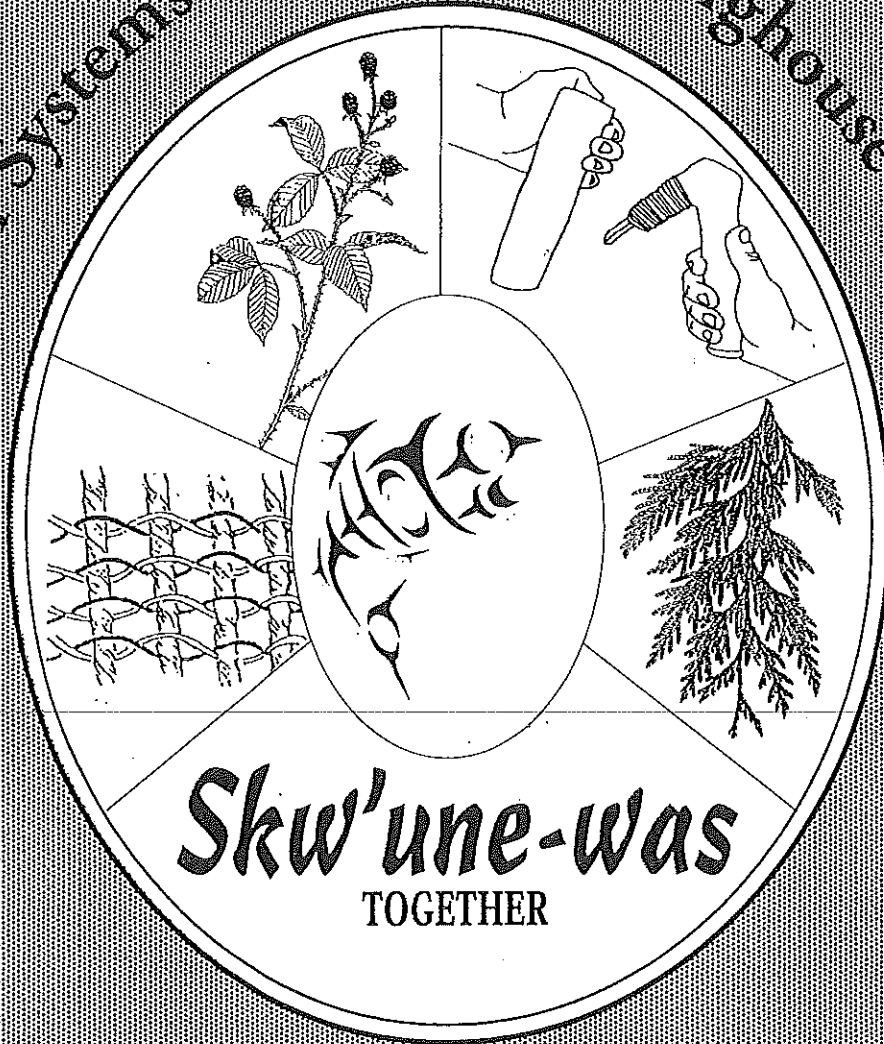


August 2013

Cultural Systems Skw'unc-was Bighouse Program



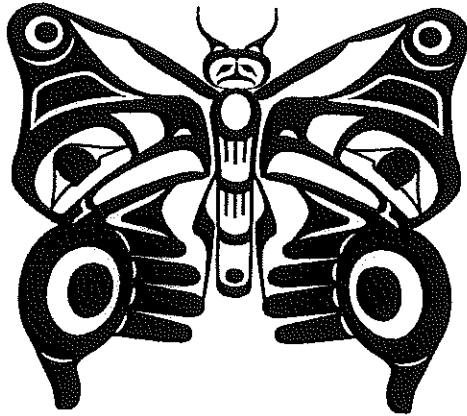
# Handbook

North Vancouver Outdoor School  
Brackendale, British Columbia, Canada



FLOATER

# *Skw'une-was*



*Cultural Systems - Skw'une-was Bighouse Program*

*North Vancouver Outdoor School*

*has been committed to  
Participation in Education  
since 1969*

We welcome your comments, questions and suggestions:

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# Acknowledgements

The following people have given of their time, knowledge and energy to create together a program for Grade 4 students, enabling them to experience the pre-contact Bighouse culture of the Squamish people. It has been an exciting challenge which could never have been met without the spirit of partnership which sustained us all.

## Squamish Band

Sadie Baker (1904-1992)	Ann and Richard Billy
Mabel Lewis	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 Phillip Joe
Bighouse Building Crews	

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Lorna Williams	Vancouver Museum
B.C Provincial Museum	Skw'unc-was logo by Richard Ernest Harry, Squamish Artist



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School District No. 44 (North Vancouver)

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## *Foreword*

The development of this curriculum began with a conference at North Vancouver School District's Outdoor School in Paradise Valley. Squamish First Nations people, North Vancouver District educators, and a few non-Native guests knowledgeable in Northwest Coast Native culture came together at that conference in February, 1985.

We listened to the Squamish people speak of the value and attitudes and ways of life which were their culture. We learned of their family roles and structures, their belief in educating by example. They talked to us about their religious beliefs and their language, their experiences of the past and hopes for the future of the Squamish people.

Both Native and non-Native came away from the conference with a heightened understanding of and respect for one another. We were excited by the sharing that had taken place and were determined to convey, in the Bighouse curriculum, the same sense of partnership between cultures.

Our approach to writing the curriculum was to determine the major understandings or structures which seemed to inform, and to be important to, all aspects of Squamish Life. These were: to respect and care for all life forms; to value sharing as central to group survival; to live in harmony with the seasons which determine the pace and quality of life.

With these understandings as our guide, we began to write. Throughout the development and implementation of this program, the most vital element was, and is, the continuing involvement of the Squamish people. If the program successfully meets its objectives, it will be because we have worked well together.

We have called the program *Skw'une-was*,  
the Squamish word for partnership.

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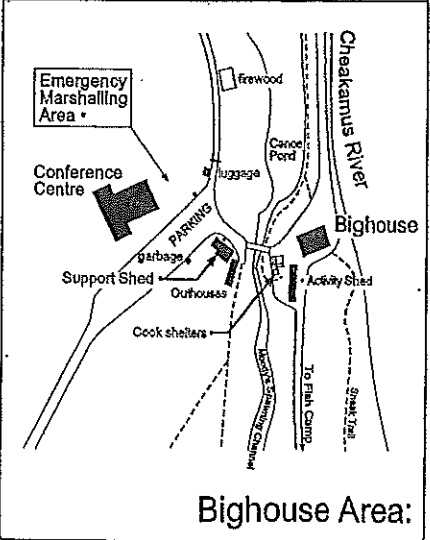
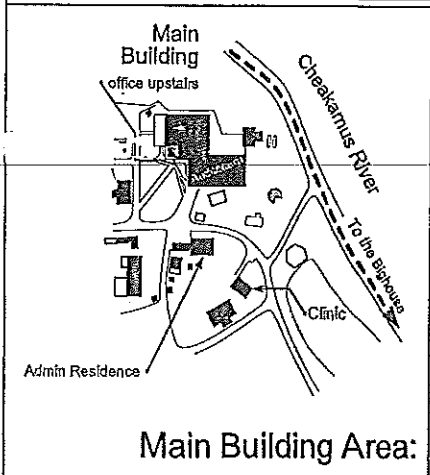
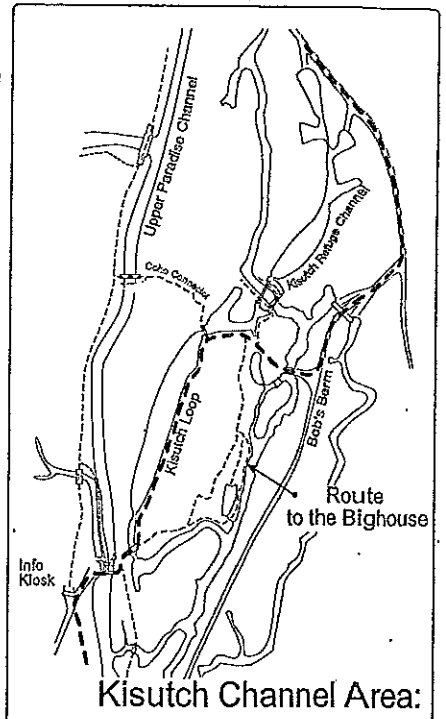
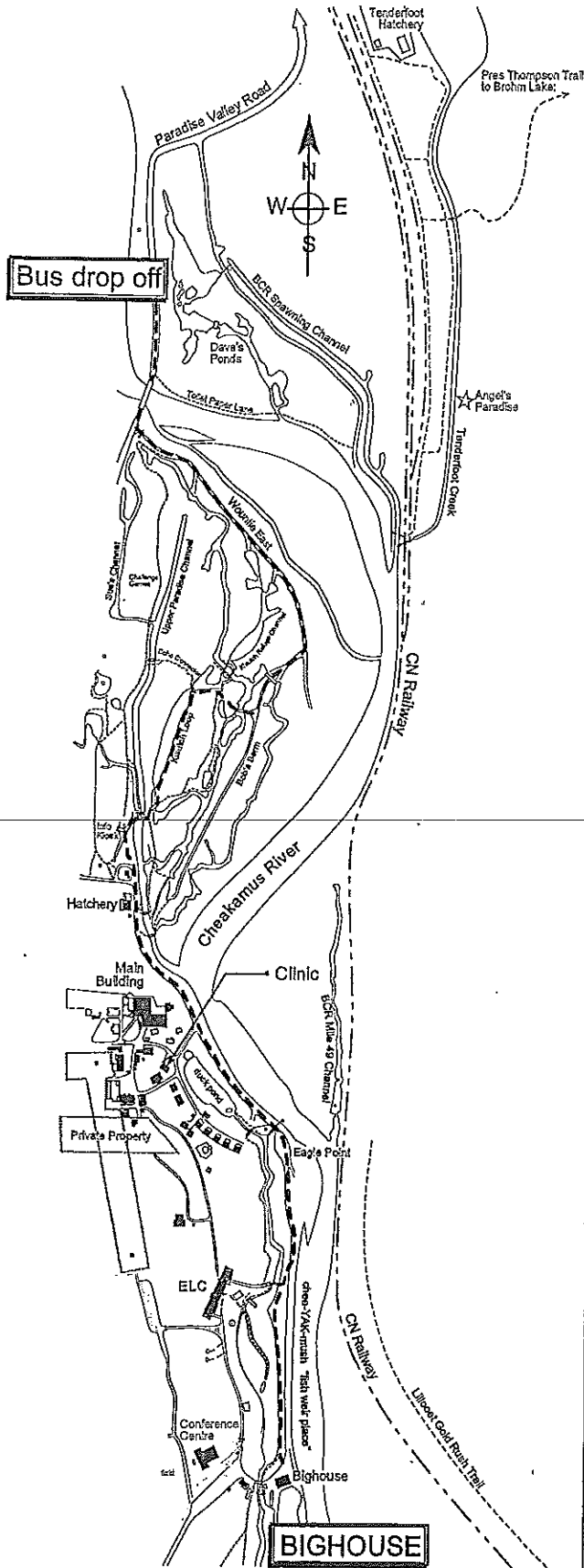
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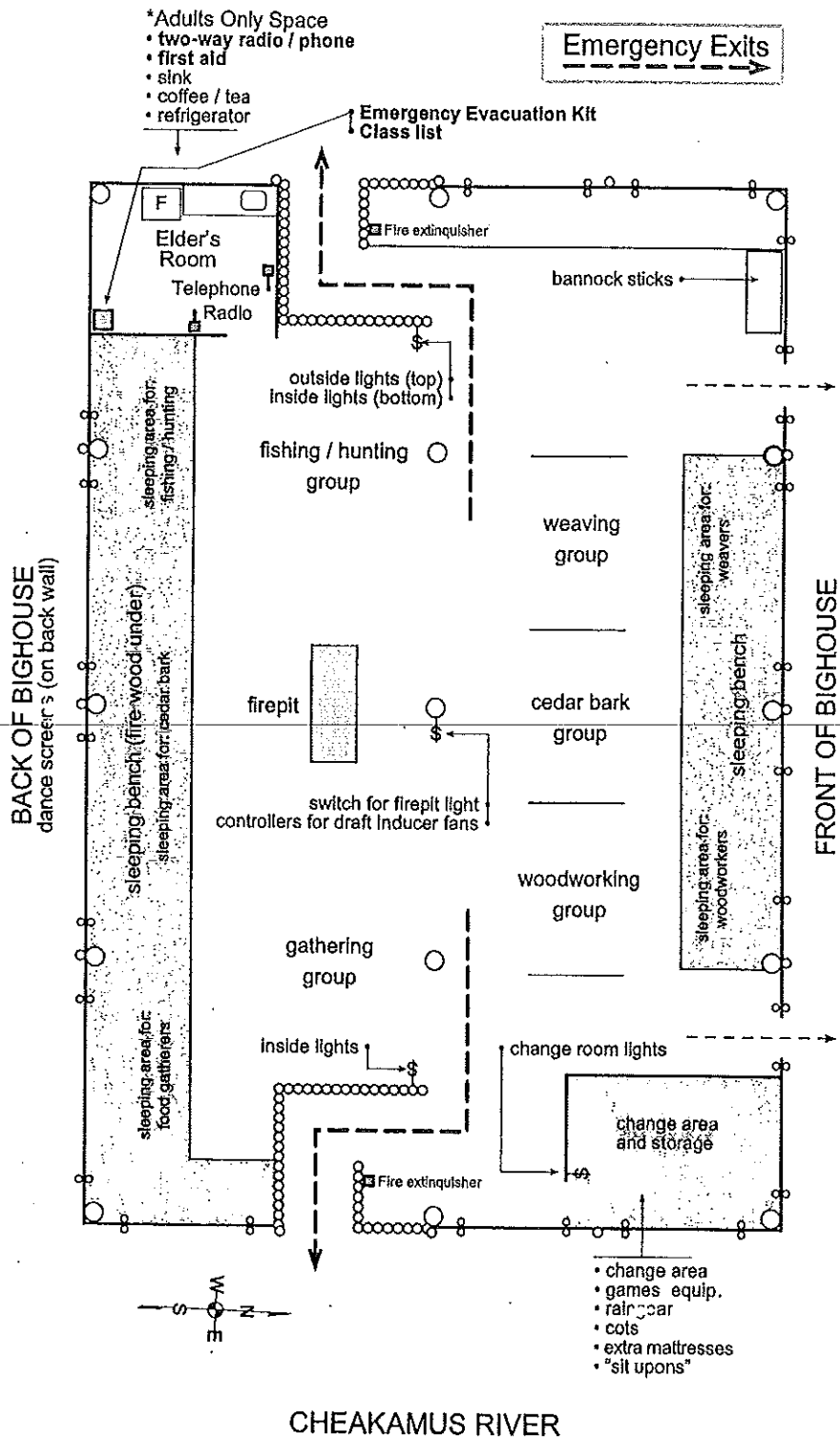
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# Route to the Bighouse





*Bighouse Interior Layout*

# *A Squamish Cultural Immersion Program*

## **Objectives**

1. To enhance the students' understanding of, and respect for Native culture in general, and the pre-contact Bighouse culture of the Squamish people, in particular.
2. To create an enrichment component for the present Native Studies curriculum for Grade 4 students in North Vancouver schools.
3. To provide a cultural program which will allow students:
  - a) to live in a Coast Salish Bighouse, built and furnished as it would have been in pre-contact times
  - b) to participate in the activities and the traditional daily lifestyle of the Coast Salish people of the Squamish Valley during that time, and
  - c) to learn how to use the culture's artifacts
4. To make available a variety of activities that will create a greater understanding of the beliefs and attitudes of the Coast Salish culture in relation to:
  - sharing
  - the seasons
  - respect for others and Nature
5. To participate in activities with the Native people of the Squamish area at the Bighouse site.

## **Format of Curriculum**

This guide has been designed to provide teachers and Grade 4 students with a unique opportunity to experience the daily lifestyle of the Squamish people during pre-contact times. The format is very easy to follow.

Each activity has been divided into three sections:

**Overview** This section provides you with background information related to the attitudes and values of the Squamish people. This information will differ for each activity.

**Supplies** A list of supplies, necessary for each activity, is included. These supplies are located within the Bighouse for easy access.

**Strategy** Instructions are outlined in detail, as some activities will require students to work individually, in pairs, or small groups.

Since the Squamish people's lifestyle was determined by the seasons, some activities have been organized accordingly.



## *Major Understandings*

In discussion with the Squamish people, three recurring themes became evident. These were adopted as the three major understandings for this unit. The importance of these understandings is expanded below.

### **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 Squamish people lived in harmony with nature, taking only what was necessary.

### **Respect**

The Squamish 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 in order to create another salmon, reflected their deep respect for Nature.

### **Seasonality**

(Change)

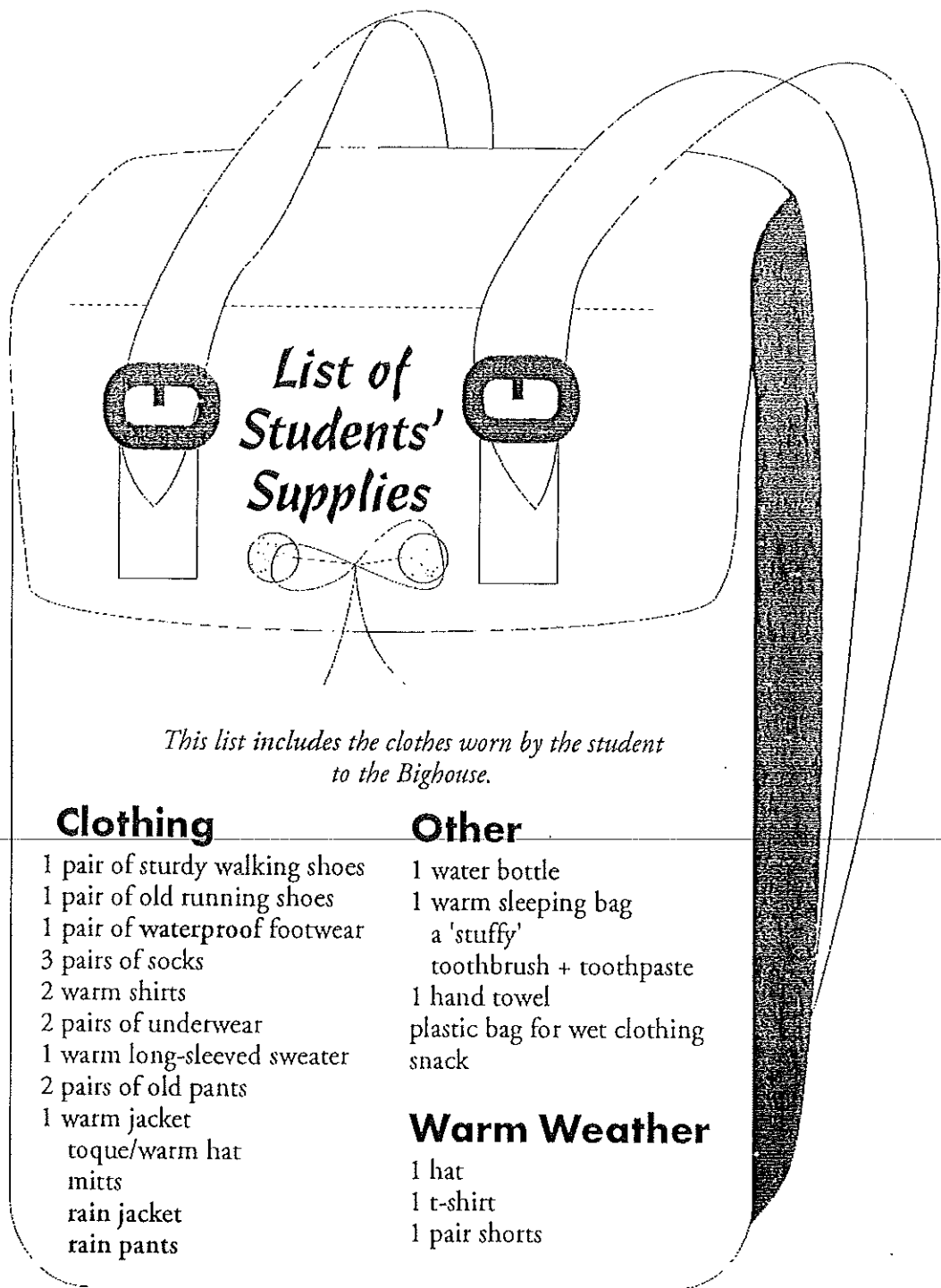
The lifestyle of the Squamish people was governed by the seasons. Activities such as fishing, hunting, gathering, building, and creative activities depended on the season. For example: basket-making required gathering cedar materials in spring; waiting for particular berries to ripen for dyeing in the 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 Squamish life were influenced directly or indirectly by the changing seasons.

**REMEMBER:**  
Clothing will get smoky and dirty: if possible, choose warm, older items rather than new.

Students walk from the Bailey bridge to the Bighouse, so to be ready for all kinds of weather, they should keep raingear on the bus with them.

After children are dropped off at the bridge, the bus will deliver the luggage to the Bighouse.



Transport in duffel bag, suitcase or sport bag. Have everything labelled with school name and student name.

Students are requested to leave jewellery, flashlights, watches, toys, radios, knives, food, gum, candy and money at home.

Note: Snacks can be eaten on the bus or during the walk to the Bighouse.

# Time Schedule

## Day One

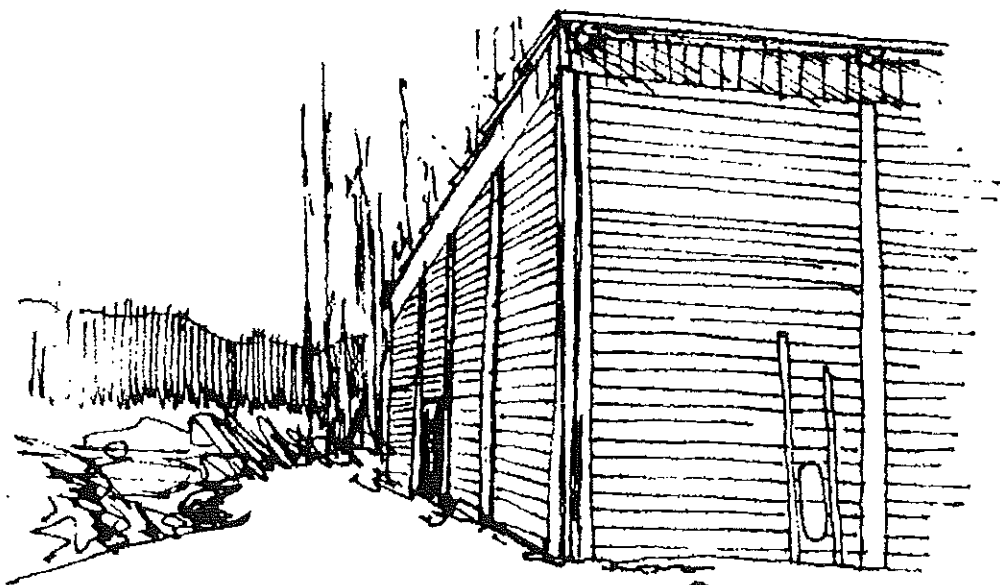
- 8:00 a.m. Leave North Vancouver by Bus for Cheakamus, B.C.
- 9:15 a.m. Arrival at Conference Centre gate — Met by Bighouse teacher.  
Continue to dropoff at Bailey bridge.
- 10:45 a.m. Arrival at Bighouse and greeting by Native Elder.  
Boundary tour and outhouse (thunderbox) visit  
Snack& drink  
Welcoming Ceremony and Name Giving Ceremony  
Opening of the Bighouse: Demonstrations of tool use; bannock making; hot rock cooking  
Procedures for meal preparation
- Lunch**  
Cleanup - dishwashing by teacher designated family  
- bring luggage in  
- clean bannock sticks  
- collect wood from woodshed  
- wash family box lids and outside tall tables  
- make kindling
- All families meeting for visit overview & safety talk (including earthquake & fire evacuation procedures)
- Family Activities**  
Clean-up
- 3:45 p.m. **Snack**  
Organized games (led by teacher)
- 5:00 p.m. **Feast Preparation - Meet in family groups**
- Feast**  
Clean up (see lunch above)  
Meet in family groups for sharing
- 7:00 p.m. **Evening activities: Storytelling/Games with Native Elder**
- 8:00 p.m. **Sleep preparations, nightwalk**

**All times  
are  
approximate**

**PLEASE:  
allow for  
flexibility  
within the  
schedule**

## Day Two

- 7:00 a.m. Day begins
- 7:30 a.m. Breakfast  
Clean-up (*see lunch p. 9*)  
Carry luggage to *Skw'unc-was* depot  
Wipe mats and stack
- 8:45 a.m. Meet in family groups  
Cedar Loop Hike (led by visiting teacher or Bighouse Teacher -- approximately 75mins.)
- 10:15 a.m. Family activities  
  
Prepare lunch  
  
Clean-up (*see lunch p. 9*)  
  
Meet in family groups for sharing  
— prepare thanksgiving for closing ceremony (*see page 30*)
- 12:30 p.m. Closing ceremony
- 1:15 p.m. Departure
- 2:30 p.m. Arrival back at school



# Menu

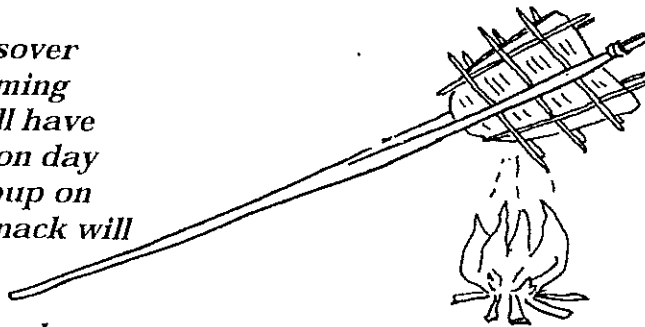
## Day 1

Snack	*Muffins/water/hot chocolate
Lunch	*3 varieties of noodle soup (i.e. soup base, noodles and frozen mixed vegetables.) Bannock with honey Water
Snack	Granola
Evening Feast	Salmon, Potatoes, Carrots (Bannock) Frozen Berries Ice Cream Water

## Day 2

Breakfast	Instant Oatmeal Porridge with Brown Sugar, Raisins, Milk Bannock with Honey Hot Chocolate Apple slices
Lunch	*Meatballs, Onions, Apples Bannock with honey Water

*\* On crossover days, incoming groups will have meatballs on day one and soup on day two. Snack will be omitted as lunch will be served upon arrival.*



**NOTE: The Skw'une-was staff organizes food for each meal. It will be located in the Elders' Room in the fridge or on the shelves.**

Please refer to the Food Protocols for meal preparation. The Protocols are in the binder in your Family box and in the Teacher's Binder in the Elders' Room.

**Remember:**  
**As a volunteer elder, your responsibility is to guide the children in acquiring skills and understanding. The children should take on the majority of chores and household activities, demonstrating consideration for their Elder as a sign of respect.**

## *Volunteer Elders' Checklist*

– See detailed Program Outline pages 15-30.

### **Day One**

- 9:00 a.m. Volunteer elders arriving by car
- assist bus driver with unloading of bus
  - assist Native Elders with fires and snack preparation
- 9:15 a.m. Bus arrives, at Conf. Centre gate to pick up Bighouse Teacher. Group is dropped off near the Bailey bridge, Bighouse Teacher will guide your group back to the Bighouse Walk to the Bighouse with your family group. Be aware of children's safety as they walk along the road.

#### **Welcoming Ceremony**

After Welcoming, tour the Bighouse site and discuss safety rules and boundaries. Insist on safe behaviour in and around the Bighouse.

#### **Namegiving Ceremony**

#### **Opening Ceremony – inside the Bighouse**

Follow the directions of the Cultural Coordinator during the ceremony to perform your part as Elder for your family.

Help children learn mealtime routines and cooking skills as you prepare lunch.

#### **Lunch**

Share lunch in family groups. (Children expected to serve you first as a sign of respect.)

#### **Cleanup**

One elder will supervise dishwashing procedures as children from one family group wash all the dishes.

Other families will bring in luggage, clean bannock sticks, wipe off box lids and collect firewood. When assigned tasks are completed, children can carry out household activities such as sweeping platforms and chopping kindling for the next meal

The teacher will supervise cleanup in the Bighouse.

If time permits, choose an activity from the list of supervision ideas in the back of the manual. (pg.33-36)

#### **Family Activity Time**

Children meet in family groups inside Bighouse before proceeding to their Family Activity areas. Take any tools or baskets as directed.

During activity time, provide a model for children to follow by listening actively and observing closely as the Family Elder initiates the activity. Take an active role in teaching the activity.

*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.*

Cleanup time

Remember there will be time to finish activities tomorrow.

Granola will be distributed.

3:45 p.m.

Organized games

Led by the teacher.

Some parent elders may be asked to assist in supervising games. The remaining elders may take a break.

4:55 p.m.

Feast Preparation

Meet your family members at their fire to begin preparation of the feast. The Bighouse Teacher will assist with preparation instructions

Feast

Families will set out the food they've prepared so that all may share in the feast. Children should serve you first out of respect.

Fishers & Hunters need to save a small piece of salmon in a bowl.

Cleanup

6:55 p.m.

As at lunch time. If time permits, see supervision ideas in the back of the manual for activity ideas. (pg. 33-36)

Storytelling with Skw'une-was Elder

Meet with your family around for a sharing or a discussion time as you wait for the presentations to begin (around 7:00 p.m.)

8:00 p.m.

Preparation for bedtime

Nightwalk led by Bighouse Teacher

10:00 p.m.

Evening Procedures, as directed by the teacher.

(approx.)

Children must be supervised in the Bighouse at all times, but Volunteer Elders and the teachers may take turns having a break.

If a child becomes ill during the night and needs to be taken to the Clinic on site, or to the hospital, a volunteer elder may be asked to accompany the child. The teacher must stay with the group at the Bighouse to supervise.

## Day 2

7:00 a.m.

Good Morning!

Start the fire and pack sleeping gear away.

Wipe off sleeping mats and stack.

**EACH GROUP IS DIFFERENT: please allow for flexibility within the suggested times**

**The EVENING ELDER is on site from 7 to 8 pm to assist wherever necessary and to tell stories or teach games after the feast.**

Newspaper  
and matches  
are in Elders'  
Room.

- 7:30 a.m. Have children remove luggage to the covered storage in the parking lot.  
Breakfast  
Make certain an adult ladles hot water into the cereal bowls when making oatmeal.
- 8:00 a.m. Cleanup  
Finish cleanup begun before breakfast. See supervision ideas in the back of this manual for activity ideas if time permits. (pg.33-36)
- 8:45 a.m. Cedar Walk (approximately 75 mins.)  
2-3 volunteer elders will accompany the group on the cedar walk. The remaining elders may take a break.
- 10:15 a.m. Family Activity Time  
Assist in leading the day's activities.  
Lunch Preparation  
If children have time, they may tidy the family area, chop kindling for the next group, or write in the family journals.  
*On crossover days (when another group is arriving as your group is leaving), it is especially important that children be very quiet and in the Bighouse as the incoming group will be having its welcoming ceremony while your group prepares lunch. Children should be busy, they should not be watching the incoming group.*  
*Time shared around the fire at lunch provides an opportunity for children to share what they've learned during their Bighouse experience.*  
This is also a good time to plan a Thank You to the Skw'une-was Elders.
- Cleanup  
As directed by the Cultural Coordinator and the teacher.  
Because there is so much to do during the final cleanup, all children should be busy helping.  
Do a Family Box inventory check. *Report any items missing or needing repair.*
- 12:30 p.m. Closing Ceremony
- 1:15 p.m. Departure  
Children will be directed to the bus. They may be asked to help load luggage onto the bus.
- 2:30 p.m. Arrive back at school.

ALL TIMES are  
approximate



## Program for Day One

- 8:00 a.m. Leave North Vancouver by Bus for Paradise Valley.
- 9:15 a.m. Arrival at Conference Centre gate - Met by Bighouse Teacher.  
Walk to Bighouse Site

### Overview

It was the practice of Native people to travel by foot, carrying their belongings. They followed distinctive features of the landscape to their destination. The surrounding area of a village was well known by the people and this knowledge was passed down as an inheritance to succeeding generations. Among the Squamish people, this knowledge inspired spiritual and creative expression. Nature was not solely the provider of materials for living. The Squamish have always shown a harmony with, and a respect for Nature, with the river and the forest being key influences on their culture.

### Supplies

Map of possible route, page 4

### Strategies

1. With the Bighouse teacher as your guide, walk to the Bighouse site along Outdoor School trails.
2. After crossing the main Cheakamus River bridge (Bailey Bridge), stop the group to have a look at the rock face that could be used as the basis for a legend.
3. As they resume their walk, they should pay attention to:
  - changing vistas and direction of travel
  - trees such as red alder and cottonwood
4. Wountie legend on dyke behind Log cabin.
5. Stop, gather, and quiet group when Bighouse comes into sight.
6. The group will be met by Native Elder who will give permission to 'enter this land.' Students sit where directed to await Native Elders and the Welcoming Ceremony. There will be time for a snack and outhouse visit at this time.

- 11:00 a.m. Welcoming Ceremony - outside at benches

### Overview

The first time that a Bighouse is entered is a special occasion. To prepare for the event, the Squamish people cleansed by immersing themselves in the river. This will be done symbolically by the children brushing themselves with a cedar bough after it has been dipped in river water.

## Walk to Bighouse Site

## Welcoming Ceremony

## Name Giving Ceremony

### Supplies

Cedar boughs

### Strategies

1. Students sit quietly at the firepit in front of the Bighouse, and await the arrival of the Cultural Coordinator and other Cultural Interpreters.
2. Coordinator explains the purpose of the Welcoming Ceremony and hands out cedar boughs.
3. This is a silent time for removing negative thoughts and feelings, and replacing them with positive ones.

### Overview

Traditionally, Name Giving Ceremonies were held during large gatherings with many witnesses. They were a way of giving significance to individuals within a family. They were also a way of signifying what others thought were the most important characteristics of that individual. Specific names might recognize an individual's leadership ability, craftsmanship or a particular skill. If a person's character reminded people of an aunt, uncle or other past relative, a name could be "inherited" from that person. Name giving could signify a connection with the past, or could be a recognition of an individual's special talents. The *Skw'une-was* naming ceremony will recognize the importance of each family group, while allowing all children to participate in the Name-Giving.

### Supplies

Blankets, Talking stick

### Strategies

The *Skw'une-was* Cultural Interpreters will guide the ceremony.

### Overview

The lives of the Squamish people centred around their house. This house was so big that it was known as a Bighouse. Within it they lived in extended families of about 40 people. The extended family was made up of several related family groups each consisting of 6 to 8 individuals. These groups had responsibilities to their individual family. Each family group had its own living space and sleeping benches. These areas were partitioned from the rest of the house. Each area was centred around its own fire.

Not only did these groups share a living space and blood relationship, but they also shared in performing specialized roles that benefited the entire extended family. The inhabitants would work together in functions that required assistance and would operate independently at their speciality.

## Bighouse Opening

Please see pages 31-32 for special information for Crossover days

## Supplies

*Used by Skw'une-was staff*

bannock stick  
rock scoop  
wooden maul  
bone wedge

stone hammer  
wooden wedge  
cooking pot  
oven mitts

### *Family Box*

wooden maul  
bone wedge  
2 oven mitts  
binder

stone hammer  
wooden wedges  
journal and pencil

Food and Equipment lists for each meal are in the binder inside the Family Box.

**NOTE: The Woodworking Family is responsible for bringing wood for the wood shed and stacking it underneath the sleeping platform.**

## Strategies

1. Native Elder welcomes group to the Bighouse.
2. Native Elder will speak on the importance of family groups and care of equipment. including:
  - a) contents of family box
  - b) respect for individuals and equipment
  - c) rules within the Bighouse
  - d) hygiene
  - e) individual and family roles
3. Native Elders and Bighouse teacher will do demonstrations in the use of traditional tools, bannock cooking, and cooking with hot rock

Preparation of lunch

## Overview

In the lives of the Squamish people there were two essential elements. These elements were fire and water. The fire in the Bighouse burned continuously in order to provide warmth, light, protection and cooking. (In the interest

**Lunch Preparation**  
Lunch instructions are also in the binder in your Family Box.

## Lunch Preparation

of conservation, please understand that the Outdoor School cannot provide unlimited firewood. We ask that you use the fire for cooking only and just keep a small fire burning after the evening feast. Please supervise the children closely around the fire. Water was used for food preparation and cooking, as well as for symbolic purposes such as cleansing. A portion of the day was taken up with gathering firewood and providing an adequate supply of fresh water.

## Sanitation

### Sanitation Instructions:

- Children are instructed to wash their hands before cooking or eating.
- Adults are under the supervision the Bighouse staff who are trained food handlers (FoodSafe Level One).
- All food handlers wash hands before and after handling food, and after any interruption that may contaminate hands. Vinyl gloves are also available for use and must be washed as often and as stringently as bare hands.
- All equipment and utensils are washed, rinsed and sanitized before (as required) and after use as per the dishwashing instructions on page 20.
- All ingredients are refrigerated if preparation is interrupted and stored in the fridge in the Bighouse until the group is ready to cook. Prepared food is stored in the refrigerator in the Bighouse until it is cooked. Left overs can not be kept.
  - Lava rocks are heated until red hot and then any ash is shaken or brushed off.

## Soup

### Supplies

#### Menu

soup with noodles and vegetables  
bannock (biscuit mix)  
honey  
water

#### Ingredients:

frozen vegetables	honey
noodles	water
soup base (powdered mix)	
bulk biscuit mix	

## Strategies

### Preparing and Serving the Soup Lunch

1. The Bighouse staff divide the noodles, frozen vegetables and soup base mixes into five plastic containers - one for each family group. These are stored in the fridge in the Bighouse until needed at lunch time.
2. Under the supervision of Bighouse staff, each group fills a cooking pot with five litres of water to which is added the soup mix. Four hot lava rocks from the fire are added to the pot. The soup pot is covered and left to cook for 20-30 minutes.
3. In each group two children serve the soup into individual bowls. Safety and awareness of others is emphasized when moving with hot liquids.

### Preparing and Serving the Bannock

Adults mix the instant biscuit mix with water and work it into a dough. The dough is separated into small balls by the adults. It is refrigerated until used. Each family receives a bowl with dough balls and each child takes one, works it on to the end of a stick so that it looks like a hot dog shape (and is very thin so it cooks well) and holds it over the hot coals of the fire for approximately 10 minutes (long enough to brown the biscuit). If the bannock comes off of the stick easily, it is cooked. An adult can then pour honey from the container into the hole of the piece of bannock.

### Preparation of drinking water

Two students, under the supervision of an elder, fill the orange container with water from a cold tap in the dishes area.

Lunch

Clean Up

Dishwashing

Bannock sticks cleaned and returned to box inside Bighouse  
Family Box lids wiped off with a disinfectant solution. Students to wear gloves found in Elders' Room.

## Supplies

aprons	rubber gloves
bleach	bleach test strip
dish soap	scrubbies/cloths

**Bannock**

**Water**

**Dishwashing**

## SUPPORT SHED

### Dishwashing

Hot water (45°)	Hot water (45°)	Hot water (45°)	Hot water (45°)	<b>SORT</b>
<b>SANITIZE</b> *add bleach *always wear gloves	<b>RINSE</b>  *no soap	<b>WASH</b>  *soap in water	<b>PRE-SOAK</b>  *no soap	

\*bleach solution:  
¼ cup bleach -- fill sink to mark

### DRYING RACKS

*\*Instructions are posted above sinks. Please ensure students wash hands after doing the dishes. Parents are requested to conduct a litmus test of sink #4 and complete logbook above sink.*

### Strategies

The dishwashing area is only large enough for one group to do the dishes. *The teacher is responsible for rotating the family groups to do this chore.*

To ensure that the chore is done quickly, have one person from each family group bring all of its scraped dishes to the area in the plastic wash basin and leave them. Dishes are put through a 4-sink wash. If needed, the teacher can assist in getting the parent elder and group started. This is also an excellent role for the 6th parent.

### Cleanup

See pages 37 - 40 for more about emergency procedures.

### Fire Drill

The teacher and other adults supervise the four other family groups in bringing in lugguage, cleaning bannock sticks, wiping Family Box lids, collecting firewood and clean-up activities. See clean-up time ideas in the Family Box binder.

Replenish supplies of kindling, wood and water.

Let fire die down.

#### Fire Drill

The teacher will conduct a fire drill by requesting that, in case of an emergency, students will leave the Bighouse by the two large doors marked EXIT. Children will meet away from the building on the dyke road near the bear totem for a roll call.

#### Family Group Activities

### Group Activities

#### Overview

The Squamish people perceived themselves as part of Nature rather than as managers of Nature. Consequently, they did not take from their environment any more than was required for their specific needs (clothing, tools, food and building materials). The Squamish people often sang and/or gave thanks to the spirits of the natural objects (cedar, salmon) before they used them.

Each family group had a specific daily activity to perform, depending on the season. Each activity was associated with the availability and/or abundance of raw materials, which varied with the natural cycles in the Squamish area.

See Section IV, page 41 for more about Family Groups

**Cedar** — Squamish people had a deep appreciation and understanding of the cedar tree. Cedar was 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. This spiritual reverence was demonstrated in the prayers and ceremonies that surrounded collecting bark, branches and roots from the cedar.

**Gathering** of berries, roots and edible plants — A variety of berries, shoots and roots were gathered in the spring and fall to augment a diet of fish, shellfish and game. The Squamish, because of their great respect for the environment, took only what was needed for their immediate use, for preserving, and for trading.

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

**Woodworking** — As with weaving, woodworking was also a valuable skill. It provided the Native people with utensils, tools, jewellery and building materials. This skill also provided a venue for them to share their artistic talents.

**Fishing and Hunting** — The Squamish people understood 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 mountain goat in the spring after they had fattened on new plant shoots.

## Strategies

The strategies for each activity, and its supplies, are listed in the 'Family Activity Groups' section. Just as in the past, commitment to the family is important to life in the Bighouse. *It is essential that children remain in their assigned family groups throughout their visit.*

Clean up activity areas. Keep in mind that time will be available on Day 2 to complete activities.

Return to family groups

Snack (granola)

3:45 p.m.

**Recreation Time**

Organized games lead by the teacher.

Three adults have break (build up fire and put cooking rocks in)

Three adults supervise games.

After recreation time, children return to family groups in Bighouse.

**For more on games, see page 33 or check the game cards in the Elders' Room.**

## Feast Preparation

4:55 p.m. Preparation of Feast

### Overview

A feast was a time of sharing on a special occasion when all the family groups gathered together to enjoy their evening meal. After the meal, legends, songs and dances were shared as a way of passing traditions from one generation to the next. Each family contributed a portion of the food for the feast.

### Supplies

#### Menu

barbecued salmon filets  
boiled potatoes and carrots  
bannock (biscuit mix)  
ice-cream and berries  
water

#### Ingredients:

individually frozen salmon fillets  
lemon pepper  
potatoes  
onion  
carrots  
bulk biscuit mix  
honey  
water  
vanilla ice-cream  
frozen berries

## Sanitation

### Sanitation Instructions:

- Children are instructed to wash their hands before cooking or eating.
- Adults are under the supervision the Bighouse staff who are trained food handlers (FoodSafe Level One).
- All food handlers wash hands before and after handling food, and after any interruption that may contaminate hands. Latex gloves(optional) are also available for use and must be washed as often and stringently as bare hands.
- All equipment and utensils are washed rinsed and sanitized before (as required) and after use as described in the dishwashing procedures on pg. 20.
- All ingredients are refrigerated if preparation is interrupted and stored in the fridge in the Bighouse until the group is ready to cook. Prepared food is stored in the refrigerator in the Bighouse until it is cooked.
- Lava rocks are heated until red hot and then any ash is shaken or brushed off.
- Leftovers must not be kept.



## Strategies

1. Meet in Family Groups. See preparation directions in all Family box binders
2. Put stones in fire immediately, if not already in.
3. Organize activity for feast preparations. Students do most of feast preparation with supervision and assistance by their Family Elders.
4. Cedar Bark group will give half the potatoes to the Wool Weaving group to cut and cook.
5. Wood Worker group will give one half of the carrots to the Plant Gatherer group to cut and cook.

### Preparing and Serving the Salmon (Hunter & Fishers' Group)

1. Filets removed from packaging and placed in cooking pans
2. Onions chopped. Lemon pepper, brown sugar and onions added.
3. The salmon is cooked in cooking pans on the barbeque for 20 -30 min.
4. The salmon is served into individual bowls using metal spatulas.

### Preparing and Serving Potatoes (Cedar & Wool Weaving Groups)

1. The potatoes are washed, cut in quarters by Elders and sliced very thin.
2. Potatoes put into cooking pots and four litres of hot water are added.
3. 3-4 red hot lava rocks are added to each pot. (see sanitation instructions)
4. The pot is covered and left for 20 minutes to boil.
5. Slotted spoons are used to remove rocks from the pots.
6. Using slotted spoons, potatoes are served into individual bowls from pots.

### Preparing and Serving Carrots (Wood Worker & Gatherer Groups)

1. The carrots are washed, cut in half vertically by Elder and sliced very thin.
2. Carrots put into cooking pots and four litres of hot water are added.
3. 3-4 red hot lava rocks are added to each pot. (see sanitation instructions)
4. The pot is covered and left for 20 minutes to boil.
5. Follow steps 5 and 6 as for potatoes above.

### Preparing and Serving the Bannock

Adults mix the instant biscuit mix with water and work it into a dough. The dough is separated into small balls by the adults. It is refrigerated until used. Each family receives a bowl with dough balls and each child takes one, works it on to the end of a stick so that it looks like a hot dog shape (and is very thin so it cooks well) and holds it over the hot coals of the fire for approximately 10 minutes (long enough to brown the biscuit). If the bannock comes off of the stick easily, it is cooked. An adult can then pour a small amount of honey from the container into the hole of the piece of bannock.

### Preparation and Serving of Ice-cream and Berries (Gatherer Family)

1. Ice-cream is removed from the freezer 10 minutes before serving.
2. Berries are left to thaw in the fridge during the day.
3. An adult serves the ice-cream and berries into individual bowls.

(Hint: Place the exact number of bowls onto the counter and scoop all ice cream before serving)

## Salmon

Fisher and Hunter  
Family

## Potatoes

Cedar Bark & Wool  
Weaving Families

## Carrots

Plant Gatherer &  
Wood Working  
Families

## Bannock

All Families

## Ice Cream

Plant Gatherer  
Family or Teacher

## Evening Activities

### Feast

Before eating: Teacher may say a few words of thanks.

Out of respect for Elders, students will serve Elders first, then children may serve themselves. After eating, children will remain with their family group until *all* are finished.

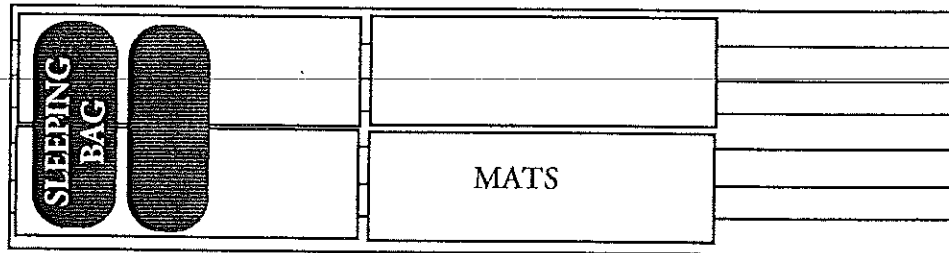
### Clean-up time

- Dishwashing. Bannock sticks cleaned and returned inside Bighouse. Family Box lids wiped off with bleach solution
- leftover food, except small piece of salmon into compost.
- salmon put in a bowl in refridgerator in Elders' Room.

6:55 p.m. Meet in family groups  
Share what was done in afternoon group activity.

7:00 p.m. Evening Activities  
A First Nations Elder will tell stories. Students should be prepared to thank the elder after the presentation ends.

8:00 p.m. Sleeping area set up



Mats should be set up lengthwise along the platforms, not perpendicular to the walls. Children lay sleeping bags across mats with their heads away from the fire.

Nightwalk - led by Bighouse teacher

### Bedtime

- Inform children that they must be accompanied by an adult when going to the outhouse at night
  - *move all garbage and compost to bin outside the Support Shed.*
  - Bowl with salmon pieces must be stored in Elders' Room refridgerator.
  - Put windows in and close doors (do not lock)
  - Children should have toques and extra sweaters ready to pull on if cold. Shoes and boots should also be close at hand in case children need to go to the outhouse, or in case of emergency.
  - There are extra blankets in the bins in the Bighouse.
- Adults must supervise the children at all times*, but breaks may be taken in the Elders' Room. Lock the support shed. The keys & walkie talkie are in the Elders' Room.
- Books with Salish stories are in the Elders' Room.

## Program for Day Two

7:00 p.m. Day Begins  
— Students get up. Restart fire. Pack sleeping gear away.  
— Wood Worker Elder will heat water for oatmeal and hot chocolate.

7:30 a.m. Breakfast

### Supplies

#### Menu

oatmeal with brown sugar, raisins and milk  
bannock (biscuit mix)  
hot chocolate

#### Ingredients:

individual instant oatmeal packages  
boiled water  
raisins  
brown sugar  
milk  
1 package of hot chocolate powder  
biscuit mix  
honey  
water

#### Sanitation Instructions:

- Children are instructed to wash their hands before cooking or eating.
- Adults are under the supervision the Bighouse staff who are trained food handlers (FoodSafe Level One).
- All food handlers wash hands before and after handling food, and after any interruption that may contaminate hands. Vinyl gloves(optional) are also available for use and must be washed as often and stringently as bare hands.
  - All equipment and utensils are washed rinsed and sanitized, as described in dishwashing section on page 24, before (as required) and after use.
- All ingredients are refrigerated if preparation is interrupted and stored in the fridge in the Bighouse until the group is ready to cook. Prepared food is stored in the refrigerator in the Bighouse until it is cooked.
- Lava rocks are heated until red hot and then any ash is shaken or brushed off.
- Left overs cannot be kept

**Day Two**

**Breakfast  
Preparation**

**Sanitation**

## Oatmeal

### Strategies

#### Preparing and Serving the Oatmeal:

1. Adults boil water
  - a) coat outside and bottom of 2 cooking pots with a thick layer of dish soap
  - b) fill each pot 3/4 full with hot water from small tank in Elders' Room
  - c) place pots on grates over the fire
2. Each family group (parent and 4-7 children) brings their bowls and spoons to the designated area in the Bighouse where an adult ladles the water into the individual bowls in which the child has emptied the package of instant oatmeal. The child immediately stirs the oatmeal and water. With adult assistance, the child then adds brown sugar, raisins and milk, if desired. The children return to their family area to eat.
  - Alternatively - small bowls of raisins and brown sugar with spoons may be placed on each family box so students may help themselves. Extras must be composted.

## Hot Chocolate

#### Preparing and Serving the Hot Chocolate

Combine any remaining water into one pot. Empty the package of hot chocolate powder into the remainder of the water. A large whisk is used to mix the drink. Children are again called group by group to bring cups to the hot chocolate pot and are served by an adult. Safe behavior and awareness of others when moving with a hot liquid is emphasized to the children.

## Apples

#### Preparing and Serving the Apples

The apples are cored and cut into quarters by adults, put into one large bowl and served by an adult who takes the bowl around to each family and serves the apple sections with serving tongs. Each child will be served one or two apple sections as desired.

## Bannock

#### Preparing and Serving the Bannock

Adults mix the instant biscuit mix with water and work it into a dough. The dough is separated into small balls by the adults. It is refrigerated until used. Each family receives a bowl with dough balls and each child takes one, works it on to the end of a stick so that it looks like a hot dog shape (and is very thin so it cooks well) and holds it over the hot coals of the fire for approximately 10 minutes (long enough to brown the biscuit). If the bannock comes off of the stick easily, it is cooked. An adult can then pour honey from the container into the hole of the piece of bannock.

## Clean Up

#### Clean up

- Clean up from breakfast. Dishes washed, bannock sticks cleaned and returned to box inside Bighouse, box lids and tall tables washed
- Tidy living area and pack up all belongings
- Take luggage to depot, collect firewood from woodshed
- Wipe off and stack groups' sleeping mats.

- 8:45 a.m.      Meet in family groups  
                    Walk to Cedar Grove - led by visiting teacher or Bighouse teacher.  
                    Three of the adults, including the teacher, will go with the students on a hike to the cedar grove. (Three adults have a break.)

## Objectives

The walk to the big cedar trees takes the children through some typical coastal rain forest on a trail designed to avoid the Conference Centre and adjacent road. During the walk our objectives are to help the children imagine that this is their home (500 years ago), and that they are going to show respect to the great Mother Cedar trees (between 800 and 1,000 years old), that provide so much for their survival. We hope to build further awareness of their new environment by encouraging the children to use their senses to discover something new or different.

10:15 a.m.      Family Group Activities

- Continue activities from yesterday in the same family groups
- When activity time is over, return all materials to baskets
- Check inventory and tell Cultural Coordinator about supplies that are needed or are in need of repair.

Prepare for lunch

## Supplies

### Menu

meatballs  
apples  
onion  
bannock  
honey  
water

### Ingredients:

pre-cooked meatballs  
apples  
onions  
biscuit mix  
honey  
water

## Walk to Cedar Grove

## Group Activities

## Lunch

See pages 31-32  
for notes about  
Crossover Days

## Sanitation

### Sanitation Instructions:

- Children are instructed to wash their hands before cooking or eating.
- Adults are under the supervision the Bighouse staff who are trained food handlers (FoodSafe Level One).
- All food handlers wash hands before and after handling food, and after any interruption that may contaminate hands. Vinyl gloves (optional) are also available for use.
  - All equipment and utensils are washed rinsed and sanitized before (as required) and after use.
- All ingredients are refrigerated if preparation is interrupted and stored in the fridge in the Bighouse until the group is ready to cook. Prepared food is stored in the refrigerator in the Bighouse until it is cooked.
- Lava rocks are heated until red hot and then any ash is shaken or brushed off.
- Left overs cannot be kept.

## Bannock

### Preparing and Serving the Bannock

Adults mix the instant biscuit mix with water and work it into a dough. The dough is separated into small balls by the adults. It is refrigerated until used. Each family receives a bowl with dough balls and each child takes one, works it on to the end of a stick so that it looks like a hot dog shape (and is very thin so it cooks well) and holds it over the hot coals of the fire for approximately 10 minutes (long enough to brown the biscuit). If the bannock comes off of the stick easily, it is cooked. An adult can then pour a small amount of honey from the container into the hole in the piece of bannock.

## Meatballs

### Preparing and Serving the Meatball Lunch:

1. The Skw'unc-was staff prepare and cook the meatballs, onions and apples. These are stored in separate containers in the Support Shed refrigerator until needed.
2. The pans of meatballs, apples and onions are cooked on the barbeque grill. Meat is kept separate from the other foods to be cooked. At the outside counters adults serve the food into individual bowls using tongs and spoons.

### Preparation of drinking water

Two students, under the supervision of an elder, fill the orange container with water from a cold tap in the kitchen area.

#### Clean-up

- Let the fire die down.
- All students should begin clean-up.
- Put any excess food in compost bucket.
- Wash all dishes and utensils.
- Clean and put away bannock sticks.
- Make kindling and stack wood for the next group at the Bighouse.
- Wash and disinfect Family box lids
- Check Family box inventory
- Pick up trash in and around Bighouse

### Skw'one-was Family Box Inventory

bone wedge

wooden wedges

stone hammer

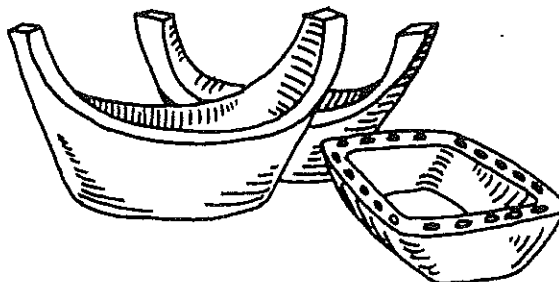
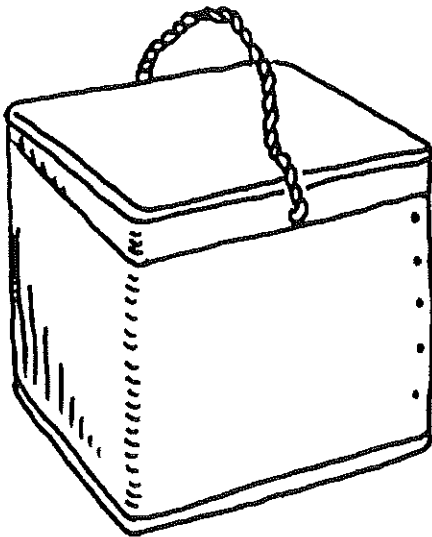
binder

wooden mauls

2 oven mitts

journal and pencil

water container for safety  
(in small box)



### Water

### Clean Up

**NOTE: The Woodworkers Group is responsible for bringing wood over from the wood shed. Please ensure there is plenty of wood inside the Bighouse for the next group.**

## Clean-up Time Ideas

There is much to be done during the final clean-up. Please ensure that the children are involved in the chores that need to be done. Check to see if the native elders would like all of the dishes, cutlery, pots, etc. returned to the support shed after they are washed. Then assign tasks from the following list:

- sweep platforms
- wipe out the inside of the boxes, wipe off the box lids
- place boxes on Family bench and check Family Box inventory
- straighten out bannock sticks in box
- return rock scoops and shovels to the wall at the side
- clean bannock sticks and put in box inside Bighouse
- return baskets to the side platform
- wipe off sleeping mats if they are dusty
- carry firewood and stack under platform behind the fire area
- write your thoughts in the journal
- collect any garbage inside or around the outside of the Bighouse

### Meet in family groups

Discuss the following questions:

a) How did you see respect being shown?

—in our group?                      — between groups?

—with others?                      —with Nature?

b) How did we share?

—within our group?                —between groups?

c) What have you enjoyed at the Bighouse? (Children will be asked to think about what they would like to share with the larger group.)

## Closing Ceremony

12:30 p.m.      Closing Ceremony

The ceremony follows this general outline:

- Come together as a whole group.
- The Bighouse Teacher ensures that cedar branches and salmon pieces are at the meeting area.
- The Native Elder speaks about sharing and then will share something she or he has enjoyed.
- Family groups are called forward.
- Students and adults then share something that is important to them.
- The Bighouse Teacher sums up the sharing and respect shown by the groups during their stay at the Bighouse.
- *The Skw'unc-was Song* (Native Elder will lead)
- The Coordinator explains the ceremony of throwing cedar branchlets into the stream and returning salmon to the river.
- The Hunters & Fishers and Cedar Bark Workers go the stream edge.
- During the ceremony the students indicate their thanks by saying  
Ensi7pm!

1:15 p.m.      Prepare for Departure

Meet in designated area for bus departure.



## *Special Notes for Crossover Days*

Due to the popularity of the Skw'unc-was program, it has been necessary to schedule some groups overlapping. This means that two groups will be at the Bighouse at the same time for approximately one to two hours over the midday meal time.

This has worked well in the past and provides a perfect opportunity for sharing and cooperation by all in the Bighouse.

Here are some hints to help make the crossover time flow smoothly:

### • **Outgoing Group** *(all times are approximate)*

11:00 a.m. Welcome incoming group and invite them to join your family. Begin lunch preparation for both groups. All family groups should be made aware when the new group has arrived so they can be very quiet during the welcoming ceremony. Each family group can be planning ways to involve the new group (e.g. pair up and go on a mini-tour of the area, make bannock, show family box/basket materials).

Ensure all outgoing group's belongings are out of the Bighouse. Leave the Bighouse and assemble the group at the benches for the closing ceremony. If you have time you may prepare a "thank you" to the Elders (e.g. a short song, skit or poem).

12:30p.m. Closing Ceremony.

1:15 p.m. Departure.

### • **Incoming Group**

*(all times are approximate)*

11:00 a.m. Arrive at the Bighouse. Permission to enter Bighouse is given by "the head of the house."  
Boundary tour and outhouse visit.  
Join outgoing group for lunch preparation. Make the most of this opportunity to learn from the experiences of the outgoing "families". Parent elders and teachers have an opportunity to ease into their roles since the fire will be going and meal preparation is under way.

12:30 p.m.

Quiet clean up activities are to be started at this time (see below), while the closing ceremony for the Outgoing group is under way.

**Clean up**

The outgoing group has already done a general clean up and prepared the meal, so they will leave the Bighouse after lunch and allow the new group to "move in" and make it their own.

While one family group does the dishes, the others will be

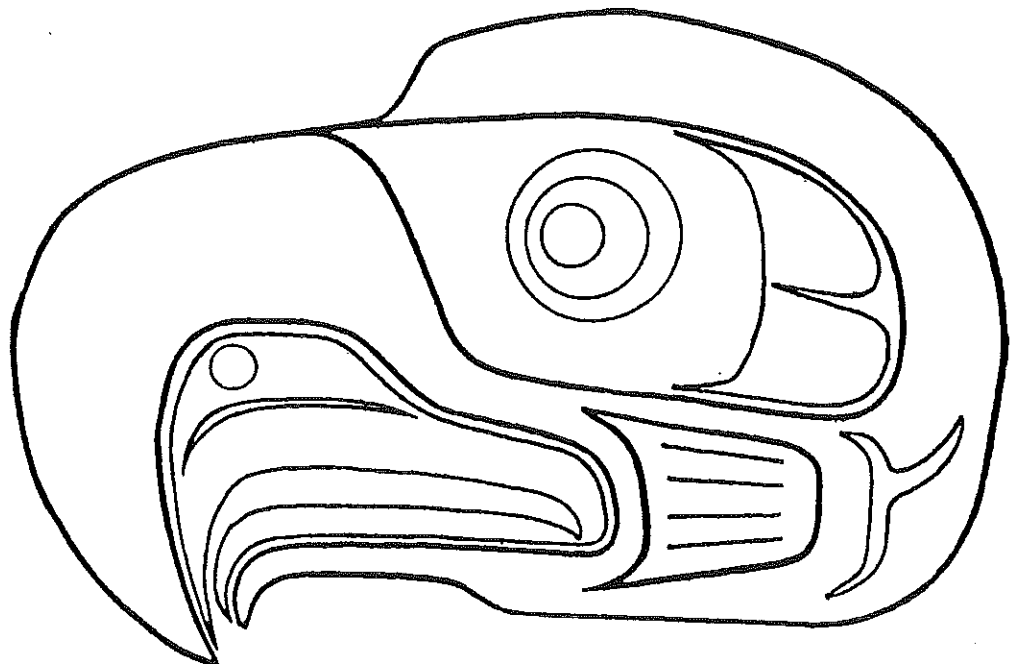
- cleaning bannock sticks
- carrying firewood from the woodshed
- bringing luggage inside the Bighouse
- filling water containers
- looking at family boxes
- cleaning out cooking boxes
- washing Family box lids and outside tall tables

Remember: the outgoing group will be having its closing ceremony during this time. Incoming teachers should ensure their students are involved in a quiet activity inside or outside under the activity shelter.

1:30 p.m.

Skw'une-was elders will guide the Name Giving Ceremony and "Open" the Bighouse, discussing the house and its families.

Following the Bighouse "Opening", carry on with the remainder of the program for Day One.



## Games

Laminated Game Cards are kept in the Elders' Room

### 1. Deer Ears - A listening game

#### Supplies

Piece of cloth or branch for tail  
Blindfold (in Elders' Room)

#### Strategies

- a) One student is chosen to be a deer.
- b) Attach tail to deer.
- c) Blindfold the deer.
- d) The deer pretends to be grazing in front of the Bighouse.
- e) The other students (predators) creep up to the deer, one step at a time.
- f) If the deer hears a sound he/she points in that direction and shouts, "You starve!".
- g) The person pointed at is out of the game.
- h) The student who is able to creep up and pull the tail is the winner.

### 2. Bear Nose - A smelling game to be played in family groups.

#### Supplies

Blindfold (in Elders' Room)

#### Strategies

- a) One student is chosen as the bear and stays behind.
- b) The students go into the woods and carefully collect something with a scent (moss, earth, etc).
- c) The bear is then blindfolded and tries to guess each scent.
- d) *Out of respect for nature, have all students return whatever is taken.*

### 3. Duck on Rock

#### Supplies

Pine or fir cones

#### Strategies

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

## Deer Ears

**PLAY GAMES**  
around the Big House or in the area between the woodshed and campfire circle by the Canoe Pond. Please do not use the Conference Centre area.

## Bear Nose

## Duck on Rock

Shinty

#### *4. Shinty or Field Hockey Game*

##### **Supplies**

shinty sticks (in change area inside Bighouse)  
cedar balls or tennis balls  
devise goals with sticks, piles of leaves, jackets, etc.

##### **Strategies**

- a) Use grass field by canoe pond (south of the campfire pit).
- b) Follow a few simple rules:
  - each team tries to score on the other's goal
  - no sticks above waist height
  - no slapshots — push ball only

Other  
Games

#### *5. Catch - using a ball made by cedar bark group.*

#### *6. Tag (not around Bighouse please)*

#### *7. Pig in the Middle with cedar ball.*

#### *8. Hiding Games*

Tug of  
War

#### *9. Tug of War*

##### **Supplies**

Cedar Branch (cut by Woodworkers' group during activity time)

##### **Strategies**

- a) Cut a long cedar withe from a branch of cedar tree (thick as little finger).
- b) Play tug of war.

Slahal

#### *10. Slahal - A Gambling Game*

##### **Supplies**

6 sticks @ 15cm long for tally sticks  
2 small sticks that can be hidden in the hand One stick should have  
a black circle drawn around it.

##### **Strategies**

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

## 11. Dox-En-Eye

Details of this game can be found in the book, *Rediscovery* - pg. 143, or on the game cards in the Elders' Room.

## 12. Eagles and Ravens

Details of this game can be found in the book, *Rediscovery* - pg. 227, or on the game cards in the Elders' Room.

\*This game is best played with a large group and should therefore be left to the teacher to organize.

### *So...what do we do now?*

#### **Ideas for handling difficult supervision times**

The times which are most difficult to supervise generally relate to clean-ups in which children are intended to be doing necessary household chores. *Please remember that, with the volunteer elders' encouragement and guidance, children are expected to take on the majority of chores and household activities.*

#### **Some household activities in which children can be involved on an on-going basis include:**

##### **Kindling**

- even if the group has plenty for its own use, children can make kindling for the next group. Also, the rhythm of chopping kindling encourages children to sing. You may find them singing the Skw'one-was song or creating their own songs. These songs could be presented on Day 2 at the closing ceremonies.

##### **Firewood**

- carry in firewood and stack neatly beneath the sleeping platform. This job is sometimes assigned to just the Woodworking Family.

##### **Cleaning**

- wipe off benches and family boxes and sweep sleeping platforms.
- clean off bannock sticks.

Children may also be asked to carry out any of these tasks for the family that has been assigned to wash dishes and is therefore unable to do these chores for themselves.

If children complete all household chores, they can be encouraged to try the following activities. Please note that almost all of these activities can be initiated by Volunteer Elders and conducted around the Family area or outdoors near the building.

## **Dox-En-Eye**

## **Eagles & Ravens**

## Music

### *Music*

- Using natural materials, design and make your own rhythm instrument.
- Create a song to tell about one of the following:

*The Name Received by the Family during the Name Giving Ceremony*

*The Song of the Cheakamus River*

*The Song of the Forest*

*The Birds and/or Animals of the Cheakamus Valley*

*The Experience of Becoming a Member of the Bighouse Family*

*The Activities of the Family Group*

## Dance

### *Dance*

- Make up a dance to go with your music

#### **NOTE:**

The music and dance suggestions are excellent activities to encourage on Day 2: children can use their Name Giving Ceremony experiences as inspiration to create a presentation to make during the Closing Ceremony.

### *Games*

*- Many of the games listed in the preceding pages can be organized in large or small groups. Details of group games are on the game cards in the Elders' Room.*

## Storytelling

### *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 of children. Each child will provide a small portion of the story and pass the object on.
- Continue passing the object around the circle until everyone feels that the story has been completed.

## Reflection and Sharing

### *Reflection and Sharing*

- Reflection will help children absorb their experience of the Bighouse. Encourage children to share their thoughts and feelings in the Journals provided in the Family Boxes.
- Recognize that children who seek out quiet time to sit and reflect are involved in an important activity.
- Lead a sharing session, allowing children the opportunity to voice their thoughts and feelings. This may be initiated as a small group activity by the volunteer elders or as a large group activity by the teacher.

## Thanks Giving

### *Thanks Giving*

- Help children prepare a thanks-giving to the Native Elders that can be presented at the Closing Ceremony.

# Skw'une-was Rules

## Boundaries

- the forest beyond the Support Shed and Outhouses
- the forest beyond the Bighouse
- the dyke road beyond the Welcoming area
- Conference Centre area and parking lot
- all areas near water

**Please remember that Students must  
ALWAYS BE UNDER SUPERVISION**

Please be aware of the importance of ensuring that children stay off the dyke slopes. Not only could loose rock give way and endanger a child, but erosion could result in expensive dyke repair and degradation of the dykes as a flood control.

The spawning channel and Canoe Pond are also restricted. This ensures children's safety and the protection of salmon habitat.

The river is only available to Hunters and Fishers, accompanied by an adult during activity time. No other child should be permitted access to this area at any time.

**No child should be permitted access to  
OUT OF BOUNDS AREAS at any time**

In order to ensure the best possible experience for participants in this program, there must be as little contact with "modern culture" as possible. This component of the experience can only be realized if family groups stay within designated areas:

- The immediate Bighouse site
- the dyke road to Eagle Point
- the Bighouse connector trail to the Big Cedars
- the playing field at the southwest side of the Canoe Pond.

## Student Rules

**NO ROCK/STICK THROWING  
STAY WITHIN BOUNDARIES  
USE COMMON SENSE  
ALWAYS HAVE A BUDDY**

## Boundaries

**Unaccompanied  
students  
MAY NOT ENTER  
OUT OF BOUNDS  
Areas**

## Student Rules

## Trail Use

Please stay on the trails so that plant life is not inadvertently trampled. Adults should be spread throughout the group, one at the front, one in the middle and one at the back. Sticks and rocks stay on the ground. Plant gathering is permitted only with a Bighouse elder. A quiet group has a good chance of seeing and hearing wildlife. These are ways of showing Respect for nature.

## Firewood

The purpose of the fire in the Bighouse is to cook with, not to heat the building. It would be physically impossible to heat the Bighouse this way without denuding the entire Outdoor School of trees. It is essential that all visitors to the Bighouse act to conserve firewood. All firewood would have been gathered by the women and children by hand. After a few months of living in the Bighouse there would have been very little wood available nearby. The labour involved in supplying firewood ensured that all fires were fast, small, and hot. One small fire might have been left smouldering to supply coals to relight the cooking fires.

## Tools

Please ensure that all tools and craft materials are treated with respect by informing children of the appropriate ways of working with tools and by providing supervision. Proper care of the woodworking tools is especially important because the tools can be easily damaged and they can be dangerous in unskilled hands. Woodworking tools must never be used outside of programmed Family Activity time, and never by anyone who is not in the woodworking family.

## Smoking

Smoking is permitted only in the parking lot, and always out of sight of children. All cigarettes and matches should be completely extinguished and deposited in a garbage can.

## Odds and Ends

Students must stay away from the fishway constructions. These structures have been clogged with stones and branches as a result of "play".

**Strive to be "pre-contact." Show respect for the Bighouse and its environment. The consequences of our behavior are cumulative and, over the course of several groups, serious damage can be done.**



# Fire Safety

## Emergency procedures in case of fire

Evaluate the actual level of danger. A small fire might be easily contained with no danger to participants using the available fire fighting equipment.

### Available Equipment:

- Shovels near the fire pit
- Portable dry chemical extinguishers at each exit door

### Evening Fire Safety

Fires are allowed to burn out after the Evening Elder departs.

It is critical that all adults in the Bighouse know the location of the light switches. In the case of any emergency, a high priority must be placed on activating both inside and outside lights to facilitate possible evacuation. A designated person must have a flashlight near them at all times.

It is also critical that all adults staying in the Bighouse familiarise themselves with the location of all safety-related equipment.

### Evacuation Procedures

1. Evacuate the Bighouse by the two end doors marked EXIT. Assemble at the Conference Centre marshalling area (small grass area closest to Bighouse) to ensure that all participants are accounted for.
2. Wait at the marshalling area for Outdoor School staff with further instructions.
3. Send an adult (not the teacher) to phone the fire Department at 911. Your street address is:

**1600 Paradise Valley Road  
Conference Centre Gate  
Brackendale, B.C.**

then use the Walkie Talkie to notify NVOS staff or telephone the Outdoor School at ext. 232 (Clinic), 236 (Vice Principal), or 221 (Reception).

Phones are located:

- In the Support Shed and Elders' Room
  - at the Conference Centre (if open)
  - Outdoor School main campus (after 11:00 p.m. go to Cabin #9 - Clinic)
4. Send an adult with a key to open the gate on the bridge and to the Bighouse/Conference Centre gate to ensure that it is open and to direct the Squamish Fire Department.

**Emergency  
9-911**

or use  
preprogrammed  
button on  
phone

**Under no  
circumstance  
is anyone to  
endanger  
themselves to  
save property or  
buildings!**

**Evening  
Fire  
Safety**

**Evacuation  
Procedures**

## Immediate Response

Three Short Sharp Whistle Blasts, repeated at intervals, indicate an emergency

ANY EMERGENCY, CONTACT OUTDOOR SCHOOL STAFF by walkie talkie or at Extension: 232 Clinic 221 Reception 236 Vice Principal

To the Medical Clinic

Lost Children

## Earthquake

### Immediate Responses

**DUCK AND COVER** and wait for the earthquake to stop  
**ASSEMBLE** all participants at Conference Centre marshalling area  
If quake has been severe, assess danger, then, if necessary  
**EVACUATE** immediately up the driveway toward the mountain  
**CONTACT AUTHORITIES** before returning to Outdoor School.

### First Aid

1. A First Aid Kit, with the supplies necessary for minor injuries, is in the Bighouse Elders' Room.  
— Burns and slivers are the most common injury requiring First Aid.  
DO NOT put anything on a burn other than cold water. Continue to run cold water over a badly burned area for a minimum of 10 minutes until the First Aid Attendant has been notified for assistance or advice.
2. Provide the First Aid Attendant with original medical permission forms and keep copies on clipboard in the Elders' Room.
3. In case of serious injury:
  - a) Leave an adult with the injured person. Send another adult for help (not the teacher)
  - b) If the injury is serious enough to warrant, phone for an ambulance at 911. Immediately contact the Outdoor School and advise the First Aid Attendant
  - c) Contact First Aid Attendant by walkie talkie. Phone ext. 232 (Clinic), 221 (Reception) from the Support Shed or Elders' Room, or if that is not possible, send someone to the main campus to contact the First Aid Attendant.
  - d) After 11:00 p.m., go to cabin #9, the Clinic.
4. Please remember that no medication (including *Tylenol*, *Gravol*, etc.) can be given to children without the permission of their parents. If permission is not included on the child's medical forms, the parents must be contacted before any medication is given.

### Directions to the Medical Clinic:

The quickest, most direct way to the Clinic is straight up the dyke to the main campus. Turn down the road at the covered camp fire pit. The cabin straight ahead is Cabin #9, the Clinic. (Refer to the map at the beginning of this manual)

### Lost Children (or adults)

1. Whenever any person or group is leaving the Bighouse, let the Teachers in charge know who is going, where, and for how long.
2. Have children be responsible for one another (buddy system).
3. Tell children if they become lost to stay put and hug a tree.
4. Groups whose activity takes them away from the Bighouse must always take whistles to be used only in an emergency - three short, sharp blasts repeated at intervals.
5. In case of a missing person, contact the principal or vice principal at the Outdoor School.

# Philosophy of Activity Groups

The structure and cooperative activity of family life is a focus of the students' visit to the Bighouse. Prior to arrival at the Bighouse, the class must be divided into 5 groups. Each group will be recognized as a family and, within the family, children will live and work together. Each family group will also be associated with a specialized activity. The specialized activities are: Fishing and Hunting, Plant Gathering, Cedar Bark Working, Wool Weaving and Woodworking.

Just as in the past, commitment to the family is so important to life in the Bighouse that it is essential that children remain in their assigned family group throughout the session. In fact, it is through the values and activities of family life that the major understandings of the program, concerning respect, sharing and seasonality, are taught.

Students live and learn the importance of cooperation and sharing by working together to produce a meal, by sharing responsibility for chores and by sharing sleeping space at night.

Respect for others develops naturally among children as their interrelationships are strengthened by cooperation, caring and mutual responsibility. The caring and respect that safeguards life in the Bighouse also provides a metaphor for helping children understand that all life is protected by treating Nature with care and respect.

Respect is one of the major teachings during 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 Squamish people.

Students also have an opportunity to learn about the effects of the seasons on family life during activity time. Seasonality is the most difficult teaching for children to understand because they visit the Bighouse during one season only. However, during activity time, children discuss the seasons in which foods and materials are harvested, how the goods are cured and stored and the season in which they are likely to be used. With the help of the teacher and volunteer elders, children can use this information to develop the understanding that almost all aspects of family life were influenced by the seasons.

*Please note: It is important for each family grouping of children to have an opportunity to work together prior to their visit to the Bighouse in order that they may begin to develop cooperative skills.*