

## BLM 5.1 Treaties - Fill in the Blanks

<p>The Treaty _____, so crucial to understanding Canada today, was forgotten, and in some cases, it was even deliberately ignored; today many non-Indigenous Canadians are unaware of these compelling and significant stories.</p>	<p>Page 5</p>
<p>As all parties in the Treaty _____ move forward, we need to find new ways to work together; it is a responsibility held by both First Nations and the rest of Canada.</p>	<p>Page 9</p>
<p>The Treaties hold the keys to a new path forward as living agreements regarding _____ between First Nations and settlers in the past, for the present, and towards the future.</p>	<p>Page 11</p>
<p>The Treaties hold the keys to a new path forward as living agreements regarding _____ between First Nations and settlers in the past, for the present, and towards the future.</p>	<p>Page 11/12</p>
<p>The seven sacred principles of Anishinaabe law, for instance, are centred on _____ – between nations, between individuals, and, most importantly, with the land.</p>	<p>Page 12</p>
<p>... under the Two-Row Wampum, negotiated in 1613 between the Dutch and the Haudenosaunee in what is now New York State, the Dutch suggested that the Mohawk refer to them as fathers. The Mohawk proposed an alternative _____ – brother – indicating a more equitable and autonomous relationship.</p>	<p>Page 13</p>
<p>They [Beothuck] had small, if any, trading _____ with seasonal European fishing parties, and their numbers fell when European settlements interfered with their hunting and fishing grounds.</p>	<p>Page 17/18</p>

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Beginning in the 1600s, the British and French made Treaties with various First Nations in order to regulate _____ with them and also to secure access to Indigenous lands and trading networks.	Page 19
From 1701 to 1763, conflict between Great Britain and France complicated _____ with Indigenous nations.	Page 19
The Treaties established a unique legal _____ between the British and the First Nations. The British chose to negotiate terms with the Mi'kmaq and Maliseet. They did not do so with the Canadian or Acadian populations. We might say, therefore, that the British and First Nations were determining how they would live together.	Page 20
Until recently, both Confederation (1867) and the <i>Indian Act</i> (1876) that flowed from it eclipsed most of the Treaty _____ in the minds of the non-Indigenous population of Canada.	Page 23
At the heart of the Treaty of Niagara (as with most Treaties) is a _____ with the sovereign grounded in ties of kinship. The dynamic created when the Crown and First Nations peoples became family entrenches the need for trust, honest communication, and honour.	Page 23
They (Indigenous peoples) knew they would need to rely on their Treaty-Making diplomacy to try to build and to solidify a _____ that would provide them with strategic alliances and assurances that their way of life and their relationship to what was left of their ancestral lands would be secured for successive generations.	Page 28

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<p>These policies (Indian Act) shifted the Treaty relationship from a respectful kinship relationship that First Nations believed they had secured through the Treaty-Making process to a trustee-ward _____ in which they had no voice and no control over their lives or their lands. An era of respectful Treaty relations had come to an abrupt halt.</p>	Page 28
<p>Understanding Treaty _____ and promises requires applying both Indigenous and non-Indigenous perspectives. The oral histories of Treaty negotiations have a place in the Treaty interpretation process.</p>	Page 37
<p>Treaties are law, both in the eyes of the Canadian state and within Indigenous legal systems. They are legal instruments that function as living, breathing affirmations of _____ between nations.</p>	Page 38
<p>In 1990, British Columbia, Canada, and the First Nations of British Columbia created a task force to recommend how Treaty negotiations could begin in the province. In its 1991 report, the task force recommended that "First Nations, Canada, and British Columbia establish a new _____ based on mutual trust, respect and understanding through political negotiations."</p>	Page 50
<p>Reconciliation is only possible if both parties want to learn from the mistakes of the past and are willing to work to find forgiveness and to rebuild trust. This is not easy in personal _____; it is even more difficult for entire nations.</p>	Page 53
<p>Anishinaabe law tells us that land is not to be owned. Rather, we are in a _____ of respect with the land, with a sense of belonging to the land or "being of the land." Non- Indigenous legal systems, however, are primarily based in ideas of land ownership and possession.</p>	Page 35