

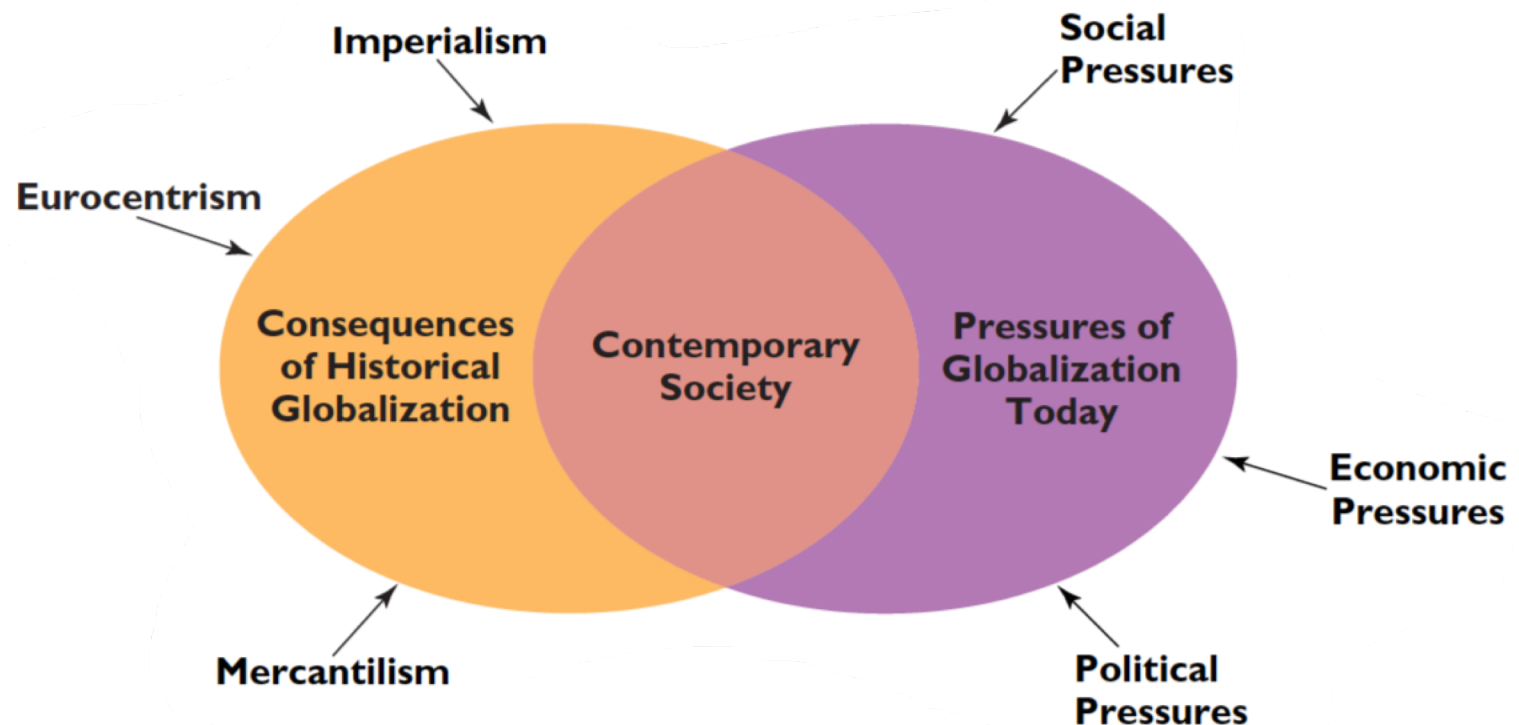
HISTORICAL ORIGINS AND CONTEMPORARY ISSUES – FNMI COMMUNITIES IN CANADA

Social Studies 10-1: Chapter 9

To what extent should contemporary society respond to the legacies of historical globalization?

So far, in working toward an answer to this question, you've looked at some examples of early contact between cultures, and the forms this interaction took. You have seen that contact was not always an easy relationship, and that in many cases imperializing countries felt it was their duty to "civilize" people from the colonies by assimilating them into the dominant society.

Today, attitudes toward other cultures have changed, yet the effects of historical globalization are still with us. Social problems, such as abuse, alcoholism, and suicide, plague many Indigenous communities. In some former colonies, political and civil unrest, human rights abuses, and poverty continue to hobble progress. What has been done recently to address these problems? Do we have an obligation to respond to these problems, even though we were not around when they were caused? If so, how far does our responsibility extend? And if we choose to ignore these problems, what is likely to happen?



In this chapter you will examine some of the contemporary economic, social, and political problems among Indigenous communities that can be attributed, directly or indirectly, to the continuing impact of historical globalization and imperialism. As **global citizens**, how much responsibility must we accept for these contemporary problems?

Timeline

- In 1996 the Report of the Royal Commission on Aboriginal Peoples (RRCAP) made a number of recommendations to the Government of Canada regarding residential schools.
- Canada consequently made a Statement of Reconciliation to residential school survivors in 1998 and created the Aboriginal Healing Foundation.
- In 2003, the Government of Canada launched a Dispute Resolution plan to compensate survivors that fell far short of the expectations of Aboriginal Peoples in Canada.
- In response, the Assembly of First Nations, under Grand Chief Phil Fontaine, launched a class action lawsuit in 2005 against the federal government.
- As a settlement in that case, the Government of Canada signed the Indian Residential Schools Settlement Agreement (IRSSA) in 2006.

What is the TRC?

- The TRC is a component of the Indian Residential Schools Settlement Agreement.
- Its mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). The Commission documents the truth of survivors, families, communities and anyone personally affected by the IRS experience.
- This includes First Nations, Inuit and Métis former Indian Residential School students, their families, communities, the Churches, former school employees, Government and other Canadians.



Truth and Reconciliation

Commission of Canada

<https://www.rcaanc-cirnac.gc.ca/eng/1450124405592/1529106060525>

TRC Calls to Action

The Truth and Reconciliation Commission has published 94 **Calls to Action** for indigenous and non-indigenous Canadians to come together in a concerted effort to help repair the harm caused by residential schools and move forward with reconciliation.

The TRC hopes to guide and inspire Aboriginal peoples and Canadians in a process of reconciliation and renewed relationships that are based on mutual understanding and respect.

Explore the Calls to Action here:

[http://trc.ca/assets/pdf/Calls to Action English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf)

TRC MINI ESSAY
