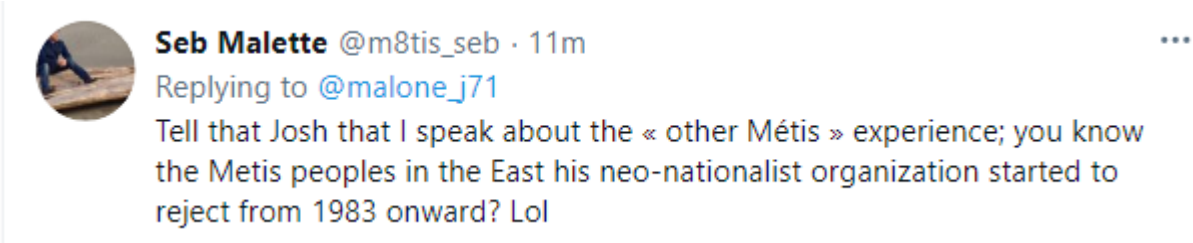
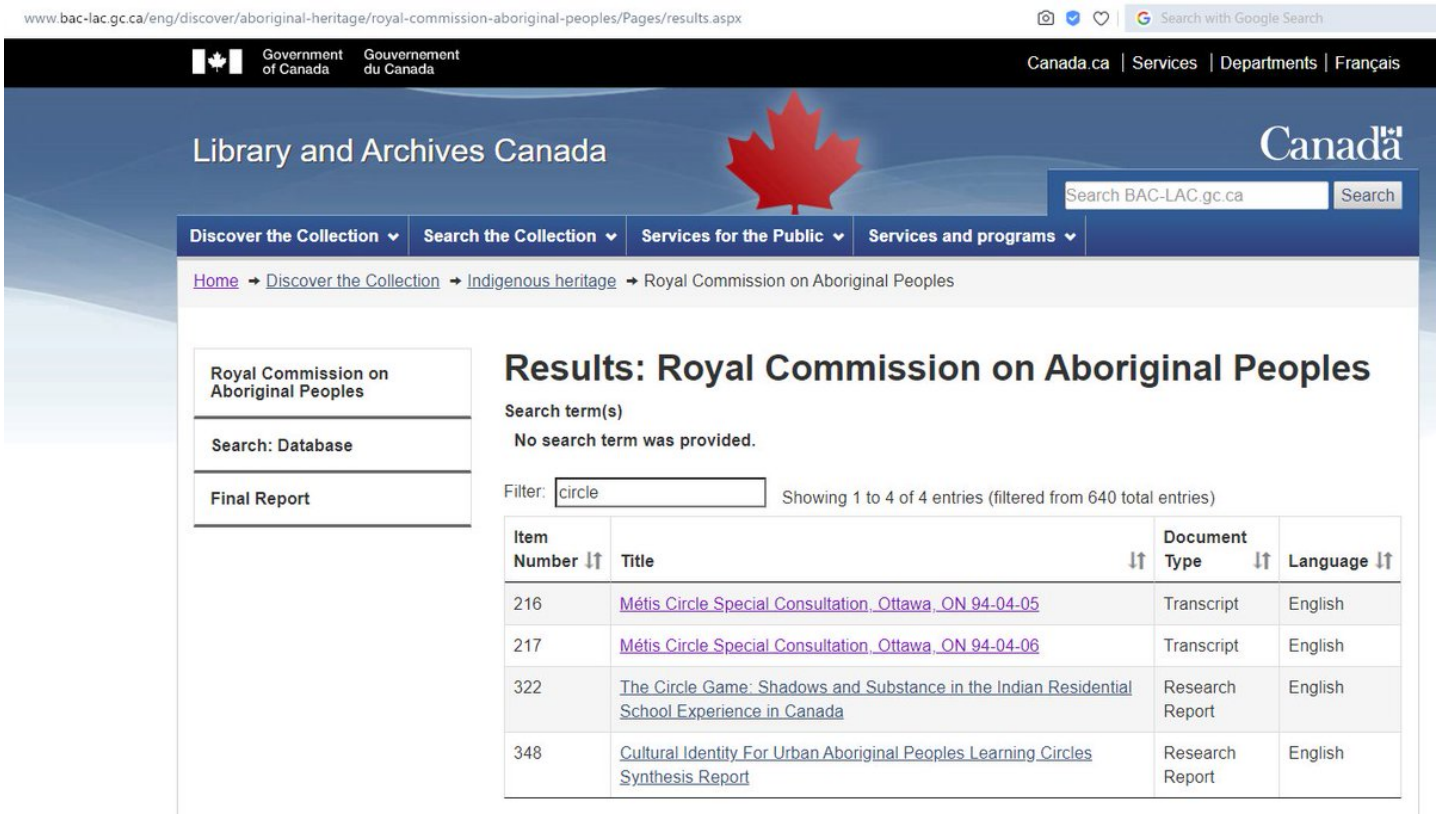
Twitter Thread by J Malone.

J Malone.
@malone_j71

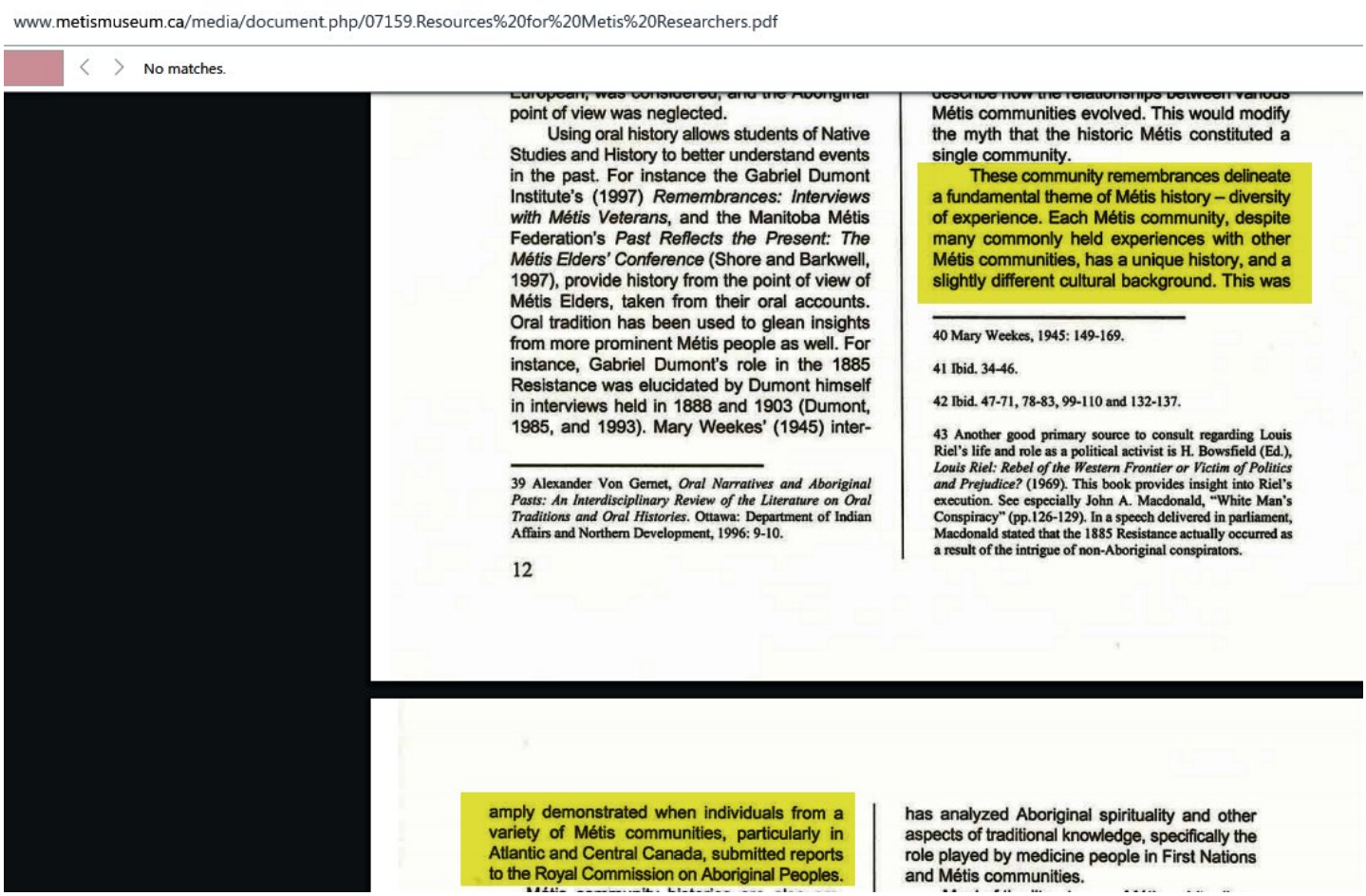
- I am pretty sure you know your Metis history well enough to know about Martin Dunn and "The Other Metis" - people are starting to be educated and seeing through your crap. I will continue to make sure everyone fully understands what is happening here Josh.



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



Resources for Metis Researchers - Lawrence J Barkwell -Gabriel Dumont Institute of Native Studies and Applied Research-Individuals from a variety of Metis communities, particularly in Atlantic and Central Canada, submitted reports to RCAP.



Royal Commission On Aboriginal Peoples Final Report Vol. 4 - Perspectives and Realities-by Royal Commission on Aboriginal Peoples (RCAP)-1996-

Report of the Royal Commission on Aboriginal Peoples

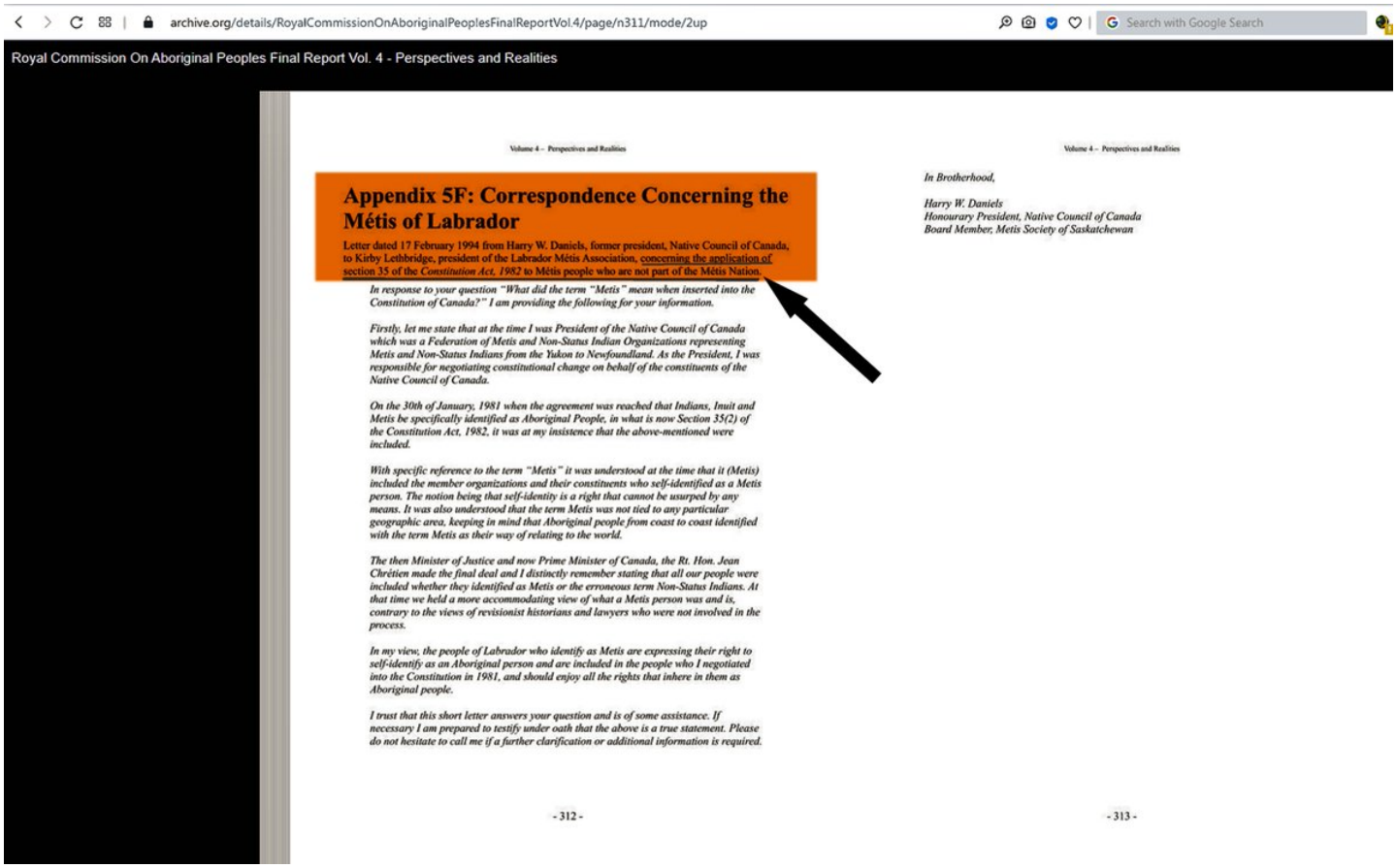


1996

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?



Labrador Metis Nation

www.cbc.ca/news/canada/newfoundland-labrador/métis-ruling-a-win-for-nunatukavut-todd-russell-1.2616709

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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 Plaice, 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 Metis," 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.

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.

Windspeaker News- October 1996, page 11-Labrador Metis. Josh,you gonna tell all these people their identities too? I am sure you will try, guess what, stuff it .. You get to decide your own identity. NOT ANYONE ELSES, you do not have their worldviews or know anything about them.

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



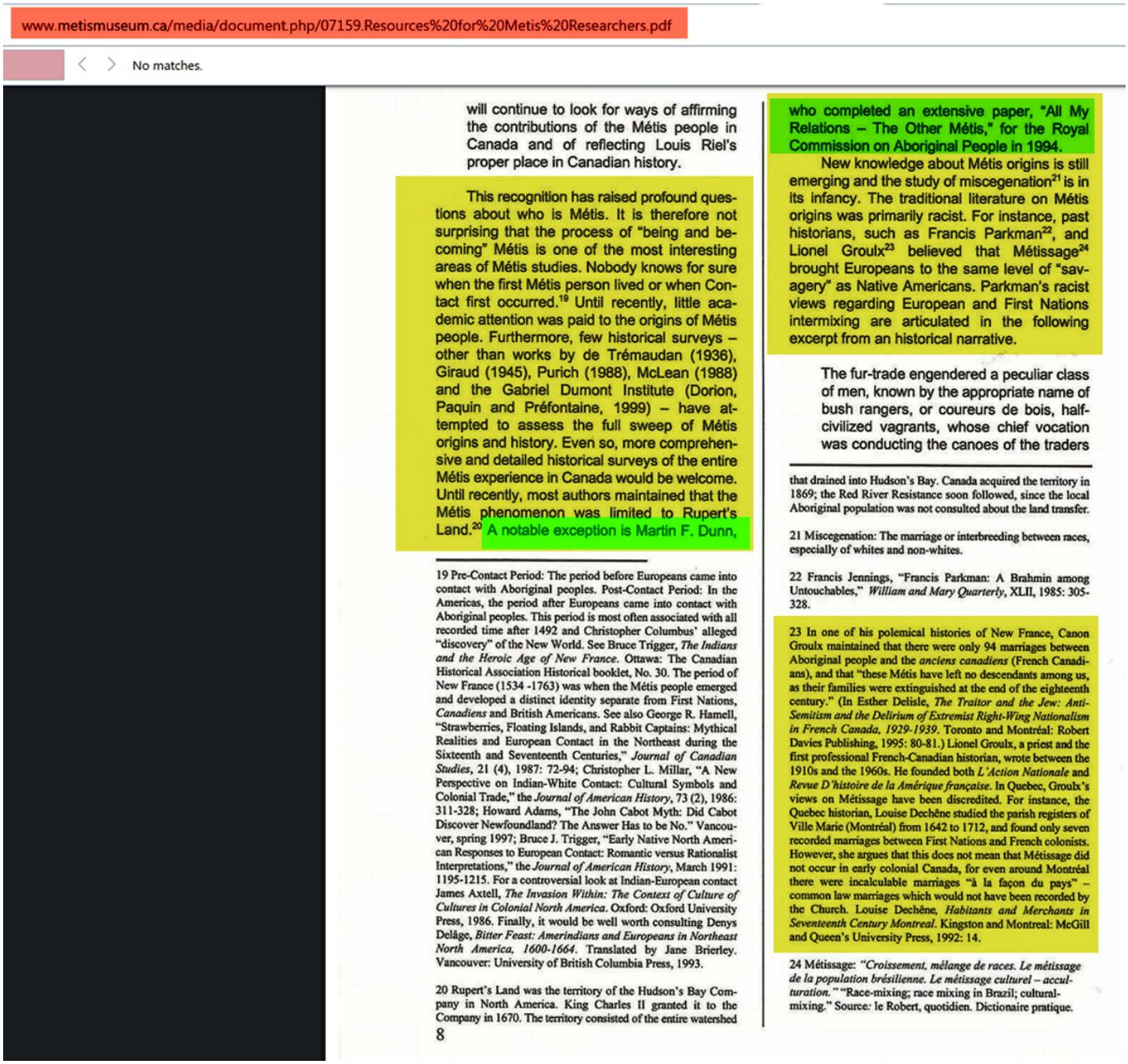
Debora Lockyer

Gerald Morin

"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.

Resources for Metis Researchers - Lawrence J Barkwell -Gabriel Dumont Institute of Native Studies and Applied Research-Martin F Dunn-extensive paper- All My Relations- The Other Metis for RCAP in 1994.


www.metismuseum.ca/media/document.php/07159.Resources%20for%20Metis%20Researchers.pdf

No matches.

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, 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 miscegenation[21] is in its infancy. The traditional literature on Métis origins was primarily racist. For instance, past historians, such as Francis Parkman[22], and Lionel Groulx[23] believed that Métissage[24] 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

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 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.

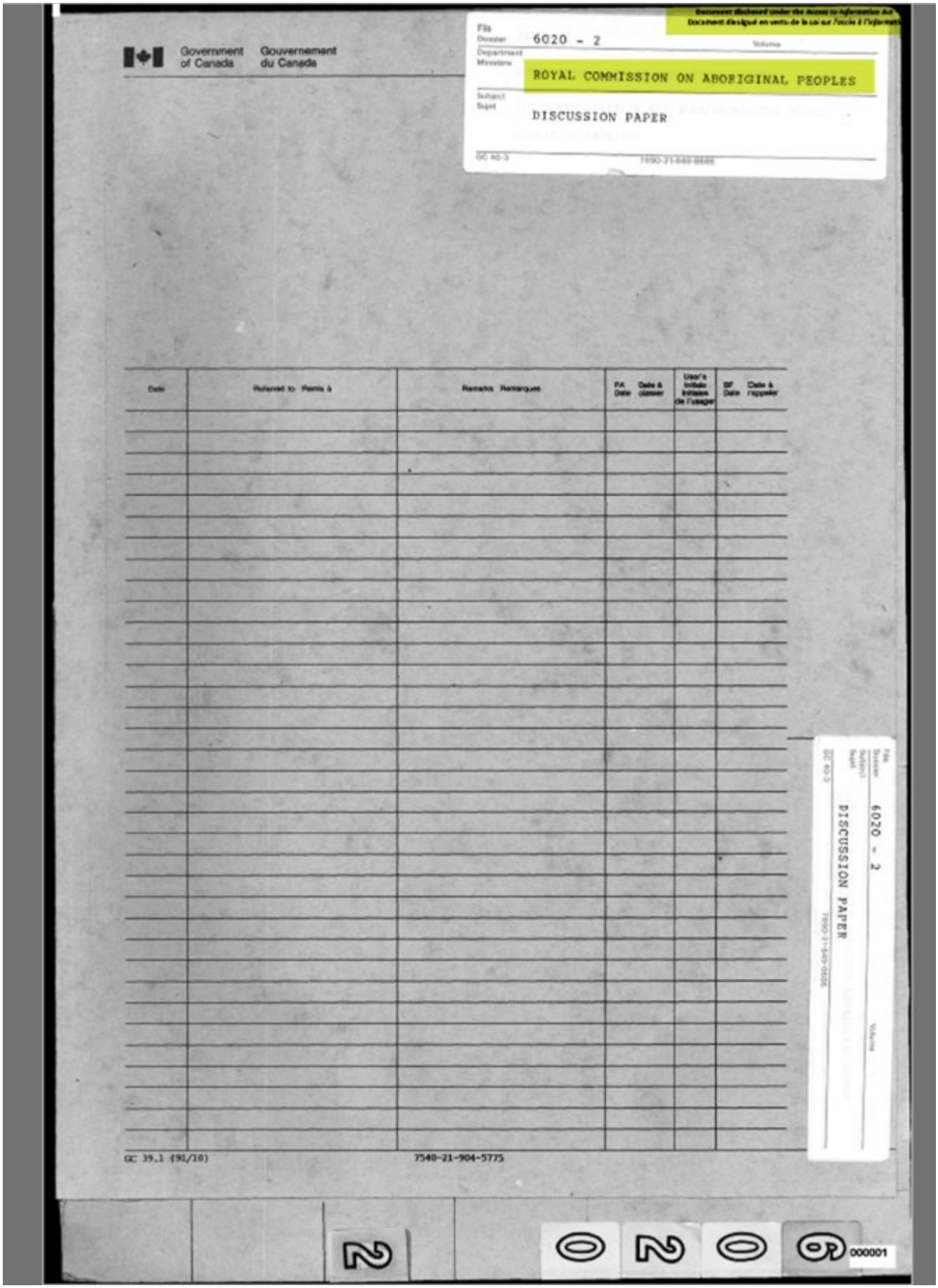
21 Miscegenation: The marriage or interbreeding between races, especially of whites and non-whites.

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 incalculable 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: *"Croissement, 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. Dictionaire pratique.

Dunn-Martin-The-Other-Metis-A201701143_-Freedom Of Information Request- The Royal Commission on Aboriginal People 1984 All my relations the other Metis- for the Metis Circle Special Consultation



Windspeaker-8-may-1994 Frank Palmater - Metis Circle wraps up hearings - Eastern Metis - many groups mostly from Eastern Canada ...

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 government 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.

All My Relations - The Other Metis - A discussion paper by Martin F Dunn

Document disclosed under the *Access to Information Act*
Document divulgué en vertu de la *Loi sur l'accès à l'information*

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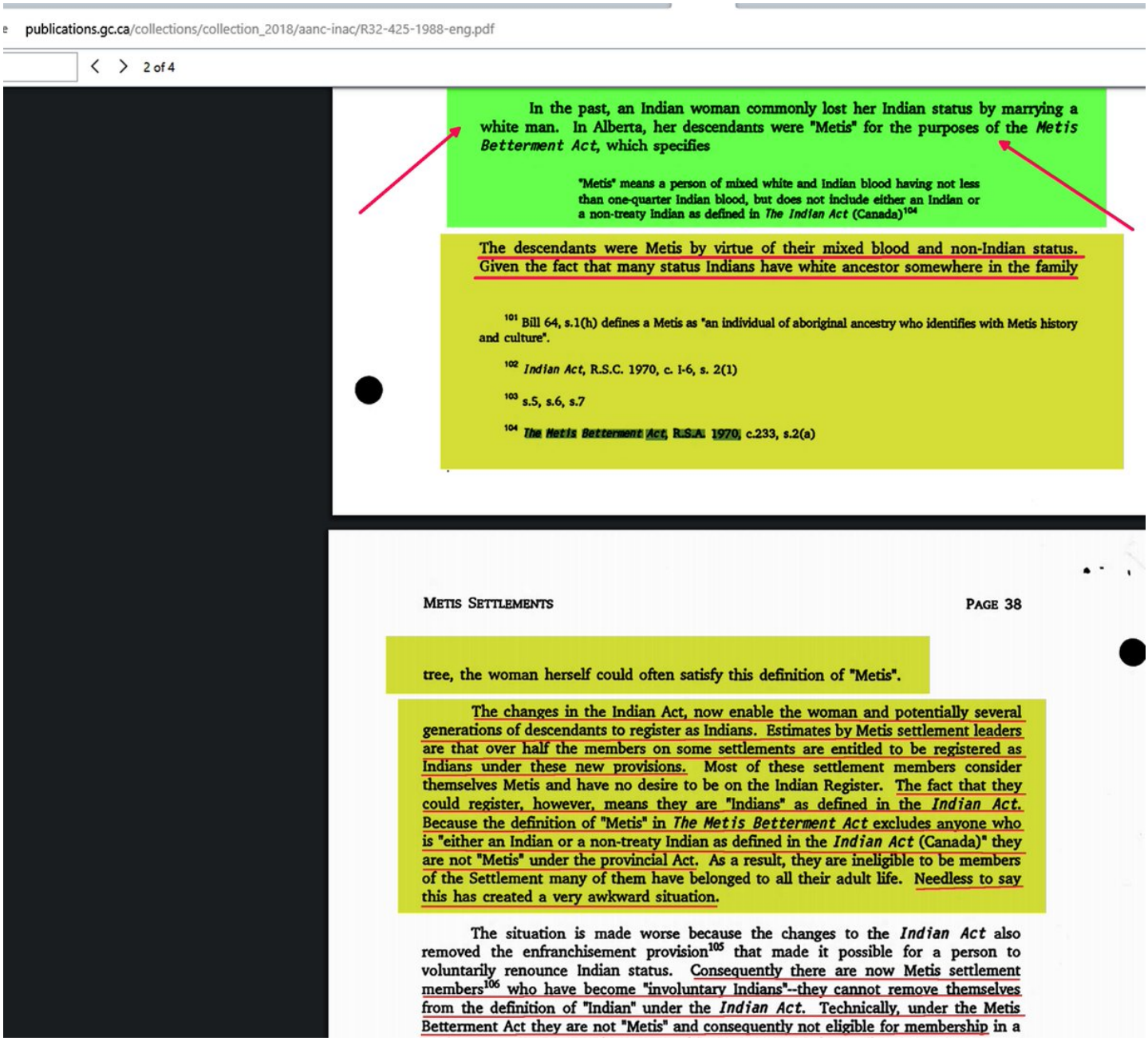
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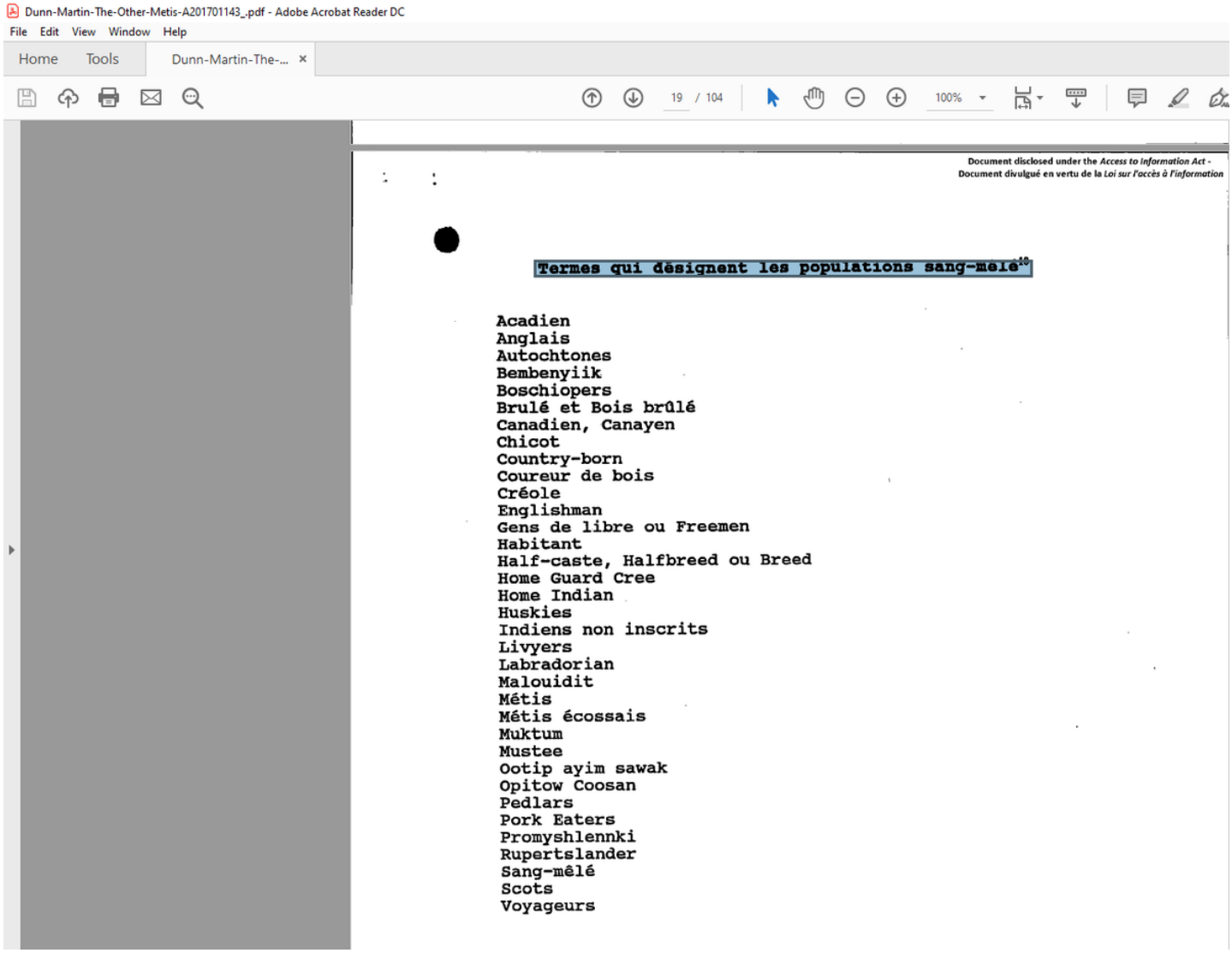
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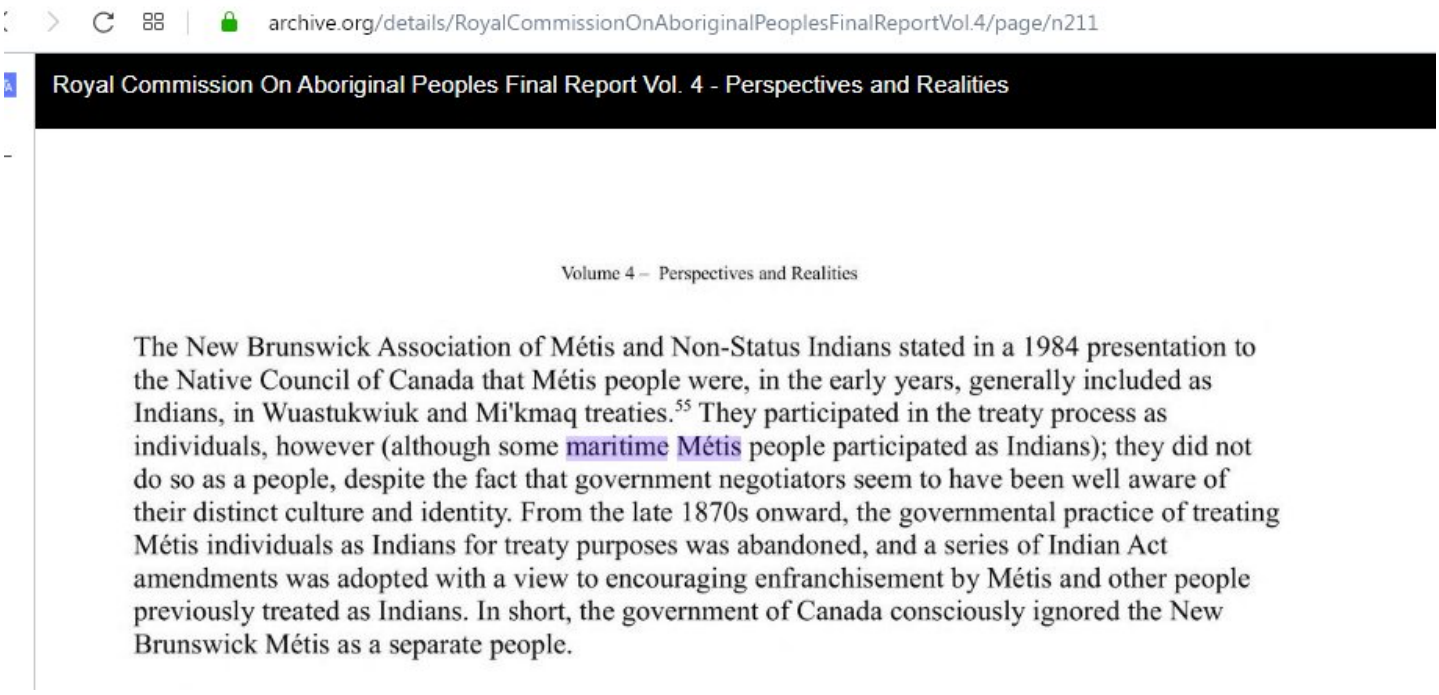
Federal and provincial responsibility in the Métis settlements of Alberta - Fred Martin - 1988. 50 p - Claims and Historical Research Centre S.l4 - The descendants were Metis by virtue of their mixed blood and non-Indian status.



Dunn-Martin-The-Other-Metis-A201701143_-Freedom Of Information Request- The Royal Commission on Aboriginal People 1984 All my relations the other Metis- for the Metis Circle Special Consultation- Terms for Sang Mele populations.



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.



Métis Circle Special Consultation- Viola Robinson (Mi'kmaw Commissioner in RCAP), asking if the Metis Nation Accord would be a vehicle that the Metis in the East could use.

MODERATOR KAREN COLLINS: Viola?

COMMISSIONER VIOLA ROBINSON: Thank you. I have a question.

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

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

StenoTran

http://data2.archives.ca/rcap/pdf/rcap-433.pdf pg 196