

THE ISSUES OF
MISSING AND MURDERED
INDIGENOUS WOMEN
IN CANADA:
TEACHING UNIT

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SCHOOL DISTRICT 71 (COMOX VALLEY) ABORIGINAL EDUCATION SERVICES

Walking With Our Sisters, K'ómoks came to the Comox Valley from an email sent 3 years prior to the arrival from I-Hos Gallery Manager Ramona Johnson. It started as an art exhibit to be facilitated by I-Hos Gallery for their yearly events. It turned into much more. Ramona Johnson, the lead coordinator, recruited Anne Davis and Lee Everson and the three worked together as one in making the now memorial life changing for all those involved.

It took over 50 committee members and over 300 volunteers to have the memorial open to the public for 2 weeks in August 2015 on the K'ómoks Reserve. With the help of many organizations for the funding and countless hours of all involved. Kumugwe Cultural Society from K'ómoks performed and assisted with all the many cultural ceremonies and Tsow Tun Le Lum Healing Centre from Nanoose, BC was lead with all the Healing ceremonies.

With the guidance of 5 main elders: Mary Everson (K'ómoks) Fran Prince (K'ómoks) Jackie Finnie (Metis) Lil Daniels (Cree) Barb Mitchell (Coast Salish) and cultural advisor Wedlidi Speck (Kwakwa'kwak). We all worked as a team in healing, educating and cultural awareness with our Non Native community. Working as one, side by side and coming as just who we are. It was a great success.

Comox Valley Transition Society has continued on with supporting WWOS for further information on the local "**Honouring Our Sisters**", Please contact them on FaceBook or in person at the Courtenay office.

Special thanks to School District 71 (Comox Valley) Aboriginal Education Secondary Support Teachers, Ken Lees and Gordon McMahon, for their contributions to the development of this print resource.

Walking With Our Sisters K'ómoks changed many lives and built community awareness in the Comox Valley.

Kindness Loving Caring Sharing



Collage courtesy of WWOS K'omoks

Welcoming the sacred bundle and vamps to the K'omoks traditional territory

School District #71 Aboriginal Education Services

PRESENTS

Murdered and Missing Indigenous Women in Canada LESSON PLANS SERIES

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Murdered & Missing Indigenous Women Info

Rationale:

They are not forgotten. They are sisters, mothers, aunties, daughters, cousins, grandmothers, nieces, granddaughters, wives, and partners. They have been cared for, they have been loved, and they are gone but they have not been forgotten.

This lesson is the first in a series of lesson plans that includes information sharing, identifying risky relationships and increasing awareness of murdered and missing Aboriginal women in Canada through mixed media art production. The intent of this lesson is to present information & create awareness on the topic of Murdered and Missing Indigenous Women.

Prescribed Learner Outcomes from the British Columbia Education Curriculum

Planning 10

Healthy Relationships

- characteristics of a safe and caring school [and community],
- strategies for preventing and responding to harassment, intimidation, bullying, and discrimination,
- promoting respect for diversity (e.g., race, culture, gender, sexual orientation, age, socio-economics, mental or physical ability)

Civics - Grade 10-11

Skills & Processes of Civic Studies

- demonstrate skills and attitudes of active citizenship, such as ethical behavior, open-mindedness, respect for diversity, and collaboration

Informed Citizenship

- compare human rights provisions in Canada and internationally with respect to Canadian Charter of Rights and Freedoms

BC Human Rights Code

- UN Universal Declaration of Human Rights

Civic Deliberation

- analyze the domestic and international effects of Canada's record

Grade 11 Social & Identity

- demonstrate knowledge of the challenges faced by Aboriginal people in Canada during the 20th century and their responses, with reference to:
 - Indian residential schools
 - Reserves
 - Self-government
 - Treaty negotiations
- describe the role of women in terms of social, political, and economic change in Canada

Law 12

Family Law

- Analyze issues related to family law including:
 - cultural expectations
 - societal values



Artist: Noel Brown

LESSON ONE

Lesson Objective:

Students will review information from news media, RCMP, and Native Women's Association of Canada regarding the issue of murdered and missing women in Canada.

I. Introduction

Read the following Globe and Mail news story to students.

- <http://www.theglobeandmail.com/news/politics/harper-rejects-calls-for-aboriginal-women-inquiry/article20166785/>

Ask students to comment on things they know about the issue of Murdered and Missing Aboriginal women in Canada.

- List student responses on chart paper or classroom board.

Ask students to pose questions of things that they would like to know about the issue of murdered and missing women in Canada.

II. Presentation of Murdered and Missing Women PowerPoint

Ask students the following 'Inquiry' question: Do Canadian authorities care about missing and murdered Aboriginal women?

- Display the PowerPoint slideshow to students.

Ask students to note significant 'facts' and to list any question they may have regarding the content of the PowerPoint.

III. Direct Instruction – Resource Review and Conversation Circles¹

Student Information Resource – MMAW Fact Sheet

Allow students a few minutes to review the Student Information Resource. Bring students together in small groups to:

- Think and talk
- What do all of these numbers and statistics mean to Aboriginal People?
- Do you think a national public inquiry into this issue will help to solve the problem and bring closure for families? Why or why not?
- What other ideas do you have to help us all to tackle this problem in our society?

¹ For information on conversation circles go to this website: <http://conversationcircle.com/>

IV. Closure

Ask students to share any questions or thoughts they had on this topic from the News Story, PowerPoint, Student Information Resource or the conversation circle.

Ask students to give a short response to the inquiry question. Explain to students that in the next few lessons they will consider the nature of interpersonal relationships with a goal of preventing domestic violence as well as creating public service announcements or promotional posters to let people know that any violence against women is unacceptable.



LESSON TWO

Lesson Objective:

Students will understand the root causes behind the issue of Murdered and Missing Indigenous Women (MMIW).

V. Introduction

Ask students “Why are Aboriginal Women the most likely group in Canada to become victims of violence?”

Many factors put people at risk. They include: Poverty, unhealthy relationships, addictions in the family, mental illness, involvement in the sex and drug trades, and broken homes. Aboriginal girls often grow up with several of these factors present in the home. Conduct a brainstorm with the class to draw out suggestions as to why these conditions are more prevalent in Aboriginal communities.

VI. Direct Instruction – Information Review

Display the question: why are Aboriginal Women the most likely group in Canada to become victims of violence?

List the following conditions and reasons for students to consider.

1. **Poverty: Why do Aboriginals have the lowest incomes of any ethnic group in Canada?**
 - a. Colonialism and the Indian Act shut Aboriginal people out of Canada’s developing economy. Mandatory attendance at residential schools ensured that the vast majority of Aboriginal students received a substandard education geared toward producing generations of manual labourers. To become a professional meant enfranchisement and loss of status for Aboriginals for most of our history.
 - b. Other laws served to hamper economic success. The Homestead Act gave the best farm and timber lands to non-native settlers. The Water Act stated that one must own land in order to irrigate it, while the Indian Act prohibited status natives from owning land. The Fisheries Act created the category of food fish, which prevented Aboriginal fishers from selling their catch, and imposed unfair licensing restrictions. The Veterans Land Act was not accessible to most Aboriginal veterans.
 - c. Racism has been and continues to be a problem for Aboriginal people seeking employment. Negative stereotypes affect hiring practices. Systemic racism in schools, courts, and corporations contributes to Aboriginal poverty.

- d. Aboriginal worldviews are contrary to a competitive capitalist society. First Nations evolved with stewardship, balance, and sustainability as the guiding principles of economic activity. Traditional First Nations communities were cooperative and communal.

2. Unhealthy Relationships

- a. Seven generations of Aboriginal Canadians attended residential schools from the age of five. Normal family life was unknown to them and many were subjected to brutal physical, psychological, and sexual abuse. Strict language prohibitions meant that children were cut off from traditional teachings over time. Trauma and family dysfunction multiplied with each successive generation as victims of abuse grew up to be abusers in their own communities.
- b. The policy of seizing Aboriginal children and placing them in non-native homes, known as the “scoop-up”, created generations of alienated people with no cultural identity or family connections.

3. Addiction

- a. The use of alcohol as a trade good during the fur trade era began the sad legacy of alcoholism among Canada’s Aboriginal people. Prior to contact First Nations never used alcohol. Unlike Europeans, who had developed laws and protocols of restraint, First Nations were not equipped to deal with this new substance. Later, the combined factors of poverty, racism, social injustice, and the cultural genocide of residential schools would produce generations of people who drank to escape a reality filled with despair.

4. Mental Illness

- a. The factors listed above explain why Aboriginal Canadians have disproportionately high rates depression and suicide. The highest suicide rate in the world is in the Canadian Arctic. Without the anchor of a happy family life, surrounded by depressed, alcoholic and abusive people, an Aboriginal child is at greater risk of developing a mental illness than the population at large.

5. Sex and Drug Trades

- a. Girls from dysfunctional homes are fodder for the sex trade. Pimps find girls with low self-esteem and low education the way wolves find weak deer. Gang life and the drug trade are always open to people with no other economic prospects. Coupled with our high rates of addiction, this may explain why Aboriginal people, as 5% of the Canadian population, make up 28% of our prison population. This rate is even higher for Aboriginal women.

- b. Media and popular art have sexualized Aboriginal women, portraying them as exotic, vulnerable, and available. The resulting stereotype colours news reports of missing women and police investigations, leading to the attitude that missing sex trade workers got what they deserve, or that it is to be expected and of no great concern.

6. Broken Homes

- a. A recent survey of Aboriginal prostitutes in Winnipeg revealed that two thirds of them had previously lived in foster homes. An unstable family life is a powerful indicator of risky lifestyles. Many of the victims who disappeared on the Highway of Tears were young women hitchhiking to get away from intolerable situations.

VII. Presentation of Murdered and Missing Women PowerPoint

Ask students the following 'Inquiry' question: Have Canadian authorities taken action about missing and murdered Aboriginal women?

- Display the PowerPoint slideshow to students.
- Ask students to note significant 'facts' and to list any question they may have regarding the content of the PowerPoint.

VIII. News Story Review

<http://www.cbc.ca/news/politics/murdered-and-missing-aboriginal-women-deserve-inquiry-rights-group-says-1.2897707>

Distribute and read the CBC news story titled: **Murdered and missing aboriginal women deserve inquiry, rights group says.**

Ask students the following questions after reading the story:

- What do you think about Murdered and Missing Aboriginal Women?
- Why do you think that this is a major problem in Canada?
- What questions do you still have about Murdered and Missing Aboriginal Women?

IX. Closure

Have students write a one paragraph response to Stephen Harper's assertion that there are no sociological roots to the 1200 cases of missing and murdered Aboriginal women in Canada.

LESSON THREE

This lesson is the third in a series of lesson plans that includes information sharing, identifying risky relationships and increasing awareness of murdered and missing Aboriginal women in Canada through mixed media art production. The intent of this lesson is to present information & create awareness on the topic of Murdered and Missing Indigenous Women. This lesson is intended to help students explore the nature of relationships and identify relationship risks.

N.B.:

Topics discussed in today's lessons may trigger a variety of emotional responses from students. Teachers should be prepared to direct students to counseling services or provide other supports as necessary.

Lesson Objective:

Students will identify relationship warning signs and create strategies to help them escape and avoid being in abusive relationships.

X. Introduction

Begin the lesson with a short video presentation on the topic of domestic violence. Explain to the class that this video was created by the Native Women's Association of Canada.

- <https://www.youtube.com/watch?v=r2FtQZcm6U&feature=youtu.be>

Solicit feedback from students regarding the video:

- Ask students to repeat specific facts presented in the video.
- Ask students if they have any questions about the theme of this video.

Tell students that today they will consider warning signs of unhealthy relationships and develop role-plays of good and bad relationships.

XI. Student Handout

Display the following website (<http://www.upworthy.com/8-warning-signs-of-a-relationship-gone-horribly-wrong>) and distribute the student handout titled "MMAW Identifying Risk – 8 Signs".

Have students review each point in a conversation circle. Ask students to discuss:

- Can you relate to any of these situations?
 - If yes, how did you feel when you realized that your boy/girlfriend treats you like this?
 - If no, do you know anyone who might be in a relationship like this and how does it make him/her feel?

XII. Direct Instruction – Playing a Role Play

Review the class management details for creating role plays. Review rules for working in small groups, make decisions for appropriate behaviour, and set time-lines.

Student groups are to rehearse their role play, share ideas on how to act during the role-play and may stop the rehearsal for a 'time-out' where the role-play is suspended in order to discuss elements in the role play.

Remind students that for each role play the audience is expected to quietly observe and make notes to provide evidence for post role-play discussion.

Structured debriefing²

Debriefing, the discussion which takes place after the experience of role playing, during which participants reflect on and learn from the experience, should be allocated plenty of time. A five-minute role play can easily generate enough material to keep a lively discussion going for half an hour. As participants can feel defensive about their behaviour during the role play, and can have difficulty separating their experience of the specific situation from general principles to be drawn from the experience, a structured debriefing is recommended.

This is one such structure.

1. All reflect in silence and prepare comments
2. Each role-playing participant in turn makes uninterrupted comments
3. The observers make uninterrupted comments
4. All discuss the role play
5. Participants are helped to return to 'reality' and to get out of their roles
6. All discuss general conclusions without referring to details of role play

XIII. Experiential Activity – Role Play

Tell students that they are to use the 'Beauty Cares' infographic as the Role Briefs. The role briefs are intended to provide a small amount of information that students use to describe the relationship and describe how people might feel.

Each group presents their role-plays to the class. The classroom audience is expected to actively watch (silent viewing, eyes on the role players and thinking about what they are watching). Inform the class that they are expected to take notes on things that they are wondering about and things they would like clarification on.

² This debrief structure was taken from the following website: http://www2.glos.ac.uk/gdn/gibbs/ch4_4.htm

XIV. Debrief the Role-Play

Review the six structured-debrief points with the class. Allow students some time to review their role play notes. The Instructor guides the role-play debrief and helps students reinforce their understanding of good and bad relationships.

XV. Closure

Thank the students for taking a risk and participating in the role play. Review the goal of today's lesson (students will identify relationship warning signs and create strategies to help them escape and avoid being in abusive relationships). Tell students that if they are currently in an abusive relationship or know of someone who is then it is important to provide help and support – this might save a life!



LESSON FOUR

Lesson Objective:

Students will develop Public Service Announcement Infographic³ Posters (video announcements are options) that explore the issue of Murdered and Missing Aboriginal Women to help peers and community members become aware and informed.

Materials:

- Poster Paper – Bristol Board, Newsprint, Construction Paper
- Poster Paint, Sharpies, Markers, Pencil/Wax Crayons
- Discarded Magazines (for text and image base resources)
- Post-its

XVI. Background Information

<http://www.rock-your-world.org/curriculum/take-actions/creating-public-service-announcements>

Review the following website for information on teaching students how to create effective Public Service Announcements (PSAs). The Rock Your World website has excellent lesson plans on how to prepare students to create effective PSAs. The lessons are geared toward building video PSAs but the lessons may be scaled to creating PSA posters.

The following lessons (from the Rock Your World website) would be very helpful guiding students in the creation of PSA posters:

1. How to study Public Service Announcements (PSAs)
2. Studying PSAs as a writer would: looking for persuasive techniques
3. Sharing PSA concepts and developing a team concept
4. Writing and developing storyboards
5. Finalizing films and writing a reflection.

XVII. Introduction

Have students review one of the 'Rock Your World' video PSAs.

- <http://www.rock-your-world.org/projects>

Ask students to respond to the PSA in order to see if the intended message of the PSA was received.

- What was the theme of the PSA?

³ Information graphics or infographics are graphic visual representations of information, data or knowledge intended to present information quickly and clearly (definition taken from Wikipedia).

- Who is the target audience of the PSA?
- What were some key words used in the PSA?
- Identify provocative images (if any) used in the PSA?
- Did the PSA make you think about the theme or did the PSA change your perspective of the theme?

Explain the task to students: today you will take information on the topics of Murdered and Missing Aboriginal Women or Identifying Risky Relationships and create a public service announcement poster that increases awareness of your chosen topic and helps others become aware of this important social issue.

XVIII. Direct Instruction

Activate prior knowledge with a review of the previous lessons on Murdered and Missing Aboriginal Women and Identifying Risky Relationships. Students should have a strong base of knowledge (using information from the Native Women Association of Canada, Royal Canadian Mounted Police and Beauty Cares Campaign as well as classroom research) on the issue of Murdered and Missing Women in Canada.

Have students create a list of Key Words, significant statistics and names/titles related to the topics of Murdered and Missing Aboriginal Women and Risky Relationships. Combine student input onto a large class list of terms, statistics and titles. This list can be a start point for students as they create infographic posters.

Engage the class in a general discussion of the key components in effective Information Graphics. The list could include:

- Titles
- Message Content - Key Words and text formatting
- Subtext – related to PSA message
- Appropriate and Provocative Imagery

XIX. Guided Practice

Students may work in groups or independently to create their PSA Infographic.

Have each student or student group decide on a particular theme (MMAW or Relationship Risks). The student or group must then specify the message they are intending to transmit. Have each student or group create a message statement.

- The message or theme statement is the central theme of the Infographic.
- Students may personalize the message or theme statement: "I want people to know (specific detail) about (theme/topic)."

Students use art materials to develop their PSA Infographic.

- Students should create a first draft and share with peers and instructor to ensure that the message being transmitted is the message in the graphic.
- Ensure that each product includes the key components of effective Information Graphics.

The majority of the class should be used to create the PSA. This activity may take more than one class to complete. Students should be given as much time as they need to create thoughtful, tasteful and provocative PSA Infographics.

XX. Student Sharing

Have students engage in a gallery walk. Display all the PSA posters around the classroom. Each student then walks around the room and provides 'post-it' comments on student work. The classroom teacher may use rubrics for assessment purposes but the intent of this activity is to share work and collect feedback on the effectiveness of the PSA poster (the four questions students answered in response to the video PSA at the start of this lesson may be used for feedback).

XXI. Closure

Ask students to reflect on the experiences they have had on this important topic. Students should think about the information that was shared with them, the activities they engaged in and the products they created in class. Ask students to respond to the following five questions:

1. What do you think about the topic of murdered and missing Aboriginal women?
2. Why do you think that people stay in risky relationships?
3. How do you know this?
4. Can you tell me more about the topics of murdered and missing Aboriginal women and risky relationships?
5. What questions do you still have about murdered and missing Aboriginal women and risky relationships?

Thank the students for their compassion and thoughtfulness as they improved their knowledge and understanding of these topics. Suggest to students that they are now responsible for sharing what they know and help others rethink what they think they know!

LESSON FIVE

Lesson Objective:

Students will develop empathy for an individual missing woman, and see beyond the statistics and stereotypes.

Materials:

- Computer Lab Access
- Milk Cartons
- Art Materials
 - Poster Paper - Bristol Board, Newsprint, Construction Paper
 - Poster Paint, Sharpies, Markers, Pencil/Wax Crayons
 - Discarded Magazines (for text and image base resources)

XXII. Background Information

The National Child Safety Council in America staged a nationwide initiative to assist in the location of missing and abducted children. This initiative was called the 'Milk Carton Program'. In this program, photographs and biographies were placed on the side panels of 2 litre milk cartons. In this lesson students will create milk carton panels that illustrate (with pictures and words) the biographies of missing women.

XXIII. Introduction

The Native Women's Association of Canada (NWAC) is calling for a national public inquiry into the issue of missing and murdered Aboriginal women for some time. Political leaders of the provinces and territories support this call, but the Canadian government does not.

In May, 2014, the RCMP issued the National Operational Review on Missing and Murdered Aboriginal Women, which counted more than 1,200 cases of missing and murdered Aboriginal women, and examined RCMP responses to those cases.

Think and talk

- What do all of these numbers and statistics mean to us?
- Do you think a national public inquiry into this issue will help to solve the problem and bring closure for families? Why or why not?
- What other ideas do you have to help us all to tackle this problem in our society?

Tell students that one way to help tackle this problem is to help people see a human face rather than hear a statistic about the problem. Tell students that their task will be to identify

one missing Aboriginal woman and create a graphic display that will help people understand who the missing person is.

XXIV. Guided Practice

- In a computer lab have groups of 3-4 students create a dossier on one of the missing women profiled on the website, What Their Stories Tell Us. As an alternative you may use information from the Missing Alerts page on the Native Women's Association of Canada website.
 - They can augment this with a google search of the individual, or any other available source.
- Along with the essential information on nation, age, location, and description, encourage students to find out more personal things about the individual, such as hopes, dreams, and aspirations.
 - When a well-rounded dossier has been compiled, have students print off a photo of the missing person.
 - Ideally it should be around 3x5 inches and a clearly recognizable likeness.
 - This photo will serve as the basis for a slide-on jacket for a 2 litre milk carton.
- The photograph is to be glued on to stiff white construction paper and later laminated.
 - Students are to design this jacket after the classic "missing" milk carton with the photo and vital information.
 - In addition, the four-sided jacket should effectively humanize the missing woman, emphasizing the fact that she is loved and missed by family, that she has interests and passions, and that there is hope she will be found alive.
 - Students should have latitude as to the specific appearance of the jacket in terms of two-sided or four-sided, how much personal information is included, the size and composition of the photo, etc.
 - However, they must include the following: Name, age, home town, nation of origin, last seen, physical description, and personal touches where possible.
- Assemble the jackets so that they will slide tightly over a 2 litre carton when folded.
 - These folds will be duplicated after lamination.
 - Tabs and slots at the terminal ends of the lamination will aid assembly.
 - Depending on budgets, groups may wish to photocopy their jackets to mass produce them. An "A" jacket should:
 - Include the required photo and information.
 - Evince a tone of empathy, humanity, and optimism.
 - Be balanced, legible, and pleasing to the eye.

XXV. Student Sharing/Closure

Gather all student milk carton missing alerts and ask students to create work in small groups to answer the following questions:

- How are all these missing women similar?
- What is different about these missing women?
- How would you feel if you were related to any of these missing women?
- What some ways we can let more people know about these missing women?

Students are to write their responses and submit their work to the instructor. Explain to students that we need to follow through with our projects and share what we know with other students who may not know. Tell students that the work they have created here, including the think and talk conversations and closure responses, will be shared with peers to increase awareness (in our local community) on the issue of missing and murdered women.



LESSON SIX

Lesson Objective:

Students will learn to be proactive in creating a socially just world by sharing their knowledge and understanding of missing Aboriginal women to student peers.

Materials:

- Student made milk carton missing person alerts
- Student Made Public Service Announcement Posters (if this lesson is combined with other lessons in this series)

XXVI. Background Information

This lesson can be a mid-unit normative assessment lesson or it could also be a summative lesson for assessment depending on the classroom dynamic and how the instructor has scheduled these lesson plans. Prior to this lesson students should have been previously presented information on the topic of murdered and missing women. Students should have engaged in conversation circles and developed milk carton missing person alerts. The intent of this lesson is to prepare students so that they may present their knowledge and understanding to student peers within their local school community.

The classroom teacher must reach out to peer-classrooms, cooperating teachers of students in different grades and in other schools, or any other concerned citizen group to request that students in this class present information on the topic of Murdered and Missing Women in Canada.

Suggested method of inter-class information sharing is a 'Gallery Walk'. A gallery walk is a group information sharing activity where multiple items are displayed for a target audience in order to examine multiple documents and allow the audience to respond to different perspectives.

XXVII. Introduction

Begin the class by congratulating students for their work to this point. Emphasize that this work can never be finished until we have resolved the issue of murdered and missing women in Canada but we can help other citizens become aware and motivate people to action.

Explain to the class that they will practice a 'Gallery Walk' of their own work as a rehearsal for sharing their research with other students or community members.

XXVIII. Guided Practice

There are three main parts to a gallery walk: selecting display items, physical organization of exhibit, and exhibit viewing/dialogue.

- Selecting display items
 - Student work has already been prepared so this part is already complete
- Physical Organization of exhibit pieces
 - Prepare the classroom or learning space to accommodate movement of gallery 'guests'⁴.
 - Allow spaces between the displays to allow guests to gather around the displays.
 - Each exhibit piece is hosted by the student creator of the exhibit piece to answer questions and offer information about the topic.
- Exhibit viewing/dialogue
 - Guests should be allowed to ask questions and make comments regarding what they are viewing.
 - The following prompts may be used to encourage dialogue:
 - How are all these missing women similar?
 - What is different about these missing women?
 - How would you feel if you were related to any of these missing women?
 - What some ways we can let more people know about these missing women?

Engage the classroom in a gallery walk rehearsal. Student authors of materials organize their work in their classroom and share information with peers. This activity is to help students become familiar with the process before bringing their work to other classrooms.

After the gallery-walk rehearsal engage the class in a discussion of the process.

- Ask students to provide comments on the pros and cons of the activity?
- Ask students how can this process be improved?
- Ask students how would they know they were effective in delivering their message about the missing women in Canada?

XXIX. Gallery Walk - Student Sharing

Students present their work to cooperating classrooms. The gallery walk may conclude with a question-answer or call-answer session hosted by the students who created the exhibit

⁴ Guests refer to the people who are the intended audience of this exhibit. The guest viewers will actually be the host classroom or community group

displays. Students 'guests' may be asked to engage in the closure activity by asking the previous dialogue prompts:

- How are all these missing women similar?
- What is different about these missing women?
- How would you feel if you were related to any of these missing women?
- What some ways we can let more people know about these missing women?

XXX. Extension

Follow-up actions could include the following:

- Presenting jackets to younger classes.
- Mailing copies to Members of Parliament, Cabinet Ministers, Police Chiefs, or to Stephen "Not a Sociological Problem" Harper.
- Taking them home to spark breakfast table conversations.
- A reflective journal entry on what they learned from this project, how it may have changed feelings and attitudes around this issue.

7 BEHAVIORAL PATTERNS

1 INTENSITY
Someone you just met exhibits the following behavior: **LYING** or exaggerating; **INSISTING** you move in/get married/have kids immediately; trying to win over friends and family; **OVER THE TOP** gestures like expensive gifts/dates, extreme love letters; sweeping you off your feet; **BOMBARDING** you with texts and emails; behaving obsessively and non stop calls.

2 JEALOUSY
Behaving **IRRATIONALLY** when you get a promotion, job or new friend; becoming **ANGRY** when you speak to the opposite sex; persistently **ACCUSING** you of cheating; resenting your time with friends, family, coworkers or activities; **DEMANDING** to know private details of your life.

3 CONTROL
TELLING you how to dress, when to speak or what to think; showing up **UNINVITED** at your home, school, or job; **CHECKING** your cell phone, emails, Facebook; going through your belongings; timing/following you; controlling/withholding money; sexually coercing you.

4 ISOLATION
INSISTING you only spend time with them; making you emotionally, psychologically or financially **DEPENDENT**; preventing you from seeing your friends, family or children; **FORBIDDING** you from going anywhere or speaking to anyone; keeping you home.

5 CRITICISM
Calling you overweight, **UGLY**, **STUPID** or crazy; ridiculing your beliefs, ambitions or friends; claiming they're the only one who really cares about you; making you feel bad about yourself; **BRAINWASHING** you to feel worthless; accusing you of being a bad parent.

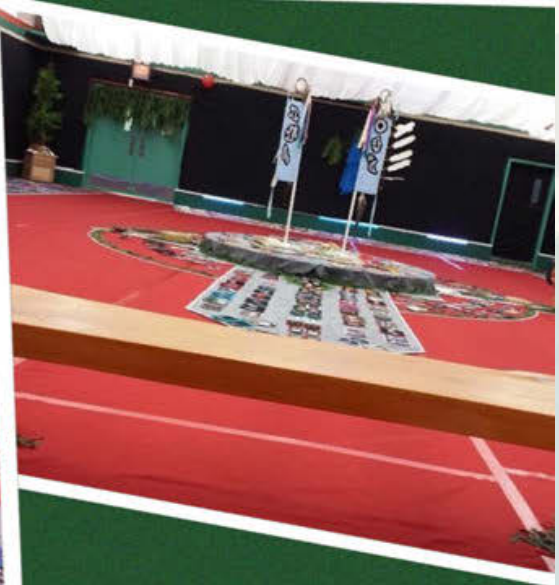
6 SABOTAGE
Making you **MISS** work or school by starting a fight or having a **MELTDOWN**; being needy when you're busy or doing well; making you believe you're crazy, alone or helpless; **HIDING** your money, keys or phone; stealing your belongings; **DESTROYING** your self-esteem.

7 BLAME
Making you feel **GUILTY** and responsible for their aggressive or **DESTRUCTIVE** behavior; blaming the world or you for their **PROBLEMS**; always saying, "This is your **FAULT**" or "You made me do this."

8 ANGER
OVERREACTING to small problems; frequently losing control; violent **OUTBURSTS** or severe mood swings; drinking excessively; **THREATENING** to hurt/kill you or loved ones; **FIGHTING**; sexually abusing you; making you feel **AFRAID** for your life/your children's lives.

If your partner either threatens or physically abuses you, which includes pushing or shoving, there is no justification and it will only get worse. Tell your family and call the national domestic abuse hotline immediately
FOR HELP: 1-800-799-SAFE.

www.BeautyCares.org
Beauty Cares.



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POWER POINT NOTES

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Slide 1

I hope to engage your inquiry skills of exploring new information, evaluation and discussion and making connections. I want you to hear something explosive and to become enlightened. I hope to reveal the truth of your youth. Are you apathetic meaning you are uncaring, or are you simply bored (which means that you can be aroused from your slumber)?

Slide 2

The inquiry question: Do Canadian authorities care about missing and murdered Aboriginal women? What are some initial thoughts on this question?

This statement relies on the premise that there are missing and murdered Aboriginal women. Also, the statement can be somewhat subjective in that we are asking the mood of Canadian authorities. And finally, what is meant by the term Canadian authorities?

Slide 3

For initial inquiry I am using two published pieces of statistical information for this presentation. The five page Fact Sheet [on] Missing and Murdered Aboriginal Women and Girls published by the Native Women's Association of Canada as well as the 23-page report titled "Missing and Murdered Aboriginal Women: A National Operational Overview" published by the RCMP.

I will first present some of the statements and statistics presented by the RCMP. I will follow this with statements and statistics presented by the NWAC. We will compare some of those statements and statistics in an effort to maintain an impartial position. I will also interject some thoughts about media portrayals that may do more to generate confusion but is important to demonstrate the impact of media in forming information.

Slide 4 & 5

In our paternalistic society we have created a climate of fear and abuse in which our women live daily. Consider the media sensation of Gian Gommeshi and allegations of sexual assault, or the pop music culture of sexual stereotyping (violence) in songs and videos (remember Blurred Lines). A simple survey of our popular magazines illustrates a body image directed at boys and girls that can leave many exhausted as they try to emulate these types.

Violence against women is so common that we are somewhat desensitized and often make excuses. We become at most **apathetic** or at least **bored**.

Slide 6 & 7

So let me begin the avalanche of statistics. According to recent data from the 2011 National Household Survey, 1.4 million people identified as Aboriginal in 2011, representing 4.3% of the Canadian population. The proportion of Aboriginal females in Canada's female population is similar. In 2011, there were 718,500 Aboriginal females in Canada, representing 4.3% of the overall female population that year.

We have more female Aboriginal women in Canada than Aboriginal men. A significant amount of those Aboriginal women have reported being a victim of violence. Almost 10% of our women report having been a victim of violence.

Slide 8

Let's get some perspective about these numbers. If there are 30 Aboriginal women in a room, three will be victims of violence. If there are 30 non-Aboriginal women in a room 3 will be a victim of violence.

Slide 9

Recently, the issue of numbers of missing and murdered Aboriginal women has been stated in the media. The RCMP use data taken from the Canadian Police Information Centre to get their numbers. The CPIC is the central police database where Canada's law enforcement agencies can access information on a number of matters. It is Canada's only national law enforcement networking computer system ensuring officers all across the country can access the same information.

According to CPIC, there are 1017 unresolved female Aboriginal homicide cases and another 164 unresolved missing female Aboriginal cases.

Slide 10

Violent crime has been steadily decreasing since the 1980's. The rate of victimization decreased 35% from 2.41 per 100,000 in 1980 to 1.56 per 100,000 in 2012. However, if you are an Aboriginal woman the trends are dramatically different. For example, according to a Statistics Canada "between 1997 and 2000 the average homicide rate for Aboriginal people was 8.8 per 100,000 population, almost seven times higher than for that of non-Aboriginal people (1.3 per 100,000 population)."

Slide 11

It is standard practice that all missing persons reported to police are entered into the Canadian Police Information Centre (CPIC) database, though policy and procedure may differ from one police service to another about what gets reported and when. The figure of missing Aboriginal women in this report is derived from a file review of cases involving women in Canada who, on November 4, 2013, had been categorized on the CPIC database as missing for a period exceeding 30 days.

Slide 12

For a person to be reported missing and entered into the CPIC database the person must have been missing for a period of 30 days.

- Accident: the subject's disappearance is a presumed drowning in a swimming or boating mishap, airplane accident, fire, avalanche, hiking fall, etc. and the subject's body has not yet been recovered;
- Wandered off/lost: the subject is presumed to have wandered away, in a confused state, from a hospital, mental institution, or chronic care (geriatric) facility; become lost in the woods; has not returned when expected from a hiking, camping, canoeing, or hunting trip; wandered away or is lost from the family location or has not returned when expected from school, a friend's house, meeting, etc. The difference between "accident" and "wandered off/lost" is that the subject is dead whereas "wandered off/lost" assumes the subject is still alive;
- Runaway: the subject (under 18) is suspected to have run away from home or substitute home care, e.g. foster home, group home, Children's Aid Society home/shelter.
- Unknown: this code is used in cases where the police agency has no previous record on the missing person. There is insufficient background information to enable coding the record under any of the other causes.
- Foul play suspected: the investigator has indicated that violence has likely befallen the missing person. A suspect may or may not have been identified and likewise charges may or may not have been laid.

Slide 13

The RCMP Commissioner is quoted as saying "There needs to be focused action taken at the community level, co-ordinated nationally, and this is exactly what we're doing."

The document lists four NEXT STEPS in dealing with this situation: Enhancing efforts on unresolved cases, focusing prevention efforts, increasing public awareness and strengthening data.

Slide 14

The RCMP document attempts to make sense of data on murdered and missing women that have been entered into the Canadian Police Information Centre. Generations of mistrust between state representatives and Aboriginal people, for a number of historic reasons, suggests that the numbers reported to police might not reflect reality.

The Native Women's Association of Canada has created their own fact sheet in order to fulfill their reason for being which is "The Native Women's Association of Canada (NWAC) is founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of First Nations and Métis women within First Nation, Métis and Canadian societies."

Slide 15

NWAC has gathered information about 582 cases of missing and murdered Aboriginal women and girls. Of these:

- 67% are murder cases (death as the result of homicide or negligence);
- 20% are cases of missing women or girls;
- 4% are cases of suspicious death—deaths regarded as natural or accidental by police, but considered suspicious by family or community members; and
- 9% are cases where the nature of the case is unknown—it is unclear whether the woman was murdered, is missing or died in suspicious circumstances.

Slide 16

The data from the cases examined by the NWAC reflects some of the data given by the RCMP, however the numbers do not completely coincide but the end result is the same: Aboriginal women are disproportionately represented in crime statistics.

Slide 17

When considering the ages of the murdered and missing women it becomes clear that the youth is a determining factor for committing the crime. Additional risk factors include: employment, use of intoxicants and involvement in the sex trade.

Slide 18

Why do violent crimes against Aboriginal women not result in charges or convictions? The RCMP Commissioner has denied any systemic bias or prejudice within the police force and the Canadian courts have long struggled with accusations of prejudice against Aboriginal people. These declarations of innocence of discrimination are not supported by the statistics. While the issue of systemic discrimination is an important issue that should be researched it

is sufficient to say that Aboriginal people are more likely to enter the criminal justice system than non-Aboriginal Canadians.

Slide 19 and 20

Clearance refers to whether or not a homicide incident was cleared: (1) either by the laying, or recommending of a charge to the Crown; or (2) where at least one suspect has been identified and against whom there is sufficient evidence to lay a charge, but where the incident is cleared otherwise (e.g. the suicide or death of the chargeable suspect is the most common reason for clearing otherwise in incidents of homicide).

Slide 21

Aboriginal women are almost three times more likely to be killed by a stranger than non-Aboriginal women are. Of the murder cases in NWAC's database where someone has been charged,

- 16.5% of offenders are strangers with no prior connection to the woman or girl (in contrast, Statistics Canada reports that, between 1997 and 2004, only 6% of murdered non-Aboriginal women were killed by strangers);
- 17% of offenders are acquaintances of the woman or girl (a friend, neighbour or someone else known to her); and
- 23% are a current or former partner of the woman or girl.

NWAC's research confirms that Aboriginal women experience violence by both Aboriginal and non-Aboriginal offenders, and the vast majority are men.

Slide 22

Stereotypical portrayals of Aboriginal people, among other issues, continue to marginalize Aboriginal people. Systemic discrimination does not only appear in the courts but also in popular culture, resulting in cultural desensitization and inaction, silence, neglect, and indifference to the aboriginal, human, and treaty rights.

An excellent example of the systemic discrimination combined with stereotypical portrayals is the continued celebration of the Indigenous sport mascots with one of the most galvanizing being the Washington Redskins.

Slide 23 & 24

Media continues to promote a version of history that relegates Aboriginal people to the sideline. The fact that our murdered and missing women are not newsworthy is emphasized by the coining of the phrase Missing White Girl Syndrome.

The origin of the term is unclear. Although Professor Sheri Parks of the University of Maryland claims to have coined it circa 2005, it apparently has been in use among journalists for years before that. It's also been referred to as "missing pretty girl syndrome" and "damsel in distress syndrome". In particular, the United States has the AMBER Alert, which is a special alert code for child abductions and was named for the young white daughter of influential parents.

Slide 25

Some question if Aboriginal identity is the sole cause of the bias, or if other factors are at play.

Scholars call this bias, which divides victims into stereotypes of pure women who are newsworthy victims and fallen women who are not, "missing White woman syndrome." John Lowman's study "Violence and the outlaw status of (street) Prostitution in Canada" examined the Vancouver Sun's coverage of sex trade workers from 1964 to 1999.

He showed that up to 1985 news coverage portrayed sex trade workers as nuisances and criminals, often urging police and city officials to enforce laws to keep them away from "good neighborhoods."

Slide 26

The gross under-reporting of missing children of 'color' has begged the need for Rilya alerts — named in honor of Rilya Wilson, who disappeared unnoticed from Florida's foster care system at age 4 — also have one more criterion: they're only for children of color.

If you doubt the need for Rilya alerts, think about how many white kids you can name who've gone missing and turned up dead, then ask yourself the same question about racial minorities who've disappeared under similar circumstances. Polly Klaas, Elizabeth Smart and JonBenet Ramsey became household names after their cases made headlines for months, even years. Their stories, like others that tend to fascinate the news media, involved cute or pretty privileged girls whose cases centered on whodunit mysteries. Typically, such stories feature adorable photos or videos that are aired over and over again. As a general rule, kids whose cases get the most coverage come from families with connections capable of snagging media attention when it most counts — in the hours after an abduction or murder — and then keeping the story in the headlines.

Slide 27

We often like to criticize our American neighbors for their more horrific crimes. However, we have no reason to hold ourselves above reproach. A lonely stretch of highway in Northern

British Columbia has become known as the Highway of Tears. The same thing had happened before in the same place – almost twenty young women disappeared or were killed there between the late Sixties and the early Eighties – but until recently these crimes have received little media attention, perhaps because the majority of victims have been Aboriginal women.

Slide 28

So back to the inquiry question: Do Canadian authorities care about missing and murdered Aboriginal women?

Yes or No

Is there a third option?

Slide 29

You can make a change happen!

- Keep the story alive....
- Challenge media presentations and assumptions
- Use the power of your emerging franchise.

Slide 30

Write a business letter to your member of parliament. Present your point of view. Ask him the inquiry question. Love me or hate me but don't ignore me!

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WEB LINKS FOR LESSONS

<http://www.cbc.ca/missingandmurdered/>

<http://www.amnesty.ca/our-work/campaigns/no-more-stolen-sisters>

<http://www.futureswithoutviolence.org>

<http://www.nwac.ca/>

<http://www.nativeyouthsexualhealth.com/>

<http://opthunderbird.tumblr.com/>

<http://pauktuutit.ca/>

<http://www.helenbettyosbornefdtn.ca/>

<https://womensmemorialmarch.wordpress.com/>

<http://www.theglobeandmail.com/news/politics/harper-rejects-calls-for-aboriginal-women-inquiry/article20166785/>

<http://www.cbc.ca/news/politics/murdered-and-missing-aboriginal-women-deserve-inquiry-rights-group-says-1.2897707>

<https://www.youtube.com/watch?v=r2FtQZcm6U&feature=youtu.be>

(You are not alone video)

<http://www.rock-your-world.org/curriculum/take-actions/creating-public-service-announcements>

http://www.nfb.ca/film/finding_dawn/

(Finding Dawn)

https://www.youtube.com/watch?v=LB_Kh1LgFOA

(trailer for Highway of Tears movie)

https://www.youtube.com/watch?v=vN_PhDsbu30

(investigative report on the highway of tears)

<https://www.youtube.com/watch?t=1&v=ndaG8eXNKal>

(local shaw TV 20 minute tribute to K'omoks WWOS memorial display)

https://www.youtube.com/watch?v=IU_RknzJqA4

(social justice PSA from University of Manitoba – a great intro video)



Collage courtesy of WWOS Komoks



Your Spirits Dance Forever