numb the pain and fill the void in their life, the state of confusion dating back to the first episode of sexual abuse/exploitation magically disappears

- Aboriginal youth may struggle with school because of the abuse and exploitation and may feel isolated because of their ethnicity, teased at school for being poor, growing up in care, FAS/FAE, or teased for being different
- Youth relies on peer group for support as they accept the youth for who they are
- Youth surrounded by what feels like family (peers, gang), youth feels connected and feels like someone cares
- Youth may have grown addicted to drugs and alcohol
- Youth might be engaging in consensual sexual activity
- Due to poverty, youth might not have money to pay for drugs or alcohol
- Innocently asked to have sex, not for money but for fun (exchange sex for a place to stay instead of home; cigarettes, food, clothes)
- Due to the lack of having a father figure, some youth may seek their comfort in a boyfriend
- There is no concrete formula as to how a youth becomes involved in the sex trade, although if a youth is disconnected from family, school, culture and community, the probabilities of a youth being sexually exploited is high
- Sexual exploitation does not only mean the street sex trade, but a youth that has a history of sexual abuse and exploitation may struggle with their own sexuality
- Many males that have been sexually abused or neglected are often forced out of their communities, brutally raped and led to the street lifestyle
- All sexually exploited youth struggle with developing personal, healthy relationships and often settle for unhealthy relationships due to their dysfunctional childhoods (as one youth said "I could have met Prince Charming one thousand times, but did not know what I was looking for")
- Many youth feel or think that being involved in the sex trade gives them a sense of control they never experienced as a child, there is a rationalisation for some youth that there is no harm in being paid for sex if previously the abuse, exploitation and violation was taken for free (if it's going to happen, I might as well get paid for it)

A Continuum of Care

A continuum of care is a span of programs and services from prevention (healthy food, pre-school, safe housing), to intervention (crisis counselling, safehouses), to follow up services (counselling, affordable/safe housing, job training). An effective and thorough continuum of care will help a person from birth until death. It will provide education, opportunities, services, and programs to all age groups whether they are safe and happy, becoming street involved, are in the sex trade or a gang, or are recovering from addictions and/or trauma.

We offer the following continuum care as an example of some of the services that we feel are needed in order to provide positive, accessible opportunities for all members of the community whether they are poor, two-spirited, male/female, disabled, from different ethnics groups, young, or old.

The Importance of Prevention

The Urban Native Youth Association is a prevention-focused organization. We believe that the best way to end many of the problems that our youth and families face is to help prevent them from ever getting to those unhealthy or unsafe situations in the first place. We also value intervention and follow-up work, and in fact we have such programs, but we firmly believe that the greatest positive overall changes can be made through prevention work.

We believe that prevention not only prevents youth from becoming involved in unsafe or unhealthy situations, but it also show youth that we care, that they are worth caring and working for, that they have a right to lead safer and healthier lives, that they deserve to have fun growing up, and that they can have some form of control in their lives.

Prevention work is carried out in many ways, but some of the easiest ways are free or cost very little. The following are some examples for parents, guardians, youth workers, family workers, social workers, school staff, etc:

- Teach children how to protect themselves
- Show children and youth that you care, let them know that they are loved
- Show children and youth where to go for help when they need it (friends, family, school counselors, youth workers, police, clinics, etc.)

- Teach children and youth about safe and healthy touching and sexuality
- Listen to children and youth when they are trying to reach out
- Get children and youth involved in sports
- Be a positive role model (don't drink or do drugs in your home or in front of children, go to individual or family counselling, be open with your feelings, admit when you are wrong, find help when you need it)
- Help children and youth learn to read, write and/or do their homework
- Bring children and youth to safe and fun activities in the community
- And many, many more

Education at all levels:

- In schools from Kindergarten to Post-secondary
 - Teaching children and youth to respect themselves and others, to have a healthy body image, to recognize healthy sexuality, to recognize inappropriate touching and behavior, and to ask for help when they need to
 - Using age appropriate and innovative means to educate, including videos, plays, art, songs, dancing, talking circles, Elders, internet, comic books, survivors as guest speakers, positive role modelling, etc.
 - Teaching youth and adults to respect themselves and others, to have a healthy body image, to recognize healthy sexuality, to positively address inappropriate or unhealthy sexual behaviors towards themselves or others, to educate others about healthy sexual behaviors, to support those who are in need of support due to sexual harassment or exploitation, to advocate for systemic change to address unhealthy sexual behaviors in all aspects and stages of life, and to work towards positive change in their personal, academic, and professional lives
 - Teaching children, youth, and adults the true history, current issues/concerns, and living conditions of Aboriginal people
 - Teaching children, youth, and adults to fight against racism and its destructive effects
 - About how they can work towards ending this problem
 - About valuing sexually exploited youth rather than stereotyping them or thinking of them as disposable

In the public forum, educate service providers, professionals, community members, government, and families:

- About sexual exploitation and its long term devastating effects
- About how they can work towards ending this problem
- About valuing sexually exploited youth rather than stereotyping them or thinking of them as disposable
- About the true history, current issues/concerns, and living conditions of Aboriginal people

Lifeskills and Parenting Skills

Make existing and future models of lifeskills, parenting skills, self-esteem building, and other person empowerment programs more accessible to the individuals and families that need it the most

- Have lifeskills, parenting skills, self-esteem building, and other empowering programs in low income areas so that those who cannot afford bus fare can access the program
- Have free daycare so that those who cannot afford daycare can still access the programs
- Have culturally appropriate programs available for those who will not otherwise access programs
- Have more Aboriginal workers in all programs, they can benefit all people, not just Aboriginal people
- Have flexible hours for parents with small children who need daycare, for parents who have to pick up their children from school at 3:00pm, for people travelling alone to ensure their personal safety, for youth who are more likely to show up any time other than mornings, etc.

Intervention

Intervention services and programs are essential to help prevent those who are at-risk of becoming involved in unhealthy lifestyles as well as those who are already there. Intervention programs must be accessible, affordable, culturally appropriate when needed, youth focused, welcoming, have realistic hours, and have emergency intake as most people who are trying to leave behind unhealthy behaviors or lifestyles do so on, what seems to us, the spur of the moment, so we must be able to respond immediately as often these windows of opportunity are very short. Some of the more important things to think about when carrying out an intervention are:

- Be compassionate with youth, believe what they have to say, you may be the only one they will ever tell if you don't handle it well
- Try to understand how it affects that youth, do not use logic or a magical template for how a person should react to a situation, what is important is how the situation has affected that individual
- Respect their privacy, if the only way to help them is to not tell their family, then if they are old enough and in a safe situation, that may be the best thing to do for now
- Don't assume that an Aboriginal youth wants to know their culture or be in touch with the Aboriginal community, for some youth their worst fear is to go back to the community that they experienced their pain in, ask them what they want and let them decide how important culture is to them at this point in their lives
- Don't assume that a youth wants to reunite with their family, sometimes that is the place where they experienced the most trauma and/or received the least support
- Don't try to act like you know everything, youth are very perceptive, they know when you are lying or trying to act like you have it all under control, a youth will have more respect for someone who is open and honest enough to tell them that they don't know it all but are willing to try to find out to help them
- Treat youth with respect, they are young adults, they have already had enough people in their lives telling them what to do, how they should do it, and why they should do it, why don't you be the one to give them a chance to define their own lives?
- Don't assume that youth are damaged, recognize them for their gifts and skills, encourage them to pursue what makes them happy

Follow-up / After-care

Follow-up or after-care is extremely important when a youth has been living in an unhealthy or unsafe way for an extended period of time. Remember that sometimes the hardest thing for a person to do is live a 'normal' and/or clean life. We have to ensure that we follow up with youth after they have finished a program or accessed a service to ensure that they know we care, to give them encouragement, and to help them make that important transition to independence.

- Many youth who have been sexually abused and/or in the sex trade need to learn or relearn positive and healthy touching or sexuality

- Many youth need to learn basic lifeskills such as cooking, cleaning, or budgeting to be able to succeed on their own
- Don't assume that an Aboriginal youth wants to know their culture or be in touch with the Aboriginal community, for some youth their worst fear is to go back to the community that they experienced their pain in, ask them what they want and let them decide how important culture is to them at this point in their lives
- Don't assume that a youth wants to reunite with their family, sometimes that is the place where they experienced the most trauma and/or received the least support

Comes the Dawn

*After awhile you learn the subtle difference between holding a hand and chaining a soul.
 And you learn that love doesn't mean leaning and company doesn't mean security.
 And you begin to learn that kisses aren't contracts and presents aren't promises.
 And you begin to accept your defeats with your head up and your eyes open,
 With the grace of an adult not the grief of a child.
 And you learn to build all of your roads on today because tomorrow's ground is too
 uncertain for plans.
 After awhile you learn that even sunshine burns if you get too much.
 So plant your own garden and decorate your own soul, instead of waiting for someone to
 bring you flowers.
 And learn that you really can endure...
 That you really are strong...
 And you really do have worth.*

Anonymous

Gaps and Recommendations

Although there are many individuals and organizations addressing the sexual exploitation of our children and youth there is still a long way to go. Many services are operating on minimal budgets and resources that limit the ability of staff and/or organizations to work more effectively on this issue.

There is an tremendous number of ways in which service delivery could improve the lives of at risk and sexually exploited youth, but we do not want to overwhelm you with individualized gaps and recommendations that may make this problem seem unsolvable. Rather, we have grouped together similar recommendations for ease of reading and to show which ones are similar in nature.

It is very important to note that it is not only the responsibility of those individuals and organizations that work specifically with at risk or sexually exploited youth to act on these recommendations. It is the responsibility of all community members to do what they can within their own boundaries or mandates to help prevent youth from being recruited, to intervene when someone is being sexually exploited, to help those who are willing and/or able to exit the sex trade, and to provide follow-up services to those youth who successfully exit.

We must find the most effective ways to utilize minimal resources to work towards ending this horrific problem. We must be willing to work together on this issue by building partnerships or working relationships that will increase referrals of youth to services that may help them. It is imperative to have a seamless continuum of care for at risk and sexually exploited Aboriginal youth.

The following information is a reflection of the voices of service providers and professionals working in Vancouver to address the sexual exploitation of youth.

Gap: There is an over-all lack of direct service to sexually exploited youth, particularly Aboriginal youth

Recommendations:

- All services need to move beyond crisis service delivery and begin to assist in the long term healing of our young people that have been sexually exploited. This includes ensuring a seamless continuum of care that focuses on the underlying issues that leave our youth vulnerable. Services must focus on a holistic approach to healing including counseling, mental health issues, alcohol & drug issues, education, cultural teachings, skills training, job readiness, work experience, support groups, peer support, recreation, and family reunification.
- All services, especially youth services should have as few barriers as possible for youth. Barriers include having to produce identification, needing a permanent address, having to notify parents/guardians, limited hours of operation, age restrictions, lack of free childcare, restricting service to youth who are under the influence of drugs or alcohol, no follow-up support, not having drop-in hours, not being accessible to those with limited transportation or who are living in poverty.
- Service providers need to work together and build partnerships that will help create a seamless continuum of care from prevention to intervention to follow-up service for at risk and sexually exploited youth. It is especially important to build working relationships with organizations in the DTES so that they can make appropriate and quick referrals to get youth out of the DTES as soon as possible.
- Service providers must take into consideration a child or youth's readiness to be involved in the Aboriginal community or Aboriginal culture. Not all children or youth have grown up with Aboriginal people and/or culture. Cultural teaching opportunities must be made available, but not forced upon a child or youth.
- There is a great need for qualified Youth Outreach Workers who can seek out and offer support to at risk and sexually exploited youth. They must know about services in the community, how not to jeopardize a youth's safety when approaching them, working with high risk youth, Aboriginal youth, and youth with trust or safety issues. They must also work during the hours when these youth are out on the streets, which is not 9 – 5.

- There needs to be a 24 hour drop-in centre for youth who are homeless, hangout on the streets at all hours, sexually exploited youth, and who will not seek help if they are in fear of being apprehended by the Ministry of Child and Family Development (MCFD).
- There needs to be more emergency services available to those who are ready or able to leave the street. There is often a very small window of opportunity to support youth when they are ready to leave. These services must also be connected to other services such as detox, justice related services, A & D treatment, counseling, schooling, training, work experience, lifeskills training, and repatriation. This is important so that there can be a seamless transition from crisis intervention into recovery services.
- Services that youth frequent and find helpful need to be duplicated, expanded, and shared with others. Most of the popular, accessible, and useful services have waiting lists, which are a huge barrier for youth who are trying to find help.
- There needs to be more one-to-one support for at risk and sexually exploited youth. This includes service providers removing some of the barriers in their workers job descriptions that may inhibit them from building trusting relationships with the youth who need it the most.
- There needs to be age specific programs that take into consideration MCFD reporting requirements and the mixing of age groups that may leave some youth vulnerable to further exploitation or harm (ie. 13 year olds hanging out with 24 year olds who are street entrenched).
- There needs to be opportunities for experiential youth to contribute to ending the sexual exploitation of other youth including peer support, facilitating support groups, job shadowing, internships, and honorariums or pay for their work at conferences, and youth groups or focus groups.
- There needs to be more supports for youth who are forced to or expected to live independently, particularly those who have come out of the care of MCFD. This includes lifeskills training, educational and training opportunities, job readiness skills, work experience, budgeting, and job and housing searches.
- Schools and community service providers need to support youth both socially and academically to stay in and do well in school. This includes family support, dealing swiftly and appropriately with acts of racism, counseling, homework clubs, alternative schools, and culturally appropriate classes.

- There needs to be safe places for youth, especially young women to stay/live when the foster care or group home system fails them.
- Special attention must be given to young Aboriginal females who are mothers or who are pregnant. Service providers must be very clear, helpful, and understanding about the issues that at risk or sexually exploited females may be facing. Pregnant young women must be given straightforward information about the realities of becoming a parent, especially if they are living in unsafe situations. Young Aboriginal mothers who have their children in care must be given realistic goals to attain in order to visit and/or get custody of their children.
- There must be translation services available for youth who do not speak English. There is a growing number of Aboriginal youth migrating to Vancouver from Quebec who speak French as a first language.
- Special care must be taken to ensure that services match the needs of specific populations of Aboriginal youth, in order for them to be appropriate, useful and effective. Specific populations include:
 - Different age groupings: ie. 13 - 18 and 19 - 24.
 - Female, male, transgendered, two-spirited
 - In school vs. out of school
 - HIV positive
 - Involved with the justice system vs. not involved
 - Drug or alcohol dependent
 - Those who have had no contact with the Aboriginal community, and are not yet ready to have Aboriginal culture as a part of their lives

Gap: There is a lack of education and awareness about youth issues, Aboriginal issues and concerns, generational impacts of the residential school experience, and sexually exploited youth issues

Recommendations

- Healthy sexuality and boundaries must be taught to all Aboriginal youth. Some youth have been sexually abused which has caused them to struggle with their sexual identity and/or with healthy relationships, sexuality and touching. There needs to be safe places where youth can seek help and/or discuss these issues.
- Everybody – including parents, teachers, outreach workers, peers, medical practitioners, police, probation officers, etc. – must make it a point to learn about the sexual exploitation of Aboriginal youth, such as recognizing the risk factors, understanding the dangers, knowing appropriate resources for referrals, and understanding the immediate and long-term impacts on youth.
- We all need to challenge our assumptions and stereotypes about young Aboriginal men in the sex trade, such as: they are all homosexuals, that they are able to fend for themselves, and that they are in it just for the sex and money.
- Native communities, agencies and leaders must take an active role in addressing the factors that drive Aboriginal youth away from their communities and onto the streets. They must address issues such as family violence, homophobia, sexual abuse, poverty, racism, and the generational impact of residential schools.
- All service providers and educators, especially those who work with large numbers of Aboriginal youth, need to educate themselves on Aboriginal history, as well as current issues and concerns.
- All services providers need to be knowledgeable about youth and Aboriginal programs and services in order to make appropriate and quick referrals.
- Parents, guardians, friends, school staff, and other service providers, etc. need to educate youth about the resources in the community and how to access those resources when they need to.

- There needs to be more research conducted to identify and monitor the numbers of youth who are homeless, at risk, involved in the drug trade, involved in the sex trade, are on the streets but in the care of MCFD. As most service providers recognize the over-representation of Aboriginal youth in the above categories, the lack of research should not delay the provision of services to at risk and sexually exploited Aboriginal youth.
- Municipal, provincial, federal, and international governing bodies must address the issue of youth sexual exploitation by identifying its devastating effects, what programs are effective, who is working on this issues, and how to get as much useful and culturally appropriate material out to community members as possible. They must also create and utilize laws to address those who buy sex (johns), those who exploit and profit from youth (pimps), and those who exploit youth in order to produce pornographic materials.

Gap: There is a lack of safe, affordable housing for Aboriginal youth.

Recommendations:

- All housing providers need to give youth a chance to prove themselves as tenants. This includes designating units for Aboriginal youth in Aboriginal housing complexes and Aboriginal and non-Aboriginal housing co-operatives.
- There needs to be more safehouses, hostels, and residential programs for Aboriginal youth, preferably gender specific. We need to provide safe spaces for young women to heal and move forward in their lives.
- There needs to be more safe places for youth with alcohol or drug dependency to stay during pre-treatment, during day treatment, and post-treatment.
- There needs to be supportive second stage housing for Aboriginal youth who are actively trying to make positive changes in their lives, especially those who are exiting safehouses, detox, alcohol and drug treatment, or the care of the Ministry. Youth Workers should be qualified to teach lifeskills, provide lay counselling, to make referrals to appropriate services, and to generally support youth through their transition to independent living.
- There needs to be group homes that can work with youth who are still in their addiction. Youth often need the stability of a home and quasi-family to help them stop their addiction.
- The current and future rates for 'welfare' in British Columbia are not adequate to help youth find safe, affordable housing. Youth must not be forced to live in Single Occupancy Rooms (SROs) in the Downtown Eastside, or in unsafe or unhealthy roommate situations. New laws in British Columbia severely limit accessibility to 'welfare' to youth. There must be more flexible criteria for Income Assistance, educational and training opportunities for those people on 'welfare', and support to live independently.

Ways That Community Members Can Help

Community Members	Possible Services	Benefits
Therapists A & D Counsellors Psychologists Psychiatrists Art Therapist Mental Health Workers	<ul style="list-style-type: none"> ▪ Provide outreach services to local schools, community agencies, or other locations that will be safe and accessible for youth ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate yourself about working with youth ▪ Educate yourself about Aboriginal issues & concerns ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Youth will feel safer accessing services in a familiar location ▪ It is a chance for you to make the first connection with new 'clients' ▪ The new locations may be more accessible for youth who live in poverty, who are in school, or who stay away due to fear of stigma
Community Centres Drop-in Centres Neighbourhood Houses Friendship Centres	<ul style="list-style-type: none"> ▪ Provide spaces for health and mental health workers to offer services to youth ▪ Hire youth workers ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Train all staff to work specifically with youth ▪ Educate yourself about Aboriginal issues & concerns ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate youth about ways to access your services for free ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Having these workers available may mean youth are more likely to get the help they need ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to

<p>Clinics Street Nurses Hospitals Other Health Service Providers</p>	<ul style="list-style-type: none"> ▪ Provide outreach services to local schools, community agencies, or other locations that will be safe and accessible for youth ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Have youth specific hours ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Youth will feel safer accessing services in a familiar location ▪ It is a chance for you to make the first connection with new 'clients' ▪ The new locations may be more accessible for youth who live in poverty, who are in school, or who stay away due to fear of stigma ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to
<p>Schools Training Programs Lifeskills Programs</p>	<ul style="list-style-type: none"> ▪ Provide spaces for health and mental health workers to offer services to youth ▪ Hire youth workers ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Educate yourself about Aboriginal issues & concerns ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Having these workers available may mean youth are more likely to get the help they need ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to
<p>Housing Providers</p>	<ul style="list-style-type: none"> ▪ Designate specific units for youth tenants only ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate yourself about Aboriginal issues & concerns 	<ul style="list-style-type: none"> ▪ Youth have continually identified the lack of safe, affordable housing as one of the main barriers to leading safer and healthier lives

	<ul style="list-style-type: none"> ▪ Advertise your services where youth gather ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals 	<ul style="list-style-type: none"> ▪ Youth will be more stable tenants if they have access to the support services they need
<p>Child & Family Support Workers Cultural Workers Recreations Workers Community Support Services Arts Community</p>	<ul style="list-style-type: none"> ▪ Hire youth workers ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to ▪ Partnerships will help all of us do our job better as we will have access to others expertise, help, and support
<p>Media</p>	<ul style="list-style-type: none"> ▪ Educate yourself about Aboriginal issues & concerns ▪ Educate yourself about youth issues and concerns ▪ Write positive stories about Aboriginal people, don't only focus on the negative or sensational stories ▪ Write positive stories about youth, don't only focus on the negative or sensational stories ▪ Provide training opportunities for Aboriginal youth 	<ul style="list-style-type: none"> ▪ Positive stories will help build people's self-esteem and encourage them to be more positively involved in the community
<p>Crisis & Help Lines</p>	<ul style="list-style-type: none"> ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate yourself about Aboriginal issues & concerns ▪ Advertise your services where youth gather 	<ul style="list-style-type: none"> ▪ Your service will become more useful to youth ▪ Youth will get the help that they are seeking

<p>Detox Services A & D Treatment Programs A & D Residential Programs</p>	<ul style="list-style-type: none"> ▪ Hire youth workers ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to ▪ Partnerships will help all of us do our job better as we will have access to others expertise, help, and support
<p>Advocacy Groups</p>	<ul style="list-style-type: none"> ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate yourself about Aboriginal issues & concerns 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to
<p>Anti-violence Services Victim Support Services</p>	<ul style="list-style-type: none"> ▪ Hire youth workers ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Advertise your services where youth gather ▪ Create partnerships with other organizations to make services more accessible and relevant 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to ▪ Partnerships will help all of us do our job better as we will have access to others expertise, help, and support

<p>Legal Services Youth Detention Probation Officers Alternative Sentencing</p>	<ul style="list-style-type: none"> ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Advertise your services where youth gather ▪ Make Aboriginal images clearly visible to new comers 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to ▪ Partnerships will help all of us do our job better as we will have access to others expertise, help, and support
<p>Financial Assistance Food Banks Identification Providing Agencies</p>	<ul style="list-style-type: none"> ▪ Educate yourself on youth specific issues or concerns ▪ Train all staff to work with youth ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to
<p>Youth Service Organizations</p>	<ul style="list-style-type: none"> ▪ Educate your staff about youth services in the Vancouver area so that they can make appropriate and quick referrals ▪ Educate yourself about Aboriginal issues & concerns ▪ Ensure that you have Aboriginal staff ▪ Make Aboriginal images clearly visible to new comers ▪ Create partnerships with other organizations to make services more accessible and relevant ▪ Offer your services in local schools, community centres, and other place where youth congregate 	<ul style="list-style-type: none"> ▪ Youth will be more likely to access services if there are specific youth workers, Aboriginal staff, Aboriginal images, and if staff know where to refer them to ▪ Partnerships will help all of us do our job better as we will have access to others expertise, help, and support

RESOURCES

Aboriginal Mother Centre Society

#208- 2019 Dundas Street (@ Wall), Vancouver, BC
Phone: 604-253-6262 Fax: 604-253-6263
9:00am- 5:00pm Monday to Friday

Available to women, auntie's, grandmothers, and the caregivers of Aboriginal children and their families. There is a free lunch at noon and free dinner at 4:00pm as well as a free clothing room. There is a lounge area and play area for kids, with free coffee and snacks available all day. Call for more information about workshops and programs. Volunteers welcome.

Aboriginal Safehouse

Urban Native Youth Association, Vancouver, BC
Phone: 604-254-5147 or toll free 1-877-223-4321 Fax: 604-254-5149
Open 24 hours a day, 7 days a week

Available to all youth between the ages of 16 - 18. Youth must be clean for 72 hours, be respectful and willing to follow fair house rules (i.e. curfew). There are seven beds, with male/female staff. This service is voluntary, youth have to want to be there, and the stay is up to 7 days, with possible flexibility if needed. The staff are friendly and understanding of youth issues, specifically Aboriginal youth. Offers referrals and any assistance that will guide youth in the right direction. Plenty of Aboriginal staff on site.

Access Eastside Parenting Program

2240 Commercial Drive, Vancouver, BC, V5N 4B5
Phone: 604-254-5457 Fax: 604-254-6169
9:00am - 4:30pm Tuesday to Friday

This program offers education and support to young parents from diverse backgrounds. Parents can learn more about their babies and parenting. This service is free to mothers 22 and under, fathers 25 and under, and accepts referrals from Ministry social workers, self-referrals, health practitioners or other agencies. Services include a community kitchen, one-to-one outreach, a day program that offers lifeskills and parenting support as well and a monthly dinner night. A six-part pre-natal education program is offered four times a year for young parents to learn more about birth, delivery and the adjustments of being a new parent. Call for more information.

Adolescent Service Unit (ASU)

Ministry for Child and Family Development (MCFD)
550 Cambie Street (@ Dunsmuir), Vancouver, BC, V6B 2N8
Phone: 604-660-9376 Fax: 604-660-3856
Office: 10:00am - 7:00pm: Monday to Friday (call office for Outreach cell number)
Outreach: 7:00pm - 11:00pm Monday to Friday
Outreach: 5:00pm - 11:00pm Saturdays
Mental Health Workers Phone: 604-660-3175
Drug and Alcohol Counselor: 604-660-5216

ASU is for sexually exploited; Native/non-Native; disabled; homeless; Two-spirited; transgendered; street involved; HIV/AIDS/HEP C; youth in care, youth between the ages of 12 - 18. ASU offers crisis, prevention and intervention services. Referrals are available for group homes; housing; health services; police; alcohol and drug counseling; income assistance and crisis referrals to families. ASU services are primarily voluntary, by self-referral, or referrals from other service providers. Services are free and individualized (depending on the clients needs). There is an open door policy at ASU and services operate under the harm reduction model.

Alliance for the Rights of Children (ARC)

575 Drake Street, Vancouver, BC, V6B 4K8
Phone: 604-685-5437 Fax: 604-685-7457
www.childrightsweb.ca Email: childrights@canada.com
Contact: Renata Aebi

ARC is a multidisciplinary partnership of organizations and individuals committed to ending the commercial sexual exploitation of children and youth. They believe that in order to achieve change they must collaborate with many sectors of our society and with experiential youth in particular. Although the Alliance is situated in Vancouver, the scope of their work includes local, provincial, national and international interests. ARC is committed to realizing the UN Convention on the Rights of the Child and other international agreements and conventions. Check out their website for more info.

Arrows to Freedom Cultural Healing Society - Youth Drop-in Program

7753 Edmonds Street (@ Canada Way), Burnaby, BC, V5J 1J1
Phone: 604-434-0411 Fax: 604-434-0412
Email: Arrowstofreedom_85@telus.net
Youth Drop-In 4:00pm - 10:00pm Monday to Friday

Urban Native Youth Association - **Full Circle**

The Drop-in has a pool table, a computer resource centre, TV and snacks. For youth from all different backgrounds between the ages of 13 - 18 years old. They have a van to transport youth around the Lower Mainland for cultural based activities and outdoor events, bus tickets also available. Fundraising events are ongoing to allow youth to attend pow wows, conferences, and annual camping trips. Saturdays are for youth outings such as hiking, canoeing, or outdoor recreation. Craft nights and ball hockey offered weekly. Pipe ceremonies and a monthly sweatlodge are a part of the cultural activities offered as well as workshops, community presentations and talking circles with Elders. Youth input is always encouraged. All staff are Aboriginal.

Battered Women's Support Services (BWSS)

PO Box 1098 Postal Station A, Vancouver, BC, V6C 2T1
Phone: 604-687-1868 Fax: 604-687-1864
9:30am - 5:00pm Monday to Friday
Website: www.bsww.org Email: bwss@warpspeed.ca

BWSS offers services to women 19 and older that are Native/non-Native; disabled; homeless; Two-spirited; transgendered; or street involved. All services are voluntary, by self-referral, or through referrals from other organizations. Services are free and by appointment only, although they have a drop-in and an Aboriginal woman's support group. They provide referrals for alcohol and drug; detox; safe housing; health, and advocacy if needed. BWSS offers a Crisis Line with one-to-one counseling. The length of time a woman is involved with BWSS is individualized and can vary. BWSS is located downtown, is very accessible by bus and located close to the Skytrain. There is some concern from women, especially Native and street involved, about the location. So bring a friend if you have any safety concerns. Aboriginal staff available.

Birth Certificate

Vital Statistics
#502-605 Robson Street (Robson & Seymour)
Phone: 604-660-2937 or Toll Free: 1-800-663-8328
8:30am - 4:30pm Monday to Friday

You must know your mother's maiden name and where both of your parents were born. If you were not born in BC, they will give you a form to send to the province where you were born. The cost is \$27 (may be covered by your social worker). For BC the wait is about 2 weeks, for other provinces/countries it will take at least 6 weeks.

Boys R' Us

1292 Hornby Street (in Three Bridges Community Health Centre @ Drake)
Phone: 604-633-4200

A drop-in centre for male sex trade workers of all ages. 7:00pm - 9:00pm Tuesday, Wednesday, Thursday Feel free to hang out, or have a bite to eat. Referrals made depending on clients needs. Very relaxed, easy-going environment.

Breaking the Silence Campaign

501 East Hastings Street, Vancouver, BC, V6A 1P9
Phone: 604-255-5811
Drop in: Monday to Friday 1:00 - 4:00pm

An ongoing campaign to end violence against women in the Downtown Eastside of Vancouver. BTS mobilizes women and the community to take action towards ending all forms of violence against women (such as poverty, racism, homophobia, sexual exploitation, homelessness, etc).

British Columbia ID Card (BCID)

Driver Services Centre
2750 Commercial Drive (@ 11th avenue) or #254 - 800 Hornby Street (@ Robson Square)
Phone: 604-661-2255
8:30 - 4:30pm Monday to Friday

You need your birth certificate and another piece of ID such as a bankcard, your Social Insurance Number , Carecard or something with your signature on it. Cost is \$35 (may be covered by your social worker). You will receive your BC ID in about 2 weeks.

Broadway Youth Resource Centre (BYRC)

Aboriginal Youth Worker, Urban Native Youth Association (UNYA)
691 East Broadway, Vancouver, BC, V5T 1X7
Phone: 604-709-5720 Fax: 604-709-5721 Contact: Preston Guno Website:
Website: www.nisha.org/byrc.html Email: byrc@nisha.org

1pm - 7pm Monday and Tuesday (BYRC)
5:00pm - 7:00pm Wednesdays (Native focused youth drop-in group)
1:00pm - 5:00pm Fridays
10:30am - 11:00am Sundays meet at BYRC for a Sweatlodge @ Capilano reserve

Eighty percent of the youth that use BYRC are Aboriginal. Free coffee and snacks available throughout the day, as well as a clothing room. Computer and internet access with assistance from staff for housing and job searches. If possible, the Aboriginal Youth Worker will advocate on behalf of Aboriginal youth dealing with the police, probation, schools, the Ministry for Child and Family, and will assist in keeping children connected with their family and cultural background. Referrals are made for alcohol and drug counseling, education and housing. Services are for youth under 24 years old, including sexually exploited, homeless, street involved and HIV/AIDS/HEP C youth. Also available through BYRC are free outings to the movies, swimming, bowling, etc. Call ahead for more info about what's going on.

Burnaby/Newminster Task Force on the Sexual Exploitation of Children & Youth

4949 Canada Way, Burnaby, BC, V5G 1M2
Phone: 604-294-7400 Fax: 604-570-3680
Contact: Joan Selby, Social Planner City of Burnaby

In 1998 two task forces formed a joint Task Force in order to collaborate on mutually beneficial initiatives to address the sexual exploitation of children and youth in the sex trade. The Joint Task Force is comprised of 25 agencies, including provincial ministries, school districts, municipal governments, the RCMP, and community service providers. They focus on the following three goals (1) to create the legal and procedural means to intervene when children and youth are being sexually exploited in the sex trade (2) to provide support, services and treatment for sexually exploited youth (3) to prevent the sexual exploitation of children and youth. Much of their work focuses on public awareness and education about youth sexual exploitation in the sex trade.

Children of the Street Society

952A Brunette Avenue, Coquitlam, BC, V3K 1C9
Phone: 604-606-3113 Fax: 604-525-0024
Contact Diane Sowden at: sowden@ican.net

Co-founded by Diane Sowden, a mother of six, whose eldest daughter was recruited to a life of drugs and sex for money when she was 13. Diane provides workshops to parents, educators, students, service providers, and the police to increase awareness and provide education and prevention strategies on the issue of sexual exploitation. Diane also speaks about the laws surrounding sexual exploitation and will assist in linking parents to services or organizations that address this issue. Diane draws from her personal insight to support parents that are in need of emotional support or have questions about supports for children being sexually exploited. Volunteers welcome.

City of Vancouver, Child and Youth Social Planning

#100-515 West 10th Avenue, Vancouver, BC, V5Z 4A8

Phone: 604-871-6032 Fax: 604-871-6048

Contact: Debbie Anderson, Child & Youth Social Planner

Email: debbie_anderson@city.vancouver.bc.ca

The Child and Youth Social Planning Department works in partnership with community organizations, First Nation's community groups, youth groups and others working on sexually exploited youth issues. They provide some funding through the City of Vancouver Community Services Grants to organizations that work with First Nation's youth, street youth and sex trade workers. Call for more information.

Covenant House

575 Drake Street, Vancouver, BC, V6B 4K8

Phone: 604-685-5437 Fax: 604-685-5324

Crisis Shelter: 604-685-7474

Website: www.covenanthousebc.org

Offers services to youth from all walks of life, both Native, non-Native, homeless, runaway, and at risk youth 25 and under. Services include a drop-in, walk in resource centre, aftercare support, a shelter, community services centre and a supported second stage housing unit. The drop-in offers free beverages and snacks, computers with internet access, as well as phone messages and a clothing room. The shelter is for youth aged 16 - 22; there is no limit on the length of stay at the shelter. There is counseling, medic and social services, vocational, educational, legal and street outreach services. Services are free and voluntary. Aboriginal staff available.

DEYAS - Needle Exchange Program

221 Main Street (@ Hastings Street), Vancouver, BC

Phone: 604-685-6561

8:30am - 8:00pm, seven days a week

Drop in anytime or stop by 'The Van' when you spot it. The Van is easily recognizable, and can be flagged down if you need to exchange a needle. It is visible in the Downtown, Mount Pleasant and Main Street areas. Ask a driver for Van routes. Bulk trades at the office: 100 per day. *Van trades: 20 needles, point for point. Offers free needles for IV (intravenous) drug users to help fight the spread of AIDS, hepatitis, etc. You don't have to give your name or identify yourself in any way. They will also make referrals for AIDS testing, alcohol and drug treatment, and youth workers.

DEYAS -Youth Services

432 East Hastings Street, Vancouver, BC, V6A 1P7

Phone: 604-251-3310 or Toll Free: 1-866-251-3310 Fax: 604-254-9923

8:00am-Midnight Monday-Friday

9:00am- Midnight Saturdays

9:00am-10: 00pm Sundays

For youth 24 and under that are sexually exploited; Native/non-Native; family (24 years and under); men/women; disabled; homeless; Two-spirited; transgendered; youth in care; street involved; and HIV/AIDS/HEP C. Offers crisis, prevention; alcohol and drug counseling; detox; lifeskills; and advocacy. All services are through self-referral and individualized based on the client's needs. It is very accessible, located in the Downtown Eastside, with numerous Aboriginal staff. Youth Outreach Workers work around the DTES and local strolls. DEYAS has a marked car, workers hand out condoms, bad date sheets, alcohol swabs, lubricants, as well as feminine hygiene

products. A maximum of 5 supportive, approachable DEYAS staff, are out and about between 8am and midnight. They will also assist youth with housing or transportation (staff try to give youth a ride home if they need it), or make referrals to treatment, recovery, counseling, financial aid, or cultural and health programs. Initial withdrawal management program is a 3 - 5 day program (6 beds available - 4 in the Downtown Eastside and 2 in another location). Call for more info.

Downtown Community Clinic

412 East Cordova Street, Vancouver, BC, V6A 1L6

Phone: 604-255-3151 Fax: 604-255-0314

8:30am-3:30pm Monday, Tuesday, Thursday and Friday

This is a walk in medical clinic. They provide services for home support, adult care alternatives, a dental and counseling clinic, and a methadone program. There is a Financial Aid Worker available as well as a Community Liaison Worker. They operate a food store with decent prices. Aboriginal staff available.

Downtown Eastside Neighbourhood Safety Office

12 East Hastings Street, Vancouver, BC, V6A 1N1

Phone: 604-687-1772 Fax: 604-687-1776 Contact: Constable Dave Dickson

Pager: 604-686-7523 available 7 days a week 24 hours a day

Constable Dave Dickson has been a police officer and the Downtown Eastside Neighbourhood Officer Liaison to over 25 organizations in the Downtown Eastside. Dave has been working in the DTES for 23 years, advocating for sexually exploited women and street involved youth. Dave has a very strong understanding of the issue of sexually exploited youth and is very approachable and understanding.

Dusk to Dawn

1056 Comox Street (back of St.Paul's hospital), Vancouver, BC, V6E 4A7

Phone: 604-688-0399 Fax: 604-683-0383

8:00pm - 6:30am Sunday - Thursday

Contact: First Nation's Liaison, Robin Bennewith

This all night drop in offers services to youth 21 and under; sexually exploited; Native/non-Native; men/women; disabled; homeless; Two-spirited; transgendered; youth in care; HIV/AIDS/HEP C; and street involved/entrenched. Youth are required to show ID, or proof that they are getting ID. There is a sign-in/guest book that youth must sign with their real or street name. This is not a residential facility, however a quiet room, common room, dining room, TV room, pool table/video game room, clothing room and smoke room are on site (pet room - pets must be kept clean and in cages, the SPCA occasionally visits for free check ups, if there is any abuse of animals staff will intervene). There are shower and laundry facilities (sign-up), donated toiletries, blankets, and condoms (donations welcome). At 8:30pm Sun - Thurs a free dinner is offered with a veggie component with a snack @ midnight. A message board and binder is available for youth. This is a voluntary service that operates under the harm reduction model and respects the confidentiality of their clients. Some staff can relate to living the street lifestyle, and offer a personal insight, as peer counselors some offer life experience education vs. formal education. Also offers the following free services: crisis; prevention; intervention; as well as referrals for alcohol and drug counseling; detox; safe housing; and housing (searches). The First Nations Liaison does outreach with local Aboriginal organizations and attends community meetings to raise awareness about the services that are available to Aboriginal youth, although Dusk to Dawn is offered to youth from all walks of life.

East Vancouver Youth Clinic

2610 Victoria Drive, Vancouver, BC, V5R 6G3
Phone: 604-872-2511 Fax: 604-432-6632
3:30pm-6:00pm Tuesdays
2:00pm-4:30pm Fridays

A walk in clinic for youth 25 and under. They provide referrals for services such as drug and alcohol counseling, as well as a youth counselor available on site.

FACES (Fight Against Child Exploitation)

Vancouver City Police Department
Vice Unit- Detective Dave Willis FACES Coordinator
Phone: 604-717-2677 Email: dave_willis@city.vancouver.bc.ca

FACES is an early-intervention program designed by the VPD for concerned parents, service agencies, and police departments to register a child or youth if they runaway or go missing and there is an indication that the child is being sexually exploited.

First Nations Employment Centre

#101a-440 Cambie Street (@ Hastings), Vancouver, BC, V6B 2N5
Phone: 604-605-8901 Fax: 604-605-8902
Website: www.firstnationsemployment.com
8:30am-4:30pm Monday to Friday

All new clients must see an intake worker to do an employment readiness assessment. A referral may be given to develop an action plan for clients that are not completely ready for work. There are 10 computers with internet access for job searches and research only. Telephone, fax services (incoming and outgoing), photocopier, resume writing assistance and job posting board available. Clients that want to seek funding may see a counsellor for assistance. The Job Club helps clients that do not have the job search skills they need to help find the work that they want. All Aboriginal staff.

Gab Youth Services

1170 Bute Street, Vancouver, BC, V6E 1Z6

Phone: 604-684-4901 Fax: 604-684-5309 Contact: Jennifer Hargos

10:00am - 6:00pm Monday to Thursday

10:00am - 10:00pm Fridays

Drop-in: Wednesday 3:30pm - 6:00pm (19 and under)

Friday 8:00pm - 10:00pm (25 and under)

Offers crisis, prevention, intervention, follow-up, referrals, and a drop-in. This is a safe, fun place for lesbian, gay, bi-sexual, transgendered, gender-identified, and questioning youth to connect with their friends in a non-judgmental environment. Various support groups run out of the centre to encourage different ways to get involved in your community. This service is voluntary, through self-referral, or by referrals from other organizations. The programs are available to youth between the ages of 13 - 25. On the 1st and 3rd Tuesday of every month there is a girl's only group. For more info about Gab and special events or workshops please call ahead.

Hey Way' Noqu' Healing Circle for Addictions Society

#206-33 East Broadway (@ Quebec), Vancouver, BC, V5T 1V4

Phone: 604-874-1831 Fax: 604-874-5235

8:30am- 4:30pm Monday to Friday

Alcohol and drug program: individual, group and family counseling available to Aboriginal people, their families and friends. Youth services include lifeskills training, anger management, parenting, co-dependency, victimization programs as well as a weekly drop-in (outings, movie nights, dinners, etc). One to one counseling available for sexually assaulted, battered or victimized Aboriginal people. This is a harm reduction service. Referrals provided for Detox, Safe housing, housing, etc. Aboriginal staff available. Call for more information. Email: heywaynoqu@telus.net

Independent Living Skills Program

Nisha Family and Children's Services Society
#201-2830 Grandview Highway , Vancouver, BC , V5M 2C9
Phone: 604-709-5720 or 604-660-6865 or 604-412-7954 Fax: 604-412-7951
Website: www.nisha.org
9:00am- 5:00pm (flexible hours available evenings)

Provides lifeskills development for youth 16 to 19 who are in the transition to independent living. Youth must be involved with the Ministry for Children and Family Development or on income assistance. This program is for all youth. Assists youth in deciding on a training or upgrading program, job search, housing search, homemaking, self care, budgeting, and provides individual and group counseling. Helps teens to live independently, through job searches (resumes, accessing employment), selecting a suitable job, training programs, self care issues (birth control, drug & alcohol counseling, sleep disorders, etc), budgeting, finding a place to live and setting up. This program is voluntary, through MCFD referrals, or youth agreements. It is free and workers will go to the youth if necessary.

It's A Girl Thang

Edmonds Youth Resource Centre
7443 Edmonds Street, Burnaby, B.C.
Phone: 604-761-4361 Contact: Natalie Clark
Email: nclark@jibc.bc.ca

Offers an innovative programming model that provides marginalized and at-risk adolescent females with a place in which to explore a wide range of issues that impact their daily lives. Girls are given an opportunity to explore their issues and experiences of abuse, sexual exploitation, body image, and other issues they are struggling with, in a safe, non-judgemental environment. Girls are connected with information and counseling, which addresses their needs for services, as they often experience barriers to accessing community programs. The girls' group was designed by girls, for girls.

JobSTART

2120 Commercial Drive, Vancouver, BC
Phone: 604-254-5111 Fax: 604-254-0505
9:00am- 4:30pm Monday to Friday

jobSTART is a 12 week pre-employment training program for youth between the ages of 19 - 24 on Income Assistance. The staff at jobSTART are very approachable, diverse, and experienced. This program is geared to increase your employment/employability. Staff will help you with resumes and cover letters, tips on how to keep a job, and career exploration (what is your overall goal, what skills will you need and how will you get there). Assistance is available to upgrade or get your GED. First Aide, Super Host, Food Safe and Serving it Right are offered through this course, as well as a 2 week work experience placement, you are required to find a placement of your choice within an area of your own interest. This program is integrated, which means you are encouraged to try everything at least once and try to have an open mind. Volunteers welcome.

Justice for Girls

#606-825 Granville (@ Robson) , Vancouver, BC, V3Z 1K9
Phone: 604-689-7887 Fax: 604-689-5600
Website: www.justiceforgirls.org
9:00am- 5:00pm Monday to Friday
Contact: Annabel Webb/Carmen Benoit

Works specifically with girls 18 and under. Their mandate is to work specifically with street involved or low-income girls, coming into conflict with the legal system. They also provide assistance to young women dealing with violence or criminal proceedings. Provides support for young mothers or young women dealing with the Ministry for Children and Family Development. Their primary role is advocacy, legal advocacy, court support, and referrals. This service is available to sexually exploited; Native/non-Native; disabled; homeless; Two-spirited; trans-gendered; youth in care; street involved and HIV/AIDS girls. All services are free, voluntary, or through self-referral. Their location is very central (Granville & Robson) and wheelchair accessible. Call ahead or leave a message.

Main Street Clinic

219 Main Street, Vancouver, BC, V6A 2S7
Street Nurse/ Health Care Worker 604-660-9695
Clinic Hours: 10:00am- 5:30pm Monday to Friday
Street Nurse Van: 5:00pm- 10:00pm Monday to Friday

Services are free and confidential. Testing for HIV/AIDS/hepatitis. Counseling and information on STD's and free treatment. Pregnancy testing. needle exchange, and vein maintenance. Referrals (medical & dental), home detox support, wart treatment, hepatitis A & B vaccine, flu vaccines, and free lubricant and condoms.

Native Courtworker and Counseling Association of BC

50 Powell Street, Vancouver, B.C.
Phone: 604-687-0281 Fax: 604-687-5119
8:30am-4:30pm Monday to Friday
Email: ncca50powell@sprint.ca

Assists Aboriginal people with the criminal justice system and those in conflict with the law. Provides information and advice about your rights and responsibilities before the law and will attend court with you or on your behalf. Counseling is available for substance abuse, misuse, and victims of crime. They can make referrals to services that best suit your needs including: one to one counseling, rehabilitation, detox, residential treatment centres, educational, pre-employment, lifeskills training, and aftercare. Self-referrals, referrals, and court orders are accepted. Free and all staff are Aboriginal. Call for more info or to make an appointment.

Native Education Centre

285 East 5th Avenue, Vancouver, BC, V5T 1H2
Phone: 604-873-3761 Fax: 604-873-9152
8:00am- 5:00pm Monday to Friday
Website: www.necvancouver.org Email: programs@necvancouver.org

Offers culturally relevant education and training programs to the Aboriginal community. Some of the programs available are Aboriginal Adult Basic Education; Aboriginal Tourism Management; Native Criminal Justice Studies; Early Childhood Education; Office Administration Training; Family and Community Counseling; and Working Words: Employment Literacy for Aboriginal Youth. Call for more information about the services and programs available, dates, applications, tuition fees, etc. Aboriginal staff available.

Native Indian Status Card

Indian and Northern Affairs Canada
1st Floor - 1550 Alberni Street (off Robson)
Phone: 604-666-20
9:00am- 4:00pm Monday, Wednesday and Friday

You must be a “registered Indian” to receive a status card. You must bring your birth certificate and another piece of ID. If you are under 19, a parent, guardian or social worker will have to apply for you. You also need to bring a 1” x 1” photo of yourself.

Native Youth Drop-in Centre - Urban Native Youth Association

1640 East Hastings Street, Vancouver, BC, V5L 1S6
Phone: 604-254-7712 Fax: 604-254-7811
Mondays: 5pm - 10pm
Tues - Fri: 3pm - 10pm

A youth driven drop-in centre for 15 - 24 year old Native youth. Offers computer and internet access, a pool table, foosball table, arts and crafts, food, movie nights, video nights, three Youth Workers, U & Me Discussion Groups, and more. Drop by for a visit.

New Start

1691 East Pender (@ Commercial), Vancouver, BC
Phone: 604-215-4344 Fax: 604-215-4340

A 14 week pre-employment bridging program for women. Offers training on abuse issues, boundaries, stress management, goal setting, aggressiveness, employment readiness skills, work experience placement and interviews, GED, upgrading, college planning, basic computer skills, First Aid/ CPR as well as self defence. Call to apply.

NEXUS (Greek word for link)

550 Cambie Street (operate out of ASU building), Vancouver, BC, V6B 2N8
Phone: 604-660-9376 Fax: 604-660-1963
10:00am-7:00pm Monday to Friday (flexible)

Offers a free drug and alcohol counseling service to youth between the ages of 13-24. It is voluntary with an open-door policy, referrals welcome. Referrals are also provided to youth for treatment and detox. Staff will do their best to link youth to the most appropriate people and services. Staff will also meet clients at neutral locations that are comfortable to them, not only at the office. Many Aboriginal youth use this service.

P.A.C.E Society (Prostitution Alternatives Counseling Education)

Phone: 604-872-7651 Fax: 604-872-7508 Cell: 604-786-5437

Toll Free: 1-866-872-8751

10:00am-4:00pm Monday, Wednesday, Thursday and Friday

PACE Health Network Support Services

213 Dunlevy Street, Vancouver, BC, V6A 3A5

Phone: 604-632-4237

10:00am- 6:00pm Wednesday- Saturday

Outreach 6:00pm- Midnight

P.A.C.E was founded by former prostitutes who recognized the lack of services available to people engaged in the sex trade. P.A.C.E is dedicated to creating a caring and judgment free environment where individuals can make a free choice regarding their lifestyle. Programs, services and support respect the individual's needs and decisions. Mandate: harm reduction and abolition of the conditions that lead to prostitution. Staff is helpful, informative, straight up, and down to earth. Offers assistance with housing; detox; income assistance; food; clothing; shelter; education; daycare and advocacy (Ministry) and one-to-one support in a respectful and informal manner. There is no criteria, with no gender bias or age cap. The Outreach Team is highly visible, with a marked car and a consistent presence on Vancouver's strolls; they also provide condoms, lubricants, swabs, feminine hygiene products, bad-date sheets and snacks. Aboriginal staff available. Volunteers welcome, however must go through a screening process. Call for more info.

PACE2/ PACE4 WOMEN

1943 Hastings Street (@ Victoria), Vancouver, BC, V5L 1T5

Phone: 604-254-2223 Fax: 604-254-1112

9:00am-4:00pm Monday to Friday

Pre-employment Training Program for mothers receiving BC benefits. The program is three months long with a full day-care subsidy, transit allowance, career exploration, academic upgrading and GED preparation, workplace computer skills, WCB Occupational First Aid, work experience placements and parenting support. Up to 50% of the women who access PACE4 WOMEN are Aboriginal and 96% are single mothers. To apply, call or drop in to set up an appointment.

Peak House

Vancouver, BC

Phone: 604-253-3381 Fax: 604-253-3381

Website: www.peakhouse.ca Email: peakhouse@telus.net

An eight-week intensive drug and alcohol residential treatment program for male and female youth between the ages of 13 and 18. You must have a referral from an outpatient A & D counselor or clinic from anywhere in the province. There are 8 beds, 2 beds are fee for service (inquire to see if your Band will pay for this program) and the other 6 are funded beds. Please note that there is a waiting list for this program. Culture is incorporated into daily activity depending upon your individual needs and comfort. Aboriginal staff available.

Pregnancy Options Services (P.O.S)

4500 Oak Street, Vancouver, BC

Phone: 604-875-3163 Fax: 604-875-3274

9:00am-3:00pm Monday to Friday

For sexually exploited; Native/non-Native; street involved women and youth from many walks of life. This crisis service provides options on abortion, adoption and counseling for unplanned pregnancies. They will make referrals at the request and need of the client, for Aboriginal women this is quite often SHEWAY. Free and voluntary. The length is usually short term and individualized. Because this could be a very emotional experience, try to bring someone you trust with you for support.

Sacred Lives: Canadian Aboriginal children and youth speak out against sexual exploitation

Save the Children Canada

2177 West 42nd Avenue , Vancouver, BC, V6M 2B7

Phone: 604-437-5881 or Toll Free: 1-800-325-6873 Fax: 604-437-5885

Website: www.seyso.net Email: info@sccwest.org

This project involved a national consultation with sexually exploited Aboriginal youth. The consultation was to give voice to those effected by this issue and get direction on ways forward. Both Cherry Kingsley and Melanie Mark are Aboriginal and survivors of sexual exploitation, which has helped them to reach out to other youth. Through almost 20 focus groups, over 150 Aboriginal youth made four recommendations: a national awareness campaign; pilot projects; a national youth network; and regional and national roundtables. The goals are to follow through on the 4 recommendations, raise awareness on the issue, and ultimately end the commercial sexual exploitation of children and youth through community development and youth participation.

Safehouse

(Ministry for Child and Family Development)

Phone: 604-253-5847 Fax: 604-215- 0553

24 hours a day 7 days a week

Available to youth in Vancouver between the ages of 13-15. It is available to sexually exploited; Native/non-Native; homeless; Two-spirited; transgendered; youth in care; street involved; HIV/AIDS males and females. This is a short-term residential program with 8 beds at 3 locations with house parents on site. Offers crisis; prevention; intervention; follow-up; lifeskills; counseling and referrals. It is voluntary, through self-referral, or by referral from Adolescent Street Unit (ASU) after-hours and other youth services. There is no cost, with a maximum length of stay, one-month, longer if necessary. Aboriginal staff available.

Sancta Maria House Association

2056 West 7TH Avenue, Vancouver, BC, V6J 1T4

Phone: 604-731-5550 Contact: Mary Sawyer

For women 18 and older, from all walks of life including sexually exploited, Aboriginal women, in recovery, transition or in crisis. There is no government money to operate this house, however women are expected to pay \$500 for room and board (no time limit for length of stay). There are 8 separate bedrooms as well as a large tv room, common room and laundry facilities on site. Curfew is at 11:00pm 7 days a week, visitors welcome, however no overnight stays. Mary has been operating this house for 42 years and volunteers her time along with Pat.

Self Help Resource Association (SHRA)

Youth Project

#306- 1212 West Broadway (between Oak and Laurel), Vancouver, BC, V6H 3V1

Phone: 604-733-6186 Fax: 604-730- 1015

9:00am- 5:00pm Monday to Friday

Website: www.vcn.bc.ca/shra Email: ypshra@vcn.bc.ca

Offers services to youth between the ages of 14- 29 regardless of status, sex, or race. No direct client service but rather they provide resources and information in the form of workshops and youth circles. The youth team offers workshops developed by youth for youth to assist young people with group process and dynamics, facilitation training, communication, icebreaker activities, ethics in youth voice and disclosure. They will also customize a workshop to suit your own needs. The primary role is to network with local youth serving organizations and to encourage youth community involvement.

STD/HIV Information Line

Toll free: 1-800-661-4337 or 604-872-6652

Recorded message about HIV/ AIDS as well as hepatitis A, B, C. You can speak to a nurse about any health concerns you may have between 1:00pm-3:00pm Monday to Friday. For more info about STD's call toll free: 1-888-770-4800 or 604-660-0999.

Street Youth Services (SYS)

1065 Seymour Street, Vancouver, BC
Phone: 604-725-4195 Fax: 604-669-6671
1:00pm-11: 00pm Monday to Thursday
12:00pm-8: 00pm Friday
Website: www.fsgv.ca

Offer services for sexually exploited; Native/non-Native; disabled; homeless; Two-spirited; transgendered; youth in care; street involved; HIV/ AIDS/HEP C youth. Many sexually exploited male youth use SYS. Most of their work is on the local strolls. The Outreach Program offers help in getting food, clothing and shelter. SYS assists with access to Legal Aid or other legal services. SYS acts as advocates for street involved youth, offers assistance to get on Income Assistance, help with job training, getting a job, etc. SYS is a free and independent service as they do not work for welfare, probation or the police and provide referrals whenever possible. Voluntary or self-referral. For 24 and under, but their focus is mainly on youth 19 and under.

Swiw'LusLam'Chit Youth Housing

#8-1818 East Pender, Vancouver, BC, V5L 1W7
Phone: 604-215-1400 Contact: Dennis Easter

This is a housing facility for Aboriginal youth disconnected from their caregivers and/or involved in the street scene or youth with family members that are drug and alcohol entrenched and at risk of falling into that lifestyle. For youth between the ages of 18 - 25, with a one year stay limit. There is an application process, youth must sign a residential tenancy agreement, and there are no drugs allowed. Call for more info.

Three Bridges Community Health Centre

1292 Hornby Street, Vancouver, BC, V6Z 1W2
Phone: 604-736-9844 or 604-633-4220
8:30am-8:00pm Monday to Friday (clinic)
10:00am-5:00pm Saturday (clinic)

Drop-in clinic, low barrier, one stop shop resource that provides medical care, drug and alcohol counseling, needle exchange and methadone maintenance.

Triage Emergency Services & Care Society

707 Powell Street, Vancouver, BC, V6A 1H5
Phone: 604-254-3700 Shelter Clients: 604-254-3787 Fax: 604-254-3747
Website: www.triage.bc.ca

A 28 bed emergency shelter. Offers services to the homeless population in Vancouver including sexually exploited; Native/non-Native; disabled; Two-spirited; street involved; transgendered; HIV/AIDS and youth. Their speciality is working with mental health and substance abuse issues. Offers crisis; prevention; intervention; drug and alcohol counseling; follow-up; detox; housing units; health services, food and advocacy. For people 19 and over on Social Assistance or willing to be on it, and mental health clients. This service is voluntary (with a focus on self-determination) or referrals from other organizations. The length of stay depends solely on the client and varies. Triage operates 24 hours a day, 7 days a week. Aboriginal staff on site.

Union Gospel Mission - Youth Drop-In

1075 Seymour Street (at Helmecken), Vancouver, BC
Phone: 604-688-7587 Fax: 604-253-3496
3:00pm-9:15pm Wednesday to Saturday
2:30pm-4:00pm (open to everyone) 6:30pm-9:15pm (youth only) Sundays

For all youth 25 and under. Youth between the ages of 23-25 are asked to prove their age, to ensure that they are youth (this is a one-time request). Referrals are made for crisis; intervention; A & D counseling; detox; safe housing; lifeskills; cultural; housing; education; health; and advocacy. This service is free and voluntary. Feel free to watch TV or just hang out. Snacks are provided all day, telephone message (bulletin), free toiletries and clothes. Swearing, drugs and violence not permitted. There is a 60% male 40% female ratio of youth that use the drop-in. At 8:00pm a hot meal is available, youth are encouraged to participate in a devotion with a Christian message, however if you choose not to participate you can still join everyone for dinner at 8:15pm.

Vancouver Bash Line

Phone: 604-899-6203

Call this line for referrals regarding gay bashing, same sex violence or domestic issues.

Vancouver Aboriginal Child and Family Services Society (VACFSS)

4th Floor- 210 West Broadway, Vancouver, BC, V5Y 3W2

Phone: 604-872-6723 Fax: 604-872-5274

8:30am-4:30pm Monday to Friday

VACFSS is an independent child and family services agency providing services to Aboriginal families and community while upholding the integrity and spirit of the Child Family and Community Services Act in a manner that supports, honours and respects the diverse Urban Aboriginal community that it serves. VACFSS is available to sexually exploited; disabled; homeless; Two-spirited; transgendered; youth in care; street involved Aboriginal youth as well as services to support the work of families. Services available at VACFSS are free including crisis, prevention, intervention, follow-up, alcohol and drug counselling, life-skill training, cultural awareness and advocacy. VACFSS also provides referrals for Safe housing, detox, housing, education, and health related issues. You can access the services at VACFSS voluntarily or through self-referral. The length of time once involved with VACFSS is ongoing and individualized.

Vancouver Aboriginal Friendship Centre Society

Young Parents Support Services

1607 East Hastings Street, Vancouver, BC, V5L 1S7

Phone: 604-255-9960 Fax: 604-251-1986

Contact: Jean Allbeury

This program is for Aboriginal parents and pregnant women, 25 and under. Group sessions are offered 3 times a week, Mondays, Tuesdays and Thursdays between 12pm-3:00pm. The groups cover cultural awareness workshops, art & crafts, information on health issues, community resources, parenting skills, lifeskills, child development and self-care. A lunch program is provided, as well as childcare during group times, family outings and social outings for parents, food bags, referrals and one to one counseling. The Nobody's Perfect Parenting Program is offered twice a year, over the course of the six sessions, topics that are addressed include: discipline, safety, child development, play, parents, children's health and problem solving techniques. Five books, childcare, bus tickets and snacks provided. Call to register or for more information.

Vancouver Aboriginal Transformative Justice Society (VATJS)

#107 - 1607 East Hastings Street (located @ the Friendship Centre)
Vancouver, BC, V5L 1S7

Phone: 604-251-7200 Fax: 604-251-7201

8:30am-4:30pm Monday- Friday

Email: vatjs@vafc.org

The Vancouver Aboriginal Transformative Justice Services (VATJS) program offers a culturally appropriate alternative to the formal court process for Aboriginal people in the city of Vancouver. This service is free, voluntary or through referral by self, lawyer or other service provider. Restorative justice focuses on repairing the relationships among those affected by crime, including the victim, the offender, their families and the community. By way of a Community Council forum (a circle), which is made up of volunteers from the Aboriginal community, a VATJS Coordinator facilitates the discussion of the offence, its effects, and the causes of the behaviour that led to the offence. From this a Healing Plan is developed that, if successfully completed, will allow the client to avoid a criminal record as a result of the offence. The VATJS is an authorized diversion program and offers services to eligible Aboriginal clients. Examples of offences that can be dealt with through the VATJS include, but are not limited to, theft, mischief, minor assault, and possession of stolen property and possession of a controlled substance (i.e. drugs). VATJS also provides referrals for alcohol and drug services, detox and safe housing. For more information on eligibility requirements, call the VATJS office for more details. Aboriginal staff on site.

Vancouver City Police Department

Car 278 & Yankee 177

Phone: 604-717-3146 Contact: Sergeant E.J (Ed) Eviston

The VPD has developed an integrated approach for focusing on street involved youth under the age of 19 by developing two specialized units. Car 278 is often referred to as “kiddie car” because of its specialized function with children. Car 278 is staffed by one police officer and a youth corrections officer who work between the hours of 4pm- 3am every night of the week. Yankee 177, has a specific focus with “youth at risk.” This unit is staffed by one police officer and one social worker from the Adolescent Services Unit and fielded four days a week, primarily in the Downtown Eastside of Vancouver. The purpose of both units is to patrol areas frequented by youth, to conduct street checks, and where appropriate, to take charge of youth who appear to be in circumstances that place their health and/or safety in immediate danger. Call for more information about these specialized units that are actively assisting young people in crisis.

Vancouver Native Health

Medical Walk-in Clinic

449 East Hastings Street (between Jackson and Dunlevy), Vancouver, BC

Phone: 604-255-9766 Fax: 604-254-5750

Office hours: 8:30am- 4:30pm Monday to Friday

Clinic: 9:30am- 8:00pm Monday to Thursday

Clinic: 9:30am-5:00pm Friday- Sunday

Provides free, non-judgmental care and health promotion to the residents of the Downtown Eastside community. Offers addiction treatment, HIV/AIDS care, methadone maintenance, health education and promotion, nursing care, sexually transmitted disease and blood testing, infection disease screening, and immunization. Free lubricants and condoms (including female condoms). Drop-in or call for more information. First come, first served.

Vancouver Police and Native Liaison Society

324 Main Street (@ Hastings next to police station)

Phone: 604-687-8411 Fax: 604-682-2967

8:30am-4:30pm Monday to Friday

Email: nativeliasion@vpd.city.bc.ca

The VP-NLS is run by Aboriginal staff and volunteers, plus two constables from the VPD Native Liaison Unit. They offer assistance and support to Native people of all ages. This includes victims of crime and domestic disputes, victims of assault or abuse, advocacy with reporting incidents to the police, completing applications for criminal injuries and property returns. They also provide referrals to the police, crown council, transition homes, drug and alcohol and family supports, and much more. They also offer a Reality Check Program, introducing high-risk youth to life on the streets of the Downtown Eastside. Services are free. Call for more information or drop in.

Watari- Youth & Family Alcohol and Drug Service

#301-877 East Hastings Street , Vancouver, BC, V6A 3Y1

Phone: 604-254-6995 Fax: 604-254-6985

Counsellors with youth focus: 604-251-1760

9am-6pm Monday to Friday

10am-4pm Saturday

Website: www.watari.org Email: info@watari.org

This service is for children, youth, adults and families primarily in the Downtown Eastside/Strathcona area who are concerned about their own or somebody else's alcohol and drug use. All services are free and confidential, respecting the privacy of individuals and families. Offers individual and group counselling (formal and informal); referrals and support; training and education; prevention activities and consultations on issues related to substance abuse. The counselling services are primarily focused on alcohol and drug related issues however related treatment includes sexual abuse, relationship addiction, parenting issues, domestic violence, mental health issues, living with HIV/AIDS and post traumatic stress; sessions can take place in a group or individual setting. Training and education is provided to help people who are interested in making positive changes in the community, on issues related to alcohol and drug and mental health issues. Special programs may include Peer Counsellor, Community Mobilization and Women's Assertiveness training as well as Conflict Resolution and Self-Care. Prevention activities include Teen Theatre, Wilderness Leadership training, Cultural Enrichment (Native/ Latin American) and Community Forums. Call for more information.

Watari- Youth Day Program

251a East 11th Avenue (between Main Street and Kingsway), Vancouver, BC, V5T 2C4

Phone: 604-438-3755 Fax: 604-438-3745

Email: dayprogram@watari.org

12:30pm- 4:30pm Tuesday to Friday

A 6 week daily program for youth between the ages of 13-21 who are ready to take action to take their lives back from the influence of drugs and alcohol. Youth can explore and develop skills in the areas of identity and self-awareness, communication and relationships, self-care, advocacy and community support, lifeskills, recreation and creativity. Youth who are interested in participating in this program are invited to visit the supportive drop in to meet the program staff. Following that, youth can complete a referral form and schedule an intake appointment. This program is available through self-referral, drug and alcohol counselors, outreach workers, probation officers, social workers and parents. Call for more information about their Supportive Group, Grub & Group and Self-Care Day.

W.I.S.H. Drop-in Centre (Working Women's Drop-In)

320 East Hastings Street , Vancouver, BC, V6A 1P4

Phone: 604-681-9244 Cell: 604-230-5429

6:00pm-10: 00pm Sunday to Friday (closed Saturdays)

Website: www.canadahelps.org

You must be a woman, 18 years or older and involved in the sex trade to access services. Services are for sexually exploited; Native/non-Native; homeless; transgendered disabled; and street involved women. 70-75% of W.I.S.H clientele are Aboriginal. Offers services for crisis; prevention (street safety); emergency shelter, referrals for alcohol and drug counselling; detox; safe housing. Women can drop-in drug-sick or under the influence as long as they are not "too disruptive." Women can shower, re-do make-up and access healthcare programs in 3 different locations. There is a job readiness skills and literacy program offered 2 nights a week. There is also prison and community outreach, including hospitals. Services are voluntary and length of involvement is individualized and varies. Aboriginal staff available.

Women Against Violence Against Women (WAVAW) Rape Crisis Centre

Phone: 604-255-6344 (24 hours)

A free and confidential phone service, which offers information, support, one to one counseling, and referrals to victims of rape, or sexual assault. This service is available to males and females, 14 years and up.

Women Against Violence Against Women (WAVAW)

Phone: 604-255-6228 Fax: 604-255-3579 or Toll Free: 1-877-392-7583

TTY 604-258-0110

9:00 - 5:00pm Monday to Friday

Website: www.wavaw.ca Email: wavawrcc@home.com

Available to sexually exploited; Native/non-Native; adult women; disabled; homeless; Two-spirited; transgendered; youth in care; street involved; HIV/AIDS youth. Offers crisis counseling (24 hour help line); one-to- one counseling/support, court support, confidentiality (with no contact to the police or MCFD without consent); prevention (education on date rape, abuse and sexual violence); intervention (only with consent), follow-up (if client requests), referrals for detox, safe housing and housing. Offers public education in schools, outreach to women in the sex trade, anti-oppression training, residential school training, oppression/abuse/colonization training. WAVAW is the only service to provide ritual abuse training (cults). Services are voluntary, by self referral or referrals from other organizations. Services are free and the location is very accessible, staff will pick up women if needed. Aboriginal volunteers on site.

Young Bears Lodge – Urban Native Youth Association

Phone: 604-322-7577 Fax: 604-322-7521

Website: www.unya.bc.ca Email: unyainfo@unya.bc.ca

A sixteen-week residential alcohol and drug program for 13 -18 year old Aboriginal youth. Services include individual and group counselling, lifeskills, cultural awareness, educational opportunities, recreation, outings, and

Youth Action Centre (YAC)

342 East Hastings Street, Vancouver, BC, V6A 1P4

Phone: 604-602-9747 Fax: 604-681-7117

8:00am- 5:30pm Monday to Saturday

A youth drop-in for sexually exploited; Native/non- Native; disabled; Homeless; Two-spirited; transgendered; youth in care; street involved; HIV/ AIDS/HEP C youth 24 years and under. Offers free crisis; prevention; intervention; follow-up; drug and alcohol counseling; lifeskills; and cultural services. Provides referrals for detox; safe housing; housing; education; health; advocacy, and counseling. Has an open-door policy, feel free to sleep, hang out, join other youth on outings, and have a bite to eat, shower or do your laundry. Staff are very approachable and committed to youth in the DTES. This service is voluntary or by self-referral, with Aboriginal staff on site.

YouthCO AIDS Society

203-319 West Pender Street (@ Homer), Vancouver, BC , V6B 1T4

Phone: 604-688-1441 Fax: 604-688-4932

Outreach support worker cell: 604-808-7209

Email: information@youthco.org

10:00am-5:00pm Monday to Friday

Peer support, education, and social activities by and for youth between the ages of 15-29, living with HIV/ AIDS. This service includes drop-in, dinner/movie nights, harm reduction, support/discussion groups, retreats; referrals also available for detox, safe housing, alcohol & drug counseling, etc. Training programs available for people who work with youth.

YWCA Crabtree Corner

Family Support Program

101 East Cordova Street, Vancouver, BC

Phone: 604-689-2808

8:30am-4:30pm Monday- Friday

10:00am-1:00pm Saturday

Crabtree Corner offers a warm and supportive environment with a range of services for women and families in the Downtown Eastside. Programs include a single mother's weekly support group, and weekly food bank trip, Nobody's Perfect Parenting Group, Saturday family drop-in meals, community kitchen, children's clothing exchange, individual and group support and Christmas hampers. Childcare services: a short-term emergency licensed group childcare for ages 6 weeks to 6 years is available for up to 72 hours per week. Daily capacity for childcare is 20 children, subsidies available. Spaces are reserved weekdays by calling after 8:45am.

Selected Readings & Videos

Being Aware Taking Care

Facilitation Manual for Parents, Teachers, Counselors, Youth Workers, Police
Ministry of Public Safety and Solicitor General
Community Programs Division
201- 4180 Lougheed Highway, Burnaby, BC, V5C 6A7
Telephone: 604-660-2605 Fax: 604-775-2674

Children in the Game, Child Prostitution- Strategies for Recovery

Ross A. MacInnes, 1998 Published by Street Teams
Suite 210, 1505-17 Avenue S.W. Calgary, Alberta T2T 0E2
Telephone: 403-228-3390 Fax: 403-244-5202 Toll Free: 1-888-525-7772

Commercial Sexual Exploitation Innovative Ideas for Working with Children and Youth, 2002

Social Services and Community Safety Division
Justice Institute of British Columbia
715 McBride Boulevard New Westminster, BC V3L 5T4
Telephone: 604-528-5627 Fax: 604-528-5640 Email: nclark@jibc.bc.ca

Is Anyone Listening? A Gender Analysis of Sex Trade Work

PEERS Prostitutes Empowerment, Education and Resource Society
#414-620 View Street Victoria, BC V8W 1J6
Telephone: 250-388-5325 Fax: 250-388-5324

Reclaiming Youth At Risk- Our Hope for the Future

Martin Brokenleg, Larry K. Brendtro, Steve Van Bockern, 1998
National Education Service
Bloomington, Indiana Toll Free: 1-888-763-9045
Website: www.nesonline.com Email: nes@nesonline.com

Sacred Lives, Canadian Aboriginal children and youth speak out about sexual exploitation, 2000

Save the Children Canada
2177 West 42nd Avenue Vancouver, BC V6M 2B7
Telephone: 604-437-5881 Fax: 604-437-5885 Toll Free: 1-800-325-6873
Email: info@sccwest.org

**The Story of PEERS
Prostitutes Empowerment, Education and Resource Society**

Jannit Rabinovitch and Megan Lewis, 2001
Save the Children Canada
2177 West 42nd Avenue Vancouver, BC V6M 2B7
Telephone: 604-437-5881 Fax: 604-437-5885 Toll Free: 1-800-325-6873

The Butterfly Collectors

Contact: Street Teams PO Box 187, Station J, Calgary, Alberta, T2A 4X5
Telephone: 403-228-3390 Fax: 403-244-5202 www.streetteams.com

A dramatization depicting the stories of two girls' entry in to the sex trade and what happens to them. This video is an accurate portrayal of how girls are often lured into prostitution by manipulative pimps.
Length: 18 minutes Cost: \$20.00

Lives Worth Living

An educational resource dealing with the recruitment of children and youth into street prostitution. This video is suitable for ages 9 and up.
Cost: video \$24.95 video & study guide \$34.95
Contact: File Hills Qu' Appelle Tribal Council, Bev Poitras
PO Box 985 Fort Qu' Appelle, Saskatchewan S0G 1S0
Telephone: 306-332-8223 www.fhqtribalcouncil.ca

Stolen Lives: Children in the Sex Trade (documentary)

This video is about youth and their past experiences of working in prostitution. The youth talk about how they were lured into the street life and how it affected them. Also contains interviews with a pimp and a john.
Length: 46 minutes 40 seconds Cost: \$49.00
Contact: Still Water Pictures 3290 West 48th Avenue, Vancouver, BC, V6N 3P8
Telephone: 604-261-7938

Urban Native Youth Association Video (summer of 2002)

This video will focus on preventing children and youth from being recruited into the sex trade. It will be for youth, families, friends, guardians, and others who live or work with children and youth.

The Urban Native Youth Association (UNYA)

In 1989 we began with the Native Youth Job Corps and then soon after Aries Alternate School followed. Over the past six years UNYA has grown to include the Aboriginal Youth Safehouse, four Prevention/Outreach Workers, the AWAY Program (Aboriginal Ways Accelerate Youth), the Youth Agreement Support Worker, the Two-Spirited Youth Program, the Native Youth Drop-in Centre, two School Support Workers, the Young Bears Treatment Program, the Executive Director, the Program/Community Developer, the Financial Manager, seasonal programs such as the Hostel for homeless youth, summer student programs, summer camps, and many short-term contracts to produce reports, resource manuals, or research.

We hope to one day have a larger space where all of our programs can join together to provide a centralized place for youth to come and more easily access our services or programs. We also look forward to someday providing some type of youth housing.

We will continue to adapt to the ever-changing needs of Aboriginal youth which includes acquiring funding to address the pressing needs of one-to-one counselors, programming dollars for food and outings, housing needs, and extending our hours of work to be available to youth in the late evenings and weekends.

Youth Participation

The Urban Native Youth Association is committed to having Aboriginal youth fill at least four of our nine Board of Directors positions. We believe that youth are the experts in their own lives, and can best advise us as to what the current needs of urban Aboriginal youth are. We encourage other organizations to have youth inclusion in their staff, as well as on their boards or steering committees.

UNYA also tries to provide as many work opportunities for Aboriginal youth as possible by applying for grants for specific projects and partnering with other groups or organizations to hire Aboriginal youth.

Prevention Focus

The Urban Native Youth Association believes that prevention services are very important in helping to improve the lives of urban Aboriginal youth. We must not always just respond to crisis situations or current trends, rather we must help those who are at-risk of, but have not yet become street involved.

Unya programs and services

Aboriginal Safehouse

A safe space for 16–18 year olds to make the first move from the streets. Youth are referred to services and helped with contacting family if requested. Open 7 days a week, 24 hours a day. Youth must phone the Safehouse themselves. Ph: 604-254-5147, Fax: 604-254-5159 Toll Free Number: 1-877-223-4321

Aboriginal Youth Worker (BYRC)

UNYA has an Aboriginal Youth Worker at the Broadway Youth Resource Centre, which is at the corner of Broadway & Fraser Street. Services include programs and services info, referrals, a Native youth group on Wednesdays, group outings, cultural enrichment, and limited one-to-one support. Mon to Fri, hours differ. Call Preston at 604-709-5736 or 604-709-5720 Fax: 604-709-5721

Aries Project

An alternate school for 13 – 18 year old Native youth. Includes life-skills, group outings, A & D awareness, academics, recreation, food, cultural enrichment, and more. Interview required. Phone for info. Ph: 604-255-1326, Fax: 604-254-7811

AWAY Program

The Aboriginal Ways Accelerate Youth program is a five month pre-employment and leadership program for 16 – 24 year old Native youth. Helps to build confidence and self-esteem and the skills needed to lead safer and healthier lives and to go onto further training, work, or schooling. Ph: 604-254-2226, Fax: 604-254-7811

First nations school success project

This project will set up a series of homework clubs in local schools to help Native youth succeed in school, especially those who are in the transition years of grades 7 to 8 and 8 to 9. Call Sandra or Amy for more info at 604-254-7732.

Native Youth Drop-in Centre

For ages 15 – 24. Includes video night, internet access, pool & foosball tables, movie night out, U & Me discussion groups, arts & crafts, group outings, a computer for homework and resumes, positive role models, some food, referrals, and more. Mon 5 – 10pm and Tues to Fri 3 – 10pm. Ph: 604-254-7712, Fax: 604-254-7811. Please see back page for schedule.

Native Youth Hostel

The Native Youth Hostel is a temporary ten-bed emergency hostel for 17 – 24 year old youth. Youth can call themselves or have a service worker refer them. Call 604-408-8256 for more information.

Prevention/Outreach Team

Work with Eastside schools, community centres, teachers, and families to help prevent Native youth from becoming involved in the street lifestyle. Most of their time is spent supporting community programs, but they can help with very limited one-to-one work and referrals. Call Cecilia, Gerri-Lee, Kellie, or Preston at 604-254-7732. Please note that this is a schedule that is subject to change as youth needs change.

School Support Team

Works with Vancouver School Board staff to connect Native youth to services in the community. Also works to help them do well both socially and academically in school, and to abstain from alcohol and/or drug use. We will be hosting a camp this summer for Native youth in grades 6 - 8. Call Chuck at 604-254-7732

Young Bears Lodge (A & D Treatment Program)

This is a five-bed program for 13 – 18 year old Native youth. The 16-week live-in program includes individual and group counselling, group outings, cultural teachings, A & D awareness, recreation, arts and crafts, academic opportunities, basic lifeskills, and more. Ph: 604-408-8256, Fax: 604-322-7521

Youth Agreement Support Worker

Provides one-to-one support to youth aged 16 to 18 who are in the Youth Agreement Program under the Ministry for Children & Family Development. The goal of the program is to assist youth, by providing the training or skills needed for youth to become fully capable of living on their own. Call Cori at 604-861-1897

Youth resource Manual

Helping Hands: Empowering Native Youth is a manual that lists youth services in the Vancouver area including: health clinics, education, Safehouses, arts programs, A&D programs, emergency numbers, support services, counselling, advocacy, lifeskills, and training programs. Drop by the office for a copy.

Urban Native Youth Association

“Training the Leaders of Tomorrow”



2002

Notes