Final Report: Project Northern Outreach
Towards the Prevention of Trafficking in Persons and Related Exploitation in Indigenous populations in Northern Ontario and Quebec

Funding by:
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Submitted by:
Persons Against the Crime of Trafficking in Humans
PACT-Ottawa

June 13, 2016

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Background - Project Northern Outreach

Project Northern Outreach is part of PACT-Ottawa’s human trafficking awareness initiatives. The focus on outreach in Manitoulin Island and the North Shore came from relationship between Ojibwe Grandmother/Elder, Isabelle Meawasige, Serpent River First Nation, Ontario, and co-founder of PACT-Ottawa, Sheila Smith, RSCJ. They envisioned a project that would address human trafficking in Anishinaabe communities and continue to build on PACT-Ottawa’s Project ImPACT,* also funded by Public Safety Canada.

A research study was piloted in the context of PACT-Ottawa’s Project ImPACT in March 2013. This study provided Ottawa with its first *Local Safety Audit Guide to Prevent Trafficking in Persons and Related Exploitation* (LSA). This research allowed PACT-Ottawa to build an informed action plan designed to prevent human trafficking through outreach, training, education and awareness. Project Northern Outreach was specifically designed to investigate and to help prevent human trafficking (HT) within First Nations communities, specifically Anishinaabe Peoples in the North Shore and Manitoulin Island. It drew on the research from Project imPACT and the educational materials developed from it as a starting point for contextualizing the work and educational resources for use in Anishinaabe communities.

*In Project imPACT 15% of those identified as trafficked were Aboriginal women and girls. More broadly, Indigenous women and girls comprise only 4% of the Canadian population, while the literature reports that they make up 30% to 70% of the victims. (Source: *Sexual Exploitation and Trafficking of Aboriginal Women and Girls – Literature Review and Key Informant Interviews*, Native Women’s Association of Canada, March 2014). The lesson learned in PACT Project Northern Outreach has a significant impact on our knowledge of Human Trafficking in Canada as a whole.*

PACT-Ottawa Expertise

PACT-Ottawa’s longstanding record of association with diverse groups, and proven knowledge of HT provided the background necessary to forge a collaboration with the indigenous Grandmothers of Northern Ontario, and to support their initiative to address human trafficking in their communities. The Grandmothers’ grassroots effort from within their communities commanded attention and commitment from PACT-Ottawa, whose vision recognizes the dignity of all persons who are trafficked.

Since 2004, PACT-Ottawa has been active at both the community and national levels to raise public awareness of human trafficking, network among agencies and groups that intersect with human trafficking issues, and affected individuals. PACT advocates for prevention and victim protection strategies through social service providers and public policy, direct victim-support activities, and research in local occurrences of sex trafficking.

PACT-Ottawa is a non-partisan, secular organization whose membership includes professional educators, public servants, social service practitioners, members of faith groups and students, dedicated to the eradication of modern day slavery in all its forms. PACT-Ottawa is a member of the Canadian Council for Refugees, the Chrysalis Anti-human Trafficking Network, the Ottawa Coalition to End Human Trafficking and the Coalition for an Ontario Task Force and the Committee Against the Sexual Exploitation of Children. PACT-
Ottawa was honored by Crime Prevention Ottawa with a Community Program Award in 2015, and was a Community Safety Awards finalist in 2012.

PACT-Ottawa has been actively conducting education and outreach programs aimed at prevention of human trafficking since its inception. Project imPACT, (2013 to 2015) was funded by Public Safety and Status of Women Canada. Under the scope of this project, a Local Safety Audit was conducted, and as a result multiple projects, such as Project Northern Outreach, were initiated with the aim to prevent sex trafficking and raise awareness.

**Project Summary**

The main project objective was to create partnerships among PACT-Ottawa, a core circle of Anishinaabek Grandmothers and frontline workers so as to address sex trafficking and exploitation in Anishinaabek communities and to support future community needs. Project Northern Outreach supported a circle of twelve Anishinaabek Grandmothers to form an action alliance designed to understand the nature of trafficking in their communities, and prevent human trafficking through community action and support. An Anishinaabe worldview respects Grandmothers as authorities, educators and keepers of cultural governance.

**Duration of the Project**

Although the project was anticipated for a duration of five months, delays in project approval processes resulted in three month project duration from January to March 2016.

**Project objectives**

The project initially sought to meet the following four objectives:

- Support a core circle of respected and designated Grandmothers in Manitoulin Island and Sault Ste. Marie region to form an action alliance, designed to understand the nature of trafficking in their communities, and prevent of Human Trafficking through action and support.
- Invite front line workers from community service providers to enrich existing resources on sex trafficking through sharing information, building awareness and to strengthen relationships with core grandmother circle.
- Adapt current PACT education materials to be suitable for an indigenous or mixed audience.
- Pilot the educational material on human trafficking in Northern Ontario and/or Quebec.
Project Outcomes

The project outcomes/results for each project objective are listed in this section. Also integrated within this narrative style report is the manner in which results were measured, both quantitatively through numbers and qualitatively through PACT’s evaluation tool and community dialogue. This report is presented in a manner that can be effective in improving community-based solutions for Public Safety Canada, PACT Ottawa, the core circle of Grandmothers and their partners. It is congruent with an Indigenous methodological approach guided by Anishnabe worldview, experience, knowledge, relationships and stories.

Community outreach.

Project Northern Outreach provided assistance to a core circle of Grandmothers by convening three week-end gatherings of Grandmothers from the areas of Sault Ste. Marie, Thessalon, and Manitoulin Island. One was held in Manitoulin Island and two others in Sault Ste. Marie. These gatherings extended their reach to partnerships with Sault Ste. Marie Indian Friendship Center, Sault College, Sisters of Saint Joseph of Sault Ste. Marie, and Algoma University PowWow.

The three gatherings were inter-generational and community-centered. They provided opportunities for sharing valuable information that helped to identify specific community vulnerabilities, community strengths and collective knowledge to address the prevention of human trafficking and sexual exploitation from cultural, social, political and spiritual perspectives. Based on the vulnerabilities identified and the current reality in the Manitoulin Island and North shore region, the core-Grandmothers working group shared learnings and needs to address and to prevent the trafficking of their young women and men. The project outcomes varied in terms of outreach, training, partnership and advocacy for cultural knowledge at the center of prevention strategies.

Strengthening capacity.

Project Northern Outreach engaged the services of a Project Coordinator from Ottawa (Metis), a Northern Field Assistant from Wikwemikong (Anishinaabe-Ojibwe), and a head Grandmother from Serpent River (Anishinaabe-Ojibwe). This core team, with the support of a PACT-Ottawa subcommittee and the guidance of twelve core Anishinaabe Grandmothers, ensured that the project objectives remained community-centered by supporting local networks and local knowledge and was implemented with the values of respect, reciprocity, relevance and responsibility. The success of this project is due to a relational approach to project delivery and the commitment of women passionate about social justice and social change. Ongoing follow-ups with the core circle of Grandmothers through telephone and visits in person were led by the Head Grandmother and Northern Field Assistant. These ensured ongoing work, dialogue,
emotional, mental and spiritual support. Others involved on the team were the Project Manager and volunteers, who also kept in contact throughout the project to provide support and dialogue as needed.

In addition, the Grandmothers invited a Grandfather Elder and the Chief of Batchewan First Nation to one of their gatherings. This invitation was made to discuss best approaches to addressing violence in their communities from the perspective of traditional practices. Subsequent to this gathering, the Grandmothers have been invited to contribute their advice on preventative strategies at the next Chiefs of Ontario Assembly in Spring 2016.

**Integrated Train the Trainer.**
The existing resource material from PACT-Ottawa’s Project ImPACT went through a first adaptation during a facilitator training session in January 2016. Respect for the capacity of the Grandmothers led to a training session whereby the Head Grandmother, the Northern Field Assistant, Project Coordinator and Project Manager were trained to deliver workshops using the educational material that had been developed from Project imPACT. This two-day training by PACT-Ottawa’s Speakers’ Bureau, Associate Director, was an integrated learning approach whereby the educational information sessions in PowerPoint format were adapted, based on the advice and guidance of the Grandmothers. Through this integrated process, it became evident that it was more effective and culturally appropriate that the Northern Field Assistant and the Head Grandmother deliver the information sessions within their respective communities and at the Grandmothers’ gatherings. Given this grounded approach to information sharing, frontline workers and Grandmothers expressed their interest in also being trained to deliver the information sessions in their respective communities.

**Creating Awareness.**
The revised PACT-Ottawa PowerPoint workshop presentations were piloted at the subsequent gatherings. A total of eight community-centered information sessions were shared in the Manitoulin Island and North Shore Region. In total the preliminary revised presentations were tested in eight-community centered initiatives including the Algoma powwow which extended its reach to approximately 500 people. In total, the PACT Project Northern Outreach reached 705 Anishinabek community members from North Shore and Manitoulin Island. The evaluations from these sessions clearly demonstrated enhanced
awareness of human trafficking, the value of community-based solutions and the need to address discrepancies in systemic structures as part of a comprehensive human trafficking prevention strategy.

- The adapted adult-focused presentation of Project Impact Study was shared to core circle of Grandmothers (12), First Nation Chief (1) and frontline workers (8) at the Manitoulin Island Conference Center. (Number of participants: 21)

- A two-hour information session was shared by Northern Field Assistant, Roberta Oshkabewisens, at the Kenjgewin Teg Educational Institute in M’Chigeeng, Ontario, to Students (10) and Educators (3) on February 8, 2016. (Number of participants: 13).

- Another information session was shared by Northern Field Assistant, Roberta Oshkabewisens, in Little Current at their community gathering, on Friday Feb, 19, 2016. (Number of participants: 19 Front Line Workers).

- The youth-centered presentation was shared at Sault College to the core circle of Grandmothers (10), College students (3), and the College Male Elder (1) on March 5, 2016 (Number of participations: 14).

- An awareness session at the Wiki Health Center, Wikwemikong reached Front line workers (16), youth (3) and men (2). On Monday, March 22, 2016 (Number of participants: 21).

- Two core Grandmothers set up a table during International Women’s Day in Sault Ste. Marie to distribute and to share knowledge of PACT Project Northern Outreach. (100 young people).

- An adult information session led by Isabelle Meawasige was held at Garden River First Nation on March 30, 2016. It reached Elders (5), Youth (3), and Mothers (3), (Number of participants: 11).

- During this short-duration of the project, contact has been made with the North Bay Friendship Center, Val D’Or Friendship Center, Manitoulin Tribal Police, Kitiganzibi Educator Director, Family Resource Center on Manitoulin Island, Wikwemikongkong Health and Wellness Department Program, Ontario Native Education Association and Ontario Native Women’s Association to solicit interest in obtaining furthering on human trafficking. Some have confirmed presentations within the context of this project while others are pending.

- The PACT-Ottawa Speaker’s Bureau Associate Director met with the Western Quebec School Board on March 10, 2016, to discuss an educational strategy on a uniform approach to deliver information sessions on human trafficking and sexual exploitation in schools. Given that the schools are not necessarily governed by First Nations Bands, the complexity of establishing relationships and liability within public school systems, it was decided by the Project Northern Outreach Coordinator and Project Manager that Project Northern Outreach would have more traction if the core circle of Grandmothers
were prepared and trained to deliver the information sessions in their respective communities in Northern Ontario. This approach is also more culturally appropriate. As a result, the initial deliverable to reach ten schools in Northern Quebec was not met. Rather, the emphasis was placed on offering community-centered information sessions that would reach community in a broader sense.

Promotion and dissemination of educational/awareness materials and resources.

PACT-Ottawa’s promotional materials such as the Project ImPACT study, PACT-Ottawa’s website of resources, and other PACT-Ottawa cards were distributed at the gatherings. In addition, the RCMP Human Trafficking division provided 40 Youth Kits and 40 Public Kits which were disseminated at the two gatherings and subsequent information sessions. The participants of the gatherings have begun to integrate awareness of human trafficking in their work-place, community initiatives and in their families. For example, one of the core Grandmothers further developed Anishinabek specific educational materials such as videos, posters and cultural teachings. This information was disseminated on social media to extend a broader reach beyond the core circle of Grandmothers.

A list of community-based services was compiled by the Indian Friendship Center, Sault Ste. Marie, and distributed at the Sault Gathering to extend awareness of resources available through the policing, health and social service network.

Identification of Community Needs by the Community.

The Grandmothers and frontline workers have identified that human trafficking occurs due to a breakdown in traditional governance systems embedded in life stage knowledge, natural law and cultural teachings. It is well-known by Aboriginal peoples and well-researched that this breakdown is due to assimilation policies such as the Indian Residential School system, paternalism, racism, unjust government structures, and intergenerational trauma. Through dialogue, Ojibwe medicine and ceremony, Grandmothers and frontline workers were able to identify these causes for themselves.
The exploitation of young Anishinaabe women through the criminal activity of human trafficking stems from generations of colonial structures and attitudes, which result in stereotyping, racism, paternalism, unjust government structures, policies, such as residential schools, and laws that disfavour Anishinabek peoples. Current research shows that these impacts are creating a higher rate of vulnerability in Anishinaabek women and youth to human trafficking. Recent studies in Canada, including one commissioned by Public Safety Canada in 2014, show that while there is a disproportional occurrence of human trafficking in Anishinaabek women and girls in Canada, ongoing colonialism as a main cause continues to be unaddressed. The recent pre-inquiry into “Missing and Murdered Indigenous Women” has again raised awareness of the connections between a history of colonialism, violence, sexual exploitation, human trafficking, and the disappearance and murders of young Indigenous women.

The community dialogue and training evaluation feedback led to three priorities to prevent and to address human trafficking of their Anishinaabek youth, both girls and boys.

a. MAKING CONNECTIONS. Advocate, educate and collaborate on human trafficking and sexual exploitation issues with their respective schools, health centers, police services, social services, Friendship Centers, and Chiefs and Band Councils.

b. CULTURAL COMPETENCY. Strengthen cultural competency through teaching life stage teachings and community roles and responsibilities, cultural bundles (tools and resources).

c. CULTURALLY SPECIFIC TOOLS. Develop Anishinaabe-centered educational material, and presentations that reflect the human trafficking reality from an Aboriginal perspective and research emerging from and by the community.

**Anishinaabe Educational Material.**

In response to the needs addressed by the community, Anishinaabek consultants were hired to re-work the train the trainer educational material in addition to the adult and youth information sessions. They were commissioned to create educational material that reflects: 1) the Aboriginal reality in the research specific to human trafficking and sexual exploitation, and 2) to be inclusive of the cultural relevancy of the materials based on Anishinabek living knowledge and cultural values. The final Grandmothers gathering of this project brought together once again the core circle of Grandmothers, Anishinaabek youth (4), and community women (2) to review and to contribute to the final development of revised training manual. The new educational material extends its reach to educate about human trafficking and sexual exploitation from an Aboriginal lens. It further shares how cultural knowledge can effectively disrupt the cycle of violence against young women.
and men.

**Grandmother Bundle.**

With each gathering, the Grandmother bundle grew. Bundles are considered as sacred items that work alongside the community in their efforts to address human trafficking and sexual exploitation from a multi-layer perspective.

One of the Grandmothers shared her Healing Staff at the Grandmother gatherings. Nookomis Mkwa Ogitajaa Kwe Healing Staff has visited the Project Northern Outreach three times at the meetings held in Little Current and Sault Ste. Marie. The Healing Staff was danced in with the Grandmothers at the Algoma University Powwow. She was made by Alison Recollet Simon (Balance of Fire Staff Woman) who has survived traumatic events which motivated her to make the staff. At the Powwow three Grandmothers spoke of the project objectives, of their roles and responsibility as a community to prevent and to address human trafficking and sexual exploitation in their community. An honour song followed and the Grandmothers along with other community members joined in a traditional dance on the powwow grounds. This was an occasion to honor the missing and murdered Aboriginal women and to receive teachings about potential connections to human trafficking. After the drums stopped beating, the Grandmothers stood in a line and members of the community lined up to receive their blessings and in turn to give them their blessings. We estimate that this event alone reached 500 community members.

A Talking Stick was offered to the PACT-Ottawa Project to help with the process of awareness and direction. The Talking Stick was made by Kirk Mishibinijima (Simon) of Wikwemikong unceded Indian Reserve #26. The Talking Stick was donated by Nookomis Alison Recollect-Simon (Balance of Fire Woman Bear Clan). During one of the gatherings, the Talking Stick was offered to co-founder of PACT-Ottawa and Project Manager, Sheila Smith, representing the ongoing relational responsibilities and the value of listening to women’s stories and voices.

**Recommendations for future projects**

Although, the short-term (3 month) project exceeded its deliverables and expectations, it is evident that ongoing long-term support both financial and foundational is needed to continue the work of addressing human trafficking and sexual exploitation from a cultural context. The core circle of 12 Ojibwe Grandmothers/professionals are committed to work as a core-group and to continue the work of human trafficking prevention in their communities in partnership with PACT-Ottawa. They foresee the potential to work throughout traditional Ojibwe territory, especially in the area from North Bay to Sault Ste. Marie, and
potentially beyond to other First Nations, Metis and Inuit peoples. The following recommendations have been identified by this core group of 12 Grandmothers:

- To hold a youth-specific gathering where Anishinaabek youth-at-risk from the Manitoulin Island/North Shore region would be educated about human-trafficking in a community-centered environment. This would occur on the land, with the presence of the core-Grandmothers circle who would provide this education in a culturally competent manner.
- To educate School Boards, Women's shelters, educators, Native Women's Council, Ontario Native Education Association, Friendship Centers, community parents, police and service agencies.
- To further train the core-Grandmothers in Manitoulin Island Sault Ste. Marie region, a group of Educators in Rouyan-Nouranda, Quebec, on how to effectively deliver the new educational materials in their respective workplace and other community settings.
- To pilot new Anishinaabe Grandmothers PACT Manual to reflect Anishinabek values, cultural, circle principles and professional development needs and to deliver an Anishinaabe-led session on facilitation skills
- To establish long-term collaborative initiatives Chiefs and Band Councillors to ensure that the knowledge of sex-trafficking has both a broad political, economic and social impact across the Ontario Native Band Councils and into the Assembly of First Nations
- To complete a Local Safety Audit of the Manitoulin Island/North Shore
- To develop future modules of the Anishinaabe Training Manual for several different audiences, such as police services, child welfare services, medical personnel, frontline services workers, teachers, and parents.

**Project Lessons Learned and Teachings**

This section compiles the lessons learned and is intended to support future collaborations with organizations such as PACT-Ottawa, government departments such as Public Safety Canada and other First Nations communities. The lessons learned are presented in themes to position learning from a context of social relational responsibilities when it comes to addressing human trafficking and sexual exploitation.

**Cultural-centered perspective**

- The prevention of trafficking grounded in cultural and community governance models is the most cost effective approach, both from the perspective of the cost of human suffering, and the cost to society, economically and productively.
- From an Anishinaabe life perspective, it is valuable to create learning spaces for youth and their families. Empowering all family members was a consistent theme as it part of a communal way of life and honoring of roles and responsibilities based on specific life stages.
• PowerPoint presentations are valuable educational tools, yet in an Anishinaabe cultural context teaching and learning also occurs through cultural stories, storytelling, and ceremony. It is important for organizations who offer funding to be aware of the cultural differences in educating and measuring success. Diversity in how the awareness on human trafficking is shared and learned is valuable and life-giving for all who were part of the circle.

• Human trafficking luring and grooming can happen in contexts not present within western communities, such as powwows. Therefore, human trafficking prevention needs to happen in ways and places that may not be familiar within a mainstream Canadian context

Relational approach to project development and delivery
• The community members, such as the Grandmothers and frontline workers, are the experts in their own communities. Project Northern Outreach exceeded its deliverables and results because of the relationships formed. It is imperative that helpers (such as funders, volunteers and collaborators) continue to trust First Nations communities to empower themselves to take preventative action plans and strategies based on their own knowledge systems.
• The formal role of the Northern Field Assistant and Head Grandmother were vital roles in inviting the Grandmothers and front-line workers through appropriate cultural protocol such as through visiting and offering tobacco.
• Given the context of projects like these, with a focus on cultural relevancy, it is essential that an Aboriginal woman, at least minimally connected to the community be the Project Coordinator
• It would be helpful if non-Aboriginal partners, volunteers, and helpers be trained in cultural competency. Non-Aboriginal persons often need clear instruction on what is expected (or not) of them and the nature their roles.
• Grounded Indigenous methodology in project implementation can pose challenges in meeting preset deliverables. Ongoing three-way dialogue can help to alleviate the pressures of western notions of success and seek to find alternative solutions that are meaningful to the community partner.

Strengthening capacity from within
• Given that the Grandmothers are respected as experts and authorities in Anishinabek communities, it is important that honorariums reflect the value of their life-long education in the same manner that a western world approach respects and values masters and doctorate education.
• There is wisdom and struggles in developing a project proposal in partnerships between non-Aboriginal organizations, governments, and Aboriginal communities. A western-based leadership approach can often unintentionally dominate by needing to “do for” and take control of the process and outcomes. When this happens, Aboriginal representatives can often unintentionally resist expressing their needs, processes and feel defensive. Finding ways to bridge the gap between Western view and Indigenous views requires critical self-reflexivity and awareness for all parties involved.
• Taking the time to begin and to close in prayer and in ceremony led by the Nation whose territory you are on was recognized as an important aspect in Indigenous leadership.

• It is important to consider the potential power of decolonization that can be achieved through projects that focus on addressing the root cause of human trafficking. The legal concept of human trafficking and sexual exploitation is often discussed as part of the spectrum of violence against women, sexual abuse and domestic violence. It can be difficult to differentiate human trafficking and domestic violence, but it can be helpful to do so.

• There are potential links to be made between the work of human trafficking prevention and the current inquiry on Missing and Murdered Indigenous Women in Canada. It would be valuable to include the need for broader knowledge of Indigenous methodologies to the examination of human trafficking within the context of this national inquiry.

• PACT-Ottawa’s Project ImPACT provides valuable information on human trafficking with a specific urban context. It was an excellent springboard to deepen the findings from within a specific First Nations context, and it would be helpful to continue this work by doing a local audit report with and by the people themselves because they carry place-based wisdom and knowledge.

• Diverse cultural contexts in which human trafficking can occur, for example, on the pow-wow trail. This could not have been known without creating space for stories and dialogue.

Physical and cultural safety

• Culturally safe spaces, protocols and practices as defined by the Grandmothers were integrated in the process. Cultural safety is integrated with a cultural context and cultural knowledge.

• The participants were exceptionally grateful for the presence and lead role of the Northern Field Assistant who could speak in their language and to present the material in a manner that could be understood from a cultural perspective. It is important that projects in First Nations communities be culturally-designed and that participants be invited by leaders in their own community who have discerned and know well the community. If the invitation to the Grandmothers and frontline workers to gather had come from an unknown (to them) organization like Public Safety Canada, or PACT-Ottawa, the results of this project would have been very different, and most likely not helpful.
• The physical meeting space that reflects Anishinaabek values, excellent quality of food, and the exceptional quality of service, physical safety, psychology safety, emotional safety and cultural safety created balanced conditions to deepen the conversations and to go beyond the deliverables.
• Essential to cultural protocols and sharing, the sharing of information sessions requires the inclusion of two presenters. This means that Grandmothers expect to work in pairs. Often this means one grandmother with a helper.

Administrative processes
• Expenses such as hotel reservations and deposit, require credit cards. Not all meeting locations had a policy to bill the organization PACT-Ottawa directly, not all Elders have credit cards, and hotels expected this to be taken care of by individuals. It would be advisable if organizations such as PACT-Ottawa had a corporate credit card so the liability is not left to one or two individuals who are volunteers or have been hired on contract.
• Developing and communicating the travel and living policy to participants beforehand can alleviate tensions of worrying about financial reimbursements.
• Communicating expenditures and projected budgets to the core team created a shared accountability and responsibility to the disbursements of funds. Transparency of the Project Coordinator with the Program Manager, PACT-Ottawa’s Associate Director of Speakers Bureau, Northern Field Assistant and Head Grandmother throughout the project ensured good communication, shared ownership and accountability.
• Systems of evaluation, measurements, deliverables and indicators of success are often derived from a western perspective. It remains imperative for Aboriginal communities to develop their own evaluation and measures of success that are grounded in their language and way of life.

Grandmother Wisdom

We conclude this report with words of wisdom from some of the Grandmothers. A letter of support to continue this important work follows.

“This is important work. We are getting back our bundles and that is sacred work... Our men forgot their roles to protect and to provide. We must also include our men in this work.” Genny Jacko, Anishinaabe Grandmother

“When children have hardship times, it is recorded against you as CAS as parents. Parents need support too for when our children are trafficked. We need to re-educate and ground our youth’s spirit. Our teachings need to be out there” Alison Recollet, Anishinaabe Grandmother
“We need to know each other’s truths and understand each other. We are in that time in the world today, there is powerful energy in every kind of movement. It is challenging us to move forward, to pick up our bundles and take over in governance, politics, and healing” Alma Jean Migwans, Anishinaabe Grandmother

“As sisters we were responsible for teaching each other what we learned. My gramma taught me how to live, about the land, about men, about plants and how to take care of them and to make it grow” Roberta Oshkabewisens, Anishinaabe Grandmother

“We just cannot lose another one of our of girls” Isabelle Meawasige, Anishinaabe Grandmother
6 March 2014

Ms. Cynthia Taylor
Manager, Policy
Serious and Organized Crime Division
Public Safety Canada

Aanii Ms. Taylor,

LETTER OF SUPPORT FOR EXTENSION OF PACT PROJECT NORTHERN OUTREACH

We are so grateful for the opportunity to come together as part of PACT’s Project Northern Outreach that is so needed in our communities to prevent the human trafficking of our young Anishnabek youth. As you may be aware, a core circle of Anishnaabe Grandmothers have gathered on two occasions. The purpose was to create partnerships between PACT, each other and frontline workers so as to address sex trafficking and exploitation in Anishnaabe communities and to engage in prevention and healing strategies from a cultural/traditional perspective and framework.

As Anishnaabe Grandmothers we have important roles in our communities and families to educate on these issues, and to strengthen our cultural/traditional and natural laws. As Grandmothers we have made our stand to raise our families, women, young girls, boys, our men and our communities to lift our spirits in harmonious balance of the universal consciousness. We again thank you for supporting this preliminary work we have begun together on the Manitoulin Island and North Shore. This is important and we have much more work to do, and we want to see the work of this particular working group continue. We have built a relationship now and travelled great distance to get here.

We understand that the PACT Project’s Coordinator and Manager will be meeting with your team on Monday to discuss the extension of the project. We have advised them as to the direction we would like to continue this work in our respective community organizations, Grandfathers and Band and Council leadership. The potential of this project can help teach other ethnic groups what is possible when grandmothers come together. For example, the impact of a one day event resulted in a Grandfather and our Chief joining us and acknowledging our authority and the responsibility of our roles. An Anishnaabe way respects Grandmothers as authorities, educators, and keepers of their cultural and foundational knowledge. For this reason, we, the core Grandmothers, express our support for this continued collaboration with PACT and Public Safety Canada.

Chi Miigwech for your kindness,

[Signature]

[Name]
Head Grandmother Pact Project

[Other signatures]

[Name]
## ANNEX - Project Budget

**Revenues for Fiscal Year**

**2015 - 2016**

**Project Title:** Northern Outreach  
**Project start and end dates:** January 7, 2016 – March 31, 2016

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**Government assistance 88% (municipal, provincial, territorial and federal)**

*It cannot exceed 95% of eligible expenditures*

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<tr>
<td><strong>Total Revenues</strong></td>
<td>$68,493.47</td>
<td>68,493.47</td>
</tr>
</tbody>
</table>

1. Cash: actual dollar value or revenues/funding received  
2. In-Kind: non-cash input which is given a cash value
Eligible Expenses for Fiscal Year
2015 - 2016
Project Title: Northern Outreach
Pre-execution start and end dates: January 2016 – March 2016

<table>
<thead>
<tr>
<th>Detailed Eligible Expenditures by Category</th>
<th>Eligible Expenditures</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Public Safety Canada Funding</td>
<td>Other Government Funding</td>
</tr>
<tr>
<td>Salary and wages</td>
<td>$19,200.-</td>
<td></td>
</tr>
<tr>
<td>Rent and insurances</td>
<td>$1,900.-</td>
<td></td>
</tr>
<tr>
<td>Honoraria</td>
<td>$8,500.-</td>
<td></td>
</tr>
<tr>
<td>Travel and Living expenses</td>
<td>$29,400.-</td>
<td></td>
</tr>
<tr>
<td>Printing and distribution costs</td>
<td>$1,000,-</td>
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</tr>
<tr>
<td>Translation</td>
<td>$693.00</td>
<td></td>
</tr>
<tr>
<td>Subtotal – Cash</td>
<td>$60,693.47</td>
<td>$0.-</td>
</tr>
<tr>
<td>Rent and overhead</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subtotal – In-kind</td>
<td>$0.-</td>
<td>$0.-</td>
</tr>
<tr>
<td><strong>Total Expenditures:</strong></td>
<td><strong>$60,693.47</strong></td>
<td><strong>$0.-</strong></td>
</tr>
</tbody>
</table>

1. Cash: actual dollar value or revenues/funding received
2. In-Kind: non-cash input which is given a cash value