

Sound Effect:	00:00	[Wind Rushing]
Sound Effect:	00:03	[Children Playing, Voices Speaking Inaudibly]
Sound Effect:	00:15	[Inaudible Voices Echoing]
Music:	00:20	[Begin Music: High-Pitched, Melodic Woodwind]
Sound Effect:	00:26	[Bird Calls]
Music:	00:36	[Music Changes: Low, Melodic Woodwind Replaces High-Pitched One]
Sound Effect:	00:40	[Continuous, Gentle Nature Sounds]
Music:	00:47	[Music Changes: High-Pitched, Melodic Woodwind Returns Then Fades]
Sound Effect:	00:56	[Continuous, Gentle Nature Sounds]
Sound Effect:	01:11	[Electronic Sparkling Sound]
Music:	01:20	[Music Changes: Low, Melodic Woodwind Returns]
Sound Effect:	01:33	[Light Clicking]
Music:	01:41	[Music Changes: Low Woodwind Ends, Different High-Pitched, Melodic Woodwind Begins]
Music:	01:54	[Music Changes: Low, Melodic Woodwind Returns, Fades, Immediately Replaced By Different High-Pitched Woodwind]
Music:	02:00	[End Music: All Woodwinds End]
Sound Effect:	02:04	[Wind Rushing]
Sound Effect:	02:06	[Seagulls Cry]
Charlene George:	02:11	[Speaks Skwxwú7mesh sníchim]
Charlene George:	03:52	So I said hello, good day. My name is S7atsáliya that's my ancestral name and my given name is

Charlene. I am Skwxwú7mesh, I am Sel̓íwatulh, and I come from the villages Eslhá7an and [Speaks Skwxwú7mesh sníchim]. Eslhá7an is also known as the Mission Reserve, part of the Skwxwú7mesh people's villages and [Speaks Skwxwú7mesh sníchim] is also known as the Burrard Reservation, part of the Sel̓íwat villages. And I'm very proud to come from both. And I'm very honoured to have been asked by Vines Festival to share the little bit that I know about our history of David Lam Park and some of the surrounding area.

Charlene George: 04:32 And I kinda started off by saying that I had a conversation with one of my language teachers, Khelsilem, he's one of my friends and he was sharing with me that David Lam Park is relatively new to our people and to Vancouver city because False Creek used to extend about two kilometres east towards Clark Drive. And that kinda blew my mind because who would imagine, while you're walking around at David Lam Park, that that would've all been water at one point? And I was also saying that David Lam Park is really close to Snauq, which was one of my ancestor's permanent villages. And it is currently on unceded territory.

Charlene George: 05:13 And Snauq is... It's located near what is now Vanier Park and Kitsilano neighbourhood and even Iy'a'l'mexw, you know, Jericho Beach, it was a place where a lot of my ancestors loved to go fishing and they would enjoy other summer activities, but there was a permanent village established there by one of our ancestors [Indigenous Name], Chief George and him and his people, his family built houses, he built a longhouse, they built archards... Orchards, sorry. Garden plots... And then many Skwxwú7mesh families moved there including Xats'alanexw, August Jack, who has, you know he wrote a wonderful resource it's called *Conversations with Khahtsahlano*. If you, if you're more curious about learning more about our Skwxwú7mesh people and our [Speaks Skwxwú7mesh sníchim], the way that we did things, his book is one of the, one of the tools you can use to, to learn more yourself.

Charlene George: 06:14 So basically, you know... I'm just really grateful to Vines Festival for consistently providing safe spaces for more of the unrepresented and unheard voices to share things that are important to them, share things that they connect with, and share things that speak to who they are as a person and to who

maybe their communities are and who their people are and their heritage, their cultures. Especially during these times, you know, beyond this pandemic—which is very serious and you know I really hope everybody is still taking it seriously while walking around David Lam Park.

Charlene George: 06:51

But beyond, beyond this pandemic, there's a movement now happening and I feel like it's important to speak to it in the position that I'm in because it's the Black Lives Matter movement and it's also right now a lot of BIPOC (Black, Indigenous, People of Colour) voices are being amplified, finally. A lot of our histories are being shared more and even if it's histories that, you know, make people a little bit uncomfortable, you know, this is, this is true to our, us. True to our people. And a lot of this is recent, you know, it goes back to my grandfather. He was put in residential school. So that, that's my grandfather, who's still alive to this day. You know, the last residential school closed in 1996.

Charlene George: 07:37

So it is important, it is very important for us to, to have our voice and to speak our truth and I feel as though Vine, the Vines Festival, you-- they really provide the space for us to do that in an unashamed way. We can just be ourselves and we can talk. And every year, I hear my friends or family members coming and sharing their experiences and I've always wanted to be a part of it. And the, this is kinda the, the one way that I can do it this year. I know it's different. I'm sure everybody is working so hard to try and make this an enjoyable experience for everybody. So I just really want to raise my hands and I do wanna, you know, welcome everybody to David Lam Park. I, and... To use it in a, in a good way. Utilize it in a good way and have good feelings when you go there and always remember it is unceded territory. and remember to just be very respectful of, of that history that's there. Because, you know, it was not too long ago that our people had a permanent village at Snaug.

Charlene George: 08:40

There's a lot of, there's just a lot of history that I feel like I could, I could go on forever right now. But that is the little bit I'll share about David Lam Park today in relation to what I've been taught, what I've heard, what people have felt they could share with me. So [Speaks Skwxwú7mesh sníchim]. Thank you for listening to me. [Speaks Skwxwú7mesh sníchim]. Those are my words for now.

Sound Effect:	09:04	[Wind Rushing]
Amber Dawn:	09:11	I'm sitting here with Justin Ducharme. [Laughs]
Justin Ducharme:	09:13	And I'm sitting here with Amber Dawn.
Amber Dawn:	09:14	And today we are going to talk about David Lam Park and the sex worker communities that gathered there.
Justin Ducharme:	09:22	So first I wanted to start off by sharing a little ode that I'm calling to a film that means a lot to me that some people who are listening may have seen, and maybe you haven't, but I'm just gonna dive in. This is an ode to <i>Hookers on Davie</i> . I was 19 years old and already doing full service when a friend had shown me the YouTube version of <i>Hookers on Davie</i> directed by Janis Cole and Holly Dale. I was a closeted hustler to almost everyone who cared for me and it was a historical moment to see a vibrant and connected community occupy the neighbourhood I found myself kicking up dust on. To this day, <i>Hookers on Davie</i> remains a tent pole in documentary films about sex workers. The approach taken with the film was not to interview subjects, but rather mike them and have them simply exist amongst community. To give the listener some context before getting into it, sex workers to this day remain some of the most researched and written about communities in the world and are rarely given control over the narrative. The decision to shoot a film about what was then known as the prostitution capital of Canada, aka Davie Street, came to the filmmakers after months of research concerning sex workers throughout major Canadian cities like Toronto, Calgary, Edmonton, and Vancouver. My research tells me that the director spent an upwards of eight months on Davie getting the trust of the community before any filmmaking began, which I personally think should be mandatory to any documentarians who want to make meaningful films. Davie Street is located in the heart of Vancouver's West End, home to this very park and home to history so complex I sometimes wonder what secrets the crows pass down.
Amber Dawn:	11:00	Mm.
Justin Ducharme:	11:01	It was here in this neighbourhood where workers turned the tree-lined streets into their strip, open from noon til 4:00 AM. It was here where they organized. The documentary shows insight into the very rarely spoken about community protocols and

safety measures sex workers have been practicing for decades. Ranging from self-defence and health tips to printing out Bad Trick Sheets of dangerous clients, it shows how the community operated through mutual respect and cooperation, as well as the harm reduction strategies that sex workers have employed for centuries. It's an interesting watch as a film-lover because while the film is shot like a documentary, it doesn't hold your hand throughout. Everything comes from the voices of the workers. There is no explanatory dialogue to help better understand the subjects. Every statement is what they want to say and how they want to say it. This was a staunch lesson, lesson in self-representation and would provide me with the much-needed gusto to be a part of future projects like *Hustling Verse*, projects that carve out a similar space for sex workers to practice agency through story and have their experiences shared in ways that feel safe and necessary to their persons. I compel listeners to dive into the histories of the neighbourhoods they occupy. Who was this once home to? Who has been displaced?

- Justin Ducharme: 12:12 Today, Davie Street looks quite different and while it's no longer exactly the haven for workers it was before, it remains a fierce reminder to hustlers like me, of those who believed in the importance of self-representation and those who came before me.
- Amber Dawn: 12:29 Oh, that's excellent.
- Justin Ducharme: 12:30 [Laughs]
- Amber Dawn: 12:31 I, you know, I wanted to just sort of reflect on that because, you know, I think when sort of like the... In general public discourse, when we talk about sex workers, we talk about how vulnerable to violence sex workers are, which is not untrue, but it doesn't negate the truth of sex workers have some of the most sophisticated anti-violence strategies out of anyone out there. And I, you know, when I watched that film, too, it illuminated what I knew in my heart is that we are extremely good at strategy and taking care of each other. And I really loved *Hookers on Davie* for that reason, too.
- Justin Ducharme: 13:11 Yeah, community care seems to be at the centre of that, which just, I think, exudes through that film when you watch it.
[Hammering] [Buzzing]
- Amber Dawn: 13:19 Yeah. Well, it's, I mean, I, that's a great springboard 'cause I'm talking about some of the same things when I reflect on the neighbourhood. I wanna talk about two overlapping

communities that are really near and dear to my heart, two communities that help raise me up and taught me the importance of gathering. I want to talk about Boystown, which was a stroll for male and transgender sex workers that gathered around what we now call Yaletown. Yaletown back then was an industrial area when Boystown established itself in the late '80s and David Lam Park looked and felt really differently than it does today. And Boystown continued to be a vital gathering place well into the 2000s. And I also want to talk about High Track, which was a very visible sister stroll nearby, around Richards and Davie, for women sex workers. Boystown and High Track formed two unique communities that often supported each other, especially as they faced growing hostility from the police and from the growing number of Yaletown condo-owning residents, which eventually pushed these two communities along.

Amber Dawn: 14:22

So to understand the history of Boystown and High Track, we have to look really closely at the late 1970s and the early 1980s in Vancouver and how these two communities used to work side-by-side, the same streets, the same corner, and that would be the "hookers on Davie," the community that we see in that documentary film along Davie Street in the West End. So despite the vibrance and the very low prevalence of violent crime and exploitation amongst the Davie Street community, it was forcibly evicted following an injunction by the BC Supreme Court in 1984, which served basically as a move along notice to all the sex workers in the West End. Some sex workers moved to Boystown, some moved to High Track, and some to the Downtown Eastside or along Kingsway. And here's where the community became really dangerously fractured.

Amber Dawn: 15:12

From 1984 onward, there's a marked increase in violent crimes against sex workers. And some would say, like Jamie Lee Hamilton, who we'll talk about a little later, can trace sort of the ejection from Davie Street in 1984 to a his--, a very shameful history of violence against sex workers here in Vancouver. 'Cause the stroll's about more than a business, it's about more than a place where sex workers meet their customers. It's a community. It's about the right to gather, to support one another, especially when no one else is gonna support you. It's about looking out for each other, especially when no one else wants to even look at you. It's about having fast and accessible ways to exchange safety information. It's about being able to express oneself in authentic ways. And it's about not being isolated because isolation, as we know, is very dangerous, especially to sex workers. So when I look at David Lam Park, I see a place where some of perhaps the most stigmatized or

hated communities once gathered. They gathered despite the very pervasive pressures trying to break their communities up. And I'm really proud to have learned from these communities when I was a young sex worker. I learned things about community care and about social justice that I still put to use today. Yeah. And I'm gonna stop there for right now.

Justin Ducharme: 16:32 That was great. Yeah, so had we mentioned and, before, we're poets.

Amber and Justin: 16:41 [Laughs]

Justin Ducharme: 16:44 If you're familiar with the anthology that we edited, *Hustling Verse: An Anthology of Sex Workers' Poetry*, I'm gonna read a piece from there titled "dream boy." I transform for pay, the boy I become is / the boy who holds space in my dreams / *bought*, not / *bothered* / with knowing how to explain himself or / apologizing for things he cannot control / cool, calm, / *collected* / the ideal / rent this boy – at times / his bones ache from the pressure / that is transforming people, while / *transformed* / he remembers this body is medicine, curing / confused white men who think he needs them / more than they / *need him*. / *how do you distinguish love from sex?* he asks, I / *tell him* / sex fills me up & love reminds me / it's okay to be empty.

Justin Ducharme: 17:43 So Amber Dawn had mentioned Jamie Lee Hamilton in her history lesson--

Amber Dawn: 17:52 [Laughs]

Justin Ducharme: 17:52 --to all you lucky listeners. And I became known of Jamie Lee Hamilton's advocacy work when the West End Sex Workers Memorial was mounted. And that's located, I believe on Jervis and Pendrell? And she was a long advocacy and fierce activist, activist, for the community, member of the community. And...yeah, if you haven't been to the West End Sex Workers Memorial, or you're not familiar with the work that Jamie has done around the West End Sex Workers Memorial, it only takes a quick google search to dive into all of the amazing things that Jamie, Jamie did.

Amber Dawn: 18:44 Yeah. I mean, she's the one elder that taught me really all the foundation of like, you know, sort of the practices and the care that I put into my work today. And she passed away last year, she was 64 years, too, too young. And she was a tireless advocate for sex work justice. And, and she did the work that a lot of us don't want to do and that's to try to humanize sex

workers in the eyes of powerful decision makers. [Plane Passes Overhead] Many of us don't have access and, and, ability to enter those kind of spaces like city council meetings, you know, for example, parks commissioner meetings, she, she was like... Got herself in there and made her voice heard. She understood that city parks, like David Lam Park, are necessary gathering places for sex workers.

- Amber Dawn: 19:39 So I have one poem I'd like to read to honour her. I got to read this for her before she passed, too, so it's, I'm, I'm really happy to... That she did hear it while she was still with us. Jamie Lee Hamilton can drum fire if she needs to and she needs to because who else, but a Two-Spirit trans princess would take up thunder for 30 years and counting. Sound the alarm, the war against whores is always coming. Brothers sentenced to AIDS quarantine, sisters run out of the village. Sex workers were pronounced a *urban tragedy* by the Supreme Court. Kith turned on kin, rainbow citizens became quote unquote "real citizens" and became just as capable of cleansing brothel culture, wiping hustler blood from the gaybourhood. Normativity mimics victory, not a washing of hands. A goodnight kiss. Gentrification is celebrated as progress, not murder, not a death wish. Do you know where whores go when we are moved along? We're out of sight, out of mind, are we truly gone? Jamie Lee Hamilton never stopped looking. She shouldered 67 pairs of stiletto shoes up the sentinel-like steps of city hall, one shoe for each missing woman. She suffered the damp and the frost as she slept on the civic lawn in February of 1998. We're disappearing. We're disappearing. We're disappearing. Jamie Lee Hamilton waited for city council to hear her. For 30 years and counting, Jamie Lee Hamilton waited for city council to hear her. Do you know where whores go when we're moved along? We're disappearing. We're disappearing. We're disappearing.
- Justin Ducharme: 21:26 Ugh, that was brilliant. [Sighs] Thank you for sharing and thank you everyone for listening to our soundscape. I hope that you learned something interesting. And...yeah, if anything pay Indigenous trans women and Black women and Black trans women. As you know, they are pillars in our community and Jamie Lee Hamilton is an example of people who have fought tirelessly for rights. Yeah.
- Amber Dawn: 22:01 Yeah and consider getting involved in the defund the police movement, which is absolutely connected to all sorts of social justice issues that we care about and cumulating dignity for sex workers, Black and Indigenous lives, and mental wellness, and, and social justice at large. Thanks so much.

Justin Ducharme:	22:23	Thank you.
Sound Effect:	22:25	[Wind Rushing]
Sound Effect:	22:28	[Seagull Cries]
Sound Effect:	22:33	[Gentle Ambient Tone]
Sound Effect:	22:39	[Adjusting A Radio, Static And Mixed Sounds]
Music:	22:49	[Begin Music: Instrumental Woodwind]
Sound Effect:	23:15	[Low Whispering]
Music:	23:33	[End Music: Instrumental Woodwind]
Music:	23:34	[Begin Music: Instrumental Woodwind, Rattling, Strings, And Sighs]
Music:	24:23	[Begin Music: Many Voices Singing Overlaid With Instrumentals]
Sound Effect:	24:23	[Drum Beat]
Sound Effect:	24:30	[Drum Beat]
Sound Effect:	24:37	[Drum Beat]
Sound Effect:	24:44	[Drum Beat]
Sound Effect:	24:55	[Drum Beat]
Sound Effect:	24:57	[Drum Beat]
Sound Effect:	25:07	[Drum Beat]
Sound Effect:	25:27	[Continuous, Drum Beat, Joined By Slow Jingling Beat]
Music:	26:27	[End Music: Singing Overlaid With Instrumentals]
Music:	27:23	[End Music: Instrumental Woodwind, Rattling, Strings, And Sighs]

Sound Effect: 27:23 [Water Lapping]

Sound Effect: 28:24 [Wind Rushing, People Speaking Inaudibly, Fades Out]