The issue of human trafficking has gained a lot of attention lately in both the popular media and with government and social services. Unfortunately the way the issue is portrayed, largely through sensationalized news coverage and on prime time TV shows, promotes a skewed perception of what human trafficking is all about and how it is actually impacting the lives of many women, men and children, both here in Canada and in countries around the world.

Canada has been designated as a 'source', 'transit' and 'destination' country by the U.S. State Department. What this means is that Canada has at least 100 victims a year who originate from Canada, pass through Canada enroute to another country or end up in Canada. The U.S. State Department monitors countries around the world and publicizes an annual report on human trafficking. The purpose of the report is to identify what each country is doing about the issue. Countries are rated as Tier 1, 2, or 3 according to how well they are responding to the issue, with a Tier 1 rate for countries that have managed to do the minimum required to combat the issue. Tier 1 and 2 are reserved for countries that have not done quite enough to rate the minimum standard, according to the State Department. Canada's Tier 1 rating is a result of the changes to the criminal code to make Trafficking in Persons a criminal offence and the creation of a few services for people identified as victims. For the most part, Canada has been focused on the trafficking of children for the purposes of sexual exploitation - which is definitely an important issue to focus on, however the needs of most adult women and men who are trafficked are largely ignored.

This newsletter is meant to contribute to the discourse on human trafficking, with a focus on the definitions, projects, and various aspects of trafficking in persons (TIP).
human trafficking, in an attempt to highlight issues that will be of importance particularly to service providers who work with women who have experienced violence. The lack of focus in the articles on men or children who have been trafficked should not be interpreted as an attempt to devalue or ignore their experiences. It is acknowledged that there are similarities and overlapping issues, however, human trafficking has a specific gendered dimension that is often overlooked, and is the focus of these articles.

Kamala Kempadoo is a Professor of Sociology at York University and author and editor of several books including: *Trafficking and Prostitution Reconsidered: New Perspectives on Migration, Sex Work and Human Rights*. This book explores some of the myths around human trafficking and looks at the problem of sexual exploitation in the larger context of labour and global capitalism. Her article provides some insight into the origins of human trafficking and begins to unpack several of the assumptions that are becoming commonplace in public discourse about human trafficking.

Loly Rico, Co-Director of the FCJ Refugee Centre in Toronto has worked extensively with women who have been trafficked and has a great deal of expertise in advocating around this issue. Loly is also a member of the Canadian Council of Refugees, an organization that has developed a campaign to encourage the Canadian government to change existing immigration policies that foster increased risk of trafficking by increasing women's vulnerability to exploitation during migration. Loly was interviewed by Elvina Rafi of Springtide Resources to get her perspective on what's happening on the ground for women who have been trafficked and what community service workers need to know.

Clara Ho is a lawyer in Toronto who has worked for years to raise public awareness about human trafficking and the rights of women who experience this type of violence. Clara has written a short article on some of the legal and rights based issues that are important for us to know about Trafficking.

The newsletter also contains an excerpted article from Anupriya Sethi's work entitled *Domestic Sex Trafficking of Aboriginal Girls in Canada: Issues and Implications* originally published in 2007 in *A Journal of Innovation and Best Practices in Aboriginal Child Welfare*. Anupriya raises an important point about what's been missing from public policy and current discourse on human trafficking; the domestic trafficking of First Nation's girls and women. To access the entire article, go to: http://www.fncfcfs.com/pubs/vol3num3/Sethi_57.pdf
Definition of Human Trafficking

Human Trafficking\(^1\) is defined in the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime ("Trafficking Protocol"), which has widespread international support with 147 signatories, including Canada as:

(a) "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph (a) of this article;

(d) "Child" shall mean any person under eighteen years of age

In plain language trafficking in persons involves each of the following elements:

**Acts:** recruitment, transportation, transfer, harbouring or receipt of a person

**Means:** threats, use of force, coercion, abduction, fraud, deception or abuse of power

**Purpose:** forced labour or services, slavery or servitude

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I had the good fortune to work as the coordinator of two projects about human trafficking, one of which resulted in the creation of this newsletter. Both projects were called "Initiating Supports for Female Victims of Trafficking in Toronto". The projects were run simultaneously but with slightly different approaches that complemented each other.

The first project was funded by the Canadian Women's Foundation (CWF). It was originally focused on creating a support network of women who were survivors of trafficking to come together and provide support to each other, create networks and outreach strategies to reach women who had been trafficked. A few months into the project, through our work and research, we discovered that this idea was premature. It became quite clear that many community workers and organizations in Toronto did not fully understand the complexities of the issue, and in fact, many workers did not recognize women who had been trafficked in their caseloads. This severely limited our ability to safely contact women who had been trafficked in order to set up the intended network. With permission from CWF, the focus was shifted from a network for survivors to the creation of a network of service providers. Representatives were invited from various community and health service sectors to join the network and pool information about their work with survivors and increase their knowledge about the issue. Every meeting became a learning opportunity for most of us, where issues were raised about various sites of human trafficking, barriers for women, and what types of services would be required to support survivors. The Network agreed that a newsletter would be an excellent way to share our learning with other service providers.

The second project was funded by the Ministry of the Attorney General (MAG), the Community Grants Program. This second project's focus was to develop training for frontline community service and health providers, and to develop outreach materials for women in the community to let them know where they could get help. Several members of the network of service providers acted as an advisory committee for this project. Additionally, I had the opportunity to work with Clara Ho to develop and deliver training to shelter workers, rape crisis workers, hospital and community health workers, crisis line workers and francophone VAW counsellors. We found it difficult to get workers to come out to the training because workers believed that they didn't have "trafficked women" in their caseload, largely because clients had not said they were "trafficked". Interestingly enough a
lot of the feedback we received from the participants in the training sessions said that they had also had that belief before they attended the session and afterwards they recognized that the issue is not as clear as they had thought.

Members of the Advisory Committee had a lot of different ideas about how to outreach to women in the community, the most popular being the use of radio stations and public service announcements. In the end because of time and budget constraints we decided to create print material. Four common scenarios were prepared and written up in the form of letters - similar to a "Dear Abby" letter but instead to "Dear Mari". The "Dear Mari" format allowed for responses to be written to each scenario that included where to call for more information. The letters are in eleven different languages including English.

The last deliverable for this project was the creation of a final report that included recommendations for further work. The report entitled "Initiating Support for Female Victims of Trafficking in Toronto: Findings and Recommendations" can be downloaded from Springtide Resources' website at http://www.springtideresources.org

The report highlights some of the key gaps for service provision and shares some of the key learnings accumulated during the course of this project.

"I have a much better understanding of trafficking. I had been limited in my thinking that it was specifically about sex work."

Workshop Participant

"I now have a better way to apply an anti-oppression analysis to the issue and feel better able to de-bunk the "criminal" framing of the issue."

Workshop Participant

"The information was very helpful in terms of identifying and recognizing the barriers these women faced."

Workshop Participant

Volunteer with Springtide Resources!

Springtide Resources recognizes the important contributions and opportunities volunteers bring to our work. Volunteers work collaboratively with our staff and Board to meet the program priorities of Springtide Resources.

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♦ Board of Directors membership
♦ Peer Education
♦ Program or project support
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What will you gain?

♦ Build your leadership, training, team building and other skills
♦ Increase your knowledge of anti-oppression and social justice issues
♦ Share your stories, knowledge and skills
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♦ Have fun and meet wonderful people
♦ Make a big contribution to your community and other communities!

What will we offer?

♦ Orientation and training
♦ Ongoing training and support
♦ Variety of opportunities

For more information about current volunteer opportunities at Springtide Resources, please contact the Volunteer Coordinator at 416-968-3422, ext. 23 or lparas@womanabuseprevention.com.
'Trafficking in persons', especially women and girls, is not a Canadian problem, such is the response of many people I have had the opportunity to talk to about the issue of trafficking. More surprisingly, this is often the response I get when I speak to service providers who do front line work in a variety of different sectors. In many of the trainings that I have done on the issue of trafficking, the response of the participants is often: "we haven't seen any victims of trafficking at our agency" or "is trafficking really a problem here in Ontario?" The general conclusion that one would draw after having had such conversations is likely that trafficking doesn't happen here in Canada. It happens "over there", and the victims of trafficking are vulnerable women and girls living in poverty in the developing world.

But the news reports tell us something very different. These stories focus on the particular plight of the victims. Often, the news stories are sensationalized and the narratives are very similar: A victim of trafficking, usually a young woman, escapes the traffickers who have held her captive. She tries to find help and in some instances is able to contact police officers and tell them what happened. Her story is one of victimization. She has been lured from her home country by the traffickers; individuals who are criminals and possibly involved with organized crime. Once the traffickers bring her to Canada, they sexually exploit her and she is forced to engage in sex work. They threaten her life. They threaten her family. But what do we know of her story after this?

Trafficking in persons is not a new phenomenon. For as long as people have moved across borders and there has been migration, there has been trafficking. Statistics of how many individuals are trafficked into Canada are hard to locate. Annually and worldwide, the United Nations estimates that 700,000 people are trafficked.1 According to the U.S. Department of State's 2007 Trafficking in Persons Report, Canada is principally a transit and destination country for victims of trafficking.2

For some years now the Canadian government and key law enforcement agencies have taken notice of the issue of human trafficking. There is generally a global recognition that trafficking is a serious issue that requires state governments to take action. For the most part, and this is particularly the case in Canada, this action has focused on the prosecution side of the problem of trafficking. Some jurisdictions who have more experience in addressing the issue of trafficking have moved their focus beyond that of prosecution to that of providing protection and support to victims of trafficking. That is the direction that Canada should be going in, but we are still quite far from accomplishing that goal.

At a meeting of the United Nations in Palermo, Italy in 2000, the Convention Against Transnational Organized Crime was adopted by the UN General Assembly. In addition to adopting that Convention, two protocols that were part of it were also adopted, these being: the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and

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Children and the Protocol Against the Smuggling of Migrants by Land, Sea and Air. Typically these protocols are referred to as the Palermo Protocol. Its significance lies in the fact that it was the first joint effort by nation states to take action against trafficking of human beings.

Canada ratified the Palermo Protocol in May of 2002. Subsequently, the government has tried to take steps to fulfill its obligations under Palermo. This has taken the form of legislative changes. The Immigration and Refugee Protection Act (IRPA) came into effect in June of 2002. Specifically, the offence of trafficking is defined in section 118 of IRPA. The maximum sentence for those found to have contravened this provision is life in imprisonment. Although the government intended for this provision to have a prohibitive effect on those who engage in trafficking, it has not been successful. In April of 2005, the first charges were laid under this provision but the outcome in the case was not a conviction. In addition, to the IRPA trafficking provisions, on November 25, 2005, Bill C-49 came into effect adding provisions in the Criminal Code of Canada, to specifically prohibit trafficking within Canada. Similarly, however, no successful convictions have been obtained to date.

In May of 2006, the Minister of Citizenship and Immigration introduced a new temporary resident permit (TRP) for victims of trafficking in persons. At the discretion of an immigration officer, a victim of trafficking could apply for the TRP and be permitted to remain legally in Canada for 120 days. In addition they were also entitled to Interim Federal Health (IFH) coverage. In May of 2007, the Minister extended the period by which a victim of trafficking could remain legally in Canada to 180 days and also, holders of this specialized TRP were allowed to apply for a work permit without being required to submit the requisite fees.

If we were to consider trafficking in persons a human rights issue, however, the official efforts that have been made thus far are simply not enough. Although they allow Canada to fulfill its minimum requirements under the Palermo Protocol, non-governmental organizations (NGOs) and various community groups across Canada continue to criticize the gaps in services offered to victims of trafficking. It continues to be a challenge to identify victims of trafficking and, once alerted to the fact they are victims, they are forced to rely on existing social service supports which are already under resourced. Further, victims remain afraid to come forward because the options available once they come to the attention of immigration officials and/or authorities put them on a path towards greater uncertainty and peril, rather than safety.
On Trafficking and Slavery

By Kamala Kempadoo

Human trafficking is commonly equated with slavery as well as with prostitution, and often called "modern day slavery." However, these are erroneous equations, and it is important to keep in mind distinctions to avoid supporting moral panics and campaigns that can be harmful to migrant women and sex workers. Part of the problem lies in the history of trafficking.

Ideas about human trafficking date back to the mid-nineteenth century. They were lodged in concerns about global migrations that were part of the large-scale international relocations and displacements that took place after the abolition of slavery, concomitant to the internationalisation of waged labour in the period 1850-1914. Working-class women and men were, at that time, crossing borders to find new futures, enduring systems of bonded labour and indentured servitude that positioned and maintained them as cheap, disposable workforces. Women moved independently or were moved through organised channels (commonly as sexual and domestic partners) servicing and reproducing the migrant labour force and obtaining new freedoms through non-marital sexual relations and waged work - including sex work - in a variety of sectors. Nevertheless, gender ideologies at the time defined these women as either hapless victims of cruel, criminal men or as sexually 'loose' or debased persons (i.e. prostitutes). In particular, it was the image of the violation of innocent, pure, white womanhood that fuelled panics about "the traffic of women." In nineteenth-century narratives, "trafficked women" were those who were coerced, deceived, lured, trapped, kidnapped, and forced into sexual slavery. "The White Slave Trade" became shorthand for talking about human trafficking.

Global interventions and campaigns took shape to protect the women in Europe, North America and through colonial rule. For some, such as Indian women under British colonial indenture-ship systems, policies restricted or even banned their migration. For others, rescue operations were designed to return them to their homes, where they were to live as "decent" women. Such policies and operations were informed by white patriarchal anxieties about freedoms of women as well as people of color. The moral outrage about women in prostitution, as Emma Goldman wrote in the early twentieth century, served conveniently to obscure the causes of exploitation and oppression.

Little has changed. Ideologies about the traffic of persons today are couched in various feminist and human rights discourses, yet continue to rest on moral indignation about violations of womanhood. They support 'migration-management' policies and tighter border controls, greater policing of migrant and Third World populations and rescue missions in sex industries while ignoring the causes for global migration and involvement in the sex trade. The panic about human trafficking then, leads to an intensification of state surveillance of the migration and income-generating activities of working people and to greater state control of women's sexual labour and agency. Concern about
"modern-day slavery" fixes attention on women in prostitution and child labour and produces lurid accounts about child and sex slaves while sustaining a multi-million dollar industry to combat human trafficking. In a country such as the US, the moral panic is supported by the Christian Right and radical feminists, who have joined forces with the US State Department to find ways to engage the rest of the world in a war on human trafficking. The US Trafficking Victims Protection Act (TVPA) gathers strength from the UN Trafficking Protocol that supplements the 2000 Convention on Transnational Organised Crime. Any country that directly or indirectly supports prostitution or has legalised sex industries stands to be classified by the US State Department as aiding and abetting in the trafficking of human beings. Canada, like most countries around the world, responds to the US State Department pressure to wage a war on trafficking. Governments - including the Canadian - seek to rescue "trafficked victims," the majority of whom are identified through police raids in the sex industry. Migrant sex workers, in particular, are extremely vulnerable to being arrested and detained, and are most commonly deported back to countries from whose conditions they were trying to leave in the first place.

Despite the hype, the bases for claims about human trafficking are weak. Research has produced little data and identified very few 'trafficked victims'. Under contemporary global conditions, men and women increasingly and willingly move across internal and regional borders with or without papers to find work and new income-generating opportunities. They are hired without documentation or a decent wage in a range of industries, including construction, agriculture, domestic work, tourism, and entertainment and become indebted to persons who recruit or 'assist' them to travel and find employment and housing. These new migrant workers become debt-bonded or exist in the margins of the nation-state as a despised, undocumented, hyper-exploited labour force, subject to a range of discriminations and forms of violence enacted by state and civil institutions.

Moreover, the equation of trafficking with prostitution in the trafficking discourse treats all sex work as forced labour. It denies any agency to women in the sex trade, and seeks to abolish all prostitution. The righteous call to end the traffic of women also means a call for the end of sex work, and collides with a reality that makes sex work a viable alternative for many women. And whether prostitution is legal, criminalized, or tolerated under national law, the equation of trafficking-as-prostitution-as-slavery places migrant women from the global South who are involved in the sex trade under extra scrutiny, and exposes them to the dangers of being apprehended, harassed, detained, deported, and recycled back into underground, criminalized activities. The panic over "trafficking in women" has conveniently helped to eclipse attention to state policing and control of migrant people, and puts a "benevolent" and "paternalistic" face on the police and border guards, who are well known for their systematic abuse of migrants.

The panic around human trafficking needs to be recognised both in its specific history and for the violence it visits upon marginalised communities, particularly migrant women. Immobilising the hype around "modern day slavery" then, remains a critical and necessary step towards charting viable alternatives in the 21st century.
The issue of human trafficking is a gendered issue, with a particular context for women that is important to identify and address. Gender is evident in how human trafficking is discussed, the sites of trafficking, and the legislation created by many countries aimed at stopping human trafficking. In most countries around the world women experience sexism; women’s subordinate social, economic and political status creates additional vulnerabilities to violence and exploitation, including human trafficking.

Women continue to battle sexist stereotypes that deem them readily available for domestic duties, caregiving and sex.

Global demand for labour whose core component consists of "woman's work" exceeds the supply of female citizens of affluent states willing to provide these services either as unpaid labour or for the wages and working conditions offered in the market.¹

Women in many countries around the world carry the primary responsibility of providing care for their families and extended families. While women have played almost no role in the decision making that has led to globalization, they have disproportionately borne the brunt of its consequences. In the globalized economy many public resources and services are privatized and people are displaced from their land, leaving families without their primary sources of income and little government assistance or support. People are forced to travel, sometimes 'illegally' and at great risk, to find work. Often there is little or no protection against exploitation in the places they end up. Racism and nationalism contribute to the vulnerability of racialized women in the labour market and their ability to receive protection from abuse and violence; including trafficking.

Increased poverty is forcing greater numbers of women worldwide to migrate in search of work. Seeking economic opportunities abroad, women turn to a variety of resources, including newspaper ads, acquaintances, marriage agencies, labour recruiters and modelling agencies. They accept positions as nannies, maids, sex workers, dancers, factory workers and hostesses.²

Without adequate labour protections in place, workers are vulnerable to debt-bondage, slavery like conditions, unsafe working conditions and sexual exploitation from employers or family members who may use sanctioned means to recruit cheap or free labour.

Another area of human trafficking important to women in particular is how trafficking interventions are constructed. Portrayal of human trafficking in the media is very gendered. The stories we see are most often of young women lured by traffickers, sexually exploited and rescued by police or well-meaning social workers. Women and child exploitation are


almost always linked together, invoking sentiments of innocence, ignorance and lacking agency to make decisions. This focus is apparent in many of the interventions to address trafficking by both government and non-government organizations. These types of interventions often result in limiting women's choices in where they will work and in what capacity. Women migrating for work are under intense scrutiny as the terms "trafficked women" and "female migrant workers" have become almost mutually exclusive in the minds of policy makers, immigration officers and border agents.

In the dominant trafficking discourse women are constructed as victims who are in need of rescue and without agency. This construct is damaging to women as it reinforces women as passive and renders their resistance to gender inequality invisible. The reality is that women are active agents in their choices, even though their choices may be limited by systemic and structural barriers. They may be willingly or unwillingly moved, they may migrate for one job and may willingly or unwillingly take another, they may choose to leave an exploitative situation or they may choose to endure the situation with an end goal in sight, or they may be held captive and unable to make a choice to leave. In a research study conducted on how Canadian courts, specifically immigration proceedings, responded to irregular migrant women in the sex trade, the data demonstrated that perceptions of "consent" were a factor in the determinations. Women who were perceived to have had consented to risky or criminal activity were unsuccessful in their appeals to remain in Canada on protected grounds.

### Sites of Trafficking

As noted in the previous sections, trafficking discourse has always included debates and discussion of sex work; so much so that the term human trafficking has been conflated with "the sex trade". This is especially problematic on several fronts and unfortunately serves to increase women's vulnerability to harm through human trafficking.

Within this context, sex work is deemed as inherently exploitative and women working in the sex trade are portrayed as either women who don't know any better, or as unwilling participants; victims without agency in either case. This portrayal has led to a moral panic about sex work with trafficking as the primary means of capturing women in its net. Many countries have laws that either criminalize prostitution or criminalize various acts in order to create barriers to working as a prostitute. Other types of sex work while not criminalized under law, are rendered deviant and outside of normal society and therefore criminally suspect. Women's agency and their right to sexual self-determination and autonomy are policed and criminalized, limiting their ability to safely migrate for sex work.

Limiting women's legitimate paths of migration has resulted in forcing women to find underground ways of travel for work, leaving them vulnerable to trafficking and labour exploitation. Many countries, including Canada are creating laws that deliberately target women working in the sex trade, including exotic dancers, to limit their entry into the country. The common rationalization is that countries can reduce traf-
ficking by restricting women who would travel for this type of work.

The focus on the commercial sex trade as the primary if not only site of trafficking has rendered other sites invisible. Women are trafficked for a variety of reasons including: industrial work, agriculture work, marriage, domestic work, commercial sex trade, internal organ harvesting and pan handling. Women are vulnerable to sexual exploitation as a result of their trafficked status in any of these areas of work. Women can be trafficked by organized crime gangs, independent organizers, employers, family members and friends. A common scenario in Canada is a woman that is supported to emigrate by family members and promised education, work and financial support to build a better life, only to find herself forced to live indefinitely with her family member and provide complete domestic services including childcare for little or no money. In many of these cases physical abuse, threats, isolation and manipulation tactics are used to control the victim.

Trafficking is a process that is not determined by the type of work the woman is doing, it is the exploitation of her labour through abuse that is the issue. The United States Department of State report entitled "Trafficking in Persons Report" states that "more people fall victim to labour forms of trafficking than sex trafficking". The act of trafficking may take place at the beginning, middle or end of the process. For example, a woman may set out to work as a live-in caregiver and find work through a legitimate recruiting company. An employer may use this company to hire domestic workers from overseas and abuse them once they arrive. This scenario does not become a trafficking scenario until the woman arrives at her workplace and is abused.

The focus on sex work also severely limits both who is identified as a victim of trafficking and the resulting supports they can receive. Trafficking has gained great attention in the general public through media such as movies and television shows and news accounts. Most often the victims of trafficking are portrayed as women who have been kidnapped and held as sex slaves in a brothel. Often the traffickers are portrayed as brown men who are part of an international or foreign gang - they are almost always immigrants to North America, and have "foreign accents".

These images not only further a racist perception of trafficking, it implies the capture of "an innocent" who is then forced to perform sex. Women who have different experiences of migration and labour exploitation are not recognized as "true" victims of trafficking and their experiences of violence and oppression are rendered invisible. Women who are not victims of trafficking are designated as illegal immigrants and criminals. For all these reasons and more Canada must create complex strategies that address the exploitation of women through trafficking.

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A Frontline Perspective of TIP

Loly Rico is co-director of FCJ Refugee Centre in Toronto. She is also a member of the Canadian Council of Refugees. Loly and the council have done extensive work on the issues of trafficking, violence against women and immigration. Loly met with Elvina Rafi of Springtide Resources to answer some questions about Trafficking.

Elvina: The issue of trafficking has been gaining attention in the media. What do you think about how the issue is being portrayed?

Loly: One of the issues happening is that the media are putting human trafficking as a "fashion" and really victimizing the woman. The portrayals are only focused on the sex trade. At the same time trafficking is portrayed as a "moral issue" I use quotations because they are portraying: 'the bad guy brings the poor woman and this woman is being used in sex trade and prostitution or sex trade work is something very bad'. The media are not really showing the real issues, about how it is exploitation of a human being, and they are not showing it with a gendered perspective where a woman is the target because she's female. We are living in a society where women have been portrayed by the media as objects and that is a big problem. What's happened to me in so many interviews is when I try to explain what the situation is, the media are just looking for a "big theme" or story; they want detailed descriptions of what happened. The real "big theme" is finding a way to push the government to do some policy changes and making trafficking into a moralistic or sensational story or soap opera is a problem and makes it difficult for us to have an impact or make changes. That's the major negative side.

The positive side from the media is that at least they're showing that there is an issue happening in Canada, it's not a denial. One of the things that we (the NGO's) try to do is be clear on the issue. We try to communicate that the affect is not only in the sex trade. We are talking about how there's exploitation within the labour market and giving examples about how temporary agencies for work have been playing a role with the victims of trafficking and how seasonal workers are vulnerable to being trafficked, or to being exploited. Immigration policies facilitate trafficking happening because immigration policies don't have a clear focus or goal to end trafficking. The changes in the immigration satisfy the needs of the big businesses to cover the labour demands. In that way, they (the government) are not using a holistic approach or an integrated approach to address trafficking when they bring temporary workers.

Elvina: Why do you think the issue is gaining attention?

Loly: Well, some people may not like me saying this but I think that the attention came in 2001, September 11; afterwards there were all the protocol meetings with the United Nations to fix up their policies. Trafficking is being linked with criminal activity and trafficking became one of the issues that the United States picked up on for security and safety reasons. It is now the fashion because everything being done is to try to get the big guys, the criminals. But trafficking is an old issue if you review it, even in my experience working with refugee women. In the beginning of the 90s when the Soviet Union collapsed we saw young women coming to Canada claiming refugee status and they were women when they explained their stories, they had been trafficked all around and they ended up here in Canada. Trafficking is an issue that has been happening since colonial times.

Elvina: What are the important points that you believe are being overlooked?

Loly: Besides what I was saying about the lack of a gender perspective, I believe what has been overlooked is that the only real thing the government has done about trafficking is to change the criminal code for the criminalization of trafficking. What has not been happening is that they are
not looking at real protection for the women. There is a temporary protection but it's kind of like a joke. Also there is no real training with a sensitivity session for the authorities on the issue of trafficking. The government believes that protection is just to give a temporary residence permit and a temporary work permit and then they can make a decision after if they want to apply to stay in Canada but there are not enough clear options. Also, to get the temporary residence permit you have to go through several different interviews with the authorities. The RCMP contacts the Canadian Border Service Agency if the person does not have documents and they do an analysis and evaluation to see if she is eligible to get a temporary residence permit. Although the policy says that the woman can choose to collaborate with the authorities, she has the choice to give evidence, it's not compulsory, most of the time the interviews are with the RCMP, and they want evidence and want to use the woman to get evidence.

Elvina: What do you think the potential risks are for women?

Loly: Being deported because in most of the cases the women don't have status or their status is based on the employer. For example with the entertainment business the women have a work permit but she is limited by the terms of the work permit to the place where she originally worked. If she complains or if she is trafficked she will lose the employer and she will lose the status. That's one risk and another is that if she is removed from the situation and sent back to her country of origin she may end up back in the cycle. Another is safety because most of the time when women come from traffickers they also have a big debt and they need to pay that debt and even if they are removed they need to keep paying the debt to the traffickers. That is a high risk situation and that's a problem when you don't provide specific and permanent protection. That's why women don't come out and you don't see that many women talking about trafficking or coming and looking for help both because they don't know what's available or that they know that there is not much choice here in Canada.

Elvina: How do you believe the issue should be framed?

Loly: I believe we need to frame this issue with a gendered perspective and we need to develop a reasonable protocol, one that has the prosecution of the traffickers but gives real protection to women and provides all the services that they need. Victims of trafficking need an integrated holistic approach. They will need a lot of emotional support, they need housing, they need status and they need choices. With this approach they can choose to go back to their country of origin or stay in Canada. Right now all victims of trafficking the first thing that they lose are their choices to make a decision.

Elvina: What suggestions do you have for community service organization workers when working with women who may have been trafficked?

Loly: First of all we need to keep informed. Second we need to have awareness training with an anti-oppression and gender analysis. The minute that you talk with settlement workers or community workers about trafficking they are visualizing the victims that are portrayed by the media and all our lack of understanding comes up. I believe we need to have very specific training. Another thing we need is to have real good outreach to the victims of trafficking, like radio ads in different languages, and we need to network. You can start giving out a helpline phone number where women can get information and where they can see what are their possibilities and their choices. We also need to do a lot of advocacy with all the levels of government and we have to do it together; locally and especially provincially because there isn't a policy on protection for the victims of trafficking in the province of Ontario. We need to lobby federally to get amendments to immigration legislation. The Canadian Council for Refugees is doing this. There is a proposal that we are asking organizations to endorse on the website: http://www.ccrweb.ca/documents/traffaction.pdf

Elvina: What recommendations would you make to government to support women who may have been trafficked?
Loly: One idea is to have a provincial meeting with all the stakeholders; policy people, academia, community workers, victims of trafficking. There are some victims who are very active in all areas. From the conference we can come up with real recommendations. We also need to know what is happening here in Ontario, because the only people who know are the RCMP, and nothing is clear. I know nationally there is research happening, they are doing an investigation to come up with a policy but that's in the national arena. We need some local information too. The RCMP has a specific unit on trafficking but right now we don't know who's representing Toronto. We know that they have a specific officer but we don't know who it is and they don't do any outreach that we have heard of.

Domestic Sex Trafficking of Aboriginal Girls in Canada: Issues and Implications

Anupriya Sethi
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The discourses on sex trafficking of women and girls in Canada continue to highlight international trafficking thus positioning Canada more as a transit and destination country than an origin country. Notwithstanding the fact that 500 Aboriginal girls and women (and maybe more) have gone missing over the past thirty years (Amnesty International, 2004), domestic trafficking has not received the attention it deserves. Instead of being contextualized in a trafficking framework, sexual exploitation of Aboriginal girls is portrayed and understood as a problem of prostitution or sex work. Similarly, despite the wide-ranging and often complex problems facing Aboriginal peoples today, policies continue to be dominated by a limited range of issues like health, violence, poverty and the criminal justice system (Stout & Kipling, 1998). This coupled with the tendency in policy decisions to analyze one issue at a time as against a holistic approach limits, if not excludes, the examination of linkages with the sexual exploitation of Aboriginal girls in Canada.

Scope of Domestic Trafficking
There is no national level data that tracks the transient Aboriginal population and their trafficking in sex trade. Lack of focus and/or clear understanding of domestic trafficking since sexual exploitation is often conflated with sex work, underground nature of the crime, and mobility of the trafficked persons across various cities, often make it difficult to assess the actual numbers. Moreover, majority of the cases of trafficking go unreported as girls are scared to take action against their traffickers, resulting in the data on trafficked persons being partial, varied and debatable. In the absence of actual figures on domestic sex trafficking in Canada, a look at the number of Aboriginal girls in prostitution can help throw some light on the extent of the issue. First Nations girls are over-represented in prostitution with an especially high number of youth ranging from 14% - 60% across various regions in Canada (Assistant Deputy Ministers’ Committee, 2001). National data in Canada reveals that 75% of Aboriginal girls under the age of 18 have experienced sexual abuse, 50% are under 14, and almost 25% are younger than 7 years of age (Correctional Service of Canada, cited in McIvor and Nahane, 1998). In Vancouver alone, 60% of sexually exploited youth are Aboriginal (Urban Native Youth Association, 2002). One key informant reported...
that children as young as 9 are sexually exploited in Saskatoon and the average age of being forced into prostitution is 11 or 12. Although the limited data available on sexual exploitation focuses primarily on urban centers like Vancouver, Toronto, and Montreal, it does not imply that the issue is less chronic in smaller cities and rural Aboriginal communities. Only that it is not widely known or acknowledged (Blackstock, Clarke, Cullen, D'Hondt, and Formsma, 2004).

**Recruitment Methods**

Coercion and deception are the underlying elements in the various methods that traffickers use to force Aboriginal girls into sex work. Consultations with key informants of this research project revealed some of the ways girls are recruited.

**Airports:** A couple of key informants identified airports as the point of recruitment in big cities like Montreal, which are witnessing a growing movement of Aboriginal girls, especially Inuit, from Northern communities. Traffickers often know someone in the community who informs them about the plans of the girls moving to the city. Upon their arrival at the airport, traffickers allure the girls under the pretext of providing a place to stay or access to resources. In the words of a key informant working as an Aboriginal outreach worker, 'Girls tend to believe in the promises of the traffickers as they are young, naïve and vulnerable in a new and big city. They are unsuspecting of the motives of the traffickers, since they belong to communities that have a culture of welcoming strangers'.

**Schools:** In cities like Winnipeg, Vancouver and others with high concentrations of Aboriginal peoples, traffickers are increasingly targeting schools as recruiting grounds. Traffickers entice Aboriginal girls, as young as in grade six or seven, on school playgrounds or on their way to school by promising them gifts, a good lifestyle or getting them addicted to drugs (West, 2005). These girls are too young and vulnerable to understand or take action against sexual exploitation.

**Bars:** Several key informants discussed 'bars' as a fertile recruiting ground successfully targeted by traffickers. Young Aboriginal girls who move from reserves to big cities might go to bars to "bridge the isolation" and connect with other Aboriginal peoples, especially since community centres in many cities close early in the day. Traffickers frequent these places to befriend girls, by buying them a drink or offering to help connect with other Native peoples, and later sexually exploit them.

**Boyfriends:** In many cases, traffickers pose as boyfriends and seduce young girls by buying them expensive gifts and/or emotionally manipulating them. Hence, it is not uncommon for sexually exploited girls to refer to the traffickers as their boyfriends. Due to their emotional and economic dependence on the traffickers, many girls refuse to identify themselves as sexually exploited (Thrasher, 2005).

**Girls as recruiters:** In yet another method, trafficked girls, as young as 11, are forced to recruit other girls (Urban Native Youth Association, 2002). When young girls approach their counterparts with dreams of a better lifestyle, it is real and convincing. Girls working as recruiters, in most cases, have no choice but to agree to the wishes of the trafficker due to fear or, in some cases, to meet their survival needs. It often results in a hierarchal set up wherein recruiters take the share of the earnings of the girls they have recruited. As recruiters move up in the hierarchal chain, they aim to get rid of the street work.

**Dancers:** Aboriginal girls, recruited as dancers at a young age, are frequently moved across provinces for their dance shows. Over a period of time, they lose ties with their home and community thus becoming isolated and vulnerable. When these girls grow old, appear less attractive and are forced out of dancing, they are sexually exploited for their survival needs.
Internet: Traffickers are increasingly using internet as a means to entice young Aboriginal girls, especially in rural communities (Thrasher, 2005), with the charm of a big city or false promises of a good job. Once these girls are in the cities, away from their family and friends, they are trafficked into the sex trade.

Hitchhiking: First Nations intergenerational poverty, lack of recreation and social activities for youth on-reserve, and inadequate public transportation facilities force young girls to hitch hike thus making them vulnerable to sexual exploitation. The Yellow Head Highway in BC, also known as the Highway of Tears, along which several Aboriginal girls have gone missing or found murdered (Wilson, 2004), is a glaring example.

Policy Recommendations
Acknowledgment and Recognition:
The first step in addressing domestic trafficking of Aboriginal girls is to acknowledge the seriousness of the problem. Countries like Canada are increasingly under pressure to tighten their borders and undertake measures on the prosecution aspect of human trafficking, especially in the wake of US Trafficking in Persons (TIP) report. The over emphasis on criminalizing the movement of people across borders has shifted the focus away from trafficking as a human rights issue. Moreover, the discourses in transnational trafficking in Canada do not include domestic trafficking of Aboriginal girls within and across provinces. It is erroneous and unjust to consider domestic trafficking as less serious than transnational trafficking because the issues of control, isolation and exploitation that girls face at the hands of traffickers are severe irrespective of whether it is cross-cultural or cross-border (Bowen, 2006).

Honor Indigenous Knowledge:
There is a serious need to recognize and honor Indigenous knowledge (Stout & Kipling, 1998) by engaging "Aboriginal people as knowledge-keepers". Awareness and education programs are effective when implemented through participatory, interactive and inclusive processes that acknowledge the lived experiences of Indigenous peoples. A significant amount of research has been done on Aboriginal communities. While continuing further research in unexplored areas, the critical knowledge that already exists needs to be utilized and acted upon. The already identified gaps such as homelessness, poverty and unemployment demand action, as against further research and deliberations.

Establish a national level strategy for domestic trafficking: Due to the lack of understanding or acknowledgment of domestic trafficking, there is no national level strategy to address, both the immediate causes and the larger systematic issues, which lead to the sexual exploitation of Aboriginal girls. Key informants expressed frustration at the disconnect that exists among the various levels of the government and other agencies like law enforcement, justice, health care and child welfare. Considering that the issues identified in domestic trafficking fall under the mandate of various agencies, standardized protocols and guidelines are essential to bring together initiatives of different stakeholders. A uniform approach shall help in sharing information and ideas, increasing awareness about domestic trafficking, and enabling different agencies to work towards common goals.

Bridge the Policy-Practice Gap:
Many participants pointed out the existing policy-practice disconnect reflected in the policy decisions. Although both the grass root agencies and policy makers are experts in their respective areas, the communication gap between them is rather unproductive. A limited, if not negligible, understanding of the other side often creates and widens the gap between what is required and what ends up being delivered thus leading to quick fix solutions rather than addressing the fundamental problems.

Input from communities, women's groups and grass root agencies in the policy-making processes
can help ensure an informed decision-making. Furthermore, it is crucial to engage in a dialogue with the trafficked Aboriginal girls regarding various social policy issues that affect them since their input is based on lived experiences. At the same time, it is important to ensure that these girls do not end up being a poster child. The story of one girl should not be regarded as a blanket experience of all sexually exploited girls, each with their own struggles and disadvantages.

Preventive rather than a Reactionary Approach: One key informant remarked that traditionally Aboriginal peoples view life as a cycle of seven generations. The wisdom from the past three generations is used to guide the present, which is the fourth generation, and lay the foundation for the future three generations. The understanding of this vision is not reflected in social policies today, which focus on immediate and reactionary measures instead of combining it with long term prevention strategies. Funding and services should be directed towards prevention programs like educating and mobilizing young girls in Aboriginal communities, raising awareness regarding the dangers of sex trafficking, and increasing collaboration between urban Aboriginals and communities on-reserve so that girls do not lose touch with their culture and homes. Funding should be granted for longer periods, as prevention work usually involves implementing a long-term strategy, which does not necessarily deliver quick results measurable in numbers.

Culturally Relevant Services:
Aboriginal girls should have access to culturally relevant services that move beyond crisis intervention and are long enough to help them make a successful transition to a safe and healthy life. Key areas in service provision should include culture specific safe transitional housing for sexually exploited girls and their children, establishment of healing centres and shelters specifically to meet the needs of trafficked girls, and adequate child welfare managed by Aboriginal organizations. The existing welfare services should be made more accessible. For instance, increased access to programs like income security, flexible curfew times in shelters, follow-up support, and reduced wait times in treatment centres. Similarly, harm reduction should be recognized as a useful measure for the health and safety of sexually exploited girls. Services like needles, food, condoms, and education regarding HIV/AIDS and other sexually transmitted diseases should be readily available.

Conclusion
As observed in the Aboriginal Justice Enquiry of Manitoba, "Aboriginal women and their children suffer tremendously as victims in contemporary Canadian society. They are the victims of racism, of sexism and of unconscionable levels of domestic violence" (Hamilton & Sinclair, 1991). Instead of conveniently labeling domestic trafficking of Aboriginal girls as 'sex work', the holistic approach to dealing with it should begin by an acknowledgement of the problem from the various sections of the Canadian society. As recommended in the Article 4 of the Convention on the Elimination of All Forms of Discrimination against Women, state parties should recognize some groups of women as particularly vulnerable to sexual exploitation including Aboriginal women (Lynne, 2005). The fundamental issues that put Aboriginal girls in disadvantageous situations today underline the importance of recognizing and addressing their sexual exploitation as integral to the dialogue on trafficking within Canada.

References:


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Impacts and Barriers for Women who have Experienced Trafficking

By Margaret Alexander

Trafficking is a form of violence. It involves controlling the victim by use of threat, force, assault, manipulation, fostering of drug and alcohol dependencies, coercion and abuse of power. Women can have injuries from assaults, such as broken bones, burns and other wounds. They can experience a variety of illnesses from deprivation of food, water and sleep. Women are vulnerable to unwanted pregnancy, gynaecological problems and sexually transmitted infections from sexual assaults. They can experience a range of emotional health issues such as: post traumatic stress disorders, panic attacks, depression, addiction and feelings of fear and shame. As with women who experience other types of violence, there are long term affects of the violence that may result in long-term illness or disability.

While women who have experienced trafficking may be in need of support it is very difficult to get the information about where they can get help directly into their hands. The very nature of this type of violence is covert, whether women are trafficked to engage in criminal enterprise or domestic work; very little of the actual work takes place in a public place or business. Women who have been trafficked most often have little contact with the community they have been trafficked to, which makes it very difficult to find and access help. Women who have been trafficked at a young age or by family members may not recognize some of their experiences as exploitive, as they have had little access to information about their rights. Often women are not allowed out in the community alone.

For many women who have been trafficked, fear of police and other authorities is a primary barrier. Sometimes the trafficker fosters fear of the police, by holding her documentation or by telling the woman that she will be arrested or deported. Some women have had hostile or life-threatening experiences in their past with the police or military which have left them fearful of interacting with government authority. Women are suspicious of professionals that appear to be sponsored or work for the government such as health professionals, social workers and teachers. Furthermore some women's actions are deemed criminal or deviant and as such they are at risk of arrest.

Women are also at risk from the traffickers themselves. Some women are brutally forced to comply with their captors' demands through violence and threats of violence; or violence to their families. They can often have their personal possessions, legal documents and identification taken and withheld, and they can be threatened with exposure to not only the authorities but to their communities, from whom they may experience threats, violence or stigmatization. There are also women who make decisions to stay in their situation in order to reach their end goal of a better life for themselves and their families. They believe that if they endure the exploitation they can find their own way out of their situation.

As advocates we need to work to provide women with options and information and to support her decisions even if we believe that we would make different ones in her place. Violence is the use of power to control another's thoughts, beliefs and actions. We must work hard not to reproduce that dynamic in the work we do because we believe we know best - because really, we don't.

Ontario has no specific services for women who have experienced trafficking, therefore, each of us should encourage our government to go further in its efforts to keep women safe and provide appropriate services. The following are some of
the recommendations developed during the course of the "Initiating Support for Female Victims of Trafficking in Toronto".

Service Recommendations:
- Government should fund the creation of specialized shelters for women who have been trafficked, that are fully funded and staffed with workers who have training in settlement and violence against women issues.
- A 24-hour hotline for women who have been trafficked should be fully funded.
- Development of wrap around services for women who have experienced trafficking that includes: interpretation, health, legal, counselling, housing and settlement. Look at case manager style.
- The province of Ontario should create a fund to offer women who have been trafficked access to alternative and non-traditional health practitioners to allow for cultural differences.
- Provide in-depth training for settlement workers, language and cultural interpreters, lawyers, traditional and non-traditional health practitioners, on the specific health, lifestyle and legal needs of women who have been trafficked.
- Offer the training through the Toronto Training Board.
- Ensure all training addresses confidentiality and security of information.
- Women should have immediate access to applying for income support programs and non-profit housing.

**SACC Workshop**

On April 17th, 2008 Clara Ho gave a Trafficking in Persons training workshop to the nurses working at the Sexual Assault/Domestic Violence Care Centre (SA/DVCC) at Women's College Hospital in Toronto. The SA/DVCC provides unique and individualized services to anyone over the age of 14 who has experienced sexual or intimate partner assault. They provide emergency medical and emotional care 24 hours a day, 7 days a week. Some of the options include examination/treatment of injuries, medications to prevent pregnancy and sexually transmitted infection, drug testing, and forensic evidence collection if clients want to involve the police.

It was important to have this training for the SA/DVCC because of the population they serve. Women and children who have been trafficked may be at risk of sexual assault or have been trafficked into the sex trade and therefore the SA/DVCC is seen as a potential entry point for victims seeking support. As a result of this training the SA/DVCC nurses now have a better understanding of the issue of trafficking in persons and are aware of some of the red flags and what are the right questions to ask to further identify someone who may be considered to be a victim of Trafficking. While the governmental response may not meet the needs of the victim adequately the nurses at the SA/DVCC are able to support the victims through an immediate crisis of experiencing sexual assault and are able to refer them to legal aid or community legal clinics for more information on ways in which a victim can remain in Canada.

Petra Norris
SA/DV Nurse Examiner and Outreach Consultant
Sexual Assault and Domestic Violence Care Centre
Women's College Hospital
A Woman of Distinction....always!

On June 3, 2008, FRAN ODETTIE, Springtide Resources' Women with Disabilities Program Manager, received the YWCA Women of Distinction Award. All of Springtide's full and part-time staff and our Board of Directors attended the event along with hundreds of other supporters. The award pays tribute to the contributions women make to the life of the city, and in particular their commitment to improving the lives of women and girls. Fran was honored for over 20 years of tireless work as an advocate for women with disabilities and Deaf women and for her ongoing commitment to women’s equality rights.

This is not the 1st time during her 8 years at Springtide that Fran’s work on violence against women with disabilities and women’s equality has been celebrated. In 2007, she received the "Unsung Hero Award" from the City of Toronto. Under Fran’s leadership the City of Toronto also gave Springtide’s (then EWA) Access and Equity Program the Mayor’s Community Safety Award in 2002.

We continue to benefit from Fran’s daily contributions and are privileged to have her on the staff of our agency. To view the video of Fran shown at the dinner go to http://www.ywcatoronto.org/women_distinction/

Staff Changes

After two years, ANGIE RUPRA, Springtide’s Community Outreach and Education Coordinator, overseeing the Immigrant and Refugee Women Connecting for Change Program, resigned in October. During her time with Springtide Angie expanded the program from three to five days. Under her leadership the number of trained Peer Educators grew along with their ability to do community capacity building. In addition, Angie created systems for tracking and training volunteers, and made significant contributions to our fundraising efforts. Her commitment to newcomer communities, her organizational development skills, her team spirit, energy, and sense of humour will be greatly missed. All of us at Springtide are grateful for her contribution to ending violence against women and wish her well in her new career as a pet loss bereavement counselor.
We welcomed several additions to our team over the past year.

CATHARINE BUTLER began working in Adult Education in 1988 focusing on refugee and newcomer women's literacy and ESL needs in Toronto. She went on to work in women's support programming, with a particular focus on employment, mental health and violence against women. Her work has included innovative program development and management in shelter support and train-the-trainer initiatives. Catharine currently works as a project manager and consultant to the not-for-profit sector. She is the project coordinator for Springtide's On Line Legal Education Project, a pilot program in partnership with York University, Division of Continuing Education, Atkinson College, to develop and deliver professional development courses for front-line VAW workers and advocates.

RUTH DWORIN joined Springtide as our bookkeeper. Her clientele is primarily non-profit organizations and charities, and she specializes in providing support to the arts, small publishers, mental health, housing and women's organizations.

LYNDA ROY is the Outreach and Education Mentor for the Women with Disabilities Program, a new position funded by the United Way. Lynda earned a Master in Social Work at the University of Toronto with a specialization in Social Justice and Diversity. Lynda also works as a Health Promoter for the Anne Johnston Health Station where she coordinates the SexAbility Program and the Learning Over Generations Program.

LAARNI PARAS is Springtide's Volunteer Coordinator, and also works with the Immigrant and Refugee Women Connecting for Change Program. She has her undergrad in Sociology and is currently in her last year with the Assaulted Women's and Children's Counsellor/Advocate Program at George Brown College. Her experience in the violence against women sector includes working at women's centres and women's health clinics, volunteered for rape crisis centres, and has taught in Chiapas, Mexico. She is also actively involved with the Filipino community, both in Toronto and in Winnipeg.

ELVINA RAFI is a queer desi muslim artist & educator who is committed to anti-oppressive arts-based ways of teaching and learning. As the Youth Leader for the Young Women's Program at Springtide Resources in summer 2008, Elvina designed and coordinated a multi-disciplinary arts project for young Muslim women called Halaalart: Our Collective Voices. Over 15 young women came together over 8 weeks to talk about identity, sexuality, representation, faith, family, community and resistance through art-making and skill-sharing. Elvina is currently a youth arts worker at the Griffin Centre and a receipient of a Vital People 2009 Leadership award from the Toronto Community Foundation.

Placement Students:

MARGARET SHALMA is placement student in the Women with Disabilities and Deaf Women's Program for 2008-2009. Margaret is a fourth year student studying Women and Gender Studies and Equity Studies at the University of Toronto. She is very excited to learn and contribute to the work of ending violence against women.

TONYA HONEYGHAN is currently in her final year at George Brown College in the Assaulted Women and Children Counsellor Advocate program. She is completing a 200 hour placement with Springtide Resources in the Immigrant Refugee Women's program. After completing her studies at George Brown College she hopes to pursue an undergrad degree in the Social Work Program at York University.
Donations and Online Course

YES, I want to support the work of Springtide Resources!

Making a donation to Springtide Resources is easier than ever! Use your credit card to make a donation online. Simply visit our website at http://www.springtideresources.org and click on donate to find the link to CanadaHelps.org, a secure online donation system. CanadaHelps.org will email you a charitable tax receipt instantly.

You can receive notices about our programs and projects, special events, and opportunities to donate or volunteer by email. Send your full name, address and email to us at elist@womanabuseprevention.com.

Online Course

Look for details of our upcoming online professional development course on Family Law for Front-Line Staff and Advocates offered in partnership with York University, Division of Continuing Education, Atkinson College. It will introduce front staff and advocates to the most critical family law issues for women fleeing abuse.

This five-week course, offered entirely online, is expected to begin in late January, 2009. Please visit our website for upcoming details, or contact Catharine Butler at cbutler@womanabuseprevention.com.