

Ending Violence Against Women in Aboriginal Communities



School Lesson Slides, Handouts and Worksheets





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Gender Equality

- 1. In general, does society treat women and men equally?**
- 2. Do women and men share the same responsibilities?**
- 3. Are there some activities that men are more likely to do? If so, provide a few examples.**
- 4. Are there some activities that women are more likely to? If so, provide a few examples.**
- 5. What does society expect from/of women? Is this different from what society expects from/of men?**



True and False Statements

- 1. Worldwide, it is estimated that one in five women has experienced physical or sexual violence or abuse by a male.**
- 2. Globally, among women aged 15-44 years, gender-based violence accounts for more death and disability than the combined effects of cancer, malaria, traffic injuries and war.**
- 3. Violence against women is usually perpetrated by strangers outside the home.**
- 4. In Canada, 21% of Aboriginal women reported physical and sexual violence compared to 7% non-Aboriginal women.**
- 5. Across Canada, 101,019 women and children were admitted to shelters between April 1, 2007 and March 31, 2008.**



- 6. In Canada, nearly one-quarter of Aboriginal women experienced some form of violence from a spouse within a five year period.**

- 7. In Canada, only 30 percent of women who have experienced physical violence and less than 10 percent of women who have experienced sexual violence report these offences to the police.**

- 8. In Canada, over a five year period between 1994 and 1999 half a million children heard or witnessed a parent being assaulted.**

- 9. In British Columbia, the economic costs of violence against women, including health care, policing, incarceration, court proceedings and transition houses, totals approximately one billion dollars per year.**



Key Issues Relating to Violence Against Women

1. What is violence against women (VAW)?

2. What are the effects of VAW?

3. Who does VAW effect?

4. Where does VAW happen?



Defining Violence against Women

Violence against women is a human rights violation. It is defined as any act that results in, or is likely to result in, physical, sexual or psychological harm or suffering, including threats of such acts and coercion or arbitrary deprivation of liberty, whether in public or private life.

- **Violence against women is a violation of women's rights as human rights. Every human being has the right to a life free from violence.**
- **Threats of harmful acts are also considered to be violence, not just the acts themselves.**
- **Even if harmful acts occur in private life, this is still violence. Violence at home is also a public matter.**



Newspaper Article

Domestic dispute ends in injury, serious charges

By Jessey Bird Vancouver Sun July 30, 2007

Can West News Service

Windsor, Ont.—Neighbours quietly watched as a Windsor woman was taken away on Sunday evening, after her boyfriend allegedly ran her over with a mini-van—twice.

The 47-year-old accused male was arrested at the scene.

Police were called to a housing complex on Sunday at about 3:30 p.m. for a domestic disturbance.

The couple were arguing over a cellphone when the male allegedly hit his girlfriend with a mini-van, said police.

The victim was standing next to the car and the vehicle was reversing, said Staff Sgt. Steven Bodri, “As a result of him reversing he struck her and I guess she fell down.

“He then proceeded to drive, causing further injuries, said Bodri.

The 40-year-old victim was immediately transported to hospital with a suspected fractured leg and arm. While she is expected to make a full recovery, Bodri said police take this kind of offence very seriously. “Any domestic violence incidents are serious,” said Bodri. “This is an ongoing problem we have every day in the city and elsewhere in the province.”



Grouping Connections

- 1. Why does violence against women happen?**
- 2. Does violence against women occur at every level of society (individual, family, community, institutional)?**
- 3. Is there a relationship between gender inequality and violence against women? If so, what is this relationship?**



Which Statements are True?

- 1. Aboriginal women and girls in Canada are at higher risk of violence than other groups of women.**
- 2. Between 1840 and 1983 around 150,000 Aboriginal children went through the Indian residential school system.**
- 3. The history of colonialism played a distinct role in contributing to abuse in Aboriginal communities, as well as to many other problems, such as poverty, substance abuse, and suicide.**
- 4. Historically, colonialism has left Aboriginal communities shattered spiritually, culturally, socially and economically.**
- 5. The residential school system and colonialism are two completely separate phenomena that have nothing to do with each other.**



- 6. What we learn and experience as children has no impact on our adult behavior.**

- 7. Abused children are often unable to express their feelings about the abuse because they may internalize their anger, fear, grief, and guilt.**

- 8. Residential schools survivors were denied the opportunity of connecting to their cultural and spiritual roots, as this is what the school system was designed to erase in the first place.**



What Can YOU Do?

JOIN THE CAMPAIGN & BECOME A CHANGE MAKER!

Help us to change the ATTITUDES, BELIEFS and PRACTICES
that support violence against women.

Change Makers pledge to:

- Reflect on my own attitudes and behaviors, so as to support gender equality and non-violence
- Speak out against violence against women and promote actions to end it
- Encourage five others to join the We Can campaign
- Commit myself to support the We Can campaign so that it becomes a broad social movement
- Communicate back to We Can about the ways I am an active Change Maker in my life



BECOME a FACILITATOR

Facilitate workshops to raise awareness about violence against women in your school, place of work and community!

VOLUNTEER

Volunteer with your local 'We Can' partner and participate in campaign events!

LEARN MORE

Visit our website to learn more about violence against women and the 'We Can' campaign!

START a CHANGE MAKERS CLUB at YOUR SCHOOL

For more information and to register as a Change Maker visit

<http://www.wecanbc.ca>



Examining the Media

- 1. What is the overall tone of each article?
(i.e.: informative/factual or encouraging action)**
- 2. How does each article portray/depict the issue of violence against women?**
- 3. Do the articles connect the single instance of violence described to the wider issue of violence against women?**
- 4. Do the articles make any connections between violence against women and gender inequality?**
- 5. Do the articles make any references to the scope and or severity of violence against women?**
- 6. Do the articles suggest that violence against women is limited to a specific community?**
- 7. Are there any similarities or differences between the articles? If so, what are they?**



Yesterday-A Historical Perspective

Some groups of women are affected more than others by violence due to a number of factors. Aboriginal women and girls in Canada are at higher risk of violence than other groups of women, and are more likely to experience higher incidence and severity of _____ both from strangers and at home. This can be explained by the history of colonialism that has left Aboriginal communities shattered spiritually, culturally, socially and economically.

Between 1840 and 1983 around 150,000 Aboriginal children went through Indian residential school system. The schools were designed to Christianize and educate Indian children in Western ways, for the purpose of making them more successful in _____ Canadian society. The ultimate goal was that of _____ and these schools were funded by the _____, but run by _____.

Children spent most of the year in an unfamiliar and often hostile environment characterized by rigid discipline and _____. They had very little to no contact with their parents and siblings, even if their brothers and sisters were in the same school. Children were forbidden to speak in their _____, and to engage in any traditional practices. In addition, many children experienced physical and _____ at the hands of the teachers in those schools.

The residential school experience traumatized whole generations of Aboriginal people robbing them of their culture, language, community ties, physical, spiritual and emotional well-being, parenting and other social skills. This trauma was passed down to future generations and became _____ within families and whole communities. It produced a number of devastating individual and social _____ that continue to affect Aboriginal communities today.

The trauma of residential schools could have been addressed through _____ and rituals. However, residential schools survivors were denied the opportunity of connecting to their cultural and spiritual roots, as this is what the school system was designed to erase in the first place. There is a healing movement that began in the 1960s and continues to this day focusing on promoting spiritual and physical _____ for Aboriginal people through a combination of traditional healing practices and Western medical models.

Key Words:

Use the words below to fill in the blanks in the handout above.

cultural assimilation
well-being
corporal punishment
mainstream

institutionalized
traditional healing practices
gender-based violence
government

native languages
consequences
churches
sexual abuse



Yesterday-A Historical Perspective

Some groups of women are affected more than others by violence due to a number of factors. Aboriginal women and girls in Canada are at higher risk of violence than other groups of women, and are more likely to experience higher incidence and severity of gender-based violence both from strangers and at home. This can be explained by the history of colonialism that has left Aboriginal communities shattered spiritually, culturally, socially and economically.

Between 1840 and 1983 around 150,000 Aboriginal children went through Indian residential school system. The schools were designed to Christianize and educate Indian children in Western ways, for the purpose of making them more successful in mainstream Canadian society. The ultimate goal was that of cultural assimilation and these schools were funded by the government, but run by churches.

Children spent most of the year in an unfamiliar and often hostile environment characterized by rigid discipline and corporal punishment. They had very little to no contact with their parents and siblings, even if their brothers and sisters were in the same school. Children were forbidden to speak in their native languages, and to engage in any traditional practices. In addition, many children experienced physical and sexual abuse at the hands of the teachers in those schools.

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Today in Our Community

The residential school experience traumatized whole _____ of Aboriginal people robbing them of their culture, language, community ties, physical, spiritual and emotional _____, parenting and other social skills. This trauma was passed down to future generations and become institutionalized within families and whole communities. It produced a number of devastating individual and social _____ that continue to affect Aboriginal communities today such as substance abuse (alcohol, drugs, gas), addiction (substances, gambling), violence, crime, domestic abuse, and family breakdown.

Unaddressed _____ of residential schools resulted in numerous behavioral problems among survivors rooted in low self-esteem and powerlessness. Multiple studies have found that children that were abused tend to become abusers themselves in their later life. The survivors _____ violence both as a norm and through personal trauma, and passed them down to new generations. It produced families that continue to struggle with achieving peace and wholeness again.

Although residential schools affected both men and women, Aboriginal women and girls bear the heaviest burdens of its impact due to unequal _____ within families and society as a whole. With the loss of traditional ways of life, identity and often the social status as the provider for the family, men take out their frustration and anger on those close to them - women and children.

Such attitudes stand in stark contrast to traditional Aboriginal beliefs where women are held in high esteem as life givers and preservers. As the result of violence, Aboriginal women experience multiple negative effects, including poor physical and mental health, inability to hold a job, and substance abuse, which in turn affects their children, extended families and entire communities.

These impacts result from a variety of factors connected to the residential school experience. One of which has to do with a loss of identity as students were encouraged to cut the ties with their heritage in order to be "saved" through religious and "mainstream" beliefs and values. This loss of identity meant that oftentimes to deal with the pain, survivors were drawn to things that allowed them to forget and suppress it, such as the abuse of substances. The attempt to reclaim power in their lives often took the form of _____ to those closest to them as this was a childhood learned behavior from the authorities and other children in the residential school system.

The solutions offered through the Western institutions, such as psychiatry, often proved to be ineffective as they did not treat this _____ problem in a holistic way, but rather focused entirely on individual experience. The healing movement began in the 1960's and focuses on the value in reconnecting with ones individual heritage and the use of _____ in order to deal with pain.

Key Words:

Use the words below to fill in the blanks in the handout above.

**generations
consequences
violence**

**internalized
trauma
complex**

**well-being
traditional healing methods
power relations**



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Unaddressed trauma of residential schools resulted in numerous behavioral problems among survivors rooted in low self-esteem and powerlessness. Multiple studies have found that children that were abused tend to become abusers themselves in their later life. The survivors internalized violence both as a norm and through personal trauma, and passed them down to new generations. It produced families that continue to struggle with achieving peace and wholeness again.

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These impacts result from a variety of factors connected to the residential school experience. One of which has to do with a loss of identity as students were encouraged to cut the ties with their heritage in order to be "saved" through religious and "mainstream" beliefs and values. This loss of identity meant that oftentimes to deal with the pain, survivors were drawn to things that allowed them to forget and suppress it, such as the abuse of substances. The attempt to reclaim power in their lives often took the form of violence to those closest to them as this was a childhood learned behavior from the authorities and other children in the residential school system.

The solutions offered through the Western institutions, such as psychiatry, often proved to be ineffective as they did not treat this complex problem in a holistic way, but rather focused entirely on individual experience. The healing movement began in the 1960's and focuses on the value in reconnecting with ones individual heritage and the use of traditional healing methods in order to deal with pain.

Key Words:

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Breaking the Cycle

Virginia is a 17 year old Aboriginal girl who is arguing with her boyfriend, Tyler. They are arguing over something that happened at a party last weekend. They both had a lot to drink, began discussing something relatively unimportant and the evening ended with him hitting her. This is the first time that he has made a move physically, but he has been increasingly angry in his reactions to her. This particular argument is taking place over the phone, Virginia is in her home and her mother ends up overhearing her conversation.

Her mother is very concerned, mostly because she recently ended a long standing abusive relationship between her and Virginia's father. She is afraid that her daughter may be finding herself in a similar situation and really wants to talk to her about this before it escalates any further. When she tries to bring it up after Virginia hangs up on Tyler, her daughter eventually admits to being hit by him, but refuses to talk about the topic any further, as she sees her mother as the last person in a position to "judge" her based on her history of being abused by her father.

Virginia feels extremely confused, she loves Tyler and he keeps repeating that he loves her. She wants to believe him but with the voice of her mother in her head, the decision to forgive him does not come easy to her. Finally she sits down with her mother to ask her more about her relationship with her dad and what eventually brought her to leave him. When her mother described the first time she was hit, and how much her dad told her he loved her, it really struck a chord with her own relationship with Tyler and the argument they were currently having.

Virginia makes the decision to take a break with Tyler, but remain committed to the relationship because neither of them wish to repeat the mistakes that they have seen through their parents experiences. They decide that until they can be sure that Tyler will not hit her again, and until Virginia can feel the respect that is necessary to trust him, they will stay on a break.

Discuss the following questions.



Discussion Questions

1. What was the original argument between Virginia and Tyler about?

2. Why doesn't Virginia feel comfortable talking about her fight with Tyler? Why does she hesitate to tell her mom specifically?

4. Can you tell anything about Virginia's relationship with her dad? Is there any connection between this and her relationship with Tyler?

5. Why doesn't Virginia forgive Tyler more easily? What is she afraid of happening?

6. Tyler doesn't want to repeat past mistakes either but also tells Virginia that "it's all he knows". What do you think is meant by this? What do you think Virginia means when she says they will have to "re-learn" certain things?

7. How does the film end? What options does Tyler have to win Virginia's trust back?

8. Do you think Virginia made the right choice not to let the relationship keep on going as it was going? Why or why not?

9. Do you think the way that she grew up and the way she was treated by her parents has any impact on the choices she makes now with Tyler?

10. Are there places in your community that both of them might be able to go to get help with this situation?



Personal Action Plan

1. Write down your Change Maker Pledge.

2. Develop an Action Plan to help end violence against women in your community.

Step One Action: _____

I will achieve this by:

-
-

Step Two Action: _____

I will achieve this by:

-
-

Step Three Action: _____

I will achieve this by:

-
-

Step Four Action: _____

I will achieve this by:

-
-

Step Five Action: _____

I will achieve this by:

-
-

2. Identify some of the challenges you might encounter while implementing your own Action Plan.

-
-
-
-



News Articles

Article One

Woman feared visit by husband

Navneet Kaur told co-workers in Phoenix about her concerns

Kim Bolan and Chad Skelton, Vancouver Sun, Tuesday, April 03, 2007

Vancouver resident Avtar Singh Grewal worked his regular overnight shift at HFS trucking last week, and got off for the weekend early Thursday morning.

He told his boss, Stuart Howell, that he would be flying to Phoenix to see Navneet Kaur, who Howell thought was Grewal's fiancé, unaware the couple, had married in October 2005.

"It was just his regular weekend. He told me that he was flying and he would be back to work on his next day which was Sunday night," Howell recalled Monday. "He said he would be here guaranteed and shook my hand and said 'I'll see you on Monday.'" Grewal, 32, was one of Howell's most dependable employees. An accountant in India, he was working as a deliveryman until he could become certified in Canada in his chosen profession.

He was upbeat and happy when he left work. But all was not well for Kaur, his 30-year-old wife.

As Grewal travelled to see her, she was telling her co-workers at Assist Technologies in Scottsdale, Ariz. that she was worried about the visit.

"We had some hints that things weren't going well," Theron Taber, president of the medical technology company, said in a telephone interview Monday. "She did mention he was coming -- and that she was a bit concerned about that." Sandeep Singh, her brother in India, told reporters there that Kaur planned to end the marriage.

Kaur's neighbours in her Phoenix suburb saw Grewal outside his wife's house Thursday night. Police believe the attractive young woman was murdered shortly afterwards.

Grewal then flew to New Jersey, where he bought a one-way ticket to Delhi.

He was arrested by Indian police upon his arrival at the Delhi airport and on Monday was remanded in custody for a week while the U.S. seeks his extradition.

When Kaur didn't show up for work Friday morning, her worried co-workers went to her home off the Maricopa Freeway.

"She usually calls and lets us know [if she'll be late] and because that didn't happen, a couple of our employees went over to her house," Taber said.

They arrived around 12:30 p.m. and saw blood and signs of a struggle. They called police, setting in motion an international manhunt that led to Grewal's arrest when he stepped off a Continental Airlines Flight at Delhi's Indira Gandhi International Airport.



Taber said he's glad the staff at his tight-knit company decided to check on Kaur.

"Because of that action, we were able to alert the police very rapidly so he wouldn't get time to escape," he said.

As news of the murder broke on Punjabi stations in B.C. Sunday, Howell received a call from a co-worker.

"We started doing some searching and then someone else had a satellite that has a bunch of East Indian stations and we saw more news from there," Howell said. "This was just so extremely out of character that everyone in the building is just so aghast and floored that this is the same person. It was just treated as a sick April Fool's Day joke -- that was the first reaction." Howell said Grewal was reserved about his personal life at work. He had emigrated from India about three years ago and started work at the delivery company almost immediately.

He visited Phoenix "once or twice a year," Howell said, and had been hoping Kaur would join him in Canada.

"My understanding was that this was an arranged marriage that hadn't even taken place yet and that he was putting it together and she was planning to move into Canada with him for a time period before he got his citizenship and then set up a new life." Kaur had confided in her co-workers that her marriage with Grewal was arranged, Taber said. She also told them it was her second marriage and that the Grewal wedding was just a few months after the earlier one ended.

"The first one was abusive," Taber said.

He said Kaur had been working for his company, which makes touch-screen devices used in clinical trials, for about five years.

"I think everybody here feels the loss tremendously because she was an extremely warm person who fit in very well. Everybody loved her here," said Taber. "And she was also very bright. You have to be pretty bright to be a testing manager for a product that's pretty complicated." Taber said everyone in the small company knew Kaur and has been hit hard by her death.

"We're very tight-knit. So it was a huge shock to us," he said. "She was a young, beautiful bright person with a lot of potential. I think it's an amazing tragedy that something like this could happen." Kaur and Grewal are both from prominent Indian families. Her father, Rattan Singh, who arrived in Arizona Monday to retrieve her body, is a retired senior police officer. Grewal also has relatives in policing and government.

Howell did not know how the former accountant ended up in B.C. "I don't believe he had family here. I think most everybody was in India, but he had acquaintances and distant relatives here," he said.

Grewal's co-workers are also reeling. Howell described him as "a super-nice guy, dependable -- probably one of the best people you would meet. He would work the extra shifts. He was always upbeat. He would handle all the emergencies that would come up.

"He was basically highly responsible, very honourable, trustworthy -- all those superlatives."



Article Two

Husband arrested

Paul Cheema, husband of school principal Shemina Hirji, claims he was victim in previous charge

Kim Bolan, Vancouver Sun, Monday, July 16, 2007

When Paul Cheema was arrested on his 22nd birthday for kidnapping and threatening to kill his former fiancé, he told Winnipeg police that he was the one abducted and attacked, according to court transcripts obtained by The Vancouver Sun.

Proof of his ordeal, his lawyer told a December 1994 bail hearing, was a little cut on the back of his left hand.

"He escaped, they cut his hands, and he is the one who indeed phoned from the 7-Eleven, phoned the police because he was terrified of the situation that occurred," the provincial court of Manitoba was told.

Cheema grabbed Parmajit Singh, who had broken off the engagement, about 5 p.m. Dec. 15, 1994 at the store where she worked.

"She was just cleaning snow off her vehicle when he approached. He had the knife out, at that point and told the complainant to keep quiet or he would kill her," the transcript says.

He took her to a hotel after saying he had friends holding her brother and would kill her family unless he returned with him to Surrey to marry. Singh escaped and called police, who issued a Canada-wide warrant for Cheema.

Cheema attacked the young Manitoba woman a second time in February 1995 and four months later pleaded guilty to forcible confinement, uttering threats and attempted kidnapping.

The 34-year-old is now the "primary and only suspect" in the slaying of his new bride - popular Surrey school Principal Shemina Hirji.

It was Cheema who first called 911 on July 5, 2007, claiming three home invaders had entered the Burnaby townhouse he shared with Hirji, attacked him and killed his wife. He was taken to hospital, but later released with no visible signs of his injuries. Police tried to find witnesses to Cheema's story, but after news of his earlier conviction emerged last week, Cheema was arrested Saturday and released 24 hours later without charge.

The Sun has confirmed that Cheema was the man arrested, even though police will not release the name of the suspect who was in custody because he has not yet been charged. RCMP Cpl. Dale Carr of the Integrated Homicide Investigation Team said Sunday the man was taken to the Surrey RCMP detachment and is the "primary and only suspect."

A CTV camera captured Cheema leaving the detachment Sunday, but refusing to answer questions about his arrest.

Cheema had been preparing to leave the country when he was arrested, according to members of the Sikh community who know him.



His family had planned a prayer session at Vancouver's Akali Singh Sikh temple Sunday afternoon. The service went ahead despite the arrest. About three dozen people showed up.

Members of Hirji's Ismaili family had been invited, but did not attend the service. They declined to comment about the arrest.

Carr said Sunday the investigation remains active. "The person arrested is the primary suspect in the investigation. The investigation is continuing to move forward and investigators are still interested in speaking to anyone with information regarding the incident on Mulberry Place in Burnaby on July 5," Carr said.

Cheema dialed 911 about 12:15 p.m. that day to say three men had broken into the end unit he shared with Hirji in a quiet townhouse complex.

He claimed the men had killed his wife and attacked him, though his injuries were so minor that he was released from hospital a short time later.

Cheema's story was questioned by Hirji's friends when news broke last week that he had been convicted in 1995 of forcible confinement, attempted kidnapping and uttering threats in connection with the abduction of his former fiancée in Winnipeg after she broke off the engagement.

Hirji's father Amir told The Sun that his 40-year-old daughter, who held two degrees and was an author and prominent educator, did not know of the incident when they wed June 30 in a lavish ceremony at the Fairmont Hotel Vancouver.

Invitations to the prayer service were sent out by Cheema's sister-in-law Jas on Friday, despite news reports of his previous convictions.

"It is with great sadness and sorrow that we share with you the tragic death of the newest member of our family, Shemina Hirji-Cheema," Jas Cheema wrote in an e-mailed invitation, obtained by The Sun. "Shemina was a true gem that brightened every path that she walked, enriched each life she touched. Shemina ... if tears could build a stairway, and memories were a lane, we would walk right up to heaven to bring you home again. No farewell words were spoken, no time to say goodbye, you were taken from us with a mere blink of an eye ... only God knows why. Our hearts ache in sadness and tears flow, what it meant to lose you, our hearts will only know."

Neither Jas Cheema, who is the diversity coordinator at Surrey Memorial Hospital, nor her husband and Paul's brother Bob would comment Sunday. They sent family friend Indira Prahst outside the prayer service to ask the media to leave the temple grounds.

"They are in chaos right now and they want this to be a private ceremony and they requested that the media please respect the privacy," Prahst said.

Asked about Cheema's arrest, Prahst said: "All I know is that there are so many bits of information and every minute it is changing and I was just informed very recently about something very disconcerting and I won't talk about that right now ... I am talking on behalf of Jas Cheema, who's a family member, who's a respected community activist, and she at this point is very upset inside and requested that the media respect that."

Prahst, a Langara College instructor, said she was there to "grieve for a beautiful woman who had a right to live."



Hirji's killing is one of several high-profile slayings or attempted murders in recent months involving the Indo-Canadian community.

In April, Vancouver resident Avtar Singh Grewal, 32, was charged with killing his wife Navneet Kaur, 30, in Phoenix.

In February, 33-year-old Amanpreet Kaur Bahia was found stabbed to death in her Surrey home with her two toddler daughters nearby. The case is still under investigation by IHIT. and no charges have been laid.

Last Oct. 29, Navreet Kaur Waraich, the mother of a baby boy, was stabbed to death. Her husband has been charged with second-degree murder.

Six days earlier, the charred remains of Manjit Panghali, a Surrey teacher pregnant with her second child, were found in South Delta. Her husband was later charged with second-degree murder in connection with her death.

And on Oct. 19, Port Coquitlam resident Gurjeet Kaur Ghuman, 40, was shot in the face by her estranged husband Paramjit Singh Ghuman, who then fatally shot himself. Ghuman, who is now blind, has spoken out about the plague of domestic violence.

Raminder Dosanjh, a founder of the India Mahila Association, was devastated to learn Sunday of the news that the husband is the prime suspect.

"As soon as you hear about this, you just say it can't be true. It is just so appalling," Dosanjh said, adding that domestic violence crosses all socio-economic boundaries.

"It can happen to anybody. ... I don't think she could have ever imagined how vulnerable she was if this is true that she was a victim of domestic violence."



Resources

Learn More

- The British Columbia 'We Can' Website: <http://www.WeCanBC.ca>
- Native Women's Association of Canada: <http://www.nwac.ca>
- Status of Women Canada: <http://www.swc-cfc.gc.ca>
- Women's Organizations in British Columbia: <http://www.distel.ca/womlist/countries/canada/britishcolumbia.html>
- Where Are the Children? Interactive website about residential school experience and its impact: <http://www.WhereAreTheChildren.ca>
- Surviving the Past: Options for dealing with residential school abuse <http://www.SurvivingThePast.ca>
- The Healing Journey: <http://www.TheHealingJourney.ca>
- Aboriginal Parenting After Separation: <http://apasbc.ca>

Where to Get Help

- VictimLINK: 1 800-563-0808 (Toll free 24/7 helpline for victims of family and sexual violence)
- Youth Against Violence Line: 1 800 680-4264 (Toll free 24/7 helpline for youth)
- <http://www.domesticviolencebc.ca>
- List of BC Transition Houses: http://www.bchousing.org/programs/transition_housing/Contacts
- *Indian Residential School Survivors Society*: Toll-free phone: 1 800 721-0066 or 24 hour National Survivors Support Line: 1 866 925-4419 <http://www.irsss.ca>
- *Warriors Against Violence Society*: Phone: (604) 255-3240 <http://wavbc.com>
- *BC Association of Aboriginal Friendship Centres*: Phone: (250) 388-5522 <http://www.bcaafc.com>
- Legal Resources Database: <http://www.clicklaw.bc.ca>
- Native Courtworker and Counselling Association of BC: Toll-free phone: 1 877 811-1190 <http://www.nccabc.ca>



Workshop Worksheets

Worksheet #1

Yesterday

After hearing about the residential school experience, think about and answer the following questions.

1. What are some of the lasting effects of the residential school experience for survivors?

2. What are some of the lasting effects of the residential school experience for the families of survivors?

3. Can you think of any other areas that might have been impacted by the residential school experience?
