



FROM APOLOGY TO  
RECONCILIATION

Cluster 3: The Future



## CLUSTER 3: THE FUTURE

### Overview

In this cluster, students examine future initiatives and the concerns of the Indian Residential Schools Settlement Agreement (IRSSA). They will also explore the intergenerational effects of residential schools and their influence on future generations. Students begin to explore issues affecting Indigenous cultures worldwide.

Cluster 3 consists of six learning experiences:

- LE 3.1: Recent Developments
- LE 3.2: Taking Control
- LE 3.3: Global Concerns
- LE 3.4: Toward Reconciliation
- LE 3.5: Survivors Speak
- LE 3.6: Looking Back

### Curricular Connections

Grade 9	<b>Learning Experiences</b>	<b>Specific Learning Outcomes</b>
	<p><b>LE 9.1.4</b> Pluralism and Integration</p> <p><b>LE 9.4.2</b> Engaging in the Citizenship Debate</p> <p><b>LE 9.4.3</b> Social Justice in Canada</p>	<p>Students will:</p> <p><b>KC-009</b> Identify contemporary political leaders in Canada. Include: Aboriginal, federal, provincial, local.</p> <p><b>KI-018A</b> Evaluate effects of residential schools on their own and others' Aboriginal communities.</p>

## Learning Experiences:

**LE 5.1: How has Canada been shaped by the *Charter of Rights and Freedoms*, cultural diversity, and demographic and technological change?**

Students acquire knowledge of the provisions of the Constitution Act and the entrenchment of the *Charter of Rights and Freedoms*, and of how these documents affected human rights in Canada. Students examine the growing cultural diversity of Canada and the challenges of pluralism. Students also investigate the effects of changing demographic patterns, urbanization, and technological change.

**LE 5.3: How are the First Nations, Métis, and Inuit peoples seeking a greater degree of cultural, political, and economic self-determination?**

Students examine the guarantees provided to Canada's Aboriginal Peoples by the *Charter of Rights and Freedoms* (Section 25 and 35) and their role in the Meech Lake and Charlottetown Accords. Students acquire knowledge of the different ways in which Aboriginal organizations and communities are taking action to gain a greater degree of cultural, political, and economic self-determination, and the responses to these actions by the Canadian and provincial governments.

**LE 5.4: How have Canada's international relations changed since 1982, and what should its global commitments be for the future?**

Students acquire knowledge of Canada's involvement in and obligations to a variety of international organizations such as the United Nations, the Commonwealth, and the North Atlantic Treaty Organization (NATO). Students explore the strong ties between Canada and the United States, particularly in the areas of security, trade, and defence. Students investigate how Canada is affected by the forces of globalization, and debate the role it should play in international development, military engagements, environmental issues, and global climate change.

Assessment Focus for Grade 11  
Enduring Understandings

- Canadian identity, citizenship, and nationhood are subjects of ongoing debate in Canada's pluralistic society.
- The history of Canadian citizenship is characterized by an ongoing struggle to achieve equality and social justice for all.
- The meaning of citizenship has evolved over time and the rights, responsibilities, and freedoms of Canadian citizens are subject to continuing debate.
- First Nations, Métis, and Inuit peoples play an ongoing role in shaping Canadian history and identity.
- First Nations, Métis, and Inuit peoples have a long history in North America, and their diverse and complex cultures continue to adapt to changing conditions.
- First Nations, Métis, and Inuit peoples have achieved constitutional recognition of their unique status as Aboriginal peoples in Canada, along with recognition and affirmation of their existing Aboriginal and treaty rights.
- The relationship between First Nations, Inuit, and Métis peoples and non-Aboriginal peoples moved from autonomous coexistence to colonialism to the present stage of renegotiation and renewal.
- Canada continues to be influenced by issues of war and peace, and international and global interactions.
- Global interdependence challenges Canadians to examine and redefine the responsibilities of citizenship.

## Historical Thinking Concepts

- Identify continuity and change over time.
- Analyze the causes and consequences of historical events and developments.
- Consider the ethical dimension of events in the past and the value judgments that may influence historical accounts.

**Vocabulary:** Apartheid, Assimilation, Discrimination, Exclusion, Immigration, Indigenous, Intergenerational, Marginalization, Minority, Prejudice, Racism, Reparation, Segregation

For teaching and learning strategies related to vocabulary, refer to *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*, Appendix E, “Vocabulary Strategies.” This site may be accessed at <[www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/index.html)>.

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## Notes

# LEARNING EXPERIENCE 3.1: RECENT DEVELOPMENTS

## Overview

In this learning experience, students look at what has happened since the apology. They explore ongoing initiatives of the Indian Residential Schools Settlement Agreement (IRSSA).

## Teaching/Learning Strategies

1. Students research what has been done to commemorate the federal government apology to First Nations people and residential school survivors. They read the three news releases regarding the first anniversary, including **BLM 3.1.1: National Day of Reconciliation**, **BLM 3.1.2: Manitoba Response to Anniversary**, and **BLM 3.1.3: Manitoba Statement on Anniversary**. Using this information as well as other research findings, students determine what has been promised, what has been accomplished, and what still needs to be done. Students record their reflections in their **Response Journal** (BLM 1.1.1).
2. The National Day of Healing and Reconciliation is held on the anniversary of the apology. Students contact both the Assembly of Manitoba Chiefs and the Manitoba Metis Federation to learn how these organizations commemorate the apology.
3. Students read three news releases regarding the Truth and Reconciliation Commission of Canada (TRC): **BLM 3.1.4: TRC Background**, **BLM 3.1.5: Appointment...**, and **BLM 3.1.6: MMF Congratulates....** Students compare and contrast the news releases.
4. Students explore ongoing concerns in the compensation process. They examine the issues surrounding the recognized institutions. Students read “Action Needed for Métis Residential School Survivors” (see Resources for this LE) about how both Inuit and Métis survivors have not yet (as of 2012) been offered compensation. In their **Response Journal** (BLM 1.1.1), students reflect on the emotional impacts of the residential school experience not addressed by the compensation package.
5. Students explore issues that are being addressed through the settlement agreement. Invite a representative from the Assembly of Manitoba Chiefs’ Residential School Unit or the Manitoba Metis Federation’s Metis Survivor Family Wellness Program to speak to the class. Students reflect on unresolved issues in their **Response Journal** (BLM 1.1.1).

## Resources for LE 3.1

- *List of Recognized Institutions* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.ainc-inac.gc.ca/ai/rqpi/cep/mp/index-eng.asp](http://www.ainc-inac.gc.ca/ai/rqpi/cep/mp/index-eng.asp)>.
- Initiatives of the Truth and Reconciliation Commission. Available online at <[www.trc-cvr.ca/](http://www.trc-cvr.ca/)>.
- “Action Needed for Residential School Survivors” by the Métis National Council. Available online at <[www.metisportals.ca/metishealing/wp-content/uploads/MNC%20Apology%20Anniversary%20Release%20-%20June%2011,%202009.pdf](http://www.metisportals.ca/metishealing/wp-content/uploads/MNC%20Apology%20Anniversary%20Release%20-%20June%2011,%202009.pdf)>.

## LEARNING EXPERIENCE 3.2: TAKING CONTROL

### Overview

As we reflect on Indigenous life in Canada today, we can see the lasting effects of the residential schools. We have to give children, adults, and communities the context to understand and to shape their future. As students identify the negative effects of residential schools, they think about the impacts of the schools on future generations.

### Teaching/Learning Strategies

1. Students individually brainstorm long-term impacts of the residential schools on contemporary Canadian society using **BLM 1.3.1b: Blank Concept Web**. After brainstorming, students work in small groups to compare their ideas. They use a cooperative learning strategy such as Think-Pair-Share to share ideas with the larger group. Students compile a class list that can be compared with the list of intergenerational impacts from the *Where are the Children?* website (see Resources section below). Use this class list in subsequent activities.
2. Students identify current Indigenous issues, such as poverty, health, housing, justice, and education. They work in small groups to look for connections between lasting impacts and contemporary issues in Canadian society. Using **BLM 3.2.1: Current Issues Chart**, students describe key issues and suggest solutions.
3. Students begin to connect current stories to past experiences in the residential school system. For example, students may watch *Topahdewin: The Gladys Cook Story* to explore the impacts of the residential schools on the criminal justice system, or listen to Aaron Peters' song "Perfect Crime" and discuss the impacts of residential schools on the child welfare system (see Resources for this LE).
4. Students examine traditional ways of life before the residential school era, and compare different elements of Indigenous society. Students review **BLM 3.2.2: Child-Rearing Practices**, and discuss how child welfare has changed. They complete **BLM 3.2.3: Traditional Comparison**. *Note: "Shingwauk's Vision" gives a comprehensive overview of the residential school era in Canada* (see Resources section below).

### Resources for LE 3.2

- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - "Blackboard, Chapter 9: Enduring Impacts." Available online at [www.wherethechildren.ca/en/blackboard/page-17.html](http://www.wherethechildren.ca/en/blackboard/page-17.html).

- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <[http://epe.lac-bac.gc.ca/100/200/301/ic/can\\_digital\\_collections/shingwauk/index.html](http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html)>.
- "Perfect Crime" by Aaron Peters. Available online at <[www.youtube.com/watch?v=5DIbL5chc48](http://www.youtube.com/watch?v=5DIbL5chc48)>.
- *Topahdewin: The Gladys Cook Story* by Clare Dennis. Available from the Manitoba Education Library (call number D-12112).

## LEARNING EXPERIENCE 3.3: GLOBAL CONCERNS

### Overview

What can we learn by a comparison of Canadian and global Indigenous issues? Students examine world issues and recent initiatives by Indigenous societies around the globe, and compare them to the challenges facing the Indigenous people in Canada.

### Teaching/Learning Strategies

1. Using **BLM 3.3.1: Word Splash**, students look for global connections. Students record their initial thoughts and feelings about the Word Splash words in their **Response Journal** (BLM 1.1.1). *Note: Sensitive topics include the Holocaust and 9-11.* As a group, students discuss some of the cultural genocides that have taken place around the globe. Students continue to add examples to the Word Splash.
2. Using the names of leaders from the Word Splash, students make a list of advocates for peace, such as the Dalai Lama. They explore alternative ways to voice a protest in a nonviolent way. Students identify an incident that was controversial but resolved peacefully. They describe who promoted peace or non-violence using **BLM 3.3.2: Perspectives Web**.
3. Students explore the histories of other colonized territories that have become countries, such as Australia and New Zealand. Using **BLM 3.3.3: Global Connection (Historical)**, they look for patterns in early colonization, assimilation policies, and resistance movements.
4. Students explore recent developments in Australia (a country with a colonial history similar to that of Canada) using **BLM 3.3.4: Global Connection (Contemporary)**. They compare the Canadian residential schools experience to Australia's Stolen Generation (see Resources section for LE 3.3). Students compare the **Australian Statement of Apology** (BLM 3.3.5) to the Canadian and Manitoba apologies and explore initiatives such as the Australian "Sorry Song" (see Resources for this LE). Students should also acknowledge achievements.

## Resources for LE 3.3

- *Fact Sheets: The Stolen Generations* by Racism No Way. Available online at <[www.racismnoway.com.au/teaching-resources/factsheets/52.html](http://www.racismnoway.com.au/teaching-resources/factsheets/52.html)>.
- *Rabbit-Proof Fence*. A Film by Phillip Noyce (2002).
- Australian “Sorry Song” by Kerry Fletcher. Lyrics and audio are available online at <[www.sorrysong.com.au](http://www.sorrysong.com.au)>.

## LEARNING EXPERIENCE 3.4: TOWARD RECONCILIATION

### Overview

Efforts toward reconciliation between Indigenous people and Canada have been and continue to be difficult. There are many issues and perspectives as well as roadblocks.

### Teaching/Learning Strategies

1. Students reflect on world issues and explore different options for Indigenous people in their struggle for self-determination. They use **BLM 3.4.1: My Solution Overview** to explore solutions for Canada's Indigenous peoples.
2. Students discuss the challenges to reconciliation. Using **BLM 3.4.2: Pro/Con Rights Issues Chart**, they identify issues and difficulties that beset previous attempts at reconciliation, such as the Kelowna Accord. Students examine similar roadblocks to the apology and inherent problems in the compensation process. They conclude by identifying recent progress and initiatives.
3. Students explore the complexity of rights as explained by the Canadian Human Rights Commission. Divide the class in half and have one-half read and discuss *Aboriginal rights and human rights*, while the other half reads and discusses *individual and collective rights* (see Resources for this LE). Each group records their understandings of the rights debate using **BLM 3.4.2: Pro/Con Rights Issues Chart**. Each group shares information with the other group.
4. As a class, students read excerpts from and discuss the United Nations' *Declaration on the Rights of Indigenous Peoples* (2007) and the *Draft American Declaration on the Rights of Indigenous Peoples* developed by the Organization of American States.
5. In groups, students research the positions of the USA, Canada, Australia, and New Zealand, all of which initially rejected the *United Nations Declaration on the Rights of Indigenous Peoples*. All four countries subsequently ratified the declaration. Each student group will research one of these four countries. Groups present their findings to the class. Student presentations will address the following questions: "What were the reasons given by each country for rejecting the declaration?" "What were the responses of critics to the rejection?" "Explain how and why each country subsequently changed its position." Allow for questions and class discussions.

## Resources for LE 3.4

- *Canada's Position: United Nations Draft Declaration on the Rights of Indigenous Peoples* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.ainc-inac.gc.ca/ap/ia/pubs/ddr/ddr-eng.asp](http://www.ainc-inac.gc.ca/ap/ia/pubs/ddr/ddr-eng.asp)>.
- *The Rights of Indigenous Peoples* by Dialogue between Nations. Available online at <[www.dialoguebetweenations.com/ddd/PREintro.htm](http://www.dialoguebetweenations.com/ddd/PREintro.htm)>.
- *Working Group to Prepare the Draft American Declaration on the Rights of Indigenous People* by the Permanent Council of the Organization of American States, Committee on Juridical and Political Affairs. Available online at <[www.oas.org/consejo/cajp/indigenous%20special%20session.asp](http://www.oas.org/consejo/cajp/indigenous%20special%20session.asp)>.
- *United Nations Declaration on the Rights of Indigenous Peoples* by the United Nations (2008). Available online at <[www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)>.
- *A Matter of Rights: A Special Report of the Canadian Human Rights Commission on the Repeal of Section 67 of the Canadian Human Rights Act (October 2005)* by the Canadian Human Rights Commission. Available online at <[www.chrc-ccdp.ca/pdf/report\\_a\\_matter\\_of\\_rights\\_en.pdf](http://www.chrc-ccdp.ca/pdf/report_a_matter_of_rights_en.pdf)>.
- *Aboriginal Rights and Human Rights/Individual and Collective Rights* by the Canadian Human Rights Commission. Available online at <[www.chrc-ccdp.ca/proactive\\_initiatives/section\\_67/page4-en.asp](http://www.chrc-ccdp.ca/proactive_initiatives/section_67/page4-en.asp)>.

## LEARNING EXPERIENCE 3.5: SURVIVORS SPEAK

### Overview

In this learning experience, students respond to the testimony of the survivors on the DVD, with reference to “The Future.”

#### Note

*Where applicable, students should make reference to survivors’ statements from the DVD to support their responses. Students may refer to the interview transcripts (Appendix 4) or listen to survivors speak on the DVD.*

### Teaching/Learning Strategies

1. Survivors’ responses to the apology range from acceptance that it was sincere and meaningful, to scepticism and mistrust, to outright rejection. In groups of three or four, students brainstorm what needs to be done to ensure a Canada in which First Nations, Métis, and Inuit people enjoy the benefits of Canadian citizenship while maintaining strong and sustainable cultures. Groups present their lists to the class. Allow time for discussion. Students compile a combined list for display in the classroom.
2. In small groups, students analyze survivor Garry Robson’s statement: “What was important was for me to forgive myself: to be able to forgive my family because they also went through that residential school system—to be able to forgive all the non-Aboriginal people, to realize that they had nothing to do with me being inside that residential school. It was important for me to be able to forgive myself more than him [PM Harper] to read that apology to me.” Based on the evidence of Mr. Robson and other survivors, why is it important to forgive oneself, family, and others?
3. In groups, students research “cultural genocide.” Based on their research and the statements of survivors, students evaluate survivor Mary Courchene’s statement that the residential school experience was an attempt at cultural genocide by compiling a chart that lists experiences of survivors that point to cultural genocide.

*Note: The charge of cultural genocide has been levelled at events such as the invasion and occupation of Tibet by China, the occupation of Korea by Japan, and that of Poland by Germany. Both of the latter events occurred during World War II.*

4. Survivor Nichola Batzel's experience differs from that of other survivors. She was adopted into a non-Inuit family in Winnipeg, far from her birthplace in Nunavut, and raised outside the traditions of her Inuit culture as part of the "sixties scoop," which Nichola characterizes as a continuation of assimilative practices such as residential schools. In groups, students research the "sixties scoop" and answer the following questions: "Why was it called a "scoop"? Who was affected?" "How long did the sixties scoop last?" "What are the effects of the sixties scoop upon those who were adopted?" Students present their findings to the class.
5. Métis survivor Grace Zoldy's final statement expresses her hope that survivors and those affected by the residential school experience will get the healing that they need. Based on survivors' statements and research, students create an outline for a "Model of Healing" for survivors, their families, communities, and cultures. Students record their model outline in their **Response Journal**.

## Resources for LE 3.5

- "Rethinking Cultural Genocide Under International Law." by David Nersessian. Available online at <[www.carnegiecouncil.org/resources/publications/dialogue/2\\_12/section\\_1/5139.html](http://www.carnegiecouncil.org/resources/publications/dialogue/2_12/section_1/5139.html)>.
- *United Nations Declaration on the Rights of Indigenous Peoples* by the United Nations (2008). Available online at <[www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)>.
- *Origins Canada: Supporting Those Separated by Adoption*. Available online at <[www.originscanada.org/the-stolen-generation/](http://www.originscanada.org/the-stolen-generation/)>.
- *The Current with Anna Maria Tremonti*. "The Sixties Scoop." CBC Radio. June 24, 2011. Available online at <[www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/](http://www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/)>.
- *Aboriginal Roundtable to Kelowna Accord: Aboriginal Policy Negotiations, 2004–2005* by Lisa L. Patterson (May 4, 2006) Available online at <[www.parl.gc.ca/content/LOP/researchpublications/prb0604-e.htm](http://www.parl.gc.ca/content/LOP/researchpublications/prb0604-e.htm)>.

## LEARNING EXPERIENCE 3.6: FUTURE RESPONSIBILITY

### Overview

To culminate this study, students look back on what they have learned about the residential school experience, and then look forward to the future and decide what they can do.

### Teaching/Learning Strategies

1. Students reflect on what they have learned about the residential school experience. They complete **BLM 1.1.2a: Cluster Overview**, as the post-test for this study. Students compare their answers to ones given during the pre-test, and assess their own learning. Suggestions can be found in **BLM 1.1.2b: Cluster Overview Answer Key**.
2. Students analyze the effects of the apology on Indigenous Canadians. Students may take the perspective of a child or grandchild of a residential school survivor affected by the residential school era. Groups may either choose scenarios and role-play various solutions, or create scripts for Reader's Theatre. Scenarios do not have to be limited to families and survivors.
3. Students listen to the section of the DVD in which survivors and their children speak of healing. Students research the positive effects of existing health and healing projects. Students learn about the various initiatives of the Aboriginal Healing Foundation, Health Canada, and the Truth and Reconciliation Commission (see Resources for this LE). Students create a "Healing Wall" to display ideas for healing. Students reflect on healing in their **Response Journal**.
4. Students explore the traditional concept of the Circle of Life as a catalyst for making healthy choices and healing. As a class, students discuss the return to traditional ways by many Indigenous people and what this means for communities. Students record their own personal healthy choices in their **Response Journal** (BLM 1.1.1).
5. Students explore the traditional Law of Seven Generations, which says that "In every deliberation we must consider the impact on future generations up to the seventh generation." Take students to a ceremony, such as a sweat or powwow.

*Note: Provide opportunities for traditional teachings and encourage intergenerational dialogue. Use a Sharing Circle to debrief the day.*

## Resources for LE 3.6

- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - “Blackboard, Chapter 9: Enduring Impacts.” Available online at <[www.wherethechildren.ca/en/blackboard/page-17.html](http://www.wherethechildren.ca/en/blackboard/page-17.html)>.
- Health Canada: Indian Residential Schools Resolution Health Support Program. Information available online at <[www.hc-sc.gc.ca/fniah-spnia/services/indiresident/irs-pi-eng.php](http://www.hc-sc.gc.ca/fniah-spnia/services/indiresident/irs-pi-eng.php)>.
- Initiatives of the Truth and Reconciliation Commission. Available online at <[www.trc-cvr.ca/](http://www.trc-cvr.ca/)>.
- Aboriginal Healing Foundation website. Available online at <[www.ahf.ca/](http://www.ahf.ca/)>. *Note: Funding for the AHF has been discontinued as of March 3, 2010, and 134 community projects will no longer be supported by the AHF.*