

Museum of  
North Vancouver

# SCHOOL PROGRAM KIT

TEACHER'S PACKAGE

MOA

## THE CHIEF DAN GEORGE STORY

Courtesy of the UBC Museum of Anthropology Archives,  
Vancouver, Canada—Anthony Carter fonds MOA a038355c

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## KIT INTRODUCTION

This kit explores the life and legacy of səliłwətał (Tsleil-Waututh) Chief Dan George and establishes him as a person of historical significance. The kit is based on the in-gallery school program for grades 3 to 5 that MONOVA offered in connection with our 2017-2018 temporary exhibit, *Chief Dan George: Actor & Activist*, which was developed with the support of the George family.

Chief Dan George was an Indigenous community leader here on the North Shore and was well-known as an actor and activist. In the kit, we will discuss what historical significance means; students will come to understand how Chief Dan George's life led him to be a person of historical significance. Archival photos and artifacts (photos of personal belongings) will be analyzed. Through these exercises, students will learn how Chief Dan George influenced Indigenous lives as well as popular perceptions of Indigenous culture.

Teachers' Options: this is a rich kit with many options for use. Teachers may choose to select only one activity or choose to do some or all of the four lessons listed. Two extension activities are also included.

The kit contains:

- 17 large-sized, laminated photographs for use in the classroom
- A DVD with a 10-minute video about Chief Dan George produced for the 2017-2018 exhibit. *Please note:* The Chief Dan George DVD is copyrighted and must not under any circumstances be copied or used for other purposes than with the MONOVA school program, The Chief Dan George Story Kit. MONOVA, 2017. Produced by Triangle Video Productions. Funding provided by the Government of Canada © 2017 MONOVA
- Curriculum connections info sheet
- Lesson plans and worksheets
- Teacher's background information about Chief Dan George's life and legacy
- Teacher's answer sheets for all worksheets
- Vocabulary of useful terms
- Two extension activities, should you wish to expand or adjust the program
- List of additional resources
- Evaluation form

Technical needs:

- DVD player and projector/screen
- For Enrichment Learning Activity 2: Internet connection

# BOOKING INFORMATION

## Pick up & Drop Off

- Rented Kits must be returned within two weeks of the loan date.
- Kits are available for pick up on Mondays and Tuesdays between 12:00 -5 pm
- Kits must be picked-up and dropped off at the Archives of North Vancouver, 3203 Institute Road, North Vancouver.

## Fee & Deposit

- \$30.00 Program Fee
- \$50.00 Deposit (re-issued after return of Kit)
- Pay by credit card, cheque or cash at the time of pickup. Two separate transactions required.

## Late Fee

If the Kit is returned late, the teacher may be charged a *daily* late fee of \$10.00.

## Damaged or Lost Kit

If there is damage to the educational kit or contents missing, the \$50.00 deposit will not be returned. Please ensure all items are in the Kit prior to returning.

In the case of a lost or stolen kit, the teacher will be invoiced for the full value of the Kit.

For more information on booking, please contact us at [programs@monova.ca](mailto:programs@monova.ca)

# CURRICULUM CONNECTIONS: SOCIAL STUDIES

Area of Learning:	Grade 3 <i>Global Indigenous Peoples</i>	Grade 4 <i>First Peoples and European Contact</i>	Grade 5 <i>Canadian Issues and Governance</i>
Big Ideas	<p>Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity.</p> <p>Indigenous knowledge is passed down through oral history, traditions, and collective memory.</p>	<p>Interactions between First Peoples and Europeans lead to conflict and cooperation, which continues to shape Canada's identity</p>	<p>Canada's policies and treatment of minority peoples have negative and positive legacies.</p>
Content	<p>Cultural characteristics and ways of life of local First Peoples</p> <p>Aspects of life shared by and common to peoples and cultures</p> <p>Governance and social organization in local Indigenous societies</p> <p>Oral history, traditional stories, and artifacts as evidence about past</p> <p>First Peoples cultures</p> <p>Relationship between humans and their environment</p>	<p>The impact of colonization on First Peoples societies in British Columbia and Canada</p> <p>The history of the local community and of local First Peoples communities</p>	<p>Past discriminatory government policies and actions such as residential schools</p> <p>Human rights and responses to discrimination in Canadian Society</p>

<p>Curricular Competencies</p>	<p>Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions</p> <p>Explain why people, events, or places are significant to various individuals and groups</p> <p>Ask questions, make inferences, and draw conclusions about the content and features of different types of sources</p> <p>Sequence objects, images, or events, and explain why some aspects change and others stay the same</p>	<p>Use social studies inquiry processes and skills to: ask questions, gather, interpret, and analyze ideas; and communicate findings and decisions.</p> <p>Construct arguments defending the significance of individuals/groups, places, events, or developments</p> <p>Ask questions, corroborate inferences, and draw conclusions about the content and origins of different sources</p> <p>Sequence objects, images, or events, and determine continuities and changes between different time periods and places</p>	<p>Use social studies inquiry processes and skills to: ask questions, gather, interpret, and analyze ideas; and communicate findings and decisions.</p> <p>Construct arguments defending the significance of individuals/groups, places, events, or developments</p> <p>Ask questions, corroborate inferences, and draw conclusions about the content and origins of different sources and media</p> <p>Sequence objects, images, and events, and recognize positive and negative aspects of continuities and changes in the past and present</p>
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# VOCABULARY LIST

**Learning Objective: Select terms that may be useful to review with your students.**

Activist	A person who publicly campaigns to bring about political or social change.
Actor	A person whose profession is acting on the stage, in movies, or on television.
Advocate	A person who publicly supports or recommends a particular cause or policy.
Artifact	An object made by a human being, typically an item of cultural or historical interest.
Artist	A person who practices or performs any of the creative arts, for instance a film-maker, actor, sculptor, musician or dancer.
Canadian Confederation	Canadian Confederation was the process by which the British colonies of Canada, Nova Scotia, and New Brunswick were united into one Dominion of Canada on July 1, 1867.
Coast Salish	An Indigenous group of people who share ethnic and linguistic ties and who traditionally inhabit some of the Pacific Coast of British Columbia and the U.S. states of Washington and Oregon.
Culture	A pattern of behavior shared by a society or group of people. Many different things make up a society's culture; many of these help people to survive and flourish. They include food, language, clothing, tools, music, arts, customs, beliefs, and religion.
First Nations	First Nations is a term used to describe Indigenous peoples in Canada who are not Métis or Inuit.
Indigenous People	People who are descended from and identify with the original inhabitants of a given region.
Lament	A passionate expression of grief or sorrow.
Legacy	(In this context): Something transmitted by or received from an ancestor or predecessor or from the past – what a person is remembered for.
Regalia	Ceremonial dress. Traditional and often sacred clothing, accessories and artifacts worn or carried during various ceremonies, such as powwows or celebrations.
Right	A right is a moral or legal entitlement to have or get something or to act in a certain way. It is something a person fundamentally deserves.

Sḵw̓xwú7mesh (Squamish) Nation	An Indigenous group made up of descendants of the Coast Salish peoples who lived in the present day Greater Vancouver area; Gibson's landing and the Sḵw̓xwú7mesh (Squamish) River watershed. Their language is called Sḵw̓xwú7mesh Sníchim.
Stereotype	A widely held but fixed and oversimplified image or idea of a particular type of person or thing
Takaya	The Səlilwətaḥ (Tsleil-Waututh) word for 'wolf'. The crest of the Səlilwətaḥ (Tsleil-Waututh) Nation is a wolf or takaya
Səlilwətaḥ (Tsleil-Waututh) Nation	An Indigenous group made up of descendants of the Coast Salish peoples who traditionally inhabited the lands around, and the waters of, Burrard Inlet, British Columbia. The Səlilwətaḥ (Tsleil-Waututh) are closely related to but politically separate from the Sḵw̓xwú7mesh (Squamish) and Xʷməθkʷəy̓əm (Musqueam) First Nations. Their language is called Halkomelem.
Values	A person's principles or standards of behavior; one's judgment of what is important in life.

## TEACHER'S BACKGROUND INFORMATION ABOUT CHIEF DAN GEORGE'S LIFE AND LEGACY

Chief Dan George (1899-1981) is well remembered as a longshoreman, actor, musician, lecturer, poet, activist, environmentalist and Indigenous leader. He was born 'Geswanouth Slahoot', the son of hereditary Chief George Sla-holt. He was raised in a longhouse on Burrard Indian Reserve #3, now known as the Səlilwətał (Tsleil-Waututh) Reserve, near Deep Cove.

While Dan George spent much of his life working as a longshoreman and logger, his acting career began in his 60s when he appeared in many television, movie and stage productions (1960s-1970s). Through his acting, he helped change popular perceptions of Indigenous people in the movies, and through his activism he helped preserve Səlilwətał (Tsleil-Waututh) cultural expressions. He helped create change for a large number of people; and his life reveals much about the cultural trends of the late 20th century. He was nationally recognized for these endeavours when he was appointed to the Order of Canada in 1971.

Chief Dan George was a person of historical significance.

In the 1940s, Dan George formed a dance group called *Dan George and his Indian Entertainers*.

From 1885-1951, the Indian Act had made it illegal for Indigenous people to practice and perform their traditional dances and ceremonies, and to wear traditional clothing. *Dan George and his Indian Entertainers* subverted this law by performing at country fairs and local rodeos under the guise of an entertainment group. As it was illegal to wear clothing from his own Coast Salish culture, his troupe wore Plains headdresses and buckskins. Their audiences were most familiar with and enjoyed this stereotypical image of the 'Plains Indian.' That image was celebrated globally as exotic and colourful. By wearing these Hollywood-style costumes, *Dan George and his Indian Entertainers* were perceived as 'real Indians'.

After the ban on traditional cultural practices was lifted in 1951, Dan George formed the *Children of Takaya Dance Group*. It still performs today and is the oldest and longest-running traditional Indigenous performing arts group in B.C. The members wear black paddle jackets like the ones shown in this kit's pictures. These jackets are traditional Coast Salish regalia. Today they are made of cloth like black velvet. In the past, they would have been made of prized materials such as otter pelts.

Chief Dan George's work to preserve local songs and dances both during the period of cultural restrictions under the Indian Act as well as in the period after 1951 enabled the Səlilwətał (Tsleil-Waututh) to preserve essential parts of their culture.

As an actor, Chief Dan George always played Indigenous characters and performed in many westerns. In 1960, his eldest son Bob was cast in the CBC television series *Cariboo Country*. When the actor playing the part of Ol' Antoine fell ill, Bob suggested that a "real old Indian" be hired to play the part – his father

Chief Dan George. Described as a natural, Dan George brought an authenticity to the role and his acting career took off. For the next decade, he appeared in many films as well as television and stage roles. He always chose his roles carefully; he purposely took on roles that gave a positive and accurate portrayal of Indigenous people.

In the 1970 film, *Little Big Man*, Dan George played the role of 'Old Lodge Skins'. For this, Chief Dan George was nominated for an Academy Award for Best Supporting Actor, as the first Indigenous actor to receive an Academy Award nomination. This thrust him onto the world stage; his culturally appropriate portrayal of Indigenous people was seen worldwide and influenced future films. Today, Indigenous roles are generally portrayed more accurately than before. *Arctic Air*, *North of 60*, and *Wind Talkers* are examples.

Chief Dan George had great charisma. An event in New York illustrates this point: In 1971, he received an award for Best Supporting Actor from the New York Film Critics and National Society of Film Critics for his role in *Little Big Man*. For the awards ceremony, Chief Dan George wore a purple lamé paddle jacket with matching pants (see image in kit). *The New York Times* described the award ceremony in this way: "And there was [Chief Dan George] in Sardi's [the upscale New York restaurant in which the awards ceremony took place], standing before assorted movie mavens and press agents. 'I really don't feel I should be given credit for this part,' he said as he accepted the New York critics' plaque. 'I was an Indian chief for 12 years, so I really didn't have to do much acting.' It was hard to tell which was more incongruous – modesty in Sardi's, or an Indian chief in a purple lamé jumpsuit." (*New York Times*, February 21, 1971).

His purple lamé, the 1970s version of the paddle jacket demonstrated pride in his Coast Salish culture and a willingness to modernize and adapt older cultural clothing traditions to the modern world.

His pride in his Səlilwətał (Tseil-Waututh) culture was bold and self-assured. Dan George was a role model for the emerging self-awareness found in Indigenous communities of the 1960s and 1970s. We see this flourishing today with increased focus on reviving Indigenous languages and cultural expressions.

Chief Dan George was not only an actor, he was also an artist in other ways. He was a carver and a poet, and his musical career did not end when *Dan George and his Indian Entertainers* finished touring. In 1974, he released the country rock album named *In Circle* with the non-Indigenous band *Fireweed*.

This LP record was recognized by the *Georgia Straight* as one of 50 important Vancouver albums and one on which "country rock and cultural reconciliation collide" (*Georgia Straight*, May 4-11, 2017).

It was an important collaboration between an Indigenous artist and a non-Indigenous group.

Dan George was also an early environmentalist. He lamented the degradation of the environment in and around his beloved Burrard Inlet: "The wild beauty of the coastline and the taste of sea fog remain hidden behind the windows of passing cars," he wrote in his poetry collection *My Heart Soars* (1974). "Tread lightly on the earth", he implored, "The sunlight does not leave its mark on the grass. So we, too, pass silently." Some Səlilwətał (Tseil-Waututh) members serve as stewards of Burrard Inlet and their traditional territory. They have worked to clean up the Inlet and promote sustainable practices and clean energy. This sense of stewardship is a traditional part of Coast Salish culture, but it is also a reflection of Chief Dan George's influence in his community. He established a modern culture of environmental activism in his family and community and demonstrated that they could influence the future of their environment.

Many of his family members and members of the Səlilwətał (Tseil-Waututh) and Skwxwú7mesh (Squamish) Nations carry on his legacy.

Chief Dan George passed away in 1981 at the age of 82, but he was not forgotten. In 2008, Canada Post issued a postage stamp with a portrait of him. Generally, individuals that have their image on

postage stamps are well-known for their contributions to the country. They are chosen by the Canada Post Stamp Advisory Committee. Other recognized Canadians include musician Bryan Adams, hockey celebrity Wayne Gretzky, activist Terry Fox, North Vancouver mountaineer Phyllis Munday, and women's rights activist Nellie McClung.

Dan George's historical significance is multi-faceted. By using Səlilwətał (Tsleil-Waututh) songs and dances and regalia in the early days, he helped to preserve aspects of his culture that might otherwise have been lost. This legacy now lives on in the *Children of Takaya Dance Group*. He continued to celebrate Indigenous culture in his acting career through his purposeful choice of roles and by actively challenging stereotypes on film, television and stage. In this way, he helped pave the way for more accurate depictions of Indigenous people in media. His environmentalism set an example in his community which is still felt today through the Səlilwətał (Tsleil-Waututh) and Skwxwú7mesh (Squamish) Nations' environmental activism.

Throughout his life, Dan George worked to promote a better understanding of Indigenous cultures and to bring people together. He strove to bring people together to create understanding and bridge differences. Chief Dan George was appointed to the Order of Canada in October, 1971, when he received the Medal of Service Award for his work as an actor and for being an advocate for Indigenous people.

This award recognized outstanding achievement, dedication to the community and service to the nation.

*Sources:* the information collected here formed part of MONOVA 2017-2018 exhibit, *Chief Dan George: Actor & Activist* (organized in consultation with members of the George family), and accompanying programs.

# LESSON PLANS

## Lesson 1

### Intro Activity: What is Historical Significance? Brainstorming on the Board (15 minutes)

**LEARNING OBJECTIVE:** To introduce the students to the life and legacy of Chief Dan George and the concept of historical significance.

Ask the students the following question:

*How do we decide whether a person should be honoured and remembered for their public contributions?  
How do we decide that they are 'significant'?*

Possible answers that relate to historical significance:

*Someone who created change for a large number of people over a long time; someone whose life work helped define and guide the course of history.*

*Someone who reveals something about historical issues and trends – i.e. someone who can teach us something characteristic or important about a period in history.*

Teachers may wish to explore this topic more fully. Resources may be found at:

<http://historicalthinking.ca/historical-significance> and <http://facingthepastshapingthefuture.com/teacher-guidance/teaching-learning-strategies/history/historical-significance/>

Let the students share their ideas in their own words and record key words on the white board.

Examples of Canadians of historical significance:

*Terry Fox*, who advocated for and raised money for cancer research by running across Canada in his Marathon of Hope. His efforts to raise money for cancer research are still carried on by the *Terry Fox Foundation* and Terry Fox Runs continue to raise money for cancer research.

*Rick Hansen* has worked to improve conditions for people with disabilities by creating awareness, changing attitudes, and breaking down barriers (<https://www.rickhansen.com/>).

*Christine Sinclair*, professional soccer player and team captain of the Canadian women's national soccer team. She has led Canada to two Olympic Bronze Medals, a CONCACAF Championship victory, and countless international successes. She helped popularize women's soccer in Canada and has been recognized, in 2018, with the Order of Canada. This award recognizes her outstanding achievement, dedication to the community and service to the nation.

*Justin Trudeau*, Prime Minister of Canada. As Prime Minister, he actively influences our society and the direction it takes.

Explain to the students that they are about to learn about a local Indigenous man named Chief Dan George. (Introduce the word 'Indigenous' which is in the vocabulary list, page 3.)

Introduce Chief Dan George to the students while showing them the photo of him used on the cover of the Teacher's Package (laminated version is in the kit, image 17):

He was a Səlilwətał (Tsleil-Waututh) Chief who lived on the Səlilwətał (Tsleil-Waututh) Reserve near Deep Cove and was well-known for being both an actor and an activist. (Using the vocabulary list on page 3 define the words 'actor' and 'activist'). The students will explore Dan George's life and why he is remembered (introduce the word 'legacy'). He was not only an actor and an activist; he was also an entertainer, carver, writer, husband, father, grandfather, and more. More information about Dan George may be found in **Teacher's Background Information about Chief Dan George's Life and Legacy** section on page 4 and in the DVD which is featured in Lesson 2.

In coming lessons, we will determine whether Chief Dan George fits the criteria discussed in the Historical Significance brainstorming activity (Lesson 1); was Dan George a person of historical significance?

## Lesson 2

### Who was Chief Dan George? The Chief Dan George DVD (15 minutes)

**LEARNING OBJECTIVE:** To introduce the students to Chief Dan George's life and legacy through video and commentary and to develop the idea of his historical significance.

This is a good time to ask the students, if anyone in the class is related to Chief Dan George or is a member of the Skwxwú7mesh (Squamish) or Səlilwətał (Tsleil-Waututh) Nations. We recommend that these students are recognized and actively involved in any discussions about their communities and culture. It should be noted that Chief Dan George was connected to both nations through family ties.

After showing the DVD, have the students discuss:

What Chief Dan George's life was like (where he lived, what he did, what he enjoyed)

What were Dan George's main achievements?

Was Chief Dan George an important person in our community's history? Why?

## Lesson 3

### Is Chief Dan George Historically Significant? Visual Analysis Activity (30 minutes in groups + 30 minutes class discussion)

**LEARNING OBJECTIVE:** To encourage students to think critically about what they see in the images provided and to connect that to what they have already learned about Chief Dan George.

Open the Chief Dan George Story Kit and have a look at the collection of photographs from the Archives of North Vancouver to learn more about Chief Dan George. Working in groups, the students will explore the photos as if they were detectives. They will look for clues to answer the question as to whether Chief Dan George was a person of historical significance

## ALTERNATIVES

### Recommended lesson plan for Grade 3

(30 minutes group work + 30 minutes class discussion):

Copy the Grade 3 Visual Analysis Worksheet (Appendix 1) for your students. Ask the students to work in groups (30 minutes). They are to briefly describe each image in the appropriately numbered row (each image is numbered on the back) and explore what that image tells them about Chief Dan George. An answer sheet (Appendix 2) is provided for the teacher.

Review the second column of the worksheet in a class discussion (30 minutes). The teacher should add historical context where and when needed (see Teacher's Answer Sheet – Appendix 2). Below are a few important images to help students better understand why Chief Dan George was an historically significant person.

Use the information provided in the Teacher's Background Information about Chief Dan George's Life and Legacy (page 8) when discussing the following images:

Image 3 (*Dan George and His Indian Entertainers*): Explain to the students how Chief Dan George preserved traditional Səlilwətał (Tseil-Waututh) songs and dances at a time when it was illegal for them to do so.

Image 6 (Collage of Film Posters): Explain to the students how Chief Dan George purposely took on roles that gave a positive and accurate portrayal of Indigenous people.

Image 7 (Receiving the Order of Canada): Explain to the students that the induction into the Order of Canada was in recognition of his work as an actor and for being an advocate for Indigenous people. Also explain that this award recognized outstanding achievement, dedication to the community and service to the nation.

### Recommended lesson plan for Grades 4 - 5

(30 minutes group work + 30 minutes class discussion)

Copy the Grades 4-5 Visual Analysis Worksheet (Appendix 3) for your students. The students will read the short texts at the back of each photo and answer the questions provided (30 minutes). An answer sheet (Appendix 4) is provided for the teacher.

Review the worksheet with the students in a class discussion following their group work (30 minutes). Discuss the images one by one, as time permits.

The teacher should add historical context where and when needed during the class discussion (see Teacher's Answer Sheet – Appendix 4). Below are a few important images to help students understand why Chief Dan George was an historically significant person.

Use the information provided in the Teacher's Background Information about Chief Dan George's Life and Legacy when discussing the following images:

Image 3 (*Dan George and His Indian Entertainers*): Explain to the students how Chief Dan George preserved traditional Səlilwətał (Tsilil-Waututh) songs and dances at a time when it was illegal for them to do so.

Image 6 (Collage of Film Posters): Explain to the students how Chief Dan George purposely took on roles that gave a positive and accurate portrayal of Indigenous people.

Image 7 (Receiving the Order of Canada): Explain to the students that the induction into the Order of Canada was in recognition of his work as an actor and for being an advocate for Indigenous people. Also explain that this award recognized outstanding achievement, dedication to the community and service to the nation.

## **Format and Approach for Lesson 3, for both Grade levels:**

Spread out photos 1-16 in a circle around the room at 8 stations. The photos should be randomly divided up into pairs.

Each pair of photos will be a station. Label the stations 1–8. Divide the students into groups of two or three.

Hand out the worksheet (Appendix 1 or 3) and let the students work in groups for 30 minutes.

Students will have roughly 5 minutes at each station and then will move in a clockwise direction to the next station. It is fun to use music to signal the station changes. Depending on time, students may or may not visit all stations.

After the students have had the opportunity to explore some of the images, have them return to their seats. Follow up with a class discussion as indicated above for each grade level (30 minutes).

## **Lesson 4**

### **Chief Dan George: Actor & Activist Venn Diagram and Class Discussion (30 minutes)**

**LEARNING OBJECTIVE:** To encourage the students to evaluate and draw conclusions about what they have learned about Chief Dan George's life and legacy and to draw a final conclusion as to whether Chief Dan George was a person of historical significance. Have them justify their findings.

Print out the Actor and Activist Venn Diagram worksheet (Appendix 5) for your students.

Print out the Teacher's Answer Sheet for Actor and Activist Venn Diagram Worksheet (Appendix 6)

Introduce the idea of a Venn diagram to the students, if they are not familiar with this concept. (See Appendix 5)

Working in pairs, have the student complete their Venn diagram (5 minutes).

In a class discussion, ask the students to share their findings. Use the white board to create a shared Venn diagram (Teacher's Answer Sheet can be consulted).

Now the students should be ready to answer the question asked at the beginning of the first lesson:

*Was Chief Dan George a person of historical significance? Why or why not?*

Arguably the answer is yes for the following reasons:

*He preserved Səlilwətaʔ (Tsleil-Waututh) songs and dances from being forgotten, so they are still remembered and performed today, for instance through the Children of Takaya Dance Group. These songs and dances are important aspects of Səlilwətaʔ (Tsleil-Waututh) culture.*

*His purposeful choice of acting roles challenged stereotypes of Indigenous people. As a consequence, he helped pave the way for more accurate depictions of Indigenous people in media.*

*His environmentalism created a legacy of activism that is still apparent in the Səlilwətaʔ (Tsleil-Waututh) and Skwxwú7mesh (Squamish) communities today.*

*His work to promote a better understanding of Indigenous cultures is in agreement with today's focus on reconciliation.*

To end the lesson on a personal note, ask your students the following questions:

*Have you ever stood up for what you believe in? Is there a cause that you would like to defend? (e.g. environment, anti-bullying)*

*Do you know someone else from your community who might be a person of significance or who has championed a cause?*

ATTACHED ARE THE ENRICHMENT LEARNING ACTIVITIES AND APPENDIXES. PLEASE ENJOY.

## ENRICHMENT LEARNING ACTIVITY 1

### Chief Dan George Poetry Pass (60 minutes)

**LEARNING OBJECTIVE:** To introduce students to Chief Dan George's interests and values.

Divide the class into groups and give each group a poem by Chief Dan George. Tell the students that they have 5-10 minutes to read the poem (as a group) and to write one sentence that reflects what they think the poem is about. Remind them to read the poem more than once as they search for the poem's meaning.

Then have the students pass their poem on to the next group and have the activity repeated. Pass the poems as many times as you think is useful to learning about Dan George.

Discuss the meaning of the word 'values' with your students and explain that Chief Dan George expressed his values in poems. As a class, discuss what each poem means, and determine one or two words that reflect the values expressed in each poem.

#### POEMS BY CHIEF DAN GEORGE

FROM THE BEST OF CHIEF DAN GEORGE, HANCOCK HOUSE PUBLISHERS, 2003.

##### No Longer

No longer can I give you a handful of berries as a gift, no longer are the roots I dig used as medicine,  
no longer can I sing a song to please the salmon,  
no longer does the pipe I smoke make others sit with me in friendship,  
no longer does anyone want to walk with me to the blue mountain to pray, no longer does the deer trust  
my footsteps...

##### Of All the Teachings We Receive

Of all the teachings we receive this one is the most important:  
Nothing belongs to you of what there is,  
of what you take, you must share.

##### If You Talk to Animals, They Will Talk With You

If you talk to animals, they will talk with you and you will know each other.  
If you do not talk to them you will not know them, and what you do not know you will fear.  
What one fears one destroys.

##### Look at the Faces of My People

Look at the faces of my people:  
You will find expressions of love and despair, hope and joy, sadness and desire, and all the human  
feelings that live in the hearts of people of all colours. Yet, the heart never knows the colour of the skin.

## ENRICHMENT LEARNING ACTIVITY 2

### 'Lament for Confederation' (30 minutes)

**LEARNING OBJECTIVE:** To explore the meaning of Chief Dan George's 'Lament for Confederation.'

Chief Dan George performed his 'Lament for Confederation' for a crowd of 32,000 people celebrating Canada's 100th birthday at Empire Stadium, in Vancouver, in 1967. The crowd expected a celebratory speech, but instead Chief Dan George's powerful performance called into question the meaning of Confederation and the impact of the colonization on Indigenous people. At first the audience was silent, but later gave Chief Dan George a standing ovation.

Ask your students what lament and Confederation mean.

Give each student a copy of the 'Lament for Confederation' and have them read it silently. Review the 'Lament' with the class.

Watch Chief Dan George's 1967 performance of the 'Lament for Confederation' as a class (<https://www.cbc.ca/player/play/937471043585>). The delivery on Canada Day was not taped, but the CBC created a studio recording of the 'Lament' in November, which was shown on The 7 O'clock Show on November 27, 1967.

Discuss the 'Lament for Confederation' with your students using the following questions:

*Why was Chief Dan George sad about Confederation?*

*What are some of the things Indigenous people lost as a result of colonization?*

*What were his hopes for the future of Indigenous people and Canada?*

*Why was Chief Dan George's performance significant?*

*In 2017, Canada celebrated its 150th birthday. Have things changed since Chief Dan George's performance 50 years ago? \**

*Have you ever taken a stand for something? What is something that is important to you that you might advocate for? How would you do that?*

The teacher may wish to consult two articles listed in the Book and Website Resources section for opinions as to whether things have changed or not since Dan George's performance of the 'Lament' in 1967:

Indigenous Corporate Training: 'Reflections in 2017 on the 1967 Centennial Speech of Chief Dan.' 2017. <https://www.ictinc.ca/blog/reflections-in-2017-on-the-1967-centennial-speech-of-chief-dan-george/>

Opinion, CBC, 2017: Janet Rogers, "Has anything changed? Revisiting Chief Dan George's iconic 'Lament for Confederation.'" <http://www.cbc.ca/2017/has-anything-changed-revisiting-chief-dan-george-s-iconic-lament-for-confederation-1.4079657/>

## CHIEF DAN GEORGE'S 'LAMENT FOR CONFEDERATION'

How long have I known you, Oh Canada? A hundred years? Yes, a hundred years. And many, many seelanum more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said 'come, come and eat of my abundance.' I have known you in the freedom of the winds. And my spirit, like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs, which I could not understand, pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home, I was called a savage. When I neither understood nor welcomed his way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks — they were little more important in the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your fire-water, I got drunk — very, very drunk. And I forgot.

Oh Canada, how can I celebrate with you this centenary, this hundred years? Shall I thank you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

Oh God in heaven! Give me back the courage of the olden chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

Oh God! Like the thunderbird of old I shall rise again out of the sea; I shall grab the instruments of the white man's success — his education, his skills, and with these new tools I shall build my race into the proudest segment of your society. Before I follow the great chiefs who have gone before us, Oh Canada, I shall see these things come to pass.

I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. So shall we shatter the barriers of our isolation. So shall the next hundred years be the greatest in the proud history of our tribes and nations.

# Appendix 1

## GRADE 3 VISUAL ANALYSIS WORKSHEET

What is this an image of?	What does it tell us about Chief Dan George?
1. <b>EXAMPLE:</b> It's an image of a large group of people. Chief Dan George is standing in the middle of the group. Perhaps it is his family?	<b>EXAMPLE:</b> He had a large family – many children and grandchildren. They look happy. It is a joyful gathering of the family. It looks like family is important to them.
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## Appendix 2

### GRADE 3 TEACHER'S ANSWER SHEET, VISUAL ANALYSIS

What is this an image of?	What does it tell us about Chief Dan George?
1. <b>EXAMPLE:</b> It's an image of a large group of people. Chief Dan George is standing in the middle of the group. Perhaps it is his family.	<b>EXAMPLE:</b> He had a large family – many children and grandchildren. They look happy. It is a joyful gathering of the family. It looks like family is important to them.
2. We see Chief Dan George carving. The carving is shaped like a canoe.	Chief Dan George was a carver.
3. It's an image of a group of musicians [Chief Dan George is playing the bass (right side)]. They are wearing colourful costumes and feather headdresses.	Chief Dan George was an entertainer. His troupe dressed in Hollywood-style 'Plains Indians' costumes in the early years.
4. Chief Dan George is standing on a road looking out over the water. He is dressed in a white suit, wears sunglasses and is holding a guitar.	He looks like a rock star. He was a musician and looks very 1970s hip in this photo.
5. Chief Dan George is standing wearing a black paddle jacket, a head band and holding a drumstick and a drum with an image of a wolf.	Chief Dan George was a traditional Səlilwətał (Tseil-Waututh) drummer. He enjoyed participating in traditional activities. He was proud of his culture.
6. This is a collage of film posters, scenes from TV shows, and a cover from <i>Maclean's Magazine</i> . Chief Dan George is on all the posters.	Chief Dan George was in many films and TV shows. His name is listed next to famous actors, which shows us that Chief Dan George was a widely recognized actor. The fact that he was on the cover of <i>Maclean's Magazine</i> confirms this.
7. Chief Dan George is at an important event. Everyone is dressed up. Dan George is wearing a black paddle jacket and beaded hide boots. Other people are looking at him as he is walking up an aisle.	He chose to wear Coast Salish regalia to this event, which is when he was appointed to the Order of Canada, even though others wore formal evening wear. This shows pride in his culture.
8. This is a black shirt. It is made of velvet and has wooden paddles with beadwork hanging from the chest.	This paddle jacket belonged to Chief Dan George (He wore a similar jacket when he received the Order of Canada). It shows us that he sometimes wore traditional Coast Salish clothing or regalia. He was proud of his heritage.

9. This is a purple lamé paddle shirt. It has wooden paddles and beadwork on the chest. It is shiny.	Chief Dan George liked bold colours. It is a fancy, modern version of a traditional paddle jacket, which shows us that Chief Dan George was willing to adapt traditional Coast Salish clothing to modern times.
10. This is a 'painting' of a face and 4 men in a circle. It is colourful and is titled <i>In Circle</i> . It says 'Chief Dan George & Fireweed' on the bottom.	Chief Dan George was a musician, who released an album (LP record) with a country-rock band named <i>Fireweed</i> . He was engaged in the popular music world.
11. This is a painting on a white canvas of a longhouse and a totem pole in front of a beach. Chief Dan George has signed it in two places.	Dan George sometimes painted. Here he painted the longhouse he lived in as a little boy. His signature looks like the signature of an old man.
12. This is the cover of a book of stamps issued by Canada Post. Chief Dan George's face is drawn on the front. Someone has written 2008 in pencil on the booklet.	Chief Dan George was honoured with a stamp in 2008. People who get their images on stamps are usually well-known and have made a contribution to Canada, so this tells us something about his fame and recognition even over 25 years after his death in 1981.
13. This is a painting of Chief Dan George by L. Fenkner. He is wearing a pink shirt, earrings, and a Thunderbird necktie. He has long, silver hair. In the background is a modern city with highrise buildings.	It's a very colourful painting. He looks at home in the urban setting, and he proudly wears a few indications of his Indigenous culture. The cityscape is of Vancouver and the view of the North Shore tells us that he never forgot his home.
14. This is a painting by L. Fenkner of Chief Dan George and an actor/cowboy. They are seated on movie-set chairs. There is a covered wagon and horse behind.	This painting shows us an example of the type of film Chief Dan George often acted in (westerns). He looks comfortable on-set and in the company of Clint Eastwood.
15. This is a painting by L. Fenkner of Chief Dan George sitting on a log on a beach. He is dressed in a blue suit and black & white two-toned shoes. He is wearing rings on his fingers.	He is shown here as a pensive, reflective man. His modern clothing contrasts with the natural environment, but he looks comfortable on the log as someone who loves both nature and the modern world. What do you think he is thinking?
16. This is a close-up portrait by L. Fenkner of Chief Dan George. He has a feather in his hair and wears a choker and a light blue dress shirt. Broad brush strokes surround his image.	The painting shows us Chief Dan George as a thoughtful, kind, wise older man. He proudly wears a feather in his hair and a choker as signs of his Indigenous heritage. It feels like a warm, loving portrait of him.

# Appendix 3

## GRADES 4-5 VISUAL ANALYSIS WORKSHEET

What is this an image of?	Write down your answer to one of the questions on the back of the photo
1. <b>EXAMPLE:</b> It is an image of Chief Dan George's large, extended family	<b>EXAMPLE:</b> 1. He is standing in the middle of the large group of people
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## Appendix 4

### GRADES 4-5 TEACHER'S ANSWER SHEET VISUAL ANALYSIS

This contains the information and questions displayed at the back of each image as well as suggested answers to the questions.

#### IMAGE 1

##### Title: Chief Dan George and His Extended Family

This is a photo of Chief Dan George, his wife Amy (on his left) and their extended family circa 1970.

##### Questions:

1. Where is Chief Dan George in this picture? (**Answer:** In the middle of the large group of people.)
2. What does this picture tell you about Chief Dan George's family? (**Answer:** It is a big family. Dan and Amy George had many children and grandchildren.)
3. Why do you think this photo was taken? (**Answer:** Because family is important to them.)

#### IMAGE 2

##### Title: Chief Dan George Carving a Canoe

Dan George carving an ocean-going canoe at the Burrard Reserve (modern-day Səlilwətał (Tsleil-Waututh) Reserve) in 1959. Generations of the George family have been carvers. Dan George and many members of his family participated in canoe races; he was a canoe puller on several championship teams.

##### Questions:

1. What is Chief Dan George doing in this photo? (**Answer:** He is carving a large canoe )
2. Have you ever been in a canoe? (**Answer:**)
3. How do you make a canoe move in the water? (**Answer:** You use paddles.)
4. What is a paddle? (**Answer:** It's what you use to move a canoe in the water. In Coast Salish culture, paddles are important symbols. Miniature paddles are used as decoration on jackets and regalia (paddle jackets.)

### IMAGE 3

**Title: Dan George and His Indian Entertainers, 1960**

In the 1940s, Chief Dan George and his family formed a band called *Dan George and his Indian Entertainer*. The group spent many summers travelling around British Columbia playing at dances, country fairs, town halls and local rodeos. They would perform their traditional songs and dances for local audiences, even though the laws at the time prohibited Indigenous people from expressing their culture. This was a form of resistance that allowed Dan George and his family to preserve Səlilwətaʔ (Tsleil-Waututh) songs and dances. When the prohibitions were lifted (1951), Dan George established the *Children of Takaya Dance Group*, which still exists today. (Takaya is the Səlilwətaʔ (Tsleil-Waututh) word for 'wolf,' which is the crest of the Səlilwətaʔ (Tsleil-Waututh) Nation).

#### Questions:

1. What instrument is Chief Dan George playing? (**Answer:** He plays the bass )
2. What are the musicians wearing? (**Answer:** They are wearing shiny, pink and orange shirts, buckskin pants and feather headdresses.)
3. Do you think this is traditional Coast Salish clothing? Why? /Why not? (**Answer:** No, this is not traditional Coast Salish clothing. This clothing is like Hollywood-style 'Plains Indians' costumes.)
4. Why do you think they wore these costumes? (**Answer:** The audiences of the 1940s-1960s enjoyed that stereotype.)

### IMAGE 4

**Title: Chief Dan George with Guitar, circa 1970s**

Dan George, the musician. Chief Dan George and the country-rock band *Fireweed* recorded the album *In Circle* in 1974. He is looking out over Burrard Inlet in this photo.

#### Questions:

1. Where is Chief Dan George standing in this photo? (**Answer:** He is standing on a road looking out over the water.)
2. What is he wearing? Is this traditional Coast Salish clothing? (**Answer:** He is wearing a white suit and sunglasses. This is contemporary, Western-style clothing – not traditional Coast Salish clothing.)
3. What does this photo tell us about Chief Dan George? (**Answer:** He looks like a rock star in this photo and it shows him as a hip 1970s musician. It tells us that he was involved in contemporary Western music.)

## IMAGE 5

### Title: Chief Dan George with Drum, 1968

Dan George is wearing a black paddle jacket, which is traditional Coast Salish regalia. He is holding his drum, which has a wolf painted on it. The crest of the Tsleil-Watuth Nation is the wolf.

#### Questions:

1. What is Chief Dan George wearing in this photo? (**Answer:** He is wearing traditional Səlilwətaʔ (Tsleil-Waututh) or Coast Salish regalia; a black paddle jacket.)
2. Why do you think this photo was taken? What does it tell you about him? (**Answer:** It was probably taken to show pride in his culture; it could also be a memory from a special day.)
3. What animal is painted on his drum? Why? (**Answer:** A wolf. The wolf or the 'takaya' is the crest of the Səlilwətaʔ (Tsleil-Waututh). It further expresses his rootedness in Səlilwətaʔ (Tsleil-Waututh) culture.)

## IMAGE 6

### Title: Collage of Film Posters

In the 1960s and 1970s, Chief Dan George appeared in many films and on television. He always chose roles that gave a positive portrayal of Indigenous people. His most famous role came as 'Old Lodge Skins' in the 1970 film *Little Big Man*. He was nominated for an Academy Award for Best Supporting Actor for this role. Despite his new-found fame, he remained a strong advocate for his people.

#### Questions:

1. What does the number of posters tell you? (**Answer:** Chief Dan George was in many movies and television shows.)
2. Can you find the poster of *Little Big Man*? (**Answer:** It is located in the bottom left corner.)
3. Can you remember from the DVD how his role as 'Old Lodge Skins' was recognized? (**Answer:** He was nominated for an award and was the first Indigenous actor to receive this nomination.)
4. Why do you think Chief Dan George was on *Maclean's* magazine cover? (**Answer:** He was well-known across Canada.)

### IMAGE 7

#### Title: Chief Dan George Receiving the Order of Canada, 1971

In this picture, Chief Dan George is shown receiving a medal of the Order of Canada. The Order of Canada is an important award that recognizes outstanding achievement, dedication to the community and service to the nation. He was appointed to the Order of Canada for his work as an actor and as a representative of his people. In his lifetime, Chief Dan George received many other honours and recognitions.

#### Questions:

1. What is Chief Dan George wearing for this important ceremony? (**Answer:** He is wearing a black paddle jacket – his Tsleil-Wautuh or Coast Salish regalia – and also beaded hide boots, a headband and a beaded necklace.)
2. Why do you think he chose to wear this outfit? (**Answer:** This is a special event – and he chose to wear his traditional regalia to show his pride in his culture.)
3. What are the other participants wearing? (**Answer:** They are wearing formal evening wear. The men are wearing tuxedos and the women are wearing evening gowns.)

### IMAGE 8

#### Title: Black Paddle Jacket

This is a black paddle jacket, which is traditional Coast Salish regalia. It belonged to Chief Dan George's family.

#### Questions:

1. What is hanging on the chest of the jacket? Look at the shapes. (**Answer:** We see small miniature paddles hanging from the jacket.)
2. What do you think they would have been used for, if they had been in full size? (**Answer:** They would have been used to move a canoe forward in the water.)
3. What do you think happens when you move or dance wearing a paddle jacket? Is there a sound? (**Answer:** The paddles jiggle and make soft sounds when you move.)
4. Have you seen paddle jackets in other photos? Why are they important? (**Answer:** The person wearing a paddle jacket is seen as being Coast Salish. In the case of Chief Dan George, that is the Səlilwətał (Tsleil-Waututh) Nation.)

## IMAGE 9

### Title: Purple paddle jacket

This is a modern version of the traditional Coast Salish regalia. Chief Dan George wore this paddle jacket with matching pants to an awards ceremony in New York City in 1971, where he received an award for his role as 'Old Lodge Skins' in the film *Little Big Man*.

#### Questions:

1. What is hanging on the jacket? Look at the shapes. (**Answer:** We see small miniature paddles hanging from the jacket.)
2. What would they have been used for, if they had been in full size? (**Answer:** They would have been used to move a canoe in the water.)
3. What do you think happens when you move or dance wearing a paddle jacket? Is there a sound? (**Answer:** The paddles jiggle and make sounds when you move.)
4. Why do you think Chief Dan George wore this outfit to a fancy awards ceremony? (**Answer:** It was a fancy awards ceremony in New York in the early 1970s when fashion was bold and colourful. Chief Dan George may have wanted to wear something modern and fashionable that also showed his heritage, so he chose to wear a modern adaptation of a traditional Coast Salish paddle jacket.)

## IMAGE 10

### Title: Fireweed LP

Dan George was not only an actor. He was also a painter, a carver, an entertainer and a musician. Chief Dan George and the country rock band *Fireweed* released the LP record *In Circle* in 1974. It has been recognized by the Georgia Straight magazine as one of 50 important Vancouver albums.

#### Questions:

1. What is an LP? (**Answer:** An LP is a 'Long Playing' vinyl record that plays music on a record player. It is an analog method of storing music, as opposed to the digital format usually used today.)
2. What type of music do you think they recorded? (**Answer:** They recorded a country-rock album.)
3. Which person is in the centre of the LP cover? Who might the others be? (**Answer:** The person in the centre is Chief Dan George and the men floating around his face in a circle are the members of the band *Fireweed*.)

## IMAGE 11

### Title: Painting by Chief Dan George

Dan George was not only an actor. He was a carver, an entertainer and a musician and sometimes he painted recollections from his childhood. He wrote this about his childhood home:

"I was born into a culture that lived in communal houses. My grandfather's house was eighty feet long. It was called a smoke house, and it stood down by the beach along the inlet. All my grandfather's sons and their families lived in this large dwelling. Their sleeping apartments were separated by blankets made of bull rush reeds, but one open fire in the middle served the cooking needs of all (*The Best of Chief Dan George*, 2003, p. 34)

### Questions:

1. What is this painting of? What do you see? (**Answer:** It's a painting of a longhouse, a totem pole and some vague outlines of trees. We see the longhouse situated on a beach near the water. We also see Chief Dan George's signature in two places on the canvas.)
2. Does anything in the painting relate to his childhood? What might that be? (**Answer:** It is a painting of the smoke house he lived in as a young child.)
3. Have you ever seen a building like this? Where? (**Answer:** Perhaps the Big House/Longhouse in Paradise Valley. Dan George's grandfather's smoke house would have looked like the Paradise Valley Longhouse that has a big fireplace in the middle.)

## IMAGE 12

### Title: Postage Stamps

Chief Dan George passed away in 1981 at the age of 82, but he was not forgotten. In 2008, Canada Post issued a postage stamp with a portrait of him.

### Questions:

1. What does this postage stamp tell us about Chief Dan George? (**Answer:** He was well-known in Canada even about 25 years after his death in 1981. Generally, individuals that have their image on postage stamps are well-known individuals who have made a contribution to Canada. They are chosen by the Canada Post Stamp Advisory Committee.)
2. Do you know of anyone else who has had their name on a stamp? (**Answer:** Other recognized Canadians include musician Bryan Adams, hockey celebrity Wayne Gretzky, activist Terry Fox, North Vancouver mountaineer Phyllis Munday and women's rights activist Nellie McClung.)

### IMAGE 13

#### Title: Painting of Chief Dan George by Lorraine Fenkner

Lorraine Fenkner was Chief Dan George's personal assistant. She was also a painter and Chief Dan George was one of her favourite subjects. In this painting, we see Chief Dan George in front of the city of Vancouver.

#### Questions:

1. What do you see in this painting other than Chief Dan George? (**Answer:** You see the modern cityscape of Vancouver with high rise buildings in the background. Further back we see Burrard Inlet and the North Shore Mountains.)
2. What colours did the artist use? Are they bright or dull? What does that tell you about Chief Dan George? (**Answer:** The artist used bright colours. Chief Dan George liked bold colours and the artist seems to say that he had a big personality to match the bright colours.)

### IMAGE 14

#### Title: Painting of Chief Dan George by Lorraine Fenkner

Lorraine Fenkner was Chief Dan George's personal assistant. She was also a painter and Chief Dan George was one of her favourite subjects. In this painting, we see Chief Dan George on a movie set while filming a western. He is seen alongside another actor named Clint Eastwood.

#### Questions:

1. What are the two actors doing? What will happen next? (**Answer:** They are on a movie set. Perhaps they are waiting for their scene to be filmed or maybe they are watching another scene being shot. Next, it might be their turn to go in front of the cameras.)
2. Do you think the actors enjoyed working together? (**Answer:** Yes, they look comfortable together. Clint Eastwood is standing close to Dan George, who is leaning slightly towards Eastwood.)
3. How can you tell that they are filming a western? (**Answer:** They are both wearing cowboy outfits and in the background we see a horse and a covered wagon. The setting is mountainous and looks like it might be in the desert.)

### IMAGE 15

#### Title: Painting of Chief Dan George by Lorraine Fenkner

Lorraine Fenkner was Chief Dan George's personal assistant. She was also a painter and Chief Dan George was one of her favourite subjects. In this painting, we see Chief Dan George sitting on a log on the beach on the Səlilwətał (Tsleil-Waututh) Reserve near Burrard Inlet where he grew up.

#### Questions:

1. Seated on the Burrard Inlet beach, what might Chief Dan George be thinking about? (**Answer:** We'll never know what he is thinking about, of course, but maybe he is thinking about his childhood growing up on the reserve on Burrard Inlet. Or he could be thinking about his acting career or the time he and his troupe preserved Səlilwətał (Tsleil-Waututh) songs and dances at a time when they were banned. He could also be thinking of the environment and how Burrard Inlet had once been unaffected by pollution.)
2. What do you think Chief Dan George might have seen, heard, and smelled from the beach? (**Answer:** He would have seen the waters of Burrard Inlet and the beach in front of him. He would also have seen the oil refinery across the Inlet in Burnaby. He might have heard the sea gulls and children playing on the beach and he would have smelled the ocean and maybe seaweed, too.)

### IMAGE 16

#### Title: Painting of Chief Dan George by Lorraine Fenkner

Lorraine Fenkner was Chief Dan George's personal assistant. She was also a painter and Chief Dan George was one of her favourite subjects. This is a portrait of Chief Dan George with feathers and choker.

#### Questions:

1. Was this painted when Chief Dan George was younger or older? (**Answer:** It was painted when he was an old man.)
2. What is Chief Dan George's expression? (**Answer:** He looks pensive, kind, wise, perhaps a little sad.)
3. Why do you think the artist painted him with a feather in his hair? (**Answer:** The artist probably wanted to paint him with something that indicated his Indigenous background and feathers were often used to show that at the time when Lorraine Fenkner painted this portrait of Dan George.)

# Appendix 5

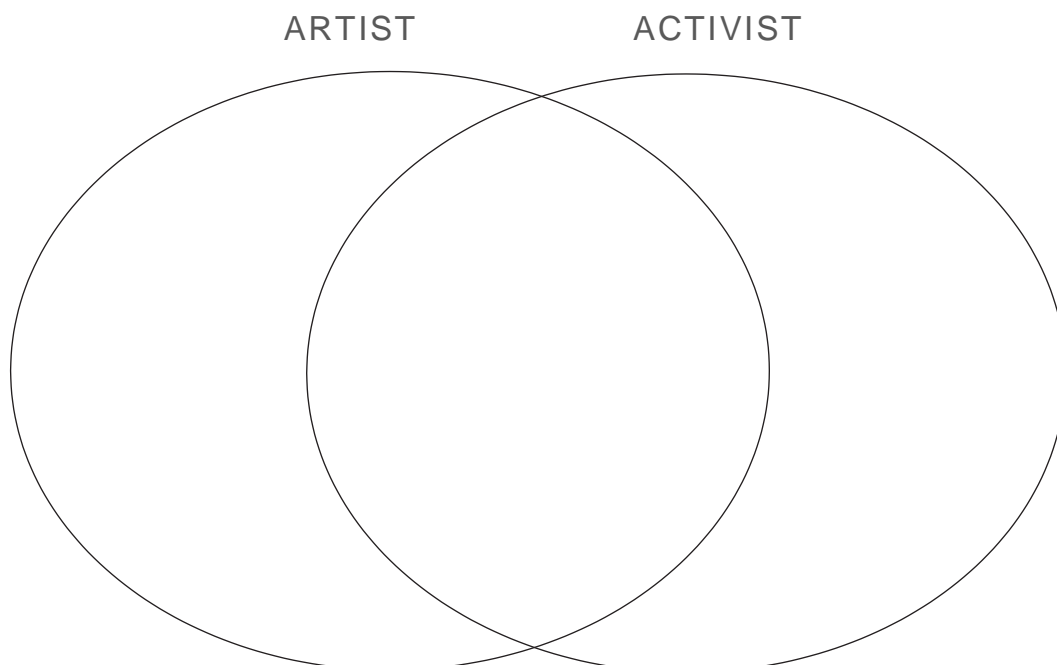
## ARTIST & ACTIVIST VENN DIAGRAM WORKSHEET

Actor	A person whose profession is acting on the stage, in movies, or on television.
Activist	A person who publicly campaigns to bring about political or social change.
Artist	A person who practices or performs any of the creative arts, for instance a film-maker, actor, sculptor, musician or dancer.

Chief Dan George was an artist and an activist. Sometimes he was both at the same time. Read the words in the box below and write them in the two circles where you think they belong. Each circle has a title ('Artist' and 'Activist'). Think about what might belong in the shared area of the two circles. This shows the area where Chief Dan George combined his roles as an artist and as an activist.

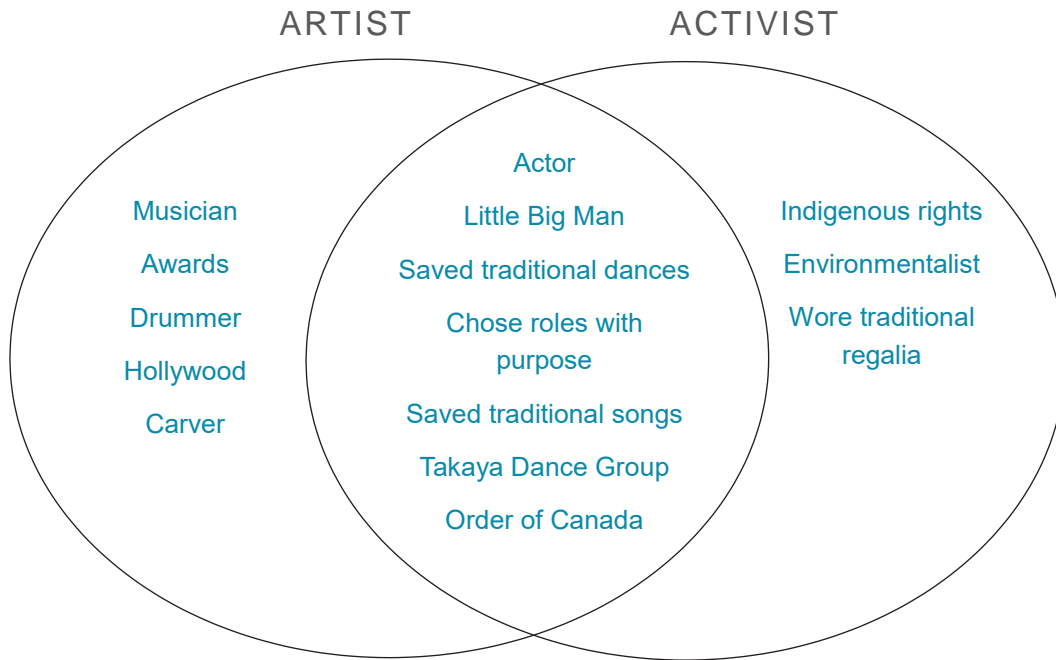
### WORD LIST

Indigenous rights	Drummer	Hollywood
Musician	Environmentalism	Chose roles with purpose
Awards	Saved traditional songs	Wore traditional regalia
Order of Canada	Actor	Carver
<i>Little Big Man</i>	Saved traditional dances	Takaya Dance Group



## Appendix 6

### TEACHER'S ANSWER SHEET ARTIST & ACTIVIST VENN DIAGRAM WORKSHEET



#### Suggested Conclusion to Venn Diagram

In many of his endeavours, he merged his work in acting with his activism. Coming from a family of musicians and storytellers, he fused together the early artistic endeavours of *Dan George and his Indian Entertainers* with the subversive attempt to rescue his culture's traditional songs and dances from extinction under the Indian Act's restrictive policies. In his later years, his activism influenced the types of roles he accepted as an actor. The Hollywood fame he experienced gave him a platform from which to express the richness of his culture in a very public way that impacted the way in which Indigenous cultures were perceived in mainstream culture throughout North America.

## CHIEF DAN GEORGE: ACTOR AND ACTIVIST EXHIBIT BACKGROUND INFORMATION

In 2017, MONOVA received funding to present the story of Səlilwətał (Tsleil-Waututh) Chief Dan George. With the help of the George family, we assembled an exhibition detailing his life and legacy.

The exhibit was inspired by the story of Chief Dan George's 'Lament for Confederation' speech which he delivered on July 1, 1967, during the City of Vancouver's celebration of Canada's Centennial at Empire Stadium. The speech begins: "How long have I known you, Oh Canada? A hundred years? Yes, a hundred years. And many, many seelanum more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land." With those words Dan George not only silenced the crowds at the Centennial celebrations, but for many he re-invigorated the First Nations rights movement in Canada. Dan George's powerful speech laid bare the truth of colonialism in Canada, challenging the master narrative of Confederation.

In 2017, as we contemplated the 150th anniversary of Canada's Confederation, for many Indigenous people in Canada the feelings and questions posed by Dan George's 'Lament for Confederation' still rang true. MONOVA's exhibit provided a critical approach to Canada 150 and an opportunity to explore alternative perspectives to the last 150 years of Canadian history. The exhibit was also a response to the Truth and Reconciliation Commission's Final Report and Calls to Action to mark the 150th anniversary of Canadian Confederation with projects on the theme of reconciliation.

The title of the exhibit, *Chief Dan George: Actor and Activist*, refers to the life and legacy of Səlilwətał (Tsleil-Waututh) Chief Dan George (1899-1981), and his influence as an Indigenous rights advocate and his career as an actor. The exhibit had three components: Timeline of Indigenous Rights in Canada; flipbook *Indigenous People and First Nations in North Vancouver: History, Traditions, and Culture*; and *Chief Dan George: Actor and Activist*.

The timeline of Indigenous Rights in Canada highlighted some of the significant events and individuals which contributed to the evolution of Indigenous rights in British Columbia and Canada over the past 150 years.

The *Chief Dan George: Actor and Activist* exhibit was developed in close collaboration with the George family. It contained objects and images from MONOVA's collection, images from other institutions like the City of Vancouver Archives and MOA Archives, images loaned from members of the George family, objects loaned from members of the George family, as well as paintings, images, and objects loaned or donated by the community.

*Chief Dan George: Actor and Activist* was funded by the Department of Canadian Heritage Museums Assistance Program as a travelling exhibit. The exhibit was sponsored by the CBC.

# CHIEF DAN GEORGE: BOOK AND WEBSITE RESOURCES

Chief Dan George, *The Best of Chief Dan George*. Hancock House, 2004, paperback edition, 2017.

Hilda Mortimer, *You Call me Chief: Impressions of the Life of Chief Dan George*. Doubleday Canada, 1981.

CanLitGuide, UBC, 2016, '1967 and "Lament for Confederation."' <http://canlitguides.ca/canlit-guides-editorial-team/Indigenous-literary-history-1960s-1990/1967-and-lament-for-a-confederation/>

CBC Archives footage of Chief Dan George's 'Lament for Confederation,' 1967:  
<https://www.cbc.ca/player/play/937471043585>

Indigenous Corporate Training. 'Reflections in 2017 on the 1967 Centennial Speech of Chief Dan.' 2017.  
<https://www.ictinc.ca/blog/reflections-in-2017-on-the-1967-centennial-speech-of-chief-dan-george/>

*Little Big Man* movie: <https://www.dailymotion.com/video/x3mnrp8>

Opinion, CBC, 2017: Janet Rogers, "Has anything changed? Revisiting Chief Dan George's iconic 'Lament for Confederation.'" <http://www.cbc.ca/2017/has-anything-changed-revisiting-chief-dan-george-s-iconic-lament-for-confederation-1.4079657/>

New York Times, February 21, 1971, 'Movies': <https://www.nytimes.com/1971/02/21/archives/dustin-calls-him-grandpa-chief-dan-george.html>

## **Chief Dan George DVD from MONOVA Exhibit:**

From *Chief Dan George: Actor & Activist Exhibit*, MONOVA, June 2017 – April 2018.

## **Chief Dan George DVD from MONOVA Exhibit: (also online: <https://vimeo.com/298274143>)**

From *Chief Dan George: Actor & Activist Exhibit*, MONOVA, June 2017 – April 2018; MONOVA, 2017. Produced by Triangle Video Productions. Funding provided by the Government of Canada. © 2017 MONOVA.

Motion clips include: Cariboo County "One Man Crowd" 1966-05-23, CBC Archives Sales/Archives Radio-Canada, Telescope "Chief Dan George" 1971-05-25, CBC Archives Sales/Archives Radio-Canada, Beachcombers "Hail to the Chief" 1976-05-23, CBC Archives Sales/Archives Radio-Canada, *Little Big Man* 1970.

Still image sources: MONOVA: Museum and Archives of North Vancouver, UBC Museum of Anthropology Archives, Anthony Carter fonds, Charlene Aleck, Luke Thomas, Lorraine Fenkner, Courtesy of Carol Lord, MacLean's Magazine, July 1971, "Centennial Speech", from the album *In Circle*, by Chief Dan George & Fireweed

## GENERAL WEBSITES FOR TEACHERS OR STUDENTS

### **MONOVA: Museum and Archives of North Vancouver** [monova.ca](http://monova.ca)

Our website features access to historical photographs of North Vancouver and a variety of web tours of North Vancouver historical subjects.

### **MONOVA's Pinterest page**

Find a variety of resources including historical photographs, links to videos, teacher's guides, and more on Pinterest.

### **First Nations Education Steering Committee (FNESC)** <http://www.fnesc.ca>

FNESC is a First Nations-controlled collective organization focused on advancing quality education for all First Nations learners. They provide lists of resources about First Peoples for teachers and have a teacher's guide on residential schools and reconciliation for grade 5.

### **Səlilwətał (Tsleil-Waututh) Nation** <http://www.twnation.ca/>

This site provides information about the Səlilwətał (Tsleil-Waututh) Nation today, their culture and their history.

### **Sḵw̓xwú7mesh (Squamish) Nation** <http://www.squamish.net/about-us/our-culture/>

This site provides information about the Sḵw̓xwú7mesh (Squamish) Nation today, their culture and their history.

### **Museum Of Anthropology: Voices of the Canoe** <http://www2.moa.ubc.ca/voicesofthecanoe/>

This site provides a wide array of evidence, text and short films to assist educators and students in learning about the Sḵw̓xwú7mesh (Squamish) People.

## CONTACT INFORMATION

### MONOVA: MUSEUM AND ARCHIVES OF NORTH VANCOUVER

#### Program Coordinator

Carol Ballard

[ballardc@monova.ca](mailto:ballardc@monova.ca)

604.990.3700, ext. 8007

#### General Enquiries/Bookings

[programs@monova.ca](mailto:programs@monova.ca)

604.990.3700, ext. 8016

#### Museum Galleries

The new Museum of North Vancouver will open  
at 115 West Esplanade in Lower Lonsdale in 2021.

For more information, visit [monova.ca](http://monova.ca)

#### Archives of North Vancouver

3203 Institute Road

North Vancouver, BC V7K 3E5

*1 block east of Mountain Highway off Lynn Valley Rd*

Open: by appointment only

Book online:

<https://monova.ca/archives/>

# TEACHER EVALUATION FORM

1. How did you hear about the Chief Dan George Story kit?

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2. Was the Chief Dan George Story kit helpful in highlighting your classroom curriculum?

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3. Was the Teacher's Guide helpful in providing appropriate learning activities for your class?

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5. In your opinion, what was the most successful learning activity in the Teacher's Guide? Why?

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6. MONOVA is opening a new museum facility in 2021. We would greatly welcome your thoughts on future program development for your grade level.

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For more information about our current programs check [monova.ca](http://monova.ca). Please note that an additional Indigenous studies kit, Sk̓wx̓wú7mesh (Squamish) Community: Our People and Places Kit, is available for Grades 3-5 classes. For grades 4 to 7, we also have the Indigenous People in North Vancouver Book Kit.

## TO BOOK

Call 604.990.3700 ext. 8016.

Return this form to:

Carol Ballard, Program Coordinator, Archives of North Vancouver  
3203 Institute Road, North Vancouver, B.C. V7K 3E5

OR email: [programs@monova.ca](mailto:programs@monova.ca)