

## EDUCATION ABOUT ABORIGINAL PEOPLES

The road to harmony is neither short nor fast. Harmony requires respect. Respect requires understanding. To build understanding, knowledge is necessary. That knowledge — for every one of us — can flow from public education.

(Office of the Treaty Commissioner, Saskatchewan,  
Annual Report 2005-2006, p. 23)

Education is an implicit part of every public inquiry, and I have tried to promote the educational benefits of this Inquiry from the outset. The testimony of the first two witnesses at the hearings, Professor Darlene Johnston and Ms. Joan Holmes, was intended to help me, the parties to the Inquiry, and the public at large understand Aboriginal culture, traditions, and history in Ontario and particularly in the Ipperwash region. The hearings were open to the public and were soon broadcast live over the Internet. We also posted daily transcripts of the evidence. In the policy phase, the Inquiry commissioned a large number of research papers, held consultations, and supported projects undertaken by the parties. We also organized a two-day Indigenous Knowledge Forum to explore the differences between Anglo-Canadian and Aboriginal knowledge and to promote understanding of Aboriginal history and traditions. As a less well-known but equally important effort, my staff made several presentations in educational settings over the course of the Inquiry. It is my sincere hope that this Inquiry has contributed a lasting educational legacy, for all Ontarians, regarding the important issues we considered.

I began this Inquiry with a little more experience of Aboriginal peoples, customs, values and history than many non-Aboriginal Ontarians have. Nevertheless, I have learned a great deal, and the Inquiry has impressed upon me the richness and diversity of the history of Aboriginal peoples in what we now call Canada and Ontario. Very few Ontarians will ever have the benefit of this kind of educational experience. For me, it has emphasized why public education is so important. By public education, I mean education for both the public generally and education within the elementary and secondary school systems.

The Inquiry raised many contentious issues. The single issue upon which almost everyone agreed was the fundamental importance of education in

improving relations between Aboriginal and non-Aboriginal peoples. Witnesses at the hearings, the recommendations by parties, our background papers, and the participants at our roundtables and consultations all made this point.<sup>1</sup>

Public education will help non-Aboriginal Ontarians understand the history of Aboriginal occupations and protests and the catalysts for them, as well as Aboriginal issues generally. Public education and understanding will also assist everyone, Aboriginal peoples and non-Aboriginal people alike, in participating more effectively in our democracy and in understanding and discussing Aboriginal issues more thoughtfully. Particularly in relation to treaty and Aboriginal rights, education will help people to understand why governments take certain policy positions and pass certain laws.

Ipperwash occupier Kevin Simon testified that when he attended public school, there was very little information about Aboriginal histories, treaties, or rights. He felt that the lack of knowledge of Aboriginal and treaty rights can exacerbate the racist attitudes some non-Aboriginal people have towards Aboriginal peoples. And, he drew attention to the crucial connection between education and the mandate of the Inquiry to reduce violence in similar circumstances: “I believe that with education, people would start realizing that we’re not so farfetched in our statements when we talk about our rights and freedoms.”<sup>2</sup>

In chapter 3, I identified respect for treaty and Aboriginal rights as one of the themes of this report. Respect must begin with knowledge and understanding. At the very least, every Ontarian should understand that this province and our country were built upon the treaties negotiated with our First Nations, and that everyone shares the benefits and obligations of those treaties. Every Ontarian should also realize that treaties are not historical artefacts from some distant time. They remain vitally important and relevant today.

This is not the first public inquiry to emphasize the importance of education in improving understanding, and ultimately, improving relations between Aboriginal and non-Aboriginal people:<sup>3</sup>

Public education is essential in confronting the problems posed by ignorance and misconceptions regarding our place in Canadian history and the nature of our rights. All Canadians should have the knowledge required to understand our situation, as well as the knowledge that what we have sought all along is mutual respect and coexistence.<sup>4</sup>

I also agree with the Mennonite Central Committee of Ontario that “education without relationships is not enough.”<sup>5</sup> The Chippewas of Kettle and Stony Point First Nation made a similar point: “Only education can overcome the habits

and attitudes of a lifetime, coupled with actual and respectful interaction with Aboriginal communities and individuals.”<sup>6</sup>

Education and personal relationships are both essential. Both are necessary for Aboriginal and non-Aboriginal Ontarians to be able to live together in peace and harmony.

I cannot make recommendations to change people’s hearts. People of good will must commit to building personal relationships. I am confident that Aboriginal and non-Aboriginal people can and will find ways to work and live together in harmony in their communities. Some are already doing so. Members of the Mennonite Central Committee of Ontario and local Aboriginal peoples demonstrated great leadership in building relationships in the tense months and years after Ipperwash. These were not isolated efforts. At the Ipperwash community meeting organized by the Inquiry, a number of the participants spoke about their good relations with local Aboriginal peoples. One man talked about the excellent relationship he and six generations of his family before him have enjoyed with the local Aboriginal community.<sup>7</sup>

## 7.1 Education for the Public

The general public lacks the understanding about our inherent rights, and our aspiration for our future generations. There needs to be more focus on providing the general public with the necessary sources to educate themselves regarding our principles, values and future direction ... The government must commit to work with First Nations to promote effective public education regarding First Nation rights, histories and future aspirations.<sup>8</sup>

I agree with Ontario Regional Chief Angus Toulouse that there is a general lack of knowledge about Aboriginal and treaty rights and the constitutional protections afforded these rights. For example, I do not believe that most non-Aboriginal Ontarians appreciate that non-Aboriginal people have benefited greatly from the treaties:

Many non-natives do not understand or appreciate the economic and other benefits that they have received as a result of treaties between their nation and First Nations, and what First Nations have lost — either because they agreed to give it up in treaties or because of breaches of those treaties. A deeper public understanding of these issues will promote more harmonious relationships between natives and non-natives,

and reduce the resistance that some may have to righting the wrongs done to native people in the past — even where that involves returning treaty lands.<sup>9</sup>

In my view, governments should support education programs for the public about treaties, and about First Nations history and contemporary issues. I believe that public education is necessary both throughout the province and in areas where contentious or ongoing Aboriginal/non-Aboriginal disputes exist, such as Ipperwash, the Bruce Peninsula, Caledonia, and in Northern Ontario. The need for localized or regional public education is particularly important to help diffuse or mitigate local conflicts. The risk of violence at an Aboriginal occupation or protest increases when the local non-Aboriginal population, especially those immediately affected by the direct action, have little knowledge or understanding of the rights at issue. Public education may also help First Nations people better appreciate non-Aboriginal resistance to an Aboriginal occupation or protest.

It is up to governments and Aboriginal peoples and organizations to decide on priorities for public education, but I suggest that education about treaties in Ontario is a good place to begin.

A good example of the kind of general education campaign I envisage is an initiative of the Union of Ontario Indians: the Nijjii Circle. Nijjii is the Ojibwe word for “friends.” The Circle operates as a committee of representatives of the Anishinabek Nation and non-Aboriginal communities:

Over the past few years, the UOI [Union of Ontario Indians] has increased its efforts to raise awareness of issues facing aboriginal people through the development of what is known in northeastern Ontario as the “Nijjii Circle.” Initiated in the fall of 2001, the purpose of the Nijjii Circle is “to build relationships that create respect and understanding among all peoples in the Anishinabek Nation territory.”

Some of the projects undertaken by the Nijjii circle include participation in an anti-racism project in 2004 entitled “Debwewin,” which surveyed three cities in northeastern Ontario, a weekly page is published in the North Bay Nugget, and cross cultural training for media, the Ontario Ministry of Natural Resources (MNR) and the Canadian Armed Forces.<sup>10</sup>

Ideally, public education generally and education in the public school system would provide the necessary background to help the public understand why Aboriginal peoples occupy land or take direct action. While we work toward that

ideal, I believe it is important for governments—federal, provincial, and First Nation—to actively disseminate information to the public about the Aboriginal and treaty rights in question in specific conflicts or protests. I discuss this further in chapter 9.

## **7.2 The Education Mandate of the Treaty Commission of Ontario**

I have recommended that the federal and provincial governments and First Nations in Ontario jointly establish a Treaty Commission of Ontario. I further recommended that the treaty commission should be given a strong mandate to promote public education about treaty and Aboriginal rights.

The treaty commissions in British Columbia, Saskatchewan, and Manitoba demonstrate that a treaty commission has tremendous potential to promote public education on treaty issues.<sup>11</sup> Each of those commissions has a mandate to promote public education about treaties, and about the historical and current role of treaties in the relationship between First Nations and non-First Nations peoples.

In the fall of 2005, I met with the Saskatchewan Treaty Commissioner, Judge David Arnot, to learn more about the Saskatchewan Office of the Treaty Commissioner (SOTC). I learned that the SOTC has an impressive public education program, which includes a treaty awareness speakers bureau, a treaty resource kit, “teaching treaties in the classroom” training for teachers, a treaty learning network, a learning centre, treaty awareness workshops, conference and trade show displays, and a website.<sup>12</sup>

The SOTC’s education programs are “aimed at providing a Treaty learning environment for the general public of all ages. The goals of these programs are to develop an understanding of the historical context before and at the time of the Treaty negotiations; to teach about the events that worked to undermine the spirit and intent of the treaties; and to assist participants in gaining an appreciation of the importance of treaties today.”<sup>13</sup>

The “Teaching Treaties in the Classroom” kit was a collaborative effort of the SOTC, the Federation of Saskatchewan Indian Nations, Indian and Northern Affairs Canada, and Saskatchewan Learning. It includes educational resource materials, curriculum supplements, and original videos and books about the history of treaties. The SOTC has distributed the kit to every school in Saskatchewan. To encourage use of these materials, the SOTC also provides in-service training for teachers. The SOTC has trained more than one-third of Saskatchewan teachers in using the kit.<sup>14</sup>

Members of the SOTC speakers bureau make presentations about treaties to any interested groups. As reported in the SOTC 2005/2006 annual report, the speakers

bureau made presentations at more than 900 events to more than 55,000 people.<sup>15</sup>

The SOTC also has a learning centre, where anyone can learn about treaties and the treaty relationship in Saskatchewan.

Similarly, the BC Treaty Commission maintains a comprehensive website and also produces newsletters, special publications, and videos and television documentaries. Commissioners deliver presentations to community forums, business organizations, schools, and post-secondary institutions. The BC Commission also produces a teacher's guide which includes background information and lesson plans on treaty-making and self-government. The teacher's guide is supplied to every elementary school in BC.

The educational potential for the Treaty Commission of Ontario is as promising as that of the Saskatchewan or British Columbia treaty commissions. I recommend, therefore, that the provincial government and new Treaty Commission of Ontario, at the earliest opportunity, work with First Nations organizations and educators to develop a comprehensive plan to promote general public education about treaties and Aboriginal peoples in Ontario. I further recommend the provincial government and Treaty Commission of Ontario work with local governments and school boards, First Nations, and community organizations to develop dedicated educational materials and strategies at the local or regional level.

### **7.3 Elementary School and High School Education**

Aboriginal peoples are the first peoples in what is now Canada. Existing Aboriginal and treaty rights are enshrined in our Constitution. I think it is important that we have a public education system in which every student has an opportunity to learn about Aboriginal peoples, their histories, perspectives, and current concerns. It is imperative that the phrase “we are all treaty people” resonate with all Ontarians. In the longer term, this will help to improve relations between Aboriginal and non-Aboriginal peoples.

#### ***7.3.1 Curricula***

Many of the parties to the Inquiry recommended that children should learn more about Aboriginal peoples and Aboriginal and treaty rights in school.<sup>16</sup> The submission by the province described measures to be taken during the Caledonia negotiations, including that “education will be addressed through a separate tripartite working table ... that reports to the main negotiating table.”<sup>17</sup> This effort was to include education in schools. Clearly, government and Aboriginal and non-Aboriginal

people all recognize the important role of public school education in increasing not only knowledge, but also understanding, empathy, and good relations.

Combating misconceptions about Aboriginal and treaty rights and Aboriginal peoples and histories is one objective and one benefit of improving education about Aboriginal peoples in schools. Another advantage is the opportunity to include a rich and very diverse knowledge base in the education system, for the benefit of everyone:

Centuries of commerce, cultural evolution and social interaction among First Nations have produced a vast body of knowledge worthy of inclusion in all schools and post-secondary institutions as valid and important learning material. The integration of First Nations knowledge and wisdom into curricula and pedagogy in education systems, both in First Nations and provinces and territories, will provide First Nations learners with a positive learning environment and encourage student success. In addition, non-First Nations learners will have an opportunity to develop a more respectful and balanced view of Canadian history and culture, with a place for First Nations in it.<sup>18</sup>

One of the responsibilities of the Ontario Ministry of Education (MOE) is to set the curricula for elementary schools and high schools. MOE is making an effort to change the curricula to incorporate more Aboriginal perspectives and examples. Aboriginal educators are reviewing the old curricula and writing new ones. As a result, the number of Aboriginal examples in the curricula has increased. For example, the events at Oka and Ipperwash are now mentioned in the politics curriculum. Most recently, the MOE made several changes to the 2005/2006 school year curricula to include more Aboriginal perspectives, histories, current events, and examples.<sup>19</sup>

I am advised that there are plans to continue this revision as parts of the curricula come up for review. The English curriculum is currently being revised to include the work of First Nations and Métis writers, and the province intends to include Aboriginal perspectives in other subject areas, where relevant, as they come forward for revision over a seven-year cycle.<sup>20</sup> This approach is consistent with a recommendation by the Chippewas of Nawash Unceded First Nation that the MOE, schools, and teachers work to include Aboriginal perspectives in core courses, such as “native literature in English courses; Native history including local First Nations’ history in History courses; constitutional law and major Supreme Court decisions in Law courses; traditional aboriginal practices in Sociology or Geography courses.”<sup>21</sup>

Although the high school curriculum offers a number of Native Studies courses, they are not compulsory, and availability depends on the number of students who enroll.<sup>22</sup> The majority of secondary schools do not offer these courses or do not offer them consistently.

This may explain why so many Aboriginal parties to the Inquiry believed that the province is not doing enough with respect to the public school curricula.<sup>23</sup> For example, the Chiefs of Ontario recommended that

[p]ublic education regarding Aboriginal issues and history must be included in Ontario's primary and secondary school curriculum. Further, all educational institutions need to examine how Aboriginal issues are approached in law, policy and public administration.<sup>24</sup>

The Union of Ontario Indians also suggested that greater understanding of Aboriginal and treaty rights must begin by increasing the teaching of Aboriginal-specific history, culture, rights, and contemporary issues in the Ontario education system.<sup>25</sup>

Deputy Grand Chief Nelson Toulouse of the Union of Ontario Indians emphasized the importance of including Aboriginal perspectives in the curricula and of involving Aboriginal peoples in curriculum development:

One of the biggest problems we have here in Ontario is having the society understand who we are as a people and our rights ... All students in Ontario should have access to the curriculum regarding First Nation identity, cultures, rights, and histories, which should be approved by us. Ontario should establish a formal relationship with Ontario (First Nations) with respect to curriculum development, contents ... it should not be limited to social studies, civics, Canadian history and world studies.<sup>26</sup>

I commend the provincial government for including more Aboriginal perspectives and content in the school curricula. I have learned that the MOE is interested in meeting with Aboriginal peoples to discuss ways to continue this improvement.<sup>27</sup> Aboriginal involvement is crucial, since only Aboriginal peoples themselves can provide the experiences, examples, and insights needed to truly capture the Aboriginal perspective in the curricula. I recommend, therefore, that MOE establish formal working relationships with appropriate First Nations and Aboriginal organizations to develop suitable curricula for Ontario schools. As treaty commissions in other provinces have done, the Treaty Commission of Ontario could play an important supporting role in these efforts. Once again, I believe it is important that local school

boards encourage and support teachers in teaching the local or regional character of treaty relationships.

### *7.3.2 Teaching Resources*

Teachers need the proper support and access to teaching tools and resources to feel prepared to teach students about Aboriginal and treaty rights, perspectives, and histories. The province advised the Inquiry that MOE is currently developing a “curriculum resource guide” to assist elementary school teachers in implementing the revised social studies, history, and geography programs in Grades 1–8 with a focus on Aboriginal perspectives in the curriculum.<sup>28</sup>

In Ontario, teachers must follow the curricula set by MOE. However, they have a great deal of discretion in deciding how best to teach the curricula in a way that engages their students. I have no doubt that teachers are very creative in finding and developing teaching resources to meet the curriculum expectations. I have been advised, however, that many teachers are overwhelmed with teaching the basics to large groups of students, and that they do not have the time or expertise to develop teaching tools or resources of their own.

The MOE does not produce textbooks for schools. A number of publishers produce textbooks to meet the MOE curriculum requirements, and MOE sets the criteria under which textbooks are evaluated and selected for inclusion in the “Trillium List.” The seventy-two district school boards in Ontario purchase textbooks from this list for use in their schools. There are no approved textbooks for the high school Native Studies courses on the 2006 Trillium List.

Other “supplementary resources” are also used in classrooms. These resources are not evaluated by the MOE and they do not appear on the Trillium List. School boards are responsible for selecting and evaluating these resources for use in classrooms.

A number of organizations, such as teachers’ associations, contribute to producing teaching resources. For example, the Ontario History and Social Sciences Teachers Association lists many teaching resources on its website.<sup>29</sup> Other organizations, including the Ontario Justice Education Network, provide links to organizations that produce teaching resources.

I have seen examples of what appear to be excellent teaching resources and kits in other fields. For example, the Ontario Information and Privacy Commission (IPC) produced a school program entitled “What Students Need to Know about Freedom of Information and Protection of Privacy.” The program includes three teacher’s guides, each directed at specific curriculum requirements at three grade levels. The guides are available, free of charge, in print and on the IPC website.

Since the program began in 1999, more than 30,000 copies of the guides have been sent to teachers or downloaded from the IPC website.<sup>30</sup>

Another example is “Choose Your Voice: Teaching about Antisemitism and Racism in the Classroom,” produced by the Canadian Jewish Congress. This teaching resource is classroom-ready and includes teacher’s guides, fact sheets, videos, and an evaluation. About 60% of school boards in Ontario have ordered this teaching resource, including the Toronto District School Board, the largest school board in Ontario.<sup>31</sup>

The Chippewas of Nawash Unceded First Nation offer an Aboriginal-specific teaching resource, the “*Illustrated History of the Chippewas of Nawash*.” Written and illustrated in a form much like a comic book, it explains the history of the Chippewas and their long effort to gain government recognition of their commercial fishing rights.

I am not aware of any organization in Ontario dedicated to producing teaching resources about Aboriginal history, treaty and Aboriginal rights, and related current events. I recommend that the Ministry of Education and the Treaty Commission of Ontario work with interested First Nations, Aboriginal organizations, school boards, and teachers’ associations to develop appropriate, classroom-ready teaching tools and resources about Aboriginal history, treaty and Aboriginal rights, and related current events.

### **7.3.3 Teacher Training**

The Ontario College of Teachers is the regulating body governing the teaching profession in Ontario. To work in publicly funded schools in Ontario, teachers must be certified to teach and must be members of the College. To obtain a teaching certificate, the usual requirements are an undergraduate degree and a one-year teacher-training program. The College, by regulation, is responsible for accrediting teacher education programs and teacher qualifications.

Laurentian University, which offers a Bachelor of Education program, has made an effort to include Aboriginal perspectives, histories, and events throughout the curriculum:

A key best practice in the province that shows commitment to equity and First Nations peoples is also found at Laurentian University. The concurrent Bachelor of Education program, which received accreditation in 2003, infuses First Nations worldview throughout the curriculum. All student teachers will receive an education that values the diversity of First Peoples in language arts, social studies, history, geography, mathematics, science/technology and the arts (visual arts,

drama, dance). The history of First Nations education is mandatory for all students and the unique approaches of First Nations people to special education is also discussed. All student teachers receive a balanced education in the tri-cultural make-up of the country (First Nations, Anglophones, Francophones).<sup>32</sup>

I realize that some other Ontario universities include Aboriginal perspectives in parts of the education curriculum. Others offer degree programs specifically for Aboriginal people. I believe that the approach taken at Laurentian University is a good practice for other universities to emulate.

Continuing education for teachers is also important. Some school boards, and teachers' associations and other organizations such as the Ontario Justice Education Network offer continuing education for teachers in a wide variety of subjects. However, I am not aware of any organization in Ontario that specializes in continuing education for teachers in treaty and Aboriginal rights. The treaty commission in Saskatchewan provides in-service training for teachers on how to use the "Teaching Treaties in the Classroom" materials. The Treaty Commission of Ontario could, once again, help to fill this gap.

## **Recommendations**

29. The provincial government and Treaty Commission of Ontario should work with First Nations organizations and educators to develop a comprehensive plan to promote general public education about treaties in Ontario. The provincial government and Treaty Commission of Ontario should also work with local governments and school boards, First Nations, and community organizations to develop educational materials and strategies that emphasize the local or regional character of treaty relationships.
30. The Ministry of Education should establish formal working relationships with Aboriginal organizations to promote more Aboriginal perspectives and content in the elementary and secondary school curricula.
31. The Ministry of Education and Treaty Commission of Ontario should work with Aboriginal organizations, school boards, and teachers associations to develop appropriate, classroom-ready teaching tools and resources about Aboriginal history, treaty and Aboriginal rights, and related current events.

## Endnotes

- 1 See for example the following submissions: Chiefs of Ontario (Part 2), p. 33, para. 53, and recommendation C.5, p. 34; The Chippewas of Kettle and Stony Point, pp.77-8; Aazhoodena and George Family Group, recommendations 56 and 57, pp. 226-7; Aboriginal Legal Services of Toronto (Part 1), recommendation 6, p.149; The Estate of Dudley George and Members of Dudley George's Family, pp. 140-4, recommendation 6; The Union of Ontario Indians, recommendation 13; Mennonite Central Committee of Ontario; and the Ontario Provincial Police and its Senior Officers (Part 2), paras. 201-2 and recommendation 16, p. 105. Several speakers at the Chiefs of Ontario Special Assembly on March 8 and 9, 2006 (Inquiry project) and our community consultation in June 2006 (Inquiry event) also emphasized the importance of education.
- 2 Kevin Simon testimony, December 2, 2004, Transcript p. 75.
- 3 For example: (i) Canada. Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Supply and Services Canada, 1996); (ii) Saskatchewan. Task Force on Multiculturalism, *Multiculturalism in Saskatchewan: Report to Ministers' Committee on Multiculturalism* (Regina: Task Force on Multiculturalism, 1989); (iii) Saskatchewan. Commission on First Nations and Métis Peoples and Justice Reform, *Report of the Commission on First Nations and Métis Peoples and Justice Reform* (Saskatchewan Department of Justice, 2004); (iv) Nova Scotia. Royal Commission on the Donald Marshall, Jr. Prosecution, *Royal Commission on the Donald Marshall, Jr. Prosecution: Digest of Findings and Recommendations* (Halifax: Queen's Printer, 1989).
- 4 Canada. Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples, vol. 5: Renewal: A Twenty-Year Commitment* (Ottawa: Supply and Services Canada, 1996), ch. 4, quoting Robert Debassige, Tribal Chairman and Executive Director of the United Chiefs and Councils of Manitoulin, at Toronto, Ontario, November 18, 1993.
- 5 Mennonite Central Committee of Ontario submission, p. 3.
- 6 Chippewas of Kettle and Stony Point submission, p. 77.
- 7 Community consultation at the Thedford Arena, June 21, 2006 (Inquiry event).
- 8 Ontario Regional Chief Angus Toulouse, speaking at the March 8 and 9, 2006 Chiefs of Ontario Special Assembly (Inquiry event).
- 9 Estate of Dudley George and Members of Dudley George's Family submission, p. 140.
- 10 The Union of Ontario Indians, "Anishinabek Perspectives on Resolving Rights Based Issues and Land Claims in Ontario" (Inquiry project), p. 9. The Nijjii circle initiative won a Canadian Race Relations Foundation Award of Excellence in 2003.
- 11 See generally the following websites: BC Treaty Commission <<http://www.bctreaty.net>>, Office of the Treaty Commissioner (Saskatchewan) <<http://www.otc.ca>>, and Treaty Relations Commission of Manitoba <<http://www.trcm.ca>>.
- 12 Saskatchewan. Office of the Treaty Commissioner, 2005-2006 Annual Report: "We are All Treaty People" (Saskatoon: 2007), p. 20. The OTC's education programs received the Canadian Race Relations Foundation Award of Excellence in October 2005. In 2004, the education programs were recognized by the United Nations Special Rapporteur on Racism as encouraging better relations between Saskatchewan's Aboriginal and non-Aboriginal communities.
- 13 *Ibid.*, p. 22.
- 14 *Ibid.*, p. 23.
- 15 *Ibid.*, p. 20.
- 16 See examples in note 1.
- 17 Province of Ontario Part 2 submission, para. 53.

- 18 Canada. Department of Indian and Northern Affairs Canada. *Final Report of the Minister's National Working Group on Education: Our Children — Keepers of the Sacred Knowledge* (December 2002), ch. "Quality in First Nations Education" <[http://www.ainc-inac.gc.ca/ps/edu/finre/bac\\_e.html](http://www.ainc-inac.gc.ca/ps/edu/finre/bac_e.html)>.
- 19 Ontario Ministry of Education, "Curriculum" <<http://www.edu.gov.on.ca/eng/curriculum>>. In the elementary curriculum, changes were to Social Studies (for grades 1 to 6) and History and Geography (for grades 7 and 8). In the secondary curriculum, the changes were to Canadian and World Studies for grades 9 and 10 and for grades 11 and 12.
- 20 Province of Ontario Part 2 submission, para. 51.
- 21 The Chippewas of Nawash Unceded First Nation, "Under Siege: How the People of the Chippewas of Nawash Unceded First Nation Asserted their Rights and Claims and Dealt with the Backlash" (Inquiry project), p. 169.
- 22 For a discussion of a survey conducted in Ontario to determine how many schools were offering Native studies courses, see Emily J. Faries, "First Nations Curriculum," in Chiefs of Ontario, "The New Agenda: A Manifesto For First Nations Education in Ontario" (2004), ch. 14, <<http://www.chiefs-of-ontario.org/education/manifesto.html>> (accessed January 17, 2007).
- 23 See the following submissions: Aazhoodena and George Family Group, pp. 226-7, recommendations 56 and 57; Aboriginal Legal Services of Toronto (Part 1), p. 149, recommendation 6; The Union of Ontario Indians, recommendation 13.
- 24 Chiefs of Ontario Part 2 submission, p. 33, para. 53.
- 25 The Union of Ontario Indians, pp. 8-9 and The Union of Ontario Indians submission, recommendation 13.
- 26 Chiefs of Ontario Special Assembly, March 8 and 9, 2006 (Inquiry project).
- 27 Province of Ontario Part 2 submission, para. 53.
- 28 Ibid., para. 50.
- 29 Ontario History and Social Sciences Teachers' Association, <<http://www.ohassta.org/main.htm>>.
- 30 The Ontario Information and Privacy Commission, Annual Report 2005, <[http://www.ipc.on.ca/images/Resources/up-ar\\_05e.pdf](http://www.ipc.on.ca/images/Resources/up-ar_05e.pdf)> (accessed January 18, 2007).
- 31 Information provided by Melanie Simons, Special Projects Coordinator, FAST (Fighting Antisemitism Together), Canadian Jewish Congress.
- 32 Faries.

