

## Resources

### Métis Counselling Connections Program (through MNBC):

The goal of this program is to help Métis Citizens by offering to cover the expenses of up to 10, 60-minute counselling sessions for those with financial needs, to support them in their mental wellness journey.

### MNBC Region One Mental Health Navigator:

Cayleigh Borsboom  
[cborsboom@mNBC.ca](mailto:cborsboom@mNBC.ca)

### 24/7 Métis Crisis Line

1-833-METIS-BC (1-833-638-4722)

### Indian Residential School Survivors Society (24/7 Crisis Support)

1-800-721-0066

### Métis Speaker Series Season 3

Season 3 of the critically acclaimed Métis Speaker Series is dedicated solely to Métis residential school and inter-generational survivors. Found on any podcast streaming service.

**North Island Métis (NIMA) publishes  
a monthly newsletter.**

**Go to NIMA's website  
([www.nimetus.com/newsletters](http://www.nimetus.com/newsletters)) to  
read current and past newsletters.**

**FOLLOW NIMA ON SOCIAL MEDIA:**

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**YouTube**

**[North Island Métis](https://www.youtube.com/northislandmetis)**

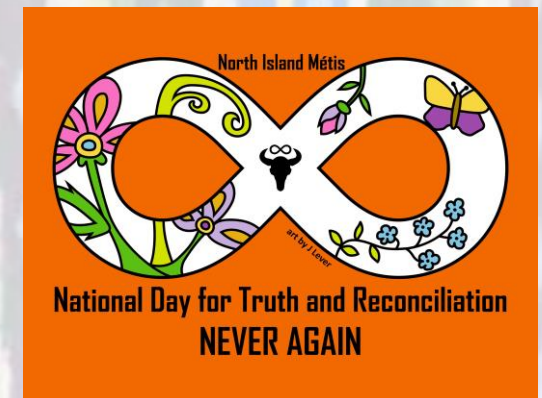


**NORTH ISLAND MÉTIS**

**A124 - 740 ROBRON  
ROAD  
CAMPBELL RIVER, BC  
V9W 6J7**



**MÉTIS  
RESIDENTIAL  
SCHOOL  
EXPERIENCE**



## History

Residential schools were primarily federally funded school; however, the Métis fell under provincial governance, which created a problem as to who would fund the education of the Métis students.

Residential schools would often “round-up” Métis children to meet their school quotas to receive more funding, while inaccurately recording students at the school. This in turn has made it difficult to know exactly who was in each school, compensation was only provided to those who were recorded in the schools.

If there was funding provided for Métis student, the amount was less than was provided for First Nations students. This meant that there was less money for clothing, food, or sanitary/health items for Métis children. Parents may have been forced to pay for their children to attend residential, day or boarding school, or children may have had to work to pay for their stay.

Métis were in the middle, they were too Indigenous to attend regular school, but they were too fair to fit in with the other Indigenous children at the school.

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## *Decolonizing vs. Indigenizing*

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Queens University states,  
“If decolonization is the removal or undoing of colonial elements, then Indigenization could be seen as the addition or redoing of Indigenous elements.  
Indigenization moves beyond tokenistic gestures of recognition or inclusion to meaningfully change practices and structures.”



## **FORGOTTEN: The Métis Residential School Experience**

“The Department would categorize the “Halfbreed Children” according to three “classes” of “Halfbreeds” and would instruct residential school administrators to admit only those that were of a certain class...

Halfbreeds may be grouped into three fairly well-defined classes.

1. Those who live, in varying degrees of conditions, the ordinary settled life of the country.
2. Those who live, in varying degrees, the Indian mode of life.
3. Those who - and they form the most unfortunate class in the community - are the illegitimate offspring of Indian women, and of whom white men are not the begetters

Those of the first class make no claim upon the Government of the Dominion for the education of their children; nor has any such claim as far as the knowledge of the undersigned goes been made on their behalf. The third class are entitled to participate in the benefits of the Indian schools...

That policy appears to have been adopted to discourage illegitimate breeding...This second class of Halfbreeds may be divided into three groups:

1. Those who live apart from Indians but follow somewhat Indian mode of life
2. Those who live in the vicinity of Indian Reserves
3. [Those who] [l]ive on the Reserves

Creation of policies that discouraged “illegitimate breeding” were applied to the Métis. Control over the biological, moral, physical, sexual and social lives of students took place through educational and religious training at the schools.”