Land-based Education of Indigenous-Settler Relations: Deepening Historic Understandings of Students (in Toronto)

**Grade 5 and 6 Social Studies Curriculum Unit**

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**Description & Outline**

The Truth and Reconciliation Commission of Canada has made 94 Calls to Action, including calling upon the education system to create “age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples‘ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students” (Call to Action 62i, http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf). This Curriculum Unit for Grade 5/6 students is intended as a step toward acting on this and related Calls to Action. In the unit, students work as individuals, in small groups, and as a class to explore the changing social and land history of Toronto (and connections to Ontario and Canada) from Indigenous perspectives, focusing on the experiences of different groups in Southern Ontario over the last millennium. It is curriculum that engages the local land for learning opportunities about these different relations. While such a localized approach to learning about colonial relations and Indigenous understandings can be done anywhere in Canada and Tips for Modifying Curriculum is offered in Appendix C, the model outlined here is located in urban Toronto.

The unit spans approximately two months, and is centred on a field trip to High Park in Toronto’s west-end that occurs 2-3 weeks into the unit. It is a full day field trip that visits six sites in the park as unique places that can offer students different views on the history of colonialism and Indigenous relations with this land. Interspersed between the site visits are periods for lunch/snack and games/play. The six sites where chosen to connect with particular themes that could accommodate Grade 5 or 6 learning objectives, with six student groups (three Grade 5 and three Grade 6) created to connect with the theme of a High Park site. Each group produces a research document based on their site theme that examines the arc of Toronto’s history: pre-colonial societies, European contact and colonialism’s many impacts, treaties like the Two Row Wampum and the Toronto Purchase, the Residential Schools, and the legacy of these forces in present Indigenous-Settler relations. The field trip was guided by a local land-based educator engaged with Indigenous-settler relations, and was conducted in partnership with the High Park Nature Centre and Colborne Lodge Museum, City of Toronto.

In the Curriculum Unit that follows, you will find: **Curriculum Links** to provincial education learning objectives; **Planning Notes** for teachers in their preparation; **Land Sites & Research Topics** that provide background info on the site, outline activities and resources, and student group research focus; **General Resources** that gives useful background info for any of the student groups; and in Appendix C **Tips for Modifying Curriculum to other Lands**.
Curriculum Links
Grade 5: Heritage and Identity - First Nations and Europeans in New France and Early Canada
Overall Expectations: 1, 2, 3
Specific Expectations: 1.1, 1.2, 1.3, 2.1, 2.2, 2.3, 2.4, 2.5, 2.6, 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7

Grade 6: Heritage and Identity – Communities in Canada, Past and Present
Overall Expectations: 1, 2, 3
Specific Expectations: 1.1, 1.2, 1.3, 2.1, 2.2, 2.4, 2.5, 2.6, 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8

The detailed provincial expectations can be found at
http://www.edu.gov.on.ca/eng/curriculum/elementary/sshg18curr2013.pdf beginning on page 108 (Grade 5) and 120 (Grade 6).

Planning Notes – School/Class Preparation

Materials
➢ Books and articles retrieved from the Aboriginal Education Centre or the TDSB Virtual Library (see Resources section for each site in Land Sites & Research Topics).
➢ Provocation Sheet
➢ Social Studies Assignment Sheet
➢ Social Studies Test

1. Offer children the provocation (attached in Appendix A at end of this document). Have children work through the NOW/THEN chart individually before reflecting on the questions in groups, using their notebooks. When this has been completed, have the children fill out the Know-Want to Know (KW) chart (see Appendix A). Take this up with the class to make one main KW chart.

2. Divide children into 3 groups per grade, with roughly equal numbers of students from each grade. Have each student write their name in the centre of a slip of paper, surrounded by names of students that they would work well with. Make sure each student has at least one of their picks in their group.

3. Depending on the directions that your provocation takes, and depending on the resources accessed, the following may be possible research questions (see Appendix A).

4. Undertake a guided field trip to High Park (or other significant sites) where the topics being engaged by the different groups will be developed and taught from the perspective of the land itself. A detailed description of the field trip sites and relevance to particular group topics can be found below, as well as some guidance in Appendix C on finding (and modifying for) appropriate land sites beyond this particular Toronto case study.

5. In preparation for the field trip and following it, have students read related articles (outlined below in relation to each of the six sites) and make jot-notes. Following the field trip and using the assignment sheet attached (see Appendix B), have students organize their jot-notes into articles that will be completed into a Class Book (a kind of study guide) on Indigenous Toronto and settler practices in those relations.

6. Print out the Class Book (study guide) for each student based on some of the resources identified in relation to each site that is outlined in next section, and General Resources for all students that follows in
relation to each Land Site and Teaching Topics. In order to guarantee that students read all articles, prepare a test that assesses both their specific content and a higher-order analysis based on what the different groups bring to the class.

**Planning Notes – Approaching High Park**

It is possible to deliver the site-based curriculum found below as a whole that engages all the sites, or to modify to one or two particular sites. Teachers have the option of either conducting this curriculum with the support of staff/facilities at the High Park Nature Centre, or leading your classes autonomously. Here is some information for each of those options:

**Contacting High Park Nature Centre**
The High Park Nature Centre is a non-profit organization with a mission to promote awareness and respect for nature through year-round, hands-on outdoor nature education and park stewardship. Nature Centre programs inspire a sense of wonder, knowledge and respect for High Park’s natural systems; restore human connections to local plants and animals; and engage visitors in ecological restoration activities to ensure a sustainable future for High Park for generations to come.

Please contact High Park Nature Centre to inquire about booking school field trips connected to this curriculum at [www.highparknaturecentre.com](http://www.highparknaturecentre.com) or [naturecentre@highpark.org](mailto:naturecentre@highpark.org).

**Teacher Delivery & Park Etiquette**
High Park has over 83 hectares of Environmentally Significant Areas that support a variety of plant and animal life, and let people experience wilderness is the city. High Park is home to Black Oak Savannah, a globally endangered ecosystem. Environmentally Significant Areas require protection to preserve their environmentally significant qualities.

To protect the natural areas of High Park, all park visitors must abide by the City of Toronto’s bylaws related to natural environment areas. It is absolutely essential that all park visitors follow the rules:

- Stay on main trails to avoid trampling
- Do not disturb, move or remove any of the following:
  - Plants
  - Animals
  - Woody debris
  - Soil
- Stay out of fenced-off areas that are closed for restoration
Land Sites & Teaching Topics

Site 1: Black Oak Savannah (east of northern park entrance)

Group Research Project: Group A, Grade 6: Social Habitats

Purpose:
To understand the history of local Indigenous approaches to savannah burns and farming, settler approaches to fire and farming, and the City of Toronto’s changing relations to fire, controlled burns, and farming (from suppression to return of controlled burns and/or urban farming). To engage local Indigenous and settler understandings of the human role in ecological relations from the perspective of this savannah.

➢ Identify the role of controlled burns in regenerating soil, from pre-colonial to present.
➢ Explore how people living in Toronto feed themselves prior to European contact (e.g., three sisters, savannahs and deer hunting)? Contrast with today’s food system.
➢ Describe steps that Toronto needs to become more sustainable in future.

Info Related to Site Theme:
About 1/3 of the park’s natural environment consists of nationally rare oak savannah, an open, park-like landscape that contains widely spaced black oaks, scattered low shrubs and a rich variety of prairie grasses and wildflowers. Of the over 2 million ha of prairies and savannahs that once covered southern Ontario, less than 2,100ha (0.1%) remain today… Experts consider the oak savannah at High Park to be “continentally significant” because it occurs near its northern limits in the park and because of the size, nature and characteristics of the remnant ecosystem. High Park shelters 41 rare plant species, 32 of which appear in the savannah… This ecosystem was a landscape in which the inhabitants and the natural environment became extensions of each other over some 4,000 years. Through the use of carefully timed controlled fires, Indigenous people maintained Black Oak Savannas, simultaneously improving the health of both humans and the ecosystem. The large expanses of the savannah lands were located along travelled routes between settlements. Some of these routes near High Park still bear the names given by Europeans when they later adopted the long-established Indigenous pathways: Indian Trail, Indian Grove, Indian Road, Indian Valley and Wendigo Way.

Although savannah was once a relatively common part of Toronto’s ecology, it is currently an exceptionally rare and threatened ecosystem here. Because these areas were relatively free of trees, they were frequently the first to be cleared and developed by European colonists for settlement and agriculture… Natural or anthropogenic fire is required to maintain an area as savannah, but European settlement led to the suppression of fire across southern Ontario which furthered the decline of savannah lands simply by allowing them to naturally succeed to forest. Remaining savannah environments continue to be undermined by excessive human interference and the presence of intrusive plant species that tend to overtake savannah flora. The cumulative effect of these disturbances is that less than .5% of the pre-colonial prairie and savannah in Ontario remains intact today… High Park’s Black Oak savannah is approximately 4000 years old and although it only remains in about 1/3 of the park’s 161 hectares, it is nevertheless the most significant portion remaining in the Toronto area and one of the most significant portions remaining in Ontario… First Nations people in the Toronto knew of and were almost certainly involved in the maintenance of High Park’s savannah. High Park is just east of the Toronto Carrying Place Trail which had been traversed by Indigenous people for millennia before European settlement and First
Nations corn fields were also noted to have been growing within the savannah lands of High Park... There is much historical, archaeological and ecological evidence that First Nations groups across North America employed controlled burns at judiciously chosen times to clear area for villages, trails, agriculture and to maintain the delicate balance of savannah ecosystems... Periodic controlled burning encouraged the growth of berries, nuts, fruit, tall grasses and other plants which were important sources of food, medicine and other such gifts not otherwise common in southern Ontario. Savannah also offered large, open areas which discouraged the proliferation of biting insects and vermin, facilitated movement through the area and encouraged the presence of large game and fowl... Inspired by successful Indigenous use of controlled burns to maintain savannah environments, in the year 2000 High Park officials implemented their own prescribed burning program in the park to revitalize its savannah lands and have made great strides towards the rejuvenation of this rare and important ecosystem. (http://www.newsatlas.ca/tnchp/Report.php?ListType=Cultural_data&ID=1104)

In the time of the Seventh Fire a Osh-ki-bi-ma-di-zeeg (New People) will emerge. They will retrace their steps to find what was left by the trail... There will be a re-birth of the Anishinabe nation and a rekindling of old flames. The Sacred Fire will again be lit. It is at this time that the Light-skinned Race will be given a choice between two roads. If they choose the right road, then the Seventh Fire will light the Eighth and Final Fire – an eternal Fire of peace, love, brotherhood, and sisterhood.” (Benton-Banai 2010, 91-93).

**Field Activity:**

(i) Provide students with an ecological and cultural history tour of the Black Oak Savannah, that includes stories of Indigenous understandings about the role of fire in human, cultural, ecological, and spiritual renewal.

(ii) Based on the history and Indigenous stories, questions about the role of humans in ecological relations were posed for discussion. We also discussed initial thoughts (brainstorming) on how relations have changed in this place over time.

(iii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).

(iv) Students are asked to find a plant species that seems unique to this tall grass habitat, and to draw and describe it in as much detail as possible in a journal. After coming back to large group and sharing, a teaching is offered on importance of fire to some of those plants.

(v) Students asked to think about their significant experiences with fire, and then ask for volunteers to share/describe those experiences. Highlight fire descriptions in relation to three different types of fire: destructive (e.g., home fire, uncontrolled forest fires; human-caused forest/home fires); warming (e.g. campfires, central hearth, fire in furnace); and renewal (e.g., controlled burns).

(vi) Tell/read Indigenous (Anishinabe) story of 8 Fire Prophecies on fire in relation to colonial changes and times of cultural renewal (see The Mishomis Book). Have students talk about what the story makes them think about in relation to this site.

**Field/Research Resources (used by teacher/guide and student group):**


http://www.huffingtonpost.ca/david-suzuki/how-many-wildfires-will-it-take-for-us-to-wake-up-to-climate-cha_a_23078606/
Site 2: Buried Laurentian Channel (northeast ravine)

Group Research Project: Group A, Grade 5: Physical Habitats

Purpose:
To understand the post-glacial Indigenous roots of Toronto (Toronto) and southern Ontario, the stories both Indigenous and Settlers (religious and science) tell of their relations to the changing climates, glacial ice, and waters; and consider what these stories can teach us about our present climate changes.

➢ Research the pre-human to early human ecology and geology of Toronto, particularly the effect of glaciation and the changing shorelines.
➢ Compare/contrast Western creation stories (Adam and Eve) with Indigenous Creation stories (Sky Woman)
➢ Compare/contrast Western flood stories (Noah) with Indigenous Flood Stories (Waynaboozhoo) as it relates to floods and human position in the world.

Info Related to Site Theme:
In the late 1800s, geologists discovered clues that suggested a preglacial drainage network created by the erosive forces of rivers which had cut deep, deep gorges; the result of millions of years worth of scraping and melting from vast ice sheets. The Laurentian River or Channel stretches from the Wasaga Beach area (on Georgian Bay) to High Park, Toronto (on Lake Ontario). It lies within a 110 km long bedrock trough, that in places, measures roughly 30 km wide. A surface outflow pipe can be found near the footbridge located along the curve in Spring Road. It relieves hydrostatic pressure. The outlet is stained red indicating a high iron content... The most recent glaciation, which began its withdrawal down the St Lawrence River valley about 12,500 years ago, set the stage for the creation of Lake Iroquois, a large lake covering the present Lake Ontario basin. The lake was formed from melt water from the glaciers. Because the ice blocked the present St Lawrence River, the melt water from Lake Iroquois flowed south to the Hudson River in what is now upper New York State. Lake Iroquois was much deeper than present day Lake Ontario. High Park would have been under sixty metres of water. About 12,200 years ago, the St Lawrence Valley where Kingston is today, suddenly opened, and the water from Lake Iroquois quickly drained. (https://www.highparknature.org/wiki/wiki.php?n=Explore.LaurentianRiver#marker2, https://www.highparknature.org/wiki/wiki.php?n=History.Geology)

The teaching about how a new Earth was created after the Great Flood is one of the classic Waynaboozhoo Stories. It tells of how Waynaboozhoo managed to save himself by resting on a chi-mi-tig’ (huge log) that was floating on the vast expanse of water that covered Mother Earth. As he floated along on this log, some of the animals that were able to keep swimming came to rest on the log...” (Benton-Banai 2010, 31).

The Lord then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.” And Noah did all that the Lord commanded him. Noah was six hundred years old when the floodwaters came on the earth... (New International Bible, Genesis 7).

Field Activity:
(i) Guide students down into the ravine and toward the pond/creek in the park’s northeastern section, and stop at the bridge where the outflow pipe for the Laurentian River drains into the
creek (can see orange/rust stain of rocks related to iron content). Ask students to imagine two things: what they think the source of the orange stain is; and what could make these ravines. Share and discuss some of their stories.

(ii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).

(iii) Provide students with an ecological and cultural history of the buried Laurentian Channel/River, glaciation in Toronto (imagine CN Tower encased in 3 km of ice), melting of glaciers (imagine standing in Lake Iroquois), and relation to Lake Ontario’s changing water levels that is south of us.

(iv) Ask students to pair up so as to re-consider and discuss these geological changes in relation to these ravines. Have them come up with fantastical stories about these changes and how they happened (think about fantasy and sci-fi books/movies). Share as a group some of those stories, and connect to science and cultural stories. Can give all Student Groups the option of doing their site-specific project in this kind of format.

(v) Tell/read local Indigenous and Settler stories related to glaciation and flooding (e.g. Noah from Biblical version, and Waynaboozhoo Indigenous Flood Story in The Mishomis Book). Discuss connections with science of geology story, as well as diverse dimensions that Indigenous and Settler stories add to our sense of these changes.

Field/Research Resources (used by teacher/guide and student group):


http://www.blogto.com/city/2012/07/a_brief_history_of_the_lake_iroquois_shoreline_in_toronto/
Site 3: White Pine Grove (mid-east upper ravine of park)

Group Research Project: Group B, Grade 5: Haudenosaunee Great Peace

Purpose:
To understand pre-colonial Indigenous conflicts and diplomacy (treaties) as reflected in stories of the Haudenosaunee Confederacy, and what their Great Law (White Pine) agreement teaches about peaceful relations in the pre-colonial past, in early colonial treaties like the Two Row, and our current period of Truth and Reconciliation.

➢ Learn from Haudenosaunee stories/authors about culture and society.
➢ Read the story of Hiawatha and the Peacemaker, and explore the impact of the Great Law on Haudenosaunee culture.
➢ Inquire into the impacts of European contact on the Haudenosaunee, and what we can learn about Truth and Reconciliation from the Haudenosaunee Great Law.

Info Related to Site Theme:
This tree has a very wide range in Canada, including High Park where it is found amongst the Hemlock mixed forest in small groves. White pines are found anywhere from southeast Manitoba to Newfoundland. Eastern white pines can grow to a height of 33 m (100 ft.) with a diameter of 0.9-1.2 m (3-4 ft.) and thrive best in sandy, well-drained soils. Needles grow in slender, blue-green bundles, 6-13 cm (2.5-5 in) long. Cones are a yellow-brown colour, narrow and cylindrical in shape. The cone scales are thin, rounded and flat. Bark is typically grey and becomes rough and thick over many years of growth. At one time, Eastern white pines were the most valuable tree in the northeast, commonly used in construction. The tall, straight trunks made perfect masts for ships during the colonial period. ([https://www.highparknature.org/wiki/wiki.php?n=Plants.Trees](https://www.highparknature.org/wiki/wiki.php?n=Plants.Trees), [https://www.highparknature.org/wiki/wiki.php?n=Habitats.Forests](https://www.highparknature.org/wiki/wiki.php?n=Habitats.Forests))

The Iroquois story of the Great Peacemaker is an extraordinary epic packed with powerful symbolism and profound national and international influence. The Great Peacemaker and the Great Law of Peace, as we shall see, had a rich impact upon the foundations of the United States. Like the strength of the white pine central to the story, the Great Law has sprouted its roots across the globe. Just as roots grow deep and far, hidden from sight, so too seemingly has the story escaped the attention of most historians. ([http://www.thegreatpeacemakers.com/iroquois-great-law-of-peace.html](http://www.thegreatpeacemakers.com/iroquois-great-law-of-peace.html))

Now go and bury your ‘weapons of war’ beneath the White Pine of Peace. And welcome all who will live by ‘the law’, the one law, the Great Law of Peace. (Bouchard and Skye 2014, 27)

Field Activity:
(i) Guide students down into the white pine grove found above the eastern ravine paved path and southwest of Howard Park streetcar stop. Ask students to investigate what stands out for them in this part of the park; consider what is unique and specific about the white pine tree (e.g., tall and straight; some of the highest trees; root community; pine needles; etc.).
(ii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).
(iii) Have students find white pine needle clusters and look closely at their patterns. Have them describe what they see. If this tour is being facilitated by High Park Nature Centre (HPNC) staff, they can also connect with High Park Nature Centre pine needle rubbing activity.
(iv) Take pine needle cluster and highlight the 5 needles, and ask students (assigned group) any links to Haudenosaunee culture and pre-colonial treaty. Use pine needles to tell/read story of
Great Law Wampum belt and the Haudenosaunee story about the Great Peace that brought five warring nations into a peaceful confederacy (see *The Great Law Kayaneren'ko:wa*).


*Field/Research Resources (used by teacher/guide and student group):*

Eastern White Pine.org.
http://easternwhitepine.org/the-tree-that-sparked-the-revolutionary-war-eastern-white-pines-colonial-history/


Site 4: White Pine Grove (mid-east upper ravine of park)

Group Research Project: Group B, Grade 6: Treaties Unfulfilled

Purpose:
To understand the Dish-with-One-Spoon treaty as it was engaged by the Indigenous cultures of Toronto (Anishinaabe, Haudenosaunee, Wendat), the role of colonization and resource scarcity in that treaty, and its relevance for thinking about today's environmental issues.

➢ Research the Dish-with-One-Spoon and the Toronto Purchase, and how different parties understood/understand the terms of both these agreements as central to these lands/waters.
➢ Research the Canadian history of resource development from beaver fur to current Alberta oil/pipeline conflicts, and think about in relation to Dish with One Spoon.
➢ Research the history of Residential Schools in relation to land urbanization and/or resource extraction, and identify its impact on Indigenous peoples.

Info Related to Site Theme:
The "Dish" or sometimes it is called the “Bowl” represents what is now southern Ontario (from the Great Lakes to Quebec and from Lake Simcoe into the U.S.). * We all eat out of the Dish – all of us that share this territory – with only one spoon. That means we have to share the responsibility of ensuring the dish is never empty; which includes, taking care of the land and the creatures we share it with. Importantly, there are no knives at the table, representing that we must keep the peace. The dish is graphically represented by wampum. This was a treaty made between the Anishinaabe and Haudenosaunee after the French and Indian War. Newcomers were then incorporated into it over the years, notably in 1764 with The Royal Proclamation/The Treaty of Niagara. (http://trc.journalism.ryerson.ca/land-acknowledgement/)

The Eastern White Pine is the official tree of the province of Ontario and can grow into incredible, beautiful trees in our conifer forest. The Eastern White Pine has long been considered one of the most valuable timber species in North America, the trees grow to nearly 40 metres in height and can live as long as 500 years.In the 17 and 1800's these tall, sturdy, straight trees were constructed into ships' masts and the best were stamped and claimed by the Crown for their Royal Navy vessels... The strength and size of Eastern White Pine is so renowned, it may have been a bigger factor in the start of the Revolutionary War than tea and taxes... With trunks measuring nearly two hundred feet in length, these pines were ideal as the masts of large vessels. Colonists used them for their own ships, and sent them across the sea to other nations. But Great Britain began to claim the largest, strongest trees for their own, sparking discord in an already troubled relationship between the world’s most powerful nation and its independence-craving colony. (http://www.cbc.ca/news/canada/thunder-bay/thunder-bay-eastern-white-pine-government-1.4229685, http://easternwhitepine.org/the-tree-that-sparked-the-revolutionary-war-eastern-white-pines-colonial-history/)

The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. (TRC Executive Summary 2014, 2-3)

Field Activity:
(i) This activity occurs in the same White Pine grove as previous activity, though now we change view to the pines and colonial history. Ask students why they think these trees might have been seen as valuable to pre-railroad settlers in Canada, and what they might have been used for (i.e., tall and straight for ship masts and then other resources related to Canadian forestry).
(ii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).

(iii) Discuss/describe colonial history of white pine deforestation in relation to colonial push for resource extraction; the role of Ships (pine masts) in colonial military and wealth development; Canada as a nation that is politically and economically built around resources. Ask students to discuss in small groups any connections to current Canadian issues in the media (e.g., forest fires, oil pipelines, climate change). A recent relevant media article on resource conflict in Canada can be given for discussion.

(iv) Dish-with-One-Spoon activity: Have one good sized portable bowl, one spoon, and something appealing like candy/chocolate. Put in the centre of students and have them discuss how they would want to approach/consume this Dish-with-One-Spoon; discuss in relation to how settler systems approached the Dish during colonial era. Co-create an agreed upon protocol to share what is in their Dish.

(v) As students share the treat, tell/read Toronto-based story on origination and continued importance of Dish-with-One-Spoon treaty (e.g., Indian Time, The Dish with One Spoon or Muskrat Magazine).

(vi) Talk about Values of Dish-with-One-Spoon, and have students discuss in relation to current environmental issues. Bring in information about ecological and/or carbon footprint, and discuss its similarities and differences with the protocols/values at the centre of the Dish.

Field/Research Resources (used by teacher/guide and student group):

Eastern White Pine.org.
http://easternwhitepine.org/the-tree-that-sparked-the-revolutionary-war-eastern-white-pines-colonial-history/

Indian Time. The Dish with One Spoon.
(http://www.indiantime.net/story/2010/08/05/cultural-corner/the-dish-with-one-spoon/7510.html)

Muskrat Magazine. Toronto AKA Tkaronto.
(http://muskratmagazine.com/toronto-aka-tkaronto-passes-new-city-council-protocol/)


Site 5: Howard Tomb that overlooks mouth of Humber River (Passage de Taronto)

Group Research Project: Group C, Grade 5: Early Indigenous-French Relations

Purpose:
To understand early colonial Wendat-French relations (1600-1650) and the role of water/rivers like the Humber River (passage de taronto) in those relations and Friendship treaties like the Two Row Wampum which is based upon Common Waters. Those relations and treaty understandings will be connected to Indigenous meanings around the name Toronto (Toron:to; Tkaronto) and the city that is now here.

➢ Research the importance of the Humber River to the location and name of Toron:to, both in relation to Indigenous and settler communities.
➢ Identify the importance of rivers to Canadian history, particularly with the evolution of the fur trade, railroads along river routes, and related impacts of resource extraction and mobility on Indigenous society.
➢ Explore Wendat society and culture, its relations with the French and resulting colonial impacts, and what this colonial story teaches about the impact of today's changes on cultures/communities.

Info Related to Site Theme:
The Howards purchased their lakeside property which stretched from Lake Shore Road to Bloor Street in 1836, four years after immigrating to York (Toronto) from England. Howard, a trained architect, engineer and land surveyor, designed a small Regency-style picturesque cottage at the south end of the property. They named this cottage Colborne Lodge in honour of Howard’s patron, Sir John Colborne, Lieutenant-Governor of Upper Canada from 1828 - 1836. They called the property High Park because of the height of the hill overlooking Humber Bay and Lake Ontario. It was a desire to provide a haven of natural, largely undisturbed woods and parklands for those who could not afford their own country properties that prompted the Howards to stipulate in the agreement, that High Park be held by the City as a "Public Park for the free use benefit and enjoyment of the citizens of the City of Toronto forever." John Howard died on February 3, 1890 at the age of 86, 13 years after the death of his wife, Jemima. The Howards are interred in the park, their graves marked by a cairn which the City is required to keep in good maintenance. (https://www.highparknature.org/wiki/wiki.php?n=History.ParkHistory, https://torontoist.com/2013/12/historicist-john-howards-enduring-monument/)

Dalondo – spelled Tkaronto, which was the word used by Mohawk speakers to describe “where there are trees standing in the water” at the Narrows between Lake Couchching and Lake Simcoe, seen marked on the 1689 Coronelli map as Les Piquets. This is the place where various Algonquian-speaking nations and Hurons had for thousands of years driven stakes into the water to create fish weirs as described in 1615 by Samuel de Champlain as structures blocking the channels with a few openings left for catching fish in nets. Many scholars now believe the origin of the term Toronto is related to this Mohawk word and site reference. By 1670, Lake Simcoe is also found labeled on a number of early French maps as Lac de Taronto and in 1686, the canoe and portage route between lakes Simcoe and Ontario, which followed what we call today the Humber River, was known as the Passage de Taronto. In turn, that river became known as Riviere Taronto. These references may seem surprising in that the most common understanding for Toronto is “place of meetings,” derived from the Huron toronton. This meaning was suggested by historian Henry Scadding in Toronto: Past and Present (1884), in which he interpreted Récollet missionary Gabriel Sagard’s 1632 definition – il y en a beaucoup (there is much) – to mean a meeting place where there are many people... (http://heritagetoronto.org/its-not-the-trail-its-the-land-it-crosses/)
Étienne Brûlé was the first European to travel the ancient overland portage known as the Toronto Carrying-Place Trail, and the first to set eyes on Humber Bay. Brûlé passed through the watershed in 1615, on a mission from Samuel de Champlain to build alliances with the native peoples south of Lake Erie against the Iroquois of New York State. The Toronto Carrying-Place Trail was a convenient shortcut to the upper Great Lakes for native people as well as traders, explorers, and missionaries. Use of the Trail by the French was rare and perilous during the Iroquois-Huron wars that dominated the period from 1620 to 1650. By 1673, the New York Iroquois were in command of the area north and south of Lake Ontario. Trading for beaver pelts had become an important activity, and in order to take advantage of the fur trade, the Seneca built fortified villages in the Toronto area—Ganatsekweyagan near the mouth of the Rouge River and Teiaiagon (on Baby Point) near the mouth of the Humber River.

Field Activity:

(i) Guide students to the southern part of High Park where the Howard tomb is found across the road from Colborne Lodge. Ask students to look around for what they see, and consider: why a tomb at this spot, whose tomb, and what makes this site unique and interesting for a tomb? Discuss as group, and then highlight the high ravine ridge view that overlooks the mouth of the Humber River. Ask students if they know any history about the significance of the Humber River to the city of Toronto, and/or before the city and settler arrivals.

(ii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).

(iii) Give students overview of the changing colonial relations on the Humber River or as it was known on the first colonial maps the passage de tkaronto. Start with Wendat/French relations in relation to stories of Etienne Brule (and Brule park to the northwest), followed by Haudenosaunee village in latter half of 17th century, and then Mississauga starting in 18th century. Bring in different meanings/understandings of the Indigenous term taron:to/dolon-do/Toronto (e.g., meeting place) as can be found in resources below.

(iv) Have students imagine the Seneca/Mohawk (Haudenosaunee) village of Teieiagon near Brule park on passage de tkaronto that followed Wendat-French relations, and describe those historic changes. Connect the Haudenosaunee to the British Empire Loyalist heritage of the Howards and Colborne Lodge, and bring up their original treaty the Two Row Wampum which was later adopted by the French.

(v) Tell/read Two Row Wampum treaty (see Two Row Wampum Renewal Campaign). Ask students to think about thematic connections with other treaties like Great Law of the Haudenosaunee and Dish-with-One-Spoon of the southern Ontario region. Discuss. Connect Common Waters of Two Row to passage de taronto, the meeting place, and how do we think about in relation to the City of Toronto’s diversity today. Discuss.

Field/Research Resources (used by teacher/guide and student group):

Two Row Wampum Renewal Campaign. http://honorthetworow.org/learn-more/history/
Site 6: Colborne Lodge & John Howard wooden Model of High Park

Group Research Project: Group C, Grade 6: Indigenous-Loyalist Relations, Later Settlement

Purpose: To understand the history of British (Empire Loyalist) treaty relations with Indigenous peoples from the perspective of the Two Row Wampum, and specifically consider in relation to the Toronto Purchase from the Mississauga/Anishinaabe. Also get a basic sense of what these treaties (Two Row and Toronto Purchase) suggest about different cultural views on human relations with land and water.

➢ Describe the differences between Indigenous and Settler understandings of land and ownership as reflected in John Howard’s (colonial owner of land that became High Park) approach to the land of Colborne Lodge and the city’s development.

➢ Explore the Two Row Wampum and Toronto Purchase, and what it teaches about Indigenous-Settler relations with each other and the land/water; including their different understandings of their relation to land/water.

➢ Identify major urban and ecological changes to Toronto since the Toronto Purchase, and connect to different views on land and ownership.

Info Related to Site Theme:
In 1873, the Globe and Mail ran an article describing how the benefits of parks could solve social problems. John Howard designed public spaces thoughtfully with this in mind. He was aware of the pro-development ideas Frederick Olmsted applied to Central Park. While Olmsted wanted to create a groomed park from scratch in Manhattan, Howard really wanted to keep High Park as natural as possible. He was not a fan of fountains or arbours in his park. John Howard’s 1870s plan for High Park can be viewed in the Colborne Lodge library. The current layout of the park with the ring road around the tableland and the north and south entrances is fairly close to his original vision.


The Two Row Wampum belt is made of white and purple beads. The white beads denote truth. Our record says that one purple row of beads represents a sailboat. In the sailboat are the Europeans, their leaders, their government, and their religion. The other purple row of beads represents a canoe. In the canoe are the Native Americans, their leaders, their governments, and their Way of Life, or religion as you say it. We shall travel down the road of life, parallel to each other and never merging with each other. In between the two rows of purple beads are three rows of white beads. The first row of white beads is “peace,” the second row, “friendship,” and the third row, “forever.” As we travel down the road of life together in peace and harmony, not only with each other, but with the whole circle of life—the animals, the birds, the fish, the water, the plants, the grass, the trees, the stars, the moon, and the thunder—we shall live together in peace and harmony, respecting all those elements. As we travel the road of life, because we have different ways and different concepts, we shall not pass laws governing the other. We shall not pass laws telling you what to do. You shall not pass a law telling me and my peoplike what to do.

(http://honorthetworow.org/learn-more/history/)

In 2010 a landmark, negotiated settlement saw the federal government pay $144-million to settle the land claim of the Toronto Purchase. That amount was based on what was considered a fair price for the land in 1805 extrapolated to 2010 dollars. The agreement was reached only after almost 20 years of legal requests, an official commission and negotiations between the Mississaugas of the New Credit and the federal government.

Field Activity:

(i) Guide students across the road from the Howard tomb to Colborne Lodge where we build on the previous discussion/history. Based on tour around park, ask students in small groups to compare/contrast Indigenous and settler approaches/understandings of human relation to land and water. Discuss.

(ii) The student Group working on this topic takes lead in offering thoughts on their research up to that point in the curriculum (which occurs with each group when engaging their site).

(iii) *Colborne Lodge Museum can be contacted to offer a brief history of the Howards, the tomb, and Colborne Lodge/plantings/trees.* Colborne Lodge staff can bring out replicas of John Howard woodcut/plaster models of High Park from mid-19th century. These were initially developed by John Howard to parcel out the land into lots for sale before he decided to donate the land that became High Park to the city of Toronto [*early colonial Toronto maps that display grid concessions of city plan can be printed and used as an alternative*]. Ask students to look at and describe what they see in these models, and any differences/similarities to their experience of walking on this land during this field trip. Discuss and evoke the ravine contours in park, flat lands near lake, and ponds/lake.

(iv) Highlight lines on the model that indicate lots for sale. Ask students to discuss in pairs/small groups how this place would be different if the Howard’s initial plan occurred. Discuss as large group.

(v) Give students overview of urban and park changes to land for sub-development around and in High Park. Discuss in relation to Toronto Purchase agreement from late 1700s to recent land claim.

(vi) Tell/read Indigenous voices on these different views of Toronto and its colonial changes (see First Story Toronto or Mississauga of New Credit). Ask students to think about thematic connections across all the sites, and discuss as group.

Field/Research Resources (used by teacher/guide and student group):

- First Story Toronto. [https://firststoryblog.wordpress.com/category/places/](https://firststoryblog.wordpress.com/category/places/)
General Resources for all Groups


First Story Toronto. [https://firststoryblog.wordpress.com/](https://firststoryblog.wordpress.com/)


Hall, David E. *Native Perspectives on Sustainability: Voices from Salmon Nation*. [http://www.nativeperspectives.net/](http://www.nativeperspectives.net/)


Appendix A
Provocation

What might Toronto have looked like 700 years ago?

Here’s another way to think about it: much of Toronto looked like High Park. How is the rest of Toronto different from High Park?

Divide a page into a Now and Then Chart, like this:

<table>
<thead>
<tr>
<th>Now</th>
<th>Then</th>
</tr>
</thead>
</table>

Complete the chart by thinking about your daily routines nowadays: where you sleep at night, the building you live in, the food you eat, where you got that food, the way you get to school, the buildings you pass, the ground you walk on, the people you pass, whether you know them, the jobs they do, the clothing they wear and where it came from, the languages you hear, what people looked like. How are they different now then they might have been 700 years ago? Leave space so you can add more later.

Try to answer the following questions in your notebook. Leave space so you can add more later.

Why might Indigenous people have come to the land we call Canada, and to Toronto in particular? Why might they have stayed?

Why might Europeans come to Canada and to Toronto in particular? What did they find here? Why might they have stayed?

Why might more and more Europeans – and eventually non-Europeans – have come to Toronto?

How might Toronto look different if Europeans did not come?

Indigenous Peoples and Europeans made many agreements, called Treaties, about how land, water, and animals were to be treated and shared. What might Indigenous people have thought about Europeans who came here? What might Europeans have been thinking when they made these Treaties?

Thinking about the Then-Now chart above, how do we interact differently with land, water, and animals in ways that are similar and different than Indigenous Peoples?

Think about the articles we have read about climate change, plastic oceans, bees, and other environmental problems. How do cities have to change to avoid these environmental problems?

What lessons can city-dwellers learn from a natural place like High Park? Does being in nature
matter for those of us who live in cities? How might it make us think differently about our relationship with the environment.

Complete the following chart.

<table>
<thead>
<tr>
<th>What we KNOW about Toronto’s history</th>
<th>What we WANT to KNOW about Toronto history</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Use the chart above to write out questions to guide your research.
Appendix B
Social Studies Assignment

Written Component
Using jot notes from the provided social studies literature, produce a 200-300 word article on one of the inquiry questions that your group is pursuing. If you would like to answer two questions, the articles can be 100-150 words long.

- Make sure the article answers the question.
- Do not include irrelevant trivia.
- The title of the article should be an inquiry question.
- Main ideas should be presented clearly, with supporting information.
- Use separate paragraphs for separate ideas. This will help your readers.
- Do not use run-on sentences.
- Take ten minutes to edit your work for spelling, punctuation, and capitalization. Your peers are reading this, so take pride in your work. Errors will affect your mark.
- At the end of your article, list your sources. Example:
  The Mohawk People, Wikipedia
  Oneida History and Culture, Amy Stone

For some articles, you can organize your jot notes with the following organizer. Not all topics, particularly informational articles, will fit this format.

HERE’S WHAT
What happened to whom, when and where? Who was involved? Why did they happen?

SO WHAT?
What were the effects on the different people and the land?

NOW WHAT?
If there are lasting consequences, how do we respond to them?

Art Component
Using the photos taken during our High Park visit, or another image, draw a picture of Toronto. It could be Toronto of the past or Toronto as it is now. If you ask for special permission, you may draw Toronto as it may look in the future. Or you may draw Toronto past and present in one image. The image can be shaded or colour. It should reflect what we learned about Toronto on our High Park visit.

Test
We will compile your articles and artwork into a book that you will keep. You will read it and study from it for a test that will take place on the morning of Friday, June 16.
Appendix C  
Tips for Modifying Curriculum to Other Ontario/Canadian Lands

Guide for Minor Modifications to Existing Site-Specific Curriculum
Many of the site-specific field trips and related student activities can be easily adapted to other habitats, rivers, geological formations, or beings (e.g. trees) in ecologies found in other parts of Ontario, Canada, and Turtle Island. Here are some examples based on six Toron:to sites:

1) Black Oak Savannah: Savannah habitat was once quite common throughout southern Ontario. This teaching could be done with minor modifications in relation to other remnant savannah habitat, places where savannah habitat may have been replaced with farm/urban development, in relation to a black oak, or other habitats where controlled burns have been re-engaged.

2) Buried Laurentian Channel: A buried pre-glacial river and ravine is the basis of this teaching that could be transferred to other places where geological formations related to the last ice age and melting are found (e.g., ravines, river valleys, drumlins, shield rock).

3) White Pine Grove: White pines are the central feature of the 3rd and 4th site teachings and can be engaged by teachers wherever they are found to deliver these two teachings.

4) White Pine Grove: see previous.

5) Howard Tomb/Passage de Taronto: This tomb is a very specific local site, and so modifying this site teaching requires more effort. The primary ecological feature is the passage de taronto (or Humber River) as it opens up the deep history of colonial relations along this body of water, and rivers/lakes have been a major mediator of Indigenous-Settler relations across Ontario and Canada. A local river can be utilized to offer this specific teaching, or as the basis for developing a comparable localized approach to these issues.

6) Colborne Lodge: This lodge is also a very specific local site, and so modifying this site teaching requires more effort. The primary ecological feature is the intersection/meeting of significant habitat with urban development/transformation as means for considering changing understandings of human-nature relations. A local intersection can be utilized to offer this specific teaching, or as the basis for developing a localized approach to these issues.

Guide for Creating New Site-Based Curriculum
As can be seen, some of the specific site teachings can be easily adapted to other places with little modification, and other teachings will require major modifications or the creation of new site-based curriculum. This more extensive approach can be applied to create a whole separate curriculum unit that is specific to where you live and can foster the calls for Truth and Reconciliation, and we end this unit with some guiding considerations for engaging this more extensive process:

1) To bring local Indigenous teachings into any of the site specific teachings discussed above or in creation of local curriculum, it is helpful to network and partner with Indigenous organizations, communities, and/or teachers. If bringing in Indigenous teachers, remember to remunerate in an adequate and respectful way (if unsure, ask Indigenous organizations for guidance). The authors of this resource have been supported by various Indigenous teachers and organizations, including getting age-appropriate Indigenous resources through the support of the Toronto District School Board’s Indigenous Education Centre.

2) In brainstorming some site specific features to bring in Indigenous understandings and colonial dynamics, here are some guiding questions to consider:
   a. Who are the Indigenous Nation(s) of the lands/waters you teach on? What teachings (e.g. age appropriate books or online content) have been shared by Indigenous people from
that Nation/culture? What local Indigenous organizations can you connect with for
guidance and/or partnership?
b. What treaties are connected to your lands/waters, from locally specific to more general?
What ecological features/landmarks are central to these treaties? As can be seen in this
curriculum unit, we engage the specific Toronto Purchase as well as Two Row (in relation
to Common Water river), Great Law (White Pine), and Dish-with-One-Spoon (White Pine).
c. What are the pre-colonial/post-glacial changes to the lands you teach on? What local land
features offer an entrance to teaching about changing lands and peoples relation with
them? Are there Indigenous and non-Indigenous stories that connect to aspects of these
changes (e.g. flood stories)?
d. What are some of the ecologically significant habitats and/or species of tree,
animals/birds/fish, and plants (and even weather patterns)? Are any of these significant in
local Indigenous cultural stories/understandings, and what kind of teachings do they offer
in relation to ecological teachings (e.g., savannah, controlled burns, and Indigenous
teachings on fire)?