



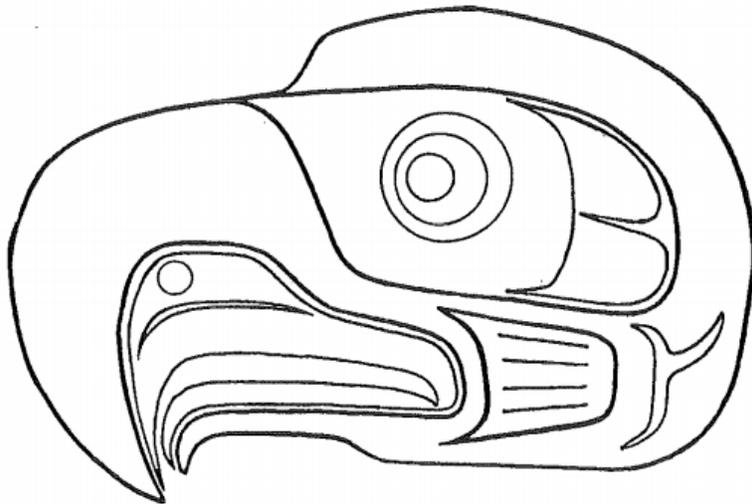
CHEAKAMUS
CENTRE

nature is in session

Skw'une-was Program Parent Volunteer Guide

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Dear Parent Volunteers:

Thank you for volunteering to accompany your child's class to the Longhouse for the Skw'one-was Program. Your participation is vital to the success of this program. Whether you are new to this program, or someone who has been to the Longhouse before, we hope this trip will be a highlight for you.

We recognize this is a significant time commitment on your part and the time and energy you have committed to ensure a successful program are greatly appreciated. We are reminded daily of the long-term benefits that result from getting children back into nature and the powerful learning that occurs in an immersive overnight setting. The Skw'one-was Program provides the additional benefit of helping participants appreciate and understand the flow of life in this area long ago amongst the Coast Salish people.

The purpose of this Guide is to provide you with the background information that you need and to better prepare you for an enjoyable and memorable visit to the Longhouse.

Within the Guide, you will find information about the schedule, your responsibilities as a parent volunteer and a brief overview of the family group activities. Please read through the material provided to get a better understanding of the Longhouse site, the timeline of the program and what you can expect from the Program.

We hope you find the Parent Volunteer Guide helpful and informative. We look forward to your arrival and the opportunity to offer a quality cultural immersion program for you and your child's class.

Sincerely,



Conor McMullan
Director of Educational Programs

I | Welcome to Cheakamus Centre and the Skw'une-was Program

Our Mission at Cheakamus Centre

To create a hub of authentic, meaningful experiences that connect people to the natural world, and inspire sustainable values and behaviors.

Program Philosophy and Description

The Skw'une-was Program at Cheakamus Centre (CC) is a indigenous cultural immersion education program developed in conjunction with Skwxwú7mesh (Squamish) Elders. The Program was named Skw'une-was, the Skwxwú7mesh word for partnership, to reflect this relationship. The Program is based on three major understandings - Respect, Sharing/Cooperation and Seasonality. These ideas underlie the activities that students participate in when visiting this Coast Salish longhouse.

Students are placed into family groups that may include: Plant Gatherers, Wood Workers, Cedar Bark Workers, Wool Weavers and Hunters/Fishers. A parent volunteer provides supervision and guidance for each Family group. Some of the cooking is done using hot rocks and students cook their own bannock over the fire. Family groups cook and eat together and participate in Family activity time specific to their duties at the longhouse. Cultural Program staff teach the Family specific activities with assistance from the parent volunteers.

The whole group explores the forest during the Journey Back In Time walk to the longhouse at the beginning of the visit, as well as the Cedar Walk on the second morning after breakfast. During the evening, a Cultural Program staff member tells legends, teaches games, or sings and drums. The final activity of the first day is an evening activity led by the Cultural Program staff, include a walk in the forest depending on the group.

Program Objectives

1. To enhance the students' understanding of, and respect for First Nations culture in general, and the pre-contact longhouse culture of the Skwxwú7mesh people, in particular.
2. To provide a cross indigenous cultural learning experience based on students and adults living communally and participating in traditional daily activities of the Coast Salish people.
3. To promote greater understanding and awareness of the beliefs and traditional values of the Coast Salish culture in relation to sharing, the seasons, and respect for others and the environment.

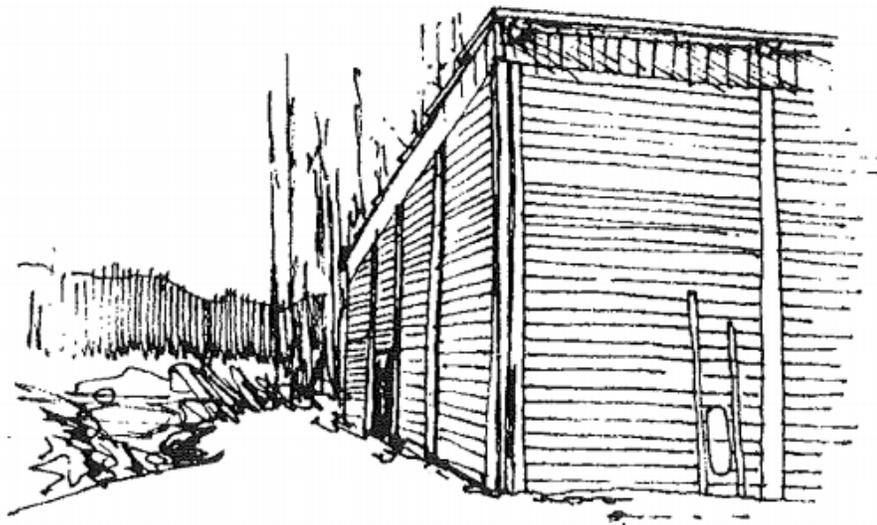
Major Understandings

The cornerstones of the teachings at the longhouse are sharing, respect and seasonality. They represent central pillars of our program philosophy and reflect the importance of care for self, others and the environment. A deeply rooted and culturally authentic respect for the natural world is fostered through traditional communal living.

Sharing (cooperation): Life in pre-contact times was characterized by an attitude of sharing. Food preparation, hunting, fishing, tool-making, basketry, and weaving were done by select groups for the benefit of the whole house. In addition to sharing with one another, the Skwxwú7mesh people lived in harmony with nature, taking only what was necessary

Respect: The Skwxwú7mesh people believed in the worth and dignity of each person. They showed tremendous respect for their elders and were taught to perceive themselves as neither above nor below another person. They also showed respect for Nature. Realizing their lives were interconnected with Nature, they were careful to show their respect by acknowledging the spirits that they believed were found in Nature. Activities such as giving prayers of thanks before stripping cedar bark and returning salmon bones to the river, reflected their deep respect for Nature.

Seasonality: The lifestyle of the Skwxwú7mesh people was governed by the seasons. Activities such as fishing, hunting, gathering, building, and creative activities depended on the season. For example: basket making required gathering cedar materials in spring; waiting for particular berries to ripen for dyeing in the summer; burying materials to set dyes for six months to a year; and then completing the weaving of the basket through the fall and winter. Almost all aspects of Skwxwú7mesh life were influenced directly or indirectly by the changing seasons.



2 | Program Overview

Supervision and Parent Volunteers

Visiting teachers and volunteer parent elders are responsible for the health, safety, and conduct of their group for the duration of their stay. Volunteer parent elders are responsible for guiding the children in acquiring skills and understanding throughout the program.

The number of parent volunteers required for a Skw-une'was program is dependent on the number of students participating. There will always be one parent with each family group and one parent that will be a floater to help with family chores and activities. Through your school, parent volunteers are required to obtain a Criminal Record Check prior to participating in the overnight program. As a part of this process, SD44 parent volunteers are also required to fill out a confidentiality declaration at the school level.



The teacher is responsible for administering all scheduled and unscheduled student medications. **The teacher is responsible for administering all scheduled and unscheduled student medications. For students with a parent attending in a volunteer capacity, medications are the responsibility of the parent.** A first aid kit is available at the longhouse and trained Cheakamus Centre staff are always on call for first aid assistance.

Parent/Teacher Orientation Session

All parent volunteers are required to attend a half day orientation session at Cheakamus Centre. Parents who have volunteered for the Skw'one-was Program in previous years are requested to attend Orientation every three years.

Volunteer Parent Elder Schedule

Time	Day 1
9:15 AM	Volunteer Elders (1 or 2) arrive by car as assigned by teacher (<i>1600 Paradise Valley Road</i>) Assist bus driver with unloading of bus
9:15 AM	Bus arrives at Cheakamus Centre (CC) South Entry driveway to pick up Cultural Staff Group dropped off near Bailey Bridge Walk with your Family group, be aware of safety near road
10:15 AM	Parent(s) who arrived by car walk to CC hatchery and wait there for group
10:45 AM	Arrival at the Longhouse
11:15 AM	Snack
11:30 AM	Namegiving Ceremony – sit with your Family group, help children stay focused Safety review – whole group gathers in Longhouse Lunch – Help students learn mealtime routines & cooking skills as they prepare lunch. Share lunch in Family groups (students are expected to serve you first as a sign of respect) Clean up – Chores as assigned by teacher and Cultural Program staff Floater Elder sets up dishwashing sinks immediately after lunch. Then supervises dishwashing procedure as students from one Family group wash all dishes with assistance from their Elder. Other families bring luggage to Longhouse, clean bannock sticks, wipe off box lids and collect firewood.

3:00 PM	<p>Family Activity Time – Proceed to Family Activity areas as directed. Provide a model for students by listening actively & observing closely as the Cultural Program Staff initiate the activity. Take an active role in teaching the activity. Floater Elder review safety with teacher and Cultural Program staff, then check with teacher for area where assistance is needed. <i>You are responsible for basic discipline of family members during activity time, but if necessary, problems may be referred to the classroom teacher, who is responsible for overall discipline.</i></p>
4:00 PM	<p>Snack then organized games led by teacher Some parents may be asked to assist in supervising games. The remaining Elders take a break.</p>
4:45 PM	<p>Afternoon Program (story telling/legends/drumming/games) with Cultural Programs Staff – students can wait at outside fire with parent Elders.</p>
5:30 PM	<p>Feast Preparation – Cultural Program staff will assist with preparation instructions for feast Feast – Children should serve Elders first out of respect <i>Fisher & Hunters need to save a tiny piece of salmon in a bowl</i> Clean up - Chores as assigned by teacher and Cultural Program staff.</p>
7:30 PM	<p>Prepare Longhouse for sleeping: Cultural Program staff will assist with arrangement of mattresses on sleeping platforms. Move luggage to sleeping area; prepare for the evening walk.</p>
8:00 PM	Evening Activity led by Cheakamus Centre Program Staff
9:00 PM	Bedtime.
Time	Day 2
7:00 AM	<p>Good morning! Woodworking Elder start fire outside and put pot of water to warm over fire Floater Elder makes a large pot of oatmeal on a burner Other Elders assist students in packing gear and putting on ledge by door.</p>
7:30 AM	Breakfast – adults serve food, students sit by outside fire
8:00 AM	Clean up - Chores as assigned by teacher.
8:45 AM	Cedar Walk
10:30 AM	Family Activity Time – Assist Cultural Program staff with activity
11:30 AM	<p>Lunch Preparation – done by Cultural Program staff Lunch – eat in Family areas Clean up – Chores as assigned by teacher and Cultural Program staff</p>
12:45 PM	Closing Ceremony – sit with students in Family groups
1:15 PM	Departure - bathroom visits prior to getting on the bus

Special Notes for Crossover Days

On occasion, two groups will be at the Longhouse at the same time for approximately two hours over the midday mealtime. This provides a perfect opportunity for sharing and cooperation by both the group leaving (outgoing) and arriving group (incoming). The outgoing group will continue to participate in family activities while the incoming group arrives. They will welcome the incoming group inside of the Longhouse and everyone will prepare lunch together. Please keep your Family group working on their activity after the arrival of the new group. The Cultural Program staff will advise you when it is time to enter the Longhouse to welcome the newly arrived group.

Overnight in the Longhouse

Students, volunteer parent elders, and teachers all sleep inside the longhouse during a Skw'une-was program. Sleeping mats are provided and each individual should bring their own sleeping bag and pillow. Our Cultural Program Staff will explain and facilitate the sleeping arrangement setup before the evening activity that they lead on the first night. Students are advised to change their clothes either in their sleeping bags or the change area at the back of the longhouse.



Meals

The Skw'une-was program menu is chosen to reflect the types of food eaten by Coast Salish people of the area ~150 years ago. Following each meal, students will complete daily chores with the guidance of their parent elder.

Breakfast on Day 2

Breakfast on the second day is prepared by the Wood Working Parent and Floater Parent with the help of the visiting teacher. The Wood Working Parent will start the outdoor fire and heat water in one large pot for hot chocolate. The Floater Parent will make a large pot of oatmeal on a burner.



Meal and snack protocols

- Parent volunteers learn how to safely cook meals, including with hot rocks, at the Parent/Teacher Orientation
- When necessary, EAs are expected to support students with complex needs during meal times

Outside Food Policy: Any food and beverage not provided by Cheakamus Centre must be pre-approved and is only permitted in designated areas. The use of glass vessels and consumption of snacks outdoors is prohibited. For more information regarding specifics on self-catering please address them with your planning contact. Parents may be asked to provide food to supplement the Skw'une-was menu for specific special diets.

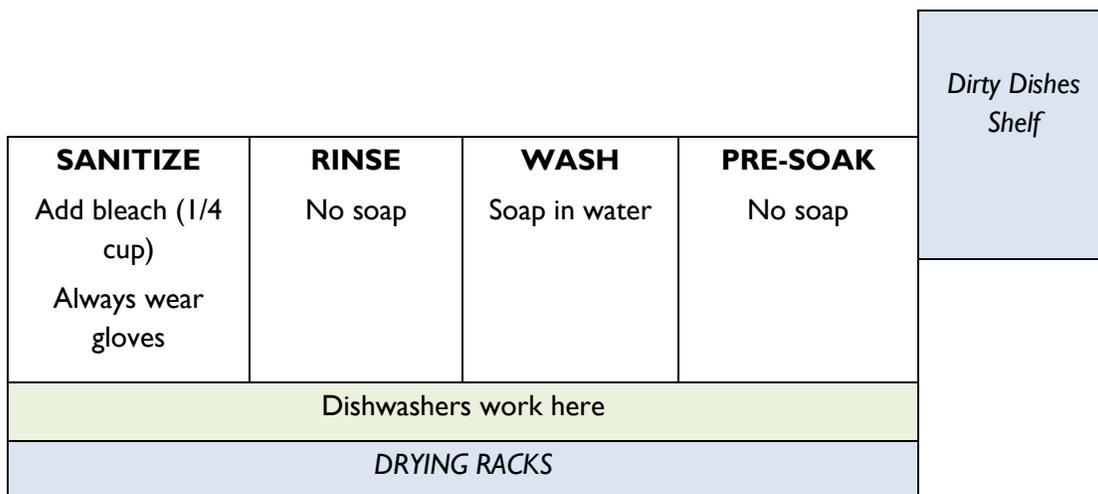
Nut-restricted policy: Cheakamus Centre is a nut restricted facility therefore we do not serve any food items that contain nuts or nut products. We do not order, import or permit any products containing nut on site. We cannot, however, fully guarantee that private individuals are not bringing items containing nut products on site for personal consumption or use. Please do not bring any products containing nuts on site. This also includes any skin care and hair products that may contain nuts.

Chores

Volunteer parent elders are responsible for leading their family group in a various chores throughout the program. Please remember that with the volunteer elders' encouragement and guidance, children are expected to take on the majority of these chores and household activities. The Cultural Programs Coordinator will review these duties after your first meal.

Dishwashing:

- Each family is responsible for bringing their own dirty dishes, cups and cooking box to the dirty dishes area
- Boxes (with lids) that were used for cooking must be rinsed with hot water from the hose then returned to the Longhouse to dry
- The Floater parent or teacher will help set up the dishwashing sinks by following the diagram on the wall above the PreSoak sink. The water should be as hot as the students can manage.
- The student(s) doing the sanitizing must wear gloves, the others usually do not (they generally just fill the gloves with water!)
- Instructions are posted above sinks. Please ensure students wash hands after doing the dishes



Wash Family Box Lids:

- Parent Elder gets cloths, pail and spray bottle of bleach solution from Elder's Room
- Fill pail with warm water
- Students wash tops of Family boxes and outside tall tables
- Elder sprays tops of boxes with bleach solution and students wipe with cloths
- If you need more cloths, they are in a box at the back of the Support Shed under shelf with apples and potatoes

*ONLY the Elder uses the spray bottle!



Clean Bannock Sticks:

- scrubbies are in a pail hanging by the outside fire
- use **dry** scrubbies to scrape dough off sticks – do this over a compost bucket please
- put away bannock sticks in Longhouse with cooking end up



Collect Firewood:

- the woodpile is out of bounds, so students must be accompanied by an Elder
 - take wheelbarrow to wood shed and bring back wood for the fires
 - neatly stack wood one piece deep under the sleeping platforms
- *do not use wagon!

Make Kindling:

- Students make kindling using tools in their Family Box.
- Tools must remain in the Longhouse.
- There is one set of tools per family group.

Move Luggage:

- The Luggage Depot is out of bounds, so students must be accompanied by an Elder.
- Arrival Day: Students bring all luggage into Longhouse and place on tall counter by door and on the floor nearby. Please do not block entrances.
- Departure Morning: Students take luggage from the tall counter by the door to the Luggage Depot near the Marshalling area. Use only one side of Depot if your departure is on a crossover day *do not use wagon!

3 | Family Group Activities

Respect is one of the major teachings of activity time. During activities, children learn that no material requirement of traditional life was accomplished without time, patience and skill. Proficiency at any one of the traditional activities required years if not decades of learning and experience. By demonstrating patience and a commitment to learning about one activity, children express their respect for the skills and knowledge of the Skwxwú7mesh people. Parent Elders assist during activities by offering guidance, showing patience, and helping students focus as they gain new skills and knowledge.

The Family activities indicated below are examples of what the students may learn. Actual daily activities are season, weather and staffing dependent. Cultural Program staff employ a variety of strategies and experiential tasks to accomplish the objectives of each family activity.

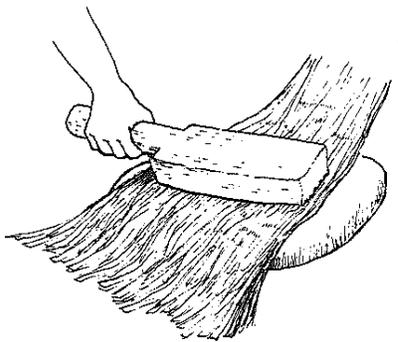
Cedar Bark Family

Skwxwú7mesh people have a deep appreciation and understanding of the cedar tree. Cedar was and still is a vital part of their lives. Not only was cedar used for clothing, shelter, transportation and utensils but it also formed a spiritual bond for the people. The spiritual reverence was, and still is, demonstrated in the prayers and ceremonies that surrounded collecting bark, withes and roots from cedar.

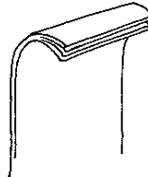


Students will:

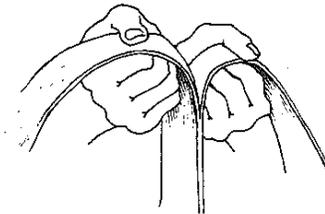
- learn cultural teachings about the cedar tree
- identify a cedar tree
- learn about cedar bark harvest and preparation
- make twine
- prepare cedar by beating and shredding bark for use in a variety of ways
- make a plaited mat



SPLITTING THICKNESS OF BARK



① END BENT OVER TO SEPARATE LAYERS



② DIVIDED LAYERS SPLIT APART, WITH KNUCKLES TOGETHER TO PROVIDE TENSION WC 72

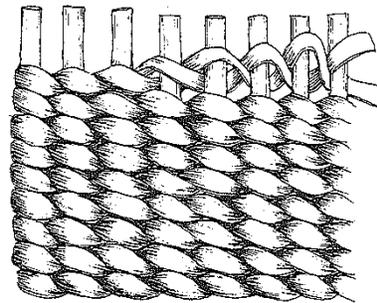
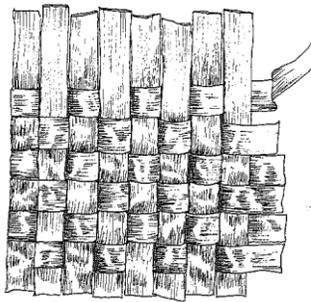
Wool Weaving Family

Weaving was a valuable skill among the Skwxwú7mesh people. Woven materials provided warmth, protection, and clothing. Weavers not only worked their skill for practical purposes, but also to display their artistic abilities. To lighten the task, the Skwxwú7mesh people would often sing as they worked.



Students will:

- learn cultural teachings about the collection and preparation of mountain goat wool
- card and roll/spin fleece
- work in pairs to weave with spun wool or found articles
- sew woven pieces together to make larger pieces for a blanket



Plant Gathering Family

A variety of berries, shoots and roots were gathered in the spring and fall to augment a diet of fish, shellfish and game. The Skwxwú7mesh, because of their great respect for the environment, took only what was needed for their immediate use, for preparing for future use, and trading.



Students will:

- learn cultural teachings about the gathering of plant materials for edible and technological uses
- use a map to locate areas for gathering
- gather a sample of each plant that can be identified
- share within and with all groups
- work on basic Coast Salish skills necessary to be successful plant gatherers including learning character traits & abilities that make plant gatherers unique as individuals
- develop legends as a means of remembering important information & natural events

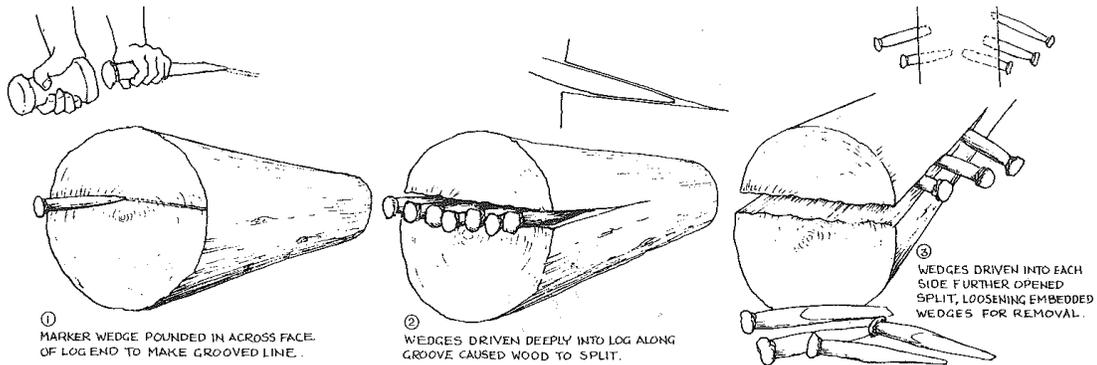


Wood Working Family

Woodworking was, and still is, a valuable skill. It provided the Skwxwú7mesh people with utensils, tools, jewelry, and building materials. This skill also provides a venue for them to share their artistic talents.

Students will:

- learn to identify tree species and their uses,
- prepare and finish wood for carving,
- make kindling with traditional tools
- use shapes found in carving and art



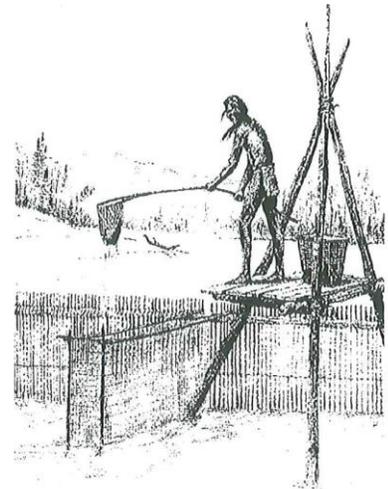
Hunting and Fishing Family

The Skwxwú7mesh people understand the land well and by reading the land, matched their daily life to the pattern of the animals around them. For the Cheakamus area, the pattern of hunting and fishing was to fish in the fall when the salmon were running, and to hunt other wild game in the spring after they had fattened in new plant shoots.



Students will:

- work on basic Coast Salish skills necessary to be successful hunters & fishers
- examine & build basic hunting & fishing tools – such as stone fish weirs, fishing weights, stone clubs, fishing fences, fishing nets & catching fences
- read landscape regarding best place to set traps interpret tracks, direction finding
- learn character traits & abilities that make hunter/fishers unique as individuals
- develop legends as a means of remembering important information & natural events



4 | Games and Activities

The following games and activities are ideas for free time during the program.

1. Deer ears

Supplies- piece of cloth/branch for tail + blindfold

One student is chosen to be a deer. Attach tail to deer. Blindfold the deer. The deer pretend to be grazing in front of the Longhouse. The other students (predators) creep up to the deer, one step at a time. If the deer heard a sound they point in that direction and shouts "You starve!" The person pointed at is out of the game. The student who is able to creep up and pull the tail is the winner.

2. Duck on Rock

Supplies- pine/fir cones

Collect cones. Place one cone on a large rock. Throw the other cones to knock off the one on the rock

3. Shinty/Field Hockey Game

Supplies- Shinty sticks (found inside Longhouse) + tennis ball + devise goals with sticks, jackets..

Use grass field by canoe pond (South of Campfire pit). Each team tries to score on other's goal. No sticks above waist height. No slap shots, push ball only.

4. Slahal

Supplies- 6 sticks @ 15 cm long for tally sticks + 2 small sticks that can be hidden in the hand (one stick should have a black circle drawn around it

Divide into two equal teams. Sit facing each other. Place tally sticks between the two teams. The leader of one team takes the two small sticks and, with his hand behind his back, changes the sticks from hand to hand. The leader puts his hands in front of him and the opposite team guesses which hand the marked stick is in. If the person guesses correctly, his team takes a tally stick plus the right to hide the marked sticks. If wrong, the other team takes the tally sticks and takes another turn at hiding the marked sticks. The team that wins 6 tally sticks first is the winner.

5. Dox-En-Eye

Details of this game can be found on the game cards in the Elder's Room.

6. Eagles and Ravens

Details of this game can be found on the game cards in the Elder's Room. This game is best played with a large group and should be left for the teacher to organize.

7. Music

Using natural materials (*do not pick any plants!*), design and make rhythmic instruments. Create a song to tell about one of the following: the names received by the family members during the name giving ceremony; the birds or animals of the Cheakamus valley.

8. Storytelling

Find a feather, rock, gnarled stick or another interesting natural object. Tell the children that everything in nature has a story to tell and that, together, they will create the story of this object. Pass the object around the circle and let each child provide a small portion of the store and pass the object on until everyone feels that the story has been completed.

9. Reflections and Sharing

Reflection will help children absorb their experience of the Longhouse. Recognize that children who seek out quiet time to sit and reflect are involved in an important activity. A sharing session may be initiated as a small group activity by the volunteer elders or as a large group activity by the teacher.

10. Thanksgiving

Help children prepare a thanks-giving to the Cultural Staff that can be presented at the closing ceremony.

Emergency Procedures

An overview of emergency procedures will be provided to the group after arrival at the longhouse. Complete emergency procedures are located in the Cheakamus Centre Emergency Procedures Manual in the Cultural Programs Staffroom near the longhouse.

A first aid kit with supplies necessary for minor injuries is in the Longhouse Elders Room. Please report all incidents and accidents to your school's Teacher and the Cultural Programs Coordinator. Program Staff are on call for first aid assistance for the duration of the program. Medication cannot be given to children without the permission of their parents. **The teacher is responsible for the administering all scheduled and unscheduled student medications.**

In case of medical emergency

1. Call 911
2. Contact Cheakamus Centre Staff by 2-way radio or cellphone

Earthquake

1. DUCK and COVER and wait for the earthquake to stop.
2. ASSEMBLE all participants at Spak'wus House marshalling area.
3. CONTACT CC staff by 2-way radio or cell phone and await further instruction.
4. If earthquake has been severe, assess danger, then if necessary EVACUATE immediately.

Evacuation Procedures

1. Evacuate the Longhouse by the two end doors marked EXIT.
2. Assemble at Spak'wus House marshalling area (small grass area closest to Longhouse) to ensure that all participants are accounted for.
3. Notify CC Staff by 2-way radio or cell phone and wait for further instructions.
4. If evacuation is required, travel to the North End of the Site, cross Paradise Valley Road, and walk uphill towards Evans Lake Forestry Center.

Fire Safety

Indoor and outdoor fires are an integral part of the program and require diligent supervision by adult supervisors. Please let the fire burn out after dinner, to avoid having a smoky longhouse overnight. It's important that adult supervisors know the location of all safety-related equipment: shovels near fire put; portable dry chemical extinguishers at each exit door, emergency exits, etc.

Lost Children (or Adults)

Whenever any person or group is leaving the Longhouse, let the teacher in charge know who is going, where, and for how long. Have children be responsible for one another by using the buddy system. Tell students that if they get lost, stay where they are. In case of a missing person, contact Cheakamus Centre staff to aid in the search.

General Expectations

The longhouse program area is designed to mimic times prior to European contact. This natural and rustic environment has been used by thousands of students since 1985 and it's important that we take steps to preserve this area so it can be enjoyed by many more to come. Please adhere to the following guidelines during your Skw'üne-was program to ensure your students safety as well as the protection of our natural environment.

- Stay within designated boundaries
- All water access is restricted unless accompanied by Cheakamus Centre Staff: please stay away from the spawning channels, Canoe Pond and off of the dyke slopes. This protects salmon habitat and limits erosion.
- Please respect our forests by staying on the designated trails. Plant gathering is only permitted with a Cultural Program Staff member.
- The Longhouse fire is for cooking, not to heat the building, so please limit your use of firewood.
- Ensure that all tools and craft materials are treated with respect by informing children of the appropriate uses and providing supervision.
- Students should always travel with a buddy, use their common sense, and have fun!



6 | Frequently Asked Questions

Q: *Where is Cheakamus Centre located?*

A: Cheakamus Centre is located in Brackendale, BC. The address for the Longhouse is 1600 Paradise Valley Road (South Entrance). Driving directions can be found on our website:

<http://www.cheakamuscentre.ca/about-us/maps>

Q: *What is the parent/teacher orientation? Is it mandatory?*

A: The session includes an overview of the program, discussion of first aid and safety, preparation and consumption of a salmon feast, opportunity to do family activities and meet the Cultural Program Staff. All parent volunteers are required to attend a half day orientation session at Cheakamus Centre. If you have volunteered for the program in the past we request that you re train every three years. The dates and times will be provided to you by the teacher.

Q: *May children or parents visit the property before the program?*

A: Our site is open to the public only during our Open House which falls on the first Sunday in May each year. Other dates may be available, please check in with the planning teacher at your school.

Q: *Do I need to bring any extra food?*

A: All meals are provided during your Skwúne-was program. It's recommended that students bring a healthy snack (packed in their day-bag!) to be eaten on the bus to Cheakamus Centre, however please to not bring any additional snacks. Please ensure any snacks are finished prior to arrival, and do not contain any nuts.

Q: *What is the cell phone use policy?*

A: Cheakamus Centre has good cell coverage throughout the site however, we encourage you to unplug and only use cell phones for emergency situations or to contact CC staff. If you need to use your phone, please do it out of sight from the students and check in with CC staff about appropriate times for phone use. Provided it's cleared by your school's teacher, phones can be used to take photos during this unique and memorable experience.

Q: *Will I be in the same group as my child?*

A: Cultural Program Staff recommend to teachers that students and parents not be placed in the same family group in order that each may have an individual experience and parents may focus on their entire family group. If your child has a complex medical condition or other complex needs, this would be a reasonable time to place a student in their parent's group.

Ensi7pm (Thank you!)

Photos courtesy of K.Keogh , D. Nunuk, I. Roberston, Double Exposure Photography and Gadbois Photography Illustrations courtesy of H. Stewart

Acknowledgments

The following people have given their time, knowledge and energy to create together a program for Grade 3 students, enabling them to experience the pre-contact Longhouse culture of the Skwxwú7mesh people (pronounced "Sko-ko-mish"). It has been an exciting challenge which could never have been met without the spirit of partnership which sustained us all.

Skwxwú7mesh Nation

Sadie Baker (1904-1992)	Ann (RIP) and Richard Billy
Mabel Lewis (RIP)	Lawrence and June Baker
Chuck Billy (1926-1989)	Alvie Andrews (1906-1997)
Ernie Harry (- 1996)	Leona Nahanee
Gwen Harry	Rick Harry
Val Moody	Gloria Wilson
Jackie Nahanee	Chief Philip Joe
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North Vancouver School District

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School District No. 44 (North Vancouver)

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8 | Bibliography

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