Special Committee To Prevent The Abuse And Exploitation Of Children Through the Sex Trade

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SPECIAL COMMITTEE TO PREVENT THE ABUSE AND EXPLOITATION OF CHILDREN THROUGH THE SEX TRADE
2000

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Published under the authority of The Honourable Ron Osika, Speaker

The committee met at 9:15 a.m.

The Co-Chair (Ms. Julé): — Okay. Good morning, everyone. Welcome again, and a special welcome to our guest today who is going to present to us some of his inside knowledge and information. And certainly we're hoping, Ross, will give us some insight into what possibly we might be doing here in Saskatchewan to prevent the abuse of children on the streets.

So committee, this fine gentleman at the other end of the table is Ross MacInnes. And. Ross, I'll just introduce real quickly our committee, and we'll just also through the overhead give you a little bit of an idea about the mandate of our committee.

Seated to my right, Ross, is Peter Prebble — he's the Co-Chair. And Ron Harper over here. Okay, Kevin Yates and June Draude. And sitting next to me is our committee Clerk, Meta Woods. And I think you've met Randy Pritchard. Randy is our technical adviser . . . (inaudible interjection) . . . Yes, right.

Just over here too is . . . I don't know if you've met Brian Williams. Brian is also assisting the committee. And what's the other gentleman's . . . (inaudible interjection) . . . Sorry, Stan, I keep forgetting names. Okay. Stan Mustatia.

Mr. MacInnes: — With me is my son-in-law, Chris Davis. We were just doing a presentation up in Saskatoon yesterday.

The Co-Chair (Ms. Julé): — Good. Well that's wonderful that you're here in Saskatchewan.

Mr. MacInnes: — Thank you.

The Co-Chair (Ms. Julé): — Welcome. Ross, the committee's key principles are up on the overhead, and they're very brief and to the point.

Every child is everyone's responsibility and the involvement of children in the sex trade is child abuse. And our goal is zero tolerance as far as the issue of child abuse goes.

The Co-Chair (Mr. Prebble): — Ross, this is just a little synopsis of the role of the committee. The committee is to address and make recommendations to stop the abuse and exploitation of children through the sex trade in this province. And we are basically mandated to consult with various stakeholders around the province who have an interest in this issue and seek their input.

There's also going to be an open public hearing. So far we've been inviting stakeholders to come, but there will be in the fall open public hearings where anybody can testify before the committee.

We're looking at strategies that have been employed by other jurisdictions and the effectiveness of those approaches. And of course we're really looking forward to hearing from you on what's happened in Alberta.

We're also consulting with people in Manitoba, and particularly looking at some of the things that Manitoba has done around early intervention, and also around legislation to basically impound cars of johns. I know you'll be familiar with that Manitoba legislation.

We're also mandated to look at reasons why children end up on the street in the first place and what can be done to prevent that. And basically our plan is to hold public hearings in Regina, Saskatoon and Prince Albert. There's been a first round of Regina and Saskatoon hearings already; there'll be a second round in the fall. We're also going to be holding hearings in North Battleford, and Yorkton, and La Ronge.

And we've extended invitations to the mayor and council of every municipality over 5,000 in this province saying we'd be happy to come out if they would like us to come to their community. We're also consulting with the Metis Nation and the Federation of Saskatchewan Indian Nations and offering to hold meetings on reserves if there's a reserve that wants to do that. And of course the provincial organizations are interested in taking part in this process.

So that's the consultation process that we've begun and we've got quite a ways to go yet. You probably have our web site location already and you can follow all the proceedings of the committee on that web site. And that's basically it in terms of a little synopsis of the work that's planned in our mandate.

The Co-Chair (Ms. Julé): — So with that Ross, we would invite you to just to begin your presentation that you have for us, and after all is said and done, you can be sure we'll have a lot of questions. And we hope that you'll be able to help us in that way also.

Mr. MacInnes: — I'll try to address everything to the microphone so that it's picked up and, if not, I do have some overheads that we can make photocopies of afterwards for the records. I feel a little bit . . . There's a fellow in Manitoba during the floods a number of years ago that was saving neighbourhoods and loading dogs and cats onto his raft, and being the hero of the neighbourhood and ultimately drowned. And he ends up in heaven and describes what his activities were. Saint Peter said, well, I would like you to address the whole of heaven on what you were doing on earth. So he prepares his presentation and he's ready to present it — Saint Peter says just a word of caution: Noah will be in the audience.

And I feel sometimes in presenting that I am, first of all, presenting to the converted people, and also to people that have an incredible depth of knowledge particularly on the formulation of law. But what I want to do this morning is go back to some of the roots of the whole issue, the causative issues, and look at what brings kids to the street, what holds them to the street, and also looking at the recovery process which includes that legislative piece which in Alberta we call Bill 1.

> The streets are a nightmare, the evilness creeps.
> Hold onto your soul, 'cause you're playing for keeps
>
> We find out the hard way, life's not as it seems.
> It'll harden your heart and destroy all your dreams.

There's no room for love in the life that we lead,
There's only existence fulfilling our needs.

We learn to be devious, we learn how to cope.
We forget how to laugh, we forget there is hope.

Our friends die before us, we don't shed a tear.
We don't talk about it, but we all live in fear.

Fear of the future, fear of the past,
Fear of the present . . . How long can we last?

That was written by Karen Lewis, who was one of my kids on the streets in Calgary. She was murdered in 1994, in Montreal, after being taken from Calgary by a pimp that was . . . came into Canada, an illegal immigrant from Haiti. She ended up on the streets of Montreal, murdered. And I ended up — because I was the only adult in her life that there was any record of connectiveness — so I have all her boxes of stuff still in my basement at home. This was Karen's prophetic poem that she wrote about two weeks before she was murdered at the age of 17.

We're looking this morning at covering a number of topics: the street culture itself, the pushes and pulls of the street — that is what pulls the kids to the street or what pushes them to the street. We want to look at the psychopathology of the pimp, what characteristics the pimp has. Very briefly, we want to look at the victim — what the street does to the victim.

And you'll hear me, during the presentation, referring almost exclusively to "her". There are boys on the street. But the number of boys on the street is not as great as the number of girls on the street. The victimization is not intense . . . as intense on the boys as it is on the girls. And the whole make up of the recruiting process of getting onto the street is significantly different.

And I get questioned a lot of times about why I focus on the girls and not on the boys, and the closest I can come as an analogy is, if you go into the hospital and you're working as a physician in a hospital, you specialize. You work in pediatrics or you work in geriatrics or in oncology; you work in different areas. Because while there's a lot of similarities, there are significant differences.

Myself, my family — we work with girls. Not because the boys are not worthwhile. Please, don't ever think that. But if we start working with the boys then what we diffuse is our ability to effective . . . or be as effective as possible with one segment.

So we really encourage other organizations or other families or other groups or individuals, please work with the boys and develop your expertise. Our expertise is with girls. There is some crossover so, I just wanted to preface that in our discussions this morning.

And then breaking free. How do we get the kids off the street? How do we impact their lives to the point where we can move them willingly — or not willingly depending on the depth that they're involved in it — but ultimately return them or bring them back into a societal function?

Then we want to look at the three phases of outreach. And that is outreach programs whether it's in Saskatoon, or in Regina, or we're in Burnaby or Calgary or Winnipeg or Toronto. All the characteristics of the street in terms of how outreach interacts with the kids, are really some common characteristics in this particular population. It's different if we're dealing with hard-core drug culture, but when we're dealing with sexual exploitation of kids involved in prostitution or the sex trade or pornography, we are reading some common characteristics.

One, look at the control factors that outreach programs have to overcome, the contacting systems, and also the convincing mechanism of moving the kids off. Then — and we were just talking before we started, Arlene and I — in terms of the healing process, the dissociate of state, the creative, holistic, and integrative. And I do have these all on overheads that we can make copies of.

And I want to go through those very briefly so that there's an understanding that this is not a haphazard, one fuzzy social worky kind of thing you go on. I'm an old cop, I hang people. That's my background. But these are kids and there is a process and a system that will work if applied properly to the whole issue of child sexual exploitation.

I think it's important for the committee to have a brief understanding of my background. I mentioned that I'm an old cop, and I am. I did twenty-seven and a half years on the street. Started off with the RCMP (Royal Canadian Mounted Police), started off just down the road here, in fact. Did my eight months, R65-66 troop. Second last troop to ride.

And five years later I had a religious experience and decided I wanted to plant my garden and harvest it in the same year without getting transferred all over western Canada. And I ended up joining the Calgary City Police. I was a uniformed officer for really the majority of my life. When I was promoted to staff sergeant in 1990, I was given the opportunity of heading up the vice squad.

The vice squad at that time was known as a place for newlyweds and almost deads. And that is newly promoted detectives that wanted a little bit of experience dealing in detective work before they went on to some serious crime like robbery and house breaking and things like that. It was dealing with morals crimes. Or in the flip of that with old detectives that were working the last year or so of their career before they retired, and we could put them in a room and let them play cards and watch dirty movies. And that was their job.

I was young enough as a staff sergeant to feel a little bit discomforted on that so I took a look at what we were doing. We realigned some of the things that was going on.

For the first six months because I had not spent a lot of time . . . I hadn't spent any time in a suit and tie and as you see, I still don't wear them well. But I was involved at that stage with my senior officers of . . . what is it that you're doing, teach me. And I went to bathhouses and steam houses and porn shops and strip joints and brothels, escort agencies, massage parlours, sting operations, pimping operations for about six months trying to get a grasp of this whole issue of morals crimes.

What really stuck out in my mind is one evening we were down on the high track in Calgary and Arlene is familiar with that and I should perhaps have said Arlene was out with me on that high-track area.

That night we had a young girl get into our police car, a girl by the name of Amy. And so we were doing what we call stroll patrols, and that's just checking names and addresses and making sure that we know who's out there. After she got out of the car — she's a bright, articulate, very, very attractive young woman, 17 years old — she got out of the car and I was talking to Brent McDonnell, one of my senior detectives and said, can you give me a little bit of background. So he gives a little background — her background, where she comes from, her parents.

He said, did you notice anything unique about her? And I said, no, not really. And he said, she's wearing diapers. I said, diapers? He said, she's been anally raped so many times that her sphincter muscles have collapsed and she's unable to hold the fecal matter inside her body. This is a 17-year-old. This is a Calgary kid. And this is my daughter, this is your daughter out there.

And that more than anything I saw in the rest of my career, and I saw some really horrific things, did not make that big an impact as this particular incident did because it was so shocking and so stunning to me as a father and as a man, that this is happening to a little girl, and this really hurt.

So we rearranged the vice unit. I said we've got to take a closer look at what is going on in this town. What do we have for children involved in sexual activity for profit?

We first of all checked our police records, and police records are notoriously inaccurate. So if you're relying on police records, please don't do it because it's based on, first of all, arrest records. And it's also based on whether or not that particular police officer decides to put in a check-up slip or decides to do an observational report on what he sees or she sees on that night on the streets. So it's really inaccurate. It has to be done by a snapshot, a research process.

And our initial one showed about 8 to 12 kids on the street in Calgary. We knew that was wrong. But we put out the word through our unit to give some real special attention to what was happening on the street and see if in fact we could track down these kids.

In the middle of the night I get a phone call from two of my senior detectives, Bob Semple and Bob Moseley. And they phoned me at home and they said boss, I think we have that thread that we're looking to tug on. They related it to me, I came out to meet them at the detective office.

They had picked up two girls. One was 12 years old, one was 14. And they had found the two of them on high-track on Riverfront Avenue just to the west off Centre Street bridge.

The girls were out of place, out of time, out of uniform. There's certain codes that are worked on the street and these girls didn't fit it. So they picked them up and they took them to the vice unit and interviewed them as only two old officers can interview a couple of kids. And the story started to fall apart.

By 6 o'clock we'd called out the entire team, by 10 o'clock in the morning we'd called out another team, and by 2 o'clock in the afternoon we went public with it. And that was the first time in Calgary that the word trick-pad had been used, because we didn't know what else to call it.

We located in the following 48 hours, 35 girls — the youngest one was 12, the oldest one was 15 — all from middle-class Calgary. All had been recruited out of the Market Mall food court by the assistant manager of Wendy's, a fellow by the name of Brian Botyan. If you know him, please tell him I'm talking about him. His brother Rob Botyan, Christian Wendover, and Coffey Waife. We ultimately put them all in prison.

Thirty-five girls. And it really stunned Calgary. That was in 1993. And it just shook the town up. And one that we did, we pulled her out of Village Pizza in Forest Lawn. She had been locked in a walk-in freezer in the back of a pizza shop. She had been on her back for 16 straight hours. She had sex with 42 men. After the fifth one . . . this is not intended to shock you, ladies and gentlemen, this is intended to inform you of what is going on in this city and in Saskatoon and in every major city in Canada. This is our town after dark.

I picked Angie up and I took her to the hospital. She was bleeding, she had cigarette burns all over her body, from the men trying to get a little more stimulation out of her. She is a wonderful kid, she's down in Kenora, she still phones us all the time. A delightful young girl. She's now out of it and quite safe in another city.

But all of these things going to make it up together was so traumatic for the police unit and for ourselves. And the biggest problem we had — is police officers convincing the community that we've got a problem here. We have kids that are dying.

When we ran this through in our computers and we started looking, the average lifespan of the kids on the street in our town and in Canada — seven and a half years. Once they hit the street, they're dead in seven and a half years. Average age of hitting the streets in Canada is 13 and a half years old. These are just babies.

Two of the girls that we got to know and love so deeply were standing on the corner of 14th Avenue and Centre Street South in Calgary. A girl by the name of Crystal and another girl by the name of Karen Lewis, and I read you her poem. They disappeared on us in 1994, the spring of 1994. We have a policy in our family, in our vice unit, in Street Teams that I headed up for five years, that we will never turn down a collect call from anywhere in the world. Karen and Crystal would phone us wherever they were, and it could be in New York, or Detroit, or Chicago, Toronto, Montreal, Halifax. And as they were being moved around by Camile out of Haiti or by a pimp by the name of Ali out of Toronto . . . and they'd move around. We thought really hard. We told these kids look, steal a police car we don't care; we'll worry about the legal aspects; get yourself arrested, get away from the pimp, and we'll bring them home and you

will become part of our family.

We were able to get one of them home, Crystal, and she is part of our family. She's a straight kid now. We just got back off holidays and what we brought her for her house was a lace tablecloth, so that's how straight this kid is now that that's the gifts we're giving her now. She has two kids, she's married, she's a delight. But we lost Karen — she was murdered, strangled, and dumped in a Safeway parking lot in Laval, Quebec.

And that really galvanized us so that we can't stand idly by. We have got to do more as a community. And we were fighting very hard to try and get the community involvement but it has got a lot of stigma. It's got a lot of stigma in the community; it's got stigma in this room — of these are sexually permissive kids, these are sexual deviants, they are juvenile delinquents, or whatever it is — rather than these are just kids that are horrifically brutalized.

There are things in life that are right and things in life that are wrong. This is not just inappropriate behaviour. Inappropriate behaviour is passing gas in church; that's inappropriate. This is absolutely wrong and these kids are dying on us.

So we did a number of things: of looking at the community, of saying how do we educate the community, how we bring them in line. We started to look at warning signs of communicating to social workers, guidance counsellors, probation officers, associate and assistant principals in schools, anybody that was in touch with these kids — saying, watch for what's happening. A lot of this is standard teenage behaviour but if we get it in combinations, our flags should be going up all over the place.

Problems at home and school are standard, living in the inner city, or in poverty. We're not being bigots and we're not being prejudiced, but the closer they are to the inner-city core and the poorer the people are, the more likely they are to be victimized on this issue and that's a reality.

Low self-esteem, and I don't even like self-esteem, self-esteem implies that your mother was scared by a '58 Edsel. Self-loathing — this is the kids that are cutting, and we all know kids that are cutting, they're slashers. They are so full of self-hatred, self-loathing, that self-esteem does not even begin to describe it. Ill-defined moral values — they have no anchors. When I talked to the girls — they may not have been abused by their dad; most of them were — but I say, what is it that makes you uncomfortable around men? And they will tell me, and it's . . . walking through the house naked with the girl at 11 years old. Or there's nothing for them to anchor around. I'm not preaching a religious value. I'm a Christian. That's my anchor; that's my faith. But the kids have got to have something to anchor to, saying this is what the societal mores are, and it's not mine.

Susceptible to peer pressure goes along with self-loathing. Kids from unskilled, untrained, uneducated, or unemployed or underemployed homes goes along with the poverty issue. It is significant.

And in Saskatchewan . . . I'm not coming into this city either to condemn it or coming in as a novice. I've spent a lot of time in this city with your police department over the years, working the streets here in this town, doing sting operations, and working with a lot of the kids, and with the Metis association here in Regina.

But also, the number that you have from First Nations groups is bordering on about 98 per cent. I'm not sure of the exact figure; it's just huge. And the same with Saskatoon. It's right up there. And that's part of this whole problem in here.

Wanting the party scene. That happens a lot. Kids what to get the excitement of the street. Those who have friends in the game, kids that have associates in the game, gradually get in. It becomes a cultural scene.

Kids from middle-class families looking for a thrill. Not so much in this city as it is in Toronto, where they go down to the Eaton's Centre or what used to be called the Eaton's Centre, and they hang around. And there's just a touching of that particular lifestyle and the drugs and the excitement and the pimps. And there's a thrill that goes along with it and all of a sudden they're into it significantly before they get aware or nailed, or being able to back off from it effectively.

This will all be available afterwards. We'll have it all copied.

Running from something. There's only two reasons that the kids go to the streets. They're either running from something or they're running to something.

When we're talking about kids running from something . . . and I give a lot of talks to men's groups. And we cannot expect our children to remain at home while our fathers are running away from homes. And this is happening at about 60 per cent of the homes now. The fathers are running away and then we're wondering why the kids are running away.

But there's a danger that the kids have. They feel in their own homes . . . When I was talking to Crystal . . . I was just visiting her just before we come to Saskatoon the other day. We were going over this. We were chatting back and forth and the dangers she felt. She'd been raped by her father from the time she was seven years old. She did not feel safe at her home at all. Absolutely terrified at all moments.

I've known this kid now — I can't even call her a kid; she's a young woman — for eight years. She still can't be in a closed room with me, and yet I'm probably the one man in her life that she trusts as much as she trusts anybody. But it's still danger.

Where she feels most comfortable, even now, is out on the street at 2 o'clock in the morning in the most dangerous part of town. She's comfortable. Where she's most uncomfortable and feels the highest risk, the Baptist church. Not because there's any danger there, but it's a perception. It's a cultural thing.

Isolation and loneliness. The ultimate poverty for a child is loneliness — that's the ultimate poverty. And all of these kids are so desperately lonely they will cling to anybody that comes in their path — anybody. It may be a good guy, it may be a bad guy, but they're going to cling to him.

The feelings of worthlessness. They have absolutely no value to society. And when you visit with the kids — and I know some of you have, and I know Arlene has — when you visit with these kids and you ask them what their future is, there's nothing there, there's nothing past the next coffee break. They're absolutely worthless.

The flip side of that is running to something — running to safety. As I mentioned they feel safe on the street at 2 o'clock in the morning. Believe it or not, I feel very safe on the street. I've been out on the street for the better part of 30 years. Two o'clock in the morning, I'm very comfortable out there. I'm nervous here, but I'm not on the street.

So safety is a big thing with the kids. And you'll find all of the kids, they've packed up; they run in packs. They don't go out on the street by themselves. So when you see the kids you'll see one, but right close by you'll see another kid as you're doing your strolls here in Regina. And that sense of safety that they do, they double, they watch, they spot for each other. You'll see some of your telephone polls down on your stroll areas have got licence plate numbers in chalk written on the sidewalk — kids do that for each other because it's their own protection.

They feel, rightly or wrongly, that they cannot depend on the adults — us — or the police or Social Services or government members. They can't rely on you guys; they can't rely on me. They're going to rely on each other, and that's the only safety they have.

Sense of belonging. The old days of *West Side Story* and *Cross and the Switchblade*, with gang activities of the '50s, the gangs were extension of the homes, and at 11 o'clock you abandoned your gang and you went home.

In the '90s and now in the new millennium, the gang activity is completely different. The home doesn't exist. And so what we have is that sense of belonging. That's why kids — excuse me — gang up and get involved in gangs is because of that sense of belonging, that sense of family. And on the street the kids will call themselves brother or sister.

There's a report in the paper a couple of years ago, "Hundreds call him Dad", which is me. I was a little embarrassed about that, but the kids are so desperate to belong to something or somebody because they don't have anything. And that status and self-esteem where they're running to . . . It's a bizarre situation. They're running to actual self-esteem and status.

When one of our 13-year-old girls goes into Coconut Joe's in Calgary on the arm of a 32-year-old pimp that's six foot four and very good-looking and a lot of flash in his pocket — this is an egotistical high. And she does not have to wait in line like everybody else. They walk to the front of the line; the barman opens the door; a 20 spot is given to the bar . . . or to the doorman, and they're in — that is an egotistical high that she cannot get anyplace in life.

And when we're bringing the kids back off the edge, we're bringing them back from the street, this is what . . . the characteristics that we have to fight. We don't fight the kids, we fight what's holding them out on the street. What brings the kids out on the street is about 85 per cent of the kids are seduced. That's both an emotional seduction and a physical seduction. And they will con the kids, they will work with them.

Michael Brown, who is one of the pimps I put in jail years ago, had his technique. He would go into a mall, see a youngster, and it would be off times at malls, so that — when the child should not be there — so we're looking maybe 11 o'clock in the morning or 2 o'clock in the afternoon on a weekday. He would bump the table, draw her attention to him, and then he would say, what I . . . you've got beautiful hair or something like that. And he would just give her some very surface flattery and wait for her reaction.

If she was hungry for attention and she would say something like, oh my hair's a mess or I'm so ugly or whatever — she had very, very low self-esteem for herself. And he also found a target that was susceptible to a stranger's influence.

And then it'd give him an excuse to say no, you are one of the most beautiful girls I've ever seen, etc., etc. Can I buy you a fries and gravy? And of course she'd want this continued relationship.

By the end of the day, he would have had a relationship established with her. He would have bought her trinkets, they would've gone someplace; and by that night, many times, the majority of times, he would have turned them out on the street within 24 hours because of the way he did things.

About 14 per cent is coercion and that is really an extension of this. And in the coercion — where they get the girl involved either in a drug debt or in a sexual activity and then there's a force or a threat — Asian gangs which are not as big here as they are on the West Coast, really capitalize on this: where there's a threat, because of the size of their gangs, against families or against relatives of the youngster.

Going back to this situation we have at the mall. Let's say that she would not go out on the street, then it would be I will tell you, or I will make you, or I will threaten you, or whatever will be done in order to get her there.

Just backing up slightly on here, what it would be very, very common is that Michael or Johnny Denton out of Toronto, is probably the most famous for doing this, of letting the girls drive his car and he has a Corvette. And his whole wish is that they get into a little bit of a fender-bender. And now he owns them because they cannot pay. He threatens to go to their parents and get them to pay; exaggerates the amount of damage, and then they get involved. Or he pays and holds it over their head. That is, do it for me just this once, let me get out of debt, do it this once.

Diamond working out of Montreal, what he does, is it's a different form of seduction. They go to a Robin's Donuts, or a bar — it depends on where their set-up is. You have a conversation with a girl and then seemingly by coincidence somebody will come over, get his attention, go off to the corner, then Diamond goes back and talks to the girl. He says, that man over there, he will give you a thousand dollars to sleep with

him; he thinks you're that beautiful. This is an egotistical high for a 14-year-old girl.

Diamond says, we could sure use the money because we got this debt, this debt, this debt. He says, will you do it for me just this once — a thousand dollars. So she says yes. She goes off, has sex, comes back, gives Diamond the thousand dollars. It's Diamond's thousand dollars. He gave it to the guy, he gave it to the girl, she gave it to Diamond.

He does that five times over five or six weeks. She is his for life because she's into it. And she spends the rest of the time looking for that thousand dollar trick. The rest of the time it's 20 and 40 and $60. And every once in a while, he'll reinforce it with a $500 trick or a thousand dollar trick; it's random reinforcement. It goes right back to Pavlov.

Kidnapping — we put it in here. It's so rare, but it is enough that we have to take some cognizance of it. It does happen out of the cities, but it's usually with kids that are dabbling in the life and somebody says, you're going to do it; there's a resistance, and then they end up in another city. Regina will end up in Calgary; Calgary will end up in Vancouver; Vancouver will end up in Winnipeg; it's just a mix of kids that's being moved across the country. So there's a kidnapping takes place, but it's very low.

In all the years of work in this — and I should mention I've been working in this since 1976, so it's a few years now — there's only been one case in all those years that I've investigated where it was a true kidnapping. So it's not something that somebody goes on to a school yard, grabs a kid, and away they go. It just doesn't happen.

The pimp. The pimp is . . . there's certain characteristics about the pimp. Early manipulative behaviour. When I'm talking to schools, I'm talking to teachers, guidance counsellors, start looking for the behaviour of a pimp in about grade 4 where they're manipulating classmates not in a team environment, but manipulated for personal gain on a constant basis. We start to see that in about grade 4.

Hierarchical structure. You see there's some spelling mistakes in here. This was put by my secretary and it was before we had . . . well she didn't know how to use spell check in caps.

Hierarchical structure. There is no such thing as a deputy pimp. They always have to be king of their own domain. There's different levels of pimps. What we call a popcorn pimp. One who starts off maybe as a spotter or recruiter is a popcorn pimp which is just on your low track strolls. Usually has one girl or one prostitute.

Then we're talking about a live pimp, which is in your live clubs here, a little bit higher, maybe have three or four girls.

Flys, super-flys, and mack daddies, and mack daddies are the ones that pretty well run your massage parlours and escort agencies. But it's all hierarchical but they don't have deputy pimps.

Desire for wealth and power, it goes without saying, that is so great in their lives. It's also their downfall. Pathological liar, and it's interesting, Drew Marshall, the pathological liar, I would talk to Drew and I'd know everything about Drew since the time he was born. And I'd say where are you working now? And he would — he was working at Lindsay Park Sports Centre — and he'd say, I'm working over here. And I'd say, no, you're not — you're working over here. No, I'm not.

I'd say I was down there yesterday. He'd say no, you weren't. I'd said, Drew, we got a problem here, you know. Not only are you a pimp and I'm a cop and I've got a gun — that's one problem. But you got a problem in terms of your honesty.

But it's just . . . there's a problem of him even admitting where he was. It's just built right in, a loner or a lack of friends. Nobody likes a pimp. Lawyers don't even like pimps. And they have no friends.

Somebody's looking at other people here . . . (inaudible interjection) . . . former lawyer? You saw the light did you?

Criminal versatility — they're into a lot of other things. They're into stolen credit cards. They're never into armed robbery. Pimps do not do acts of courage. I have a certain grudging respect, I guess, for DePietro and Pannacoui. They're Canadian famous armoured car robbers. There's guys with guns over here. There's guys with guns over here. There's a million dollars in the middle — the one with the most courage gets it.

I don't like it. I'm a cop. I've got to put them in jail, but at least there's some machismo there. Pimps beat up little girls.

There is no strength. Chris and I were talking on the way down from Saskatoon — the strength of our family. You can look in the phone book. There's my phone number, there's our kid's phone number, my fax number, my 1-800 line — it's there. Right in the phone book. It's wide open. They don't come after me.

First of all, I'm part of the biggest gang in town — we're the straight world. Secondly, I've got 1,600 friends with guns. But they, it . . . this criminal versatility, it's usually into drugs, credit card frauds, possession of stolen property.

Need for status, that's a need for status, they call . . . you even heard me this morning talk about Diamond and Ice and all these different names, and they give themselves status. The rest of us have to work for it. Member of Parliament or Member of Legislative Assembly or a judge or a police sergeant or a doctor or a nurse, or whatever it is, we've had to work for our titles.

So they go out and they get their status; they call themself, you know, Sting and Drew and Poe and TJ. They give themselves that status, and it's an egotistical need for social acceptance. They are desperate. And this makes pimping really interesting as an investigator because pimps want to be liked.

I did a conference in Calgary a number of years ago and for vice officers from all over Western Canada and northwestern United States. And I said, what do you want at this conference — there's maybe 80 to 100 officers — what is it that you really want at this conference? They said, well we'd like some

prostitutes so we can hear first-hand. I said, okay, fine. They want some johns, to hear first-hand from them. Okay. They said, they want some pimps. I said, I don't know whether I can do that but let me try.

I phoned, made the arrangements, phoned two different pimps, one Asian and one Caribbean black, that were in Calgary. And I said, we're holding a conference on prostitution. You've been charged with pimping. Would you like to speak to a roomful of cops. They said, yes. Okay. So I said, maybe you should check with your lawyer. Okay. Both of them came back and said, yes, we're going to go ahead with it.

So day one of the conference I said, ladies and gentlemen, we have a special opportunity today to hear it directly from someone who has been charged with living on the avails of prostitution, direction and control, sexual assault.

And Michael, have you spoken to your lawyer? Yes, I have. What did your lawyer say? The lawyer said, don't do it. Are you going to do it? Yes. Okay. What I want, Michael, is for you to speak to the group but speak in third person — I know somebody that — and then it'll give you a little more comfort. Do you understand? Yes, I understand that. Ladies and gentlemen, here he is.

Comes up: ladies and gentlemen, this is my name, this is how I get my girls. Well 80 cops open their notebook. This guy had been publicly cautioned. He had everything and they started writing and they wrote for the next hour.

At the end of the hour, I thanked him graciously. I gave him a plaque about twice as big as this book; Calgary police decal on it with all the buffaloes and everything else. It says, on behalf of the Calgary Police Service, thank you for your presentation. Gave it to him — and we give it to all of our speakers, which we always did — he started to cry. He said, my mom is going to be so proud of me. I thought, okay, this is different.

Next day, Wai Tran. Same introduction. I said, Wai, have you spoken to your lawyer. Yes, I have. What did your lawyer say? Lawyer said, don't do it. Are you going to do it? Yes, I'm going to do it. Okay.

My name is Wai Tran and this is the way I get my girls. An hour later we give him the plaque.

Judge Major of the Court of Queen's Bench in Calgary — when these people came up for sentencing; he sentenced both seven and a half years each in prison — called me into chambers and he said, Ross, I know you're an ethical person but I've got to find out what's going on here. What did you do to get these two individuals to testify in front of a hundred police officers all with notebooks?

And I explained it to him. And he said, why don't you just disband the vice unit and hold conferences? This is easy . . . (inaudible) . . . But it's this aspect, this desire that they have for . . . Working with pedophiles is the same thing. There's just a — I have to tell somebody both how good I am at women and why I'm doing it. And they would just roll like crazy.

I want to play a short video before we get into the victimology that will give you an idea . . . This is a girl from Calgary. This is raw footage. It's not edited; it's not fancy. It's raw. I'll move this up as much as I can.

Again my intention today is not to shock you but to inform or give you additional information of what's going on.

Video presentation: —

> I started when I was 15. It was like a party. I was having fun at first. I mean I had a really good pimp at first. It just was a party. Then you get sold and then you move around. Go from city to city and then experience trick-pads, one trick-pad to another trick-pad. And then you . . . then it's not such a party any more and you're starting, you're starting to need something to just get out there. You're starting to need something to get through your day, then you need something to get you up in the morning, need something to help you go to sleep at night.
>
> The last four years have just been . . . all the experiences, I just . . . If you're able to tell what reaching bottom is, doing this . . . I've been reaching . . . I feel like I've reached bottom. I really reached my bottom.
>
> If I had a chance to say something to the johns, I could say something to them. I would say, fuck you, fuck you, and fuck your cock, and fuck everything that you're all about. Because if it wasn't for the fucking johns we wouldn't have the fucking pimps, then we wouldn't have the kiddie strolls, we wouldn't be doing this. I wouldn't be doing this, I wouldn't be out there selling myself.
>
> If I could take a date and look him in the eyes, I would say: fuck you, fuck you for everything you're doing to me. Fuck you, is all I want to say to them. Fuck you for what you've done to Kathy. If I didn't have to worry about what would happen to me, I would want to say, fuck you, to the johns.

End of video presentation

Mr. MacInnes: — When we're trying to work and bring the kids off the street there's a number of things that take place and a number of windows of opportunity that we really look for. And this requires an incredibly close relationship between police officers and the denizens of the street, outreach workers, and those involved in child prostitution.

We look at a number of ways that we can capitalize on those rare opportunities. Julie was talking in this film, was talking about Kathy who was one of the girls that was killed. We were very, very fortunate with Julie, at that particular moment was the most vulnerable time in her life. And vulnerable in the sense of opening up to the straight world. This was one of my associates that was doing the interview. We were able to capitalize at that particular moment and give her some empowerment. And it happened all at the same time.

The number of ways that people ultimately come off the street, first of all is one is the walk-away, and that is ones that just

decide to leave the street. Either because of age or because of courage or for whatever reason, there's an opportunity there, they leave the street. They just say I'm gone, I'm leaving the street, and they go seek help. They'll come to Social Services, they'll come to the police department or to drop-in centres or to Salvation Army or any of the number of people that work on the street and say, I'm ready now, I'm going to leave. Doesn't happen all the time, doesn't happen enough, but it does happen.

The run-away is a little more of the nature of what we've got. And that is not running away from home to the street. This is running away from the street. Like Julie is ready to do here is to run away from the street, if we just gave her the extra little push, the encouragement to run from the street.

A classic example is that a girl in Calgary was what we call, she was a main bitch. She was the key prostitute in this particular pimp's stable. He had given her an order and she was slow in carrying it out so he lowered her status. He took away her high heels, and there's a real street culture here, so she was working flat. She was a high-class girl that he put on the low-class stroll. So it's a number of things.

And then he put her out as a 24/7, which means 24 hours a day, 7 days a week until she was making the money. So it's absolute control. It's called dogging. It's like you do to an old hound dog — you kick him and feed him, you kick him and feed him so they're confused. And this was what he was doing to this particular girl.

Very fortuitously, God was driving by in a blue and white patrol car at that particular moment. And the girl snapped and she said, I'm out. She ran across, jumped into the patrol car and said take me to vice, I've got a story to tell. Because she was main for the Grim Reapers motorcycle gang.

She is a run-away. She ran from the street, got into the back of the patrol car. Believe it or not, we moved her to Saskatchewan, actually Saskatoon, to a recovery centre in Saskatoon for adults because we had to get her out of town and keep her out of town.

And she held on, she had a long sheet. Ended up going to the University of Saskatchewan. That's four years ago. She's in her last year right now of social work and this is a runaway.

It happens, and if we're not there, if we're not ready as society to snap that up and say we've got things in place and in preparation. At that time we did not have a centre in Alberta. You had one in Saskatchewan, in Saskatoon.

We were up in Saskatoon yesterday and that place is gone. It's closed and gone, so now I don't know what we would do now.

The castaway— that is where the pimp gets rid of the girl. She is too scarred up or she has got HIV (human immunodeficiency virus).

When we brought Amy back, that was a significant thing in the newspapers in Calgary. We brought Amy back from Vancouver. She's HIV, AIDS (acquired immune deficiency syndrome). She was down to 68 pounds. One of my staff and myself went out to Vancouver, picked her up, took her to St. Paul's Hospital. Here's she's wrapped in a blanket and I picked her up and carried her and she's just . . . her limbs are like about as thick as my thumb.

Her dad is a very well-known individual in Calgary. She is a beautiful child. We brought her back — she was cast off by her pimp and left to die in Vancouver — brought her back to Calgary. She phoned me . . . We never expected her to live out the week. Doctor D in Calgary, when we took her there, he said, well, we'll put her in the hospice. Give her as much morphine as she likes and methadone — she was also addicted to heroin — and we'll just make her comfortable until she dies.

That's two years ago. She phoned me the other day and she calls me dad, and she said, dad, Jeff — which is her husband, she's married now — said, we have a problem here. Oh boy, here we go again, that recycling bit. She said, which is better, Briggs & Stratton or Tecumseh.

I said, sweetheart, what are you talking about. She said, well we're going to buy a lawn mower and we don't know which motor we should get. I'm thinking, boy, you talk about straight-world kids. This was their biggest problem they're facing in their marriage is what kind of a lawn mower to buy.

But we happened to be there and we happened to have the money and I will say that governments are slow to react to these . . . social agents because of so many levels of bureaucracy. I love government people but sometimes it's just too slow. That — we had about a four-hour window. I paid it off my credit card, we got it back later, but that's the kind of thing, we have to react to get our kids back. We've got that very, very narrow window.

Death of the pimp happens, not as often as I'd like, but it does happen. We have a very narrow window if a pimp gets shot or killed in some other fashion, drug overdose. There's a confusion sets in very briefly for about a day and a half to two days for those particular group of prostitutes he's working. And everybody now is recruiting or going after them, called bumping, and we have to get in there just as fast and bump just as quick and just as hard to get them onto our side, get them onto our team.

Parental rescue goes back to the '60s and '70s where we have, drive by in your Ford Econoline, open the door, scoop them off the street, and away you go. We do not recommend it. The fact is we work hard to discourage it because they bring the child home and they're not prepared. They're not ready, they're not understanding of what this child is going through. The child goes back to the street. But this time they don't go back to the street in Regina, they go back to the street in Halifax because the pimp will not allow that to happen a second time.

Exit counselled is what we strongly recommend. Exit counselled really means putting people on the street that understand what the street is about, that have an understanding of how to connect to these kids, and how to bring them off the street and into resources and applied resources, providing those resources are available. But they have to have that step from the street through the straight, facilitated by people that understand what the street is about.

This cannot be done by social tourists. It is not done by church groups going down and handing out teddy bears on Christmas Eve and wanting to feel good. This is not done by people doing their practicum work on the street. It doesn't even have to be done by social workers. It has to be done by people that understand the culture of the street.

And it is a culture. It's got its own language; it's got its own dress codes; it's got its own medium of exchange, which is cigarettes. It's got two brands of cigarettes on the street, which is Player's Light and DuMaurier — those are the street cigarettes. They are in most cities because it's based on the Bloods and the Crips out of the United States. It's got its own hours of operation. It's got own family structure.

And it's no different than us being dropped into Cambodia. And when we're dropping into Cambodia, we have absolutely no idea what's going on. There's no culture integration. It goes back to the 1700s when the Church of England was sending missionaries out to Canada and all through North America. The first thing they wanted to do was put clothes on the natives. Had no understanding about the culture. They've improved a little bit.

But when we go onto the street, a lot of the times we go onto the street with that same attitude — we've got to clothe the natives — without understanding the culture that is part of the street process.

And this, all this understanding of how people leave the street is so important because we've got very brief windows of opportunity. It's not that we only get them once, but when they come up we have to be ready for them.

I want to leave a fair amount of time for Q & A (questions and answers). I'll go through this material so that we have at least a common area to talk about. There's a little, small . . . When an outreach program in whatever city, and it's consistent across the board . . . should mention that further details are available in this incredible book by an incredible author. My picture is on the back. It's available and it gives in depth. So I flog this because all the money ends up on the street anyway.

Phase one that we're working with the kids, and we . . . On the street, the kids are controlled: they're controlled by drugs, they're controlled by pimps, they're controlled by the environment, some degrees they are controlled by us — the straight world. And when I say that is that if we've got a youngster that has worked, or is on the street and primarily involved in street activities that start at about 7 or 8, 9 o'clock at night, run through to 3, 4 o'clock in the morning, their day and night is different than ours.

If we're asking or demanding that that youngster come into our office at 9 o'clock in the morning, if they want to receive housing or educational advance or anything else like that, we're controlling them, rather than adapting to their environment saying, we're going to move them.

Our goal is very simple and that is the decrease the distrust, the defensiveness that they have in the straight world. They're very defensive and very distrustful of us. The characteristics that they have range from indifference to outright hostility. They are angry; they are hate-filled; they are really difficult to be around. They know more four-letter words and body parts than any trucker coming out of Northern Ontario. They are really hate-filled kids because of their background. And they have no reason to trust us.

Virtually every man that has had a significant impact in their lives has been a negative impact; 85 per cent of them were sexually abused by a male person in a position of trust. Usually not their natural father, but usually a series of stepfathers, or boyfriends, school gym coaches, older brothers, cousins, that sort of thing, and they're angry. But they're also angry at women because where was mom in protecting them?

So they're angry at everybody. They're angry at the police. They're angry at social services. They're angry at everybody — group homes — they really don't want to talk to us.

They usually won't even acknowledge outreach if it's a new connection. They won't even acknowledge them as they drive by, shouting their words. And this is where it's important for our staff and your people on the street to understand that this is natural, this is really natural.

So when we go past the street . . . and I'll use an example. Crystal in Calgary — maybe just take that out, she's still a juvenile — Crystal we'll call her. Her pimp was holding her to the street by telling her that if she was connected to us . . . What we did was apprehended her, filled her with coffee, and wouldn't let her go back to the street. This was a big threat. They couldn't say we apprehended her and filled her with drugs because she was full of drugs anyway. She was sleeping in the willows down by St. George's Island down near the zoo. We couldn't make any connection with her at all for a long, long time.

But all we want to do is let the kids on the street know that we're out there.

Second phase is what I call contact, and that's the stage where our goal is very simply to increase the trust they have in us. We've established some degree of trust. Now we want to increase it and we also want to bring them to a point where they test us.

When the kids start to test us we know we're starting to win the game. People that do not understand this culture say, she didn't show up for her appointment therefore I'm dropping her from my caseload. What it is, you're dropping it right at the time when you should be celebrating in the backroom because you are now going through that phase of testing. They won't test anybody that they don't care about, but they'll test you.

They'll accept a hello. They'll gradually increase until they'll accept a coffee, a meal, a cigarette, or a favour. Medium of exchange on the street is a cigarette. I know that you can't smoke until you're 18. BC you can't smoke at all, but you can have child porn. But there's . . . yes, that's a little . . . don't get me going on that one either. But they'll also accept a favour such as a ride to a social worker, to probation. They'll work with you a little, and they start feeling worthy of attention. And

you give them that attention, the way you would any other youngster.

They begin to understand that we're really there for them; that we are on their side. I'm not talking about forgetting about boundaries. But I said, kiddo, we're going to make it and we're going to make it together. I don't care if you're angry with me. I don't care if you give me four-letter words and body parts. I'm in your life; you're stuck with me.

Now, they look for opportunity to have some validity of outreach promises. Will we say we'll be there? They will test us. They won't show up, but they'll be across the street watching to see if we show up. And they're testing us because . . . we talked about Karen and Crystal. Crystal had 38 foster care placements, 12 group homes, 18 social workers, 2 probation officers. And when I looked at her file when she was turning 18, I saw in notation: this youngster has trouble connecting. Well duh. And we're doing this.

And what it is, a lot of times the kids will test us. I've had stuff stolen. Not as part of my outreach program but the kids will test us. They'll figure ways of testing. And we just say, well go ahead and test. You might as well get it all done now.

Convinced — we're talking about the youngsters being convinced to come off the street. We want to enhance the respect and the relationships they have. They will now start to initiate contact with us. Before it's all a one-way — we're contacting them, we're phoning them, we're going on the street, we're meeting them.

All of a sudden we see a change start to happen. We all carry cell phones. We have it on 24 hours a day. We have 1-800 lines, everything. Now, the kids start to phone us. I would like to meet you for coffee. Would you go with me to my probation officer? Will you do this? I have to move. I have to do this. Whatever happens, they're now starting to initiate calls to us. This is now the opportunity, the window of opportunity. Sometimes this goes real fast. Other times it takes a couple of years.

We solve their problems. We help them solve their problems. They'll accept stated boundaries, and they'll attempt to achieve them. When the girls that I work with, and they use four-letter words and body parts, I say, girls, there's things that I just don't want to hear in life. Please, don't do it. And I'm a man saying, your language is a little rough for me. I can tell when they're starting to change in their attitudes because they clean up their language.

They trust the word. If I say I'm . . . they've gone through our testing phase and if I say I'm going to be there, it's automatically they'll trust it. They want them involved. Now is the time to move them to a recovery centre.

How many recovery centres do you have in Saskatchewan for ones under the age of 18? Do you have any? Seriously. I don't know.

The Co-Chair (Mr. Prebble): — We have a safe house in Saskatoon for children.

Mr. MacInnes: — And is it short-term?

The Co-Chair (Mr. Prebble): — It's up to 30 days, but it's been extended. Children can stay there, you know, a little longer than that if need be.

Mr. MacInnes: — Yes, it takes about three to five years before we can fully bring the kids back. Because it didn't end up in the street . . . it's not critical. We're the same way. Every province is the same way, because we look at it as 21-day programs.

Twenty-one-day programs originated really from the insurance companies. When we used to send our kids down to the United States for drug rehab, insurance companies would pay for three weeks. So the United States developed 21-day programs. And then when we started paying for it out of medicare in Canada, we just kept with the program. So we call it 21-day programs. It's actually an insurance program, not a therapeutic program.

But this is where we have the problem. Once we get them off the street, what the hell do we do with them now. Because if we don't have some long-term provisions of really full integration — I'm not talking about bed and breakfast; this is a full integration — we're going to lose them again back on the street because there's nothing to anchor them.

Yes? I'm sorry.

The Co-Chair (Ms. Julé): — Yes, Ross, I was just wondering if you could help us out by specifying a little bit more the difference between a safe house and a recovery centre. Or, you know, what recovery really entails. You'd just mentioned it needs a whole integration of services and so on.

Mr. MacInnes: — Yes, I'll go through this section, Arlene, because I think it might help, that we talk about after they leave the street. This section deals with that, and now it may address some of it and then we can clarify it.

This is the healing process. Now we've got the youngster in the van, we're heading off the street. What are we going to do with her? And again I come back to her. She's in what we call a disassociative state. She is absolutely confused. She has no idea of what's going on. I don't want to sound overly technical but there is a process when we're bringing the kids off the street.

And for years what we've done is we've done gut reaction. There she is, there she goes, now we're off onto the next one, and we're praying till she turns 18 and we can move her off our caseload.

Very simple goals of to decrease her distress or detachment and her denial defence of this —I just got a bunch of d's there — but what we try and do is just bring her down, add the calmness in there. The characteristics that she is displaying, or that he is displaying, is absolute helplessness. They are now in our world and they've put all of their trust into that social worker or that police officer or into that outreach worker.

They have a lack of control of the future. For the first time, maybe in years, they've got absolutely no control. They're in an environment that they don't know the language, they don't

know the culture, they don't know the currency. They adjust very, very poorly. They're emotional. This usually lasts for about three weeks and this is where the safe house . . . we need this stage of safe house.

We do not apply therapeutic, remedial, counselling sessions at this stage. They are all over the map. All we want to do is get their days and nights straightened up, get them wearing clothing that is one step removed from the street. The street has its own clothing; the straight world has its own clothing. We want to start this process here. This is where about it lasts for about three weeks. Anywhere up to three weeks. This is the safe house stage.

Most cities have safe houses. We have them in for two weeks or one week or three weeks or three days and we want to get them . . . and we want to address their health issues. We want to find out, are they HIV positive? Do they have gonorrhea, syphilis? What is their disease issues? What is their intestinal parasites? Do we have body lice? What is the situation going on with this youngster at this particular time? Who are their parents? Who is the one that should be taking responsibility in their lives?

This is the point where we in Alberta have been very, very fortunate in the use of Bill 1. It allows us to get the child from this stage here — that we just talked about — to this stage. Now let's put the calmness in and start to understand what's going on. We'll come back to discuss Bill 1 in a minute.

But this first stage here is so critical to get into a stable environment that's non-judgmental but it's pretty tight, pretty firm. This is . . . I know we can't lock kids down and that's why . . . But boy, we don't want to let them go at this stage. They are too vulnerable and this is where our highest death rate is. If they leave at this point, this is where we lose them the most.

One of the problems with the Young Offenders Act which applies in every province is the Young Offenders Act does not make provisions . . . and Saskatchewan is the same so I can speak to that as well. We may use a criminal law to apprehend one of the kids shoplifting. We get them up to the young offenders centre — and I'm not sure where yours is in town here; it's just on the outskirts of town — but at that moment of apprehension, they are no longer a Social Services responsibility, they are a youth Justice responsibility.

Also, education steps aside in favour of youth Justice. So we send them off into the system with the Attorney General, Solicitor General's responsibility — youth Justice — put them in the youth detention centre for 10 days, 30 days, whatever it is. The instant they're released they now become the responsibility of somebody else — no longer youth Justice.

What happens in Calgary, in our town, and I know it happens in Victoria and it happens in Vancouver and I would surmise . . . Is anybody here from Justice . . . (inaudible interjection) . . . Good. What happens with your children when they're released from your juvenile detention centre? They're given a ride to the centre of town. This happens in every city.

They end up in the middle of Regina, no money in their pocket, no social worker, no adult connected to their lives who are saying, now don't you come back here again, you behave yourself. And that is in every city. This we have to take out, off. We have to take that chaotic situation out and take responsibility as adults — these are kids.

Integrative state is to enhance the I can, I will. And this is a longer period of time. We're taking about six months in this and that's to build up within them some intestinal, internal strengths. I'm welcomed, loved, I'm accepted. Participating in group discussions, they're starting to get on their healing. This is when we apply therapeutic responses. We get tutors involved because they're always about two years behind in their educational development.

When she's corrected, as you see again, and held accountable for her actions, she feels, I'm important. And it's interesting to watch is that they will provide situations in which they can be corrected because they want to see if you're really caring about them and really going to jerk them back into line.

When she achieves a goal she's feels, I'm happy, I've potential, I can do it. This is, like I said, this is about at six months. But now we've just provided the framework or the groundwork by which we can start doing some long-term and serious work.

Creative state is to increase her choices and connectedness. She wants to experience and she does experience the environment, the health, the safety, the friendships. She begins to make choices that are connected with all the significant characteristics of responsible life. We're looking now about a year down the line for this to take in.

She's now starting to stabilize. She's starting to become involved in the activities of the community. We're starting here also to see her become involved in some volunteer work and starting to look at the larger picture of the community.

Fourth is what I call holistic state. She's starts to develop health and harmony in her life. She accepts setbacks. Now she'll accept a failing grade in a educational exam, but it doesn't affect her badly. It's just she now is able to accept those setbacks. She handles new challenges. She's able to make good decisions about nutrition, finance, and associates. This is about the three-year mark.

We are starting to see here . . . this is where we now start moving her into SIL programs, supports for independent living, or whatever we call them.

Unfortunately we usually try to do it at the 21-day mark and our success rate is just . . . I'll be honest with you, in Alberta I don't know of one success that we've put in at that level; I don't know of one failure we've put in at this level.

So this is where we get her involved in church activities in the community and this is the ones that, I will tell you right now, when this youngster meets this level here, you would be proud to have your son associate with her. She is just that good and that classy, and that intelligent a youngster.

The integrative state is when we move them out altogether but we want them to keep connection with us back at the centre, or

in this case with MacInnes family maintaining a normal lifestyle, engaged in pursuits. But because they have no family other than the street, there's nobody there to share in the celebrations or share in the sorrows that is going on in their lives. They need that ongoing. We can't drop them.

Most of us here are in our 30s — we'll be really politically correct in a room full of politicians — we're at least 30 but we still are connected to our moms and dads if they're alive. When these kids have lost their mom and dads at four, six, and not necessarily loss through death — abandonment — now I've come back in their lives or you've come back to their lives, don't ever . . . we never abandon them. We're there for life.

Our oldest foster daughter is the joy, and I think you met her — Arlene did you meet Barb?

The Co-Chair (Ms. Julé): — Yes, I did. Sure.

Mr. MacInnes: — She turns 40 next week — this is our foster daughter — so we got these big pink cows, stuff like that, we'll fix her. But she's been in our family since 1976. And those really bring the great joy to us. We get far more joy out of it than she does.

But those are the stakes. Looking at here anywhere from three years on up, that the centre or the family or whatever must be still connected to the youngster's life.

Before I do my concluding remarks and go into some of the team approach and things like that, I'd just like to open the floor for some questions. You want to talk about Bill 1, but I'm not sure exactly what you want to discuss it. I'm going to sit down and get myself a throat swab. And anything that I could share and from any of my knowledge of this particular issue.

The Co-Chair (Ms. Julé): — Ross, we certainly, hopefully, won't lose our train of thought, but I'm just going to take a five-minute break here just to allow the members to have coffee or to get up and stretch a bit. So if that would be all right, I think we probably would be well served doing that for a few minutes. Thank you.

The committee recessed for a period of time.

Mr. MacInnes: — . . . it's almost exclusively directly by the customer. So there's not that middle person in there. There's a whole grouping of different characteristics between boys and girls. There's some similarities, a lot of different . . . And we've got to be cautious about just lumping them together; of saying, well they're one in the same. And they're not.

It's like my granddaughter's got muscular dystrophy and we get all the time, what's the difference between muscular dystrophy and multiple sclerosis? Well there's some similarities, but there's some world of differences here too. It's the same with boys and girls.

The Co-Chair (Ms. Julé): — Ross, I wonder if we could, you know, as we're reconvening the meeting, the question that was brought forward I think is really valuable to have in *Hansard*. And part of the question and answer was in *Hansard* and part of it wasn't. So I'm just wondering if that question could be asked again to you and if you could answer it again for the purpose of *Hansard*, because it's valuable information. Okay?

Would you like to just take a microphone maybe so that *Hansard* can hear you.

Mr. Yates: — What we'd like to know, Ross, is how many . . . what's the percentage of boys to girls involved in it and the characteristics of their involvement?

Mr. MacInnes: — In each of these, it's slightly different. The capital regions of every province have the higher percentage of boy prostitutes on the street. It just seems to be a characteristic of Canada.

The percentage in Calgary runs about 2 to 3 per cent. So we have 100 girls on the street for every 2 boys, at about that ratio, at that same age grouping.

When we're looking at boys and the differences between boys and girls going onto the street, the recruiting method is different. Girls are recruited by a third party almost exclusively. That is, by a pimp or by a recruiter in a mall, or something — not the johns. So it's recruited by a third person that is going to capitalize on that youngster's financial . . . or ability to generate financial reward.

Boys on the other hand, it's almost exclusively recruited directly by the john or by the pedophile themselves. And it's mostly for financial transactions. Girls go onto the street for emotional issues.

I guess the core of the difference is understanding the difference in boys and girls at that age in . . . boys are seeking physical reward and will use emotion to get it. Girls are looking for emotional reward and will use physical to get it. So it's a different goal that they have and a different environment which it generates.

And boys are usually a little bit older. The number of tricks in their lives is considerably less for boys than girls. The difference is . . . there's a lot of similarities but a lot of differences. So if we're applying . . . We can't apply what we do with the boys to the way we work with the girls or vice versa. It takes specialities within those two things to really be effective in either one of them. We got to be cautious about lumping them together.

The Co-Chair (Ms. Julé): — Thanks, Ross. I would just like to ask you a little bit about the PCHIP (Protection of Children Involved in Prostitution Act) legislation. And for members who don't understand what this PCHIP means, it's simply Protection of Children Involved in Prostitution and that's the pseudonym for it.

There's quite a bit of concern in this province, although the legislation is good in Alberta it seems to me, and I know that there's a challenge to parts of this legislation going on right now. I'm just wondering first of all, you know, if you could comment a little bit on the challenge.

And also in regards to that legislation, if you can expound a little bit for us the necessity of detaining children that are in the trade for up to 72 hours and the necessity for a security lock-up as such. Because from what we have heard, most of what we've heard at our hearings so far, there is a real resistance to the lock-up part of detention.

In order for this legislation to be even adapted or for us to utilize the best parts of it in Saskatchewan, I recognize that we would need to make sure that we have in place all of the components, you know, the whole integrated system. And we do have some work to do there yet.

But if you could just even go back to the first step about the, you know, the first step of benefit in that legislation and tell us why you feel that it's necessary to detain children or whatever you'd like to call it. I call it protection because I can see as protection.

Mr. MacInnes: — It is protective legislation. And I'll go back very briefly. I had the rare opportunity of actually serving on a committee very similar to this, as it was evolving — a sub-committee that was mandated by the provincial government in Alberta.

We did a lot of the same things that you're doing now — going through documents; looking at histories; bringing in people from outside agencies and organizations; the Metis society, First Nations group, what is happening in their community. And where are we looking both as a government and as social delivery organizations; where is our flaws; what is happening out here; what's the number of kids.

After meeting for about a year and a half, one of the recommendations we really felt strongly about . . . well actually there was two. One was to tighten up existing child welfare legislation to define child prostitution as child sexual abuse and the child is in need of protective services.

And that was really key because it forced us both as individuals and service delivery people, as well as a government, to articulate that children involved in prostitution need protection. And I believe . . . Is somebody from ministry of Social Services?

The Co-Chair (Ms. Julé): — Not here right now.

Mr. MacInnes: — Okay, but I believe you have something similar in your Social Services, your child welfare legislation . . .

The Co-Chair (Ms. Julé): — That has been revised. That step is taken, as far as the formulation . . .

Mr. MacInnes: — So what you've recognized is the child is a victim and needs protection. And that is really key — that the kids need protection. They have to be protected from malnutrition, from abuse, from physical beatings by parents or step-parents or by schools or by anybody else. So there's a protective aspect.

The logical step then next for us was how do we protect the kids on the street. How do we ensure that our death rate, which is at seven years in Calgary and is very similar here, how do we get these kids into environments where we can start working with them.

In interviewing and talking to police officers and social workers, one of the frustrations they had was that they would apprehend a child under existing child welfare legislation, take them to a group home. The child would go out the back door, back to the street again. They didn't even have a chance to find out if this child has a social worker or a parent or who is impacting in their lives; whether they have addiction issues or disease issues.

And we were seeing this recycling taking place. We asked the community of police officers and social workers, particularly because they're front-line people, what is it that you need? They really came up and they said, we need something to take the chaos out of the situation.

Much like legislation surrounding suicides. In suicide, somebody is sitting on the edge of a building or has cut themselves or taking pills. As a community and as a society we've said we are obligated to protect them. So we're going to apprehend them under the mental health Act or whatever appropriate legislation; take them to a place where they can be properly examined, which is a mental health facility. And that legislation has survived many, many tests for adults.

Can we apply the same thing to children? Can we do an apprehension — not as punishment, but in order to protect them. And I was testifying before a special committee and asked to rationalize . . . and I'll just share it with you. When my grandson runs out in the middle of the street and he's four years old, I do not rationalize with him. I go out, pick him up by his arms, carry him back to the sidewalk, and say you're not going to die on my watch.

When my grandson is 14, my obligation and responsibility has not changed when he runs out in the middle of the street. Now he might be running out into the middle of the street to get involved in drugs or prostitution or anything else, but the danger is still as real. What has prevented . . . he's just bigger. And what has prevented me now, I do not have any legislative tools.

Nobody would question my right to go out and pick up my grandson out in the middle of the traffic and point to the sign, saying you're not going . . . regardless of whether my grandson says I want to be there; this is my choice. Kiddo, you're too short to make those kind of choices. When he's 14, he's still too short to make those kind of choices because from an adult standpoint I know he's going to die.

So we're looking at legislative issues of how we put this in place. So we crafted some recommendations that went to the Justice subcommittee. Then they took and went through all . . . from the legal standpoint and crafted Bill 1, The Protection of Children Involved in Prostitution Act.

There's a number of key points in that that we really . . . it's not picked up on by the media. The media loves picking up on the

action stuff, which is putting these poor kids behind bars.

There's a couple of key points in this legislation. Number one is the ability of the family to get a Court of Queen's Bench restraining order. You can't get that under existing federal legislation under criminal law unless there is a threat of physical harm. This allows the parent or an intervener, on behalf of the child, to get a restraining order to prevent some of this seduction stuff that's taking place, and have it paid for by the provisions of the Act itself so the parents don't have to pay that thirteen or fourteen hundred dollars. That is an incredible assistance.

It also provides legislation that if a child comes into my care or your care or a social worker's care or anybody else's, and we're working in an environment in which we are struggling now, all these faces we talked about, and now somebody comes in to take them away from that environment — the pimp, the old pimp — or to seduce them back on the street, it's a $10,000 fine. That is not covered by existing legislation — it now is.

So the aspect of the apprehension, you know, it has to be done before a judge unless it's an emergency situation. There's all the criteria that's in there to do an apprehension, and before that apprehension takes place, we must be able to show to the family court judge or Justice of the Peace or who's ever going to be swearing out that affidavit, the efforts that we have taken prior to that.

So it's not a case of if this kid is new on the street we're going to apprehend her or him. What it is, is that we've tried her in this program, we've tried her in that program, she's blown out, she'd doing this; our likelihood of successfully bringing this child off the street without this legislation is virtually non-existent. And that's the key point of this legislation.

And before the legislation was proclaimed and it went through the three readings and it was . . . we had it signed off but before we . . . And it took about another year before we had it proclaimed because we had to get our stuff in order first. We had to get our safe houses in order, we had to get our training up to par, we had to get our financing in order, we had to get our beds in place, and who's going to do the counselling, how are we going to handle this thing.

So it was a big undertaking before the Bill was proclaimed. Once the Bill was proclaimed we spent a lot of time with the police saying we do not want to make bad law; we don't want to make bad choices here.

Probably the first 150 apprehensions that were made under the Act were incredibly good; very, very exacting. And I know every single kid that was apprehended; and every single kid in retrospect, when we talked to them afterwards, that was the changing point in their lives because it's protective legislation.

Before the end of three days it must be brought before a family youth court judge. If the child is still at extreme risk, then it's moved over into the child welfare area for the treatment or secure treatment facilities. Do you have . . . You don't have secure treatment here. We have in Alberta — secure treatment for a period of further examination and development and psychiatric reasoning.

What has been the greatest benefit from a front-line worker is that we're now able to deal with the children without the chaos. When we've got a youngster coming in and she's high on crack cocaine and she's suffering from a number of diseases, and we have nothing but the power of our personality to hold her or him, and they walk out the door within five or six minutes. We know we've lost them and we've not been able to address. This allows us to take the chaos out of it. We see a sobriety set in. We see an examination — and there's a full set of questions and tests that are conducted in that first 72 hours.

Who is responsible for this youngster? What are the medical conditions? What do we do next? And the community, of which I am one — the community being of workers — meets pretty well weekly saying, okay, we've got Julia, we've got Annie, or we've got Billy or whatever. Okay folks, what are we going to do?

What can you throw into the pot? What can you throw into the pot? Okay. We're going to put her at your house, but we're going to educate her at your facility. You've got an addiction issue or addiction counselling service. Okay, you're going to throw it in. Who's going to do the sexual abuse counselling? Okay. You're going to do the sexual abuse counselling. They come in to that.

And it's all a full participation for one reason — that one reason is that we have that youngster in that building over there that we now know where she is or he is, and we can apply the resources. Lots of resources before but we couldn't apply them. Or they'd go to your place and then we would just play tic-tac-toe and move them around the country.

I'm a firm believer in the Bill. But I'm an old cop and I see those things working. I think there's an absolute need for legislative resources coming from the legislator to make things happen on the street.

This is not punitive legislation. This is the same protective legislation that allows us to apprehend somebody that's slashing their wrists and taking them to a mental hospital for an examination by a psychiatrist. It's the same fundamental principles involved. The only difference is they're shorter and they're a kid, but they're going to die just as much.

So I don't, I don't mean to get carried away here but this . . . I've seen it work and I've seen our number of kids on the street go from over 400 — last month I think there was two. And boy, if that's all it takes and if somebody's a little upset about that — tough. These are kids. I can still go and visit them.

The Co-Chair (Ms. Julé): — Well, Ross, some people would say in regard to that comment that they're being driven underground.

Mr. MacInnes: — Oh God, no. I shouldn't say that. Sure they are. But I go underground with them. Incest — for years we haven't talked about incest. We said, well, boy if we're going to do that it's going to be underground. Big deal. We go after it. It's criminal activity. The same with spousal abuse. When guys

are — still are some of them — knocking the heck out of their spouses, say, well we can't force charges because it's going to force them underground.

Because something goes underground, we can't back off. I am just as skilled as any pimp in town at going underground, and all cops in this town and every city are. We'll go underground after them. We have informers. The drug trade is underground. Pit bull fighting is underground. Bank robbery is underground. Everything is underground.

They don't do it. Even shoplifting is above ground, but we don't say you can do it at Eaton's but you can't do it at The Bay. It's illegal and we'll go after it. If it goes underground, we just go underground after it, and that's not a big deal. I live on the streets. That's my nights.

The Co-Chair (Ms. Julé): — The other members have some questions. Could you just quickly expound, Ross, on the part of the legislation, Bill No. 1, that talks about empowering the police, giving them more authority to . . . (inaudible) . . . and a response . . .

Mr. MacInnes: — Yes, it's not being so much more authority; it's now it's codified. The police used to . . . and you could talk . . . I'm sure you talked to your police officers here. They're very creative of trying to find things to get those kids off the street. They're very passionate about it and they'll use child welfare legislation and they use jaywalk, and they'll use just about anything and I know that police officers do it whether we admit it or not.

What this did is allow the police officers under very fixed conditions . . . and it's not just police officers, it's those delegated or designated by the minister and the director of social . . . or director and by the minister, so it just doesn't apply across the board. So it's police officers and then the police departments themselves said who it is. So it's the vice units and certain downtown core police officers.

It is not some traffic cop, you know, out on Albert Street that just stops a car and says, I'm going to do it. He may have the legal authority, the technical, but under policy . . . and all of the laws came with attached policies and recommendation procedures.

So the circumstance is one is that the child must be in immediately attempting, not at risk of engagement, must be involved in or attempting to. So that is standing on the sidewalk giving the eye to the car, or just getting out of a car, just getting into a car. There must be an action taking place or must be caught in the act. That's the only two criteria. So it's either involved in prostitution or attempting to engage in prostitution. Nothing about at being at risk of.

And that is where this particular piece of legislation got successful . . . not successful, it's being challenged now under Judge Karen Jordan, is because the girls were apprehended in a crack house, the officers felt that they were attempting to engage in prostitution and I think that is where first of all the challenge was raised.

And I think that's where it's going to be successful. Not on the Bill, but on that particular . . . They breached the aspect — and this is just in my opinion as I'm not a lawyer — but this is where they're going to probably run into problems, is the girls were not actually attempting to engage in it, they were just in an environment.

So it's no different than a girl going down the street in an area of known prostitution. She may not be attempting to engage in prostitution and she cannot be apprehended under the provisions of the Bill. Does that clarify that aspect of it?

The Co-Chair (Ms. Julé): — Yes, and I just . . . was from the police perspective, I'm asking you to explain how that helps them basically to help the whole situation.

Mr. MacInnes: — We're the key on it . . . We talked about this youngster that's living in the willows on the street, and her pimp was controlling her so much that she was living in the willows down by St. George's Island. Crystal was her name; it's a different Crystal than the one I referred to. We could not get to her; she would not have anything to do with us because of her pimp. We're talking November, so it's bitterly, bitterly cold. She was wrapped in a sleeping bag — a beautiful young girl, 15 years of age, living on crack cocaine and turning tricks down just off Centre Street in Calgary.

We couldn't get to her. We tried to apply every resource. We went to a judge under the provisions of Bill 1, outlined it, under there the judge gave us the order. She is now in a recovery centre; she's one of the kids that we recycled, I think, three times through the house because she goes back onto the street and we recycled. She went back very briefly. But she's now in long . . . she's in AARC (Alberta Adolescent Recovery Centre) in fact, which is one of our addiction recovery centres in Calgary. And we could not have got her without that, but it was a judge's order under the provisions of Bill 1.

So that's one condition where we . . . you know about something, you put your case together, and you go to a judge and you have an order of apprehension signed. The other ones is where you are you do a trick-pad raid, you're down . . . For those that recall, I did a raid in Ally's Pizza down in the basement a number of years ago and I got these kids. I couldn't hold them. So now in a trick-pad raid, the children involved are being held for prostitution activities, and we do a raid now we can hold them until we sort this whole thing out.

And that's the one that's also provided under law as . . . call it emergency situations where you don't have a judge on sight, but then what you must do is you got to do your show cause right off the bat.

The Co-Chair (Ms. Julé): — And you couldn't hold them previous to the Bill though because there was no . . .

Mr. MacInnes: — No provisions.

The Co-Chair (Ms. Julé): — There weren't any . . . were no provisions for taking them and helping without having them basically being found in the act or whatever, is that correct?

Mr. MacInnes: — Even before, you could find in the act, you still couldn't do anything. Because under the provisions of our secure treatment regulations, the child must be a danger to herself, danger to others, and suffering from a behavioural disorder. It needs all three criteria. You couldn't prove in that particular circumstance.

So we would try, and the judges would really, really want to, but they would get slapped down under . . . not under appeal but under chief judges who say you can't do that. So this gave us that additional — I hate to use the word power because there's a negative connotation — another tool to fight against the pedophiles and the pimps that are out there of getting the kids back.

And I guess the key on the whole thing is it's been successful, really successful. All of the kids, including the two kids doing this appeal, I know these kids; it wasn't the kids that initiated the appeal. And there was only two kids and lawyers, so pick the ones that initiated the appeal.

But they're wonderful kids. And they say this is the greatest thing in their lives because they're sober and they're squared up now and they're going to school.

The Co-Chair (Ms. Julé): — Other committee members who'd like to ask some questions.

Mr. Harper: — Just I think two or three little quick questions. In your opinion or your estimation, how many children would have been working the streets prior to the introduction of the Bill?

Mr. MacInnes: — We started off in 1994 with 400-and-some-odd, because we did a physical count. By the time the Bill came through, we did a scan out of committee and I think we were down to about 250. We'd dropped almost 50 per cent by 1998 — that's coming into 1999 — but 1998 as the Bill was coming through.

Once the Bill was not even proclaimed, once the rumour was out that the Bill was coming in, we started to see the numbers drop. And the last count that I got — I got it from exit, from vice, and from Street Teams — I think collectively they agreed that they had three that were recycled out on the streets. They were down to three and those would be the real hard core ones, and they still had some hopes for them. So that's the impact that it's made.

Mr. Harper: — So in your estimation, would the pimps be actively engaged in recruiting new people for replacements?

Mr. MacInnes: — Pimps are lazy. They really are. And they go where the soft targets are. What a lot of the pimps have done is move to Vancouver. Vancouver right now on the web site is right up there with Cambodia in terms of a child sex destination resort. And there's now charters coming out of the United States up to Vancouver for child sex.

Not our kids from Alberta are not being moved out there although there is a few. But the pimps are moving out there and that's where they're doing all the recruiting. The pimps are looking for softer targets.

Mr. Harper: — But what would give you the satisfaction that Alberta kids are not being recruited and maybe exported to other locations in the sex trade?

Mr. MacInnes: — Not at any greater number than there were before. It's really difficult to explain. When you're in the culture, you're talking to everybody all the time. I talk to pimps. Pimps phone me at my home; they tell me what's going on. It's part of that world that we live in. I've been living in it too long; I'm getting grey hair; I want to get out of it. But that is a reality. They'll phone and they'll talk about what's happening. They'll tell me who's being moved to Grande Prairie, who's coming to Regina, what's happening.

So there's that whole cultural issue. And what's now happening is . . . we're seeing some move to BC, granted, but not nearly at the volume of what we would . . . what our fears were.

I don't know whether that answers it in terms of how we know things. It's just by information on the inside and talking all the time. You know, I've got kids, they phone me all the time. They phone me from all over North America of what's happening in their particular town.

Mr. Harper: — Thank you.

Mr. Yates: — Ross, I've got a couple of questions, and they stem from the feedback we're getting from the organizations in this province that work with street youth and from street youth themselves, we're talking about. And we're getting a consistent message — if I was getting different messages, I'd have less concern, I guess. But we're getting a consistent message that locking kids up is just another abuse of that child — you're adding to the problem, you're not going to be helpful.

What types of messages were you hearing in Alberta before you brought this legislation . . .

Mr. MacInnes: — Same thing, absolutely the same thing. We had social services, not Social Services as an entity, but social delivery agencies saying the same thing — we're penalizing the kids; we cannot lock them up; we can't do this.

We were interviewing the kids on the street and saying you . . . This will not work, we will not do it, you cannot force us. You know, we've been locked up before — because they're comparing it to jail — you're not going to do it. And to give our politicians full credit, they said, we're going to try it. If we've made a mistake here, we'll back off from it; but we're going to try it, we've got to try something. And they stepped forward.

And it's interesting: even our most serious critics, prior to the enacting of the Bill, that said this is punitive, once the Bill was in the fact is they're the ones that are hosting the safe house in Calgary. And they were our most vocal critic of it — they're the ones that are running the safe house now — of the lock-in facility. It's just that effective.

So it was one . . . we went into it . . . Because it's the first piece of legislation of its kind we had no road map and no net. And so we

just tried it and it did have a large impact. So it does not surprise me at all that you're getting that response.

What I might suggest is if you want to go interview the kids in Alberta that have been through it — not the ones that are afraid of the future, but the ones that have gone through it — or interview the social workers and the agencies that are working in it now and saying has it made a difference., that may give you a little bit different rather than . . . You've got wonderful agencies here, and I know a lot of them, but you're now delving into the unknown and it's fearful. Because it does, like you say, it does smack of punitive until people get their mind around, this is protective. We've got to protect our kids.

Mr. Yates: — And as with any piece of legislation or law, particularly when you're into new legislation, new directions, are there things that if you were redoing it today, you'd do differently? Improvements you'd make? Changes you'd make?

Mr. MacInnes: — Yes.

Mr. Yates: — Because we're in a situation here that as we look at this we can learn from those things that didn't work and did work.

Mr. MacInnes: — Far more training for the front-line workers, the front-line officers, before the Bill was brought in — a lot more. And in-depth training, not just on the technical aspects of it.

But you've this morning, with this, you have more training now than 90 per cent of the social workers and police officers that deal with this issue. Because it's trying to equate it with either aberrant behaviour or criminal activity, and that's not what it is. This is victimology. So the training that has to go on . . . and then restrictions around it should be greater, of who can apprehend it. It shouldn't be just any police officers, it should be designated police officers. And this is where we're running into problems down in Calgary.

It should be just vice-squad officers or certain ones that are involved in youth involvement units or someone . . . it shouldn't be a motorcycle cop out doing traffic control that has that ability. It should be designated.

The same as the Breathalyzer, Borkenstein Breathalyzer — every officer can't do that. There's like eight in a police department that are authorized for that. This should be similar, ones that are properly trained.

On your resources, I would go quicker for long-term resources before we plug it in at the start because it plugs up. And you've got your three day and it's plugged and now what do you do? So it has to start from the back end of it saying: do we have our SILs, do we have our long-term recovery in place, do we have our 30 day, 20 day, and 3 day ones before we go into? And if it takes two years, then it takes two years before we do that or three years.

One of the problems we had in Alberta, is we're really gung-ho at getting it, and all of a sudden we got these kids and we're still in a situation. What do we do now? You know.

And so that's the situation. I was saying at one of the breaks, we're working now . . . we've got a house up in Coquitlam that has 12. You understand I'm not an apologist for the provincial government. These kids are all over the place, so if it's BC (British Columbia) or Alberta or Saskatchewan or Manitoba, I'll build a house wherever it is. So that's what I'm doing. So we have one up in Coquitlam now.

That's another problem in terms of jurisdictional issues that have nothing to do with the welfare of the child, it has to be who gets the money for the child and that's problematic. I think . . . I don't know what it is here. Does the money follow the child or is it assigned to certain jurisdictions?

The Co-Chair (Ms. Julé): — I think it's assigned to certain jurisdictions.

Mr. MacInnes: — And that's problematic rather than the money following the child because if I've got a big budget in my area but no recovery centre and these people have the recovery centre but no money, I can't move the money over here unless it follows the child. So those are things — just to answer your questions — that have to be considered.

Mr. Yates: — There are provisions that allow the money to follow the child in those kind of circumstances.

Mr. MacInnes: — Is there? Then that's far better than we were a couple of years ago.

The Co-Chair (Mr. Prebble): — Do members have other questions? I have a number of questions but I want to just hold them until other members . . . Don?

Mr. Toth: — Well thanks so much. Just a couple of questions here. First of all, in the meetings we've been holding in Saskatchewan we're informed that most of the girls on the street happen to be from First Nations. I'm not sure if that's a high percentage in Alberta as well.

Mr. MacInnes: — No every city is different. In Calgary we run about 12 per cent; in Edmonton it's about 50 per cent. Each city is different and it wouldn't surprise me that you're running 98 per cent in Saskatchewan.

Mr. Toth: — The other question I have is in regards to . . . What do we do as individuals of society to create the atmosphere that really takes away the desire or even the reasons why a girl would go on the street?

Like, I know some are . . . probably a lot of it results from abusive situations and they're looking for some love and some care and some attention. We talk about . . . (inaudible) . . . the new legislation in Alberta. A lot of these are measures that are coming into place after a person's already on the street.

Mr. MacInnes: — Reactive.

Mr. Toth: — Yes. I guess what I would like to see is — and the question I think still hasn't been answered — is what do we do to create the environment or the atmosphere that really takes away the desire for anyone or the ability for them really to end up on the streets?

Mr. MacInnes: — Number one is: I think the men of the world have to stand up and take responsibility and say, you're not going to touch our kids any more. I think we've abdicated — as men — our responsibility. And I don't mean that in a negative. It's just that we have been . . . I was on Dr. Mark Genus's radio talk show a number of months ago and he said, what do you see as the biggest problem for parents? And I said, too many psychologists. It's taken away our instinct and our understanding. We second-guess ourselves all the time.

And as men we're told: don't hug your kids or don't . . . you know, we don't do it . . you can't do this, you can't do this. Rather than saying these are kids and they are going to be protected.

And also an absolute intolerance of anybody else abusing kids. So whether that abuse is of neighbour kids or on the transit system or anything — of us saying, these are our children. We are fathers. We are grandfathers. We're uncles and cousins and brothers. You're not going to touch our kids.

Also we've got to stop sexualizing our children. And whether it is the Gap T-shirt stuff or — and I don't mean to pin them down — but all of our advertising is sexualizing particularly our young women, young girls. It's making them into sexual objects, and then we are not surprised when something happens, that is going on on the street.

We also are not holding our courts responsible. And we talk about the Sharpe decision out of British Columbia where child pornography . . . so there's a whole group . . . it sounds like I'm a Billy Graham evangelist but it . . . we've got to put that cap on.

And we've got to bring back a situation where if somebody, if an adult abuses a child — we're not talking about preventative legislation or incarceration, that kind of thing — but somebody that abuses a child really has got to do some serious time. Bad guys go to jail. I detest — and I'll be right upfront — this john school aspect. Let's have a jane school first if we're going to have anything.

You have a john school — johns should go to jail; kids should go to school. And what we've got is we've got that all mixed up, rather than putting the protection of our children as a priority across the board — in our advertising, in our movies, in our presentation, and in our community with our men.

Mr. Toth: — Well I thank you for that, and I won't disagree with you because I strongly feel — to be very honest with you — I think the morale fibre of this country has really gone downhill.

Mr. MacInnes: — And we're the ones, that we are not standing up. And I've had a father say well you know, family values have gone down the drain. I said, what is your family values? What is yours? Because you're the ones modelling for your child, your youngster. If you don't believe in something then say it. If, you know, you say don't steal and then you smuggle something back across the border, boy you're sending a lot of mixed messages here.

Mr. Toth: — I was just going to say that we had the child advocate in; and one of the concerns I really have, and you mention about discipline, I think men need to take responsibility. I think you need to show love and you need to show caring. You talked about setting limits and you mentioned about your . . . say it was your grandchild ran out on the street. You basically would inform that child that that's a no, no, and if you do it again . . .

Mr. MacInnes: — And if I forgot to inform him for whatever reason, does not negate my fact of saying, well I'll just wait until I get an opportunity to inform him. He's going to stop that behaviour right now, yes.

Mr. Toth: — But unfortunately it seems that we've moved to the point that if you were to apply a little bit of tender, loving care on the backside because a child has disobeyed, then society is going to step in and accuse you of child abuse.

Mr. MacInnes: — No, no.

Mr. Toth: — And I think we need to, we need to establish . . .

Mr. MacInnes: — Society doesn't. It's a certain segment of society. But I can go into any group like this and I can say: folks, I'm a Christian, that's my background. And I'll get some nods of other people saying they are too. I can go in and saying this is what my beliefs are, and I get some nods of other people.

What we've done because — and I don't want to get pontificating here too much — we're afraid to make a stand. We're afraid to say this is wrong, and the abuse of our children is wrong. We shouldn't have to have a committee to decide that. We should say, what are we going to do? Okay, let's do it. Let's hang all the bad guys or whatever we're going to do, but let's stop it.

Mr. Toth: — What about the situations where you don't have parents who really do show that love and that care. And it just seems . . . like I think there's so many dysfunctional families. And you'll say, yes, it's the responsibility of the man, of the father; it's a responsibility, I guess, of the mother as well. But situations where there's alcohol abuse in the home, probably gambling, and a lot of the bingo issues, or it doesn't matter what it is, as a result the children are left by themselves.

How do we address that concern?

Mr. MacInnes: — Oh, boy. Well I'm not a psychologist. I'm not even a social worker. I'm an old cop. I've been married 32 years, and I've got 14 kids — none of them are in prison. And I don't know how to address that.

I'll tell you this, that in our home one of the things we really are emphasizing is spiritual values. And I don't want to get into a Billy Graham crusade — don't get me wrong — because that's not the approach that I come from. But something to anchor the kids too.

And when you talk about kids being abandoned, and there's so much abandonment of kids, probably — I don't know — 40 to 60 per cent of the kids are either the father has abandoned or

both the father and the mother have abandoned the kids. We got a problem on our hands. It goes back I think to a lot more than just one incident. It goes back to everything from legislation, to our educational system, to our advertising, and to the community itself. And we have to go back a long ways on there.

And I think, believe it or not, I'm very optimistic about the future. I started to see now some recognition by communities saying we've got to make some changes here. We've got to get back and start grabbing a hold of our families.

I don't know how to answer your question.

Mr. Toth: — Well I guess what I'm saying as well is we've had a couple of young girls who have talked about the fact of being put on the street simply because there was no food, and that was one way of providing for the little kids . . .

Mr. MacInnes: — That's right.

Mr. Toth: — . . . because they were kind of left alone with them. And my involvement in politics over the past few years — while I've had debates back and forth with Social Services or the Department of Justice — and I think all of the things we're doing are fine and dandy but we need to find that mechanism or means that reaches out to kids before they're even forced into that situation that really isn't one of their choosing.

Mr. MacInnes: — But the Justice minister — we were just talking very briefly at the break — we've got to get the communities involved. This is not a government problem. Believe it or not this is not a government problem; this is a community issue.

These are not government kids. These are my kids. This is my daughter. And stand out of my way. I'll make some changes but help me do it. Give me the tool. Give me the resources or just enable the legislation to be made to allow me to do it.

And Chris and I travel all over the country just dealing with charities that are going bankrupt saying we can do it. And their thing is . . . Their consistent thing is saying — across the board — they don't need government money. They need the government to allow them the breathing space to be able to do it.

And I think of this with families. Give us the breathing space and the tools and some training and some mechanisms to do it, otherwise we're going to lose our kids and then it's all the government. And then we move in that direction which is kind of scary.

The Co-Chair (Mr. Prebble): — June, do you have any questions?

Ms. Draude: — Actually, no, I don't have. I'm really enjoying what you're saying though.

The Co-Chair (Mr. Prebble): — Don, did you have other questions?

Mr. Toth: — I'll pass for a minute so as some other members get a chance.

The Co-Chair (Mr. Prebble): — I've got a number of questions both with respect to the PCHIP legislation and also with respect to some other elements of some other issues that you've raised.

But first just on PCHIP. I think one of the things that we've heard from organizations here is that, you know, I think one of the worries of Saskatchewan organizations who are working with youth on the street is that a child will be apprehended for a 72-hour period and then they're worried that they'll basically just return to the street, which doesn't seem to be happening in Alberta which interests me a great deal.

So I want to pursue this because it's clearly a great struggle to leave the street. And you've talked about what a huge struggle that is. So what is it that you've got working in Alberta that basically is preventing children from returning to the street after 72 hours?

Because children are coming voluntarily into our Saskatoon safe house for 72 hours now. They're voluntarily coming in and then they're heading back out onto the street for a variety of reasons. You know, they've got an addiction they need to address and it's hard to stay straight and so, you know, they'll stay for three or four days and they'll leave again. Or there's all kinds of draws back to the street, as you well know.

So what have you got working for you in Alberta that is preventing children, after a 72-hour period, from returning to the street?

Mr. MacInnes: — We started at the back end of it in what we call voluntary services. And so all of the agencies that were able to deliver or create voluntary services got together in committees like this, all over the province for that year. Actually it started before the legislation was even . . . received Royal Assent. What is it we need to hold the kids off the street for longer periods of time? So we need counselling services in addiction, we need education, we need counselling for the families, family intervention, we need health issues, education — all of those issues. Now how are we going to apply them? Who's going to do it? What's it going to cost?

And we just went up on a whiteboard and said Exit can provide this, Street Teams can provide this, safe house can provide this, Avenue 15 Boys & Girls Clubs — all those provide it. How much is it going to cost and how do we put this thing together?

That was way before we ever talked about the safe house and the actual physical structure of the . . . we call it the lockdown 72 hour centre as opposed to just a safe house where the kids stay. We started from that voluntary services.

Then we took the budget to the committee of the legislature and said, this is what we need to make this thing happen. We need five . . . I think it was $5.2 million over three years. Was that, Arlene? And this is how much we need upfront for physical development, for resources, and for a pool.

Calgary and Edmonton did it slightly different, and it was . . . the legislative group allowed us to operate it different. Calgary — we did this and then we built a pool of money in the middle that as we needed for additional things, we could draw from. So that was, it was a collaboration that was a wonderful, wonderful thing to see. The greatest problem of collaboration is getting Youth Justice to collaborate with Education to collaborate with Child Services. The government services are horrific . . . they may be better in Saskatchewan but they're really problematic in Alberta, getting them to collaborate. Agencies collaborate very, very well.

And now, we're ready . . . of saying if this youngster, if Crystal comes in, if she's apprehended, we get her in for 72 hours, what's going to happen? Now we need a committee of individuals — one representing each of the key agencies, one representing an outreach service, one representing a residential service, one representing education, counselling, that sort of thing. And they sat and they discussed what they would do for this youngster and what was available at all times. Were the long-term beds available? What does this particular kid need? Does she need addiction issues as well? Are we going to bring ADAC (Alberta Drug and Alcohol Commission) into it, or AARC or any of the other ones? If she doesn't, this may be . . .

So you kind of have those plans and resources laid out way before the Bill is ever brought in. Once the Bill is brought in, now we have the 72 hours. But everybody is just — it's like waiting to go on holidays — everything's ready and now we have the youngster that we can put these resources around. Bang, bang, bang. And then we don't have the problem that you have right now in Saskatoon or we had before. After 72 hours, well I think I'll go back to the street, this is boring — and that, boring is a big thing in their lives — and they're going back to the street, and they're coming into the safe house to get cleaned up, to get rested, to get showered, to get some food into them, and get a change of clothing, before they go back to the street again.

So this is a process. And I don't know whether, Peter, that answers your question, but we started from the back end first.

The Co-Chair (Mr. Prebble): — It does to quite a degree, Ross, and that, I think, is very significant. We need to look in detail at what Alberta's done in terms of preparing that back end.

How many of your young people, once you've picked them up under the PCHIP Bill, have returned to the street? To what degree do you find young people are returning? And do you have . . .

Mr. MacInnes: — I would have to say . . .

The Co-Chair (Mr. Prebble): — Sorry. No, I'll just let you answer that. I don't want to be asking you more than one question at a time.

Mr. MacInnes: — Anecdotally, it's about 10 per cent that take more than one shot off the street. It's a little higher in Edmonton because Edmonton didn't have quite the same resources that Calgary had at the time that it was brought in, so that had a little more of a change.

Other centres it's slightly different. It depends on the make-up of the population — whether it's First Nations or whether it's Caucasian or whether it's Asians — there's a different make-up on it. So it's about, across the board, it's about 10 per cent recidivism rate as we move them through.

The Co-Chair (Mr. Prebble): — Right, which is very low. That is remarkably low.

Mr. MacInnes: — That is very low. Like it just blew us away. We were expecting like an 80 per cent.

The Co-Chair (Mr. Prebble): — Yes, yes. That's what I would have expected as well. Do you have provisions for secure custody beyond the 72 hours?

Mr. MacInnes: — That's correct. Under the Child Welfare Act, yes.

The Co-Chair (Mr. Prebble): — So you have the ability, which is something we don't have here, to hold . . . And I take it now, to what degree are you using that secure placement provision to hold children beyond the 72 hours?

Mr. MacInnes: — Yes, yes — I keep forgetting we're talking for *Hansard* so I'm overriding you.

We very seldom have had to resort to long-term Social Services secure treatment facility under this particular characteristic of this youngster. Sometimes they've been identified before because they're cutters or something. But in this particular circumstance we haven't had to resort to it nearly to what degree we had. And I can't give you a percentage, but it has not met the expectations that we had anticipated.

The Co-Chair (Mr. Prebble): — Right. So you're basically able to proceed with the long-term healing process without using much more than the 72 hours?

Mr. MacInnes: — Yes, it is, Peter. And it's an amazing thing. What it is, is society has said to the youngsters, you're not going to do this any more, and the kids have said okay.

Anecdotally, Jenn — she's just a great little kid. This was prior to the legislation coming in and I couldn't . . . she was with a Vietnamese trick band, and I could not reach this kid. So I found out she was out tagging, which is spray painting with the gang symbols. So I arrested her for property damage, put her up at the youth offenders centre and went in and said, kid, you're not going to do this any more. And she said, okay.

That's five years ago. And I thought, oh, this is easy. Now I wish we could do this all the time. But it was just somebody saying, you're not going to do this, and not giving it any kind of inappropriate behaviour. And she says, you're not going to do that — that determination. It's been an amazing thing when society as a whole — police, Social Services, legislative, politicians — everybody says no, it's going to stop; the kids have said, okay we'll stop.

We didn't . . . that was an unanticipated result, of the kids saying we'll stop. And the johns on the street asking the kids for ID (identification), saying, I don't believe you're 18; you prove you're 18 before you get in my car.

The Co-Chair (Mr. Prebble): — That's one of the things that I wanted to ask you about was with respect to the johns. You know, one of the things we've been exploring here is the ability to give our police more power to investigate what's happening in the car when they see a young girl step into a car.

Right now they feel quite . . . they feel very constrained by what they can ask. They can ask for the driver's licence and the registration. They can see if there's been any use of alcohol. They can enforce highway traffic legislation around things like seat belts, but they can't . . . I mean literally they're stopping cars and then letting them drive away again with a 13-year-old girl sitting in there with a suspected john and they don't feel they can intervene.

Did you introduce into Alberta additional provisions that allowed police to carry out a more in-depth investigation when they see a situation where a child is suspected of being with a john?

Mr. MacInnes: — No, we didn't. It's implicit in some sections of the Act where a police officer can use force to enter a place where he believes an action has taken place and things like that, which we wanted to cover for the basement trick-pads that we were investigating at the time.

This is a new phenomenon and I honestly cannot address it because I'm not a police officer now, so I'm not faced with those problems. I'm more of a . . . you know, dealing with the other end of it and looking at problems. And unfortunately, Peter, I can't address whether they . . . and I know there's nothing in the Act. So they're faced with the same problem. But whether they've been able to use the Act in some creative way, I'm not sure.

The Co-Chair (Mr. Prebble): — Ross, I have just a couple more questions and they relate to sort of the underground elements of the sex trade. And Arlene was mentioning earlier the concern that some people have had, who've been at our public hearings, worried about the fact that we're going to basically push this underground, off the street, where it's more difficult to see. In fact my feeling is there's already all kinds of activity going on off the street.

Mr. MacInnes: — Oh sure. Yes.

The Co-Chair (Mr. Prebble): — And I wonder if you could, you know, address two things. One, whether you think there's any evidence of this being pushed underground in Alberta; and, secondly, what do you recommend we look at here with respect to stopping the abuse of children in the trick-pads and the massage parlours and through the escort agencies, which is a whole element of the arena that we haven't looked at yet.

We've basically looked at the sexual abuse of children on the street. We haven't looked at the sexual abuse of children outside their home but in other, basically, in-house facilities. And I'm wondering if you've got advice for us on that. And, you know, and what you . . . You've got a huge amount of experience in this area working in Alberta and I'd be grateful — you've shared some of it — but I'd be grateful if you could go into it in more detail.

Mr. MacInnes: — This was one of the things that had been raised in our, and leading up to Bill 1 in Alberta. And this was the same concern — we're going to push it underground.

Number one, we have seen absolutely no evidence of that afterwards. And that is now, the Bill's been in effect a year and a half. We have not seen any rise in underground activity at all.

In terms of massage parlours and escort agencies, that's always been in existence. And I believe Regina and Saskatoon are . . . you both have bylaws surrounding that. Is there anybody here from the city? Yes, you have bylaws that in effect license massage parlours and escort agencies which allows the police officers then to follow up on all tips and leads that come through the newspapers.

Generally what we found in Alberta when they're going to put youngsters underground, one of the biggest problems we've got in Calgary is the 1-900 lines, the chat lines, in the newspaper, in which, you have it in your *Leader Post* as well, of people phoning up. And if you haven't tried it, and I'm being serious when I'm saying this, particularly for the women here, to find out yourself.

You'll see it's $1.97 per minute for men; free for women. I won't ask the embarrassing question, has anybody phoned it? What I would suggest, particularly for the women, is to follow it up. And go to what's called casual acquaintances or casual contacts — we're talking Regina now — casual contacts.

Casual contacts, with rare exception, is prostitution on your telephone lines here in Regina. A high percentage of those are kids.

Now it does not . . . it did not come from Bill 1 because it's not here, and we didn't see any change in Calgary on their end. And I used to go onto the line, pay my $1.97, I used to go on the line and say Angie, what are you doing here. Because you ultimately work your way through to a live contact. So then the kids got scared because I used to go on the line all the time and monitor it.

But that is a problem. And that is one that I don't know how we can defeat because all . . . whether it's TELUS or whether it's SaskTel, the legislation has changed so that they no longer can take people's telephones away for obscene calls and things like that. So that's a piece of legislation that's gone.

Very little activity by this particular population on the Internet. These kids don't have portable computers. They're on the street or their environment. So we haven't seen that. But they do have cell phones and they do have that action level at the cell phones.

You'll see them also in the newspaper on there, where it's called pillow talk and things like that. They'll come to your place and they'll talk to you. It's a way that they have of

avoiding licensing as escorts or as masseuses. They'll come and they'll tell you a bedtime story, or they'll dance for you. That has attracted increasingly the less than 18-year-olds through pimping activities so they'll put them into that environment. They'll sit down in their car below the apartment where the child is dancing and they'll do it.

But that is relatively easy to follow up on by the police, providing . . . I don't know what resources the local police department has here to follow up on those leads that are happening, because it's public.

The trick-pads is the tough one because that is confined to ethnic groups, ethnic communities, the same way as pit bull fighting is confined almost exclusively to white males from southern United States. Same with the trick-pads is very closed within certain ethnic communities, particularly the Asian communities. And that is closed, very hard to penetrate. However, the girls themselves will share that information and most vice units have informants from the girls.

But we didn't see a significant . . . we didn't see any increase in that. The only thing we saw was an increase, a slight increase — and I say this and I don't want this to be an anchoring point to say the legislation doesn't work — the only thing we saw was a slight increase in kids in BC that came from Alberta.

I sent my staff out last summer to do a scan op in British Columbia in the lower mainland, and they found 15 kids from Alberta on the main track in Vancouver. Prior to that it had been around six. So we saw it double. But that it means it goes from six to twelve, so it's not world-shaking. But that's one thing we did notice was the increase.

We didn't see it coming this way so much, coming into Eastern Canada or east of Alberta. Not that Saskatchewan is Eastern Canada.

The Co-Chair (Mr. Prebble): — Ross, you had other elements of your presentation that you wanted to make. You were going to give us another presentation or sort of a final stage of your presentation.

Mr. MacInnes: — I was just doing a comment and wrap-up, and that was it.

The Co-Chair (Ms. Julé): — Could you tell us, Ross, a little bit more about how Street Teams works, like that organization.

Mr. MacInnes: — Well I'm not the executive director any more. I stepped down at the end of October. I'll be honest with you; it was really over the aspect . . . I am passionately committed to long-term processes, and Street Teams is a short-term issue.

The first slide that I showed happened to deal with outreach, is the way Street Teams was trained, and it worked.

Last spring we did Spring Training '99 which we took all of our staff off the street for three solid weeks, and we put them through . . . basically it was like a police course — contacts, walking along the street, how to control a bar. These were all women; all my staff are women as you know. And observation — how to work on the street, how to control an environment. It was an incredibly detailed program — notes, forensics.

And the reason why forensics, is because they are first on the scene at bad dates and rapes and they have to know how to take proper notes for the police to be able to follow up.

How to follow up on trick-pad rumours, how to put information, things together. We designed a computer program that was very similar to the police program. It would take raw rumours and put them together, and keyword, and then that information was shared with other agencies of where the kids are and what's moving.

Operating with one staff person during the daytime and up to four at night plus a large contingent of volunteers, 24 hour . . .

The Co-Chair (Ms. Julé): — How many volunteers?

Mr. MacInnes: — A hundred and twenty volunteers, all trained on working with this population.

A 1-800 line so that it we . . . it was accessible 24 hours a day to the office automatically, to a live voice that would come through; e-mail, web sites, every resource we could put on; monitoring the telephone lines, like I said, with 1-900 lines.

A built-in budget — built right into the budget — of cigarettes. And this sounds bizarre because we were giving cigarettes out to 14-year-olds, and I know that that goes against us, but that is the currency of the street. And I'd much rather see kids smoking a cigarette than smoking crack. And I don't mean that as an emotional pull, but that's where we started from and that was the medium of exchange. Even though my staff, a lot of them didn't smoke, that was what the medium of exchange was.

A budget, an ongoing budget with the street, where we did not take anything to the street but we'd take the kids to anything. So if the kids were hungry, we didn't take them a sandwich on the street; we took them to where there was food, over to McDonald's. Like we were spending about a thousand dollars a month just on McDonald's. But we wanted everything in their lives that was good to be happening in the straight world.

Then when they went back to the street, they were cold, they were lonely, the street lights was not . . . So nothing good was happening from us on the street. If they were they cold, we took them where it was warm; if they were hungry, we took them where there was food. We never brought them mittens or anything else.

And that is not to give social comment to organizations that do. They serve a wonderful cause. It was our feeling, and it's been my feeling for 30 years, you don't take something to the street. You take the street to where the good things in life are and you create the addiction in that area and draw the kids to it. Because if I'm getting all my food, clothing, shelter, drugs, needles, condoms, everything on the street, that's not really a high motivation for me to go over to the straight world. But that is a comment of my own personal feelings.

So that's a core function. And Street Teams is a way of thinking about the kids, and whether it is continued that way, I mean, I don't know because I'm not the ED (executive director) any more. But it's my belief that this is . . . these are our children. And so we don't approach it from a professional standpoint.

I think the raising of children is too important to be left in the hands of professionals, to be honest with you. And I think that with this particular thing, it's just these are kids and this is my family and we're going to make some change in their lives. So that's a philosophy approach.

The Co-Chair (Ms. Julé): — So when I talked with you, Ross, when I was in Calgary, you had mentioned that a couple of years ago or whatever, you basically recognized there was a gap in the system and the gap was just building relationships with kids — you know, touching — and from that Street Teams was sort of formed.

And you also mentioned that there are some different aspects of it — prevention, intervention, and being on recovery. So what you're talking to me about the training of volunteers and so on can touch on prevention and intervention, the volunteers?

Mr. MacInnes: — Yes, they do.

The Co-Chair (Ms. Julé): — Okay.

Mr. MacInnes: — And really in recovery, when we get into the mentorship, the long-term mentorship, and matching adult women with girls that are just coming off the street, or off the street and now have no connections of what a woman's role in society is — and I don't mean to stereotype, but what is an expectation, or the empowerment, because they've been put down for so many years and they've been under the thumb of a pimp or a dad or somebody — now we want them to be associated with strong success-oriented women that also understand that these kids can make it.

And they don't make it halfway when they come out of the street — and you've met some of them — they make it big time.

So volunteers play a key role, but they have to be trained and they have to be given a real . . . much like the . . . (inaudible) . . . a real core of understanding of this issue. If we approach it from a sociological standpoint, we're going to lose. This cannot be sociologically approached.

And I have this discussion — and I can't call it an argument — but there's very few social workers that work in this area effectively. God bless social workers. I love every one of them, but I've talked to major charities now in Canada, across Canada, that work in this issue, that are dumping their social workers. Because what's happening in the colleges, they're being boundaried to death — watch your boundaries, watch your boundaries, don't get involved, everything else like that.

What they're hiring is teachers and nurses to work this issue because teachers and nurses, in college, are taught: get involved with your student, get empathetic, have a relationship with your patients. And that's a bizarre situation where the social workers are being told don't get involved; the teachers and the nurses are being told get involved. And some of the major charities in Canada are not hiring social workers, and in fact are hiring teachers and nurses to work with children.

And I think that's a tragedy. And it's not the social workers — it's the mechanism by which they're being trained.

That's just a comment I thought was important to share with you of what's happening in some huge charities in Canada.

The Co-Chair (Ms. Julé): — And I understand also, Ross, that you have . . . is it 16,000 donors to Street Teams?

Mr. MacInnes: — 16,000?

The Co-Chair (Ms. Julé): — No, how many, like donate . . . donors that donate funds to Street Teams?

Mr. MacInnes: — 23,000.

The Co-Chair (Ms. Julé): — Twenty-three thousand, okay. And did you have a great deal of difficulty getting a charitable status?

Mr. MacInnes: — No, it was a walkover. It was a walkover; this is what we are, this is what we do. Up until the time I left we were not subsidized at all by the government and that does not make the government bad or good. It really made it . . . I felt and had said that this had to be a community issue.

And you know I know all the politicians in Alberta and a lot in other provinces. I get along really well with them because I think there's a tremendous role for the political process to provide enabling legislation and things like that — not just to give me money, but give me the tools by which I can go out to the community and get that funded and make it real to the community.

And I have absolutely no idea what your question was, Arlene.

The Co-Chair (Ms. Julé): — You answered it. It's all right.

Mr. MacInnes: — We have a lot. We didn't have any problem getting it, and we were able to survive for the five years. I was raising about a million dollars a year from the community, and we didn't have a fund development coordinator.

So that's what Chris and I are doing now is going to other agencies and organizations, sharing with them the techniques and the tactics and the presentation styles we used to get corporations and individuals and key funders and foundations involved in your charity to make it work without having to go to the government all of the time. So we're having fun doing that.

The Co-Chair (Mr. Prebble): — Ross, I've got one more question and Don has a question. But I wanted to ask you about the involvement of First Nations in your process because that's key for us here. We've got a very significant portion of the children on the street are First Nations, and many other Aboriginal children, Metis children involved as well. So we're

looking at 80 to 90 per cent of the children involved in the sex trade are Aboriginal children.

You were mentioning that in Edmonton you thought about 50 per cent were.

Mr. MacInnes: — Yes, somewhere around there.

The Co-Chair (Mr. Prebble): — What has been the involvement of First Nations organizations and First Nations government — if they've been involved — in Alberta on this issue? How have they been involved in the healing process for Aboriginal youth?

Mr. MacInnes: — It's extremely tough to bring them into the committee status. We had that problem. I'll be honest with you. Every time . . . I mean, we would put out the letters, please come to a committee like this. Please send a representative. Share with us. And we'd send it out. And then we'd have the meeting and then we would get a letter saying, why didn't you invite us. It was problematic.

And then dealing with the whole issue of sexual exploitation of children is a subject that is very delicate, particularly in our region. It's not something that was openly admitted or openly talked about or that children were involved in prostitution, because there's a lot of cultural issues there.

We eventually started to get the band elders involved in saying, direct us. I mean, we're coming at it here and I don't want to take on the white man's guilt or anything, but please give us some direction on this; this is impacting our kids and your kids and your community.

Once we got the elders involved, then they were able to influence their band councils and social workers and social delivery mechanisms from the elder standpoint. Prior to that we'd gone through contacting the social delivery mechanism and kept running into walls all the time. And I don't know what results here; that's not my business. But we really had a struggle for a long time before we were able to get the elders on board. And the elders came on board — not in large groups like this but in smaller groups — and were saying please help us, how do we work with the social workers? Then they went back to their reserves or the bands or the councils and were able to influence at that end. And that's what really helped us through, particularly in northern Alberta.

The Co-Chair (Mr. Prebble): — Do you have First Nations organizations that are delivering services to children who've been sexually abused on the street?

Mr. MacInnes: — We have representatives and we have a percentage on every agency pretty well now — including Street Teams — of First Nations people, Aboriginals that work directly with the issue.

Some of it is direct — outreach services in different areas that are actually from native friendship centre or native counselling services, things like that, and it has been working really good. Other agencies such as Street Teams and, I think, Boys & Girls Club — and there's a couple of other ones in Calgary — have gone out and purposely recruited First Nations people as staff to work with them or as volunteers.

Mr. Toth: — Yes, Ross, just one quick question. We've discussed a number of agencies and avenues of reaching out to children, and probably the one we haven't really asked a lot about is the family itself.

And I'm not sure — in the years of involvement that you've had — have you had parents actually come to you, seeking your assistance, and actually parents trying to reach out to kids that somehow or other they've lost touch with and as a result have ended up on the street? Or do families just basically throw their hands up in the air and not show any care or concern whatsoever?

Mr. MacInnes: — No, it's about 5 to 7 per cent of the families are still fighting back. And that's a low percentage, but I'm still encouraged by it. By the time it gets to that stage, there's about 90 to 93 per cent have . . . there is no family left. Or it's so massively dysfunctional you would not put the child back in there.

But we have about 5 to 7 per cent are fighting back. And if we can . . . our success rate if the family's still involved is virtually 100 per cent. And I'll give you a classic case in point. We have one youngster — and I want to watch that I don't use the names in this one — ended up in Vancouver. And we fought, and we fought with the parent or on behalf and beside the parent, and we used Bill 1; we used a creative way of getting her back across the border.

Once we got her across the mountains — we had to be very creative of getting her across the mountains — once she hits the tarmac in Calgary, we had a judge's order in place up to it. And we had anger; we had hatred. She had hatred of me because I was kind of the facilitator. And we talk about four-letter words and body parts and just venom dripping as we took her up to the safe house.

Took her to AARC — and I went to a little banquet at AARC — and all of a sudden this little bundle of energy comes flying across the room and lands in my arms. And she's crying. And she's just sobbing of thank you, thank you, thank you.

Another one that we did very, very similar, was created before we had Bill 1. She phoned me the other day — and I was just relating to Chris — and she's in her second year at Kamloops College, on the dean's honour roll. So if we have the . . . and that was with the family. And if you have the family involved, your success rate is virtually 100 per cent. But what we do is work with the family then. We bring them in, we're saying okay . . . and it's in my book, come on, of how the family can work and fight back.

The Co-Chair (Mr. Prebble): — Ross, did you have any concluding comments?

Mr. MacInnes: — I just wanted to conclude with one. If there's one motivating factor — and people ask me why I am involved or why I stay involved in this issue — I have no parents; I am an orphan. My wife has no parents; she's an

orphan. We have the largest dysfunctional family in town. We have a huge group of kids and they are wonderful kids. We have a family by choice, and we choose to be together and we've been together 32 years now — we have a lot of fun.

But I go to funerals, and I go to funerals of kids because that is the group that I deal with and that's the group that our family deals with.

About five months ago, I went to my . . . I believe it was my 21st funeral of a kid. And I come back and I was crying at home, and so my wife just encouraged me to write down what happened in the way that was taking place with this child's life and I wanted to conclude with that and give you a little bit of background.

This is not an academic exercise for me and if I've been maybe a little evangelical this morning or a little bit overly passionate about it, it's because this is very real and I've just gone to too damn many funerals.

I wrote this after coming back from the funeral home.

With smudged on rouge and dime-store rings
She strolled the street that night.
Her only toy a battered doll
As she walked beneath the light.

We saw her as we drove the street
Our thoughts were on our child
Who, but for God and circumstance
Could be right there — we smiled.

Our smugness was a cozy wrap
"Not my worry" we thought then
She chose the life, the street, the trick
She should go home again.

We passed her by, no backward look
To see the other car
That picked her up and drove her off
Her very soul to scar.

Two years went by and then we saw
Her once again — that's all
It took to see those track-marked arms
Hold tight that battered doll.

At the curb I stopped, and called her name
(She's on our list, you see)
With HIV — she had no choice
And so she came with me.

We sit on polished pews today
And view the casket there
She looks so young — no worries now
No trap — no stash — no care.

The preacher talks, the choir sings
There's a cross upon the wall
And laid across the little girl,
Is a battered, broken doll.

The men still drive those streets at night
As she rests beneath the sod.
And from the little child they tore the soul
And broke the heart of God.

Thank you for allowing me this two hours of speaking with you.

The Co-Chair (Mr. Prebble): — Thank you, Ross.

The Co-Chair (Ms. Julé): — Thank you, Ross. We really appreciate what you've done today by coming here, and being so very helpful in educating us as well as being so very candid with some of the experiences and stories that you have learned of and engaged in.

And we can't thank you enough. We most likely in the future will be talking with you again, I'm sure, as we move on our way to helping make the streets in Saskatchewan safe for children again.

Mr. MacInnes: — Thank you for the privilege. I have business cards I'll leave if anybody needs to get in touch. And we still have a 1-800 line.

The committee adjourned at 12 p.m.