

Remembering the Montreal Massacre | Commémoration de la tuerie de Montréal



Thirty years after the Montreal Massacre, people in Prince Edward Island and across Canada have memorialized the fourteen women who were killed at l'École Polytechnique in Montreal on December 6, 1989. These women engineering students were murdered because they were women. People remember this tragedy in many ways, with art and monuments and memorial services. The commemorations bring people together in their commitment to preventing violence against women and girls and gender-based killings.

Trente ans après la tuerie de Montréal, les Insulaires et les Canadiens se souviennent des 14 femmes tuées à l'École polytechnique de Montréal le 6 décembre 1989. Ces étudiantes en génie ont été assassinées parce qu'elles étaient des femmes. Ce drame est commémoré de diverses façons, dans des œuvres d'art et d'autres monuments et lors de services commémoratifs. Les activités de commémoration permettent de rassembler les gens qui s'engagent à œuvrer pour la prévention de la violence contre les femmes et les filles et des homicides fondés sur le sexe.



The PEI Federation of Labour erected this monument in memory of the Montreal Massacre in Summerside, PEI. It stands in Heather Moyses Heritage Park.

La PEI Federation of Labour a érigé ce monument en mémoire de la tuerie de Montréal à Summerside (Île-du-Prince-Édouard). Il est situé dans le parc Heather Moyses Heritage.



Lisa Murphy's watercolour painting, "Sisters Remembered," shows one red rose for each of the fourteen women who died on December 6, 1989. The red rose has been used as a symbol of remembrance of the Montreal Massacre for thirty years.

Dans l'aquarelle de Lisa Murphy intitulée *Sisters Remembered*, on compte une rose rouge pour chacune des 14 femmes qui sont mortes le 6 décembre 1989. La rose rouge est utilisée comme symbole de commémoration de la tuerie de Montréal depuis 30 ans.



The PEI Advisory Council on the Status of Women remembers the women who died in the Montreal Massacre—and local women murdered by men who knew them—with a candle-lighting ceremony at the annual Charlottetown Montreal Massacre Memorial Service.

Le Conseil consultatif sur la situation de la femme de l'Î.-P.-É. tient une cérémonie à la chandelle lors du service commémoratif annuel de la tuerie de Montréal à Charlottetown en mémoire des femmes qui sont mortes au cours de la tuerie de Montréal et des femmes de la région qui ont été assassinées par des hommes qui les connaissaient.



students who was murdered. This one belonged to the UPEI Women's Centre.

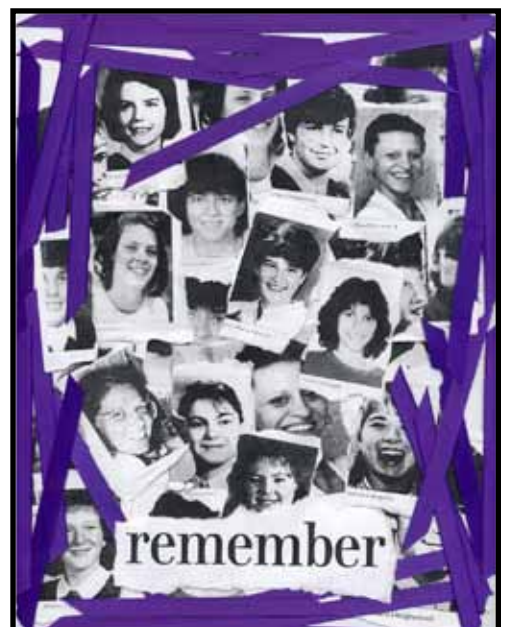
Kate Kechnie a réalisé 14 dessins à grande échelle d'arbres après la tuerie de Montréal : chacun de ceux-ci représente une étudiante qui a été assassinée. Celui-ci appartenait au UPEI Women's Centre.



Kate Kechnie completed fourteen large-scale drawings of trees after the Montreal Massacre: one for each of the

A national monument to the victims of the Montreal Massacre stands at *Place du 6 décembre* at l'École Polytechnique in Montreal.

Un monument national rend hommage aux victimes de la tuerie de Montréal à la *Place du 6-décembre* à l'École polytechnique de Montréal.



Sandy Kowalik's collage, "Remember," shows the faces of the women who died in the Montreal Massacre and the symbol of the purple ribbon for prevention of violence against women.

Le collage de Sandy Kowalik intitulé *Remember* montre le visage des femmes qui ont perdu la vie lors de la tuerie de Montréal et le symbole du ruban violet pour la prévention de la violence contre les femmes.



Each year after nightfall on December 6, fourteen purple lights streak into the sky on Mount Royal in Montreal to remember the women who died on that day.

Chaque année après la tombée de la nuit le 6 décembre, 14 faisceaux lumineux violets illuminent le ciel du mont Royal à Montréal en souvenir des femmes qui sont décédées ce jour-là.

Remembering Murdered Women | Commémoration des femmes assassinées



Since the Montreal Massacre of 1989, commemorations of murdered women continue in many forms in many places.

Depuis la tuerie de Montréal en 1989, diverses activités de commémoration des femmes assassinées se tiennent dans de nombreux endroits.



The final report of the National Inquiry on Missing and Murdered Indigenous Women and Girls, released in 2019, includes dozens of calls to justice to end the ongoing crisis of violence against thousands of Indigenous women, girls, and 2SLGBTQQIA. Prince Edward Island Mi'kmaq artist Patricia Bourque remembers missing and murdered Indigenous women and girls in this specially commissioned photograph with a red dress (a symbol frequently used to represent missing and murdered Indigenous women), a highway (a location from which many Indigenous women have gone missing or been murdered), and a woman in traditional regalia expressing her protest, resilience, and strength.

Le rapport final de l'Enquête nationale sur les femmes et les filles autochtones disparues et assassinées, publié en 2019, comprend des dizaines d'appels à la justice pour mettre fin à la crise actuelle de violence contre des milliers de femmes, de filles et de personnes 2ELGBTQQIA autochtones. Patricia Bourque, artiste mi'kmaq de l'Île-du-Prince-Édouard, commémore les femmes et les filles autochtones disparues et assassinées dans cette photographie spécialement commandée montrant une robe rouge (un symbole fréquemment utilisé pour représenter les femmes autochtones disparues et assassinées), une route (un lieu où de nombreuses femmes autochtones sont disparues ou ont été assassinées) et une femme en tenue cérémonielle traditionnelle en train de protester et de démontrer sa force et sa résilience.



Prince Edward Island's Silent Witnesses are red silhouettes created in remembrance of Prince Edward Island women who were murdered by an intimate partner. Each silhouette represents the story of the murdered woman's life. The Silent Witnesses were created by the Union of Public Sector Employees (UPSE), and they travel to schools and events.

Les témoins silencieux de l'Île-du-Prince-Édouard sont des silhouettes de femmes créées en mémoire des femmes de l'Île qui ont été assassinées par un partenaire intime. Chaque silhouette représente l'histoire de la vie d'une femme assassinée. Les témoins silencieux ont été créés par le Syndicat des employés de la fonction publique (SEFP). Les œuvres sont exposées dans des écoles et lors d'événements.



In Canada's capital, Ottawa, Ontario, a monument called "Enclave: The Ottawa Women's Monument," remembers women who were murdered since the Montreal Massacre. Women's monuments do not exist in many cities in Canada, though every city is affected by murders of women.

Dans la capitale canadienne (à Ottawa, en Ontario), *Enclave : le monument des femmes d'Ottawa* est dédié à la mémoire des femmes qui ont été assassinées depuis la tuerie de Montréal. Beaucoup de villes au Canada n'ont pas de monuments à la mémoire des femmes, et ce, malgré le fait que toutes les villes sont touchées par les meurtres de femmes.



Research is another way of commemorating murdered women and preventing future tragedies. The Canadian Femicide Observatory for Justice and Accountability was launched on December 6, 2017, with representatives from every province and territory. The collage depicted here includes photos and symbols of 148 women and girls who were murdered in Canada in 2018.

La recherche permet aussi de commémorer les femmes assassinées et d'œuvrer à la prévention d'autres drames. L'Observatoire canadien du fémicide pour la justice et la responsabilisation a été lancé le 6 décembre 2017 avec des représentants de chaque province et territoire. Le collage suivant comprend des photos et des symboles représentant 148 femmes et filles assassinées au Canada en 2018.

Photos :

Monument, Summerside, Emily Ledwell; *Sisters Remembered*, Lisa Murphy; Candle lighting | Cérémonie à la chandelle, Becky Tramley; *Place du 6 décembre*, Getty Images; Tree | arbre, Kate Kechnie; *Remember*, Sandy Kowalik; Purple lights | faisceaux lumineux violets, momentfactory.com

Honouring Missing and Murdered Indigenous Women and Girls, Patricia Bourque; Silent witnesses | Les témoins silencieux, UPSE | SEFP; *Enclave*, Matti Blume, CC BY-SA 4.0; *Remembering Women and Girls* | *Se souvenir de femmes et des filles*, Canadian Femicide Observatory for Justice and Accountability | Observatoire canadien du fémicide pour la justice et la responsabilisation



The Grade 9 Health curriculum, which includes specific learning outcomes that focus on relationship choices, provides an exceptional opportunity to look at the dynamics of family violence and violence against women.

Prior to the 1970s, there was no name for the violence that women and children were experiencing in the home. Violence against women was treated as a joke – male MPs laughed when “wife battering” was mentioned in the House of Commons in 1982.

Up until 1983, there was no law that recognized marital rape – a man was presumed to have some right of property over his wife’s body. What happened in the home was considered a private family matter.

Throughout the 1980s and 1990s, Canadian feminists and their allies worked hard to provide services to abused women and children, to raise awareness about how violence is used to control others less powerful, and to create the social and political reforms necessary to ensure greater equality between men and women.

Greater equality has been achieved for many in Canada today; however, violence is still being used to control others. Especially vulnerable are historically disempowered groups such as newcomers to Canada and Aboriginal Canadians.

Who’s Got the Power?

In Lesson One of *Choices for Positive Youth Relationships*, the section on Identify the Abuse (page 41), students are asked to identify power imbalances in our society. As part of this brainstorming exercise, ask students to identify some of the historical factors that have contributed to the roots of violence in Aboriginal communities. (Included in this list could be colonialism, racism, isolation, and residential schools.)

The **National Centre for Truth and Reconciliation** follows up on work of the Truth and Reconciliation Commission on the historic trauma of residential schools and their ongoing impact. The site includes resources for educators. Visit <http://nctr.ca>.

The **National Inquiry on Missing and Murdered Indigenous Women and Girls** highlights ways in which Indigenous women in Canada continue to be more

vulnerable to racialized and sexualized violence. Visit <http://www.mmiwg-ffada.ca/>.

The section on Relationship Choices, page 64 of the Grade 9 Health Curriculum Guide focuses on societal conditions and beliefs that encourage violence. Below are some suggestions that might help students identify some of the social conditions and beliefs that encourage violence in today’s world.

The Montreal Massacre

In 1989, not everyone was happy that women had greater equality and more opportunity. One man felt it was so unfair that women were allowed to go to engineering school when he had been refused, that he went on a murderous rampage at the school. He shot and killed 14 young women. This incident is known as the Montreal Massacre and is commemorated each December 6 during the National Day of Remembrance and Action on Violence Against Women.

Creating Commemorative Art

The Montreal Massacre has inspired many musicians, poets, writers, painters, sculptors, and filmmakers over the years. See the *“Remembering the Montreal Massacre”* and the *30th anniversary interview resources* in this package.

Have students do research in the library or over the Internet of the many pieces of commemorative art inspired by the Montreal Massacre. Have students create their own poem or artwork commemorating victims of violence or celebrating healthy relationships.

Taking Action

The Purple Ribbon Campaign provides an ideal opportunity for students to “help a friend” (p. 107, *Choices for Positive Youth Relationships*) by helping to raise awareness about violence.

Assessing Relationship Choices

Are the relationships you are in healthy or unhealthy? The resource “What is a healthy relationship?” included in this teachers’ guide (the sheet with the daisy) lists features of healthy relationships and warning signs of abuse. It can be used as a checklist for students to consider their relationships.





The Grade 7 Social Studies curriculum, with its focus on empowerment, provides an exceptional opportunity to look at the dynamics of family violence and violence against women.

The social reform movements that sprang from the late 19th and 20th centuries and led to agitation for health reform, prison reform, improved living and working conditions, and more rights and opportunities for women, are continuous with action for social and political reform and for social change related to violence today.

In 1900 a woman was under the complete legal authority of her father or her husband. She had no legal rights after marriage. She could not own property, sign legal documents, or make binding decisions about her children. An Act to confer the Electoral Franchise upon Canadian women was passed, effective January 1, 1919, but it wasn't until 1929 that women were considered "persons" under the law and eligible to serve in the Senate. Women on PEI were eligible to vote in 1922. The continued vulnerability of historically disempowered groups such as newcomers to Canada and Aboriginal Canadians comes clear in examinations of violence, as well.

Slow Change

Consider the problem of "Slow Change" highlighted on page 253, which states that "Women who were recent immigrants or from minority groups continued to be the most disempowered. They face the same discrimination as other women, plus discrimination because of their backgrounds."

The National Centre for Truth and Reconciliation follows up on work of the Truth and Reconciliation Commission on the historic trauma of residential schools and their ongoing impact. The site includes resources for teachers. Visit <http://nctr.ca>.

The National Inquiry on Missing and Murdered Indigenous Women and Girls highlights ways in which Aboriginal women in Canada continue to be more vulnerable to racialized and sexualized violence against women. Visit <http://www.mmiwg-ffada.ca/>.

Questions to Supplement the Textbook

In the textbook *Changing Your World: Investigating Empowerment*, Chapter 13 on Women and Social Reform (pp. 241–57) focuses on how

and why women worked to become more politically empowered at the beginning of the 20th century, towards a goal of equal voting rights.

Below are some questions and suggestions that might help students compare and contrast the social reforms of the first 20 years of the 20th century and the more than 20 years since 1989.

The Women's Christian Temperance Union, The Toronto Women's Literary Club, Women's Institutes, and other organizations were important to the social reform movement for women's voting rights. Students might wish to explore questions like these:

1. What organizations have been active in pressing for changes that eliminate family violence?
2. What methods and tools have individuals and organizations used to raise awareness or bring about change?
3. What changes have come about?
4. How can we tell if these changes are making a difference or not?

What Students Can Do

The Purple Ribbon Campaign provides an ideal outlet for students to apply ideas of "active citizenship" (p. 256) or to "Take Action on an Issue" (p. 257) with their own activities.

The *Ways Youth Can Help End Violence* handout created by the Premier's Action Committee on Family Violence Prevention (PAC) is available in this guide and is a good starting point for discussion. This guide also includes bystander tip-sheets for adults that teachers can review for ideas.

The resource *Support Survivors* in this package has ideas for individual, community, and collective action, beginning with choosing the right language to talk to survivors about their experience.

Neighbours, Friends, and Family

The PEI Premier's Action Committee on Family Violence Prevention released an excellent resource in 2011. The brochure "Neighbours, Friends, and Families: You Can Help Prevent and Respond to Abuse in Your Community" is available from the Premier's Action Committee here: stopfamilyviolence.pe.ca.

Direct download: http://gov.pe.ca/photos/original/FVNB_2011.pdf



The Family Life curricula, with their focus on the development of the student's intellectual, social, emotional, physical, psychological, moral, and spiritual capacities, provides an excellent opportunity for teachers to consider this year's theme of stepping up to prevent violence against women.

The Family Life curricula can play a vital role by providing the knowledge, skills, and attitudes to students so they can be better prepared to critically examine the pressures that influence their lives and the lives of others.

The Family Life curricula's aims and goals are to build positive attitudes and skills necessary for self-growth and healthy relationships and to develop an appreciation of each person's uniqueness as a human being and as a person of dignity and inestimable value and to promote respect for self and others, including tolerance of differing cultural heritages, family styles, and values systems.

The PEI Premier's Action Committee on Family Violence Prevention has developed a Family Violence Statement that is a good resource to discuss violence against women and children and "family violence."

Family violence affects, or will affect, all people in Prince Edward Island. Family violence is connected to abuse of power and control, and to injustice based on sex, race, age, class, sexual orientation, and physical or mental ability. Individual history, family history, and current circumstances play a role in family violence.

Family violence is known by many names: child maltreatment, child abuse, incest, child exposure to domestic violence, intimate partner violence, spousal violence, woman abuse, domestic violence, sibling abuse, parent abuse, elder abuse, and abuse of older adults.

Family violence can affect anyone, from any demographic: cultural, national and ethnic origin, socio-economic status, education, gender, age and physical or mental ability.

Family violence can take many forms: harassment, verbal abuse, threats, financial abuse, psychological abuse, emotional abuse, spiritual abuse, neglect, damage to property, injury to pets, physical abuse, sexual abuse, and homicide.

Family violence can happen between: current and former intimate partners (married and unmarried couples, including same-sex couples, and dating partners); a legal guardian or parent and child; blood, marriage or adoptive relatives; and a live-in caregiver and care recipient.

Family violence hurts. It can cause physical and psychological harm. Family violence violates the victim's rights and freedoms. Family violence harms the healthy development of children and youth.

Family violence is a public health issue, a criminal justice issue, and a human rights issue. To address family violence, all of us in Prince Edward Island must work together and share our resources.

From <http://stopfamilyviolence.pe.ca/index.php3?number=1045434&lang=E>

Some questions to consider:

- What assumptions does this statement make about family? How do you define your family?
- What kinds of violence against women does this statement include? What kinds of violence against women does it exclude?
- What do you think about including dating relationships in a statement about family violence? Why is it important or not important to include dating violence in a statement like this one?
- What does this family violence statement tell you about healthy relationships?
- How do gender roles play out in your family? What do you like and not like about the gender roles in your home?
- What are some of the gender roles you see in your school and your community? Do you see differences in how girls and boys act in relationships?

See the resource "What is a healthy relationship?" (with the daisy) in this guide. Lists of features of healthy and unhealthy relationships allow students to assess the relationships they are in and understand signs of abuse.





Grade 8 Social Studies: Canadian Identity

The Grade 8 Social Studies curriculum outcomes related to **Canadian Identity** provide an opportunity to talk about women's rights, human rights, and Aboriginal rights to contextualize violence and missing and murdered Indigenous women.

8.4.1 Take age-appropriate actions that demonstrate the rights and responsibilities of citizenship (local, national, global)

Within this SCO, students will examine the concept of citizenship (rights and responsibilities) and the legal documents that exist to ensure these rights -- the United Nations Declaration of Human Rights and the Canadian Charter of Rights and Freedoms. Students can apply sections of the documents to the theme of the Purple Ribbon Campaign.

Grade 9 Social Studies – Interdependence: Atlantic Canada in the Global Community

This curriculum is now implemented with the integration of Aboriginal content within the scope of the SCOs to include Residential School legacies that have had intergenerational impacts and other contemporary issues related to Canada's Aboriginal peoples.

9.5.1 Investigate the significance of the international human rights movement in Canada and the global community

5.1.4 describe some of the human rights violations that have occurred within Canada involving Aboriginal peoples

5.1.5 examine past and present human rights issues involving Canada's Aboriginal peoples through the lenses of sustainability: societal, economic and political

Excerpt from Grade 9 social studies curriculum document:

Indigenous women are going missing and being murdered at a much higher rate than other women in Canada – a rate so high it constitutes nothing less than a national human rights crisis. A report released by the RCMP in May 2014 states that 1, 017 Indigenous women and girls were murdered from 1980-2012. Because of gaps in police and government reporting, the actual numbers may be much higher. (Amnesty International <http://www.amnesty.ca/our-work/campaigns/no-more-stolen-sisters>)

9.5.2 Analyse the relationship between universal human rights (including those within Canada) and globalization

5.2.3 explain how globalization has created both positive and negative reactions to universal human rights issues

5.2.4 examine the role of globalization in both historical and current issues related to Aboriginal people of Canada

9.5.3 Demonstrate an understanding of the advances and challenges related to universal human rights including those within Canada

5.3.1 identify factors that contributed to advances in universal human rights

5.3.2 describe challenges that have impeded advances in universal human rights

5.3.3 examine the moral and ethical implication related to globalization and universal human rights

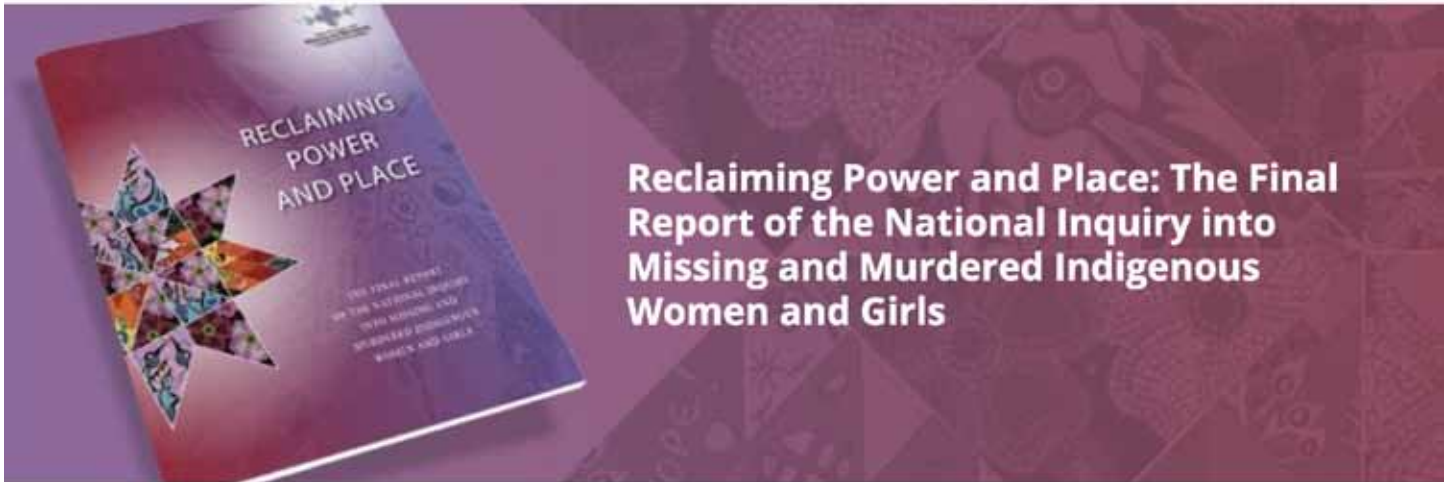
5.3.4 examine advances and challenges related to Canada's legacy of residential schools and the treatment of Aboriginal peoples within Canada

This quote is from the Grade 9 Social Studies curriculum:

Violations of human rights are not always something that occur "somewhere far away." It is important for students to understand that there can be, and there are, human rights violations within our own country. For example, the right to be safe and secure is a current issue within Canadian borders. Human trafficking, illegal or inhumane treatment of immigrants or LGBTQ persons, and the disappearance and murders of over 1000 indigenous girls and women over the past several years are proof that Canada is not immune to these violations. This outcome provides an opportunity to explore and contextualize contemporary perspectives and beliefs around universal human rights.

Resources for Grades 8 & 9 could include

- **PEI Human Rights Commission** booklets such as "They're Your Rights to Know" <http://www.gov.pe.ca/photos/original/YRTK.pdf>
- **Community Legal Information (CLIA) PEI** "Am I Old Enough?" Legal Information for Youth http://cliapei.ca/youth/content/page/oldenoughfor_humanrights
- **Treaties** that apply to this territory from the Mi'kmaq Resource Centre at the University of Cape Breton: <https://www.cbu.ca/indigenous-affairs/unamaki-college/mikmaq-resource-centre/>
- The **National Centre for Truth and Reconciliation** follows up on work of the Truth and Reconciliation Commission and includes resources for teachers. <http://nctr.ca>
- **United Nations Special Rapporteur on the Rights of Indigenous Peoples**, James Anaya, *The situation of indigenous peoples in Canada*, Final version, 4 July 2014, <http://unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada>
- Information about the **United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)** from a Canadian feminist perspective: <http://fafia-afai.org/en/womens-rights/cedaw/>



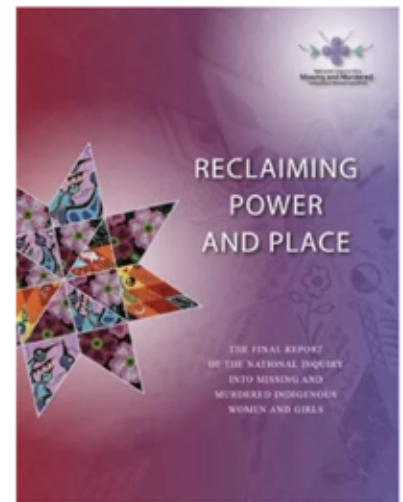
Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls

Reclaiming Power and Place

The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQIA people. The two volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country.

The Final Report is comprised of the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers shared over two years of cross-country public hearings and evidence gathering. It delivers 231 individual Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians.

As documented in the Final Report, testimony from family members and survivors of violence spoke about a surrounding context marked by multigenerational and intergenerational trauma and marginalization in the form of poverty, insecure housing or homelessness and barriers to education, employment, health care and cultural support. Experts and Knowledge Keepers spoke to specific colonial and patriarchal policies that displaced women from their traditional roles in communities and governance and diminished their status in society, leaving them vulnerable to violence.



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Enquête nationale sur les femmes et les filles autochtones disparues et assassinées



Réclamer notre pouvoir et notre place

Le rapport final de l'Enquête nationale révèle que les violations persistantes et délibérées des droits de la personne et des droits des Autochtones, et les abus qui en découlent, sont à l'origine des taux effarants de violence envers les femmes, les filles et les personnes 2ELGBTQQIA autochtones. Le rapport en deux volumes appelle à des changements en profondeur sur les plans juridique et social afin de mettre un terme à la tragédie qui a dévasté les communautés autochtones partout au pays.

Le rapport de l'Enquête nationale renferme les vérités propres de plus de 2 380 membres de famille, survivantes de la violence, experts et Gardiens du savoir, présentées durant une période de plus de deux ans dans le cadre d'audiences publiques et de processus de consignation de la vérité tenus d'un bout à l'autre du pays. Il contient 231 appels à la justice distincts s'adressant aux gouvernements, aux institutions, aux fournisseurs de services sociaux, à l'industrie, et à l'ensemble des Canadiens et Canadiennes.

Comme l'indique le rapport final, les témoignages des membres de famille et des survivantes de la violence ont fait état d'un contexte marqué par les traumatismes multigénérationnels et intergénérationnels et par la marginalisation sous forme de pauvreté, de logement précaire ou d'itinérance et d'obstacles à l'éducation, à l'emploi, aux soins de santé et au soutien culturel. Les experts et les Gardiens du savoir ont parlé des politiques coloniales et patriarcales qui ont éloigné les femmes de leur rôle traditionnel dans les communautés et au sein de la gouvernance et diminué leur statut social, les rendant ainsi vulnérables à la violence.



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tell us what **consent** means to you

***Island students and teachers
are invited to participate in an activity
about CONSENT.***

This activity can take any form,
artwork, songs, videos, poems, discussions and
other ways students and teachers can engage
on this important topic.

Please email pac@gov.pe.ca to request copies of the
entry forms. Submissions can be sent electronically
or in hard copy form to:

**Premier's Action Committee Youth Engagement
Working Group**

Attn: Michelle Harris-Genge
P.O. Box 2000
Charlottetown, PE
Canada, C1A 7N8
PAC@gov.pe.ca



CREATING CONSENT CULTURE

Submissions will be accepted until February 14, 2020 (the last school day of Family Violence Prevention Week).
If you have any questions, please email PAC@gov.pe.ca or call (902) 368-6494.

Prends part à la

CONVERSATION :

selon toi, qu'est-ce que le consentement?

On invite les élèves et les enseignants de l'Île à participer à une activité sur le CONSENTEMENT.

L'activité peut prendre n'importe quelle forme : œuvre d'art, chanson, vidéo, poème, discussion, ou tout autre moyen permettant d'échanger sur ce sujet important.

Pour obtenir un formulaire de participation, envoyer un courriel à PAC@gov.pe.ca. Le formulaire peut être présenté sous format électronique ou une copie papier au :

Groupe de travail sur l'engagement des jeunes du Comité d'action du premier ministre

À l'attention de : Michelle Harris-Genge
C.P. 2000
Charlottetown PE C1A 7N8
CANADA
PAC@gov.pe.ca



Premier's Action Committee
on Family Violence Prevention

CRÉONS UNE CULTURE DE CONSENTEMENT

Les formulaires seront acceptés jusqu'au 14 février 2020, soit le dernier jour d'école de la Semaine de la prévention de la violence familiale. Questions : PAC@gov.pe.ca / 902-368-6494



Comité d'action du premier ministre
sur la prévention de la violence familiale

Look for Microphone Project modules at
stopfamilyviolence.pe.ca/teachers
* French versions available as ready

THE 'MICROPHONE' PROJECT

**MODULE 1
CONSENT**



**Prince Edward Island
CANADA**

**GRADE 9 WELLNESS AND
RELATIONSHIP CHOICES**

GENDER STEREOTYPES

**MODULE
2**




**Prince Edward Island
CANADA**

**GRADE 9 WELLNESS AND
RELATIONSHIP CHOICES**

SEXUAL ASSAULT

**MODULE
3**




**Prince Edward Island
CANADA**

**GRADE 9 WELLNESS AND
RELATIONSHIP CHOICES**

BYSTANDER ROLE

**MODULE
4**



**Prince Edward Island
CANADA**

**PAC: YOUTH ENGAGEMENT
WORKING GROUP**