

Twitter Thread by J Malone.



J Malone.
@malone_j71



- I am pretty sure you know your Metis history well enough to know about Martin Dunn and "The Other Metis" - people are starting to be educated and seeing through your crap. I will continue to make sure everyone fully understands what is happening here Josh.



Seb Malette @m8tis_seb · 11m

Replying to @malone_j71

Tell that Josh that I speak about the « other Métis » experience; you know the Metis peoples in the East his neo-nationalist organization started to reject from 1983 onward? Lol

LAC - Metis Circle Special Consultation -- Rock Matte, Claude Aubin, Frank Palmater etc.

www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/results.aspx

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European, was considered, and the Aboriginal point of view was neglected.

Using oral history allows students of Native Studies and History to better understand events in the past. For instance the Gabriel Dumont Institute's (1997) *Remembrances: Interviews with Métis Veterans*, and the Manitoba Métis Federation's *Past Reflects the Present: The Métis Elders' Conference* (Shore and Barkwell, 1997), provide history from the point of view of Métis Elders, taken from their oral accounts. Oral tradition has been used to glean insights from more prominent Métis people as well. For instance, Gabriel Dumont's role in the 1885 Resistance was elucidated by Dumont himself in interviews held in 1888 and 1903 (Dumont, 1985, and 1993). Mary Weekes' (1945) inter-

39 Alexander Von Gernet, *Oral Narratives and Aboriginal Pasts: An Interdisciplinary Review of the Literature on Oral Traditions and Oral Histories*. Ottawa: Department of Indian Affairs and Northern Development, 1996: 9-10.

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Describe how the relationships between various Métis communities evolved. This would modify the myth that the historic Métis constituted a single community.

These community remembrances delineate a fundamental theme of Métis history – diversity of experience. Each Métis community, despite many commonly held experiences with other Métis communities, has a unique history, and a slightly different cultural background. This was

40 Mary Weekes, 1945: 149-169.

41 Ibid. 34-46.

42 Ibid. 47-71, 78-83, 99-110 and 132-137.

43 Another good primary source to consult regarding Louis Riel's life and role as a political activist is H. Bowsfield (Ed.), *Louis Riel: Rebel of the Western Frontier or Victim of Politics and Prejudice?* (1969). This book provides insight into Riel's execution. See especially John A. Macdonald, "White Man's Conspiracy" (pp.126-129). In a speech delivered in parliament, Macdonald stated that the 1885 Resistance actually occurred as a result of the intrigue of non-Aboriginal conspirators.

amply demonstrated when individuals from a variety of Métis communities, particularly in Atlantic and Central Canada, submitted reports to the Royal Commission on Aboriginal Peoples.

Métis communities, particularly in Atlantic and Central Canada, submitted reports to the Royal Commission on Aboriginal Peoples.

has analyzed Aboriginal spirituality and other aspects of traditional knowledge, specifically the role played by medicine people in First Nations and Métis communities.

Report of the Royal Commission on Aboriginal Peoples



1996

Volume 4 – Perspectives and Realities

E-Book edition 2013

Royal Commission On Aboriginal Peoples Final Report Vol. 4 - Perspectives and Realities- by Royal Commission on Aboriginal Peoples 1996 - Harry Daniels correspondence to Kirby Lethbridge. - Labrador Metis Nation - You know Todd Russel isn't from the RR Metis Nation either right?

Appendix 5F: Correspondence Concerning the Métis of Labrador

Letter dated 17 February 1994 from Harry W. Daniels, former president, Native Council of Canada, to Kirby Lethbridge, president of the Labrador Métis Association, concerning the application of section 35 of the Constitution Act, 1982 to Métis people who are not part of the Métis Nation.

In response to your question "What did the term "Metis" mean when inserted into the Constitution of Canada?" I am providing the following for your information.

Firstly, let me state that at the time I was President of the Native Council of Canada which was a Federation of Metis and Non-Status Indian Organizations representing Metis and Non-Status Indians from the Yukon to Newfoundland. As the President, I was responsible for negotiating constitutional change on behalf of the constituents of the Native Council of Canada.

On the 30th of January, 1981 when the agreement was reached that Indians, Inuit and Metis be specifically identified as Aboriginal People, in what is now Section 35(2) of the Constitution Act, 1982, it was at my insistence that the above-mentioned were included.

With specific reference to the term "Metis" it was understood at the time that it (Metis) included the member organizations and their constituents who self-identified as a Metis person. The notion being that self-identity is a right that cannot be usurped by any means. It was also understood that the term Metis was not tied to any particular geographic area, keeping in mind that Aboriginal people from coast to coast identified with the term Metis as their way of relating to the world.

The then Minister of Justice and now Prime Minister of Canada, the Rt. Hon. Jean Chrétien made the final deal and I distinctly remember stating that all our people were included whether they identified as Metis or the erroneous term Non-Status Indians. At that time we held a more accommodating view of what a Metis person was and is, contrary to the views of revisionist historians and lawyers who were not involved in the process.

In my view, the people of Labrador who identify as Metis are expressing their right to self-identify as an Aboriginal person and are included in the people who I negotiated into the Constitution in 1981, and should enjoy all the rights that inhere in them as Aboriginal people.

I trust that this short letter answers your question and is of some assistance. If necessary I am prepared to testify under oath that the above is a true statement. Please do not hesitate to call me if a further clarification or additional information is required.

In Brotherhood,

Harry W. Daniels
Honourary President, Native Council of Canada
Board Member, Metis Society of Saskatchewan

Labrador Metis Nation

Nfld. & Labrador

Métis ruling a win for NunatuKavut: Todd Russell



CBC News · Posted: Apr 21, 2014 1:54 PM NT | Last Updated: April 21, 2014



NunatuKavut President Todd Russell says a Court of Appeal ruling is a huge legal win for Metis people in Canada. (CBC)

Gazette, 2009-05-21- Labrador Metis - mun_gazette_11076_full. -- funding for researching the Labrador Metis Nation

Major CURA project announced for Faculty of Arts

By Janet Harron

THE FIRST MULTIDISCIPLINARY and comprehensive study of the Labrador Métis and their history has received full funding from the Social Sciences and Humanities Research Council of Canada (SSHRC) through the Community-University Research Alliances (CURA) program.

Directed by researchers in the Faculty of Arts, Understanding the Past to Build the Future will be supported at the requested amount of \$999,935 for five years.

The research objectives of this ground-breaking endeavour include investigating Inuit occupation of Southern Labrador, collecting and analyzing evidence of Inuit-European interactions, documenting cultural changes and bringing the history of the Métis into the present day.

Dr. Lisa Rankin of Memorial University's Department of Archaeology and Anthropology and her team initiated the research after the Labrador Métis Nation requested it in meetings with team members.

Dr. Rankin has worked closely with the Labrador Métis since beginning her Labrador fieldwork in 2001. Dr. Rankin and her team will be conducting new archaeological research (along with her students and team member Dr. Marianne Stopp) to better understand the pre-contact and early contact period of Inuit occupation in Southern Labrador. These investigations will be located around Inuit dwelling structures near Sandwich and Alexis Bays.

Team member Dr. Hans Rollmann of the Religious Studies department will be conducting research in European and North American church archives as part of the project. His research on Moravian, Methodist and Anglican missions in Labrador will provide details of interactions between Inuit and Europeans along the Labrador coast. These church records are quite significant because they essentially document the origin of the Labrador Métis people, including marriages between resident Inuit women and European visitors. Moravian archival records also detail Aboriginal movements between the north coast and southern Labrador.

Retired Memorial anthropology professor Dr. John Kennedy is a pioneering scholar of the economic and

social history of the southern Labrador coast. As part of the team, his role is searching archives for ships' logs, journals and diaries describing Labrador's social condition of the 18th and 19th centuries. He will also be working closely with four Métis research assistants to examine historic stigma and contemporary Métis culture and identity.

Another Memorial University figure on the research team is Dr. Mario Blaser, who is the new Canada Research Chair in Aboriginal Studies. His role is to work with community members to "translate" the results of the research into documentaries for educational purposes and for the wider public.

"This significant CURA funding builds on Memorial's reputation as a leading research university in Canada and is an example of how our Faculty of Arts is a key contributor to our growing range of world-class research."

Other members of the research team include Labrador's pre-eminent genealogist Patricia Way, archaeologist Marianne Stopp, and Gregory Mitchell, representing the Labrador Métis Nation. Dr. Evelyn Plaire, who holds a joint appointment in Anthropology and Education at the University of New Brunswick, will contribute to the project by developing educational materials for Labrador schools.

"Memorial researchers such as Dr. Rankin and her interdisciplinary team are doing important and fascinating work here in this province that will further shed light on the history and heritage of the Labrador Métis," said Dr. Ray Gosine, vice-president (research), pro tempore. "This significant CURA funding builds on Memorial's reputation as a leading research university in Canada and is an example of how our Faculty of Arts is a key contributor to our growing range of world-class research. Our university led the way in research income growth from 2002-'07 and

with close to \$90 million in external research revenue awarded annually to Memorial, researchers like Dr. Rankin and her colleagues are able to carry out research that is important to understanding the culture and heritage of Newfoundland and Labrador."

Ultimately, the objectives of Understanding the Past to Build the Future are to combine and apply academic and community-based knowledge for the benefit of all stakeholders. A key outcome will be the incorporation of information into school curricula for southern Labrador, and material for adult literacy support. This will in turn result in greater local content for use in social studies and history classes, hopefully attracting student interest and stimulating learning.

Métis students and adults will also be trained in archaeological field methods, archival research, and ethnographic and educational work. As a result of a recent memorandum of understanding between the provincial government and Aboriginal groups, local Aboriginal governments will eventually oversee the protection and development of archaeological sites in all of Labrador. Skills learned through this project will help to train Labrador Métis for this responsibility.

Findings from the new archaeological, archival and historical research will also provide a significant stimulus to the nascent heritage tourism industry in southern Labrador. In addition, the employment of numerous Métis on the project will result in a body of trained experts who will be more than capable of developing this business. Labrador Métis will also have full access to the ongoing research findings via a project website and touring exhibitions based on the research will be rolled out to various communities.

The work of Dr. Rankin and her team exemplifies the emphasis Memorial's Faculty of Arts places on community-based research projects. Understanding the Past to Build the Future continues the tradition of CURA grants such as the Community-University Research for Recovery Alliance (CURRA) undertaken by Dr. Barbara Neis, Dr. Marguerite MacKenzie's Innu Language Dictionary, and Dr. Peter Pope's Newfoundland Archaeological Heritage Outreach Program (NAHOP).



AMBASSADOR AT OSC

The Ocean Sciences Centre played host to His Excellency Eugenio Ortega Riquelme, the Chilean Ambassador to Canada, earlier this month. During a busy visit to the province, the ambassador took time to visit Memorial University and made a special trip to the Ocean Sciences Centre (OSC) to promote the recent memorandum of understanding signed between his country and Canada. Here, the ambassador poses with Dean of Science Dr. Mark Abrahams, right, and Don Deibel, research professor at the OSC, left.

Gazette | Thursday, May 21, 2009

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PAPERS & PRESENTATIONS

Dr. James Feehan, professor of economics, gave a presentation for the Newfoundland Historical Society's lecture series. The presentation, which was held on March 26, was titled Smallwood, Pearson, and the Power Corridor Through Quebec.

Dr. Sukinder Kaur Cheema, an associate professor in the Department of Biochemistry, along with her PhD student Kanta Chechi, has had a manuscript accepted and published in the . The manuscript, titled Developmental Programming of Lipid Metabolism and Aortic Vascular Function in C57BL/6 Mice: A Novel Study Suggesting an Involvement of LDL-Receptor, was so highly rated in terms of significance, an editorial focus was also commissioned on the article.

OBITUARY

Therese Thorne

Therese (nee Leonard) Thorne, retired intermediate secretary from the former Division of Basic Medical Sciences (now BioMedical Sciences) passed peacefully away at the Health Sciences Centre on Thursday, May 7, surrounded by loved ones.

www.mun.ca/gazette

Labrador Métis

(continued from p. 2)

Morin explained that a person's Métis membership is a slightly different thing in different places, generally subject to three conditions: proven Aboriginal ancestry, a self-declaration to be Métis and acceptance by the Métis community.

Indian Affairs would not speak on the record about the LMA's status, but did confirm that, while status Indians are defined under the Indian Act, other Aboriginal people are not. Their status must be decided by agreement within the community or, ultimately, by the courts. The LMA has, however, been working with Indian Affairs on a comprehensive land claim since 1992.

"The Labrador Métis Association has submitted a claim to Indian Affairs," confirmed Helen Lynn, acting chief of claims research and assessment for Indian Affairs. "It has undergone extensive historical review and the claim has now been forwarded to the Department of Justice for an opinion as to the legitimacy of the claim."

Russell was blunt in his condemnation of Penashue and the Innu Nation.

"The last thing we needed in this action was for some Aboriginal fifth-columnist to lend a hand to the powers that be in St. John's or Corner Brook," he said. "Who would have



Debora Lockyer

Gerald Morin

thought any Native leader would have stooped to that point." He also suggested that Penashue keep his nose in his own business.

"First of all, no Métis has to go cap in hand to Peter Penashue to get his permission or his approval on land claims," Russell stormed. "Secondly, somebody must be really misinformed in the Innu Nation, and in St. John's, about the land claims process. The LMA filed its claim in 1991 — long before active negotiations started for the Innu."

"All indications are that our claim will be accepted," he continued, "and that is as it should be, all according to procedure." Russell said that the province had refused to have the claim process outlined to them, but were now complaining that the LMA hadn't kept them informed.

will continue to look for ways of affirming the contributions of the Métis people in Canada and of reflecting Louis Riel's proper place in Canadian history.

This recognition has raised profound questions about who is Métis. It is therefore not surprising that the process of "being and becoming" Métis is one of the most interesting areas of Métis studies. Nobody knows for sure when the first Métis person lived or when Contact first occurred.¹⁹ Until recently, little academic attention was paid to the origins of Métis people. Furthermore, few historical surveys – other than works by de Trémaudan (1936), Giraud (1945), Purich (1988), McLean (1988) and the Gabriel Dumont Institute (Dorion, Paquin and Préfontaine, 1999) – have attempted to assess the full sweep of Métis origins and history. Even so, more comprehensive and detailed historical surveys of the entire Métis experience in Canada would be welcome. Until recently, most authors maintained that the Métis phenomenon was limited to Rupert's Land.²⁰ A notable exception is Martin F. Dunn,

19 Pre-Contact Period: The period before Europeans came into contact with Aboriginal peoples. Post-Contact Period: In the Americas, the period after Europeans came into contact with Aboriginal peoples. This period is most often associated with all recorded time after 1492 and Christopher Columbus' alleged "discovery" of the New World. See Bruce Trigger, *The Indians and the Heroic Age of New France*. Ottawa: The Canadian Historical Association Historical booklet, No. 30. The period of New France (1534-1763) was when the Métis people emerged and developed a distinct identity separate from First Nations, *Canadiens* and British Americans. See also George R. Hamell, "Strawberries, Floating Islands, and Rabbit Captains: Mythical Realities and European Contact in the Northeast during the Sixteenth and Seventeenth Centuries," *Journal of Canadian Studies*, 21 (4), 1987: 72-94; Christopher L. Millar, "A New Perspective on Indian-White Contact: Cultural Symbols and Colonial Trade," *the Journal of American History*, 73 (2), 1986: 311-328; Howard Adams, "The John Cabot Myth: Did Cabot Discover Newfoundland? The Answer Has to be No." Vancouver, spring 1997; Bruce J. Trigger, "Early Native North American Responses to European Contact: Romantic versus Rationalist Interpretations," *the Journal of American History*, March 1991: 1195-1215. For a controversial look at Indian-European contact James Axtell, *The Invasion Within: The Context of Culture of Cultures in Colonial North America*. Oxford: Oxford University Press, 1986. Finally, it would be well worth consulting Denys Delâge, *Bitter Feast: Amerindians and Europeans in Northeast North America, 1600-1664*. Translated by Jane Brierley. Vancouver: University of British Columbia Press, 1993.

20 Rupert's Land was the territory of the Hudson's Bay Company in North America. King Charles II granted it to the Company in 1670. The territory consisted of the entire watershed

who completed an extensive paper, "All My Relations – The Other Métis," for the Royal Commission on Aboriginal People in 1994.

New knowledge about Métis origins is still emerging and the study of miscegenation²¹ is in its infancy. The traditional literature on Métis origins was primarily racist. For instance, past historians, such as Francis Parkman²², and Lionel Groulx²³ believed that Métissage²⁴ brought Europeans to the same level of "savagery" as Native Americans. Parkman's racist views regarding European and First Nations intermixing are articulated in the following excerpt from an historical narrative.

The fur-trade engendered a peculiar class of men, known by the appropriate name of bush rangers, or *coureurs de bois*, half-civilized vagrants, whose chief vocation was conducting the canoes of the traders

that drained into Hudson's Bay. Canada acquired the territory in 1869; the Red River Resistance soon followed, since the local Aboriginal population was not consulted about the land transfer.

21 Miscegenation: The marriage or interbreeding between races, especially of whites and non-whites.

22 Francis Jennings, "Francis Parkman: A Brahmin among Untouchables," *William and Mary Quarterly*, XLII, 1985: 305-328.

23 In one of his polemical histories of New France, Canon Groulx maintained that there were only 94 marriages between Aboriginal people and the *anciens canadiens* (French Canadians), and that "these Métis have left no descendants among us, as their families were extinguished at the end of the eighteenth century." (In Esther Delisle, *The Traitor and the Jew: Anti-Semitism and the Delirium of Extremist Right-Wing Nationalism in French Canada, 1929-1939*. Toronto and Montréal: Robert Davies Publishing, 1995: 80-81.) Lionel Groulx, a priest and the first professional French-Canadian historian, wrote between the 1910s and the 1960s. He founded both *L'Action Nationale* and *Revue d'histoire de la Amérique française*. In Quebec, Groulx's views on Métissage have been discredited. For instance, the Quebec historian, Louise Dechêne studied the parish registers of Ville Marie (Montréal) from 1642 to 1712, and found only seven recorded marriages between First Nations and French colonists. However, she argues that this does not mean that Métissage did not occur in early colonial Canada, for even around Montréal there were innumerable marriages "à la façon du pays" – common law marriages which would not have been recorded by the Church. Louise Dechêne, *Habitants and Merchants in Seventeenth Century Montreal*. Kingston and Montreal: McGill and Queen's University Press, 1992: 14.

24 Métissage: "Croisement, mélange de races. Le métissage de la population brésilienne. Le métissage culturel – acculturation." "Race-mixing; race mixing in Brazil; cultural-mixing." Source: Le Robert, quotidien. Dictionnaire pratique.

ROYAL COMMISSION ON ABORIGINAL PEOPLES

Background

DISCUSSION PAPER

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Metis Circle wraps up hearings

By Allen Sackmann
Windspeaker Contributor

OTTAWA

Metis from Eastern Canada wrestled with the thorny question of identity and definition before the Royal Commission on Aboriginal Peoples at a Metis Circle Special Consultation in Ottawa.

In the end, rapporteur Martin Dunn of Ottawa said the best Metis can expect from the commissioners is that their report "reflects the diversity of Metis peoples and establish that the diversity is valid, that mechanisms are needed to accommodate that diversity."

"That's about all you can do."

With this consultation, the four-year-old Royal Commission wound up its public hearings and expects to issue a wide-

ranging report next year.

The two-day Metis Circle here came out of January sessions when the commissioners met with the Metis National Council and the Alberta Metis Settlements in Saskatoon. Many groups — mostly from eastern Canada — complained that the participating organizations didn't represent them or their views.

Among the 25 participants attending the Ottawa meeting were representatives of Metis organizations from Labrador, Northwest Territories, New Brunswick, Quebec and Ontario. Another dozen observers, mostly representing federal and provincial governments, also attended.

As in Saskatoon, this consultation had some controversy. Bernice Hammersmith of Saskatoon commented on the predominance of men sitting at the conference table. Her remark prompted a flurry of offers of table seats to women sitting

among the observers but attendees were also reminded that the invited groups had nominated their own representatives to the consultations.

A suggestion that western Metis had progressed farther than those in the east elicited a mixed reaction. Roch Matte of Ottawa said he was insulted by the suggestion: "... and we should not be compared with the prairies. ..." while Kirby Lethbridge of the Labrador Metis Association agreed that Metis in his area were behind in developing infrastructures. Later, however, several participants described the sessions as "very positive."

"I am happy in this circle," said Rejean Pilote of the Metis Nation of Quebec.

Dunn told the commissioners that their report should not propose solutions to fundamental issues surrounding Metis peoples but should tell govern-

ment that ignoring them "is going to cost more" than addressing them.

"It is not a question of law or of organization. It is a question of humanity."

Dunn, an Aboriginal rights consultant and author of *All My Relations*, a discussion paper developed for the meeting, helped organize the circle.

Discussion swirled around the identity issue throughout the meeting, although there appeared to be consensus that Metis are recognized as Aboriginal people in the Indian Act. It was felt that it is important, however, that government provide official acknowledgment of the status.

"Take out references to all the labels and call us Aboriginal people, if you can do that. ..." said Frank Palmater, president of the New Brunswick Aboriginal Peoples Council.

See Metis, page 3.

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(?) not there

000078

In the past, an Indian woman commonly lost her Indian status by marrying a white man. In Alberta, her descendants were "Metis" for the purposes of the *Metis Betterment Act*, which specifies

"Metis" means a person of mixed white and Indian blood having not less than one-quarter Indian blood, but does not include either an Indian or a non-treaty Indian as defined in *The Indian Act (Canada)*¹⁰⁴

The descendants were Metis by virtue of their mixed blood and non-Indian status. Given the fact that many status Indians have white ancestor somewhere in the family

¹⁰¹ Bill 64, s.1(h) defines a Metis as "an individual of aboriginal ancestry who identifies with Metis history and culture".

¹⁰² *Indian Act*, R.S.C. 1970, c. I-6, s. 2(1)

¹⁰³ s.5, s.6, s.7

¹⁰⁴ *The Metis Betterment Act*, R.S.A. 1970, c.233, s.2(a)

METIS SETTLEMENTS

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tree, the woman herself could often satisfy this definition of "Metis".

The changes in the Indian Act, now enable the woman and potentially several generations of descendants to register as Indians. Estimates by Metis settlement leaders are that over half the members on some settlements are entitled to be registered as Indians under these new provisions. Most of these settlement members consider themselves Metis and have no desire to be on the Indian Register. The fact that they could register, however, means they are "Indians" as defined in the *Indian Act*. Because the definition of "Metis" in *The Metis Betterment Act* excludes anyone who is "either an Indian or a non-treaty Indian as defined in the *Indian Act (Canada)*" they are not "Metis" under the provincial Act. As a result, they are ineligible to be members of the Settlement many of them have belonged to all their adult life. Needless to say this has created a very awkward situation.

The situation is made worse because the changes to the *Indian Act* also removed the enfranchisement provision¹⁰⁵ that made it possible for a person to voluntarily renounce Indian status. Consequently there are now Metis settlement members¹⁰⁶ who have become "involuntary Indians"—they cannot remove themselves from the definition of "Indian" under the *Indian Act*. Technically, under the *Metis Betterment Act* they are not "Metis" and consequently not eligible for membership in a

Termes qui désignent les populations sang-mêlé⁴⁰

Acadien
 Anglais
 Autochtones
 Bembenyik
 Boschlopers
 Brûlé et Bois brûlé
 Canadien, Canayen
 Chicot
 Country-born
 Coureur de bois
 Créole
 Englishman
 Gens de libre ou Freeman
 Habitant
 Half-caste, Halfbreed ou Breed
 Home Guard Cree
 Home Indian
 Huskies
 Indiens non inscrits
 Livyers
 Labradorian
 Malouidit
 Métis
 Métis écossais
 Muktum
 Mustee
 Ootip ayim sawak
 Opitow Coosan
 Pedlars
 Pork Eaters
 Promyshlennki
 Rupertslander
 Sang-mêlé
 Scots
 Voyageurs

Royal Commission On Aboriginal Peoples Final Report Vol. 4 - Perspectives and Realities-by Royal Commission on Aboriginal Peoples (RCAP)-1996- New Brunswick Association of Metis and Non-Status Indians.

Royal Commission On Aboriginal Peoples Final Report Vol. 4 - Perspectives and Realities

Volume 4 – Perspectives and Realities

The New Brunswick Association of Métis and Non-Status Indians stated in a 1984 presentation to the Native Council of Canada that Métis people were, in the early years, generally included as Indians, in Wuastukwiuk and Mi'kmaq treaties.⁵⁵ They participated in the treaty process as individuals, however (although some **maritime Métis** people participated as Indians); they did not do so as a people, despite the fact that government negotiators seem to have been well aware of their distinct culture and identity. From the late 1870s onward, the governmental practice of treating Métis individuals as Indians for treaty purposes was abandoned, and a series of Indian Act amendments was adopted with a view to encouraging enfranchisement by Métis and other people previously treated as Indians. In short, the government of Canada consciously ignored the New Brunswick Métis as a separate people.

6 **MODERATOR KAREN COLLINS:** Viola?

7 **COMMISSIONER VIOLA ROBINSON:** Thank
8 you. I have a question.

9 I guess when I hear you talking about
10 self-government and how a vehicle is going to be provided
11 to you in order to achieve self-government, from listening
12 yesterday and today, it seems that at least some of you
13 felt that the Charlottetown Accord would have provided
14 that vehicle for you. At the Charlottetown Accord, when
15 we met with Métis National Council, they talked about the
16 Métis Nation Accord and we have been asked to promote and
17 to support that Métis Nation Accord.

18 I would like to know for my own purposes
19 here, would the Métis Nation Accord assist you or would
20 that be the vehicle or would it be something similar to
21 that or could there be an accord, a national accord, an
22 accord of some type that could be accessed or used by Métis
23 people in the east, as well as those in the west?