

# STUDY GUIDE

# Women of the Fur Trade



By Frances Koncan

Directed by Audrey Dwyer

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# WOMEN OF THE FUR TRADE

## STUDY GUIDE

Created by JoAnn Wright

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## Playwright Bio



Photo: *Ruth Bonneville/Wpg Free Press*

**FRANCES KONCAN** is writer, director and independent theatre and film producer originally from Couchiching First Nation. She is of mixed Anishinabe and Slovene descent. Frances attended Fort Richmond Collegiate, where she studied french horn. In addition to her many accomplishments, Frances is a graduate of the University of Manitoba (BA Psychology).

Soon Frances discovered the magical world of the performing arts and graduated from the City University of New York Brooklyn College’s Playwriting Program (MFA Playwriting) in 2014. She is the Artistic Director of

Vault Projects, a Winnipeg-based performance company focused on decolonizing theatrical practices and developing new protocols that hold space for under-represented perspectives. She creates theatrical work for our contemporary cultural climate, and re-envision classics through a decolonized, pop culture lens.

Frances Koncan combines humour with satire and history to deliver a poignant insight into the Canadian fur trade. As part of Animikiig Creators Unit, she has been working with mentors Jessica Carmichael and Lindsay Lachance for the past two years to develop Women of the Fur Trade, a story about the cultural inheritance of three 19th century women as they navigate the tumultuous world of the Fur Trade. “It’s also about the power of friendship and the tragedy of bad facial hair,” says Frances.

Students can learn more about her work by visiting her website at [franceskoncan.com](http://franceskoncan.com). Students can find her on all social media platforms under @franceskoncan!

## Synopsis

Three women of different cultural teachings navigate their place and identity during the precarious times of the fur trade era. Confined to a small fort in Fort Garry, Manitoba, Cecilia (British) longs for the return of her husband, Marie-Angelique (Métis) wants to marry Louis Riel and Eugenia (Ojibwe) hates men in general, particularly John A. MacDonald.

As the women grow restless in the confines of the fort (with the exception of Eugenia who comes and goes as she pleases), they begin to correspond with the men who hold power in the outside world. As tensions increase in the fictional Reddish River Valley, the three friends brace themselves for what is to come.

Playwright Frances Koncan's comedic and moving portrait of three women uses 21<sup>st</sup> century slang and pop culture to reveal the shifting perspectives on women's power in the old and new world.

## Contextual Background

*Women of the Fur Trade* is an opportunity to re-examine the historical narratives of Treaty 1 territory, the fur trade era and the building of a new nation.

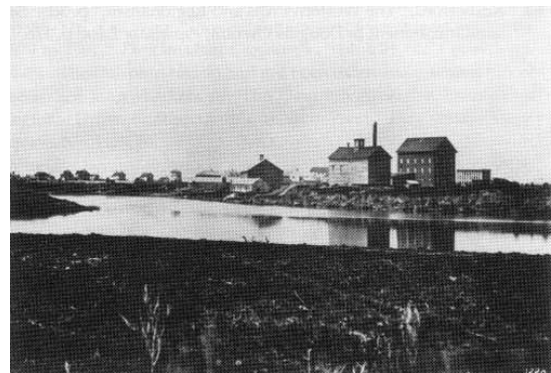
## The Red River Valley

The Red River Valley is a region in central North America that is drained by the Red River of the North; it is part of both Canada and the United States. Forming the border between Minnesota and North Dakota when these territories were admitted as states in the United States, this fertile valley has been important to the economies of these states and to Manitoba, Canada.

Today, the downtown banks of the Red River are the site the most successful urban renewal in Canada. Century-old railway yards have been converted into public spaces for recreation and commerce. Throughout its history, the Red River, particularly at The Forks, holds many stories of the fur trade era and beyond. In fact, an archaeological dig that occurred before the building of the Canadian Museum for Human Rights unearthed important evidence about the role of The Forks in Aboriginal lives over the last 900 years.

More than 400,000 artifacts were found and identified in two stages of the digs between 2008 and 2012. The first stage was the largest one ever conducted in Manitoba.

*Winnipeg Free Press* columnist Niigaan Sinclair wrote, a smallpox epidemic destroyed communities



*The Forks of the Red and Assiniboine Rivers, 1880.*  
National Archives of Canada, PA-9906

across southern Manitoba in 1781. These outbreaks came with a 90 percent death rate. Scholars have noted that 800 lodges of Indigenous peoples resided in what is now known as The Forks in Winnipeg. First Nations people lived, travelled and traded for 6,000 years at The Forks (Wpg Free Press, 10/02/18). The historical site has retained its role as a place of meeting and community celebrations.

For more information on the Red River Valley and burial sites located at The Forks go to:  
<https://www.theforks.com/about/history/bibliography>

The true story of the song “The Red River Valley:”  
[www.mhs.mb.ca/docs/mb\\_history/72/](http://www.mhs.mb.ca/docs/mb_history/72/)

The Ojibwa, Red River and The Forks  
[www.mhs.mb.ca/docs/forkssevenoaks/ojibwa.shtml](http://www.mhs.mb.ca/docs/forkssevenoaks/ojibwa.shtml)

## **The Canadian Fur Trade**

Throughout the period of the fur trade, water routes were the natural “highways” for travel throughout North America. Canoes were the principal vehicles on the waterways until the arrival of the York Boats and Steam Boats. Fur trading locations depended on the populated areas of Indigenous peoples willing and able to trade.

Fur trading had been practiced for hundreds – probably thousands – of years before Europeans arrived on these shores. Indigenous inhabitants from what is now northern Quebec were already trading fur pelts for corn, squash and other foods produced by Iroquoian farmers in the St-Lawrence valley when Jacques Cartier first visited the island of Montreal in 1554.

Suggested Reading: The Fur Trade in Canada: An Illustrated History by Michael Payne

## **The Red River Resistance**

The Red River Resistance was a sequence of events that led to the creation of the Province of Manitoba. For 200 years, most of what would become Manitoba was under the control of the Hudson's Bay Company (HBC). The area was called Rupert's Land and HBC was working with the British Government to transfer this land to the newly formed country of Canada. The Métis were left out of this process, despite being the majority living in the area at the time.

In 1869, the Métis living in the Red River Settlement, blocked this transfer of land and created the provisional government. It was made up largely of Métis settlers, led by Louis Riel and they were determined to enter Confederation – if they entered it at all – on their own terms. To stress the need for negotiations, the Métis stationed themselves at Upper Fort Garry, while the Canadian faction were stationed at Lower Fort Garry. As tensions rose, armed conflict broke out between the two sides.

The Métis further asserted their rights by establishing the List of Rights which allowed for further negotiations with Canada and served as a basis for the Manitoba Act. These developments showcase the Red River Settlement working constructively to find a solution to the threats posed by the original plan for the land transfer.

As the unrest continued, Riel's provisional government established the Legislative Assembly of Assiniboia to negotiate an agreement. Through the collective diligence of the Assembly, the Manitoba Act was passed and the Province of Manitoba entered into Confederation."

Riel House National Historical site: <https://www.pc.gc.ca/en/lhn-nhs/mb/riel/decouvrir-discover/resistance>

## **The Métis People**

The term Métis is used to describe people of mixed Indigenous and European ancestry and were first referred to as "mixed bloods." Before long, the land was becoming inhabited by more French, Scottish and Irish fur traders and, in time, those offspring were recognized in two distinct groups. (French speaking Métis and English speaking "Half Breeds").

These communities of descendants created a distinct culture of traditions, language and nationhood. These communities lived and grew along the fur trade routes. It is said that the

women (mothers of a new nation) played an integral part in the survival of the settlement which is now known as Manitoba.

Indigenous women are known to have been an integral link between the old world (pre-contact) to the new world (settlements). The women provided expert knowledge of the land, the right plants to eat and the knowledge of medicinal properties of the plants. They contributed their skills in moccasin, mukluk and snowshoe making. Additionally, they tanned hides and fur for clothing. Without the skill, knowledge and contributions of the women (mothers of the new nation), their men would have never survived the harsh elements of the territory. These facts of the “mothers of the new nation” are not widely known and oftentimes overlooked when learning about the fur trade era. As Cecilia points out, “we can’t quote women. That doesn’t count.”

Today, many Métis peoples explore their place in this world from different perspectives. Many believe that they contributed a great deal to the fur trade economy and development of the new world and should not be cast aside because times have changed.

Oftentimes, Métis peoples participate in First Nation traditions and ceremony such as sundance and sweat lodges. While others practise the culture of the Métis with celebrations (rooted in Scottish and Irish culture) filled with the sound of fiddles, spoons, clapping and toe tapping, square dancing and jigging. Still, the common thread of understanding oneself through history stays strong in all Indigenous peoples and is one that we can all learn from.

“What sets us apart from any other women’s group? We are Aboriginal women who have to create positive meanings around the terms of identity that we have inherited from both our parent groups. Métis oral tradition teaches us that we are never entirely “other,” that our social and spiritual identities have always overlapped with those of our tribal relatives, other entities and our European relations in shifting patterns of creative necessity. Métis who remember bush ways remain connected with our first teacher, the land. In this way, we enact an Aboriginal ecology which adapts to, rather than assimilates, the larger common culture.”

Excerpt: “From the Stories that Women Tell: The Métis Women’s Circle” Carole Leclair, Lynn Nicholson and Elize Hartley, in Anderson, Kim and Bonita Lawrence, eds. *Strong Women Stories: Native Vision and Community Survival*. Sumach Press, Toronto, 2003.

## The Role of Women

Sadly, few writers have captured the experiences of women and children of Aboriginal ancestry and the impressions it left on them during this era. From a historical perspective, there are many secondary sources available on-line and print. Only one original source has been located for the purpose of this study guide.

"We don't listen to women" said General Middleton (General Officer in command of Canada's militia in 1885) to an Aboriginal woman who attempted to address him. "Then how is it that orders for the government come from the queen? she replied." She has counselors who are men" said the General after some hesitation.

(Growth of the Métis Nation and Role of Aboriginal Women)

One original source was found in an interview transcript from Alexina Newman of Prince Albert, Saskatchewan; dated July 20, 1982. This interview is relevant to the past, present and future content of the play and is an important piece of history in its current form. It raises the question as to why only one original female voice can be sourced and that it was not sought out until 1982. This showcases the historical erasure and conspiracy responsible for silencing women.

An excerpt from the interview:

"GENERAL COMMENTS: Alexina was a very co-operative and eager person. She knew a lot about the Metis history and what happened. She told us that her father was a sort of politician and she also told us that she stated organizing for a Métis local near Debden."

Original source: Alexina Newman [ourspace.uregina.ca](http://ourspace.uregina.ca)

**URI:** <http://hdl.handle.net/10294/2065>

It was their participation in the social structure of fort life which marked women's most significant contribution to the fur trade. Hence the setting in which the story takes place (i.e. The Fort). Additionally, First Nations women frequently married company employees and they and their children lived inside the fort, becoming bound up in complex social, economic and political relationships.



Elizabeth Whitbread (Cecilia), Joelle Peters (Eugenia) and Haley Vincent (Marie-Angelique) in the Toronto presentation of *Women of the Fur Trade* (June 2018). PHOTO BY FRANCES KONCAN



## LEARN MORE ABOUT THE ROLE OF WOMEN IN THE FUR TRADE

### PRE-SHOW GUIDED TOURS AT THE MANITOBA MUSEUM

The Manitoba Museum is proud to partner with Royal Manitoba Theatre Centre to present special pre-theatre tours exploring the role of women during the fur trade era. Discover the collections of the Hudson's Bay Company and learn what life was like for the real-life counterparts of the characters in Francis Koncan's *Women of the Fur Trade*.

**SAT, FEB 29 - 2PM**      **SAT, MAR 7 - 2PM**

**SUN, MAR 8 - 12PM**      **SAT, MAR 14 - 2PM**

**COST:** \$14 general, \$9 for museum members

### TICKETS

Online at [manitobamuseum.ca](http://manitobamuseum.ca),  
or by calling 204 956 2830.



## Treaty 1

The subject of treaties is woven into the play to represent the past, present and future. Koncan uses current events to bridge the gap and emphasize that Treaty 1 is a continued living legal document. This raises the question of who truly benefits from the Treaties.

Treaties were made with the future generations in mind. The phrase “as long as the sun shines, the grass grows, and the rivers/waters flow” outlines the time period that the Treaties are to be honoured – forever.

“Treaty No. 1 was entered into on August 3, 1871 at Lower Fort Garry. Communities enjoying the benefits and responsibilities of Treaty No. 1 land include: Winnipeg, Portage La Prairie, Selkirk,, Emerson and Winkler. The First Nation Treaty No. 1 communities are: Brokenhead, Long Plain, Peguis, Roseau River, Sagkeeng, Sandy Bay and Swan Lake.”

- Treaty Commission of Canada

Western expansion and federal policies had a profound impact on Canada’s Indigenous and Métis Peoples. Canada has had the tendency throughout its history to look at Treaties through the lens of the Crown, emphasizing that the true intent and meaning of a Treaty stems from the written text. However, the Indigenous perspective is equally as important in Treaty interpretation, especially as we move forward in reconciliation.

The characters have interloping relationships that allude to respect and compassion for each other such as when Louis asks Thomas Scott, “why are you helping my cause? It doesn’t benefit you.” Scott replies, “because we’re friends.” However, the living documents such as Treaty 1 is still unfulfilled and allows European settlements to continue to benefit.

Insight is not easily come by while we are in the middle of experiencing something; it is a process and as we move away from it and reflect we can gain understanding and insight. As a society, we are only at the precipice of understanding about the events that shaped the lives of their ancestors and ours. As Marie-Angelique informs us, “there is work to be done.” Today, we have access to historical documents, theatre, poetry, books, all at our fingertips. This is not to say that all views are held with the same perspective, but are becoming better accepted because they are more factual than previous opinions.

## Louis Riel

“We must cherish our inheritance. We must preserve our nationality for the youth of our future. The story should be written down to pass on.” – Louis Riel



Source: [Wikipedia](#)

Louis Riel, founder of Manitoba and Métis leader was an integral force in the Red River and Northwest resistances. He was born on October 22, 1844 in Saint-Boniface, Red River Settlement. Riel led two popular Métis governments, was central in bringing Manitoba into Confederation, and was executed for high treason for his role in the 1885 resistance to Canadian encroachment on Métis lands. Riel was initially dismissed as a rebel by Canadian historians, although many now sympathize with Riel as a Métis leader who fought to protect his people from the Canadian government. Riel died by hanging on November 16, 1885 in Regina, SK.

Suggested read: Louis Riel: A Comic-Strip Biography by Chester Brown

## Thomas Scott

Thomas Scott, was born in 1842 in Clondeboye, County Down Ireland. He was an Irish Protestant who moved to the Red River Colony in 1869 and joined the Canadian Party. His actions against the Provisional Government of Assiniboia led to his arrest and jailing. Scott was convicted of treason and executed by the provisional government, led by Louis Riel, on 4 March 1870. As a result of his death, a military force was sent by Prime Minister Sir John A. Macdonald to confront the Métis at Red River. From that point on, Sir John A. MacDonalld wanted retribution from Riel for Scott's death. Scott's execution led to Riel's exile and to Riel's own execution for treason in 1885.



Source: [Wikipedia](#)

Suggested viewing: Thomas Scott (Orangeman)  
<https://www.youtube.com/watch?v=c9d-n6WU3es>

## Timeline

*(Compiled by Kathleen Cerrer)*

- ↓ **1670** – Hudson’s Bay Company Is the first company to trade in fur
- ↓ **1809-1810**- North West Trading Company trading post Fort Gibraltar is built. Fort Gibraltar played a key role in the development of the Red River Colony and in the conflict between the North West Company and the Hudson’s Bay Company.
- ↓ **1821** – Fur companies North West Company and Hudson’s Bay Company amalgamate
- ↓ **1822**- Upper Fort Garry was established at the confluence of the Red and Assiniboine Rivers, near the North West Company’s Fort Gibraltar
- ↓ **1830’s**- Lower Fort Garry fur trading site is constructed. This was a major trading site for leather goods, dried fish and farmed crops.
- ↓ **OCTOBER 22, 1844 - Birth of Louis Riel**  
Founder of Manitoba and Métis leader Louis Riel is born in the Red River Settlement in Manitoba.
- ↓ **1851**- In Lower Fort Garry, the Hudson's Bay Company operated fur trade forts throughout the area they called Rupert's Land
- ↓ **NOVEMBER 2, 1869 – Red River Resistance takes place**  
Known as the Red River Resistance, the Métis — led by Riel — and First Nations allies defended the Red River Colony from White settlers and government encroachment on their lands.
- ↓ **1863**- Thomas Scott moves to the Red River Colony from Ireland. Scott was a labourer who joined the Canadian Party.
- ↓ **DECEMBER 23, 1869 - Riel's Provisional Government**  
Louis Riel issued a Declaration of the people of Rupert's Land and the Northwest and became head of the provisional government of Red River.
- ↓ **MARCH 4, 1870**- Thomas Scott is executed on orders from Louis Riel after being charged with insubordination and treason.

↓ **APRIL 16, 1874 - Riel Expelled**

Louis Riel was expelled from the House of Commons when he attempted to take his seat.

↓ **MARCH 19, 1885 - Riel's Provisional Government**

A provisional government at Batoche of the North-West was proclaimed, with Louis Riel as president and Gabriel Dumont as adjutant general.

**NOVEMBER 16, 1885 - Louis Riel hanged**

Louis Riel was hanged for treason at the Regina jail.

## Glossary

**Aboriginal** - relating to the people who have been in a region from the earliest time

**Andy Warhol** - an American artist, film director, and producer who was a leading figure in the visual art movement known as pop art.

**Aryan** - used in Nazism to designate a supposed master race of Caucasians.

**Blacksmith** - a person who makes and repairs things in iron by hand.

**Castro** - Born August 13, 1926, Fidel Alejandro Castro Ruz was a Cuban communist revolutionary and politician who governed the Republic of Cuba as Prime Minister from 1959 to 1976 and then as President of the Council of State and Council of Ministers from 1976 to 2008. He died on November 25, 2016.

**Canadian Party** - The Canadian Party was a group founded by John Christian Schultz in 1869, in the Red River Colony. It was not a political party in the modern sense but was rather a forum for local ultra-Protestant agitators.

**Confederate Currency** - During the Civil War, the Confederate states attempted to solve their huge financial problems by issuing their own paper money. Issued into circulation in 1861, the currency ran through 1864.

**Colonizers** - a country that sends settlers to a place and establishes political control over it.

**Contemporary** - living or occurring at the same time.

**First Nations** - any of the groups of Indigenous peoples of Canada officially recognized as an administrative unit by the

federal government or functioning as such without official status. The term is generally understood to exclude the Inuit and Métis.

**Francais** - means French in English.

**Franco-Ojibwe** - mixed French and Ojibwe blood and ancestry.

**Gabriel Dumont** - Gabriel Dumont (1837–1906) was a Canadian political figure best known for being a prominent leader of the Métis people.

**Genocide** - the deliberate killing of a large group of people, especially those of a particular ethnic group or nation.

**Half Breed** - a derogatory term for mixed blood of Indigenous and Scottish ancestry.

**Indian Problem** - was a term used when attempting to eradicate the customs, language and traditions of Indigenous children through the compulsory attendance of the residential school system.

**Indigenous** - produced, growing, living, or occurring natively or naturally in a particular region or environment.

**Kinship** - the relationship between members of the same family: (Different ethnic groups have different systems of kinship).

**John A. MacDonald** - Sir John Alexander Macdonald (11 January 1815 – 6 June 1891) was the first prime minister of Canada

(1867–1873, 1878–1891). The dominant figure of Canadian Confederation, he had a political career which spanned almost half a century.

**La Bibliotheque** - means library in French.

**Louis Riel** - Louis David Riel was a Canadian politician, a founder of the province of Manitoba, and a political leader of the Métis people of the Canadian Prairies.

**Lower Fort Garry** - Lower Fort Garry was built in 1830 by the Hudson's Bay Company on the western bank of the Red River, 20 mi (32 km) north of the original Fort Garry (now in Winnipeg, Manitoba, Canada). Treaty One was signed there.

**Métis** - the Métis Nation were a new people (Indigenous and European/French ancestry) that largely formed out of the fur trade in the 19th century in Western Canada, particularly around the Red River.

**Mormon** - a member of the Church of Jesus Christ of Latter-day Saints, a religion founded in the US in 1830 by Joseph Smith, Jr.

**Manifest Destiny** - Manifest destiny was a widely held belief in the 19th-century United States that its settlers were destined to expand across North America.

**Native Americans** - Native Americans, also known as American Indians, Indigenous Americans and other terms, are the indigenous peoples of the United States,

except Hawaii and territories of the United States.

**Niccolo Machiavelli** - Niccolò di Bernardo dei Machiavelli was an Italian diplomat, politician, historian, philosopher, writer, playwright and poet of the Renaissance period. He has often been called the father of modern political philosophy and political science.

**Orangemen** - members of the Orange Order, a Protestant political society in Northern Ireland.

**Prosecco** - a sparkling white wine from the Veneto region of north-eastern Italy.

**Protestant** - A Christian belonging to one of the three great divisions of Christianity (the other two are the Roman Catholic Church and the Eastern Orthodox Church).

**Provisional Government** - A provisional government, also called an interim government or transitional government, is an emergency governmental authority set up to manage a political transition generally in the cases of new nations or following the collapse of the previous governing administration.

**Rebellion** - opposition to one in authority or dominance.

**Revolution** - a forcible overthrow of a government or social order, in favor of a new system.

**Sanguine Fluid** - blood red; consisting of or relating to blood.

**Savages** - lacking the restraints normal to civilized human beings.

**Scarlett O'Hara** - Katie Scarlett O'Hara is a fictional character and the protagonist in Margaret Mitchell's 1936 novel *Gone with the Wind*.

**Settlers** - someone who settles in a new region or colony.

**Thomas Scott** - (1 January 1842 – 4 March 1870) was an Irish Protestant who emigrated to Canada in 1863. While working as a labourer on the "Dawson Road Project", he moved on to Winnipeg where he met John Christian Schultz and fell under the influence of the Canadian Party.

**Tolstoy** - Count Lev Nikolayevich Tolstoy, usually referred to in English as Leo Tolstoy, was a Russian writer who is regarded as one of the greatest authors of all time.

**Treaty** - Treaty definition, a formal agreement between two or more states in reference to peace, alliance, commerce, or other international relations.

**Tributary** - Tributary definition, a stream that flows to a larger stream or other body of water.

**Truman Capote** - Truman Capote was born on September 30, 1924 in New Orleans, Louisiana, USA as Truman Streckfus

Persons. He was a writer and actor, known for *Murder by Death* (1976), *Breakfast at Tiffany's* (1961) and *The Innocents* (1961).

**Upper Fort Garry** - Fort Garry, also known as Upper Fort Garry, was a Hudson's Bay Company trading post at the confluence of the Red and Assiniboine Rivers in what is now downtown Winnipeg.

**William McDougall** - (January 25, 1822 – May 29, 1905) was a Canadian lawyer,

politician, and one of the Fathers of Confederation.

**Zeal** - Zeal is dedication or enthusiasm for something. If you have zeal, you're willing, energized, and motivated. Zeal is often used in a religious sense, meaning devotion to God or another religious cause, like being a missionary.

## Sources

- Louis Riel Institute Winnipeg; <http://www.louisrielinstitute.com/>
- Treaty Relations Commission of Manitoba; <http://www.trcm.ca/>
- Métis Women's Circle: <https://metiswomenscircle.ca/>
- The Gabriel Dumont Institute; The Virtual Museum of Métis History and Culture [www.metismuseum.ca](http://www.metismuseum.ca) › resource.php
- Growth of the First Metis Nation: And the Role of Aboriginal in the Fur Trade A Social Studies Resource Guide for Teachers. First Nations Education. First Nations Education, 1994 ISBN:1-894114-20-5
- Exploring the Fur Trade Routes of North America: Discover the Highways That Opened a Continent. Barbara Huck et.al; Heartland Winnipeg. Manitoba.
- The Canadian Atlas On-line: [www.canadiangeographic.ca/atlas](http://www.canadiangeographic.ca/atlas)
- Timeline Sources:
  - o <https://thecanadianencyclopedia.ca/en/timeline/louis-riel>
  - o <https://thecanadianencyclopedia.ca/en/timeline/the-fur-trade>
  - o <https://www.thecanadianencyclopedia.ca/en/article/thomas-scott>
  - o <http://www.mhs.mb.ca/docs/features/timeline.shtml>
  - o <https://www.canadashistory.ca/explore/historic-sites/lower-fort-garry>



## **Curriculum Connections**

All activities are cross-curricular to some degree. Please consult Manitoba Education Curriculum for in-depth subject specific learning outcome. <https://www.edu.gov.mb.ca/k12/cur/>

### **Social Studies/Geography (Grades 9-12)**

As students acquire historical knowledge and understanding, they are able to do the following:

#### GLO: Active Democratic Citizenship

- Collaborate with others to achieve group goals and responsibilities.
- Promote actions that reflect the principles of sustainable development.
- Make decisions that reflect social responsibility.

#### GLO: Managing Information and Ideas

- Construct maps using a variety of information sources and technologies. Examples: observation, traditional knowledge, compass, Geographic Information Systems (GIS) and Global Positioning Systems (GPS)...
- Organize and record information in a variety of formats and reference sources appropriately. Examples: maps, graphs, tables, concept maps...
- Select, use, and interpret various types of maps.

#### GLO: Critical and Creative Thinking

- Analyze prejudice, racism, stereotyping, and other forms of bias in the media and in other information sources.
- Analyze the context of events, accounts, ideas, and interpretations.
- Reconsider personal assumptions based on new information and ideas.
- Analyze prejudice, racism, stereotyping, and other forms of bias in the media and in other information sources.

#### GLO: Communication

- Elicit, clarify, and respond to questions, ideas, and diverse points of view in discussions.
- Articulate their perspectives on issues.
- Elicit, clarify, and respond to questions, ideas, and diverse points of view in discussions.
- Express informed and reasoned opinions.

## English Language Arts (Grades 9-12)

### Discover and Explore

SR1:

- question and reflect on personal responses, predictions, and interpretations; apply personal viewpoints to diverse situations or circumstances.
- acknowledge the value of others' ideas and opinions in exploring and extending personal interpretations and viewpoints.

SR2:

- seek and consider others' ideas through a variety of means [such as interviews, Internet discussion groups, dialogue...] to expand understanding.
- pursue and expand interests and ideas through sharing reactions to and preferences for particular texts [including books] and genres by various writers, artists, storytellers, and filmmakers.

SR3:

- seek others' responses through a variety of means [such as consulting elders, e-mail correspondence, surveys...] to clarify and rework ideas and positions.
- explore a range of texts [including books] and genres and discuss how they affect personal interests, ideas, and attitudes.

SR4:

- invite diverse and challenging ideas and opinions through a variety of means [such as listening actively, reserving judgement, asking clarifying questions...] to facilitate the re-examination of own ideas and positions
- vary language uses and forms of expression to discover how they influence ideas and enhance the power of communication

### Clarify and Extend

SR1:

- reflect on new understanding in relation to prior knowledge and identify gaps in personal knowledge

- consider diverse opinions, explore ambiguities, and assess whether new information clarifies understanding

SR2:

- explain opinions, providing support or reasons; anticipate other viewpoints
- explore ways in which real and vicarious experiences and various perspectives affect understanding when generating and responding to texts

SR3:

- examine and adjust initial understanding according to new knowledge, ideas, experiences, and responses from others
- combine ideas and information through a variety of means to clarify understanding when generating and responding to texts

SR4:

- consider ways in which interrelationships of ideas provide insight when generating and responding to texts
- extend breadth and depth of understanding by considering various experiences, perspectives, and sources of knowledge when generating and responding to texts

### Develop and Celebrate Communities

SR1: recognize the importance of effective communication in working with others

SR2: make and encourage contributions [such as making accurate notes, exploring others' viewpoints, listening attentively...] to assist in developing group ideas; take responsibility for developing and expressing viewpoints

SR3: use language to build and maintain collaborative relationships; take responsibility for respectfully questioning others' viewpoints and requesting further explanation recognize how language choice, use, tone, and register may sustain or counter exploitative or discriminatory situations

SR4: use language to demonstrate flexibility in working with others; encourage differing viewpoints to extend breadth and depth of individual and group thought recognize how language choice, use, tone, and register may sustain or counter exploitative or discriminatory situation

## **Mathematics/Science**

Grade 9:

- Complete the project according to the plan, draw conclusions, and communicate findings to an audience.
- Draw a diagram to scale that represents an enlargement or reduction of a 2-D shape.

Grade 10:

- Replicate angles in a variety of ways, with or without technology.
- Draw and describe angles with various measures, including acute, right, straight, obtuse, or reflex angles.

Grade 11:

- Determine, using proportional reasoning, an unknown dimension of a 2-D shape or a 3-D object, given a scale diagram or a model.
- Draw, with or without technology, a scale diagram of a 2-D shape according to a specified scale factor (enlargement or reduction).

Grade 12:

- Describe, using examples, the limitations of measuring instruments such as tape measure, micrometer, or Vernier caliper, used in a specific trade or industry.
- Describe, using examples, the limitations of measuring instruments such as tape measure, micrometer, or Vernier caliper, used in a specific trade or industry.

## **Science**

- S1-0-8d: Describe examples of how technologies have evolved in response to changing needs and scientific advances.
- S1-0-8e: Discuss how peoples of various cultures have contributed to the development of science and technology.
- S2-08, S2-3-10: Investigate conditions that illustrate the effects of friction on motion. Include: weather conditions, vehicles.
- S2-3-04: Outline the historical development of the concepts of force and “natural” motion. Include: Aristotle, Galileo, Newton’s First Law.

## Visual Arts

[https://www.edu.gov.mb.ca/k12/cur/arts/docs/visual\\_9-12.pdf](https://www.edu.gov.mb.ca/k12/cur/arts/docs/visual_9-12.pdf)

<b>Making</b>		
<p>VA-M1</p> <p>The learner develops competencies* for using elements* and principles* of artistic design in a variety of contexts.</p>	<p>VA-M2</p> <p>The learner develops competencies for using visual art media, tools, techniques, and processes in a variety of contexts.</p>	<p>VA-M3</p> <p>The learner develops skills in observation and depiction.</p>
<b>Creating</b>		
<p>VA-CR1</p> <p>The learner generates and uses ideas from a variety of sources for creating visual art.</p>	<p>VA-CR2</p> <p>The learner develops original artworks, integrating ideas and art elements, principles, and media</p>	<p>VA-CR3</p> <p>The learner revises, refines, and shares ideas and original artworks.</p>
<b>Connecting</b>		
<p>VA-C1</p> <p>The learner develops understandings about people and practices in the visual arts.</p>	<p>VA-C2</p> <p>The learner develops understandings about the influence and impact of the visual arts.</p>	<p>VA-C3</p> <p>The learner develops understandings about the roles, purposes, and meanings of the visual arts.</p>
<b>Responding</b>		
<p>VA-R1</p> <p>The learner generates initial reactions to visual arts experiences.</p>	<p>VA-R2</p> <p>The learner critically observes and describes visual arts experiences.</p>	<p>VA-R3</p> <p>The learner analyzes and interprets visual arts experiences.</p>
<p>VA-R4</p> <p>The learner applies new understandings about visual arts to construct identity and to act in transformative ways.</p>		

## Dramatic Art

[https://www.edu.gov.mb.ca/k12/cur/arts/docs/dramatic\\_arts\\_9-12.pdf](https://www.edu.gov.mb.ca/k12/cur/arts/docs/dramatic_arts_9-12.pdf)

<b>Making</b>		
DR-M1 The learner develops competencies* for using the tools and techniques of body, mind, and voice in a variety of contexts.	DR-M2 The learner develops competencies for using elements* of drama/theatre in a variety of contexts.	DR-M3 The learner develops competencies for using a range of dramatic forms* and styles.
<b>Creating</b>		
DR-CR1 The learner generates ideas from a variety of sources for creating drama/theatre.	DR-CR2 The learner experiments with, develops, and uses ideas for creating drama/theatre.	DR-CR3 The learner revises, refines, and shares drama/theatre ideas and creative work.
<b>Connecting</b>		
DR-C1 The learner develops understandings about people and practices in the dramatic arts.	DR-C2 The learner develops understandings about the influence and impact of the dramatic arts.	DR-C3 The learner develops understandings about the roles, purposes, and meanings of the dramatic arts.
<b>Responding</b>		
DR-R1 The learner generates initial reactions to drama/ theatre experiences.	DR-R2 The learner critically observes and describes drama/theatre experiences.	DR-R3 The learner analyzes and interprets drama/theatre experiences.
DR-R4 The learner applies new understandings about drama/theatre to construct identity and to act in transformative ways		

## Classroom Activities

### Social Studies

- After two skirmishes with Canadian Troops the Métis were defeated at the Battle of Batoche in May 1885. What are your views concerning the actions of the Canadian Militia. Give reasons why you feel that way.
- In what way would the Hudson's Bay Company benefit from moving a large number of Métis people to the west coast? In which way would Britain benefit from the move. Does Britain continue to benefit? In which way?
- Invite Janet La France, Genealogist as a guest speaker to outline the process of tracing your ancestry. [https://shsb.mb.ca/Qui\\_sommes-nous/Information/Employes/Genealogiste](https://shsb.mb.ca/Qui_sommes-nous/Information/Employes/Genealogiste)
- Invite guest speaker from Treaty Relations Commission of Manitoba. <http://www.trcm.ca/public-education/speakers-bureau/>
- Invite guest speaker from Manitoba Métis Federation. <http://www.mmf.mb.ca/contact.php>

### English Language Arts

- Write a 250 word essay explaining the difference between a resistance and a rebellion? Why do the Métis prefer the word resistance?
- Imagine that you were a witness to Louis Riel's execution. Write a mock letter portraying the events and your feelings to the editorial page of the Winnipeg Free Press. (First edition rolled of presses in 1872)
- Research news articles of current Indigenous issues. Lead class discussion in the kinds of issues that are strongly debated in our communities today that continue to perpetuate stereotypes of Indigenous peoples. (e.g. Child Welfare System, Murdered and Missing Indigenous Women/Girls; High representation of Indigenous Men/Boys in Prison, Teen Parenthood, Homelessness, Mental Health, etc.)
- Discussion: Speculate why were women given little attention in historical writings?
- What special qualities did each of the three women have that endeared one to the other? Share why you find those qualities endearing or why you do not.
- Kinship is at the heart of Indigenous society. A person's position in the kinship system establishes their relationship to others and informing their responsibilities towards other people. What responsibilities did each woman have to the other? How did they show kinship in their conversations and actions?

## Mathematics / Science

Indigenous peoples used two and three dimensional patterns to build technology and shelter. They value balance and symmetry. They often played games involving mathematical concepts.

- Build a diorama of the modes of transportation used during the time period. (e.g. Canoe; Steamboat; Red River Cart; Fort or Tipi.) Record scientific inquiry steps used throughout the process. Record mathematical methods used throughout the process. Provide historical information on the use and purpose of the object chosen.

## Arts Education

“My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back.” Louis Riel, July 4, 1885

Demonstrate ways in which the arts mirror and shape Canadian society today through:

- Choosing a character and creating a portrait using Frida Kahlo’s style.
- Doing outside research compare Métis folk singing to other types of North American folk music including Acadian, Cape Breton, Québécois, Cajun or Appalachian. How is Métis folk singing different or similar to these types?
- Re-create The Women of the Fur Trade into a musical.
- In groups discuss the playwright’s choice to use 21st century slang enhance the storytelling or not?
- Students re-envision a historical event and write a script about it using 21<sup>st</sup> century slang.
- Act out a scene: The North West Company has just found out that the Hudson’s Bay Company is building a fort across the river. Act out a confrontation between the two companies and discuss how any animosity can be resolved.
- Develop a collage of pictures that shows your perspective of women today.

## Geography

- View a map of Métis’ communities on the banks of Red and Assiniboine Rivers. Compare with the layout of the first French communities along the St. Lawrence River.
- What trading routes were used by the First Nations before contact? Create a map outlining the routes and record your findings and sources.
  - Step 1: Use the Canadian Atlas Online ([www.canadiangeographic.ca/atlas](http://www.canadiangeographic.ca/atlas)) to find places that were significant to the fur trade for each time period the



teacher chooses. Record the place names under each time category (these will also be used in the legend of your map).

- Step 2: Choose appropriate symbols or colours to show the different time periods. Remember to use proper mapping conventions (title, scale, labelling, borders, etc.). On the back of your map, write a short paragraph that describes the growth of the fur trade based on the data you have mapped.

## Games

Review website Hunting Tools and Techniques; Food Preparation and Storage

<https://www.heritage.nf.ca › articles › aboriginal › beothuk-hunting>

Jeopardy! Is a widely known game show that features a quiz competition wherein contestants are presented with general knowledge clues in the form of answers, and must phrase their responses in the form of questions. This is a fantastic tool for assessment and evaluation.

- Jeopardy Game: POWER POINT - How to Create an Easy Jeopardy Game. [www.youtube.com](http://www.youtube.com) (uploaded by Vivieux) Please note that is a variety of tutorials to create the game electronically.

How to make a Jeopardy Game: <https://www.wikihow.com/Make-a-Jeopardy-Game-on-PowerPoint>

“I Packed My Bag to go to Fort Garry and Took....”

- Play the game “I packed my back to go to Fort Garry and took....”
  - If any student mentions an item that was not invented yet - they are out.

## Female Canadian Authors / Poets

- Tasha Spillett-Sumner, *Surviving the City*
- Katherena Vermette, *The Break*; *North End Love Songs*; *Echo Girl*; et al
- Marilyn Dumont, *The Pemmican Eaters*
- Louise Erdich, *The Birch Bark House*
- Cherie Dimaline, *Bone Marrow Thieves*
- Monique Gray Smith, *Tilly*; *Tilly and the Crazy Eights*
- Ruby Slipperjack, *Little Voice*
- Eden Robinson, *Trickster Drift*; *Son of Trickster*
- Chelsea Vowell, *Indigenous Writes*
- *This Place: 150 Years Retold*; *Graphic Novel Anthology*

To find Métis-authored books for all ages, visit [Pemmican Publications](#), whose mandate is to “promote Canadian Métis writers and illustrators through stories that are informed by Métis experience.”

## Videos (National Film Board)

<https://www.nfb.ca>

*(Search by Title on website)*

Daughters of the Country Three Part Series:

- *Ikwe* (Norma Daily, 57 mins.)
- *Mistress Madeleine* (Aaron Kim Johnston, 57 mins.)
- *Places Not our Own* (Derek Mazur, 57 mins.)
- *Steamboats on the Red River* (<https://www.youtube.com/watch?v=WXRy-65EYKk>)  
Author: Prairie Public
- *Cesar’s Bark Canoe* (Bernard Gosselin, 57 mins.)
- *The Petticoat Expeditions Part I & II* (P. I Anna Jameson, 23 mins. P II Frances Hopkins, 19 mins.)
- *The Red Dress*, Michael Scott (27 mins.)

## Study Creator Bio

**JoAnn Wright** is an Indigenous (Ojibwe and Cree descent) mother to son David and Kookum to Winter and Riel. Her mother was 17 when she left her community in Powerview, MB to the inner-city of Winnipeg, MB where JoAnn resides. JoAnn's childhood was one of feast or famine, but her mother's love and commitment to her children brought great wealth to her home and shaped the woman she is today.

As a child, JoAnn loved to perform and create imaginary worlds and characters. Oftentimes, she would "dress up" and attend wedding ceremonies at the church across the street pretending to be one of the invited guests. To stay true to her character, she would insert herself into the family group photos with no sense of impropriety. Now she wonders how many families have photos of a little brown girl, just off to the side, smiling widely at the camera. In the big picture, JoAnn's journey offered many occasions to be grateful for; however there were challenges that projected her adolescence/young adulthood into chaos, trauma, and unrelenting shame (that story will be revealed in due time). In an odd twist of fate, it was those challenging times coupled with support of the women around her that built her strength and courage to align herself for healing.

At 42, she left the comfort of a bi-weekly paycheque to the precarious lifestyle of a full-time student at the University of Winnipeg in the Faculty of Education. She graduated in 2013 with a B.A., B.Ed. and is employed as an educator with the Seven Oaks School Division in the Ojibwe Language and Culture program. Additionally, during her studies she double majored in English and Theatre. JoAnn has over 13 years of experience working with children, youth and adults in a myriad of community programs and in many capacities of leadership. She shares her love of the performing arts with her offspring; her son acted in two NFB films as a child and is a natural born writer (yet to be published). In addition, her granddaughter is currently a student at the Manitoba Theatre for Young People and loves to write stories. JoAnn stays connected to Theatre by attending plays such as *The Third Colour* by Ian Ross and is looking forward to the upcoming shows *Goodnight Desdemona (Good Morning Juliet)* by Ann-Marie MacDonald and *The Women of the Fur Trade* by Frances Koncan. JoAnn aspires to write her own stories, but in the meantime, she will continue to observe and learn from Indigenous actors and playwrights who are paving the way for those of us who stand at the threshold. JoAnn shares "when my stories are ready to be born, I will know."

## Royal MTC Theatre Etiquette

**Arrive Early:** Latecomers may not be admitted to a performance. Please ensure you arrive with enough time to find your seat before the performance starts.

**Cell Phones and Other Electronic Devices:** Please **TURN OFF** your cell phones/iPods/gaming systems/cameras. We have seen an increase in texting, surfing, and gaming during performances, which is very distracting for the performers and other audience members. The use of cameras and recording devices is strictly prohibited.

**Talking During the Performance:** You can be heard (even when whispering) by the actors onstage and the audience around you. Disruptive patrons will be removed from the theatre. Please wait to share your thoughts and opinions with others until after the performance.

**Food/Drinks:** Food and outside drinks are not allowed in the theatre. Where there is an intermission, concessions may be open for purchase of snacks and drinks. There is complimentary water in the lobby.

**Dress:** There is no dress code at the Royal Manitoba Theatre Centre, but we respectfully request that patrons refrain from wearing hats in the theatre. We also strive to be a scent-free environment, and thank all patrons for their cooperation.

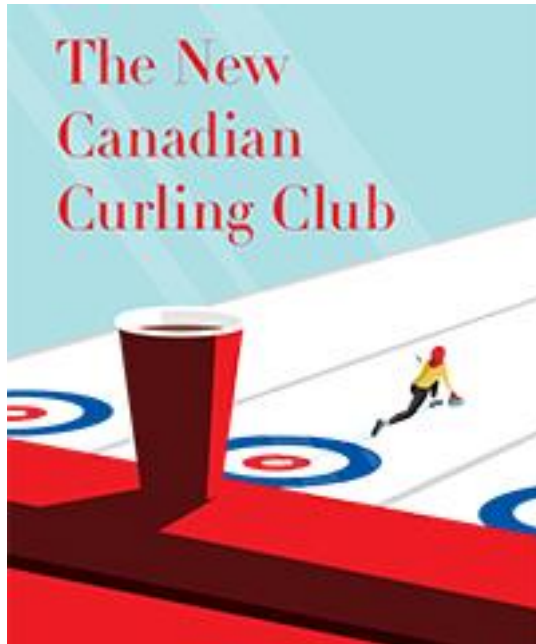
**Leaving During the Performance:** If an audience member leaves the theatre during a performance, they will be readmitted at the discretion of our Front of House staff. Should they be readmitted, they will not be ushered back to their original seat, but placed in a vacant seat at the back of the auditorium.

**Being Asked to Leave:** The theatre staff has, and will exercise, the right to ask any member of the audience to leave the performance if that person is being disruptive. Inappropriate and disruptive behaviour includes, but is not limited to: talking, using electronic devices, cameras, laser pointers, or other light- or sound-emitting devices, and deliberately interfering with an actor or the performance (tripping, throwing items on or near the stage, etc.).

**Talkbacks:** All Tuesday evening performances, student matinees and final matinees at Royal MTC feature a talkback with members of the cast following the show. While watching the performance, make a mental note of questions to ask the actors. Questions can be about the story, the interpretation, life in the theatre, etc.

**Enjoy the show:** Laugh, applaud, cheer and respond to the performance appropriately. Make sure to thank all the artists for their hard work with applause during the curtain call.

## Up Next at Royal MTC

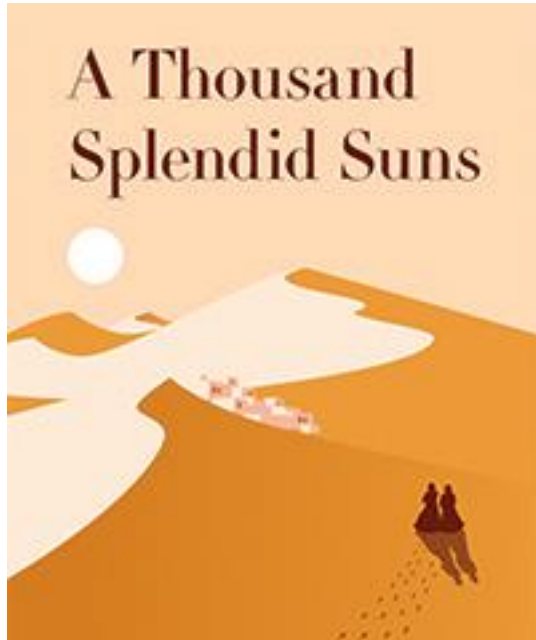


### **The New Canadian Curling Club**

By Mark Crawford  
John Hirsch Mainstage

Feb 13 – Mar 7, 2020  
11:30AM Student Matinee Mar 5  
Relaxed Performance Feb 28  
Grade 9+

*Topics: Racism, discrimination, multiculturalism, immigration, cross-cultural understanding, Canadian identity, rural communities, curling*  
*Advisory: Strong language*



### **A Thousand Splendid Things**

By Ursula Rani Sarma  
Based on the book by Khaled Hosseini  
John Hirsch Mainstage

Mar 19 – Apr 11, 2020  
11:30AM Student Matinee Apr 9  
Grade 10+

*Topics: Afghanistan, perseverance, reputation, love, loyalty, belonging, gender relations, friendship*  
*Advisory: Mature content, physical violence, domestic violence*

**Book your tickets today!**

Phone 204 954 6413

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