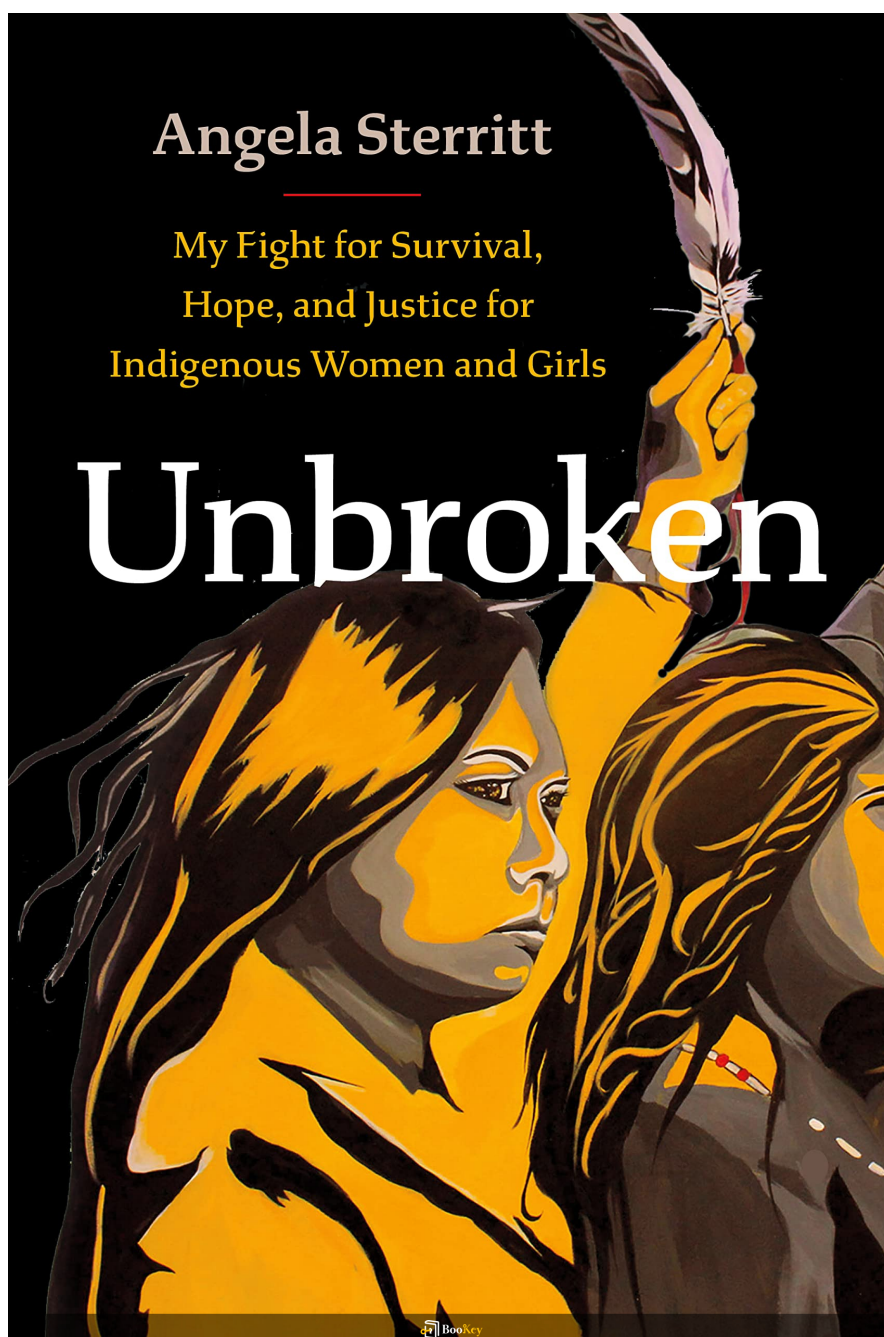


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Angela Sterritt



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Unbroken Summary

"Healing and Resilience through Indigenous Perspective."

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About the book

In her deeply gripping memoir, **Unbroken: From Invisible to Invincible – Tales of Otherness, Identity, and Self-Discovery**, Angela Sterritt takes readers on an illuminating journey through embracing resilience in the face of adversity. Born into a world that often rendered her invisible as an Indigenous woman, Sterritt offers an honest and courageous exploration of her quest for identity amidst systemic challenges and social inequality. Told with unflinching honesty and vibrant prose, each page sows seeds of empowerment and connectivity, inviting readers to reflect on their truths while finding solidarity and hope in the shared human experience. This dynamic narrative not only details her transformative path to self-awareness and empowerment but also transcends personal accounts, raising poignant societal questions and fostering collective change. Prepare to be drawn into this compelling tale of perseverance and awakening, one that encourages all souls to stand undefeated, embracing their unique selves and stories.

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About the author

Angela Sterritt is a distinguished Indigenous journalist and storyteller, belonging to the Gitxsan Nation on her mother's side and European ancestry on her father's side. Known for her exceptional contributions to investigative journalism and storytelling in Canada, she shines a light on Indigenous issues with depth and empathy. Angela has gained recognition for her compelling work as a news anchor and reporter with CBC News, where her insightful coverage examines vital themes of reconciliation, justice, and identity. Fiercely passionate about amplifying Indigenous voices, she's earned numerous accolades, including the illustrious Amnesty International Canada Media Award. Through her written words and multimedia reporting, Angela continues to foster understanding and dialogue, aiming to rebuild trust and hope within diverse communities.

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Chapter 1 Summary: 1 | Adaawk, oral history

The narrative delves into the rich and tumultuous history of the Gitxsan people, with a particular focus on their experiences in the region now infamously known as the Highway of Tears, located in the northwest of British Columbia. The protagonist provides a deeply personal account, intertwining oral histories with her own experiences growing up and reconnecting with her heritage. This land is central to the narrative, embodying both the beauty and the anguish stemming from colonization.

The Gitxsan people, known as "people of the river mist," have inhabited their traditional territory for at least ten thousand years, a landscape characterized by glacier-capped mountains and lush forests that provide a backdrop to Highway 16. This area is not just a highway but a poignant, living symbol of Indigenous struggle and resilience. Historically, it served as a major trading route called the grease trail, sustaining the traditional economy through the exchange of goods like oolichan grease and furs before these paths were compromised by colonial interests. The emergence of European settlers brought rapid and devastating changes, including the destruction of communities and cultural repression.

As the narrative unfolds, we learn about the protagonist's upbringing, rich with the stories her father shared about their Gitxsan heritage, including myths, oral histories (adaawk), and personal family tales. She reflects on key

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cultural figures like Wiigyet, a trickster whose stories mirror human folly and resilience, providing metaphors for survival in chaotic times. Her family's legacy is further enriched by her uncles, described as warriors who fought for land rights, notably in the seminal Delgamuukw case. This case became a landmark in recognizing Indigenous land claims and sovereignty, challenging the discriminatory views held by colonial authorities.

The narrative underscores the strength and leadership of Gitxsan women, historically prominent in political and social spheres but disrupted by colonization. Elders like Judith Morgan helped the protagonist reconnect with this aspect of her culture, highlighting the significant roles women played and continue to play in maintaining cultural traditions and authority.

The narrative also grapples with the darker aspects of Gitxsan history and the impacts of colonialism, such as the smallpox epidemic, residential schools, and the Indian Act, which systematically disempowered Indigenous communities. The Highway of Tears represents another layer of this ongoing struggle, where the lack of infrastructure, systemic discrimination, and the legacy of colonization contribute to the vulnerability and tragic disappearances of Indigenous women and girls.

Through the intertwining stories of her ancestors and personal experiences, the protagonist explores themes of identity, resilience, and reclamation. Her journey reflects a struggle to reconcile a mixed heritage, bearing the weight

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of colonial legacy while striving to honor her ancestors' strengths, a journey depicted through vivid memories, familial narratives, and her role as a contemporary storyteller. Amidst loss and displacement, the narrative offers hope, drawing on the resilience of the Gitxsan and the unyielding spirit of their land.

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Chapter 2 Summary: 2 | Nee dii sgithl ts'ixts'ik loo'y, I don't have a vehicle

The chapter delves into the intertwining narratives of personal vulnerability and systemic indifference, primarily through the lens of Ramona Wilson's disappearance and the broader issue of Missing and Murdered Indigenous Women and Girls (MMIWG) in Canada. In the 1990s and early 2000s, before social media and instant communication, Indigenous communities relied on word of mouth and homemade missing posters when someone disappeared, often receiving scant attention from law enforcement and media. This was an era where MMIWG were not seen as an important issue, and institutional failures were deeply felt by families like Brenda Wilson's, whose sister Ramona went missing in 1994.

Ramona Wilson, a 16-year-old Gitksan girl, disappeared on June 11, 1994, while traveling to a dance in Hazelton, British Columbia—a journey that involved hitchhiking along the notorious Highway of Tears, a route associated with numerous disappearances and murders of Indigenous women. Her story resonates with the author, who shares a similar background and fears that she might have faced the same fate during her vulnerable teenage years when she hitchhiked across North America.

The narrative contrasts Ramona's disappearance with the systemic racial biases that plagued law enforcement and media coverage at the time. The

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chilling reality was that Indigenous women like Ramona received significantly less attention than missing white women, as seen when Nicole Hoar, a white woman, went missing along the same highway in 2002, sparking significant media coverage and a large-scale police investigation—a disparity highlighted by the term "missing white woman syndrome."

The harrowing personal journey of the narrator parallels the systemic neglect faced by the families of MMIWG. Raised in a tumultuous environment, the narrator faced hardships such as abusive parental figures, bullying, and ultimately homelessness as a young teen. These experiences resonate with her understandings of Ramona's story, as both young women lived in environments riddled with poverty, violence, and limited access to resources, including safe transportation.

Although both faced the grim realities of life on the margins, Ramona's story ended in tragedy when her remains were discovered near Smithers Airport months after her disappearance, with her murder remaining unsolved. The lack of information surrounding her death mirrors the ongoing struggles for justice and recognition faced by Indigenous communities across Canada.

Despite national efforts in subsequent years to address the high rates of MMIWG, systemic issues persist. Government initiatives like the Sisters in Spirit project, aimed at collecting data on MMIWG, highlighted the



disproportionate risks faced by Indigenous women, emphasizing their vulnerability. Yet, these initiatives faced funding cuts and dissemination challenges, further stalling progress and perpetuating the crisis.

The narrator's personal resilience shines through as she transforms her turbulent past into a drive to protect others, using her experiences and platform as a journalist to advocate for Indigenous communities. Her commitment underscores the importance of storytelling in amplifying marginalized voices and striving for justice, highlighting the enduring resonance of past injustices while advocating for systemic change.

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Chapter 3 Summary: 3 | K'emk'emeláy, the place of many maple trees

In this chapter, we explore the deep-rooted history and complex socio-cultural dynamics surrounding the city known today as Vancouver, originally called K'emk'emeláy, which means "place of the maple trees."

The chapter begins by painting a vivid picture of the lush landscape that once thrived where the city now stands, a land deeply connected to the

Indigenous S5wxwú7mesh (Squamish), sYlilwYtal (T
xwmY, kwYýYm (Musqueam) peoples who inhabited t
of years. This place, abundant with towering cedar, huckleberries, and maple
trees, has ties to significant historical and cultural uses for Indigenous
communities, from harvesting resources to community gatherings.

The narrative transitions into the modern era, detailing the transformation brought about by colonial settlers. This transition saw the exploitation of the land to support emerging industries such as logging and railroads, contributing to the gradual erasure of its Indigenous roots and the creation of the bustling urban landscape known as Gastown, once home to influential figures like John "Gassy Jack" Deighton.

From here, the chapter provides an intimate look into the gritty history of Gastown and Vancouver's Downtown Eastside, once at the heart of social, political, and cultural life in the early 20th century. However, over time,

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following economic decline, the area became more associated with poverty and social problems, with a severe lack of adequate housing exacerbated by austerity measures and policy failures. This decline played a significant role in shaping the experiences of people living in the Downtown Eastside, including the author's own tumultuous experiences as a youth navigating homelessness and systemic neglect.

The narrative also acts as a commentary on historical and ongoing systemic issues. The chapter highlights the plight of those dwelling in single-room occupancies: unsafe, dilapidated hotels that inadequately housed vulnerable populations including youths leaving the care system, perpetuating cycles of poverty and vulnerability. These experiences contextualize the larger systemic failures that contributed to the high rates of missing and murdered Indigenous women and girls (MMIWG) in the area.

The author weaves her own powerful story of perseverance and resilience into the larger narrative, illustrating the challenges of overcoming trauma, navigating systemic neglect, substance use, and the dangers faced on the streets. She candidly recounts experiences with loss, as friends succumbed to overdoses, violence, or disappeared entirely. Against these backdrops, the overarching theme of survival and a determination to change the world emerges from her narrative, rooted in tragedy but pushing towards advocacy and awareness.



Much of the chapter is dedicated to highlighting the indifference and systemic failures of law enforcement and institutions towards MMIWG cases, especially during the rise of Robert Pickton, a serial killer who preyed on vulnerable women from Vancouver's Downtown Eastside. Key figures, such as veteran journalist Lindsay Kines, Tahltan leader Terri Brown, and other Indigenous advocates, are spotlighted for their roles in bringing these tragic stories to light, advocating tirelessly for accountability and change.

The chapter concludes with a reflection on the author's journey from street life to pursuing higher education and a career in radio broadcasting, connecting her personal narrative to the broader quest for justice for Indigenous women and girls. Her experiences are interwoven with larger socio-political movements and historical injustices, providing a deeply personal perspective on the profound impact of these systemic issues, ultimately underscoring the importance of resilience, advocacy, and cultural empowerment as she navigates through her past and into a promising future.

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Chapter 4: 4 | Nilhchuk-un, those who take us away

The chapter titled "Nilhchuk-un, Those Who Take Us Away" presents a harrowing account of systemic exploitation and abuse faced by Indigenous communities, particularly Indigenous girls and women, in Northern British Columbia. Set against the backdrop of Prince George, a city known for its beautiful yet rugged riverbanks, the chapter delves into the historical and contemporary struggles faced by the Lheidli T'enneh people and other Indigenous communities in the area.

The narrative is deeply personal, intertwining the author's own experiences with broader systemic issues. As a young adult, the author recalls sitting on the banks of the Nechako River, sharing stories with family, and working within community services focused on Dakelh (Carrier) youth. These roles provided firsthand exposure to the vulnerabilities of Indigenous youth, many of whom were victims of sexual exploitation and violence, often at the hands of those meant to protect them, such as police officers and judicial figures.

A pivotal moment in the chapter is the revelation of Judge David William Ramsay's crimes. Ramsay, a Provincial Court judge, was convicted of exploiting and assaulting Indigenous young girls over a decade, abusing his position of power gravely. His predatory actions were part of a larger pattern of abuse within the justice system, where Indigenous girls reported exploitation by other authority figures, including police officers. The



shocking nature of these incidents was compounded by the systemic failure to listen to and protect these young girls, resulting in a significant breach of trust within the community.

The chapter also delves into the broader historical context, particularly the role of the RCMP as "those who take us away," a phrase derived from the Dakelh language. Historically, the RCMP enforced policies like the Indian Act and residential schools, which aimed to assimilate and control Indigenous populations, leading to long-lasting trauma and poverty. The chapter highlights the struggle for systemic change, showcasing instances where these issues intersected with public attention, such as the 2006 Highway of Tears Symposium. This event was a turning point where Indigenous voices came together to demand action on the alarming number of missing and murdered Indigenous women and girls (MMIWG) along Highway 16, known as the Highway of Tears.

Furthermore, the chapter outlines the barriers faced by Indigenous women and girls, both historically and presently. Colonial policies enforced racial segregation and economic deprivation, leading many Indigenous people into poverty. This, combined with geographical isolation and a lack of reliable transportation, heightened the risk of violence and exploitation.

Despite some progress, such as the introduction of transportation services and the extension of cell service along the Highway of Tears, many



recommendations from the symposium remain unfulfilled. The chapter underscores the need for ongoing advocacy and systemic reform, emphasizing that meaningful change must continue to address these deep-rooted issues and protect vulnerable communities.

Overall, this chapter is a powerful commentary on the systemic failures that have historically marginalized Indigenous people, particularly women and girls, in Canada. It calls attention to the importance of listening to and believing the experiences of those who have faced abuse and the need for continued vigilance and reform in the systems that are meant to serve and protect all citizens.

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Chapter 5 Summary: 5 | Nucwstimu, quiet

In 2003, the author traveled to Yunesit'in, a Tsilhq British Columbia, to seek healing after personal and political turmoil. The territory's serene landscape and the people's gentle strength offered a haven. During these visits, she learned about the unsolved murder of Gloria Levina Moody, a 26-year-old Nuxalk woman who disappeared in 1969. Moody was a beloved mother of two, part of a high-ranking Chief's family in Bella Coola, a community known for its cultural resilience and resistance to colonization's attempts to erase Indigenous traditions.

Levina disappeared after a family trip to Williams Lake for Christmas shopping. She and her brother visited a local pub, but that night she did not return. The following day, hunters found her brutally murdered on a trail near the town. Despite initial RCMP investigations, the case remains unsolved, entrenched in a conspiracy of silence. Over the years, various RCMP officers pointed to suspects who were never charged, citing that all potential culprits had died, leaving the case cold and open.

The narrative explores the systemic failures and deep-seated racism that characterized the investigation. The mishandling of critical evidence, the community's reluctance to come forward, and the ongoing silence reflect broader issues in Canadian society regarding Indigenous women. The story parallels the historical and social context of racism and violence experienced



by Indigenous communities, particularly focusing on the impact of residential schools.

Former RCMP officers have acknowledged the disorganization and racial biases within past investigations but maintain that the case was unofficially solved with suspects' identities kept confidential. Efforts such as Project E-PANA dedicated to solving cases of missing and murdered Indigenous women have seen little progress due to insufficient funding and lack of breakthrough evidence.

The chapter delves into the effects of Levina Moody's unresolved murder on her family, particularly her daughter Vanessa, who confronts the enduring trauma and seeks justice for her mother. It portrays the resilience of the Nuxalk community amidst adversities and the intergenerational impacts of unresolved tragedies.

Through personal and historical lenses, the text highlights the urgent need for justice, reconciliation, and societal change to address the systemic issues that allow for violence against Indigenous women to persist unchallenged. The Moody family's steadfast hope for closure and justice underscores both the injustices endured and the strength required to overcome them.

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Chapter 6 Summary: 6 | Gidi guutxwdiit seegidit, caught a killer

Chapter Summary: To Catch a Serial Killer

The chapter explores the author's journey through various personal and professional experiences while shedding light on the broader social and systemic issues surrounding the Highway of Tears. This tragic stretch of highways in British Columbia is notorious for the disappearances and murders of Indigenous women. It intertwines personal reflection with investigative journalism to highlight the challenges of addressing these unsolved crimes.

Initially, the author reflects on their time living in Lheidli T'enneh territory, transitioning from a city life in Vancouver to the northern interior. During this period, a chance encounter with a mother moose leaves a comedic yet unsettling mark, emphasizing the wildness of the region compared to urban living. As they consider a move back to Vancouver, they stumble into a fortuitous opportunity with CBC in Prince George, involving themselves in Indigenous storytelling, although mainstream interest at the time is minimal. Holding a student council seat at UNBC, the author experiences firsthand the tensions within Prince George, exacerbated by cases like Judge David Ramsay's conviction for crimes against Indigenous girls.

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In 2005, the author's transition back to UBC in Vancouver represents a personal evolution marked by newfound academic pursuits and an engagement with Indigenous student groups to advocate for recognition and equality. Despite feeling alienated within a predominantly non-Indigenous academic environment, they find solace in a relationship with a Tsimshian man, exploring cultural practices and confronting institutional barriers to Indigenous rights. This period coincides with increased attention to the Highway of Tears, as the RCMP's Project E-PANA is launched to investigate numerous unsolved cases of missing and murdered women.

E-PANA's investigations aim to determine whether a serial killer is responsible for the murders along three key highways. However, challenges such as outdated investigation criteria, a static victim list, and the unfair categorization of women as "high risk" based on lifestyle rather than societal vulnerabilities cast doubts on its efficacy. This is compounded by critiques stemming from the Forsaken report, which examines systemic failings in addressing the violence against Indigenous women, urging a shift from victim-blaming narratives.

Statistical evidence indicates that Indigenous women face elevated risks of violence, with a disturbing intersection with serial killings along the highways. Specific cases such as that of Cody Legebokoff, convicted of murdering four women along the Highway of Tears, exemplify the



fragmented response and media attention dependent largely on chance discoveries rather than coordinated investigative efforts. Despite setbacks, the chapter illuminates incremental progress fueled by public and familial pressure, underscoring the resilience of Indigenous communities against systemic neglect.

Through personal anecdotes and broader investigative efforts, the author examines the critical need for justice and recognition of Indigenous women as fully equal citizens. They highlight the inconsistent approaches within law enforcement and media in addressing Indigenous disappearances versus non-Indigenous cases, demonstrated by recent investigations of non-Indigenous murder cases receiving heightened attention and resources.

In conclusion, this chapter enlightens the reader on the complexities of systemic violence against Indigenous women, drawing poignant connections between personal experiences, historical injustices, and the ongoing struggle for equity and justice. It calls for heightened awareness, institutional accountability, and a sustained commitment to address the unfinished investigations of missing and murdered Indigenous women in Canada.

Key Elements	Summary
Theme	Exploration of personal and professional experiences along with systemic challenges surrounding the Highway of Tears in British Columbia, known for disappearances and murders of Indigenous

Key Elements	Summary
	women.
Location & Setting	Lheidli T'enneh territory, Northern British Columbia, Prince George, Vancouver, UBC.
Personal Reflections	Author's transition from Vancouver to the northern interior, experiences with wildlife, involvement with Indigenous storytelling, student council at UNBC.
Professional Role	Opportunity with CBC in Prince George focused on Indigenous storytelling; collaboration with Indigenous student groups at UBC.
Key Events	RCMP's Project E-PANA, launched to investigate unsolved cases of missing and murdered women; conviction of Cody Legebokoff.
Systemic Issues	Problems with investigation criteria, critique of E-PANA's static victim list, outdated methods, and victim-blaming narratives; inattention to societal vulnerabilities of victims.
Media & Public Attention	Limited mainstream interest initially; discrepancies in media attention between Indigenous and non-Indigenous cases.
Statistics & Evidence	Indigenous women face elevated risks of violence; intersection with serial killings; systemic failures highlighted in the Forsaken report.
Incremental Progress	Driven by public and familial advocacy; ongoing struggle for justice and equity.
Conclusion	Highlighting systemic violence against Indigenous women, calling for justice, awareness, accountability, and attention to unfinished investigations.



Critical Thinking

Key Point: Importance of collective advocacy for systemic change

Critical Interpretation: This chapter urges you to recognize and harness the power of collective advocacy in championing systemic change, focusing on justice and equality for Indigenous women.

Immerse yourself in the author's journey and understand that sensitive social issues require your consistent attention and action. You are emboldened to participate in efforts that demand institutional accountability and fairness. By joining or initiating dialogues, you help challenge the victim-blaming narratives prevalent in society. Your voice is a crucial part of the chorus calling for justice and change, urging authorities to prioritize and authentically engage with these hidden social injustices. Experience the strength of your collective impact: when individuals stand together united by a purpose, incremental progress becomes possible, fostering hope among communities affected by systemic neglect.



Chapter 7 Summary: 7 | 'Et'doonekh, it might happen

In the heart of Vancouver, a powerful scene unfolds as Indigenous matriarchs clad in red and black button blankets march through the streets during the annual Valentine's Day Women's Memorial March. Among them is Gladys Radek, whose presence and voice resonate deeply with the community, continuing her advocacy for the missing and murdered Indigenous women and girls (MMIWG), an issue deeply rooted in colonialism and marginalization.

The march began in 1992 following the murder of Cheryl Ann Joe, a young mother whose life ended violently on Powell Street. Her cousin, Melodie Casella, shares the chilling details of Cheryl's murder, emphasizing the family's broader objective for the march—not just about Cheryl, but for all women affected by violence. Cheryl, a Coast Salish woman from the shíshálh community, aspired to protect the vulnerable in Vancouver but was tragically murdered at 26. Her killer remains imprisoned, but his applications for release have been successfully opposed by her family.

For Gladys Radek, the marches are deeply personal, intertwined with the search for her niece, Tamara Chipman, who vanished under mysterious circumstances in 2005. Gladys's journey is marked by trauma; she was institutionalized from birth due to illness and later experienced abuse in foster care. Despite these experiences, she emerged as a resilient advocate,



driven by the desire to honor the memory of those lost to violence and to shine a light on their stories, including her niece's.

Tamara's disappearance remains a haunting chapter. At 22, she was last seen hitchhiking near Prince Rupert. Described as a strong, independent woman, Tamara embodied a spirit of resilience, yet her disappearance highlights the perilous conditions Indigenous women face, exacerbated by limited transportation options and systemic inadequacies.

Her father, Tom Chipman, recalls Tamara fondly, painting a picture of a lively, adventurous young woman who loved fishing with her dad. Tom's profound reminiscences underscore the personal tragedy of her absence, amplified by the challenges he faced, including delays in reporting her missing due to assumptions about her whereabouts.

The investigation into Tamara's disappearance is fraught with uncertainty. Despite search efforts and leads, no trace has been found, and suspicions persist about her fate. Theories abound, including a chilling account from a potential witness, yet without definitive evidence or Tamara's remains, closure remains elusive.

The broader context of Tamara's disappearance is set against the backdrop of the Highway of Tears, a stretch of road infamous for the disappearances of many women, predominantly Indigenous. The cases, including those of



Madison Scott and Mackie Basil, echo a disturbing pattern of neglect and violence, demonstrating systemic failures that Gladys and others have tirelessly fought to address.

The involvement of dedicated individuals like RCMP officer Eric Stubbs, who broke with the status quo to highlight these cases, marks a shift in public awareness. However, without systemic changes and deeper societal recognition of these injustices, Indigenous women continue to be disproportionately victimized.

As Gladys and others advocate for tangible action, including enhanced support services and addressing systemic racism, the hope for justice and healing remains a guiding force. The stories of Cheryl, Tamara, and many others demand attention, serving as a poignant reminder of the work still needed to ensure safety and dignity for all Indigenous women.

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Chapter 8: 8 | NiùchiDm s, to question s

The chapter "NiDchi m s, to question someone" from deeply personal narrative combined with a broader examination of systemic issues concerning Indigenous peoples, particularly Indigenous women, in Canada. The chapter follows the author's journey through illness, personal discovery, and professional achievement, eventually leading to involvement in pivotal social and political inquiries.

The narrative begins with the author's struggle with a debilitating illness in 2009, which she interprets as a spiritual message from her ancestors urging her to return to her destined path as a storyteller. This introspection coincides with her dissatisfaction working in the crisis-ridden Downtown Eastside of Vancouver, where she felt more like she was applying ephemeral solutions to deep-seated traumas rather than effecting meaningful change.

An accident at work, which left her severely ill, eventually pushed her out of her job, freeing her to pursue her true passion—journalism. Regaining her health, she reconnects with her journalistic colleagues and lands a job with CBC on a project in Winnipeg, which is a stepping stone to greater professional success. Amidst this career development, she maintains a complex personal relationship, which results in an unexpected pregnancy. Her pregnancy journey is fraught with isolation, but she remains productive, contributing to various media outlets.



Central to the chapter is the inquiry into the missing and murdered Indigenous women in Canada, particularly in Vancouver's Downtown Eastside—a community deeply affected by the horrific actions of serial killer Robert Pickton. The author highlights the systemic failures and biases in the police investigations, which have been criticized for not taking seriously the disappearances of many vulnerable women, notably Indigenous women facing poverty and addiction.

The chapter also delves into the complex proceedings of the Missing Women Commission of Inquiry, led by Commissioner Wally Oppal, which aimed to examine the police's handling of these cases. Throughout the narrative, the author weaves in interviews with key figures like Kasari Govender of West Coast LEAF and Jeannette Corbiere Lavell of the Native Women's Association of Canada, underscoring the systemic discrimination and underfunding challenges that plagued the inquiry.

Despite political reluctance, the chapter discusses the eventual establishment of a national inquiry into Missing and Murdered Indigenous Women and Girls, an initiative fraught with its own challenges, including controversial leadership and execution that were seen as too "colonial" in approach. Yet, the inquiry is significant in its potential to offer healing and visibility to the families of the victims, thereby galvanizing a broader conversation about institutional biases and systemic racism in Canada.



Ultimately, the chapter juxtaposes the author's personal resilience and professional dedication with the national struggle for justice and recognition faced by Indigenous communities. As she navigates her career—from CBC documentary involvement to belonging to the fellowship at Massey College—the author emphasizes the power of storytelling and journalism in shedding light on these enduring social injustices.

In conclusion, the chapter provides an evocative exploration of individual growth set against the backdrop of significant social issues, illustrating the profound impact of dedicated journalism on public awareness and policy concerning Indigenous rights and justice in Canada.

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I've learned. Highly recommend!

Alex Walk

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Chapter 9 Summary: 9 | 'Mnsaksit gilelix, going on top

In the chapter "Rising Above," the narrative unfolds against a serene yet complex backdrop of the Red River in Winnipeg, Manitoba. The land holds a rich history rooted in Indigenous cultures like the Anishinaabe, Cree, Métis, and Dakota, communities intertwined with nature and seasoned by a deep colonial past rife with battles and resistance. The protagonist, devoid of her familiar coastal upbringing with the Gitksan and stands ready to document the stories of these Indigenous peoples—imperative work inspired and reinforced by the birth of her son, Namawan, who added depth to her responsibilities and motivations.

After leaving the struggles of CBC Yellowknife, an opportunity in Winnipeg presents itself, albeit a challenging one—as the city was known both as a smaller yet crime-prone and racially tense area compared to Toronto. Here, the protagonist meets spirited individuals connected to the Movement of Missing and Murdered Indigenous Women and Girls (MMIWG), such as Bernadette Smith. Smith, an Anishinaabe and Métis woman, founded Drag the Red after losing faith in official efforts to find her sister, Claudette Osborne-Tyo, who vanished under mysterious circumstances. The group draws volunteers to scour the river for remains, in response to the discovery of Tina Fontaine's 15-year-old body in 2014, which underscored the tragedy and neglect Indigenous communities face.



Through Smith's story, the narrative lays bare systemic issues in law enforcement's response to cases involving Indigenous women, evidenced by projects like Project Devote which struggled due to systemic inefficiencies and biases. The inadequacies further illustrate how colonial legacies persist, impacting vulnerable populations profoundly.

Tina Fontaine's story intertwines tragically with the protagonist's life. Fontaine's ethereal presence looms in murals, memorials, and tributes, rekindling calls for a national inquiry into MMIWG-related issues. Despite the eventual acquittal of Raymond Cormier, linked to Fontaine's death, the focus remains on the enduring impact and advocacy for change, while evoking raw emotion throughout the community.

On Drag the Red efforts, Bernadette Smith expresses frustrations with official investigations still inflected by bias and inequality. In response, she successfully entered politics, seeking to reform policies that preyed on poverty-stricken Indigenous families, fundamentally intertwined with the high rates of MMIWG. As the protagonist reflects on being part of this effort, she emphasizes the resilience and beauty of Indigenous communities, showcased not in their endurance through hardship but in their unity, cultural revival, and loving resistance against systemic barriers.

The protagonist, emboldened by the community of Winnipeg, carries these teachings and their spirit westward with a new opportunity at CBC



Vancouver, framed by her ongoing quest to advocate for Indigenous stories through a lens of empathy and authenticity.

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Chapter 10 Summary: 10 | Hila5anthl ayo breaker of laws of others

Chapter Summary: Breaking the Rules

In this chapter, the author reflects on her connection to her ancestral lands and the spiritual significance they hold. She draws a powerful analogy between her journeys through various landscapes and the intertwined narratives of her ancestors, weaving these threads into her own life experiences. The story begins in a lush, vibrant forest that evokes memories of her grandmothers, connecting her to the rich oral histories of her people, particularly those involving the trickster figure Wiigyet, a creator and transformer in Gitxsan legends.

The narrative then shifts to the author's personal journey, detailing her struggles with societal racism and ignorance as an Indigenous journalist. Through her roles in various cities—Yellowknife, Toronto, and Winnipeg—she faced financial challenges while raising a child, but these experiences also fueled her resolve to advocate for her community through journalism. Returning to Vancouver, she hoped to find a more informed environment regarding Indigenous issues, particularly the crisis of Missing and Murdered Indigenous Women and Girls (MMIWG), but faced persistent resistance and racism within media institutions.

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Working in a predominantly white newsroom, she often encountered dismissals of her pitches as "advocacy journalism" due to her focus on Indigenous stories. Instances of subtle and overt racism were abundant, and the reluctance from her employers to highlight Indigenous narratives felt like an effort to erase these stories, a continuation of colonial practices. Despite these challenges, she remained steadfast in her determination to illuminate the overlooked realities of her people.

The chapter also explores systemic racism, exemplified by the appalling experience of Maxwell Johnson and his granddaughter who were unjustly detained by police while trying to open a bank account. This incident captured global attention and spotlighted the everyday discrimination faced by Indigenous communities. Through her coverage of this story and others, the author underscores the broader implications of racism in Canada and the urgent need for change.

The narrative carries an undertone of hopefulness, as the author reflects on moments of reckoning brought about by the global pandemic and the murder of George Floyd, which reignited conversations about institutional racism. These events pushed media and society towards a more inclusive and reflective stance on issues affecting Indigenous populations and other marginalized groups.



The chapter concludes with a call to action, urging for a shift in perspectives and systems that still perpetuate colonial discrimination. The author shares her vision for a future where young Indigenous women and two-spirit people reclaim their identity and power, standing in solidarity to forge a world rooted in understanding and respect. Through her journey, she asserts that breaking norms and challenging systemic inequities are essential for progress, drawing inspiration from Wiigyet's teachings about embracing transformation and growth.

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Critical Thinking

Key Point: Resilience Through Storytelling

Critical Interpretation: Chapter 10 of "Unbroken" exemplifies the transformative power of storytelling, highlighting how sharing personal and ancestral narratives can foster resilience and bring about societal change. By confronting systemic racism through her journalism, Angela Sterritt not only advocates for her community but also sparks broader conversations on equity. This pursuit of truth acts as a catalyst for personal empowerment and societal transformation, reminding you of the impact your voice can have when confronting injustices. Like the enduring spirit of Wiigyet, each narrative shared is a step towards awareness, encouraging you to reclaim your story, advocate for inclusivity, and contribute to a future built on mutual respect and understanding.

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