

TAKE ACTION RECONCILIATION

Grades 3–8

Engage students in inquiry about Indigenous cultures, worldviews, and history as we work towards reconciliation in Canada.

- **Community Ties**

*What makes communities strong?
Exploring First Nations, Inuit, and Métis cultures*

- **We Are the Land**

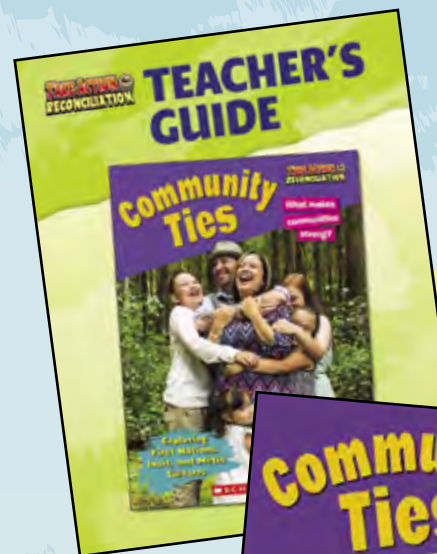
*How are people connected to the land?
Exploring Indigenous Peoples' Relationship With the Land*

- **Path to Wellness**

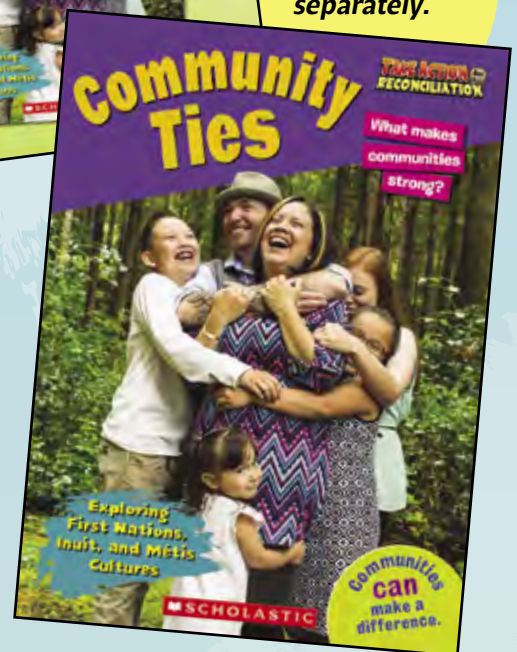
*How is culture connected to wellness?
Learning About Well-being From Indigenous Peoples*

- **Time for a Change**

*How do we work towards reconciliation?
Learning the Truth About Canada's History*

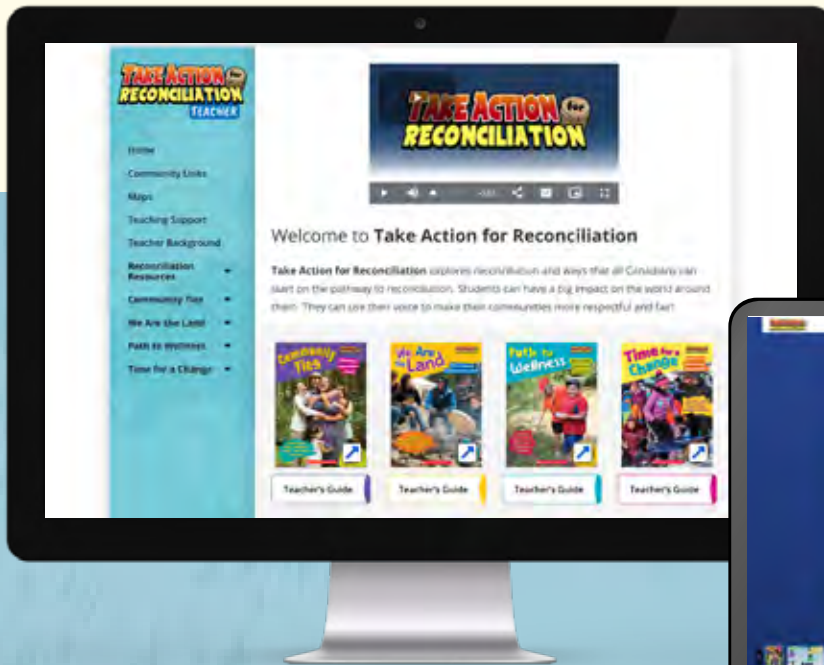


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Advisory Team



Pamala Agawa

Pamala is Anishinaabe-kwe from Batchewana First Nation. She is a mother, a coach, an educator, and a lifelong learner. Pamala has been an educator for 19 years in various roles, most recently as the Curriculum Coordinator for First Nation, Métis and Inuit Education. Her interests are focused on supporting decolonizing instructional practice to create amazing spaces for learning for all, especially Indigenous youth.



Brad Baker

Brad is a member of the Squamish Nation, one of the Coast Salish Nations. He is District Principal of the North Vancouver School District—Aboriginal Education and Safe Schools. He is an advocate to ensure Aboriginal ways of knowing and First Peoples Principles of Learning is for all learners. He was also a member of the 2017 Governor General of Canada's Leadership Council.



Jaime Battiste

Jaime is the treaty education lead at Mi'kmaq Ki'natnewey for Nova Scotia. He is a writer, researcher, historian, and activist from Eskasoni First Nation. A published author and researcher of Mi'kmaq law, Jaime has worked on numerous boards for Mi'kmaq advancement, served on the National Executive Council of the Assembly of First Nations, taught as an assistant professor of Mi'kmaq Studies at Cape Breton University, and works as a legal adviser to the Mi'kmaq Grand Council.



Lowa Beebe

Lowa is Blackfoot and a proud member of the Piikani Nation of Treaty 7 Nations. She is a speaker, facilitator, consultant, and writer. She has worked with several large corporations in consultation and engagement with First Nations and Métis organizations in British Columbia, Alberta, Saskatchewan, and Manitoba and has worked with First Nations in policy, custom election codes, governance, and consultation.

Advisory Team continued



Colinda Clyne

Colinda is Anishinaabe-kwe (Kitigan Zibi First Nation). She is a seeker of traditional teachings and shkaabewis (Elder's helper). Colinda is passionate about teaching the truths about Indigenous histories of this land, and ensuring that Indigenous voices lead the work. She has been an educator for 25 years in a variety of capacities, most recently as the curriculum lead for First Nations, Métis, and Inuit education.



Diane Jubinville

Diane is from the Cree Nation in Fort Qu'appelle, Saskatchewan, on her mother's side and from the Francophone Nation of St. Boniface, Manitoba, on her father's side. She has a Post-Baccalaureate diploma in

French language teaching and a Masters of Education in Administration and Leadership. Diane taught for 15 years in the French Immersion program before moving into a leadership role in Indigenous Education. Diane is dedicated to helping educators gain an awareness and understanding of Indigenous history and worldviews as well as helping all students in her school district graduate with dignity, purpose, and options.



Cornelia Laliberte

Cornelia is Métis, her family is from Green Lake, Saskatchewan, and she currently resides in Saskatoon. She is the Coordinator for First Nations, Métis, and Inuit Education for Greater Saskatoon Catholic Schools. In this role

Cornelia provides leadership to school administrators and teachers. She has a range of teaching experience—from early learning to adult education, and is interested in culturally responsive teaching and learning.



Marilyn Maychak

Marilyn is Inuk and of Polish-Ukrainian descent originally from Alberta. She is an educator with 14 years of experience. Marilyn has held several teacher leadership positions at the school level and central department level in

various schools in Alberta and Toronto. She holds a Bachelor of Science degree, a Bachelor of Education degree, and a Masters of Education degree. Marilyn is passionate about the importance of learning from place as one of the central elements to students and educators knowing who they are and how they see themselves as part of their lifelong learning.



Fbbie Tatti

Fbbie was born to the Sahtúot'ı̄nę tribe on Great Bear Lake in the Northwest Territories and is a speaker, writer, and storyteller of the North Slavey Language. As a consultant she has participated in the operational review of schools;

designed and facilitated education, cultural and orientation workshops; and reviewed curriculum. For 23 years, Fbbie worked with the Department of Education, continuing her work with Elders and leading the development of the Dene Kede curriculum. As NWT Languages Commissioner, Fbbie acted as an advocate and monitoring agent of the NWT Official Languages Act. In recognition of her knowledge and experience, Fbbie was invited to participate as an official delegate in the Governor General's state visit to Russia in 2003.



April Waters

April is Métis, born and raised in Manitoba's Interlake region, with roots in Red River. She has a Bachelor of Arts, Bachelor of Education, and a Post-Baccalaureate in Indigenous Education. She has worked in

St. James-Assiniboia School Division in Winnipeg as a classroom teacher and currently works as an Indigenous Education teacher. Her passions include Indigenous Education and the effects of poverty on student success.

Teacher's Guide Writers

Darlene Fry is originally from the Kwanlin Dun First Nation in Whitehorse, Yukon. She has a Bachelor of Education degree and a Bachelor of Arts in Psychology degree from University of Calgary, Alberta. Darlene has taught for 20 years at various First Nations schools in Alberta. She now reside in Osoyoos, British Columbia.

Christina Breen is Anishinaabe and a member of the Chippewas of Kettle and Stoney Point First Nation. She has been an educator for 11 years, and has worked at various schools and as an Instructional Leader for Aboriginal Education in the Toronto District School Board. Currently, Christina is the Vice Principal for First Nations School of Toronto.

Lori Pritchard is an Indigenous (Métis) educator and leader. She holds a Bachelor of Education Degree from the University of Saskatchewan and a Master's Degree in Indigenous Education from the University of New England in Australia. During her career, Lori has taught and held leadership positions in both provincial and First Nations school systems with a focus on enhancing the success of Indigenous students in K-12. Currently, Lori is Principal of a junior high school in Calgary, Alberta.



Student Resource

Take Action for Reconciliation inquiry-based student books focus on Indigenous cultures, languages, and worldviews and include:

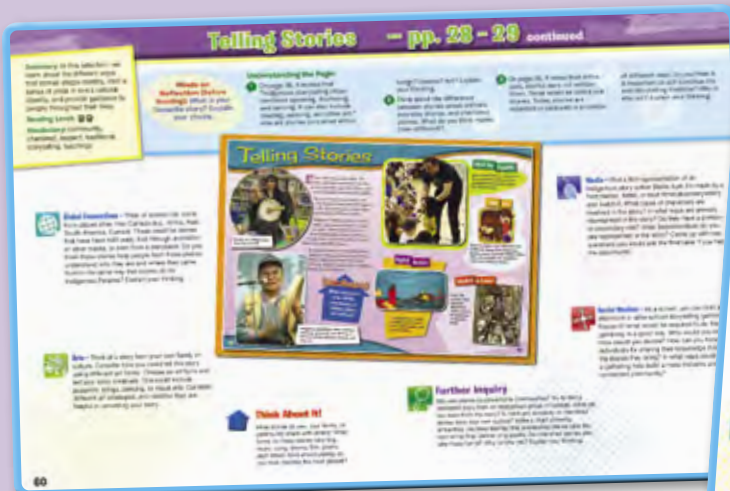
- Indigenous voices and perspectives throughout
- Contemporary stories and historical truths
- Examples of actions people have taken to promote reconciliation
- Quotes by Indigenous leaders and Elders highlighting ideas and/or issues
- **Think About It!** section to prompt further inquiry and help students connect to their own lives
- **Learn About It!** section offering additional facts and information or questions for students to research
- Final Project: a call to take action, share your learning, taking a step in reconciliation

The 4 magazine-style books are highly visual, and feature:

- engaging texts with a grade appropriate range of reading levels
- a variety of text forms such as: articles, profiles, comics, interviews, and descriptions
- non-fiction features such as photos, captions, maps and labels



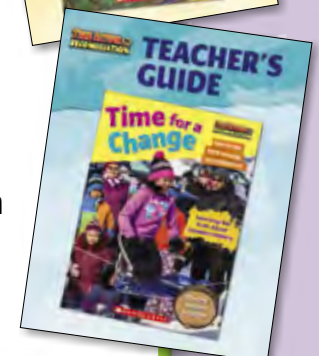
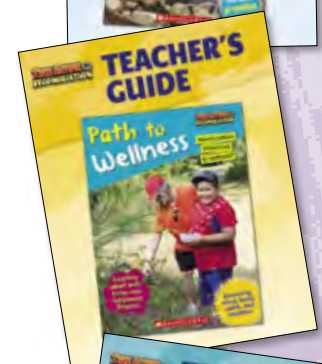
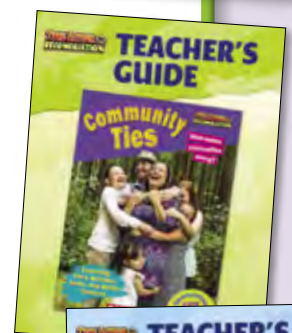
From *Community Ties*



Teacher's Resource

The 80-page teacher's guide for each grade includes:

- **Getting Started** section with:
 - Background information on preparing to teach the unit
 - Questions to ask yourself about the topic, social/political contexts, cultural perspectives, and your students
 - Ways to introduce the unit and the inquiry question (e.g., what makes communities strong?)
 - Assessment ideas and learning outcomes
- **Lesson Plans** for each selection in the student book with:
 - Background information about the selection, e.g., the history, perspectives, and culture
 - prompts for connecting to the final project at various points in the unit
 - a list of recommended videos, websites, and books
 - a summary of the selection, indication of level of reading difficulty, and vocabulary
 - questions for before reading to prompt students to build or reflect on background knowledge
 - questions to deconstruct the text on the page and reconstruct meaning
 - cross-curricular suggestions to extend conceptual learning and understanding
 - questions for further inquiry and going deeper into the topic or selection
- **Pronunciation Guide** at the back of the guide
- **Additional Teaching Supports** available on the *Take Action for Reconciliation* teacher website, including assessment and links to recommended resources



A Treaty Is a Promise

Did you know that treaties include almost everyone in Canada? That's right. First Nations and European governments agreed to treaties promising to share instead of fight.

Wampum

Wampum are shell beads strung together and woven into belts.



The First Treaties

About 500 years ago, people sailed to Canada from Europe and met Indigenous communities. Soon, First Nations peoples and Europeans made treaties, or agreements. Treaties outlined the peaceful relationship they would have with each other.

Early treaties were made to build good relationships. One of the first was between the Dutch and the Haudenosaunee (hoe-dee-no-SHOW-nee) in 1613. The two groups exchanged wampum. The use of wampum as a way to make treaties continued for hundreds of years. Written treaties were also made.

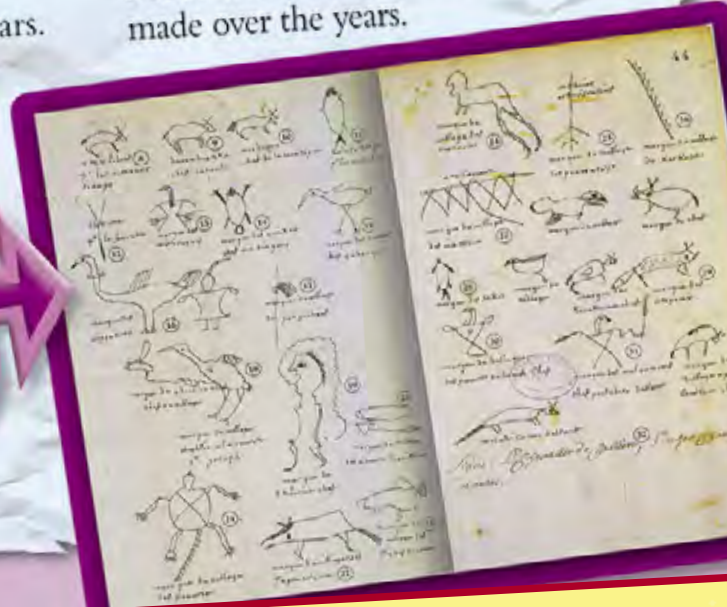
▲ **Kaswentha (Two-Row Wampum)** represented how the Haudenosaunee and the Dutch would treat each other and live together.

The purpose of treaties changed when settlers wanted land in the western part of Canada. First Nations peoples agreed to share some of their land. In return, the settlers made promises. These agreements were both oral and written down.

Treaties Today

Treaties continue to be important. They guide the relationship between governments and First Nations. Modern-day treaties have also been made over the years.

Forty First Nations leaders and the French signed the Great Peace of Montreal treaty in 1701. First Nations leaders signed using pictographs.





Treaties in Canada

The Numbered Treaties

The numbered treaties were signed from 1871 to 1921. These 11 treaties were all about getting land for settlers in the west. First Nations peoples agreed to share their lands. In return, they were promised things such as healthcare and education.

These promises are supposed to last forever "as long as the sun shines, the grass grows, and the rivers flow." Some of these promises have been kept. Many have been broken.



Inuit made a land claim agreement with the Canadian government that created the territory of Nunavut in 1999. Inuit gained rights to land and the right to self-government. Here, Inuit kids reveal the new Nunavut flag, April 1, 1999.

Think About It!

How do we live with others in our communities?

A Treaty Is a Promise

Background

Treaties, or land claims, are different words for Nation-to-Nation agreements. Prior to contact with European nations, Indigenous Peoples in North America made agreements with each other to end conflict, create alliances, and to share land. Treaties made with Britain, and later, the country of Canada, were made for many of the same reasons, though Indigenous Peoples had different intentions and understandings than European settlers. Primarily, Indigenous Peoples' intentions for making agreements centred around land-sharing, and coming to understandings about how the land would be used, and expectations about that. For Europeans in Canada, the intention was about settling and owning the land, acquiring resources, and in many ways, about assimilating First Nations and Inuit in Canada.

Indigenous Peoples often represented agreements with each other through pictographs or through beaded wampum belts that visually represented the agreements. Some examples of this are the *Kaswentha*, exchanged between the Haudenosaunee and the Dutch in 1613, or the Dish with One Spoon wampum belt exchanged between the Anishinabek Nation and the Haudenosaunee Confederacy. Wampum is described by some as a visual tool to spark memory and story. These wampum are still significant and relevant today, primarily for the Anishinaabe and Haudenosaunee peoples.



Connecting to the Final Project

An important part of reconciliation is learning about the history and culture of Indigenous Peoples, and as part of your project you will be finding out about an Indigenous community near you. Do you know what treaty land you live and/or go to school on? Which First Nation/Nations or Inuit was the treaty made with? Ask the important adults in your life (mom/dad/auntie/uncle/guardian/siblings) what they know about the treaty that applies to the land you live and/or go to school on. Investigate together to learn more.



First Nations leaders often signed treaties using pictographs.



▲ The *Kaswentha* wampum belt contains two rows of purple beads separated by three white rows. The belt symbolizes a river and two vessels travelling on it. The purple rows running alongside each other represent the two peoples, the Dutch and the Haudenosaunee, while the white rows symbolize peace, a good mind, and strength.

Resources

Review these resources to see if there is anything you want to share with your students.

Websites

- **Historic Treaties and Treaty First Nations in Canada**—an infographic on treaties in Canada from Indigenous Affairs and Northern Development Canada: https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-AL/STAGING/texte-text/treatyMaking-infopic-pdf_1380133996417_eng.pdf
- **Canadian Treaties Map**—a map from the University of Toronto exhibit “Canada by Treaty: Negotiating Histories” showing different treaties in Canada http://history.utoronto.ca/sites/history.artsci.utoronto.ca/files/images/Canadian%20Treaties%20Map_0.pdf
- **Comprehensive Land Claims: Modern Treaties**—an article from *The Canadian Encyclopedia* on comprehensive land claims: <http://www.thecanadianencyclopedia.ca/en/article/comprehensive-land-claims-modern-treaties/>
- **Wampum**—an explanation of *Kaswentha* and the Dish with One Spoon wampum belts: <http://archaeologymuseum.ca/wampum/>

Videos

- **Four Directions Teachings intro**—an introduction to Indigenous peoples’ understandings (worldviews) of the land: <http://www.fourdirectionsteachings.com/main.html>
- **Horizon Treaty Education Video**—a video about what it means to be treaty people: <https://www.youtube.com/watch?v=0HbAr5PC4pY>
- **Heritage Minutes: Naskumituwin (Treaty)**—an explanation of the meaning of treaty making to the Nēhiyaw (Cree): <https://www.youtube.com/watch?v=mVVD9yYCKil>

Books

- **Alex Shares His Wampum Belt** by Kelly Crawford (Union of Ontario Indians, 2017) This story explains what wampum belts are and their significance to treaties. (Introductory level)
- **Dakota Talks about Treaties** by Kelly Crawford (Union of Ontario Indians, 2017) This story explains what treaties are and their importance. (Introductory level)
- **We Are All Treaty People** by Maurice Switzer (Union of Ontario Indians, 2011) A brief look at the history of treaties from an Anishinaabe perspective, and the significance of treaty wampum belts such as the Covenant Chain and the Twenty-Four Nations Belts for all people in Ontario. (For further research in the class)

A Treaty Is a Promise

Summary: This selection outlines the historic and contemporary treaty relationship between Indigenous Peoples and the rest of Canada.

Reading Level: 🍷🍷🍷

Vocabulary: treaties, relationship, Haudenosaunee, wampum, settlers, oral, pictographs, land claim, rights, self-government

Minds on Reflection (Before Reading): What is a promise? What is your responsibility in keeping a promise? Explain your thinking.

Understanding the Page:

- 1 What is a treaty? Review the section titled "The First Treaties" on page 12. When was one of the first treaties made between First Nations and Europeans? What are some of the reasons the first treaties were made? What is the difference between a wampum agreement and a written treaty?



Social Studies - Before Europeans came to this land, Indigenous Peoples lived in all corners of what is now called Canada. They had relationships with the land, including knowing where to find medicines to heal sickness, materials to build safe and warm shelters, and where to hunt and gather food to ensure members of their communities were not just fed, but healthy. How do you think Indigenous communities were impacted when treaties were signed? What things might Indigenous communities have gained when they signed treaties/land claims? What things might they have lost? Was it a fair exchange?



Social Studies - Indigenous Peoples have their own languages and ways of describing the world. This includes various ways of visually recording ideas, including syllabics, pictographs, and petroglyphs. Historic treaties were usually made in English, a language that many Indigenous Peoples didn't speak or read, and they had to rely on the translations provided to them, often by Europeans. How fair do you think it was that Indigenous Peoples were required to agree to treaties created in English? What impacts do you think this might have had on the treaty-making process? How can ideas be lost in translation? Explain your thinking.

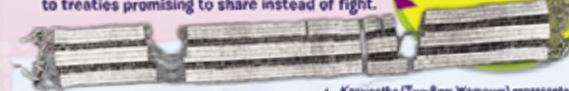


Mathematics - Look at the example of the wampum belt on page 12. How difficult do you think it would be to create specific designs, with tiny beads, that allow the wampum carrier to tell a story? Explain your thinking. How could you use mathematics to help in this process?

A Treaty Is a Promise

Did you know that treaties include almost everyone in Canada? That's right. First Nations and European governments agreed to treaties promising to share instead of fight.

Wampum
Wampum are shell beads strung together and woven into belts.



Kaswentha (Two-Row Wampum) represented how the Haudenosaunee and the Dutch would treat each other and live together.

The First Treaties

About 500 years ago, people sailed to Canada from Europe and met Indigenous communities. Soon, First Nations peoples and Europeans made treaties, or agreements. Treaties outlined the peaceful relationship they would have with each other.

Early treaties were made to build good relationships. One of the first was between the Dutch and the Haudenosaunee (hoo-dee-no-SHOW-nee) in 1613. The two groups exchanged wampum. The use of wampum as a way to make treaties continued for hundreds of years. Written treaties were also made.

The purpose of treaties changed when settlers wanted land in the western part of Canada. First Nations peoples agreed to share some of their land. In return, the settlers made promises. These agreements were both oral and written down.

Treaties Today

Treaties continue to be important. They guide the relationship between governments and First Nations. Modern-day treaties have also been made over the years.

Forty First Nations leaders and the French signed the Great Peace of Montreal treaty in 1701. First Nations leaders signed using pictographs.



Further Inquiry

On page 12, you learned about a wampum belt that was exchanged between the Dutch and the Haudenosaunee called the *Kaswentha*. Do some research to find out more about this wampum. What was it made of? Were the promises that were part of the agreement fulfilled? Is the wampum still meaningful today?

Which kind makes most sense to you? Why? Explain your thinking.

2 Look at the image of The Great Peace of Montreal treaty on page 12. What images do you see in this treaty? What do you think they represent? How do images capture different ideas than written words?

3 On page 13, have a look at the image of the flag of Nunavut and the text below it, which states, "Inuit made a land claim agreement with the Canadian government that created the territory of Nunavut in 1999. Inuit gained rights to land and the right to self-government." What is significant about the flag? Why

did Inuit have to make an agreement with the Canadian government when they already have their own understanding of *Inuit Nunangaat*, their homeland?

4 What does self-government mean? In what ways could this be better for Inuit? Explain your thinking about these ideas.



The Numbered Treaties

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Think About It!

How do we live with others in our communities?

13

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Art - Since Indigenous Peoples used images (such as in wampum and pictographs) as a way of conveying understandings and agreements, think about how you could use art to convey your thoughts or ideas about an important issue. How much information do you need to share? How do people today use art to share stories or create change in society?



Social Studies - Think about what treaties mean to you as a Canadian/person living in Canada. What are your responsibilities? What are some of the positive benefits you get or have received from the treaties? What can you do to ensure that treaties are respected and honoured?



Health - Indigenous Peoples often live in rural, remote, or isolated communities. This means that access to health care, education, and even affordable and nutritious food is difficult. Treaties often promised all of the above to the Indigenous Peoples who signed them. Many treaties have not been fulfilled. How would honouring the treaties benefit the health of Indigenous Peoples in Canada? Write a letter to your local government representative or MPP explaining your ideas.



Links to Inquiry Question

Now that you have learned about the ways that Indigenous Peoples are connected to their families, communities, and the land, and the importance of treaties, how do you respond to the inquiry question: "What makes communities strong?"



Think About It!

How do treaties affect the relationship between Indigenous Peoples and other Canadians? On page 13 it is stated, "These promises are supposed to last forever, 'as long as the sun shines, the grass grows, and the rivers flow.'" What does this mean to you? How can a promise last forever? Why do you think there is so much mention to the natural world in this quotation?

TAKE ACTION for RECONCILIATION

Title List	Pack	ISBN
<i>Community Ties</i>	16-pack	978-1-4430-4509-4
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	26-pack	978-1-4430-5004-3
<i>Path to Wellness</i>	16-pack	978-1-4430-4511-7
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	26-pack	978-1-4430-5006-7

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