

DESTINATIONS FINAL REPORT



DESTINATIONS

NATIONAL GATHERING
ON ABORIGINAL CULTURES
AND TOURISM

RASSEMBLEMENT NATIONAL
SUR LES CULTURES ET LE
TOURISME AUTOCHTONES

WHISTLER, BRITISH COLUMBIA

December 1–3, 2003



Canadian
Heritage

Patrimoine
canadien

Canada

TABLE OF CONTENTS

<i>Background and Objectives</i>	1
<i>Format of the Gathering</i>	2
<i>Executive Summary of Recommendations</i>	3
Theme 1 – Cultural Transference: Elders and Youth.	3
Theme 2 – Traditional Knowledge: Cultural Determination and Ownership	4
Theme 3 – Marketing Needs.	4
Theme 4 – Education, Training, and Capacity Building.	5
Theme 5 – Environmental Integrity	5
Theme 6 – Partnerships.	5
<i>Welcoming Ceremony – December 1</i>	6
<i>Opening Ceremony – December 2</i>	7
<i>Opening Remarks by Gerald McMaster</i>	9
<i>Plenary Session: Making Connections</i>	10
Guylaine Gill	10
Peter Irniq.	11
Jacques St. Goddard.	12
 <i>BREAKOUT SESSIONS</i>	
A: Cultural Arts and Traditions	13
B: Defining the Cultural Experience	14
C: Tourism, Culture and Communities	15
D: Traditions and Marketing	16
E: Sport, Culture and Tourism	17
F: Cultural Hospitality and Accommodation.	19



<i>Plenary Session: Aboriginal Best Practices in Tourism</i>	20
Chief Sophie Pierre.	20
Chief Clarence Louie	21
Tim Dedam	21
<i>Plenary Session: Looking to the Future</i>	22
Gerald McMaster	22
Reg Crowshoe	23
Dialogue	23
<i>Closing Ceremonies</i>	24
<i>Cultural Events & Celebrations</i>	25
 <i>APPENDICES</i>	
A. Traditional Circle Structure Process	27
B. Extended Summary of Breakout Sessions	31
C. Developments made by the Canadian Heritage Portfolio since the <i>National Gathering on Aboriginal Artistic Expression</i>	39



BACKGROUND & OBJECTIVES

The National Gathering on Aboriginal Cultures and Tourism was the 2nd in a proposed series of three National Gatherings organized by the Honourable Sheila Copps, Minister of Canadian Heritage, with the goal of engaging Aboriginal communities across Canada in a dialogue on the key issues relating to artistic expression, cultures and tourism, and traditional knowledge. These Gatherings will help to build and enhance policies, programs and services that are relevant to, and supportive of the needs of Aboriginal peoples. Canadian Heritage is committed to building on the discussions and outcomes from the National Gatherings to work towards institutional changes within the Canadian Heritage Portfolio as well as an Action Plan for the department on issues relating to Aboriginal artistic expression, tourism, and traditional knowledge.

The National Gathering on Aboriginal Cultures and Tourism explored the relationship between the support, celebration, sustainability and promotion of Aboriginal cultures and tourism in Canada. It provided a forum in which key stakeholders from the Canadian Heritage Portfolio were able to come together with Aboriginal tourism operators, artists, traditionalists, academics, youth, and other governmental representatives to discuss both the support needed by Aboriginal communities to have ownership over how their cultures are represented in the context of tourism, and how tourism can be made to work in support of the long-term well-being of communities and their cultures.

For participants, the National Gathering provided opportunities for networking and dialogue, sharing of best practices, increased knowledge of available support from federal departments and agencies, brainstorming on opportunities and strategies for change, and open and relevant discussions of key issues. For the Canadian Heritage Portfolio, the Gathering led to a better understanding of how the mandate of Canadian Heritage relates to the support of Aboriginal tourism.

FORMAT OF THE GATHERING

The National Gathering on Aboriginal Cultures and Tourism took place from December 1 to 3, 2003, in Whistler, British Columbia. The *Gathering* brought together 400 delegates, representing key stakeholders from the Canadian Heritage Portfolio, Aboriginal tourism operators, artists, traditionalists, academics, youth, and other governmental representatives.

Participation at the *Gathering* was by invitation only. Delegates were chosen by the Department of Canadian Heritage, in close collaboration with an Aboriginal Advisory Group, in order to ensure proportional representation from each province and territory, a balance of First Nations, Métis and Inuit participants, and a broad representation of people working in the diverse areas that touch upon and make up the Aboriginal Tourism Industry. In order to give the discussions the widest possible audience, the *Gathering* was also webcast, and can be viewed at <http://www.destinations.gc.ca>.

In order to facilitate dialogue and discussion, the Department of Canadian Heritage commissioned discussion papers by Aboriginal authors with diverse perspectives, each working in the area of cultures and tourism. Some of the authors were asked to respond to the question: "What is the unique relationship between the support, celebration and preservation of Aboriginal cultures and the tourism industry?" Other authors were asked to address the theme of one of the six breakout sessions, while still keeping the above question in mind.

The *Gathering* provided participants with a mix of panel workshops and breakout sessions; the latter were conducted using the Traditional Circle Structure Process, developed by Elder Reg Crowshoe. There were six break-out session topics that addressed various themes relating to Aboriginal cultures and tourism: *Cultural Arts and Traditions*, *Defining the Cultural Experience*, *Aboriginal Tourism*, *Culture & Communities*, *Traditions & Marketing*, *Sport, Culture & Tourism*, and *Cultural Hospitality and Accommodation*. Recommendations from the breakout sessions were transferred to the Department Canadian Heritage as a ceremonial bundle.

2

All aspects of the *Gathering* were developed in close collaboration with an Aboriginal Advisory Group. The Advisory Group consists of Aboriginal community leaders from across Canada in the areas of culture and tourism. The Advisory Group included: Richard Krentz (BC), Elder Reg Crowshoe (Alberta), Reina Sinclair (Saskatchewan), Dwayne Hounsell (Saskatchewan), Darrell Brown (Manitoba), Rosa Walker (Manitoba), Roberta Jamieson (Ontario), Allan Luby (Ontario), Michèle Audette (Quebec), Suzy Basile (Quebec), Pam Ward (New Brunswick), Meta Williams (Yukon), Louis Tapardjuk (Nunavut), Philippe Doré (Canadian Heritage chair), and Senator Laurier LaPierre.

EXECUTIVE SUMMARY OF RECOMMENDATIONS

Over the course of the *Gathering*, participants listened to a diverse range of speakers, heard success stories, shared experiences from their own communities, and reached consensus on a number of issues ranging from the need to determine ownership of traditional knowledge to the importance of cultural transference within communities. They emphasized, however, that there is no one-size-fits all solution for any of the challenges facing First Nations, Inuit and Métis communities, and cautioned against viewing these issues through a pan-Aboriginal lens. Central to many of the *Gathering's* discussions was the concern regarding the protection of cultural, traditional and heritage resources. This is a relevant and significant concern, and will form the foundation for the development of Canadian Heritage's proposed series of *Gatherings on Traditional Knowledge*.

Below are the key recommendations that emerged from the *Gathering*, through the breakout sessions, panel discussions, and dialogue that took place. Many common themes emerged, and the recommendations have been grouped together according to these themes. Canadian Heritage is committed to closely examining these recommendations and strategizing with its federal partners on how best to address them. While many of the recommendations fall under the mandate of the Canadian Heritage Portfolio, others fall under the jurisdiction of other Departments and Agencies, and many, as expressed by many Aboriginal participants, lie with Aboriginal communities themselves.

Theme 1 — Cultural Transference: Elders and Youth

- Establishing strategies for the protection and enhancement of Aboriginal languages.
- Establishing and maintaining cultural centres where communities can come together to teach traditional arts.
- Establishing mechanisms to allow cultural transference to become a community responsibility.
- Incorporating Elders, community members and youth in all cultural and tourism ventures.

Theme 2 – Traditional Knowledge: Cultural Determination and Ownership

- Establishing a cultural code of ethics to guide young people who want to enter the tourism trade about what cultural practices can be shared.
- Including references to cultural codes of ethics on all grant applications, by all levels of government, to ensure applications meet with community protocols.
- Elders as the owners of cultural institutions and intellectual property.
- Establishing an Elders' Council, Commission, or Senate to determine mechanisms for the protection or sharing of Traditional Knowledge (ceremonies, sacred places, language, songs, etc.), authenticity, marketing strategies, and environmental standards.
- Determining meaningful copyright, branding, and authenticity certificates for First Nations and Inuit products and services.
- Determining fair prices for community goods.

Theme 3 – Marketing Needs

- Establishing mechanisms to share best practices.
- Defining the relationships between guest, host, and location.
- Applying joint marketing strategies.
- Linking sporting events to tourism in a complementary fashion.
- Establishing sound marketing practices, using professional help when necessary.
- Establishing an Internet presence and exploring opportunities for Internet marketing.
- Reaching out to past, present, and future customers through technology, such as Internet surveys.



Theme 4 – Education, Training, and Capacity Building

- Exploring funding strategies for ongoing professional training.
- Utilizing technology, where appropriate.
- Creating projects for Aboriginal youth to support their desire to learn, and fully engaging youth in processes wherever possible.
- Exploring strategies for government funding to Aboriginal museums and for the repatriation of cultural objects.
- Building on opportunities such as the 2010 Olympics for Aboriginal communities to build lasting legacies.

Theme 5 – Environmental Integrity

- Acknowledging the importance that the environment has played—and still plays—in the lives of Aboriginal peoples.
- Incorporating environmental integrity into all tourism and cultural ventures.
- Promoting healthy communities through eco-tourism.

Theme 6 – Partnerships

- Encouraging partnerships by linking human and financial resources with communities.
- Sharing and replicating best practices in partnerships.
- Using technology effectively.



WELCOMING CEREMONY – DECEMBER 1

The *Gathering* opened with representatives from the Lil'wat and Squamish First Nations welcoming participants to their traditional territories with a ceremony of drumming, singing, and dancing, followed by a blessing from the Elders. Squamish Hereditary Chief Ian Campbell explained that the Lil'wat and Squamish are two distinct Nations who have lived together amicably for many generations. Lil'wat Chief Leonard Andrew and Squamish Chief Gibby Jacobs then welcomed participants to the *Gathering*, wishing them success in their discussions.

Senator Laurier LaPierre thanked the host Nations and welcomed participants on behalf of the Honourable Sheila Copps, Minister of Canadian Heritage. He said the *National Gathering on Aboriginal Culture and Tourism* was a unique event that would help point the way to a strong future for Aboriginal communities and new opportunities for Aboriginal youth. He described the *Gathering* as a groundbreaking partnership and expressed confidence that it would lead to concrete solutions.

Deputy Minister of Canadian Heritage Judith LaRocque then took the stage, thanking the host Nations, as well as the Aboriginal Advisory Group, who worked in collaboration with Canadian Heritage to plan every aspect of the *Gathering*. The Advisory Group included: Richard Krentz (BC), Elder Reg Crowshoe (Alberta), Reina Sinclair (Saskatchewan), Dwayne Hounsell (Saskatchewan), Darrell Brown (Manitoba), Rosa Walker (Manitoba), Roberta Jamieson (Ontario), Allan Luby (Ontario), Michèle Audette (Quebec), Suzy Basile (Quebec), Pam Ward (New Brunswick), Meta Williams (Yukon), Louis Tapardjuk (Nunavut), Philippe Doré (Canadian Heritage chair), and Senator Laurier LaPierre. Madame LaRocque also thanked the Elders for their presence at the *Gathering*. She spoke of her involvement in the first *National Gathering on Aboriginal Artistic Expression*, which generated an enormous amount of energy, creativity, and passion, and expressed confidence that this *Gathering* would do the same.

OPENING CEREMONY – DECEMBER 2

Squamish Hereditary Chiefs Bill William and Ian Campbell and members of the Squamish Nation opened the second day of the National Gathering with a winter medicine song, which had been adapted by the Elders to be sung publicly.


Co-emcees Chief Roberta Jamieson of Six Nations of the Grand River and Alan Latourelle, CEO of Parks Canada, thanked the Elders and the Squamish and Lil'wat Nations for welcoming the *Gathering* to their territory, and welcomed delegates to the *Gathering*.

Chief Jamieson, who was a member of the Aboriginal Advisory Groups for both this Gathering and the first Gathering on Aboriginal Artistic Expression, characterized the *Gathering* as a truly collaborative effort, noting that Canadian Heritage supported all of the recommendations from the Advisory Group for the first *Gathering*. She expressed her hope for genuine dialogue and for institutional change within Canadian Heritage. "It is vital that Canadian Heritage evidence the role of the original Peoples in Canada," she said. "That will be a foundation for all those who have chosen Canada as their home." She spoke of how the ground-breaking facilitation model developed by Elder Reg Crowshoe will provide an opportunity for genuine participation at this *Gathering*. "If there is integrity in the process, there will be integrity in the result," Jamieson noted, quoting Deputy Minister Judith LaRocque.

Deputy Minister Judith LaRocque expressed the determination of the Department of Canadian Heritage to work toward the renewal of Aboriginal cultures and languages. She introduced Senator Laurier LaPierre, noted historian, journalist, and member of the Aboriginal Advisory Group.

Senator LaPierre thanked the group for the warm welcome and offered greetings from the Honourable Sheila Copps, Minister of Canadian Heritage. He spoke of how Aboriginal societies lie at the heart of Canadian identity, and how tourism provides an opportunity for people-to-people and Nation-to-Nation communication.

Senator LaPierre spoke of how this National Gathering will inform the development of tourism policies and programs of the Department of Canadian Heritage. He highlighted that the question to discuss at this *Gathering* is how tourism can contribute to the long-term well-being of Aboriginal cultures and communities. Minister Copps is a passionate advocate for partnerships with Aboriginal leaders to define new ways of cultural and economic empowerment, he said, adding that the Minister was looking forward to the results of these discussions.



Upon concluding his formal remarks to the participants, Senator LaPierre took a personal moment to issue a heartfelt admission to participants at the *Gathering*. In acknowledging his own biases and subsequent growth in perspective over the years, Senator LaPierre pledged, “I will not defend your culture. I will espouse it”. As the morning session closed, Squamish Chief Ian Campbell was joined by Elders, other Chiefs, and members of the Aboriginal Advisory Group for a traditional ceremony to formally acknowledge and accept Senator LaPierre’s comments and to honour his courage and honesty. “Thank you for standing up in front of all of Canada and acknowledging that we all grow and learn,” Campbell told Senator LaPierre. “The process of reconciliation is one of peace and open-mindedness.”

These events marked a critical turning point for the participants by reaffirming that their voices would be both heard and respected.

OPENING REMARKS BY GERALD MCMASTER, KEYNOTE SPEAKER

"We are gathered here today to share in ways of not only attracting potential cultural tourists, but to tell them the good and correct stories."

– Gerald McMaster

Gerald McMaster spoke from his personal experience as Deputy Assistant Director for Cultural Resources at the Smithsonian Institution's National Museum of the American Indian. He spoke of how museums are storytellers, but that they only provide a general introduction to Aboriginal history and culture. He noted the opportunities tourism can provide for Aboriginal people to tell their own stories, but highlighted the challenges this presents, such as defining authenticity and ownership and properly reflecting the diversity and multiplicity of Aboriginal voices.

McMaster outlined the devastating effects of assimilation policies on Aboriginal peoples, noting that as a result, culturally-relevant objects lost their value and meaning, as massive numbers of cultural objects ended up in collections as artefacts and commodities. He spoke of the recurring scenes of repatriation – of Elders taking hold of lost objects and speaking to them to welcome them home. Through the process of repatriation, objects have been returned to their original meaning and function.

He spoke of the importance of "Native Voice" in museums, citing how in museums, the voice of the "non-Indian" has dominated the discussion on Aboriginal peoples. He explained that now there are new voices: the voices of Aboriginal people interested in contemporary issues. Aboriginal people have moved from being mere informants to being recognized as authorities of their own information.

He spoke of how the cultures of Aboriginal people are more than arts and crafts, and include the values of consensus decision-making, relationship with the land, willingness to share, and tradition of Elders and extended families. He spoke of how identity is very fragile in times of change, and how individuals and communities experience numerous and often contradictory identities. "There is no one Indian," he said. "There is enormous diversity in our cultures and our experiences."

PLENARY SESSION: MAKING THE CONNECTIONS

"I sincerely hope that, in light of the discussions to come, we can come to better appreciate the degree to which tourism can impact the survival of our cultures."

– Guylaine Gill

GUYLAINE GILL

Guylaine Gill began by stressing the significance of this *Gathering*, citing the role it could play in shaping the future of Aboriginal tourism in Canada. She then illustrated the successes and challenges facing Aboriginal tourism by describing her experiences over 15 years with the Quebec Aboriginal Tourism Corporation (STAQ).

From the beginning, STAQ saw Aboriginal tourism as an opportunity to promote the greater well-being and cultural identity of communities. If safeguarding culture meant living it, then tourism represented a good way to support that. Gill said that she was convinced that if done correctly, this would be a very promising way to develop communities and solve long-standing economic, social and political problems. Even if tourism is not the most lucrative business, it is the best industry to revitalize all sectors of the community. Aboriginal tourism can also provide many opportunities for youth and help to build pride in culture.

Much was accomplished through STAQ, including development of relevant cultural activities, standards and certification, training, and promotion. Partnerships were established with provincial and federal agencies and membership grew: STAQ became the voice of Aboriginal tourism in Quebec. But all this collapsed when funding was pulled in 2002. Since that time, most activities have ceased and the organization struggles to stay alive. Gill went on to discuss how she believes that the actions needed to re-establish justice for Canada's First Peoples are contained in the recommendations of the Royal Commission on Aboriginal Peoples: we do not have to begin again; we just have to implement these recommendations. She stated that we cannot fully conceptualize Canada's cultural diversity without recognizing the fundamental issues faced by Aboriginal peoples, especially issues of identity, history and politics.

Gill acknowledged Canadian Heritage's commitment to the process represented by the *National Gathering*, and commended the involvement of Aboriginal peoples in organizing this event. Gill stressed that this, as well as the Parks Canada Aboriginal Consultative Committee are important steps in establishing harmony and respect among different cultures.



PETER IRNIQ

Elder Peter Irniq, Commissioner for Nunavut, described his traditional upbringing in an Inuit community, noting that he was born in an igloo in the Arctic Circle. In the 1950s, missionaries, traders and cartographers began visiting remote northern communities and the Inuit began carving and exporting their art.

Carving became the quintessential Inuit cultural product for the export. Irniq's own mother was a famous carver and she taught her children her art. The Inuit came to recognize that by placing so much emphasis on the carving, they were tapping into only a fraction of the cultural products that could potentially be shared with the rest of the world. Many other aspects of Inuit culture are unique, Irniq said. "Our past is still very much in our present and many people want to visit us to experience that."

Elder Irniq stressed the need to focus tourism on both traditional and adapted Inuit life. He also discussed the need to find ways to promote tourism that are compatible with culture, such as allowing tourists to sample Inuit lifestyles while also giving them insight into the challenges faced by the Inuit today.

He spoke with great pride of the cultural offerings that the Inuit people have to offer visitors from other parts of Canada and abroad. Irniq concluded that three fundamental aspects should result in the successful promotion of Aboriginal tourism: Aboriginal people must be proud of their culture, and must draw the young people in and build pride and understanding of their heritage; knowledge must be shared; and finally, the Aboriginal tourism experience must be marketed in a way that promotes culture and triggers the tourist's curiosity.

He also spoke briefly of his involvement in the Parks Canada Aboriginal Consultative Committee, describing it as an innovative program that is creating better working relationships with Parks Canada, while allowing Aboriginal people to promote their communities. In conclusion, he noted that this is a very good model that should be used elsewhere in government.

JACQUES ST. GODDARD

Jacques St. Goddard, owner of the Plains Gallery of Winnipeg, described his experience working with Aboriginal artists and performers in Manitoba. Looking back, he noted that the 1960s represented a turning point for Aboriginal art, a time when many communities began to revive their cultures. The first generation of artists, such as the Aboriginal Group of Seven, have had a significant influence on those who have followed. Songs and dances are now being taught openly, without fear of punishment.

This resulted in a “fresh” art, with many artists rediscovering their culture and what they could do with it. As groups began travelling within Canada and abroad to showcase Aboriginal art and culture, they faced the challenge of overcoming widespread misconceptions and deeply ingrained stereotypes. While there was great interest in Aboriginal culture, there was also the danger that people might commercialize it for profit.

St. Goddard discussed the lack of collaboration between Aboriginal communities in Manitoba. He also spoke of the need for an Aboriginal cultural centre in Manitoba, stressing the role a cultural centre would play in boosting participation in Aboriginal culture and arts. He highlighted the need to collaborate on projects, and to teach the youth and the community at large about Aboriginal traditions. Finally, he noted that artists need support in writing grant applications, as well as in marketing the arts and documenting Aboriginal traditions.

BREAKOUT SESSION A: CULTURAL ARTS AND TRADITIONS

"I was taught the mask would speak. Who is it going to speak to when it is hanging in a store?"

Objective

This session explored links between tourism and supporting traditional arts and techniques; issues of 'authenticity', and ownership of stories and traditions.

Summary

The majority of participants began by expressing concern for the current state of inter-generational transmission of cultural arts and traditions within their communities. Many stressed the importance of determining what can and cannot be shared in the context of tourism as the 'first step'. It was strongly recommended that communities develop their own standards for cultural protection. Participants felt that the role of the Federal Government should be to assist in the funding of cultural centers, but it should not have responsibility for final decisions or policy-making. The creation of a Standards Board was discussed; this board, which should include Elders, would be a collaborative process with peer evaluation of proposals and a focus on educating consumers rather than legislation. It could approve authentic art, and promote the significance of that seal internationally.

Recommendations

- Establishing an Elders' Council, Commission or Board to determine mechanisms for protection or sharing of Traditional Knowledge.
- Implementing programs to support the transmission of cultural traditions to youth.
- Determining the appropriate role of supportive institutions such as the Canadian Heritage Portfolio and other key federal stakeholders.

BREAKOUT SESSION B: DEFINING THE CULTURAL EXPERIENCE

"In Manitoba, there are three streams of cultural experience: sacred ceremonies, which belong to the culture; sharing of traditional teachings, which applies to all people; and then there are souvenirs and activities that are not really interactive. The second category has the most value in the long run."

Objective

This session looked at how Aboriginal communities are defining 'cultural experiences' in the context of tourism; what makes an Aboriginal cultural experience unique?

Summary

The generational difference in expressing culture was a re-occurring theme in this circle. Participants felt that the younger generations have different ideas about how they want to express their culture and tell their stories. Moreover, the challenge with this generational gap is maintaining the respect of the Elders. Other participants stressed the significance of cultural interpreters. These interpreters are central to the cultural experience and therefore should be well informed, authentic and have the approval of the community to share the knowledge and experience. The participants concluded by recognizing the importance of media and expressing the need for more Aboriginal programming on national television in order to preserve Aboriginal languages and cultures across the country.

Recommendations

- Establishing a cultural code of ethics to guide young people who want to enter the tourism trade about what cultural practices can or cannot be shared.
- Including references to cultural codes of ethics on all grant application by all levels of government, to ensure applications meet with community protocols.
- Determining fair prices for community goods.

BREAKOUT SESSION C: TOURISM, CULTURE AND COMMUNITIES

“Our First Nation wanted to jump into the cultural tourism canoe, but like climbing into a real canoe, we realized we had to do it slowly, and carefully.”

Objective

This session explored how culture is affected and impacted by tourism, as well as the challenges and opportunities tourism represents for Aboriginal communities.

Summary

Participants talked about the challenges of striking a balance between teaching people about Aboriginal cultures while at the same time protecting cultural integrity for the community. Participants discussed the importance of tourism, and examined ways of attracting tourists to Aboriginal communities, citing museums and cultural centres as an example. Cultural centres can become a showcase for local artisans and Elders, which create cultural pride. The education of both Aboriginal and non-Aboriginal people through museums was described as a “win-win” project, although funding was flagged as a problem. Another area of discussion was the 2010 Winter Olympic Games. Delegates emphasized the need for Aboriginal participation in this monumental event. Discussions explored the role that Elders and artists can play in showcasing Aboriginal cultures.

Recommendations

- Supporting Aboriginal communities in determining which aspects of culture should be shared with outsiders and which should be protected.
- Developing a strategy to showcase more Aboriginal art and history in Museums and cultural centres across the country.
- Identifying ways to promote Aboriginal cultures and tourism for the 2010 Winter Olympic Games.

BREAKOUT SESSION D: TRADITIONS AND MARKETING

"We must be careful to sell the products, not the ways ..."

Objective

This session explored strategies for developing tourism initiatives that maintain and respect cultural integrity, while maintaining economic sustainability; how traditional values can be balanced with industry demands; opportunities for marketing Aboriginal cultural experiences locally, nationally, and internationally.

Summary

Participants contended that the marketing of Aboriginal cultures and traditions requires an informed and delicate balance between sharing, preservation and promotion. It is important to respect the integrity of traditions and meet the challenges of determining what elements of Aboriginal cultures and traditions can be shared with a general audience and what must be protected and maintained within Aboriginal communities. Participants expressed concern that their cultural expressions were once devalued and attacked by non-Aboriginal societies. As Aboriginal communities increasingly seek to protect, promote and share their culture, they are concerned that economic pressures from within and cultural expropriation by non-Aboriginal tourism entrepreneurs may devalue and displace Aboriginal cultural expression.

Recommendations

- Establishing a process in which Elders and communities address the appropriateness of marketing cultural items, practices, ceremonies, sacred places and languages.
- Developing community mechanisms that authenticate and protect intellectual property and cultural expression (i.e. Mi'Kmaq Ethics Watch, Ethics Guidelines of the United Nations).
- Encouraging and engaging youth participation in culture and tourism through mentorship with Elders and job training.
- Supporting training, business development, mentorship, partnership and research programs that result in professional development within Aboriginal communities engaged in tourism.

BREAKOUT SESSION E: SPORT, CULTURE AND TOURISM

“... he learned how to paddle his dug out cedar canoe before he learned how to walk ...”

Objective

This session looked at how Aboriginal sporting events can be marketed as unique tourism experiences; how Aboriginal communities can best benefit from the existing sporting events and organizations; the benefits of sport for cultural strength and pride.

Summary

During this session participants discussed the importance of sport as a tool for cultural transference between generations. Participants agreed that sport and culture are linked. Sporting activities are “attention grabbers” for youth, and the Elders are attracted to the cultural aspects associated with traditional Aboriginal games. The success of the International Indigenous Games, the Arctic Winter Games and Aboriginal participation in the Olympic Games hosted in Canada demonstrates that the market for Aboriginal sports and culture is expanding. In this growing market, Aboriginal people must define themselves, and private/public sector partners need to develop and maintain flexible attitudes and business practices. When seeking partnerships and sponsors Aboriginal communities have to better articulate the socio-economic benefits for all parties. Participants who were involved in the planning, operation and activities of the International Indigenous Games and Arctic Winter Games stated that the games created an environment for cross-cultural learning, community pride and sustained individual hope for success and stability. Still, barriers to full participation in Canada’s sporting life do exist. To facilitate greater youth involvement and progress in sports and culture it is necessary to develop strategies that increase opportunities for skills development, quality equipment and venues and transportation in remote and isolated areas.

Recommendations

- Recognizing that sport is an important knowledge transfer tool that is involving, inviting and invigorating.
- Developing more sporting infrastructures (rinks, fields, gymnasiums etc.) and transportation routes to and between remote and isolated communities.

- Encouraging the use of sporting events as a tourism tool, and establish mechanisms that promote greater Aboriginal participation in local, regional, national and international sporting events
- Establishing long-term development, marketing, communications and partnership strategies between Aboriginal communities and the public/private sector.

BREAKOUT SESSION F: CULTURAL HOSPITALITY AND ACCOMMODATION

“...Tourism is a link to economic development... how do we keep the money in our communities...”

Objective

This session looked at the unique challenges faced by remote Aboriginal communities in the development of tourism experiences; the infrastructure needed to deliver an experience that is unique, respectful, and profitable for the community; job training and youth development needs and opportunities.

Summary

Participants agreed that establishing a viable and vibrant tourism market in remote and isolated communities is a difficult, yet rewarding task. Many communities are located in environments well suited for eco-tourism, and Aboriginal Elders possess knowledge of cultural traditions that foster respect for and sustainability of unique and fragile environments. Nevertheless, access to capital investment from the private and public sectors, safe and reliable transportation, and marketing professionals remain limited. Communities wishing to develop their tourism potential must have a leading role in establishing and maintaining an Aboriginal aesthetic which remains true to the traditions, yet is adaptable to contemporary business practices. Ultimately, the development of tourism activities is about the long-term health and well being of a community. Before taking steps to ‘accommodate’ visitors, local residents must be assured that any tourism enterprise is relevant and beneficial to the growth and/or sustainability of the community.

Recommendations

- Establishing mechanisms that foster the diversity of the “Aboriginal Experience” and thus decreasing stereotyped perceptions of Aboriginal cultures.
- Increasing learning opportunities between Elders and youth to assure the transference of traditional knowledge.
- Constructing facilities and accommodations that are culturally appropriate, environmentally friendly and meet professional standards for the preservation, protection, exploration and sharing of Aboriginal cultural expression.
- Establishing training programs and employment opportunities that will foster youth tourism entrepreneurs.

PLENARY SESSION: ABORIGINAL BEST PRACTICES IN TOURISM

"We are the First People of this land, and we have worked, and continue to work hard to sustain it. Ironically, being the First People of this land, we are the last to be able to tell the story of the land, and our many great Nations. Being the last may seem negative, but we have to see it as positive."

– Tim Dedam


CHIEF SOPHIE PIERRE

Chief Sophie Pierre gave a presentation on the St. Eugene Mission Resort development. Located in the southeast corner of British Columbia, the Ktunaxa Kinbasket Tribal Council transformed a former residential school into the spectacular St. Eugene Mission Resort. "We needed a way to turn a negative into a positive," said Pierre. "It has a sad history but it doesn't have to have a sad future. We lost so much in that building, we just had to have the courage to go back in there and pick it back up," she said.

"We have a unique product. We live in a beautiful place, but the world is full of beautiful places. What makes us unique is the Ktunaxa language and culture. No one else can offer an authentic Ktunaxa experience but Ktunaxa people," said Chief Pierre of the project, which employs 240 people, making it one of the largest employers in the region. The Ktunaxa Kinbasket Tribal Council spent 11 years working on its dream, with the first four years spent building community support. During the following years, leaders took that support into the public and private sectors, forming partnerships with governments and corporations. "Public private partnerships work. A good partnership is a win-win relationship," said Pierre. "Recognize the uniqueness of your product. Respect cultural protocols. Be prepared to develop partnerships and take reasonable risks. And never sell yourself short, because your strength is your perseverance," she concluded.

CHIEF CLARENCE LOUIE

Chief Clarence Louie of the Osoyoos First Nation outlined the ups and downs of his business experiences. "We wanted social and economic development to improve the standard of living for our people, so we started a campground in 1984," he said. Now, two decades later, Louie listed a vineyard, winery, resort/spa, golf course, construction company, gas station, and store as some of his Nation's business ventures, before showing a video on their Nk'Mip desert and heritage centre.



“You have to go to school on other Aboriginal businesses,” he repeated throughout his presentation. “You have to study what other First Nations are doing, and not just the successful ventures, but the businesses that fail too. Why did they fail while others succeeded? Copy successes and learn from mistakes,” he said. “First Nations need to share information with each other. We talk about our history of sharing, and we have to really do that. Share your information and experiences with each other, and that will help everyone grow.”

To ensure successes in the future, Louie made three recommendations: the federal government should develop a map of all Aboriginal cultural centres, keep promoting networking sessions such as this, and provide Aboriginal cultural tourism with more funding support to get off the ground. “Also, we must involve the youth, or all our efforts will pass with our generation,” he cautioned. “Poverty is not our history. Don’t just say you support Aboriginal business and tourism; be a customer, a repeat customer, and support our great Aboriginal businesses and products.”

TIM DEDAM

The final speaker of the morning was Tim Dedam, who has been active developing the tourism economy of Eel River Bar, New Brunswick, where he spearheaded an Aboriginal Heritage Garden project. “With 110 acres we negotiated from the provincial government, we built Aboriginal Heritage Gardens to educate visitors on how plants were traditionally—and still are to some degree today—used as food and medicine, and to make tools, clothing, and shelter,” he said, adding that the idea came from Smithsonian Institution’s one-acre American Indian Heritage Garden in Washington, D.C.

For the 500 members of the Eel River Bar First Nation living on 220 acres of swampland, Dedam explained, the gardens were a natural fit. The Aboriginal Heritage Gardens project represented an opportunity for the community to interpret the plants in their natural environment. “Our doors are always open in the community, and we especially welcome those that have the best interests of the community at heart. Our projects come from the heart, our words are our own. Everything we do must be sanctioned by the community,” he said.

PLENARY SESSION: LOOKING TO THE FUTURE

“The bundle demands responsibility. Why we have gathered here to deliberate on these issues of culture and tourism, and what we’ve gathered in the form of the bundle, demands that its contents be taken very, very seriously, and with deliberate dignity.”


– Gerald McMaster

REMARKS BY GERALD MCMASTER

Keynote speaker Gerald McMaster opened this session by summarizing some of the key issues brought forward and discussed over the course of the *Gathering*. These included:

- The need to re-establish the traditional free-flowing exchange of knowledge between youth and Elders. Youth need to be heard and taken seriously, and should be actively involved in events such as this.
- The need to determine the boundary between what can be shared in the context of tourism, and what is sacred or sensitive. There was much discussion about protection of culture since tourism has the potential to exploit communities. McMaster suggested that communities, not individuals, need to set standards around authenticity and sharing.
- The need for Aboriginal peoples to take ownership and responsibility over their cultures. He suggested that the “buckskin ceiling” needs to be dismantled so that Aboriginal people can rise further as decision-makers, in arenas such as the upcoming 2010 Winter Olympics.
- The importance of partnerships was repeatedly raised as an issue. There are many issues shared amongst Aboriginal communities, and relationships must be struck between communities, and with government departments.
- The last major issue concerned the relationship between tourism and traditional knowledge. He noted that the cost of losing culture is high, but questioned whether traditional knowledge can be legislated.

McMaster expressed hope that the recommendations from the *Gathering* be taken seriously. He noted that the importance of the recommendations was demonstrated by the use of the Plains tradition of the bundle, as brought forward by Elder Reg Crowshoe. McMaster spoke of the meaning and value of the bundle, and of the four aspects of action, language, venue and song. The bundle is considered the ultimate expression of “witnessing” and is brought out at important times during significant exchanges.



McMaster concluded by saying that culture was the major topic at this *Gathering*—not protection but strengthening the foundations so Aboriginal peoples can work with their youth, negotiate with governments, and organize tourism with confidence.

REMARKS BY REG CROWSHOE

Elder Reg Crowshoe thanked the Lil'wat and Squamish Nations for welcoming this dialogue to their shared territory. He offered further explanation of the facilitation model used for the breakout groups, known as the Traditional Circle Structure Process. This ground-breaking method of facilitation, developed by Elder Crowshoe, promotes dialogue among three kinds of thinkers—traditional Aboriginal thinkers, Western thinkers, and those Aboriginal people who combine both methods. Elder Crowshoe explained that the songs and prayers at the beginning of each session reinforce the fact that these are legal processes. Finally, Elder Crowshoe thanked everyone who participated in the breakout groups in their various roles.

DIALOGUE

Philippe Doré, Director General of Aboriginal Affairs for Canadian Heritage, opened the floor to questions from participants.

One participant delivered a strong message about the need for caution. “It has been just 50 years since we were imprisoned for practising our culture and now we are talking about marketing it for tourism,” she said. “It’s too early for many communities that haven’t had enough time to properly re-establish their culture and traditions. We will do it, and there is a way to do it, but we need very strict guidelines”—guidelines that involve more than asking communities to police themselves. She said that there is a need to work with government as well. Before grants are given out, it will be necessary to ensure that the community has done what is necessary.

Another participant agreed that this was an incredibly important message, which she would expand on from her perspective as an operator. She noted that many non-Aboriginal tourist groups are using Aboriginal images, stories, traditions, and cultures to market themselves, and asked why are there no consequences for this. She spoke of how it is difficult for her as a Métis to try to deliver an authentic product when this is happening.

A final participant remarked that government is trying to learn about Aboriginal culture while he is still trying to understand all that he has been taught by his Elders over a lifetime.

CLOSING CEREMONIES

Members of the host Nations, visiting Chiefs, and other honoured guests joined Squamish Hereditary Chief Ian Campbell on stage for the ceremonial transfer of the bundle. Chief Campbell commented that “this is our culture: living, breathing and thriving, right here before us,” gesturing to the assembled group on stage.

Elder Reg Crowshoe, Chief Leonard Andrew and Chief Gibby Jacobs then formally handed over the bundle of recommendations to Senators Laurier LaPierre and Willie Adams, who received it on behalf of the Department of Canadian Heritage. Senator LaPierre thanked the Chiefs, and told them he was deeply honoured to accept the bundle, and understood the responsibility and implications associated with it. He commented that we have established a new path where Aboriginal and non-Aboriginal people can work together, and that this path will lead to the strengthening of a new relationship.

Chief Campbell thanked Senator LaPierre for his words, and thanked the teachers and Elders for bestowing the richness of their wisdom to the bundle. He also thanked the participants for contributing their wisdom and knowledge. He then invited hereditary Chief Gibby Jacobs and Councillor Lois Joseph to say a few words in closing on behalf of the host Nations.

Councillor Joseph told participants that the Lil’wat people were very happy to share their beautiful land with them, and wished the visitors a safe journey home. Chief Jacobs thanked Canadian Heritage and Minister Copps for the work done in arranging this *Gathering*. “These people on stage—this is what it is all about,” he said. “It’s about First Nations, Inuit, and Métis all getting together.”

Chief Campbell delivered the final words, wishing participants a safe journey home and asking the Creator to bring them back. “Continue growing, training, and never stop learning,” he urged them. We’ll need to use our “Indian-uity” (ingenuity), he quipped.

The closing ceremonies ended with several performances featuring traditional dancing, songs, and drumming by members of the Lil’wat and Squamish Nations.

CULTURAL EVENTS & CELEBRATIONS

Cultural Exposition

A Cultural Exposition was created for the National Gathering, which allowed each province and territory to promote and showcase their Aboriginal tourism products and services - thereby providing opportunities for networking, dialogue and the sharing of best practices. The Exposition also featured an informal gathering area, identified by a teepee and smoked moose and caribou hides.

Artistic Performances

The National Gathering provided several opportunities to showcase and highlight the talent of over fifty First Nations, Métis and Inuit performers from across Canada who were invited to perform over the course of the three days. There were three vehicles for performances: the satellite stages, the acoustic show and main stage multi-media show, *Convergence*.



Acoustic Performance

An informal acoustic show was held during the Welcoming dinner on December 1st, with performances by George Leach, Leela Gilday, Red Ochre Band, and Amanda Rheume.

Convergence: Mainstage Show

Convergence, the mainstage show on December 2nd, celebrated the coming together of Aboriginal talent from across Canada. The show was hosted by Michaela Washburn and Luc Lainé, and featured performances by: Red Ochre Band, Sunsdrum, Richard Lafferty, The Little Toe Tappers, Leela Gilday Band, Eya Hey Nakoda, Jill Buckshot Troupe, Drew Hayden Taylor, Taqralik Partridge & Nina Segalowitz, Santee Smith, and George Leach.

Satellite Stages

Two satellite stages provided participants with performances during coffee and lunch breaks throughout the *Gathering*. These stages featured performances by: Eya-Hey-Nakoda, Jill Buckshoot Troupe, The Little Toe Tappers, Richard Lafferty, and Sunsdrum.

Cultural Dinner

On December 2nd, delegates were treated to a dinner prepared under the direction of award-winning Aboriginal Chef Andrew George. The meal featured caribou and white fish, gifts from the government of the Northwest Territories, and salmon, which was a gift of the Soowalre First Nation of British Columbia.

Totem: The Return of the G'psgolox Pole

After the official closing of the National Gathering, participants were invited to a special screening of Gil Cardinal's film *Totem: The Return of the G'psgolox Pole*, presented in collaboration with the National Film Board and the Whistler Film Festival.

APPENDIX A - TRADITIONAL CIRCLE STRUCTURE PROCESS

Background

Aboriginal Advisory Group member Reg Crowshoe is a Peigan (Blackfoot) ceremonialist and Elder as well as the Executive Director of the Oldman River Cultural Center. He has been central in the development of a cross-cultural mediation model based on the traditional Peigan circle/ceremonial structure. This model has been used in the past, with great success, to bring together Native and non-Native people in consultative and decision-making processes. He is the co-author of *Akak'stiman: A Blackfoot Framework for Decision-Making and Mediation Processes*.

This cross-cultural model is based on the understanding that there are Aboriginal and non-Aboriginal 'ways of thinking'. In brief, there are two fundamental differences that differentiate Aboriginal and Western thinking about the world: the Western "Dominion Theory", and the difference between oral traditions and written systems. The "Dominion Theory" has as its foundation the belief that human beings have dominion over the land, animals and plants, a concept that is foreign to many, if not all Aboriginal philosophies. Western systems of law and government are also written, which is fundamentally different in many ways from the oral tradition found in many Aboriginal communities; historically and in the present day.

The Circle Structure Process is a model for both discussion and decision-making, based in ceremonial Peigan tradition, which places equal value on both ways of thinking. Practically speaking, it also allows for all people to participate in the process on an equal basis. Parallels were identified between Aboriginal and Western culture, and traditional Peigan practices and protocol were adapted to suit the needs of Aboriginal and non-Aboriginal participants alike. This process was approved by the Advisory Group as a model to be utilized in the Breakout Sessions of the *Gathering*.

Facilitation was led by Reg and Maria Crowshoe, who held a one-and-a-half day training session for volunteer facilitators prior to the conference. There were approximately 18 facilitators for 18 circles: there were six discussion topics and three circles for each, held twice over two days.

Results

The success of the Circle Structure Process was evident immediately. Most participants saw the Breakout sessions as very empowering and effective. Because all participants were given an equal opportunity to contribute their experiences, ideas and concerns, many felt that they had been truly “listened to”, often for the first time in a government/ Aboriginal context. The format of the circle also resonated with many Aboriginal participants, since it was reflective of concepts found in their various teachings and spiritual practices, and this resulted in the creation of a “safe space” to express themselves. Also, the role of Elders within Aboriginal communities was acknowledged and respected, and the involvement of the Host Nations (Squamish and Lil’wat) appropriately acknowledged Aboriginal protocol in terms of the physical location of the *Gathering*.

Symbolically, the Circle Structure Process also signified a new approach on the part of the Department. Throughout the development of, and during the *Gathering* itself, the issue of a history of mistrust was consistently raised surrounding the Government/Aboriginal consultation process. Participants and Advisory Group members were cautious of discussing issues that related to culture (including ownership/ Intellectual Property; spirituality; and traditional practices) due to the significance of this information to individuals and their communities. Concerns were raised about what would happen to the information once the *Gathering* was finished.

To address these concerns, the Circle Structure Process was adapted to gather consensus on main issues and potential solutions regarding the Breakout session topic that each Circle was set up to discuss. All input was compiled by the Facilitator and volunteer note-taker from the Circle, and then put into the Bundle, which was then transferred ceremonially to the Government at the end of the *Gathering*.

Bundles

Traditionally, bundles were the physical manifestation of knowledge. The possession and transfer rites of a bundle incorporated the concepts of authority and responsibility to use that knowledge. By transferring the Bundle to the government, the responsibility for that knowledge was also transferred. The symbolism of this act demonstrated the Department's commitment to responding to Aboriginal communities' needs in terms of participation in a consultative process, and many participants stated that this was integral to their satisfaction with the *Gathering*.



Form and Protocol

Elders were identified by Facilitators prior to the beginning of each session, and asked to say the opening and closing prayers or do a smudge. In the event that there were no Elders present, the Facilitators could identify someone with comparable life experience or responsibility and ask them to open the Circle in any way they chose (a song, a prayer, or an opening statement). Elders are seen in Blackfoot culture as “keepers of knowledge” or teachers.¹ Thus, the definition of ‘Elder’ is open-ended and can encompass the diversity of Aboriginal and non-Aboriginal Nations across Canada.

1 Reg Crowshoe and Sybille Manneschmidt, **Akak'stiman: A Blackfoot Framework for Decision-Making and Mediation Processes** (Calgary: University of Calgary Press, 2002) at 15.

Participants began each breakout session sitting in chairs placed in an almost complete circle. The 'bundle' in this instance was a flip-chart with the discussion topic written on it, which symbolically represented the reason we were in the circle. The Facilitators sat to the immediate right of the flipchart, and their role replaced the traditional role of the Peigan ceremonialist. That is to say, they took on the responsibility for ensuring participation from each person around the Circle.

To the right of the Facilitator sat the Host, which in our context was a leader or member from the Squamish or Lil'wat First Nations, on whose traditional territory the *Gathering* was taking place. Protocol dictated their involvement, because it would not be respectful to go onto another Nation's homeland and conduct Blackfoot ceremonial processes without their involvement or consent. The role of the Host was to make a vow² by placing tobacco at the bundle topic and then asking the Facilitator to begin the process.

Assisting the Facilitator, and replacing the traditional role of Tobacco cutter (who assisted the ceremonialist), was the Recorder. Their role was translated into that of a note-taker, who assisted the Facilitator in compiling the first round of discussion topics for consensus.

There were to be two rounds of discussion; the first to identify the main issues and challenges in regards to the Bundle topic (e.g.: 'Traditions and Marketing'), followed by a short break in which the Recorder and the Facilitator compared notes and attempted to identify the main issues for consensus. If and when consensus was reached on these main issues, a second round of discussions took place wherein participants identified potential solutions to the main issues. Throughout the discussions, Facilitators, with the support of Elders who 'policed' the process, attempted to balance the need to hear everyone's voices and perspectives with the limited amount of time that was available.

The Mandate was positioned directly to the left of the Bundle, and their role was to state openly what responsibilities were required in relation to the bundle topic. The Mandate was always a representative from the Department of Canadian Heritage, since it was the Department who had asked the participants for their input in order to inform their policies and programs. They were the recipients of all recommendations that were made during the Circle processes, which were collected and compiled into one Bundle.

2 "A formal commitment/request to the Breakout Session (Bundle) topic to use the circle structure as the process." Maria Crowshoe, **Facilitation Model Responsibilities- NGACT** Facilitation Training Materials.

APPENDIX B – EXTENDED SUMMARY OF BREAKOUT SESSIONS

From across Canada, participants representing First Nations, Inuit, Métis, Elders, government, and business came together in Whistler, B.C. to discuss Aboriginal Cultures and Tourism. The *Gathering* began with a welcoming ceremony by representatives of the Lil'wat and Squamish First Nations, and ended with a closing ceremony that included Chiefs Reg Crowshoe, Leonard Andrew, and Gibby Jacobs formally presenting the conference bundle to Senators Laurier LaPierre and Willie Adams.

Throughout the three-day Gathering, held in December 2003, participants listened to success stories, shared their own communities' experiences in smaller breakout sessions, and reached consensus on a number of issues ranging from the need to determine ownership of traditional culture and knowledge to the importance of cultural transference within communities.

They emphasized, however, that there is no one-size-fits-all solution for any of the challenges facing First Nations, Inuit, and Métis communities. They cautioned against viewing these issues through a pan-Aboriginal lens, stressing that different communities, including remote and urban communities, are at different stages of development, and face unique challenges.

Cultural Transference: Elders and Youth

"Every year more Elders die, and the youth aren't interested in learning how to set traps and tan hides. All the work we're doing right now is groundwork for the next generation."

There is an urgent need to pass on traditions—and respect for those traditions—from Elders to youth.

Participants called for strategies to halt and reverse the growing culture gap that exists between youth and Elders in many communities. This gap emerged in tandem with government policies that banned ceremonies such as the potlatch, and placed Aboriginal children in residential homes. The gap has been exacerbated in recent years by exposure to outside culture and distractions, such as video games and the Internet. As one participant said, "For 70 years our culture was outlawed, then all of a sudden we're supposed to showcase it for these same people." Another asked how the Métis community could introduce tourists to its rich history and traditions when traditions, according to him, have been virtually eliminated.

Funding for cultural centres and language initiatives is central to redressing the past. As Elders continue to age and die, some communities are left without a link to their past. Only Elders have the knowledge to understand and explain what is and is not allowed to be shared with others outside the community.

Language is paramount to cultural identity, and is a necessary part of cultural transference. Native languages need to be protected, rebuilt, and enhanced. The announcement of a task force to guide the development of an Aboriginal Language and Culture Centre was welcomed by participants at the *Gathering*.

There were a number of suggestions designed to enhance cultural transference from Elders to youth:

- Protect, rebuild, and enhance Aboriginal languages.
- Establish and maintain cultural centres where communities can come together to teach traditional arts.
- Make cultural transference a community responsibility—involve the entire community.
- Incorporate the past, present, and future in all cultural and tourism ventures. The future is especially important to youth.


Traditional Knowledge: Cultural Determination and Ownership

What is suitable for sharing is often difficult to determine because many laws and regulations regarding sacred practice are unwritten—they are based on verbal and family histories.

No other topic garnered as much interest or was the focus of as much discussion as Traditional Knowledge.

Participants described the pain of seeing some of their cultural icons used inappropriately and their crafts copied for profit, often without their consent. “I have grave concerns about how we share our traditional knowledge and maintain our secrets,” said a delegate, echoing earlier calls to preserve language and cultural teachings.

Culture is a multi-billion dollar industry in Canada. Participants pointed out that although the Canadian government recognizes the value of First Nations and Inuit culture, — more could be done to help First Nations, Inuit, and Métis communities protect Traditional Knowledge and define their intellectual property rights.



Sharing is a strong part of Aboriginal culture. However, some communities are now apprehensive about sharing. “I don’t know if the trust is there to share our traditions and cultures,” said a participant. Another noted that her community feels that so much has been stolen from them that they have a policy not to share any more recipes or knowledge with outsiders.

Co modifying culture is a very difficult issue for many Aboriginal communities, as it can involve breaking protocols. Deciding what can be told and what must remain secret is a dilemma facing many communities. Each community, under the guidance of its Elders, should decide what is sacred, and what can be shared or marketed for outside consumption—in other words it needs to authenticate, control, and maintain integrity for its cultural undertakings. Participants emphasized that information concerning sacred practices *must* be distributed by a primary source, that is, by an Aboriginal person. Once again, youth have to be taught the sacredness of stories, rituals, and objects in order to prevent unintentional harm.

Participants pointed to several communities that have successfully addressed this issue. Aboriginal peoples in Manitoba have identified three streams of cultural experience: sacred ceremonies, which belong to the culture; sharing of traditional teachings, which applies to all people; and souvenirs and activities that are not interactive. The Squamish and Lil’wat First Nations developed their own protocol under which the community owns the culture and an advisory council of Elders provides guidance. Each member of the Nation has a say in the decisions. Other examples offered were the Ethics Guidelines of the United Nations Working Group on Indigenous Populations and the Mi’kmaq Ethics Watch.

Suggestions for addressing this issue included the following:

- Establish a cultural code of ethics to guide young people who want to enter the tourism trade about what songs to sing, which totem poles to carve for sale, etc.
- Include references to a cultural code of ethics on all grant applications, by all levels of government, to see if people have done the proper checks in their respective communities.
- Consult Elders as the owners of cultural institutions and intellectual property, just as one seeks permission before hunting or rafting in someone’s territory.
- Establish an Elders’ Council, Commission, or Senate to determine mechanisms for the protection or sharing of Traditional Knowledge

(ceremonies, sacred places, language, songs, etc.), authenticity, marketing strategies, and environmental standards.

- Determine meaningful copyright, branding, and authenticity certificates for First Nations and Inuit products and services.
- Determine fair price for community goods.

Marketing Needs

“Sell the products, not the ways” of Aboriginal culture. Participants abhorred the idea of an impoverished Nation having to “sell the peace pipe” in order to raise funds.

There is considerable variation in the marketing savvy of First Nations, Inuit, and Métis communities. Those with extensive expertise in marketing stressed the importance of establishing a business plan and marketing strategy and advised participants to consider using professional marketing firms and event organizers. Promotion, marketing, and partnerships were highlighted as keys to successful marketing practices.

It is important to articulate the value of a cultural or sports event to the larger community when seeking support for both an initiative and sponsorship. A participant noted that all too often, potential sponsors are unable to recognize the valuable economic contribution that Aboriginal sports tourism events bring to a community until it is too late and the event has been moved elsewhere. Both the Aboriginal and non-Aboriginal business communities need to be educated about the value of business opportunities.

Participants suggested that First Nations and Inuit organizations network through heritage centres. One proposal was to establish an umbrella organization for Aboriginal artists to promote their work, and seek or expand market opportunities. Establishing a brand (or range of brands) will be an important step in ensuring product authenticity.

The Internet is a powerful marketing tool that should be capitalized on.

Finally, participants stressed that a decision about what to market should not be uniquely based on a community's economic need. Respectful marketing practices involve Elders and members of the community in a process of consensus.



There were a number of suggestions to address this issue:

- Establish a mechanism to share best practices.
- Define the relationship of guest, host, and place—ask what the consumer wants, and be firm about what is shared and what is not.
- Market jointly.
- Link sporting events to tourism in a complementary fashion.
- Establish sound marketing plans, using outside help when necessary.
- Establish an Internet presence and explore opportunities for Internet marketing.
- Reach out to past, present, and future customers through technology, such as Internet surveys.

Education, Training, and Capacity Building

“The younger generation has different ideas about how to tell its story.”

“In wanting to promote culture we have to be aware to keep things in the present—not just the past. We have to make sure we’re not stereotyping ourselves into the past, and that we’re clearly displaying our place in the future.”

In order for youth to avail themselves of the myriad opportunities that a vibrant tourism industry can offer, education and training must be a priority. Capacity building is essential—it is necessary both to increase the opportunities available and to ensure that training is available to fill the jobs created by those opportunities.

Smaller communities in particular have fewer opportunities available and need increased funding to maintain their viability. Similarly, there is little funding to teach the 60 to 65% of Aboriginal youth who live in large urban centres about their culture and heritage.

Museums and cultural heritage centres can help to educate the broader Canadian society and establish a dialogue that combats racism and stereotypes. Participants cautioned that exhibits about Canada’s First Peoples should be assembled and interpreted by First Nations. Museums and cultural centres were recognized as a way to introduce visitors to other Aboriginal services in the community (for

example accommodation, artisans, and adventure tourism businesses), thus increasing the demand for those services.

Education and training are needed to allow Aboriginal people to become policy-makers.

Suggestions addressing the issues of education, training, and capacity building were as follows:

- Provide adequate funding for training and education.
- Provide and support ongoing professional training.
- Utilize technology where appropriate.
- Create projects for young people—take advantage of youth's desire to learn.
- Engage youth in the process, keeping in mind that they might have a different way to tell their story.
- Provide funding for Aboriginal museums and the repatriation of artefacts.
- Ensure that there is a lasting legacy from a large undertaking, such as the 2010 Olympics.


Environmental Integrity

Participants acknowledged the importance that nature has played in the lives of all Aboriginal peoples.

First Nations communities have the advantage of a long history of environmental stewardship and respect for mother Earth. This positions them well to capitalize on the growing demand for eco-tourism.

Participants stressed that any tourism venture has to respect the environment and the natural beauty of the area. Some voiced concern about the potential exploitation of delicate ecosystems and stressed the need to incorporate environmental integrity into all tourism plans.

The promotion of healthy communities was seen as a good marketing hook—and is something that would be good for the entire community. “It’s hard to give kids a sacred experience if they’re not clean,” noted a participant, urging communities to promote healthy lifestyles for their residents.



Participants brought forth several ideas:

- Acknowledge the importance that nature has played—and still plays—in the lives of Aboriginal peoples.
- Incorporate environmental integrity into all tourism and cultural ventures.
- Promote healthy communities.
- Promote eco-tourism.

Partnerships

Aboriginal people need to own and control the infrastructure of cultural tourism.

According to many participants, tourism and self-government go hand-in-hand. Mechanisms for self-determination must continue to shift toward First Nations, Inuit, and Métis communities. The diversity among Aboriginal cultures needs to be better understood by various levels of government. Aboriginal peoples should provide their own cultural interpretation as a means to preserve, promote, and share these meaningful experiences.

There is also a need to bring partners and stakeholders together in a manner that facilitates true consultation.

Some smaller communities need help in identifying business partners and opportunities.

There were several suggestions to advance the issue of partnerships:

- Encourage partnerships by linking resources and communities.
- Replicate best practices in partnerships.
- Use technology effectively.

Conclusion

Cultural tourism and eco-tourism—two of the “hottest” trends in tourism worldwide—are a perfect fit for many First Nations, Inuit, and Métis communities. The difficulty resides in finding a balance between sharing some aspects of Aboriginal culture and protecting the integrity of the community and its culture. Those living in remote communities or living off the land face additional challenges in starting and maintaining a business.

Aboriginal communities feel that they have a strong duty to help their youth look ahead to the future with success and hope. Aboriginal tourism provides an opportunity for many communities to do just that.

APPENDIX C - DEVELOPMENTS MADE BY THE CANADIAN HERITAGE PORTFOLIO SINCE THE *NATIONAL GATHERING ON ABORIGINAL ARTISTIC EXPRESSION*

The National Gathering on Aboriginal Artistic Expression (NGAAE) was part of the Department of Canadian Heritage's continued desire to strengthen its relationship with the Aboriginal artistic community, and to produce practical suggestions on how the Department and the Aboriginal artistic community can better work together to improve the situation of Aboriginal artists in Canada. The NGAAE was the first in a series of three National Gatherings being organized by Canadian Heritage, to allow the Department to better integrate its work on Aboriginal issues across the Canadian Heritage Portfolio. Canadian Heritage is committed to acting upon the recommendations that come out of the three National Gatherings.

The following are some developments within the Canadian Heritage Portfolio since the NGAAE in June, 2002.

Creation of an Aboriginal Affairs Branch

In January 2003, an Aboriginal Affairs Branch was created as part of the Citizenship and Heritage Sector of Canadian Heritage. The creation of the Branch responds to recommendations from the Aboriginal community and the Department for a coordinated and inclusive approach to Aboriginal programming and policy development. The mission of the Branch is to articulate the realities of Aboriginal societies within Canada, and to advance the essential interaction between Aboriginal and non-Aboriginal societies in the policies and activities of Canadian Heritage.

The 13 Aboriginal programs and initiatives offered by the Branch support an Aboriginal infrastructure at the national, regional and community levels, for Métis, Inuit and First Nations living off-reserve. They assist off-reserve Aboriginal communities to improve their life chances and to establish their place in Canadian society. The newly established Policy Directorate within the Branch coordinates the departmental policy agenda surrounding Aboriginal subject matters. It also monitors Aboriginal issues across the government and monitors related litigation and negotiations.

Aboriginal Languages and Cultures Centre (ALCC)

The creation of a new Aboriginal Languages and Cultures Centre is part of the 2002 Speech from the Throne's commitment to preserve, revitalize and promote Aboriginal languages and cultures in Canada. The ALCC will operate as a not-for-profit corporation under the stewardship of Aboriginal peoples. The ALCC is projected to begin operating in 2005, with a budget of \$160 million over 11 years. An amount of \$12.5 million has been set aside to provide the continuation of the Aboriginal Languages Initiative (ALI) in the interim and for operation of the ALCC Task Force.

Creation of a Task Force for ALCC

The Task Force on Aboriginal Languages and Cultures has recently been named. The 10 members of the Task Force are responsible for making recommendations for the creation of a new Aboriginal Languages and Cultures Centre (ALCC). They are Bruce Flamont, Ron Ignace (Interim Chair), Mary Jane Jim, Amos Key Jr., Helen Klengenberg, Alexina Kublu, Rosemarie McPherson, Ruth Norton, Frank Parnell, and Linda Pelly-Landrie.

The Minister of Canadian Heritage approved appointments of the Task Force members, following consensus recommendations by a committee made up of representatives of the Government of Canada and its partners in the Aboriginal Languages Initiative: the Assembly of First Nations, the Inuit Tapiriit Kanatami, and the Métis National Council.

The Task Force will examine and make recommendations on the operations, programming and objectives of the ALCC to the Minister of Canadian Heritage in 2004. The Task Force will advise on the ALCC's objectives, activities, and operational structure. Their recommendations, due in 2004, will be based on consultation findings, related research, and presentations made to them by experts and interested individuals and organizations, as well as on the Task Force's own collective knowledge, expertise, and experience.



The National Gallery of Canada

The National Gallery of Canada has made several developments since the NGAAE:

- Aboriginal Representation on the Board of Trustees of the National Gallery of Canada. Rhoda Kokiapik, from Nunavik, was appointed to the Board in 2003.
- Appointment of an additional Curator of Aboriginal Art.
- Acquisition of works of art by Inuit and First Nations artists.
- Integration of Aboriginal art within the Canadian Art exhibited in the permanent collection galleries in consultation with an advisory committee (First Nations communities, Canada Council, Canadian Museum of Civilization).
- New tours for school children to explore the Art of this Land installation and the connections it proposes between Aboriginal and Euro-Canadian Art; a new Meet the Artist tour for students in grades 4 to 6 will highlight the works of Zacharie Vincent, the 19thC Huron painter from Quebec; audio guides will be developed featuring Aboriginal speakers including a Haida singer and individuals speaking in First Nations languages and Inuktitut.
- Demonstrations of Aboriginal artistic techniques such as quillwork and beadwork to complement those on painting, drawing and Inuit carving.
- A new public lecture series exploring Programs on Inuit painting, drawing and carvings.

National Aboriginal Awards Foundation Scholarship

The National Aboriginal Achievement Foundation will establish a new Aboriginal post-secondary scholarship endowment fund. The fund will assist Inuit, Métis and First Nations post-secondary students, where they live, who are engaged in studies that support and contribute to Aboriginal and economic self-government. It will complement existing scholarship programs of the NAAF. A grant of \$12 million was invested in 2003. The revenues from the investment of this grant will generate scholarship monies.


Parks Canada Aboriginal Consultative Committee

In 2002, Parks Canada created an Aboriginal Consultative Committee composed of 12 Aboriginal people from across Canada, chaired by the CEO of Parks Canada. The committee was established to create a dialogue with Aboriginal peoples related to specific issues including:

- the use of parks and sites for spiritual purposes and the use and collection of resources for medicinal purposes;
- mechanisms to advance the presentation of Aboriginal history and culture by Aboriginal people within the national parks and national historic sites;
- opportunities to advance education, training and employment relating to the management of parks and sites and their related tourism offerings;
- The members of the committee are: Richard Binder, Dwayne Blackbird, Chief Robert Dennis, Guylaine Gill, Tom Hill, Peter Iniq, Chief Mi'sel Joe, Lawrence Joe, Stewart King, François Paulette, Peter Rudyck, Pam Ward.

As a result of the National Gathering on Aboriginal Artistic Expression (NGAAE):

- The Book Publishing Industry Development Program (BPIDP) of Canadian Heritage will provide enhanced support to publishers that hire Aboriginal interns. Firms that provide opportunities to Aboriginal interns will be eligible to receive a contribution of 75% of the intern's salary and will be allowed to extend the length of the internship to two years.
- The Aboriginal Book Publishers of Canada was formed, made up of Métis and First Nations book publishers across the country.
- The National Aboriginal Music Industry Association (NAMIA) was created at the *Gathering* itself.
- Cross-country consultation sessions including round table consultation sessions in Toronto and Vancouver with Aboriginal filmmakers took place to review Canadian content in film and television productions.
- The Spark Initiative was announced by the Minister of Canadian Heritage on June 27th, 2003. The Initiative is a partnership between Canadian Heritage,



Telefilm Canada, Canada Council for the Arts and the National Film Board of Canada to accelerate inclusion of culturally diverse and Aboriginal filmmakers into Canada's audiovisual landscape.

- The Director of the Sun and Moon Visionaries Aboriginal Artisans Society in Edmonton has utilized the recommendations from the *Gathering* to assist in the work of the organization.
- The Maia Cultural Arts Collective has received \$181,500 in Canadian Arts and Heritage Sustainability Program (CAHSP) funding for an organizational capacity-building project to assist in board development, marketing and office/development management.
- An increased number of Aboriginal applicants received funding through the Partnerships Fund, designed to assist partnerships between private, public and non-profit organizations in the digitization of cultural collections for online presentation.
- The idea for *On The Land*, an initiative to be developed by The Centre for Traditional Knowledge was formed. On The Land will feature traditional teachings for urban youth; it will offer children an opportunity to learn these skills from Elders on the land.