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Human Trafficking Public Awareness Study – Exploratory Focus Groups with Indigenous Youth and Parents

FINAL REPORT

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Prepared for Public Safety Canada by Environics Research

March 2024

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Executive Summary

Background and objectives

Following the Government of Canada's 2019 budget announcement and formal evaluation of Canada's National Action Plan to Combat Human Trafficking (HT), the federal government introduced a new *National Strategy to Combat Human Trafficking* that set out a comprehensive way forward to address this complex issue. The strategy brought together all federal efforts aimed at addressing human trafficking in Canada and abroad under one plan, framing all federal activities under the internationally recognized pillars of "prevention," "protection," "prosecution," and "partnerships," and adding a new pillar of "empowerment" to ensure a more victim-centred approach. In-depth consultations conducted by Public Safety Canada identified the vital need for increased public awareness and knowledge, aimed to help communities and stakeholders better recognize the early signs of human trafficking, reduce the stigmatization of victims, and improve proactive response to incidents.

In addition to the tracking and evaluation of current Human Trafficking campaign performance via the concurrent online survey, research objectives include the following:

- The tracking and evaluation of current HT campaign performance in accordance with the Communications Policy of the Government of Canada.
- Gathering behavioural insights from Indigenous audiences on current knowledge levels, attitudes and opinions related to HT.

Results from the exploratory focus groups will inform campaign messaging and help shape specific resources and tactics developed specifically for Indigenous audiences.

Methodology

This qualitative research was specifically aimed at exploring attitudes of Indigenous youth and parents of youth toward human trafficking. This consisted of two separate phases:

Phase One: Environics conducted a pre-consultation with subject matter experts across First Nations, Métis and Inuit Indigenous organizations to gain an understanding of the issues landscape. Following a collaborative Public Safety and Environics Research recruitment effort, interviews were conducted with senior members of the First Nations Chiefs of Police Association (FNCPA), Les Femmes Michif Otipemisiwak, Tsuut'ina Nation Police Service, Tsuut'ina Nation Police Youth Services Section, and a national Inuit organization.

Phase Two: Following the pre-consultation, Environics Research conducted a series of eight (8) online focus groups with Indigenous youth aged 16 to 24, as well as parents of Indigenous youth.

- These exploratory focus group sessions were grouped by community type (rural/remote or urban), as well as by Indigenous self-identification (First Nations, Métis, and Inuit). Apart from groups held with Inuit participants, parents and youth were separated into different sessions. Métis groups were balanced with both urban and remote participants.
- Topics discussed during the focus groups included
 - general awareness of human trafficking and its impact on Indigenous youth and their communities,
 - how human trafficking is being addressed within Indigenous communities, and

- what types of resources and support would benefit Indigenous youth.
- The groups took place between January 10 and March 3, 2024.

Statement of Limitations: Qualitative research provides insight into the range of opinions held within a population, rather than the weights of the opinions held, as would be measured in a quantitative study. The results of this type of research should be viewed as indicative, rather than projectable to the population.

More information about the methodology for research is included in Appendix A of this report.

Contract Value

The contract value was \$259,120.30 (HST included).

Key Findings

I. General Awareness

Indigenous youth and parents possess ample awareness of human trafficking and its various forms, predominantly sex trafficking. They perceive it as a distressing, alarming, and exploitative problem that predominantly impacts women, but generally also affects individuals who are financially insecure or reliant on substances, such as drugs or alcohol.

- Though human trafficking was evidently recognized as a grave concern within their communities, it remained obscure to most. It was predominantly perceived to happen to others who are more vulnerable, not themselves—a phenomenon existing at a distance rather than a tangible threat within their immediate spheres.
- While a few parents and guardians recounted local stories, other parents and most youth had not encountered anything relevant to their own experiences, or the experiences of those close to them. Youth who had personal anecdotes to share—whether their own or from someone close to them—were often unaware that these experiences could be classified as human trafficking.
- Indigenous parents and guardians, in contrast to their youth counterparts, were more inclined to view women/girls as particularly vulnerable to human trafficking, and identified cell phones as potential avenues for exploitation. Both Indigenous youth and parents, however, cited factors such as financial insecurity, substance dependencies, and educational disparities as contributing factors to vulnerability in an individual.
- Participants showed awareness of some potential behavioral, emotional, and physical indicators or warning signs that may indicate someone is a victim of human trafficking. However, they showed less familiarity with how to address the issue or seek assistance effectively.
- Participants expressed the belief that perpetrators could emerge from various spheres, ranging from strangers attempting to infiltrate their family or target their children; to individuals who are within their inner circles, including family members or acquaintances of those close to them. Indigenous parents and guardians were more inclined than youth to point out that a potential perpetrator often exhibits a "creepy" demeanour, prompting them to advise their youth to steer clear of such individuals.

II. Support and Resources

Participants were likely to say there aren't enough resources available in their community to support victims and survivors of human trafficking. This was evident across groups, regardless of community size or Indigenous identity. A lack in support was evident, even more so, after participants were asked how they might react once suspecting somebody needed help.

- Participants pointed to schools, specifically teachers, as being trusted avenues for Indigenous community members to turn to for support. Parents or guardians also often emerged as reliable support systems. Overall, most participants stressed that fostering a close-knit community was crucial for discussing and preventing such issues.

- When asked about potential obstacles to prevent intervening when signs of someone being a victim of human trafficking are present, participants identified several barriers. These included concerns about inadvertently worsening the situation for the individual, or fearing retaliation from those controlling the individual. Additional barriers included distrust of law enforcement, and apprehensions about betraying the potential victim's family. Another obstacle mentioned was uncertainty about whether the situation truly constitutes as trafficking, leading to hesitancy to intervene and a reluctance to overstep boundaries.

III. Trust in Police and Legal Considerations

It was evident that a lack of trust in local law enforcement was a barrier to addressing many social issues in the communities of many Indigenous participants. While a few were inclined to say it was important to trust the police, most had been moved at some point in the opposite direction. Distrust was mostly due to concerning anecdotes they had heard both locally, nationally, and internationally; an observation of victim-blaming practices; and recollections of corrupt police officers who may be involved in human trafficking themselves.

Participants exhibited very low awareness of legal protections (such as laws and regulations) designed to safeguard victims of human trafficking. However, they expressed trust and optimism that there must be consequences for perpetrators, although they were unclear on specifics.

IV. Grooming and Intersectional Factors

When it came to discussing *grooming* as being linked to human trafficking, it was clear that there was awareness of it being at play in interpersonal relationships. This awareness was underscored during discussions about potential indicators of trafficking, where participants highlighted the presence of controlling or manipulative individuals.

- During the Inuit sessions, the concept of a "trusted" family member was discussed, highlighting how individuals in such roles could abuse their familial position to groom victims and keep them silent.
- There was a shared understanding that grooming represents a significant issue warranting dedicated attention, rather than being grouped under the umbrella term 'human trafficking.' This understanding underscored the importance of addressing grooming as a distinct and urgent concern, with targeted efforts and resources to prevent and combat its detrimental effects on Indigenous individuals and communities.
- Participants identified other social, economic, or related issues they perceived as contributing to the risk of human trafficking. Those included:
 - The **disenfranchisement of Indigenous communities** and failure to enact the right policies has led to decades of inter-generational trauma and systemic issues affecting Indigenous people disproportionately.
 - **Lack of resources** in schools and community centres, and with local law enforcement and social services leads to an inability to protect children and other vulnerable people from threats and predators.

- **Online predators** becoming more common due to increased cell phone and social media use in general is making youth more vulnerable.
- **Cultural differences** may play a part in how Indigenous people can get taken advantage of in these situations. An Inuit participant provided the example that in her culture, people are less likely to say no, seeming more agreeable. Additionally, Indigenous people who have been separated from their culture at a young age are more likely to feel isolated from their community, making them an 'ideal' potential victim of human trafficking. This was also mentioned more often in Inuit groups.

V. Communicating with Indigenous Youth and Parents in Communications Campaigns

While awareness of human trafficking was evident among Indigenous participants, it was also clear that the topic was faraway for many. Participants considered the issue to be serious, but not necessarily one that directly impacts their immediate circles.

- When communicating with Indigenous youth and their parents, it became evident that messaging needed to dismantle some of the mystery behind the term 'human trafficking.' While indicative of the broader issue, the term was understood as remote and unapproachable, burdened with stigmas that do not invite an open discussion.
- To mitigate this, participants suggested engaging Indigenous youth by sharing relatable stories, community-specific statistics, and incorporating interactive methods such as involving them and their parents in designing materials or facilitating community discussion groups. Furthermore, it was recommended to embed such lessons into school curriculums that meet youth at each stage of their education.

Political neutrality statement and contact information

I hereby certify as senior officer of Environics that the deliverables fully comply with the Government of Canada political neutrality requirements outlined in the Communications Policy of the Government of Canada, and Procedures for Planning and Contracting Public Opinion Research. Specifically, the deliverables do not include information on electoral voting intentions, political party preferences, standings with the electorate, or ratings of the performance of a political party or its leaders.

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Detailed findings – Pre-Consultation

I. General Awareness and Setting Context

Findings from the five pre-consultation interviews were intended to deepen our understanding of the level and extent of awareness of human trafficking, specifically in Indigenous communities. These interviews set the tone and provided pertinent recommendations for the focus groups that followed with Indigenous youth and parents.

We interviewed local law enforcement leaders, such as a police chief from the First Nations Chiefs of Police Association (FNCPA) and members from Tsuut'ina Nation Police Service, along with directors of Indigenous women organizations, including one from Les Femmes Michif Otipemisiwak and another from a national Inuit organization. Additionally, youth group leaders from Tsuut'ina Nation Police Youth Services Section.

To provide context, the individuals we interviewed highlighted distinct regional characteristics that influence how human trafficking unfolds in various communities. For instance, remote communities adjacent to urban centres may experience a dynamic where residents from remote areas migrate to cities, while individuals from urban areas infiltrate smaller communities for recruitment purposes. A few of the subject matter experts we interviewed emphasized widespread distrust in law enforcement, which poses a major barrier for victims and survivors seeking support. There was, however, consensus that local law enforcement must develop effective communication strategies to establish trust and rapport with potential victims, most importantly by respecting the culture.

To uncover information gaps surrounding human trafficking, interviewees were questioned about awareness levels of Indigenous youth and parents within their respective communities, or those they do work in. Some emphasized that the absence of crucial information has persisted across generations due to deficiencies in school curriculums and ineffective social programs addressing these issues. This, as highlighted by those interviewed, has perpetuated cycles of trauma and misunderstanding. The notion of self-preservation was interwoven into this picture, with a reluctance among victims to disclose their trafficking experiences for fear of causing distress to their loved ones. Other information gaps mentioned included a lack of awareness regarding predator-victim dynamics, where individuals may unknowingly fall prey to grooming tactics. Additionally, there was a notable gap in understanding the intricacies of how gang recruit members.

II. Recommendations for Focus Groups

Experts who were interviewed emphasized the importance of approaching interactions with Indigenous parents and youth with humility, consistently recognizing and appreciating the time, space, and energy offered by participants. One method to achieve this is by acknowledging the research problem, while also ensuring participants feel they hold the solutions within.

During the interviews, the concept of interconnectedness—or the understanding that everything in the universe is interdependent and connected—emerged prominently. This holistic worldview was exemplified through the suggestion to provide space for discussions around Murdered and Missing Indigenous Women and Girls, which will be a way that participants understand the issue at hand. Another recommendation was to frame questions around prevention and safety, rather than instilling fear and emphasizing consequences. To that end, communication materials aim to 'blanket' community members from harm rather than instill fear in them.

Detailed findings – Focus Groups with Indigenous Youth and Parents

I. Awareness of Human Trafficking

General Awareness

To begin each group, participants were asked to define what ‘human trafficking’ meant to them individually. The general understanding was that ‘human trafficking’ is a sad, scary, and exploitative reality. To probe, they were asked to identify prevalent displays of human trafficking that they had heard about. The examples predominantly focused on instances of sex trafficking, where individuals are sexually exploited for the financial benefit of those who exploit them. Another example given was the movement of people illegally, whether for sex trafficking or for promises of employment security. In Inuit groups, participants highlighted the involvement of family members in instances of child trafficking.

“Exploiting or using people to make money of some sort, to gain money or something else.” – Métis youth, Urban/Remote

“[Human traffickers target] girls who owe money and get girls to do things to “pay back” their debt.” – Inuit parent/guardian, Remote

“[Human trafficking] is a systemic issue.” – First Nations youth, Urban

“Most times [human trafficking] falls under false impressions promising them a better future and doing otherwise by exploiting them.” – First Nations parent/guardian, Urban

“Illegal movement of people from where they are.” – Métis parent/guardian, Urban/remote

“When I first hear [human trafficking], think of young teenage girls.” – First Nations parent/guardian, Remote

As the discussion guide delved deeper into common examples of sex trafficking, participants were mostly familiar with those involving outside predators or family members who take advantage of a community member’s financial or substance dependency issues. Inuit focus group participants were more likely to mention instances of kidnapping and forced labour as manifestations of human trafficking—particularly experiences that involve taking an Indigenous person out of their community and into a space where they have no familial or cultural ties. The following types of sex trafficking were discussed during the groups:

- Family-based trafficking

“Being abducted by a family member.” – Métis parent/guardian, Urban/remote

“Parents who are lower income get tricked. [The trafficker says] “we will give your children good education and a better life. They end up using these people for prostitution and drug trafficking” – First Nations youth, Remote

“A lot of time [human trafficking] can happen in families without realizing it.” – Inuit parent/guardian, Remote

“I have heard of fathers pimping out their daughters.” – First Nations parent/guardian, Remote

“Anyone in family could do it; cousins, even aunties.” – First Nations parent/guardian, Remote

“It goes back to grooming where something is happening, and a woman doesn’t know how to say no. It becomes more habitual. [Family-based sex trafficking] has definitely happened in my tiny town.” – Inuit parent/guardian, Urban

“What I find weird about Western culture is we teach [youth] not to talk to strangers, but it is family who are the biggest perpetrators of human trafficking. It is easy to fall into that trap because children want to please their family. It is a sad reality that people take advantage of that.” – Inuit parent/guardian, Urban

- Organized or gang-promoted trafficking

“[This type of trafficking] has made its way to [name of community]. I see guys coming up, who I know are not from the North. They follow young girls and women in town and on highways.” – First Nations parent/guardian, Remote

“They [recruit] on the pretence of helping you find employment and paying for your travel, then you end up doing things you don’t want to do.” – Métis parent/guardian, Urban/remote

“I heard of two women approaching girls at the pool for rides; these ladies could be working for someone else.” – First Nations parent/guardian, Remote

- Substance-dependency trafficking

“People who exploit people who are already addicted.” – Métis youth, Urban/remote

“People end up in vulnerable positions like human trafficking or homelessness because of their addiction issues.” – First Nations youth, Remote

“[Substance-dependency trafficking] feels like easy way to get your trafficked victims to stick around and recruit others.” – First Nations parent/guardian, Remote

- Finance-driven trafficking

“Promise of a steady income or job.” – Métis parent/guardian, Urban/Remote

“I associate it with something that happens largely in third world countries where people exploit others who are more economically disadvantaged.” – Métis youth, Urban/remote

In all groups, participants rarely mentioned instances of organized or gang-promoted trafficking. Upon probing, a few participants vaguely recollected a person arousing suspicions, yet lacked concrete knowledge about gang recruitment. Indigenous parents/guardians were more likely to recount stories they had heard over the years, and that they thought may be considered gang recruitment.

Though human trafficking was evidently recognized as a grave concern within their communities, it mostly remained ambiguous. It was predominantly perceived as an occurrence relegated to others who are more vulnerable, not themselves—a phenomenon existing at a distance rather than a tangible threat within their immediate spheres.

Perceptions of Vulnerability – Individual

To gain a better sense of existing perceptions that exist among Indigenous youth and parents, groups were asked to describe what might make **an individual** in their community more vulnerable to being a victim of human trafficking. The most frequently mentioned descriptions included:

- A person who is lacking financial security, either because they come from an economically disadvantaged family, or a person who is in search of jobs outside of their small community.

“Economic hardship can lead individuals to seek better opportunities. That is when organizational trafficking can happen.” – Métis parent/guardian, Urban/remote

“Poverty-struck people might seek out instances where they are promised to get money. They feel they have no choice.” – Métis youth, Urban/remote

- A person with substance dependencies.

“Young children, in my opinion, are the most vulnerable, especially when they have parents suffering from addictions.” – Inuit parent/guardian, Urban

“Addictions, homelessness, and family dynamics, especially family members are addicted to drugs.” – First Nations parent/guardian, Remote

- A person lacking specific education, who may not actually recognize they are being trafficked.

“A person who gets a false sense of security, who may not understand what is happening.” – Métis youth, Urban/remote

“Lack of awareness and resources around you. Not being connected to community or family. Not understanding their own traumas.” – Inuit parent/guardian, Urban

- Gender—particularly for Indigenous women—who face heightened risk due to the fetishization of their identity. Parents and guardians of Indigenous youth were more likely to perceive women/girls as being most vulnerable to human trafficking.

“Women are more at risk but wouldn’t be surprised if human traffickers target young males as well.” – First Nations parent/guardian, Remote

- Youth who extensively use social media and cell phones may be at heightened risk of exploitation by online predators. This was mentioned by parents and guardians, rather than Indigenous youth themselves.

“Digital age leads to more online exploitation.” – Métis parent/guardian, Urban/Remote

“I’ve seen creepy stuff on my kid’s device. All of a sudden a man will be on there trying to talk to him.” – First Nations parent/guardian, Remote

“I am scared about the impact of Artificial Intelligence on this. People successfully mimicking the appearance or voice of a trusted person.” – Métis youth, Urban/Remote

“Any social media application is a dangerous area for kids.” – First Nations parent/guardian, Remote

- Children of intellectually disabled people, who may not have been provided with the emotional and mental tools to dismiss predators.

“When an intellectually challenged person creates a family. [This youth] is already traumatized by their mother or father for being mentally challenged. They will already have a feeling of not belonging, and that will lead to them seeking attention.” – Inuit parent/guardian, Urban

Perceptions of Vulnerability – Community

At the same time, there was the idea that some **communities** may be more vulnerable to human traffickers than others. Upon reflecting on what might make a community more vulnerable to these types of issues, participants illustrated:

- Big and heavily populated cities, where there is more anonymity and less cultural and spiritual ties between people.

“Huge city where no one knows anyone.” – First Nations parent/guardian, Remote

- Remote areas, where there are fewer work opportunities available, and less presence of social and medical facilities.

“Small communities, like transient communities where there are a lot of major highways and [human traffickers] blend in more; so many [transient people] going through and stopping.” – First Nations parent/guardian, Remote

“Not much job opportunities in Nunavut – being offered a job opportunity can lure people into human trafficking.” – Inuit youth, Remote

- Communities with an overt presence of organized crime.

“[Communities] where you see bad gangs.” – First Nations youth, Remote

“Hell’s Angels control the drugs in Nunatsiavut.” – Inuit youth, Remote

Across all groups, it was evident that having a closely-knit community was ideal to keep vulnerable individuals safe from human trafficking. Closeness, according to participants, had to do with maintaining cultural associations and feeling safe and supported by one another. Safer community descriptions also encompassed those where there is respect and appreciation for Indigenous culture, preventing Indigenous community members from being exploited.

“In a small community, it feels like everyone would know [if something like human trafficking was happening.] – First Nations parent/guardian, Remote

“[Communities] where there are too many negative judgments of Indigenous people [will lead to increased issues like human trafficking]” – Inuit parent/guardian, Remote

Signs and Red Flags – Victim of Human Trafficking

When asked to think about potential signs or behaviours that might suggest an individual is a victim of human trafficking, participants brainstormed a multitude of emotional, physical, and behavioural signs. Signs offered were similar across the youth and parent groups. However, youth were more likely to mention discreet behavioural signs that would be more obvious to someone in a similar social age category.

- **Emotional Signs:** Being socially isolated; extremely private or secretive; mentally unstable.

“Somebody who constantly ghosts you.” – Inuit youth, Urban

“Neurotic or on edge.” – Métis youth, Urban/remote

- **Physical Signs:** Bruises or scars; wearing long sweaters to hide such scars; suddenly acquiring “nice” things, including labelled clothes or a new phone.

“Malnourished.” – First Nations parent/guardian, Remote

“They don’t take good physical care of themselves.” – First Nations youth, Remote

- **Behavioural Signs:** Someone who is always unavailable to meet you and instead meeting people you’ve never heard about; uncharacteristic posts to Facebook or limited access to social media; lacking social skills; inability to make eye contact.

“Suddenly posting weird things on Facebook.” – Inuit youth, Urban

“Always cutting people out.” – Métis youth, Urban/remote

“They always have to get permission, check in, do certain things that a normal person doesn’t have to do. It is like somebody else is making choices for them.” – Inuit youth, Urban

“In Winnipeg, you see a man that is with a younger indigenous girl and they are at a restaurant, having lunch. You first think its father and daughter and you realize that the body language tells otherwise.” – Inuit parent/guardian, Urban

“If someone has suddenly nice stuff all of a sudden – acquiring expensive things – not knowing where someone is getting all this money from.” Inuit youth, Remote

“Realizing some topics are triggering to a person. Talking about sex or violence. You will notice that [potential victim] might feel a sense of discomfort during a discussion about sexuality.” – First Nations youth, Remote

Signs and Red Flags – Perpetrator of Human Trafficking

When asked to think about potential signs or behaviours that might indicate a **perpetrator** of human trafficking, participants illustrated:

- A socially manipulative and narcissistic person who is difficult to spot.

“Being suspiciously kind.” – Métis youth, Urban/remote

- A very obviously creepy person who is easy to pick out.

“Someone who is lurking around.” – First Nations parent/guardian, Remote

- Somebody that people tell you to “stay away from.”

“Low risk as people keep an eye on them but concerning.” – First Nations parent/guardian, Remote

Participants expressed the belief that perpetrators could emerge from various spheres, ranging from strangers attempting to infiltrate their family or target their children, to individuals who are within their inner circles—including family members or acquaintances of those close to them. Indigenous parents and guardians were more inclined than youth to point out that a potential perpetrator often exhibits a “creepy” demeanour, prompting them to advise their youth to steer clear of such individuals.

II. Support & Resources

When asked to describe the actions they would take upon encountering potential signs of a victim of human trafficking, many participants displayed hesitancy. Several indicated they would prefer to wait until they are absolutely sure that this was the case before involving themselves. One way of gaining clarity involved engaging with the individual they suspect is in an exploitive situation directly, asking subtly probing questions to better understand their circumstances. If they became confident this person was a victim of human trafficking, many would reach out to a victim’s family member or support system to help intervene. Others mentioned looping in law enforcement or calling the national hotline for some guidance.

“I would try to reach out to their friends or family, so they have a support system. Basically, an intervention as opposed to scolding.” – Métis youth, Urban/remote

“I would contact local human trafficking hotline or local law enforcement.” – Inuit youth, Remote

“I would reach out to my family first to see if they had any suggestions. I wouldn’t call the police right away.” – First Nations youth, Urban

Barriers to Seeking Help

Sensing the overall hesitancy, participants were asked if there was anything that might stop them from seeking help. The following themes came up across the groups.

- **Fear of Getting the Victim or Themselves in Trouble:** When reaching out to a potential victim of human trafficking and attempting to offer help, there was a concern about inadvertently worsening their situation.

With the awareness that someone is likely controlling and manipulating them, there was apprehension that intervening could potentially cause more issues for the person rather than help them. Additionally, some participants felt they might end up in a scary situation themselves for overstepping.

“You have to examine the situation before getting involved. You could get killed if you are helping someone out.” – Métis parent/guardian, Remote/urban

“If it is very complicated and very tricky, then you shouldn’t involve yourself as it would bring risk to yourself.” – First Nations youth, Remote

- **Distrust in the Police to Help:** Distrust towards law enforcement complicates the process when deciding how to help a potential victim of human trafficking. The lack of confidence in police creates a barrier between the desire to help, and concerns that law enforcement may not handle the situation appropriately or with cultural sensitivity.

“In a small community it is hard to know who to really trust and what is not really appropriate behaviour.” – Inuit youth, Remote

“There is a trust issue there with police.” – First Nations parent/guardian, Remote

“There is a lot of distrust in those services among children in the community.” – Métis youth, Urban/remote

“Knowing that the authorities don’t have a good track record of protecting a victim and could make the situation worse by delaying their response.” – Métis youth, Urban/Remote

- **A Feeling of Betraying the Family:** There was a sentiment that seeking assistance for a potential victim could draw unwelcome attention to a struggling family, or simply disclose a situation they wish to keep private. Overall, there's a reluctance to intervene in what is perceived as a complex and delicate scenario, fearing the possibility of overstepping boundaries.

“If I feel comfortable and don’t feel I’m going against their privacy, I can go to the family and let them know if I’m close to them.” – Inuit youth, Remote

“[Seeking help] is a moral dilemma. It could feel like a betrayal on the community or family. People have to be willing to be removed from a situation.” – Métis youth, Urban/remote

All in all, it was obvious to both moderators and participants that adequate support did not exist. The hesitancy in knowing how to act in this type of situation was telling, as well as the realization that many Indigenous community members wouldn’t know who to trust or ask for help.

“The [support networks] at campuses aren’t that trusted because they don’t have enough background on why these things happen. I’ve been told that the person on the other end [of the call] does not offer deep resources.” – Métis youth, Urban/remote

“I have heard of some [support networks] but can’t remember the name.” – First Nations parent/guardian, Remote

“A lot of people in smaller communities seek help but have to lean on friends and family.” – Inuit youth, Remote

“People are not aware of services.” – First Nations youth, Remote

When asked about whom individuals in their community trust the most with such sensitive matters, many pointed to schools and teachers. Others said family members, and one or two mentioned a women’s society. In all, ensuring that accurate information and suitable resources are available in these avenues was recognized as crucial for the benefit of community members.

“Family members and loved ones.” – Métis parent/guardian, Urban/remote

“A teacher you’ve known for a while or school counsellor.” – Inuit youth, Remote

“You can go to a women’s society for help.” – First Nations parent/guardian, Remote

III. Trust in Police & Legal Considerations

Awareness of Legal Considerations

Many participants exhibited a lack of awareness regarding legal protections, such as laws and regulations, designed to safeguard victims of human trafficking. However, they expressed trust and optimism that there must be consequences for perpetrators, although specifics were not known. There was less optimism regarding the existence of legal systems aimed at shielding victims from exploitative situations.

“If this focus group is happening, then there must be laws and penalties.” – First Nations youth, Remote

“Potentially there is a law about arresting the recruiter?” – Inuit parent/guardian, Remote

“No, because laws are generally misinformed and don’t address issue they are intended to. I see this all the time.” – First Nations parent/guardian, Remote

“No.” – First Nations parent/guardian, Remote

“I would think so.” – Métis youth, Urban/Remote

Participants' limited knowledge of legal matters explained why some felt hesitant to assist or offer support to potential victims, particularly when their understanding of potential legal safeguards was lacking.

Trust in Police

It was quickly evident that the lack of trust in local law enforcement was a general barrier to addressing many social issues, including human trafficking, in the participants’ communities. While a few were inclined to say it is important to trust the police, most had been moved at some point to think otherwise. Reasons for distrusting police with these types of matters was pointed to:

- Anecdotes showcasing how police mishandled certain situations involving minorities, whether in their community, nationally, or internationally.

“I have dealt with some [police officers] who take [issues brought to them] seriously and others who don’t.” – First Nations parent/guardian, Remote

“We’ve all seen videos here of people we know getting handled with excessive force.” – First Nations parent/guardian, Remote

- Observation of victim-blaming practices, whereby a vulnerable person may not be approached or spoken to sensitively and empathetically.

“Evidence always plays a role in the outcome.” – First Nations parent/guardian, Remote

- Remembering instances of police corruption tied to human trafficking, either from news reports or anecdotes shared.

“[Personal identifier redacted] always saw this RCMP officer driving around with Native girls; some went missing on that road and are still missing.” – First Nations parent/guardian, Remote

“Police can be power tripping and can be the problem. They have so many connections in communities and can make things disappear. So much corruption.” – Inuit youth, Remote

“[Police forces] are almost like a brotherhood. They all cover for each other.” – Inuit parent/guardian, Remote

- Officers’ lack of effort in community involvement and cultural competence.

“Police need to build relationships with community organizations. They need to visit sports teams, classrooms, town halls and community events to build more relationships with Indigenous persons.” – Métis youth, Urban/remote

“[Law enforcement] send rookies up here for extreme situations and training, but they don’t know the cultural differences.” – Inuit youth, Remote

The few participants who showed some trust in law enforcement were more likely to mention police officers who are also Indigenous, and who know and understand the community.

“[Law enforcement leaders] don’t give Inuk police the bigger jobs.” – Inuit youth, Remote

“As long as the police respects the culture of the town, city and community.” – First Nations youth, Urban

A few participants theorized that low trust between the community and police leads to people not reporting things they ought to. Participants suggested that it was necessary to better train officers to be more culturally sensitive, and to equip them with the right tools to help a victim, so that the victim, in turn, feels safe and protected.

“There is a “mind your business” mentality in this community. The police are doing their job, but I wouldn’t trust the community to report such cases.” – First Nations youth, Remote

IV. Grooming and Intersecting Factors

Building upon insights gained during the pre-consultation phase, we integrated the notion of interconnectedness into our focus groups. We initiated this discussion by prompting participants to identify

other social, economic, or related issues they perceived as contributing to the risk of human trafficking. Our initial focus centered on 'grooming,' aiming to gauge participants' understanding of this concept and its potential connections to human trafficking. This was then followed by several minutes of brainstorming other interconnecting factors in their communities.

Grooming

As certain participants had already raised the possibility of a human trafficking perpetrator being someone familiar, it became clear that there was a level of awareness regarding the manifestation of human trafficking within interpersonal relationships. This general awareness was further underscored during discussions on potential indicators of trafficking, where participants highlighted the presence of controlling or manipulative individuals. Several participants reflected on moments in their life that may be considered 'grooming.' During the Inuit sessions, the concept of a "trusted" family member was discussed, highlighting how individuals in such roles could exploit their familial position to groom victims and keep them silent. Furthermore, participants mentioned how some cultural characteristics might make them more vulnerable to 'grooming.'

"They [groomers] isolate the victim from their friends." – Métis parent/guardian, Urban/remote

"One of our common Inuit traits is not saying no (to not hurt people's feelings) so this might make it harder [to identify when to say no]." – Inuit parent/guardian, Remote

"[Grooming is] showing interest in kids and young people and trying to build a relationship with them. It is odd." – First Nations parent/guardian, Remote

"Any action where someone tries to get child or vulnerable person into a situation where they are alone. This happens where they have influence, like in sports or church." – First Nations parent/guardian, Remote

There was a shared understanding that grooming represents a major issue warranting dedicated attention, rather than being a part of the umbrella term 'human trafficking.' This understanding underscored the importance of addressing grooming as a distinct and urgent concern, requiring targeted efforts and resources to prevent and combat its effects on Indigenous individuals and communities.

Other Intersecting Factors

When asked about other factors that may contribute to a person or community's vulnerability to human trafficking, the following ideas were brainstormed:

- The **disenfranchisement of Indigenous communities** and failure to enact the right policies has led to decades of inter-generational trauma and systemic issues affecting Indigenous people disproportionately.

"[Indigenous communities] have so much inter-generational trauma that contributes to being a victim [of human trafficking]. If a person gives you positive attention, it makes you vulnerable to being victimized." – Inuit parent/guardian, Remote

"Where I'm from, my [redacted] works with Indigenous children and half of the children are not with their biological parents. That makes them much more vulnerable to human trafficking." – Métis youth, Urban/remote

- **Lack of resources** in schools and community centres, and with local law enforcement and social services leads to an inability to protect children and other vulnerable people from threats and predators.

“In smaller communities, there is no mental health nurse and no psychiatrists. [people who seek support] have to go to other communities to get mental health support.” – Inuit parent/guardian, Remote

“We are using cops as social workers when we really need more social workers.” – Métis youth, Urban/remote

- **Online predators** becoming more common due to a general increase in cell phone and social media use is making youth more vulnerable.

“Artificial Intelligence. Kids are using it to create nude images of people, especially girls they know.” – First Nations parent/guardian, Remote

“[Necessary to] monitor social media applications. They are a free-for-all.” – First Nations parent/guardian, Remote

“So many applications are hiding stuff, like Snapchat.” – Métis parent/guardian, Urban/remote

- **Cultural differences** may play a part in how Indigenous people get taken advantage of. An Inuit participant provided the example that in her culture, people are less likely to say no, seeming more agreeable.

“There is so much trauma in our culture. It is so deep rooted. All the first contacts with a white man, you would never think that he’s a trafficker. We saw it as “he is hurt,” or “something must have gone significantly wrong in the past or else [doing harm to another] wouldn’t happen that way.” – Inuit parent/guardian, Urban

“[Available support] systems have a lack of understanding of our people.” – Inuit parent/guardian, Urban

- Indigenous people who have been **separated from their culture** at a young age are more likely to feel isolated from their community, making them an ‘ideal’ potential victim of human trafficking. This was mentioned more often in Inuit groups.

“How many group homes in Ottawa are filled with Inuit people from Nunavut? How many people profit from [Inuit people] not being able to go home?” – Inuit parent/guardian, Urban

V. Recall of Campaigns

Participants vaguely recalled campaigns about human trafficking they had heard over the radio or seen in a YouTube advertisement. One or two mentioned bathroom stalls as places where they had read something about the issue. Similarly, some participants remembered encountering communication materials on public buses, viewing it as a smart tactic to attract the attention of transit riders who are unable to ignore them, including those from lower-income demographics.

“I saw a poster at the hospital.” – Inuit parent/guardian, Remote

“Movie called ‘Taken.’” – First Nations parent/guardian, Remote

“Signs in the bathroom down South, I think it was the Edmonton airport.” – First Nations parent/guardian, Remote

When asked to recall any specifics, a handful of participants remembered the slogan ‘Human Trafficking Isn’t What You Think It Is,’ as something that stood out. Others remembered hearing something about a hotline that was available for those seeking help.

“I remember the tagline: human trafficking isn’t what you think it is.” – Métis parent/guardian, Urban/remote

“That tagline went viral, I remember.” – First Nations youth, Remote

“I remember a commercial on YouTube about “what human trafficking could look like.”” – First Nations youth, Urban

VI. Communicating with Youth

To round out the end of each focus group, Indigenous youth and parent participants were asked to provide their recommendations on how to speak with youth in their communities about human trafficking, as well as the tools or mediums to deliver such messages. Different communication tools participants mentioned included:

- Meeting Indigenous youth on social media they use, such as TikTok, Snapchat, and Instagram;

“A ten or fifteen second advertisement where people will see it. Like Snapchat. Kind of like the Mothers Against Drunk Driving ad I keep seeing.” – Métis youth, Urban/remote

- Bringing individuals together to speak about the subject, such as holding discussion groups;

“Parents are paying attention to what kids are hearing about at school, so give us avenue to join in on conversation.” – First nations parent/guardian, Remote

- Placing communications materials like posters in places where people are forced to read, such as buses and bathroom stalls;

“Place them in public transport so that you target people who can’t afford cars. So they have to sit and read.” – Métis youth, Urban/remote

- Training local police officers to ask the right questions of those who are seeking help or who they suspect to be exploited, while being sensitive of community and cultural characteristics;

“Targeted training for police on how to show empathy is necessary.” – Métis youth, Urban/remote

“If [police officers] don’t get proper training, they just perpetuate more negativity amongst them.” – Inuit parent/guardian, Remote

“Most [police] training focuses on historical events, but not on how to deal with inter-personal relationships. Update [police] with what people are learning about Inuit/Indigenous people today – we’re modern people, not just historical and in the past.” – Inuit parent/guardian, Remote

“Education to police officers is a big thing. Settler colonialism is not just a thing of the past, no it is still going on.” – First Nations youth, Urban

- Making teachers and other school staff more aware of possible signs and red flags of human trafficking, as well as where to turn to for support.

“Target high schools.” – First Nations youth, Urban

“Do they even talk about [human trafficking] at school?” – First Nations parent/guardian, Remote

- Embed lessons about human trafficking into school curriculums throughout elementary and high school to maintain and build awareness.

“There should be lessons during your first year at university. We aren’t educated on it at all.” – Métis youth, Urban/remote

“I only learned about human trafficking in past 3 years. Now I’m 20 years old. Growing up we didn’t seem to have to worry about that, but times are changing so fast – we weren’t taught about [human trafficking] and it wasn’t talked about with us.” – Inuit youth, Remote

Recommendations for Messaging

The topic of creating appropriate messaging was significant as it integrated key themes that resonated throughout the entire discussion.

- **Focus on Storytelling:** Listening to or witnessing a narrative recounted by an Indigenous individual who has endured exploitation, such as human trafficking, would carry profound significance in communities. These stories should authentically reflect the communities they are meant for, ensuring they deeply resonate with their members.

“People can feel enlightened by hearing personal stories.” – First Nations youth, Remote

“We often learn more from each other, from stories and word of mouth, than formal advertising or government campaigns.” – Inuit youth, Remote

- **Make it Local:** Make sure that the intended target audience of advertisements understands that human trafficking is a local issue that could impact someone within their close circles. Utilize community-specific statistics, and align with cultural nuances to effectively communicate this message.

“Point out [some statistics] in the messaging that “this percent [of Indigenous individuals] said this,” but the truth it this” – Métis youth, Urban/remote

“I didn’t think things in movies happen in real life. Now [human trafficking issue] is starting to hit closer to home.” – Inuit parent/guardian, Remote

- **Use Language that Resonates:** Use language that community members can relate to, avoiding excessively formal or bureaucratic terms. Remember cultural sensitivity by considering the linguistic and cultural diversity among Indigenous youth and parents when selecting words.

“Inuktitut is necessary. English can feel so cold when it comes from the government. You need heart and spirit [with topics like this]” – Inuit parent/guardian, Urban

“Use language that people understand. Use terms that are more basic and that people already know.” – First Nations youth, Urban

- **Normalize the Topic:** Given participants' understanding of the seriousness of human trafficking, messaging should focus on normalizing its occurrence and on starting conversations with close contacts. This approach can ease stigma and change beliefs of the issue as being distant and unapproachable.

“I feel like the topic has been hush-hush or taboo so [the Government of Canada] can definitely work on making everyone aware and what to look out for and where to go for help.” – Inuit parent/guardian, Remote

- **Audience Crafted:** Work with Indigenous youth to develop messaging tailored to the demographics and culture of their community. This collaborative approach not only empowers community members but also enhances the credibility of the messaging.

“If the Inuk voice isn’t part of what we can see, it won’t exist. We know that the majority of ppl who are affected by human trafficking are of Indigenous background anywhere in the world. If [Public Safety’s] advertisement is not reflective of the audience they want attention of, they need to have those conversations within the Indigenous community. Language is a huge factor.” – Inuit parent/guardian, Urban

“A youth advisory crew is needed.” – First Nations youth, Urban

- **Maintain Presence and Visibility:** If messages are short-lived, the audience receiving them might perceive the issue itself as short-lived. Communication campaigns aimed at raising awareness about human trafficking should maintain visibility over the long term, extending beyond a few months. In fact, participants suggested integrating such awareness campaigns into sexual education and health classes from elementary school through to high school.

“They need to hire a social media team who creates a social media account to create awareness. Not a one-month thing. It needs to be an ongoing, concurrent thing. Once we tackle human trafficking, we can tackle other issues.” – Inuit parent/guardian, Urban

“A campaign at school that is ongoing and not just one and done. Especially in indigenous communities.” – Métis youth, Urban/remote

Appendix A: Methodology

Qualitative Phase One: Pre-Consultation with Subject Matter Experts

Environics conducted a total of five interviews with subject matter experts from Public Safety’s network of contacts with expertise (or a strong interest) in Human Trafficking awareness and prevention in Indigenous communities. Interview participants included First Nations, Métis, and Inuit organizations; with focuses in law enforcement as well as social issues affecting women. Environics developed the formal invitation and discussion guide, and provided it to Public Safety for review before finalizing. These interviews lasted one hour each and were held online using the Zoom platform. The interviews took place from October 12 to December 11, 2023.

Following a collaborative Public Safety and Environics Research recruitment effort, interviews were conducted with senior members of the First Nations Chiefs of Police Association (FNCPA), Les Femmes Michif Otipemisiwak, Tsuut’ina Nation Police Service, Tsuut’ina Nation Police Youth Services Section and a national Inuit organization.

Qualitative Phase Two: Focus Groups with Indigenous Youth and Parents

Following the pre-consultation, Environics Research conducted a series of 8 online focus groups with Indigenous youth aged 16 to 24, as well as parents of Indigenous youth. The groups took place between January 10 and March 3, 2024.

Group composition

Based off recommendations from the pre-consultation phase as well as from NVision, an Indigenous-led consulting group, focus groups were divided by Indigenous self-identification and community type. Apart from the groups with Inuit participants, sessions were also divided into parent and youth groups. Métis groups were balanced with both urban and remote participants.

The sessions were distributed as follows:

Date and time	Group Composition
January 10, 7 p.m. Eastern	First Nations – Youth (Rural/Remote)
January 14, 5:30 p.m. Eastern	First Nations – Parents/Guardians (Urban)
January 14, 7 p.m. Eastern	Métis – Parents/Guardians (Urban and Rural/Remote)
January 27, 2 p.m. Eastern	Inuit – Youth and Parents/Guardians (Urban)
January 30, 2 p.m. Eastern	First Nations – Parents/Guardians (Rural/Remote)
February 10, 2 p.m. Eastern	Inuit – Youth and Parents/Guardians (Rural/Remote)
February 25, 3 p.m. Eastern	First Nations – Youth (Urban)
March 3, 3 p.m. Eastern	Métis – Youth (Urban and Rural/Remote)

Each group lasted approximately 90 minutes and consisted of between four and eight participants (out of eight to nine people recruited for each group). All participants were given a \$100 honorarium to encourage participation and thank them for their time.

Recruitment

Environics developed the recruitment screeners and parental consent forms, and provided it to Public Safety for review prior to finalizing. The design of this study prioritized Indigenous identity and differentiated between those living in high population communities, and those living in more rural/remote communities. This decision avoided the risk of overlooking or even disrespecting cultural differences between Indigenous peoples. As much as possible, participants were recruited to represent various regions across the country and be inclusive of all genders.

Environics collaborated with NVision, an Indigenous-led consultancy group, to develop and refine the appropriate recruitment approach. We used a networking approach to identify and recruit focus group participants. This approach involved connecting with community partners, and organizations that serve Indigenous peoples, to enlist their support in connecting us with potential participants. In addition to being an efficient and strategic way to recruit participants, this approach helped to establish trust and leverage relationships with communities, which helped to overcome participation barriers by legitimizing the research. Taking into account the lack of sufficient existing databases for qualitative research with Indigenous peoples, Environics and NVision also utilized social media networks to recruit participants, a tactic that helped to reach participants in some remote communities.

Based on best practices for conducting research with Indigenous audiences, and considering the nature of the subject matter, the sessions were not recorded and observers were not allowed to attend. To guarantee adequate documentation and details needed for analysis, each focus group had a designated note-taker in addition to the group moderator. The note-taker focused on taking detailed session notes, including direct quotations during the 90 minutes. After each group, the note-taker and moderator reviewed the notes closely to make sure they were detailed and an accurate representation of the focus group session.

Moderation

Environics partnered with the Indigenous-led consultancy group NVision to confirm best practices in doing research within Indigenous communities. Each focus group was led by an Indigenous moderator, promoting trust and ensuring a stronger connection between participant and facilitator.

All qualitative research work was conducted in accordance with professional standards and applicable government legislation (e.g., PIPEDA).

Appendix B: Qualitative Research Instruments

September 5, 2023

Environics Research Group Limited
Pre-Consultation with Subject Matter Experts
Public Safety Canada
PN11907
Formal Invitation

Subject: Public Safety Canada's Public Opinion Research on Human Trafficking

Dear (name),

Within the last week, you have likely received correspondence from Public Safety Canada introducing our multi-phase public opinion research study to measure awareness of human trafficking in Canada. As a member of the Environics Research team, I am reaching out on behalf of Public Safety Canada to provide some further information on this initiative and invite you to participate in **a one-on-one discussion, hosted by a senior member of the Environics Research team between September 27th and October 18th**. The session will be up to one hour in length and held virtually over Zoom.

We are first conducting a series of sessions with Indigenous leaders, subject matter experts and/or activists such as yourself. While these discussions are only a small step towards combatting such a complex issue, your input will aid greatly in the approach we use in subsequent focus groups with Indigenous youth and parents.

The session does not require any preparation on your part. If you wish, a copy of the discussion questions can be provided to you in advance.

If you are interested and available to participate, **please respond to this email and I will provide a list of timing options**. I will then confirm your participation by sending a calendar invitation along with the discussion questions if helpful.

We hope you will agree to participate and share your thoughts on this important topic.

Thank you for your consideration, and we look forward to the opportunity to speak with you.

Sarah Robertson
Vice President, Corporate and Public Affairs

Additional Information About This Consultation:

This discussion is part of a series of sessions intended to deepen our understanding of the level/extent of awareness of human trafficking in Canada – specifically within Indigenous communities. These sessions will set the tone for a larger research study that includes focus groups with Indigenous youth and parents as well as a national tracking survey.

We acknowledge and respect that the topics discussed may negatively impact participants due to the sensitive subject matter. We will be sure to listen to your comfort levels during our discussion and provide resources in case you need immediate emotional assistance.

Your participation in this discussion is completely voluntary. All information collected, used and/or disclosed is for the purposes of this project only and administered as per the requirements of the Privacy Act. Environics upholds the highest standards of Personal Information Protection and Electronic Documents Act and adheres to privacy standards set out by the Canadian Research Insights Council (CRIC), as well as ESOMAR, the global association for the data and insights industry.

Environics Research will be preparing a report to Public Safety Canada on the findings of these discussions. With your permission, we would like to identify the names of those who have participated in the discussion groups. However, we will not be quoting or attributing comments to anyone specifically by name.

We welcome any further questions you have about the project.

October 23, 2023

Environics Research Group Limited
Pre-Consultation with Subject Matter Experts
HT Awareness & Knowledge in Indigenous Communities
Public Safety Canada
PN11907
Discussion Guide

Note: Guide is structured for a 45 to 50 minute interview

Introduction (5 minutes)

Hello my name is _____ from Environics Research. Thank you for taking the time to chat with me today. As you know, we are doing a research project for Public Safety Canada about human trafficking in Canada. Following these important discussions with you, we will be conducting focus groups with Indigenous youth and parents to better understand what they know about human trafficking, and how it impacts their communities. This information will help Public Safety better understand the specific needs of Indigenous communities on this topic, while helping inform the development of future human trafficking campaigns for Indigenous communities. We have partnered with NVision, which is an Indigenous consultancy, and they will be leading the national focus groups.

Before we conduct the focus groups, we felt it was important to first have discussions with experts like you who are familiar with human trafficking, but also the sensitivities of these issues within Indigenous communities. We're hoping to learn about which questions you think we should ask and if there are any topics which we should avoid, either because the answer is already known or because the question is not appropriate.

Reporting on pre-consultation interviews is done in aggregate; your comments will not be directly or indirectly attributed to you.

IF ASKED: Separately, there will be a national online survey with the general public to track how awareness and attitudes are changing/evolving over time (but no general public focus groups).

IF ASKED: As with all Government of Canada public opinion research, the final report will be published publicly – which I will be sharing with you once it is complete.

Before we get started:

- I have a guide to help focus the conversation but realize we may take some turns organically based on what flows naturally.
- I will be taking notes during our discussion, which I will share with you (in the coming days) so you can review and ensure my notes reflect the conversation we had.
- Considering the sensitivity of this topic, please tell me if you need to take a break, or if there are any questions you'd prefer not to answer.

Do you have any questions for me before we begin?

Personal/General Perspectives (10 minutes)

To start, could you tell me a bit about your organization and what your role is in it? [IF it doesn't come up: How is your work/organization involved with the issue of human trafficking?]

When you hear the term human trafficking, describe what it means for you?

What does HT look like in Indigenous communities? What form or shape does the issue most commonly take within this specific context?

Do you consider HT to look different from non-Indigenous communities? PROBE: How is it different? Why is it different? Are there similarities you can think of?

In your opinion, how *big* of a problem is HT in Indigenous communities?

Community awareness/seriousness (15 minutes)

In your experience, how aware or familiar are Indigenous youth of HT? What about Indigenous parents of youth? How serious do Indigenous community members take HT to be?

What are Indigenous peoples the most aware/knowledgeable about?

What do you feel is the biggest gap of knowledge among Indigenous youth? What about Indigenous parents/guardians?

Do you have any thoughts on how awareness of HT might differ across different parts of the Indigenous population? PROBE: Community, gender, level of income/education, First Nations/Inuit/Métis

Do Indigenous youth have different views on HT than those older than them? In what ways has awareness of human trafficking evolved between generations? Do younger Indigenous people approach the issue differently?

From your observations, who do Indigenous community members consider the most likely victims of HT to be? [IF ASKED: For example, HT seen as an issue for women and girls/doesn't affect men]

From your observations and experience, where do Indigenous youth go for help or get more information about this issue? Are there any barriers that exist that might prevent someone from your community to reach out for assistance?

Focus group content (10 minutes)

I'd like to get your impressions and thoughts on the focus groups that follow. I understand that these are really big questions. Please feel free to take your time to answer. IF ASKED: Some of the groups will be held with Indigenous youth aged 16-24 and separately there will be groups with Indigenous parents of children aged 10-19. Groups will be separated into FN/I/M as well as by community type (populated/urban and less populated/remote). The groups will take place online and will last 90 minutes, facilitated by Indigenous focus group moderators.

What do you think are the most important questions we ought to be asking Indigenous youth and parents in the groups? If you were there, what would you most want to know?

Are there any topics or questions around human trafficking you think we should avoid touching during the groups?

Are there any recent events/specific context that we should educate ourselves on/be aware of in respect to discussing HT with indigenous communities?

Are there any common assumptions or misconceptions that Indigenous people have about human trafficking, that we should be aware of?_

Campaign (10 minutes)

As you know, the learnings from the focus groups will be used by Public Safety to develop communications materials to increase awareness in Indigenous communities about human trafficking.

What specific content would you like to see included in future communications materials for Indigenous communities about human trafficking? PROBE: Imagery? More clarity? Explanations of specific things? [IF ASKED FOR EXAMPLE: mention of a helpline, how to respond to HT, specific examples of what constitutes as HT, etc.]]

What is the number one message you think Public Safety needs to communicate to Indigenous youth and parents when it comes to human trafficking?

If you could make recommendations to Public Safety on how to build more awareness in Indigenous communities about human trafficking, what would that be? [IF ASKED: This could be specific content to cover in advertising, best mediums to use, ideal dissemination methods, use of advocates/orgs etc.]

What about languages used in these communications materials? Would translations into other languages be better received in the communities you know?

Given the sensitivity of the topic, do you have any thoughts on what tone or language should be avoided when creating these messages to drive awareness? [IF ASKED: For example: creating too much fear or being too formal]

What do you think is the best way to reach Indigenous youth on this subject? Are there any specific communications channels that reach these audiences more effectively than others? What about Indigenous parents? [If ASKED: Types of reach (videos, radio, word of mouth, influencers, etc.)]

Are there any communication channels that we should avoid or have proven to be less effective in reaching Indigenous youth/ parents?

How are government branded communication products viewed in your community? Does the Canada word mark add credibility to a message or does it do the opposite?

Closing

As we are nearing the end of our time together, are there any other questions I should have asked you, but did not?

Thank you again for being open today and sharing your thoughts with me on this topic.

If you have any questions about the research, please feel free to email me any time.

November 21, 2023

Environics Research Group Limited
Focus Groups on Awareness of Human Trafficking
Public Safety Canada
PN11907
NVision Project #J000398
Recruitment Screener/Parental Consent – Youth - First Nations/Métis/Inuit

Hello, my name is _____ from NVision Insight Group Inc., working on behalf of Environics Research.

We are calling today to invite participants to attend a virtual focus group discussion that Environics is conducting on behalf of Public Safety Canada. The study is being conducted to better understand knowledge and awareness of human trafficking among Indigenous youth and parents/caregivers. The discussion groups will centre around general awareness of human trafficking, its impact on Indigenous youth and their communities, and what types of resources and support would benefit them. Ahead of these focus groups, research efforts have been made to ensure the discussion is trauma-informed, grounded in the understanding that this topic will require trust and listening and offering choices of support when necessary.

The session will last about 90 minutes and you will receive a cash gift as a thank you for attending the session. You will also be provided with an aggregated, non-identifying result of the focus group sessions overall, at the end of the study.

This study is a research project, not an attempt to sell or market anything. Your participation in the research is completely voluntary and your decision to participate or not will not affect any dealings you may have with the government. All information collected, used and/or disclosed will be used to inform this research project only and administered as per the requirements of the Privacy Act.

IF ASKED FOR MORE QUESTIONS: If you have questions about the legitimacy of the research, you can e-mail maysa.husseini@environics.ca. Environics is a member of the Canadian Research Insights Council (CRIC) and adheres to all its standards; the project is registered with the CRIC with the number 20231025-EN732.

IF ASKED ABOUT PRIVACY LAWS: “The information collected through the research is subject to the provisions of the *Privacy Act*, legislation of the Government of Canada, and to the provisions of relevant provincial privacy legislation. For more information on privacy considerations, please contact maysa.husseini@environics.ca to provide you with a direct contact in Public Safety’s privacy department.]

IF ASKED ABOUT OCAP®: We are informed by The First Nations principles of OCAP®. We understand and respect the rights of First Nations communities to own, control, access and possess information about their peoples and that those rights are fundamentally tied to self-determination and to the preservation and development of their culture. In this research, participants must consent to this research, but can quit whenever they like and have their data removed. Once this research is published on Library and Archives, all will have access to it.

May I have your permission to ask you or someone else in your household some further questions to see if you/they fit in our study?

Yes **CONTINUE**

No **THANK AND TERMINATE**

ASK ALL

1. We are seeking focus group youth participants who are between 16 and 24 years of age. Does this apply to you [your child]?

Yes 1 CONTINUE

No 2 **THANK AND TERMINATE**

2. May I have your [or your child's] exact age range please?

Under 16	1	THANK AND TERMINATE
16-17 years of age	2	READ SECTION FOR PARENTS OF 16-17 YOUTH
18-24 years of age	3	QUALIFY AS YOUTH/SKIP TO Q6
25 or older	4	THANK AND TERMINATE

TERMINATION MESSAGE: Thank you for your interest. To participate, you must be between 16 and 24 years of age.

3. In what type of community do you currently live (e.g. city, town, First Nations Reserve, Métis Land Settlement area)?

RURAL/REMOTE	1	QUALIFY FOR REMOTE/RURAL YOUTH GROUPS
URBAN	2	QUALIFY FOR URBAN YOUTH GROUPS

4. Is the place where you live considered rural or remote (e.g. fly-in, ice-road access, etc.)?

FOR PARENTS/CAREGIVERS OF 16-17 YEARS OLD PARTICIPANTS, READ AND ASK Q. 5-7, OTHERS SKIP TO PREAMBLE TO Q.8

We are conducting a research study for Public Safety Canada that includes youth 16 to 17 years of age. The study is being conducted to better understand knowledge and awareness of human trafficking among Indigenous youth, and how it may impact their community. For this study, we're organizing virtual discussion groups which are scheduled to run for 1.5 hours in the late afternoon and evening (during the day if Saturday or Sunday). The discussion groups will centre around general awareness of human trafficking, its impact on Indigenous youth and their communities, and what types of resources and support would benefit them. We are committed to providing an open and supported environment, keeping the conversation focused on gaps in knowledge and awareness. Ahead of these focus groups, research efforts have been made to ensure the discussion is trauma-informed, grounded in the understanding that this topic will require trust and listening and offering choices of support when necessary.

All opinions will remain anonymous and participation is voluntary. Those who take part will receive \$100 for their time. The information collected will be used for research purposes only and handled according to the *Privacy Act* of Canada. The full name of your child/ward/grandchild will not be provided to the government or any other third party.

5. May we have your permission to ask your child some general questions and ensure conversational comfort, to see if he or she qualifies for the discussion group which will take place on [DATE] at [TIME]

Yes	1	CONTINUE
No	2	MENTION PARENT GROUPS
Yes but they are not available	3	RESCHEDULE

Thank you. Before I speak with your child, I have a few more questions for you.

6. Do you, or any member of your immediate family, work for ...? **[READ LIST]**

Market research, communications or public relations firm, or ad agency?	1
the media (radio, television, newspapers, magazines, etc.)?	2

IF YES TO ANY, THANK & TERMINATE

7. What is your child's first name? **RECORD:** _____
8. And what is your first name? **RECORD:** _____

Thank you. Now I would like to speak to **[INSERT NAME OF CHILD]** to make sure they are interested and feel comfortable about taking part in a group discussion. Once I've done that, I would like to speak to you again.

YOUTH 16-17 YEARS OLD: Hi **[INSERT NAME OF CHILD]**, I'm **[RECRUITER]** of **NVision Insight Group**, an Indigenous owned and operated Canadian research company. Your [name of mother/father/guardian] gave me permission to talk to you about a research study.

ALL 16 to 24: We are conducting research with young people ages 16 to 24 for Public Safety Canada, to help the department gain a better understanding of awareness and knowledge of human trafficking in Indigenous communities. Please note that your responses to this call or your thoughts during the focus group will not be shared with anyone, including your parents/caregivers.

I'd like to tell you a little bit more about the study to see if you might be interested in taking part. For this study, we're organizing virtual discussion groups, each of which is scheduled to run for 1.5 hours in the late afternoon or evening (during the day if Saturday or Sunday). The discussion groups involve a small number of teens and young adults who will be asked to share their understanding of human trafficking in their community, including what it looks like and who it might affect. The conversation will remain anonymous and participation is voluntary. Those who take part will receive a cash gift for their time. The information collected will be used for research purposes only and handled according to the *Privacy Act* of Canada. The full names of participants will not be provided to the government or any other third party, other than the research firms.

IF ASKED FOR MORE QUESTIONS: If you have questions about the legitimacy of the research, you can e-mail maysa.husseini@environics.ca. Environics is a member of the Canadian Research Insights Council (CRIC) and adheres to all its standards; the project is registered with the CRIC with the number 20231025-EN732.

IF ASKED ABOUT PRIVACY LAWS: "The information collected through the research is subject to the provisions of the *Privacy Act*, legislation of the Government of Canada, and to the provisions of relevant provincial privacy legislation. For more information on privacy considerations, please contact maysa.husseini@environics.ca to provide you with a direct contact in Public Safety's privacy department.]

IF ASKED ABOUT OCAP®: We are informed by The First Nations principles of OCAP®. We understand and respect the rights of First Nations communities to own, control, access and possess information about their peoples and that those rights are fundamentally tied to self-determination and to the preservation and development of their culture. In this research, participants must consent to this research, but can quit whenever they like and have their data removed. Once this research is published on Library and Archives, all will have access to it.

9. Would you be interested in taking part in this study?

Yes	1	CONTINUE
No	2	THANK & TERMINATE

10. Before we invite you to attend, I need to ask you a few questions to make sure we are getting a good mix of people for each discussion group. This will take less than 5 minutes. May I continue?

Yes	1	CONTINUE
No	2	THANK & TERMINATE

11. With what gender do you identify?

Male	1
Female	2
Other	3

12. Which of the following best describes you [your child/ward]?

First Nations	1	
Inuk	2	
Métis	3	
Another Indigenous identity	4	
Non-Indigenous Person	5	THANK & TERMINATE NON-INDIGENOUS YOUTH

13. Are you currently a student?

Yes	1	CONTINUE
No	2	SKIP TO Q15

14. [IF YES TO Q13]: What level of school do you currently attend?

Elementary school	1
Middle school	2
Secondary school	3
Some post-secondary or current post-secondary student	4
College, vocational or trade school	5
Undergraduate university program	6
Graduate or professional university program	7
Prefer not to say	8

15. [IF NO TO Q13]: Could you please tell me what is the last level of education that you completed?

Elementary school	1
Middle school	2
Secondary school	3
Some post-secondary or current post-secondary student	4
College, vocational or trade school	5
Undergraduate university program	6
Graduate or professional university program	7
Prefer not to say	8

16. Are you currently working?

Yes	1	CONTINUE
No	2	SKIP TO Q18

17. Which of the following best describes your employment situation?

Employed full-time	1
Employed part-time	2
Self-employed	3
Homemaker	4
Retired	5
Currently not working	6

18. Participants in group discussions are asked to discuss their opinions and thoughts with a facilitator and with others in the group. The facilitator will work to ensure a safe and respectful environment for the discussion. Are you comfortable participating in a group discussion online?

Yes 1 **CONTINUE**
 No 2 **THANK AND TERMINATE**

19. Do you need any accommodations to help you participate in a group discussion such as reliable internet access, etc.?

Yes **TAKE NOTE OF ACCOMMODATION NEEDED (and if reliable internet access is issue, ask where the local community center or community internet access would be available)**
 No **CONTINUE**

NOTE: TAKE NOTE OF ACCOMODATION NEEDED. IF UNSURE IF ABLE TO ACCOMMODATE, LET PARTICIPANT KNOW WE WILL FOLLOW UP WITH THEM.

INVITATION TO PARTICIPATE TO PARTICIPANTS (YOUTH 16-24 OF AGE):

Thank you. We would like to invite you to attend one of the discussion groups, which will be led by a facilitator from NVision Insight Group. The group will take place on [DAY OF WEEK], [DATE], at [TIME] and it will last 1.5 hours. Following your participation, you will receive \$100.

Are you interested and available to attend?

Yes 1
 No 2 **THANK & TERMINATE**

As we are only inviting a small number of people to attend, your participation is very important to us. If for some reason you are unable to attend, please call us so that we reschedule together or find someone to replace you. You can reach us at [INSERT NUMBER] at our office. Please ask for [INSERT NAME].

Someone from our organization will call you the day before to remind you about the session. I will also be following up this conversation with an invitation to your email address. This invitation will have all the necessary information to join the groups, through Zoom. To do that, we need to have your contact information. This information will not be used for anything else aside from communicating with you about the details of the session, as well as for payment purposes, and providing you with a summary of the study's results when they are available.

First name:

Last Name:

Daytime phone number:

Evening phone number:

Email:

November 22, 2023

Environics Research Group Limited
Focus Groups on Awareness of Human Trafficking
Public Safety Canada
PN11907
NVision Project #J000398
Parental Consent Form – Parents of Indigenous Youth between 16-17 Years of Age

Dear [Name of Parent/guardian],

Environics Research and Public Safety Canada have asked NVision Insight Group to email you and your son/daughter (who is 16-17 years old) about taking part in focus groups. The project is being funded by the Government of Canada.

We are conducting a research study for Public Safety Canada that includes youth 16 to 17 years of age. The study is being conducted to better understand knowledge and awareness of human trafficking among Indigenous youth, and how it may impact their community. For this study, we're organizing virtual discussion groups which are scheduled to run for 1.5 hours in the late afternoon and evening. Participants will receive \$100 for their time.

What is the research project about? The discussion groups will centre around general awareness of human trafficking, its impact on Indigenous youth and their communities, and what types of resources and support would benefit them. We are committed to providing an open and supported environment, keeping the conversation focused on gaps in knowledge and awareness. Ahead of these focus groups, research efforts have been made to ensure the discussion is trauma-informed, grounded in the understanding that this topic will require trust and listening and offering choices of support when necessary.

Is the study confidential? All opinions will remain anonymous and participation is voluntary. The information collected will be used for research purposes only and handled according to the Privacy Act of Canada. The full name of your child/ward/grandchild will not be provided to the government or any other third party. For more information on privacy considerations, please contact maysa.husseini@environics.ca to provide you with a direct contact in Public Safety's privacy department.

Any other questions? If you have any further questions about the research, do not hesitate to contact:

Maysa Hussein
maysa.husseini@environics.ca

CONSENT TO PARTICIPATE

We hope that you will agree to allow your child to participate if he or she chooses. If you agree, please give your permission by print your name at the end of this document. By agreeing to consent, your child will be eligible to participate in the focus groups and will be provided with more information on how to join the focus group.

Thank You.

I have read and understand the description of this research and I want my 16 or 17 year child to participate in these focus groups.

Name of parent/guardian _____

Name of child _____

Date _____

Email address _____

Please save or print a copy of the consent form to keep for personal records.

November 22, 2023

Environics Research Group Limited
Focus Groups on Awareness of Human Trafficking
Public Safety Canada
PN11907
NVision Project #J000398
Recruitment Screener – Parents - First Nations/Métis/Inuit

Hello, my name is _____ from NVision Insight Group Inc., working on behalf of Environics Research.

We are calling today to invite participants to attend virtual focus group discussion Environics is conducting on behalf of Public Safety Canada. The study is being conducted to better understand knowledge and awareness of human trafficking among Indigenous youth and parents. The discussion groups will centre around general awareness of human trafficking, its impact on Indigenous youth and their communities, and what types of resources and support would benefit them. Ahead of these focus groups, research efforts have been made to ensure the discussion is trauma-informed, grounded in the understanding that this topic will require trust and listening and offering choices of support when necessary.

The session will last about 90 minutes and you will receive a cash gift as a thank you for attending the session. You will also be provided with an aggregated, non-identifying result of the focus group sessions overall, at the end of the study.

This study is a research project, not an attempt to sell or market anything. Your participation in the research is completely voluntary and your decision to participate or not will not affect any dealings you may have with the government. All information collected, used and/or disclosed will be used to inform this research project only and administered as per the requirements of the Privacy Act.

IF ASKED FOR MORE QUESTIONS: If you have questions about the legitimacy of the research, you can e-mail maysa.husseini@environics.ca. Environics is a member of the Canadian Research Insights Council (CRIC) and adheres to all its standards; the project is registered with the CRIC with the number 20231025-EN732.

IF ASKED ABOUT PRIVACY LAWS: “The information collected through the research is subject to the provisions of the *Privacy Act*, legislation of the Government of Canada, and to the provisions of relevant provincial privacy legislation. For more information on privacy considerations, please contact maysa.husseini@environics.ca to provide you with a direct contact in Public Safety’s privacy department.]

IF ASKED ABOUT OCAP®: We are informed by The First Nations principles of OCAP®. We understand and respect the rights of First Nations communities to own, control, access and possess information about their peoples and that those rights are fundamentally tied to self-determination and to the preservation and development of their culture. In this research, participants must consent to this research, but can quit whenever they like and have their data removed. Once this research is published on Library and Archives, all will have access to it.

May I have your permission to ask you or someone else in your household some further questions to see if you/they fit in our study?

Yes **CONTINUE**

No **THANK AND TERMINATE**

ASK ALL

1. We are seeking focus group participants who is/are parent(s) or caregiver(s) to First Nations and/or Métis and/or Inuit youth between 10 and 19 years of age. Does this apply to you?

Yes 1 CONTINUE

No 2 **THANK AND TERMINATE**

2. We have been asked to speak to participants from all different ages. So that we may do this accurately, may I have your exact age please? _____.

18-24 years of age	1
25-34 years of age	2
35-44 years of age	3
45-54 years of age	4
55-64 years of age	5
65-74 years of age	6
75 years or older	7

3. In what type of community do you currently live (e.g. city, town, First Nations Reserve, Métis Land Settlement area)?

RURAL/REMOTE	1	QUALIFY FOR REMOTE/RURAL PARENT GROUPS
URBAN	2	QUALIFY FOR URBAN GROUPS PARENT

4. Is the place where you live considered rural or remote (e.g. fly-in, ice-road access, etc.)?

5. We have been asked to speak to participants from all different ages. So that we may do this accurately, may I have your exact age please? _____. **WRITE IN [ENSURE BALANCE]**

6. With which gender do you identify? **[ENSURE BALANCE]**

Male	1
Female	2
Other	3

7. Which of the following best describes you? Are you...?

First Nations	1
Inuk	2
Métis	3
Another Indigenous identity	4
Non-Indigenous Person	5

8. Could you please tell me what is the last level of education that you completed? **[ENSURE BALANCE]**

Elementary school	1
Middle school	2
Secondary school	3
Some post-secondary or current post-secondary student	4
College, vocational or trade school	5
Undergraduate university program	6
Graduate or professional university program	7
Prefer not to say	8

9. Which of the following best describes your employment situation? **[ENSURE BALANCE]**

Employed full-time	1
Employed part-time	2
Self-employed	3
Homemaker	4
Student	5
Retired	6
Currently not working	7

10. Participants in group discussions are asked to discuss their opinions and thoughts with a facilitator and with others in the group. The facilitator will work to ensure a safe and respectful environment for the discussion. Are you comfortable participating in a group discussion online?

Yes _____ 1 **CONTINUE**
 No _____ 2 **THANK AND TERMINATE**

11. Do you need any accommodations to help you participate in a group discussion such as reliable internet access, etc.?

Yes **TAKE NOTE OF ACCOMMODATION NEEDED (and if reliable internet access is issue, ask where the local community center or community internet access would be available)**
 No **CONTINUE**

NOTE: TAKE NOTE OF ACCOMMODATION NEEDED. IF UNSURE IF ABLE TO ACCOMMODATE, LET PARTICIPANT KNOW WE WILL FOLLOW UP WITH THEM.

INVITATION TO PARTICIPATE TO PARTICIPANTS (PARENTS OF YOUTH 10-19 YEARS OF AGE):

Thank you. We would like to invite you to attend one of the discussion groups, which will be led by a facilitator from NVision Insight Group. The group will take place on [DAY OF WEEK], [DATE], at [TIME] and it will last 1.5 hours. Following your participation, you will receive \$100.

Are you interested and available to attend?

Yes 1
 No 2 **THANK & TERMINATE**

As we are only inviting a small number of people to attend, your participation is very important to us. If for some reason you are unable to attend, please call us so that we reschedule together or find someone to replace you.

You can reach us at [INSERT NUMBER] at our office. Please ask for [INSERT NAME].

Someone from our organization will call you the day before to remind you about the session. I will also be following up this conversation with an invitation to your email address. This invitation will have all the necessary information to join the groups, through Zoom. To do that, we need to have your contact information. This information will not be used for anything else aside from communicating with you about the details of the session, as well as for payment purposes, and providing you with a summary of the study's results when they are available.

First name: _____

Last Name: _____

Daytime phone number: _____

Evening phone number: _____

Email: _____

January 10, 2024

Environics Research Group Limited
Focus Groups on Awareness of Human Trafficking
Public Safety Canada
PN11907
NVision Project #J000398
Discussion Guide – Indigenous Youth and Parents

1. Introduction to Procedures, Project Background & Guiding Principles (7 minutes)

Welcome [greeting in relevant language], everyone, and thank you for the time you've taken to be present here.

My name is _____, and I will be facilitating this focus group session today. A little more about me, I work with NVision Insight Group, an Indigenous consulting company with offices in Ottawa and Iqaluit and [insert personalized introduction].

This research is being carried out on behalf of Public Safety Canada, to better understand the levels of awareness members of this community have about human trafficking. We will be focusing our conversation around the definition of what human trafficking is, warning signs that it might be happening and the supports that are available to victims/potential victims.

The details shared in today's discussion will also help inform Public Safety on the types of information or materials needed in different communities, and the best ways of getting that information to the right people and places. Everyone's thoughts and opinions are very valuable to this research, even if they are different from one another. For this project, we have been collaborating with Envionics Research, an independent market research company, to gather perspectives from Indigenous people across the country. Today's focus group session will last one hour and half.

We have put energy into ensuring this experience allows all participants to feel safe. The discussion today is trauma-informed, but we understand that this is a heavy topic, that may be hard to engage with at times. We will ensure that we are taking into consideration your own individual comfort levels, and we have a network of support systems available to you, if anything feels triggering to you [paste into chat].

As always, participation is voluntary so you are welcome to stop participating at any time or leave the conversation if you feel you need to leave. Let me also reassure you that everything you say here is confidential. We have [name of notetaker] with us, who will be taking notes on what we talk about today, so that we reflect the conversation accurately in our final report. She is also available if you need any technical support. Because we are taking notes, we will not be recording this conversation. We are interested in what you think, and no one will be quoted or identified by name.

Guiding OCAP First Nations Principles:

First Nations principles of Ownership, Control, Access, and Possession (OCAP) are standards that establish important ground rules for how First Nations data can be collected, protected, used or shared. Standing for ownership, control, access and possession, OCAP™ reflects First Nation commitments to use and share information in a way that benefits the community while minimizing any possible harm.

To adhere to OCAP principles, we have committed to the following:

- Sharing the final report with you in a language and format of your choice (i.e. print or digital)
- Inclusion of Indigenous researchers, facilitators and community members in the development of this project
- Providing our contact information if you have any questions or concerns

- Preserving the privacy and security of all data collection processes, including ownership and control over how information is stored, interpreted, used, or shared.

[ONLY SHARE WITH INUIT GROUPS] Guiding Inuit Qaujimagatuqangit Principles:

We will be guided by Inuit worldview throughout this process. As such, this session will follow the framework of Inuit Qaujimagatuqangit (IQ), which is grounded in four big laws or *maligait*:

- working for the common good
- respecting all living things
- maintaining harmony and balance
- continually planning and preparing for the future

2. Introductions (7 minutes)

Before we begin, I'd like to go around the virtual "room" and get to know one another. Please tell us your first name (or whatever name you are comfortable with using in this room), where in the country you live, and perhaps what you would be doing if you weren't in a focus group right now.

3. General Awareness (20 minutes)

Now that we are all better acquainted, I'd like to dig into the topic at hand, which is awareness of human trafficking. As in, what is it, and what does it look like?

Q1. When you hear the term "human trafficking," what does that mean to you? (i.e., What does it describe?) Can you name some common forms of human trafficking?

Listen for:

- Someone being forced or pressured into the sex trade
- Someone being forced or pressured to work against their will
- Someone having their organs removed or harvested against their will
- Someone smuggled across international borders for the purpose of being exploited in another country

Q2. For just a moment, I'd like to focus on sex trafficking, which can manifest itself in different ways in communities. Are you familiar with any of the following types of human trafficking? If yes, could you please share what you know about them?

[Show list of terms (without definitions) on ppt screen]

Family-based trafficking – [FOR MODERATOR ONLY - possibly intergenerational and often driven by past trauma and/or poverty. This could involve exchanges of food, shelter or money for sexual acts among family members or between family groups.]

Organized or gang-promoted trafficking – [FOR MODERATOR ONLY - this typically involves criminal organizations or less-organized local gangs to manage street-level sexual exploitation, underground brothels, escort services, or exotic dancing.]

Substance-dependency trafficking – [FOR MODERATOR ONLY - this involves engaging in the sex trade in order to feed an addiction. Drug dependency can be established, encouraged and supported by a pimp through a human trafficking relationship to enable control over a victim.]

Finance-driven – [FOR MODERATOR ONLY - this involves trafficking associated with sexual exploitation to serve oil and mining business developments or international events.]

Q3. We know that there are many ways in which that people can be exploited, either discreetly or in plain sight. Thinking about these examples, what might make somebody in your community more vulnerable to being a victim of human trafficking? (Listen for socioeconomic factors/disparities in wealth, gender inequality, education

factors, cultural norms, political instability, technology/social media, law enforcement issues, gangs/relationships/grooming)

Q4. Still thinking of that person who might be more vulnerable to human trafficking, what are some potential signs or behaviors that might suggest they are a victim of human trafficking? (PROBE: Can you identify red flags in a person's behavior or situation that might suggest involvement in trafficking?)

Q4b. What are some signs or behaviours that might suggest someone is a perpetrator of human trafficking? (PROBE: Can you identify red flags in a person's behavior or situation that might suggest this?)

Q5. In what types of communities in Canada do you think human trafficking is more likely to happen? What are the attributes of a community that would make human trafficking more likely to happen? (Ie: Smaller towns, rural, suburbs, big cities, lower income, higher income, communities near border, coastal towns, etc.)

4. Support & Resources (25 minutes)

Q6. You listed off a few potential indicators/red flags that might mean someone is a victim of human trafficking. If you started noticing red flags like these, what would you do? *PROBE: If you were suspicious of a human trafficking crime happening around you, would you know what to do? How would you go about seeking help or reporting a suspected case of human trafficking?*

Q7. Is there anything that might stop you from seeking help? Why is that?

Q8. Who in your community are you most likely to trust with sensitive or private information? Why do you trust them? *PROBE: Family? Teachers? Counselor? Police? Elders?*

Q9. Do you feel that there is a support network for these types of issues in your community? What are they? *PROBE: Are you aware of any local or national organizations that provide support for survivors or victims of human trafficking?*

Q10. Thinking outside of what already exists (and what we've discussed so far), what types of support do you think the members of your community could benefit from for sensitive topics like human trafficking? What would make you feel safe?

5. Trust in police/Legal considerations (15 minutes)

Q11. Are you aware of any laws and regulations in place to help victims of human trafficking? FOLLOW UP: Do you trust that these laws and regulations will take care of someone in your community who falls victim to human trafficking? *PROBE: If not, why?*

Q12. Do you trust your local police? Why or why not?

Q13. What about your local community? Do you think there is trust between the community and the police? Why is that?

Q14. What do you think could be done locally to enhance trust between the community and the police? How could the police better interact with victims of human trafficking or those reporting suspicious cases?

6. Intersecting factors/Other community considerations (10 minutes)

As you know, this conversation is centered around awareness of human trafficking. I would like to discuss some other issues that affect communities, and whether you had thought about them before.

Q15. When talking about human trafficking, some people may bring up being “groomed” or “grooming” another person. Do any of you feel you know what “grooming” is? Have you heard of this before? Please give me some examples, if so.

Q16. Thinking about your community and potential victims, do you think that [MODERATOR TO GO THROUGH EACH INDIVIDUALLY: gangs; mental health issues; illegal drug use; immigration] contribute to vulnerability against human trafficking? How so? PROBE IF NECESSARY: In your opinion, what sorts of social, economic or other issues in your community potentially contribute to the risk of human trafficking?

7. Recall of campaigns/Communicating with youth (7 minutes)

Q17. Have you seen, read or heard of any advertising or public service announcements in the past year on human trafficking? If so, what do you remember most?

Q18. If you were to give Public Safety Canada a recommendation on how to speak with youth in your community about human trafficking, what would you say? PROBE: What information do you think members of your community might be missing when it comes to understanding or being aware of human trafficking?

PROBE: YOUTH GROUPS: What tools or mediums would you say are the best for communicating with youth about important topics?

PARENTS GROUPS: What tools or mediums would you say are the best for communicating with youth about important topics? What about when communicating with parents?

Q19. Is there anything else you want to recommend to Public Safety Canada on this matter? What message would you want delivered to them as they address this issue?
