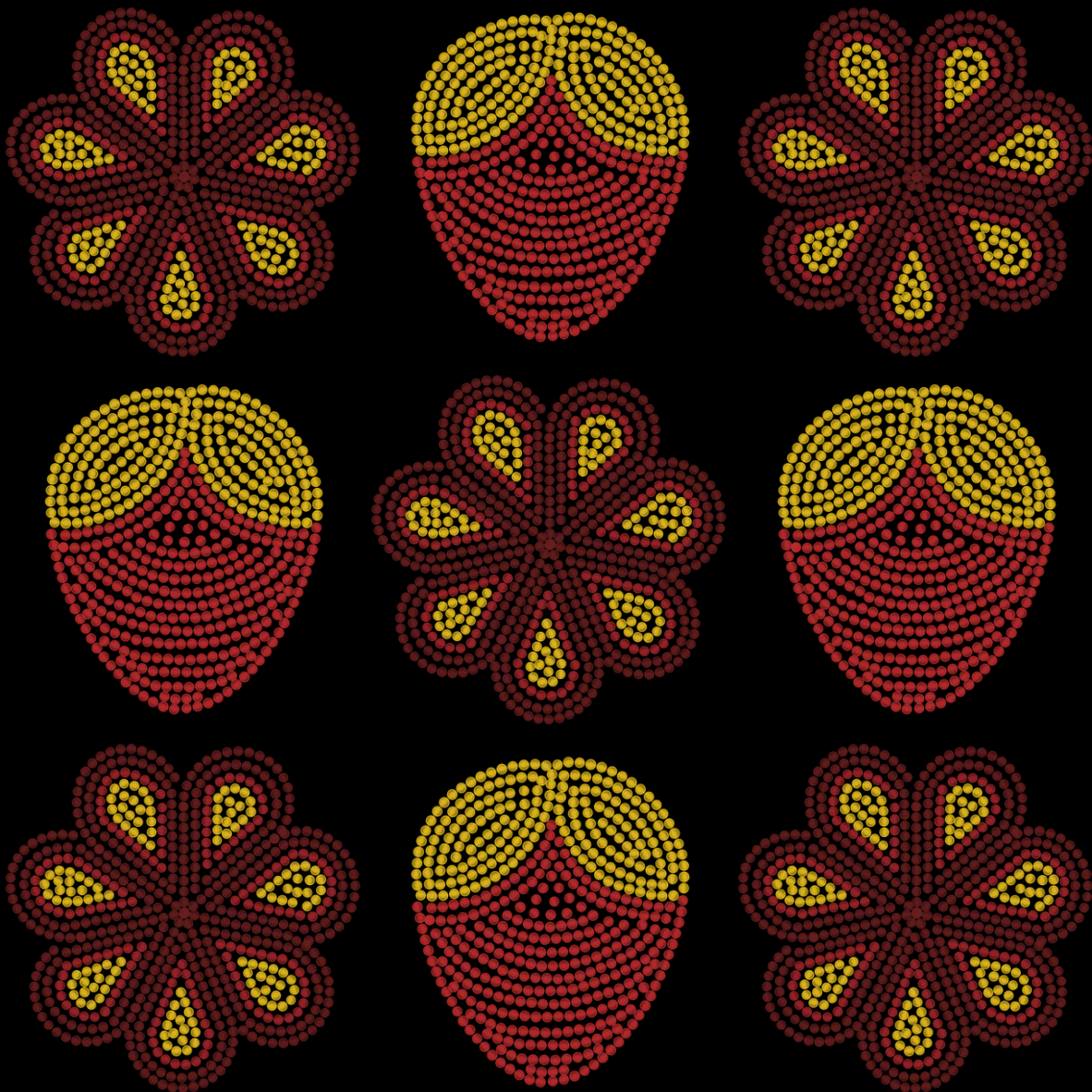


**Kaanawapahta
maytress/maytr d'ikol
daan li niikinaahk:
Taking a look at the
experiences of Métis
teachers in the
homeland**

Dr. Laura Forsythe &
Dr. Lucy Delgado

2025



Acknowledgements

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We would like to thank research assistants Carly Lawton, Katie Anderson, and Rahul Kanwal for their excellent work on this project. We would also like to thank Indigenous Insights, led by Dr. Gladys Rowe, Amanda Burton, and Taylor Wilson for their environmental scan, which has been reproduced in part in this report, and Amy Jackson, who is responsible for dreaming up the beautiful design and layout of this report and the accompanying infographics.

Finally, we would like to thank the 41 Métis participants in this research who generously shared their stories and insights with us and allowed us to share our findings now with you. We hope their stories inspire change and better nation-specific representation of Indigenous teachers across the country.



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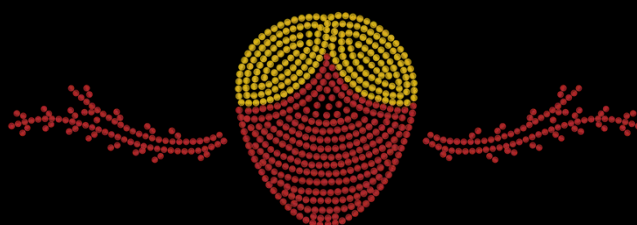


THE UNIVERSITY OF WINNIPEG

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Research Positionality Statements

Laura Forsythe d-ishinikaashon. My name is Laura Forsythe. Ma famii kawyesh Roostertown d-oshciwak. My family was from Rooster Town a long time ago. Anosh ma famii Winnipeg wikiwak. Today, my family lives in Winnipeg. Ma Parentii (my ancestors) are Huppe, Ward, Berard, Morin, and Cyr. My ancestors worked for the North West Company and the Hudson's Bay Company. My ancestors once owned Lot 31, the site of Rooster Town. I am descended from buffalo hunters. I am descended from voyageurs. I am descended from the victors at Frog Plain. I am descended from farmers, ranchers, teamsters, seamstresses, and tradesmen; I come from the working class that built Manitoba and the Métis Nation. I am a Manitoba Métis Federation citizen and elected chairperson of the Bison Local. I am an assistant professor in the education faculty at the University of Winnipeg. I hold two Education-specific degrees: a Bachelor of Education from Simon Fraser University specializing in Indigenous Perspectives and a post-baccalaureate in early learning. As a high school educator, I taught English, Social Studies, and Indigenous Studies in mainstream and alternative settings.

Dr. Lucy Delgado. I am a Two-Spirit Métis woman, born and raised in Winnipeg, Manitoba. I am a citizen of the Manitoba Métis Federation. My family were Sinclairs, Cummings, Prudens, some of whom took scrip in St Andrews and St Johns, and I also have other family and ancestors from Red River, Oxford House, Norway House, and Sioux Valley Dakota Nation, and settler family from Ireland and the Orkney Islands. I am a community organizer, involved in a variety of local and national groups, and actively involved with the Two-Spirit Michif Local of the Manitoba Métis Federation. I am Canada Research Chair (Tier 2) in Michif and Two-Spirit Education as Wellness and Associate Professor in the Faculty of Education at the University of Manitoba, with a research and teaching focus on Métis youth identity and Indigenous education. I am also a trained teacher, holding a Bachelor of Education and Master of Education (with an Indigenous Education focus) from Lakehead University and a doctorate in Educational Foundations from the University of Saskatchewan. I have additional previous teaching experience in primary and secondary classrooms both as a homeroom teacher and substitute.

Research Questions

The lived realities of Métis educators require exploring on multiple fronts: recruitment and retention. The driving research questions for this study were:

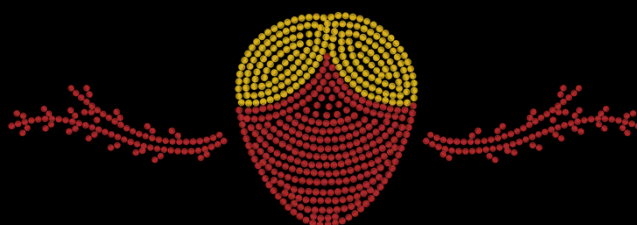
1. What motivated these educators to pursue teacher education?
2. What supports, if any, were available to ensure success?
3. Post-graduation, what supports were offered to help secure employment?
4. How have their institutions impacted their ability to produce and share Métis knowledge in the classroom?
5. What advice do they have for those following in their footsteps?

Why Métis-Specific Matters

Métis scholars have criticized the academy for its pan-Indigenous approach (Anuik & Gillies, 2012; Campbell-Chudoba, 2019; Forsythe, 2022; Gaudry, 2013; Scott, 2020, 2021a, 2021b). Moreover, when not homogenous, there are also issues of misrepresentation with scholars such as Logan (2008) stating that “the colonizer’s voice dominated Métis research, especially in the areas of history, anthropology and socio-political analysis” (p. 88). Gaudry and Hancock (2012) affirm that non-Métis scholars have broadly defined Métis scholarship to meet Canadian interests, bringing Haig-Brown’s (2018) question of whom this serves to the fore. Maud (2021) states that “contemporary scholars, academics and government agencies continue to use the generic term Aboriginal or Indigenous when, more often than not, their work is First Nations specific” (p. 5), which highlights how Métis do not see themselves labeled as such in research or wonder whether a given use of a term applies to them.

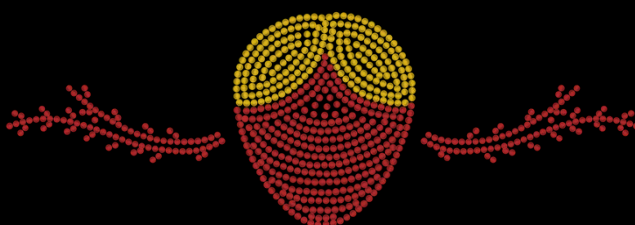
This project specifically looked at the experiences of Métis teachers. Although numerous studies have documented the shared experience of all Indigenous teachers, there is a lack of Métis-specific experience. Simply having research on all Indigenous nations does not tell the story of how Métis educators experience K-12 education and employment.

The literature regarding Métis-specific teacher experience is scarce, and what is available is limited regionally. Two Métis scholars and educators, Carmen Gillies (2017) and Melanie MacLean (2004), have completed graduate studies research documenting and reflecting on Métis teachers’ experiences in Saskatchewan. Gillies’ (2017) dissertation approaches Métis educators’ experiences as students and then as staff through a critical race theory (CRT) methodology, argues that “the racist practices and ideologies identified in the data structurally determine Whiteness and racialized academic outcomes in Saskatchewan schools” (p. ii) and suggests Indigenous student integration as a better alternative to ineffective Indigenous content integration. MacLean’s (2004) thesis also relays the stories of Métis educators’ experiences as students and staff, arguing that as Métis are minority teachers who have been schooled and must teach in white hegemonic educational systems, those who wish to challenge this hegemony receive little support and face resistance.



Gillies has published subsequent articles that further critique cultural integration and institutional racism in education. Gillies critiques cultural integration as a strategy to promote Indigenous student success in “Curriculum Integration and the Forgotten Indigenous Students: Reflecting on Métis Teachers’ Experiences,” citing Métis teachers’ experiences with a refusal of individual teachers to teach Indigenous curricula, the objectification of Métis teachers, fractured teaching approaches of Indigenous content, and lack of anti-racist institutional attitudes as reasons for content integrations relative failure (2021). Gillies’s (2022) article, “Seeing whiteness as property through Métis teachers’ K-12 stories of racism,” situates Métis educators racialized experiences within the CRT framework of “whiteness as property.” Specifically, Gillies (2022) examines the “absolute right to exclude” content and practices outside of institutional comfortability, specifically Indigenous culture and, more specifically, Métis culture, worldviews, and practices, and the advantage it provides to white students and teachers (p. 149). They explain further that white educational systems reward Indigenous students and staff for conforming to white cultural norms and Western educational views and, in turn, directly and indirectly reprimand them for non-conformance (2022). While these works are invaluable insights into the realities and struggles of Métis teachers and students, they are limited in region (Saskatchewan only) and participant numbers, with thirteen and four interviewees (Gillies, 2017; MacLean, 2004).

The Canadian Teachers’ Federation published a study called “Aboriginal Teachers’ Professional Knowledge and Experience in Canadian Schools,” which tells the stories of Indigenous educators’ experiences nationally, proposing many meaningful recommendations about substantive issues that need to be addressed in the education system, but lacks any Métis-specific analysis (St. Denis, 2010). With only two scholars exploring Métis-specific teacher experience on a regionally limited basis and other substantive works on Indigenous teacher experience lacking First Nations, Inuit, and Métis-specific breakdowns of data, it is clear there is a gap in the literature on, and therefore a need for, research regarding Métis teachers’ experience across the Métis homeland.



Geographical Scope

The research project invited Métis educators currently teaching in K-12 from throughout the Métis homeland to participate. Criteria included citizenship with one of the following four governing bodies: Métis Nation British Columbia, Otipemisiwak Métis Government, Métis Nation Saskatchewan, or Manitoba Métis Federation.

Forty-one Métis educators participated in the interview process: five registered with Métis Nation British Columbia, eight registered with Otipemisiwak Métis Government, ten registered with Métis Nation Saskatchewan, and eighteen registered with Manitoba Métis Federation.



Figure 1 Métis Homeland Map 2019

Environmental Scan

Indigenous Insights, led by Dr. Gladys Rowe with research assistants Amanda Burton and Taylor Wilson, conducted an environmental scan looking at the numbers and experiences of Métis teachers across Manitoba, Saskatchewan, Alberta, and British Columbia. In conducting the scan, post-secondary institutions, school divisions, and school boards were contacted to obtain Métis-specific data, and public-facing websites were also reviewed.

This environmental scan detailed a persistent and systemic gap in the representation, recognition, and support of Métis educators across Manitoba, Saskatchewan, Alberta, and British Columbia. While some promising data points and initiatives exist—particularly within Métis-led institutions and programs like SUNTEP and NSITEP—the overall picture is one of fragmentation, opacity, and insufficient institutional responsibility. Public education bodies and post-secondary institutions routinely failed to provide data, often citing privacy concerns or the absence of disaggregated tracking systems. When data was shared, it was typically generalized under the category of “Indigenous,” making it impossible to assess the specific experiences and needs of Métis educators and learners.

This lack of specificity and transparency is not neutral omission; it is a barrier to justice, equity, and informed action. Métis educators remain largely invisible in mainstream data systems, hiring processes, and program supports. Most post-secondary institutions reviewed in the scan offer no Métis-specific supports or programming in teacher education, and few demonstrate meaningful partnerships with Métis governments or communities. In many cases, institutions failed to respond to inquiries at all, reflecting not only gaps in knowledge but deeper gaps in relational accountability and systemic prioritization.

Provincially, there is a mismatch between the high representation of Indigenous (including Métis) students in public schools and post-secondary programs, and the underrepresentation of Indigenous teachers and faculty—especially in urban and provincial systems. Some school divisions, such as Winnipeg School Division and Saskatchewan Rivers Public School Division, provided data that reflects stronger commitments to tracking Indigenous staff; however, in nearly every case, disaggregated Métis-specific data was limited or absent. Without accurate, transparent, and culturally informed data collection, institutions cannot meaningfully respond to the needs of Métis peoples or measure progress toward reconciliation and systemic transformation.

British Columbia

In British Columbia, the scan revealed limited and inconsistent data on Métis and Indigenous educators. Of 314 public education bodies (PEBs), only eight responded, and none provided Métis-specific data, citing privacy or data collection limitations. While Métis Nation BC offers resources such as bursaries and Métis-specific feedback on provincial policy, there is no system-wide tracking of Métis educators. Post-secondary institutions (PSIs) were similarly nonresponsive, and Métis-specific supports were not identified on their websites.

Alberta

Alberta presents some of the most significant data gaps in the scan. Only five of 295 PEBs responded, with most unable or unwilling to track Métis teacher data. The Otipemisiwak Métis Government did not respond to information requests, and their website lacks resources tailored to teachers. Among PSIs, only the University of Alberta provided data, reporting 355 self-declared Métis Bachelor of Education graduates over ten years. Still, Métis-specific supports are absent from institutional websites.

Saskatchewan

Saskatchewan provided more detailed insights into Métis educator representation compared to other provinces, but gaps remain. The province estimates 750 self-identified Métis teachers, with some divisions like Saskatchewan Rivers reporting over 160. Programs like SUNTEP and NSITEP demonstrate strong Indigenous-focused teacher education pathways, including significant Métis-specific supports, land-based learning, and Michif language revitalization. However, many post-secondary institutions did not respond to inquiries, and only those explicitly linked to Métis-led institutions offered visible Métis-specific programming. While these specialized programs are models of culturally grounded education, their impact is constrained without broader systemic alignment across mainstream institutions. The lack of formal data collection across many PEBs and PSIs diminishes the ability to assess progress and identify strategic investment points.

Manitoba

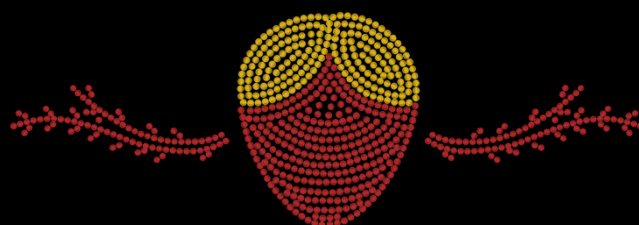
In Manitoba, data on Métis educators is sparse and unevenly reported. Of 45 PEBs contacted, only six responded, with Winnipeg School Division providing the most concrete information—reporting 223 Métis teachers. Other divisions either lacked data or failed to follow up. The Manitoba Métis Federation acknowledged the request but has not yet shared detailed information. Among PSIs, none responded, and no Métis-specific supports were evident on their websites. Broader Indigenous data at institutions like the University of Manitoba and the University of Winnipeg was more accessible, but again, this information was not disaggregated by Indigenous identity within the different faculties. This lack of specificity obscures the experiences and contributions of Métis educators and students, making it difficult to craft responsive policies or supports.

Interview Methodology

Métis Educators were interviewed using Forsythe's (2022) Intertwined Michif Methodology, which intertwines three Métis methodologies theorized by Métis women: Keeoukaywin, Lii Taab di Faam Michif, and Kishkeeyihtamaaniwan Kaa-natohtamihk. Intertwining is inherently Métis, as witnessed through the creation of our own language, Michif, which has French nominal and verb stems combined with nêhiyawêwin nouns dependent on each and cannot be separated (Bakker, 1997). The method intertwines visiting, Métis kitchen table theory, and listening to learn in a conversational method of inquiry. The method intertwines visiting, Métis kitchen table theory, and listening to learn in a conversational method of inquiry.

Interview Analysis

We conducted an analysis of the interviews with the research questions in mind, and have consolidated stories based around the themes of recruitment and retainment. Given the importance of locality and distinctions-based research, we will share the results from each province individually: British Columbia, Saskatchewan, Alberta, and Manitoba.



Analysis: British Columbia

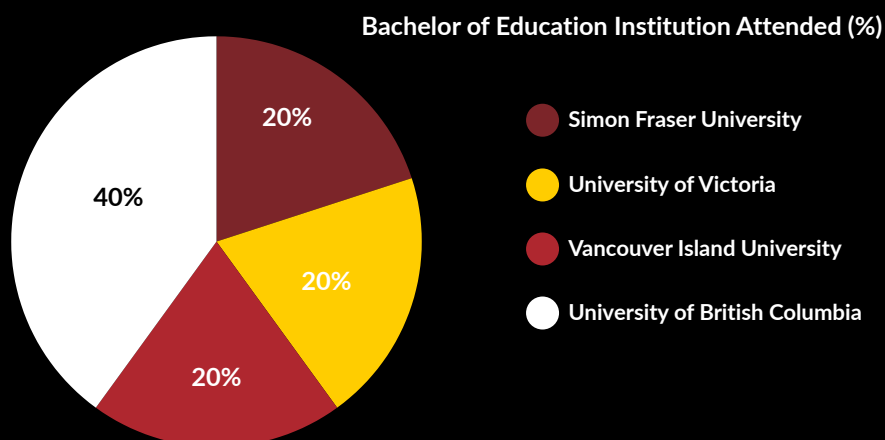
Recruitment

Post-secondary Education

The Métis Nation of British Columbia has 27,135 registered citizens and advocates for over 98,000 self-identified Métis in the province. As indicated in the environmental scan, none of the PSIs in BC publish their Métis enrollment in their programs.

The largest PSI in the province, the University of British Columbia, has offered the Indigenous Teacher Education Program for over 40 years, educating pre-service teachers in all grades and subjects. In the capital city, the University of Victoria provides a specialized Bachelor of Education (B.Ed.) in Indigenous Language Revitalization. Both Simon Fraser University and the University of Victoria host an Indigenous post-degree professional program for Indigenous and non-Indigenous students that focuses on Indigenous pedagogy and worldview. In contrast, Thompson Rivers University offers a B.Ed. Indigenous cohort for all years. Vancouver Island University and the University of Northern British Columbia do not provide an Indigenous focused B.Ed. Program.

Despite enrolling in a B.Ed., none of the educators interviewed were actively recruited by a post-secondary institution or encouraged by a school division to become educators. All the teachers interviewed taught for over 10 years; however, many of these programs existed during their pre-service training, demonstrating a disconnect between the Métis community and B.Ed. program recruitment efforts.



Funding

With the Métis Nation Post-Secondary Education Strategy coming into effect in 2019, only 20% of those interviewed indicated funding directly from the Métis Nation of British Columbia (MNBC), due to the years of their enrollment and the lack of a formalized mechanism to award monies from the nation. Like many first-generation university students, 80% interviewed shared being unaware of additional funding streams to help with their tuition, attending university between 2005 and 2014. Today, the MNBC offers part-time and full-time students funding for multiple degrees.

Hiring and Employment

Métis Nation of British Columbia citizens seeking employment in the province of British Columbia spoke of spending years on the Teacher on Call (TOC) list before finding a term or permanent placement. The range of service on the TOC list is 7-20 years. Only 20% spoke of an immediate hire into a division and noted their existing relationships as key. None of the educators who spoke of DEI hiring practices or initiatives during their job search were recruited or courted by the British Columbia Education and Training or by individual divisions to meet the need for Indigenous representation in the classroom. Unlike participants from other provinces, the MNBC educators were not recruited to Indigenous-focused roles after employment.

Retention

Challenges to Retention

Métis educators in British Columbia are isolated due to the low numbers of other community members in their places of work – none of the educators interviewed work with other Métis educators in their schools. With most initiatives being driven by the district, experience can significantly vary. One educator noted that most learners did not know who Louis Riel was, versus another who stated that everyone was aware due to the Louis Riel Day celebration in their district. 60% noted the First Nations-centric atmosphere in British Columbia while also noting the lack of Métis inclusion in their divisions' taught curriculum.

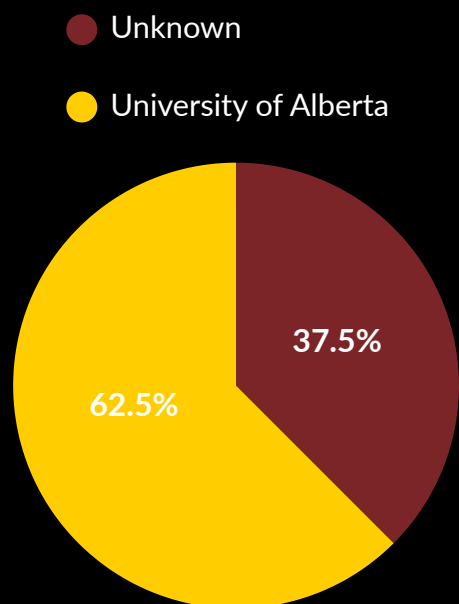
The level of employment satisfaction among participants was dependent on where in the system and which district educators are currently employed. Those in supportive districts or in mainstream leadership themselves were content with progress and pace, whereas others in classroom settings or in the Indigenous Education Department spoke about struggle and discontent. According to those interviewed, the reality for all learners in British Columbia is a lack of funding, staffing, counselling and increased stressors for families due to inflation, resulting in teacher burnout.



Analysis: Alberta

As stated in the environmental scan, there was a significant lack of data in Alberta to speak to the proliferation of Métis teachers. One post-secondary institution (University of Alberta) responded to data requests and were able to provide Métis Bachelor of Education (B.Ed.) graduate statistics from 2015 to 2024, noting a total of 355 Métis B.Ed. graduates over that period. The other eight major universities in the province did not respond, and none of the nine indicated any Métis-specific supports or resources for education students on their websites.

Of the self-reported data from the eight Métis participants from this region, all of those who chose to disclose the school they attended had completed their Bachelor of Education degree at the University of Alberta.



Bachelor of Education Institution Attended

Funding

Métis teachers from Alberta had a variety of experiences with funding availability and most of the teachers interviewed indicated multiple sources of funding for their B.Ed. programs. Four of the eight participants had been teaching longer than 15 years and noted that they had not had funding available to them through the then Métis Nation of Alberta that they know is now available. Of those teaching longer than 15 years, participants reported paying for their B.Ed. degrees through working part time or full time, student loans, and financial support from their families. Newer graduates reported having financial support from the Métis Nation of Alberta, Rupert's Land Institute, and Indigenous scholarships from the institution, as well as family support and student loans. Out of all eight teachers, 50% received some funding from their Métis government, but those who did not indicated it was because it either was not available at that time, or they were ineligible due to not yet having their citizenship with the organization.

Hiring and Employment

When asked what had driven them to become educators, several Otipemisiwak Métis Government citizens who participated responded that they had always wanted to be a teacher from a young age, while others were encouraged by family members or romantic partners to consider the profession, or realized they enjoyed working with children from volunteering in adjacent fields. None of the participants were recruited by formal entities to enroll in a B.Ed. program.

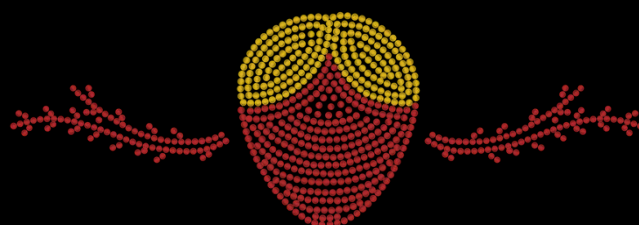
Once they had graduated with teaching certification, 37% of participants found themselves having to move to a rural community to find a long-term teaching position, while others first substitute taught or took part-time contracts. Two participants felt it was easier to get a position once they self-declared as Métis, while another credited their French language knowledge for facilitating an easier hiring process.

Retention

Challenges to Retention

When the research team approached 295 public education bodies in Alberta to inquire about the number of Métis teachers working within their communities, schools, or divisions, only five PEBs responded and, of those, only three had Métis specific data about teachers. E2 Society for Twice-Exceptional Learners reported one Métis teacher, Ignite Alberta Institute for Learning and The Gilbertine Institute of Catholic Studies each reported two. Without data from public education bodies, we cannot know how many Métis teachers are working across the province.

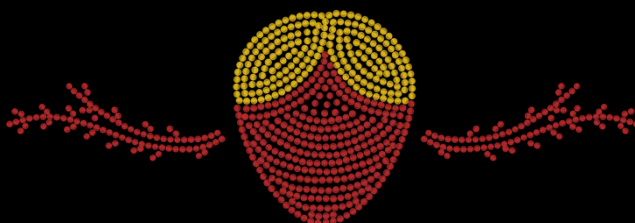
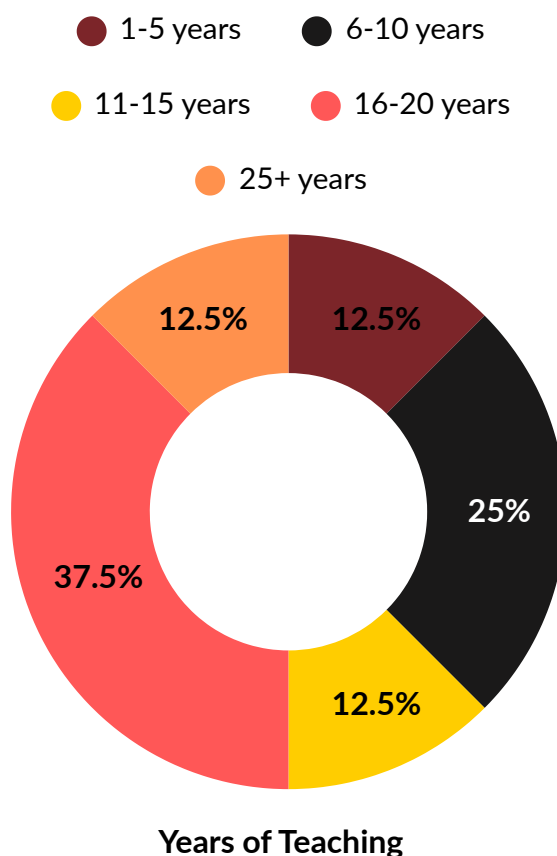
Perhaps unsurprisingly, then, Métis participants in Alberta often reported feeling like they were carrying the load of bringing in all Indigenous content (not just Métis content) into their schools. Of all respondents, 87% stated that they became the go-to source for Indigenous content in their school, and that this development for their colleagues and administrators was done unpaid and on top of their usual workload. Five of eight respondents also spoke about erasure of Métis perspectives under the word “Indigenous” – the content that administrators and colleagues asked for was actually First Nations specific, with one participant explaining that they were asked to teach about Haudenosaunee and Mi'kmaq cultures but discouraged from including Métis perspectives. Feeling like a token hire was also common, along with criticism from non-Indigenous colleagues about not being authentically Indigenous as Métis teachers were not always the same as First Nations teachings that were popular across divisions.



Retention

Motivation to Stay

Five of the eight Otipemisiwak Métis Government citizens who participated in the interviews have remained in the teaching profession, while one has moved to administration, one retired early, and another left the field. Those that left did so after between 16 and 32 years of teaching. When asked why they remained or had remained in teaching, four pointed to support from their colleagues, administrators, and divisions as major reasons for staying in the profession. Another four shared that they had become role models for Métis and First Nations students in their schools as Métis educators and stayed to continue supporting Indigenous students in a good way.

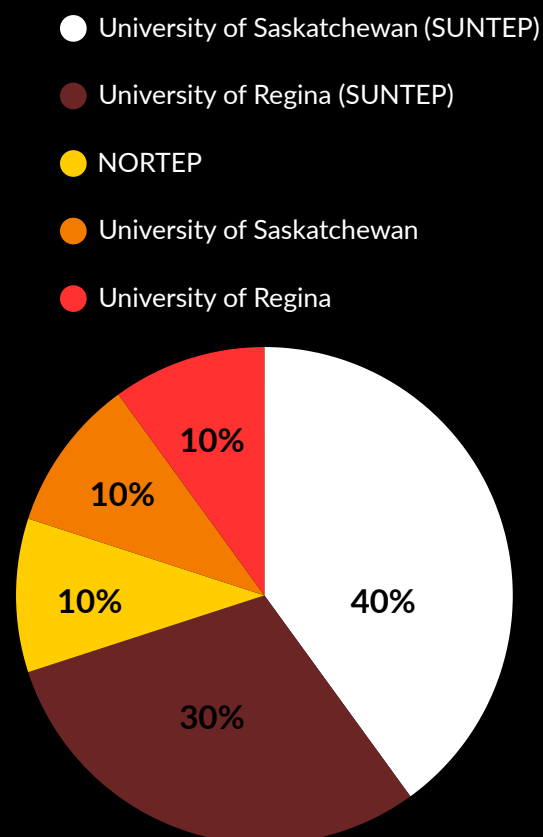


Analysis: Saskatchewan

Recruitment

Post-secondary Education

Saskatchewan is a unique case, with a significant amount of Indigenous student and educator data and Métis-specific educator graduation data, due to the existence of SUNTEP. SUNTEP has graduated over 1500 students since its inception, creating a critical mass of Métis teachers working in divisions across the province. Post-secondary institutions unfortunately do not track Métis-specific enrollment data, but rather Indigenous student data, and only the University of Regina tracks how many Indigenous students there are in education. Outside of SUNTEP programming, neither the University of Saskatchewan nor the University of Regina report any additional Métis-specific student supports.



Bachelor of Education Institution Attended

Participants who had attended SUNTEP programs raved about the experience, both in how much it prepared them to teach Métis content in the classroom and in the transformative nature of the program for them as Métis people themselves. SUNTEP provided a strong sense of community for attendees and broke down perceived barriers between instructors and students by facilitating relationship building and providing small class sizes. The Métis-specific programming, Michif language learning, and ancestral connections were all cited as reasons why the program was so effective. At the University of Saskatchewan, mandatory sections of anti-racism courses were designated for SUNTEP and ITEP students exclusively, so they could discuss their experiences with race and racism without worrying about non-Indigenous students in the room. These intentional changes had a significant impact on students who attended these programs.

Funding

The majority of Métis Nation Saskatchewan educators who participated in this research attended SUNTEP and all acknowledged the extensive financial support provided to all who enrolled in the program. One participant said “the financial barrier doesn’t exist as hard as it did, if you want to like go to education and go through SUNTEP ... they like set you up for success.” While SUNTEP covers tuition costs, participants reported utilizing student loans, scholarships, employment and lines of credit to cover additional costs-of-living. The Métis Nation Saskatchewan, through the Gabriel Dumont Institute, supported 90% of participants through either SUNTEP or final year tuition payment. The one participant who did not receive support attended school in the 1970s before such funding was available.

Hiring and Employment

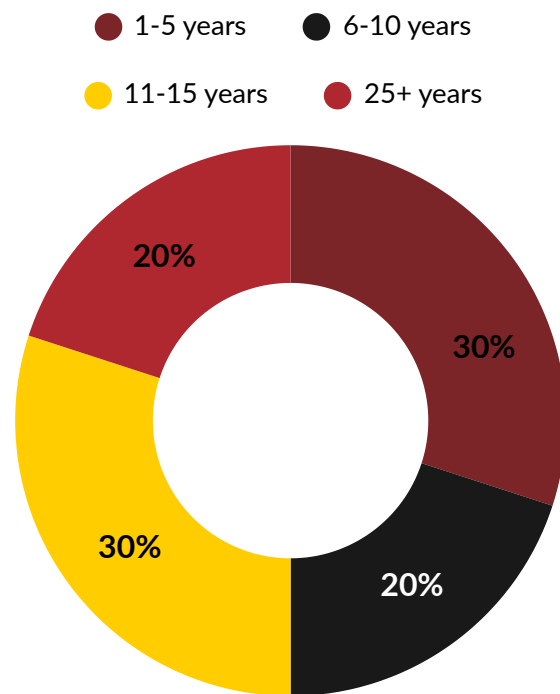
Most participants had wanted to be teachers from a young age, while two also had positions as educational assistants and were encouraged to become teachers by their administrators. Métis Nation Saskatchewan citizens, upon graduating from their B.Ed. programs, felt prepared for the job market and those who attended SUNTEP programs noted that they had built relationships with school administrators during the time in their programs which led to permanent employment. 90% of participants were hired within six months of graduation from their education programs into term or permanent positions.

Retention

Challenges to Retention

Despite a high number of Métis graduates, and an estimated 750 self-identified Métis working as teachers in the province, most Métis Nation Saskatchewan citizens who participated in interviews reported being the only Indigenous educator at their school. This created the additional challenge of being seen as a resource for all other educators and administrators, with 80% of respondents indicating that they had to do all Indigenous inclusion (not only Métis inclusion) in their schools because of their identity. The 20% of participants who did not have this role taught with First Nations colleagues and were faced with being told they were not Indigenous enough or that their Métis teachings were wrong.

Participants spoke to tensions with Saskatchewan provincial government, who have been reducing Indigenization efforts, preventing MNS from developing curriculum in grades 1 to 9, and downsizing community schools in favour of large, amalgamated schools. While there are some programs, like the Michif Kindergarten program, that are seen as successful by participants, the lack of advancement in the creation of other permanent programming throughout the rest of K-12 was seen as detrimental to participants.



Years of Teaching



Retention

Motivation to Stay

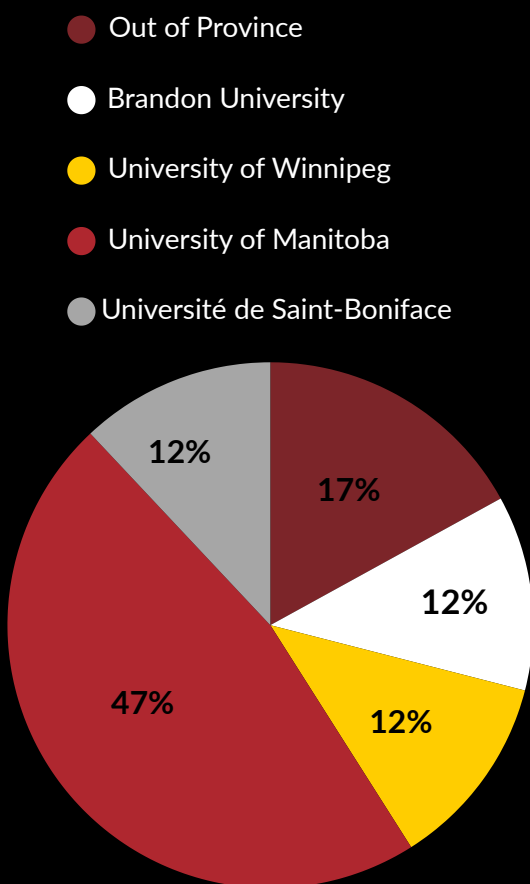
Some participants spoke to a number of Métis-specific initiatives that occurred in different schools across several divisions, including the aforementioned Michif kindergarten program. Some participants, depending on their school division, also reported support from administrators to do Métis-specific inclusion, and credited this support to the proliferation of SUNTEP graduates who were now in administrative positions and able to make significant change in school norms. Other participants spoke to the feeling of pride at being able to see tangible change over their time in a school and authentic Métis representation where there had not been any before. Two participants spoke to wanting to use their privilege as white passing Métis people to reach racist students and colleagues and change their minds.



Analysis: Manitoba

Post-secondary Education

The Manitoba Métis Federation has 54,717 citizens, of which 24,352 live in the Winnipeg region. The University of Manitoba, the largest university with a Bachelor of Education (B.Ed.) program in the province, does not currently have a specialized Indigenous B.Ed. program nor an active, public-facing Indigenous student recruitment strategy.



Bachelor of Education Institution Attended

The University of Winnipeg, a smaller university in Winnipeg, offers a community-based Aboriginal Teacher Education Program designed to ladder Educational Assistants to become English teachers in Early and Middle Years (K-8) classrooms. Brandon University runs the PENT Indigenous Teacher Education Program seeking to ladder paraprofessionals into middle years math and science teachers. Only the University of the North offers a comprehensive program, the Kenanow B.Ed. Program, a northern teacher education program with a Middle Years focus.

Despite their enrollment in a Bachelor of Education, none of the eighteen educators interviewed were actively recruited by an academic institution or encouraged by a school division to become an educator.

Funding

One of the most fundamental supports for students is funding to attend post-secondary. Hearing from Métis in Manitoba, there is a deficit in funding sources to support the five-year journey to become an educator. Although 55% received funding from the Manitoba Métis Federation through either the Louis Riel Bursary, the Métis Employment and Training Department, or the Post Secondary Education Support Program, none received national or federal funding or scholarships designed for Indigenous students. With only 11% receiving other types of financial sponsorship, resulting in \$600 or less, the stories heard spoke of the struggle to fund their education.

Hiring and Employment

Manitoba Métis Federation Citizens who became educators spoke of their journey into their first roles in school divisions across the province and in other jurisdictions, making no mention of any targeted hiring or DEI streams to employment. None of the educators were recruited or courted by the Province of Manitoba Education or by individual divisions to meet the need of Indigenous representation in the classroom. Despite not actively seeking Métis applicants, 44% of those interviewed in Manitoba spoke about opportunities that arose once their employers realized they were Indigenous, such as requests for land acknowledgments, teaching Indigenous perspectives to all classes and creating curriculum.

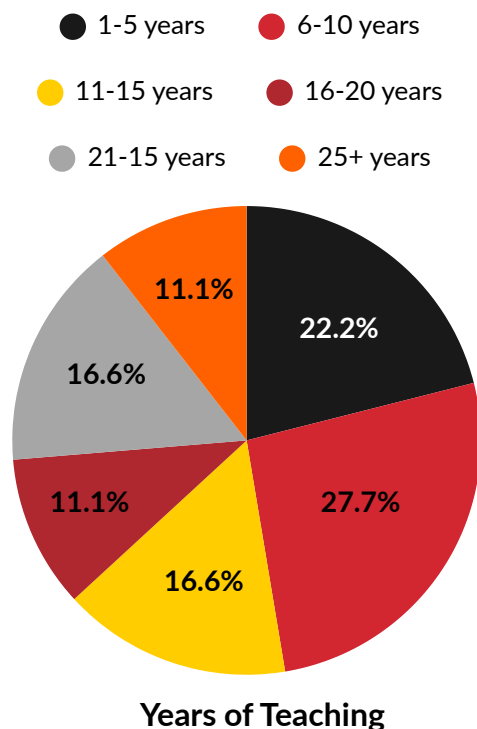
Retention

Challenges to Retention

Due to a lack of recruitment efforts, Métis educators in Manitoba are isolated in their schools and divisions. The largest school division in Manitoba – the Winnipeg School Division employs 2500 educators, only 223 (.09%) are Métis. The low inclusion of Métis educators results in tokenism and feelings of isolation. This results in numerous educators being called upon to create content and implement Indigenization efforts with little emotional or tangible support.

Manitoba Métis Federation citizens who participated in interviews also spoke to experiencing backlash from colleagues and non-Indigenous parents following the Truth and Reconciliation Calls to Action and its implementation. With push back to bringing Indigenous ways of knowing and being into the classroom, including language, many were disheartened. Still other participants spoke to overt and direct racism that they had endured while in the K-12 system.

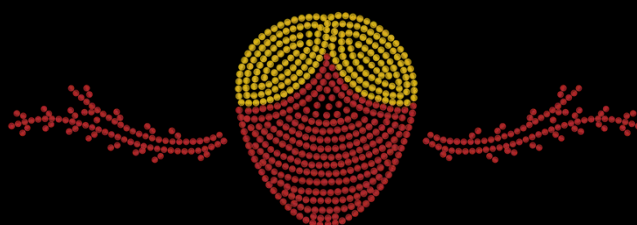
Despite numerous challenges, over 40% of those interviewed had worked as educators for over 10 years. Their commitment to the profession speaks to their tenacity and perseverance while enduring challenges of racism, tokenism, isolation, underfunding, and lack of administrative support.



Retention

Motivation to Stay

Educators who have stayed in the K-12 system shared their motivation to be role models in the school for Indigenous students. Seeing the lack of representation when they attended school, many felt their presence could positively affect learners. Others spoke of a passion for learning that they wanted to share and inspire in Indigenous students in areas like language, science, art, and mathematics. All Manitoba Métis Federation citizen educators interviewed shared a sense of collective responsibility as Métis to give back to the broader community.



Recommendations

After hearing from 41 Métis citizens who are or were employed as educators, we offer the following recommendations.

Moving forward, education systems must move beyond broad commitments to Indigenous inclusion and toward nation-specific (including Métis-specific) action, grounded in relational accountability. We urge all post-secondary institutions, school divisions, and boards to:

- Establish standardized, disaggregated data collection practices that recognize the distinct identities and rights of First Nations, Métis, and Inuit peoples;
- Invest in Métis-specific recruitment, mentorship, and retention strategies for teachers and faculty;
- Develop sustained partnerships with Métis governments and educators to co-design culturally grounded and community-led programming;
- Expand financial, academic, and cultural supports for Métis teacher candidates across all post-secondary institutions; and
- Embed Métis knowledge systems and worldviews into the fabric of institutional policy and practice

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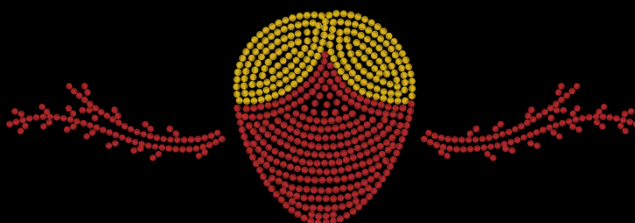
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