

LESSON 1

TERRY FOX

Inspiration in Action



Discovering Identity: Terry Fox's Métis Heritage

SETTING: Classroom
Outdoors
Gymnasium

SUGGESTED GRADE: 4 to 7

SUGGESTED TIME: 150+ minutes

CURRICULUM CONNECTIONS:

CORE COMPETENCIES

- Communication
- Positive Personal & Cultural Identity
- Personal Awareness & Responsibility

MÉTIS CORE VALUES

FIRST PEOPLES PRINCIPLES OF LEARNING

SUBJECT AREAS

- Cross-Curricular Indigenous Knowledge and Perspectives in K-12 BC Education
- Physical and Health Education
- Social Studies
- English Language Arts

Students will be exposed to Terry Fox's life story. Students will explore his family's discovery of their Métis ancestry and will investigate several Métis resources to learn more about what it means to be Métis. Students will then be encouraged to explore how identity and personal values can be linked to culture.

Objectives

Students will:

- Engage in new learning about Terry Fox and his Métis ancestry.
- Explore what it means to be Métis through games and core values.
- Explore how our culture can help shape our values and identity.
- Apply conceptual knowledge of culture and identity to personal experiences.

Teacher Preparation

Review:

- Terry Fox Métis Family History heroinyou.ca/foxmetishistory
- Métis Worldview Through Métis Core Values (see pp. 7-9)
- Fox Family Métis Kinship Diagram (see pp. 13-14)
- Teacher Backgrounder Information:
 - Terry's Story terryfox.org/terrys-story/
 - Métis Nation British Columbia Backgrounder (see pp. 10-12)

TEACHING TIPS

- Some students may benefit from visual cues; consider including some of the images of Terry and the Marathon of Hope from the Teacher Backgrounder Information (see p. 1) to display on screen or around the room.
- Explore the additional resource **Métis Teaching Resource Cards** to show students examples of Métis culture.
- Download and explore the **Michif To Go** application, featuring translations and pronunciations by Michif language expert Norman Fleury.
- The Fox Family Métis Kinship Diagram (see pp. 13-14) explores Terry's ancestry in more detail later in this lesson.

Equipment:

- Homemade equipment as part of homework or previously made in class or pylons (different sizes), bowling pins, rings (different sizes) — one of each per student

Optional:

- Michif To Go Application metismuseum.ca/michif-app
- Métis Resource Cards mnbc.ca/wp-content/uploads/2020/06/Metis_Teaching_Maps.pdf

Activities

1 WHO IS TERRY FOX?

- Have students think about what they already know about Terry Fox and discuss with a partner. Share answers and record together as a large group.
- Have students brainstorm questions they have about Terry Fox and discuss as a large group. Refer to the Teacher Backgrounder Information (see p. 1) to help address questions.
- Introduce the video **Terry Fox Métis Family History** (see p. 1). Ask students to take point form notes about anything new they learn about Terry Fox as they watch the video. Share answers together as a class, particularly the discovery of Terry's Métis ancestry.
- Explain to students that Terry Fox unfortunately passed away before he had the opportunity to learn about his Métis culture. Like many families, the older Fox family members kept their Métis cultural background quiet for many years due to the discrimination Indigenous peoples have faced and still face today. Now that the Fox family is fully aware of their cultural background, there is an opportunity to help others learn about Métis culture through remembering and celebrating Terry's life and journey.
- Ask students to note two questions they have about Métis culture. Note the questions in student journals, on chart paper around the classroom, or white board for exploration later.

2 MÉTIS CULTURE

- Share some introductory information with students about Métis culture. Use the Métis Nation BC Backgrounder (see p. 10) as a guide, and consider some of the following ideas:
 - The ancestral roots of the Métis culture date back to the 1700s. European traders who came to Canada during the time of the fur trade married First Nations women. Overtime, their descendants formed a distinct culture known as Métis.
 - Métis culture is influenced by its roots in England, Scotland, France and a number of First Nations cultures, including Cree, Ojibwe/Anishnaabe, and others — but Métis culture is more than the sum of its parts. Métis people have their own style of dress, music, art, spirituality, and more!



- Métis people have their own language, called Michif, which contains elements of French, English, Cree and other First Nations languages.
- In the 2016 Canadian Census, over 500,000 people identified as Métis, including almost 90,000 in BC.
- Terry Fox's Métis ancestors were hunters and traded with the Hudson's Bay Company.

3 MÉTIS GAME

- Together as a class, explore the Traditional Métis Ring & Pin Game.

Traditional Métis Ring & Pin Game

- Games and activities are important parts of exploring culture. Share the history of the game (see pp. 2-5 of the Traditional Métis Socialization and Entertainment in the Resources & References section) and how it was played and the variations. Ask if anyone has heard of or played this game before.
- Métis children played ring and pin games to practise hand-eye coordination and dexterity.
- The main objective of ring and pin games is to catch a ring (or object with holes drilled in it) on a pointed piece. Traditionally the game pieces would be made with materials from the land, such as carved animal bones for the pointed piece, and a piece of leather or hide with holes cut out of it. The piece of leather would then be tossed into the air and the player/student had to catch it through one of the holes on the pointed piece of bone.
- Recreate this game with found or created equipment. For example, try with small pylons, bowling pins and rings from gymnasium equipment, or have students brainstorm objects they could safely repurpose to create this game from objects around the classroom/home.
- Have students try out the game individually — tossing the object into the air and trying to catch it on the point.

VARIATIONS

Include more players/students at once. Have students take turns tossing the rings toward a stationary pin and keep score for successful attempts. Vary the size of the rings/pins or distance of the toss to make the game more challenging.

CO-CREATING NEW ACTIVITIES

Ask the students for suggestions on how to modify the game. Can they suggest how to make it more inclusive or more active? Use Extension Ideas to extend learning (see p. 5).



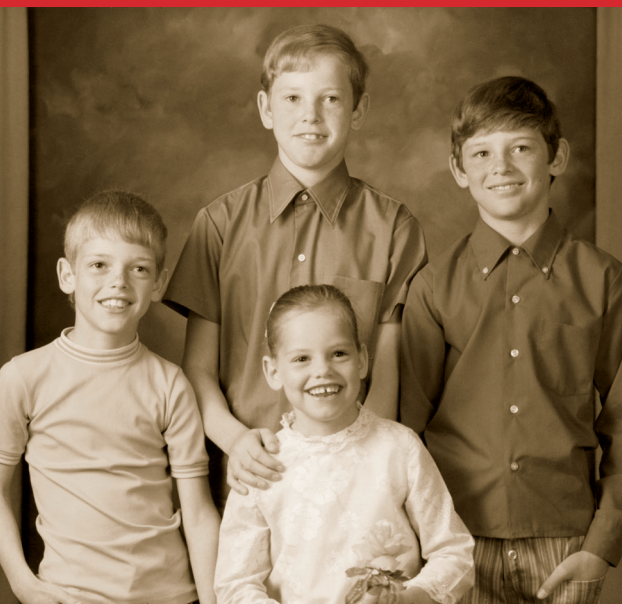
TEACHING TIPS

- For younger students or reluctant readers, consider giving groups just the key words of the core values (honesty, respect, etc.) and have groups come up with examples of the values.

[TERRY AND BROTHER DARRELL FOX,
AND BEST FRIEND AND DRIVER
DOUG ALWARD]

4 MÉTIS WORLDVIEW THROUGH MÉTIS CORE VALUES

- As a class, brainstorm what is meant by “core values”. Consider using the school values/code of conduct as an example.
- Cut up the Métis Worldview Through Métis Core Values (see pp. 7-9) so each core value is on its own strip of paper.
- Divide students into small groups and provide each group with 1-2 of the core values. Have the groups work through the definitions together, asking for support if they are unclear about the definition.
- Once they understand the core value, have the groups think about Terry’s story and his life. How does Terry’s life fit with the Métis core values? Have the group come up with an example to demonstrate Terry’s journey through the core values. Come up with an example as a class first, as a model.
- Have the groups present their ideas to the rest of the class and discuss as a large group.
- Values help to guide us in our decisions as we go through life. Can students think of values from their own lives/families that are important to them?
- As a class, think back to the questions students posed about Métis culture after watching the **Terry Fox Métis Family History** video. Have some of the questions been answered? How could they find answers to other questions?



[CLOCKWISE FROM LEFT: DARRELL, FRED, TERRY AND JUDITH FOX]

5 CULTURE, IDENTITY, AND ME

- As a class, look at the word culture more closely. Start a mind map with the word culture in the centre, and come up with different ways that culture is expressed. Start with the examples already explored through Métis culture, and then add other components. What do students think of when they hear the word “culture”? How is it used in different contexts? Is culture static or does it change over time?
- Explain that a simple definition for culture is our “way of life”. It’s the traditions and beliefs that help make up our everyday life. Some cultures have a lot in common with others, and some parts of our culture are very unique. Often times our culture contributes to who we are as individuals. Stop to see if students want to add any new ideas to the mind map. What are some examples from your own life/experience?
- Share an example with students from your own culture — something special and meaningful to you, or something new you learned about your culture that you did not always know. With a partner, have students brainstorm and share some examples of culture from their own life. Share some examples together as a class.
- Explain to students that sometimes people learn more about their cultures by researching and learning more about their past. Remind students that Terry Fox unfortunately passed away before he had the opportunity to learn about his Métis culture, but his family was able to learn about their culture through the story of their ancestors.
- As a class, explore the Fox Family Métis Kinship Diagram together, including the Fox family story (see pp. 13-14). Explain that kinship diagrams are important in Métis culture as a way of understanding the past and connecting to culture in your everyday life. Have students comment on what new information we can learn about the Fox family from the diagram, and signs of Métis culture in the artwork.
- Have students select an example from their own life/culture to research and share with the class. Brainstorm some possibilities together ahead of time. Provide time for students to prepare their example, as well as choice for modes of presenting (for example, a poster, power point, video, recipe, dance, a recorded interview with an Elder, their own kinship diagram, etc.). Schedule a time for presentations and/or gallery walk of student projects, and celebrate the different cultures that make up the class.

ASSESSMENT IDEAS

- Use student responses in small and large group discussions to check for understanding and application of new learning. Use student presentations to assess research, preparation, and communication skills. As an exit ticket or journal entry, have students describe how they can connect with Métis core values in their own life.

EXTENSION IDEAS

- Have students further research the Fox Family Métis Kinship Diagram (see pp. 13-14). Have them explore the family tree of other BC athletes, or their own family tree and cultural ancestry.
- Explore additional games and sports from Métis and/or other cultures. Have students learn and practise the new games step by step, and then apply these skills by teaching the new games to others, such as with a buddy class. Have older students research traditional materials previously used. See Indigenous Games for Children and/or Activities for Everyone, Everywhere: An intercultural physical activity guide in the Resources & References section for guidance.



KIM HODGSON, MÉTIS ARTIST

- Using questions that have come up in discussion (about Terry Fox, Métis culture, etc.), have students inquire more deeply into the question/ topic. Include these questions on a bulletin board display, or in a larger school Terry Fox event to share learning with the broader school community.
- Explore Métis culture more deeply, including the traditional **Métis Sash** or **Métis Cookbook**. Explore other Indigenous cultures from the local community and around the world.
- Dive deeper into the concept of “culture”. Explore what influences culture and how traditions and values may change over time, while other things remain the same. How does one’s culture impact their everyday life?

RESOURCES & REFERENCES

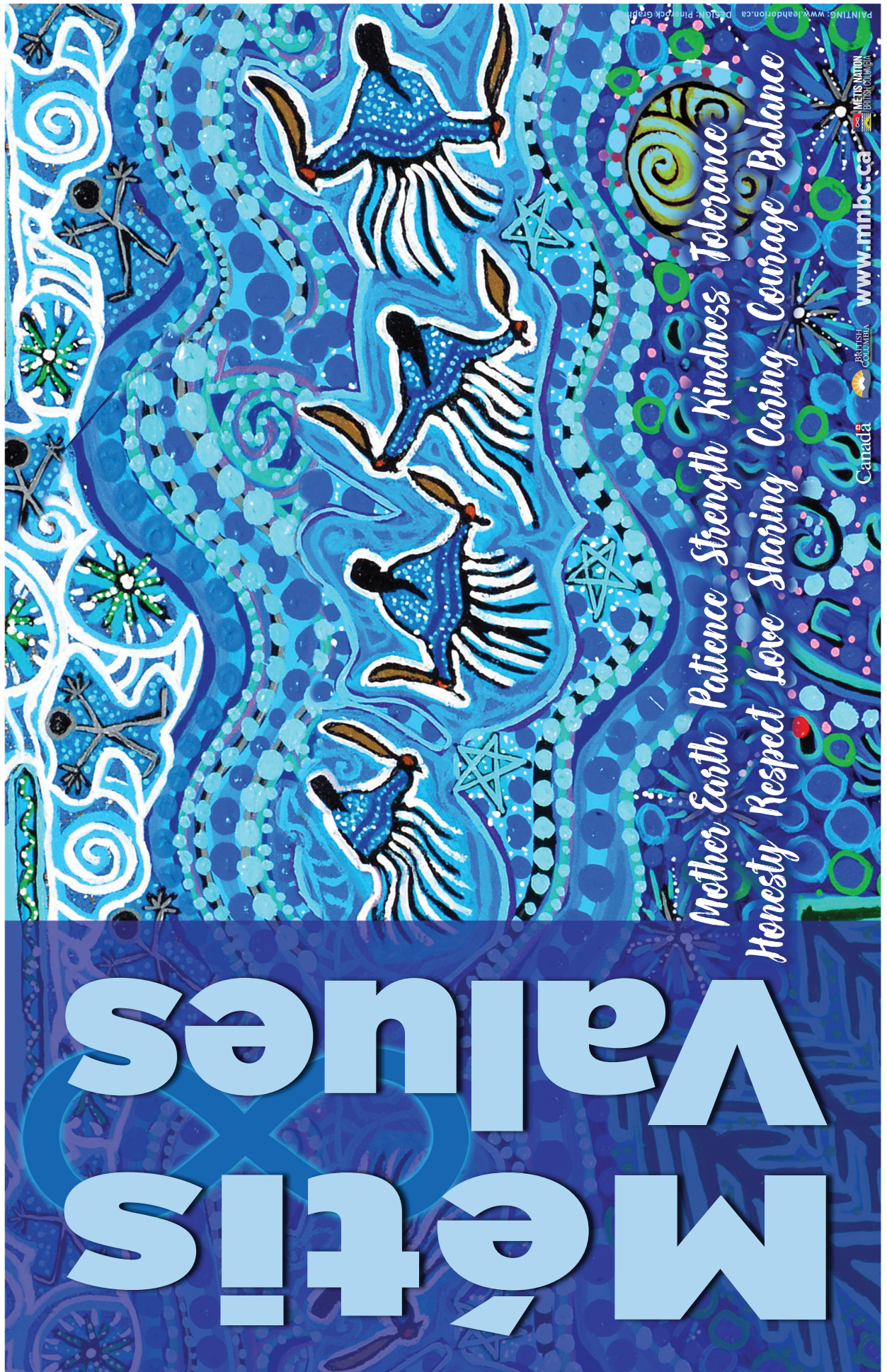
- 1 The Terry Fox Foundation terryfox.org
- 2 Métis Nation British Columbia mnb.ca
- 3 Education for Reconciliation Métis Professional Learning mnb.ca/wp-content/uploads/2020/06/Education_for_Reconciliation_Metis_Professional_Learning_.pdf
- 4 Truth and Reconciliation Commission of Canada — Resources for Educators education.nctr.ca/
- 5 2016. University of BC, School of Kinesiology, RC INTERActive and JW Sporta. Activities for everyone, everywhere: An intercultural physical activity guide. Vancouver, BC, Canada jwsporta.ca
- 6 Traditional Métis Socialization and Entertainment — Todd Paquin, Darren R. Préfontaine and Patrick Young metis-museum.ca/media/db/00724
- 7 Indigenous Sport Gallery bcsportshall.com/exhibit/indigenous-sport-gallery/

MADE POSSIBLE BY:

- BC Sports Hall of Fame & Museum
- Indigenous Sport, Physical Activity & Recreation Council (I•SPARC)
- Métis Nation of British Columbia
- viaSport British Columbia

SPECIAL THANKS AND GRATITUDE
TO THE TERRY FOX FAMILY

WRITERS & DEVELOPERS: JW SPORTA / LAYOUT & DESIGN: JULIE COCHRANE



Métis Worldview Through Métis Core Values

CREATOR (LI BOON JAU): Métis have always encouraged a daily relationship with Creator. The expression of gratitude for all of Creator's wondrous gifts is a significant aspect of the Métis way. A loving, generous, kind Creator is the source of inspiration for daily lives. Download and explore the **Michif To Go** application, featuring translations and pronunciations by Michif language expert Norman Fleury. Students can hear the Michif pronunciations of the Core Values.

1 Honesty (Kwayesh chi totamik)

Métis people highly value honesty. Parents are taught to serve as role models for honest behaviour. Other peoples' boundaries and possessions are always respected. Stealing is a rare offence in Métis communities, and if it happens there are very serious consequences.

2 Respect (Kischiitaytamik)

Respect is integrated into all areas of life. Respect for Creator, Mother Earth, the living world, and oneself is paramount towards living in a good way.

3 Love (Shaakihiwayhk)

An open loving heart is highly valued in the traditional Métis way of life. Developing unconditional love for yourself, your family, community, nation, and for all of creation is important in order to create a healthy Métis community. Serving as role models and teachers, Elders teach how to live in a loving way to their grandchildren. The grandchildren then know who they are and where they came from.

4 Sharing (Taashkinikayen)

In the Métis way, sharing your gifts and abundance with others is a vital part of living. Children are taught to give from the heart without reservation. It is believed that the more you gave from the heart the more you will receive. It is understood that when you gave in a good way the good comes back to you fourfold. To reinforce generosity, Métis people are taught to give away even their most treasured possessions. Giveaways are a reminder that the material world is only one aspect of the greater vision.

5 Caring (Pishkaymitock)

In the Métis way, caring for yourself and others is expected. Helping care for others who cannot look after themselves is practised by everybody in the Métis community. Métis hunters make sure that the Elders always have enough meat and provisions. Able children are encouraged to spend time with Elders and help them with small tasks such as writing letters, cooking, or making tea.

6 Courage (Kooraazh)

Métis people are taught to take risks for the betterment of themselves and others. In the Métis way, having courage against injustice and giving your honest opinion is highly valued. Standing up for yourself, your values, and your beliefs is encouraged.

7 Balance (Balaans)

One of the sacred laws in the traditional Métis worldviews was the Great Law of Harmony and Balance. According to this Métis law, an individual must place an offering before they take something. Often, a prayer of tobacco offering is made before harvesting animals, plants, and other resources from the land in order to maintain balance in creation. Living in balance, emotionally, physically, and spiritually is stressed.

8 Mother Earth (Ni maamaa la taysr)

Great levels of reverence and respect for Mother Earth is practised by the Métis. Honouring the land and all of the gifts that she provides is a key aspect of Métis culture and society. Treating earth as a living, “motherly” entity is taught to children at a young age. Children are encouraged to talk to the Earth Mother and acknowledge her in their prayers.

9 Patience (Pa iksitii)

Taking time to enjoy the processes of life is a common Métis tradition. Learning to look, listen, and learn is a highly valued skill. Taking time to think before acting and using prayer before making important decisions is a common aspect to the Métis way. Doing things carefully, mindfully, and purposefully the first time was encouraged. Métis carpenters always said, “measure twice-cut once.”

10 Strength (La fors)

It is believed by the Métis that it took a warrior’s strength to develop a person’s gifts. It is the role of Métis Elders to help youth find their own special gifts and higher purpose in life. Healthy competition, hard work, dedication, and persistence are valued by the Métis. Personal fortitude is purposefully developed so that the Métis can adapt and respond to life’s ever-changing circumstances.

11 Kindness (Kitimakaymiwek)

All acts of kindness are acknowledged, supported, and celebrated by the Métis community. Children are always taught to be kind to strangers and to give them their best hospitality. Kindness is a significant part of the Métis way. All children are taught to be kind to animals and to the vulnerable and less fortunate.

12 Tolerance (Aanjeurii)

Being non-judgmental of others is highly valued by the Métis community. Learning how to debate and discuss matters with others in a good way is always fun and exciting. Children are encouraged to be critical thinkers and to question the world around them for the betterment of themselves and the rest of the community. Searching out other peoples’ opinions and point of view is a practice encouraged by Métis Elders. Learning to agree to disagree is an important Métis tradition.

The twelve Métis core values are intended as a general reference to encourage dialogue and conversations on Métis cultural values and belief systems. It is recognized that each specific Métis community may have their own version of these twelve core values. [Leah Marie Dorion, Métis Artist and Educator]

Métis Nation British Columbia Backgrounder

THE ORIGIN OF MÉTIS PEOPLE AND THE PRESENCE OF MÉTIS PEOPLE IN BRITISH COLUMBIA

Let's begin at the beginning. The ancestral roots of the Métis culture and Nationhood date to intermarriages between European men and First Nations women during the time of the Canadian fur trade in the 1700s and 1800s. European traders from Scotland, England, and France married First Nations women in what was referred to as "country marriages". The children of these women were mixed Indigenous people, but they were not yet Métis.

Over time individuals of mixed Indigenous identity chose to marry other mixed individuals and form distinct Métis communities and Métis cultural norms. This practice of marrying within the larger Métis Community was known as "Métissage" and resulted in kinship networks of Métis families. These communities lived in the Métis homeland, which is located primarily in the Canadian Prairie provinces (Manitoba, Saskatchewan and Alberta) with some sections of Ontario and British Columbia, Northern United States (Montana, North Dakota, Idaho) and southern Northwest Territories. The heart of this homeland is the Red River area of Manitoba, where a distinct Métis culture and identity was solidified over generations and spread throughout the homeland.

Thus, the term Métis does not encompass all individuals with mixed Indigenous and European heritage. Rather, it refers to a distinctive people who developed their own customs, way of life, and recognizable group identity separate from their First Nations or European forebearers. It is therefore not accurate to refer to people as Métis solely because they have mixed Indigenous and European heritage.

Did you know?

- In the 2016 Canadian Census, over 500,000 people identified as Métis, including almost 90,000 in BC.
- Métis culture is influenced by its roots in England, Scotland, France and a number of First Nations cultures, including Cree, Ojibwe/Anishnaabe, and others — but Métis culture is more than the sum of its parts. Métis people have their own style of dress, music, art, spirituality, and more!
- Métis people have their own language, called Michif, which contains elements of French, English, Cree and other First Nations languages.

Definition of Métis

Métis people were not always known by the term "Métis". For many years, Métis people had a number of terms they used to define themselves. One common term in English was "half-breed" — a term which can carry a negative connotation today as a racial slur but was used commonly by Métis people in the recent past. In Cree, Métis people are rereferred to as "âpihtawikosisân," which translates to "half-son".

In 1982, Métis people were formally recognized as a distinct Indigenous people, along with "Indian*" (First Nations) and Inuit, in the Canadian Constitution. This solidified the use of the term Métis. However, at that point there was still a lack of national clarity about who is Métis, as Métis identification was defined at the community level. In 2002, the Métis National Council defined Métis as:

"A person who self-identifies as Métis, is distinct from other Indigenous peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation". This definition was further affirmed by the Supreme Court of Canada in 2003 (See Chapter 4 for a discussion of the Powley Decision).

Thus, to be granted Métis Citizenship, a person must demonstrate that they:

- Self-identify as Métis
- Have an ancestral connection to the historic Métis Community (demonstrated through genealogical records)
- Are connected to a contemporary Métis Community

Expressions of Métis Culture

Métis culture is practised in many ways today, blending traditional and contemporary approaches. There are several reasons for this:

- Métis people may be influenced more strongly by French, English, Cree, or other First Nations cultures. As a result, different traditions, language dialects and styles were passed down.
- Métis people have been dispersed across the Métis homeland over the past 150 years. As Métis people spread across Canada, different expressions of Métis identity developed.
- Traditional and contemporary ways are woven together. For example, some historic activities such as Red River Cart races are being carried forward in contemporary ways. This is an example of resilience and demonstrates how Métis culture is alive and adaptive.

Métis Presence in British Columbia

Métis people have lived in what is now referred to as BC for over 200 years. Today there are many Métis people in BC who trace their roots back to ancestors who lived across the Métis homeland.

Métis people were recorded in west of the Rockies in the late 1700s as part of expeditions to explore the area. The first Métis person known to have made a permanent home in BC was Jean Baptiste (“Waccan”) Boucher, who came to BC in 1806 as part of an expedition with the NWC to establish fur trade posts across the central interior of the province. Boucher has been described by historians Jean Barman and Mike Evans as an “invaluable linchpin of the fur trade centered at Fort St. James”. Boucher had 17 children, and many of his descendants live in the Cariboo region today.

There were several reasons Métis people came to live in BC, including the following:

- Exploring: From the late 1700s onward, the Métis began to spread west across Canada, acting as guides and leaders on expeditions to explore and settle land west of the Rockies. As such, Métis played a pivotal role in the establishment of present-day BC.
- Economic opportunities: The fur trade, the gold rush, mining and other natural resource industries drew Métis people to BC in search of entrepreneurial opportunities and economic advancement.
- New start: After the Métis in Manitoba and Saskatchewan were dispossessed of their lands (see Section 3.4 of this learning resource), many came west to find a new start in BC. As the population of Métis people grew in BC, more Métis were drawn to follow their families and form communities based on kinship networks.

By at least the mid-1800s, and in some cases as early as the 1810s, communities of Métis people were living in Prince George, Quesnel, Fort St. John, Kamloops and Fort Langley. Métis populations also existed in this period in the southern interior, the north coast, the Kootenays and on Vancouver Island. Métis have continued to live in all areas until the present day.

Many people are unaware of the Métis history of BC, which has been under-recognized for a number of reasons. While the Métis historical presence in BC is evident in both written and oral records, there has unfortunately not been much study of these resources. In addition, while Métis people knew who they were, because colonial law in BC did not recognize “Métis” as a legal category, they were often forced to choose between being “Indian” or “White” in government records.

Another factor in the lack of awareness about Métis presence in BC is that, as historian Jean Barman has argued, because early British Columbian society generally discriminated against mixed-race people and saw them as

inferior, some Métis were reluctant to reveal their identities. Instead, they chose to “meld into the shadows” rather than identify as being Métis. This does not mean that Métis people in BC did not practise or celebrate their culture — only that they may have been less publicly visible as Métis.

However, in the early days of the BC fur trade and colonial settlement, social and family relationships between Euro-Canadians and Aboriginal people were common. Given that there were so few women of European descent in the area, it was considered acceptable for European men to marry Aboriginal women and for these women to participate in Euro-Canadian society. In fact, many of the Euro-Canadian leaders of BC married Métis women and some of these families became integral and influential parts of early BC settler communities. Later, with increased non-Aboriginal settlement, it became less common for Euro-Canadian men to marry Aboriginal women, and often such mixed family histories were suppressed.

Historians have also noted that Métis people contributed significantly to the development of BC’s economy and society in the late 1800s and early 1900s. As Métis historian Brodie Douglas has explained, “Perhaps one of the most striking features of Métis history in BC is the fact that Métis existed in positions of political and economic power during the early years of the colonial and provincial governments”. For example, Joseph William McKay was a Métis man who founded the city of Nanaimo. The wife of Sir James Douglas (the first governor of the colony of BC) was a Métis woman, Lady Amelia Douglas. The Douglasses had five daughters, including Martha, who was the first Aboriginal woman from BC to be a published author, and a son, James, who became a BC MLA. Isabella Ross, the first female landowner in BC according to colonial law, was Métis.

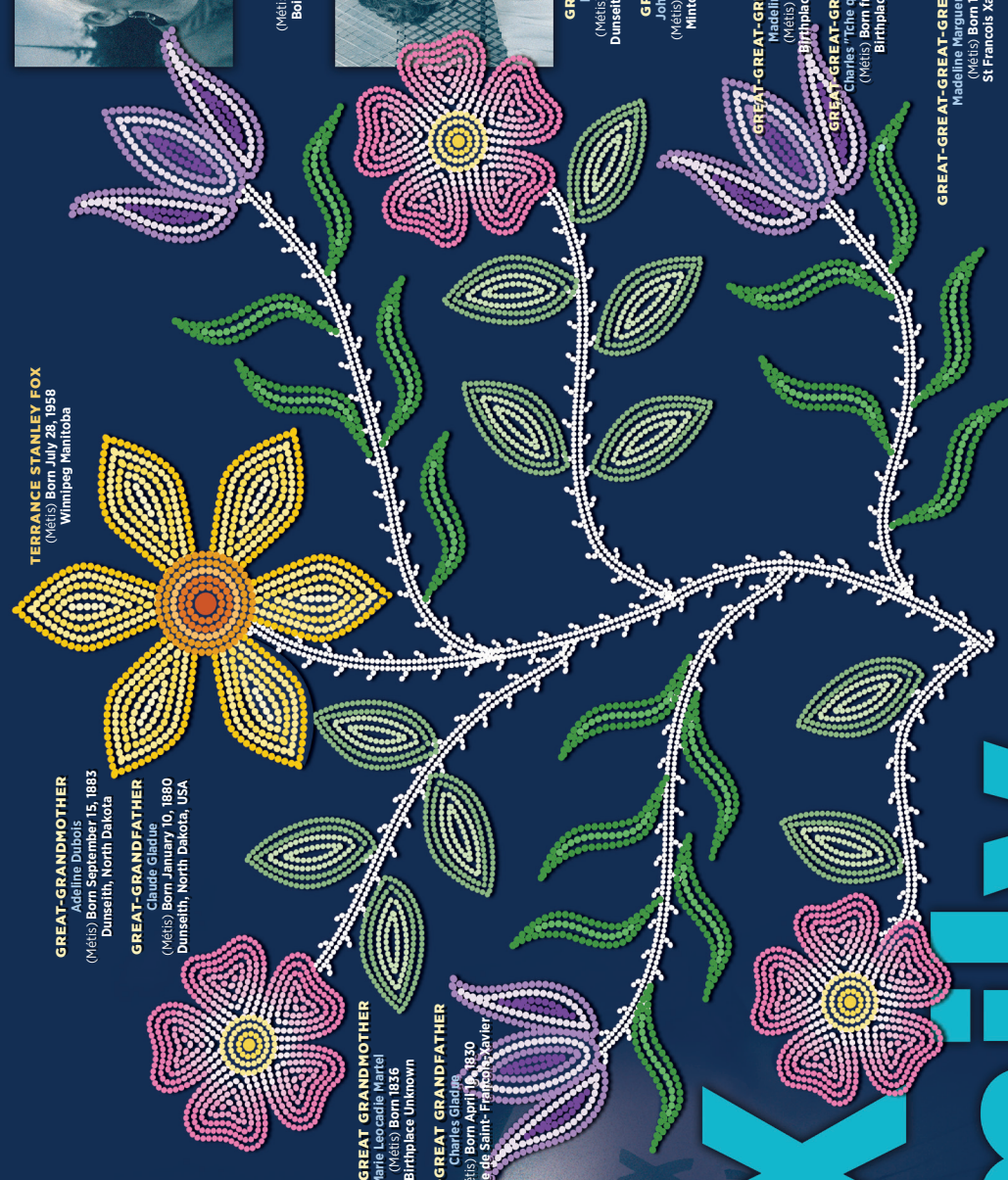
Significantly, the first military unit and police force in BC, the Victoria Voltigeurs, was composed of Métis and French-Canadian men whose uniforms consisted of sky-blue capotes and red woolen sashes, typical Métis dress at the time. Métis in BC were business owners, community and political leaders — and matriarchs and patriarchs of the cities, communities and institutions that make up modern-day BC.

Today, Métis people continue to come to BC for the same reasons they did in the past — educational or economic opportunities, family ties and new beginnings. They can connect with a rich history of Métis presence in BC and be proud of their ancestors’ contributions to making BC what it is today.

* The term “Indian” is also considered derogatory and outdated and the terminology remains in use in legal context as the Constitution Act refers to the “Indian”, Inuit and Métis as the Indigenous peoples of Canada and the term “Indian” is the legal identity of an Indigenous person who is registered under the Indian Act of 1876 still in effect today. The term First Nations is generally preferred to replace the term “Indian” and “Indian Band”.



TERRY FOX



FOX Family

GREAT-GRANDMOTHER
Adeline Dubois
(Métis) Born September 15, 1883
Dunseith, North Dakota

GREAT-GRANDFATHER
Claude Gladue
(Métis) Born January 10, 1880
Dunseith, North Dakota, USA

TERRANCE STANLEY FOX
(Métis) Born July 28, 1958
Winnipeg Manitoba

GREAT-GRANDMOTHER
Marie Leocadie Martel
(Métis) Born 1836
Birthplace Unknown

GREAT-GRANDFATHER
Charles Gladue
(Métis) Born April 14, 1830
Paroisse de Saint-François Xavier
Birthplace Unknown

MOTHER
Betty Wark
(Métis) Born Nov 15, 1937
Boissevain, Manitoba

GRANDMOTHER
Marian Gladue
(Métis) Born June 28, 1910
Dunseith, North Dakota, USA

GRANDFATHER
John Frederick Wark
(Métis) Born on July 1, 1902
Minto, Manitoba (Métis)

GREAT-GRANDMOTHER
Madeline Poltras
(Métis) Born 1816
Birthplace Unknown

GREAT-GRANDFATHER
Charles "Tche quon ence" Gladue
(Métis) Born from 1799 to 1810
Birthplace Unknown

GREAT-GRANDMOTHER
Madeline Marguerite Ross
(Métis) Born 1775
St Francois Xavier

WHAT'S YOUR Name And Where Are You From?



Past & Present

Fox's Great Great Grandmother Madeleine Poltras was among those who settled in the Red River district of Grantown or St. Francis Xavier. This part of the family was firmly involved in buffalo hunting on the Plains. Charles "The Elder" Gladue married Madeleine Poltras, the Métis daughter of Andre (Henri) Poltras and Cuthbert Grant Jr.'s sister Marguerite Grant. Madeleine's brother, Pierre Poltras served in the Provisional Government of Louis Riel. Charles "The Elder" Gladue died on a hunt in approximately 1878 and was buried on the plains.



Shortly after the Canadian military occupied the Red River (in what has become known as the Reign of Terror in approx. 1878-1879, the Dubois and Gladue families moved to North Dakota.



The Métis Nation British Columbia in partnership with The BC Sports Hall of Fame would like to express its deep gratitude to the Fox family for sharing your family history and photographs so that others may continue to be inspired by your Métis family ethic and legacy that Terry so graciously left us.

www.terryfox.org
www.mmbc.com



Louise Riel: University of Manitoba Archives & Special Collections, A13-5

Terry Fox's family came to the Northwest as fur traders with the North West Company. His ancestors, Francois Dubois, Francois Vivier, Antoine Plon and Andrew J. Harkness were hired out of Montreal and served as middlemen during their canoe voyages through Upper Canada (now Ontario) into Rupert's Land. These families became associated with the Red River community of St. Norbert. At the time, St. Norbert was comprised of seasonal Buffalo hunters and mixed farmers. In November of 1869, several of Terry Fox's ancestors signed a declaration opposing the establishment of a Provisional Government. This was not because they were opposed to Louis Riel or a Métis government, but as they were buffalo hunters, they supported the continual governance of the area by the Hudson's Bay Company. As plains hunters they benefited financially trading their goods with the Hudson's Bay Company.

Another branch of the Family settled in the Red River district of Grantown or St. Francis Xavier. This part of the family was firmly involved in buffalo hunting on the Plains. Charles "the Elder" Gladue married

Madeleine Poltras, the Métis daughter of Andre (Henri) Poltras and Cuthbert Grant Jr.'s sister Marguerite Grant. Madeleine's brother, Pierre Poltras, served in the Provisional Government of Louis Riel. Charles "The Elder" Gladue died on a hunt in approximately 1878 and was buried on the plains.

Shortly after the Canadian military occupied Red River (in what has become known as the Reign of Terror, under Colonel Garnet Wolseley). In approximately, 1878-1879, the Dubois and Gladue families moved to North Dakota. Both Claude Gladue and Adeline Dubois were born in North Dakota – they married in the early 1900s and their child Marian Gladue was born in 1910. Claude was drafted into service during the First World War and about this time, the family returned to Manitoba.

Marian Gladue married John Wark in 1928 and within ten years their child Betty Lou Wark was born. Betty and Roland Fox married in 1956. Terry Fox was born two years later and then the young family moved to Surrey, BC in 1966.

The Journey of Terry Fox's Métis Family



Clockwise from left: Terry, Rolly, Fred, Darrell, Judith and Betty Fox.

Illustrations: Malory Blondeau, Photographs: Fox family archives, Design: Pioneer Graphics