IMPLEMENTING SUSTAINABLE TOURISM DEVELOPMENT

IMPLEMENTING SUSTAINABLE TOURISM DEVELOPMENT:

A SHEGUIANDAH FIRST NATION CASE STUDY

BY

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ABSTRACT

As an employee of the Sheguiandah First Nation at Manitoulin Island, Ontario, and a student researcher from McMaster University, I have attempted to implement a theory of sustainable tourism development based on selected sources in the literature that seemed relevant to this case study. The Sheguiandah First Nation has an interest in establishing a teepee campground and is also interested in developing an archaeological interpretive centre specific to the Sheguiandah archaeological site. The notion of a teepee campground has been established in the community and requires capital funding. The interpretive centre, however, has not been established. Thus, for the most part, the scope of this thesis concerns the interpretive centre, while the teepee campground is included in the broader discussions of tourism development. After reviewing relevant sources in the literature, I set out to implement tourism development on the First Nation based on a model I developed. An evaluation of this implementation is provided.

Methodological tools used to address this model included questionnaires for community members and tourists, personal interviews with the First Nation community and professionals familiar with First Nations tourism and interpretive centres, and two focus groups. Throughout this process, the community was regularly informed of the development through a community newsletter,

distributed monthly and accessible to all members of the community. Based on the analysis of all the data acquired from these consultations, a conceptual model of an archaeological interpretive centre was developed that was considered accurate enough to justify pursuing further development.

The Sheguiandah First Nation currently lacks economic opportunity; economic development is therefore a priority for the community. I propose that the most significant factor contributing to this situation is the existing political system that does not appropriately contribute to First Nations economic development. I further suggest that when a teepee campground and an archaeological interpretive centre are established, the experience gained in this initiative will allow the community to intensively pursue further economic development opportunities.

ACKNOWLEDGEMENTS

I am thankful for this unique opportunity that has provided valuable work and academic experience. I acknowledge that I was fortunate to stumble across this excellent opportunity.

Miigwetch to Dawn Madahbee who played a pivotal role in my employment and to the Sheguiandah First Nation community, especially Chief Richard Shawanda and Council who welcomed me as an employee and accommodated my research.

Thanks to Wayne Warry, my supervisor who accommodated and supported my thesis suggestions. My thanks also to my committee, Trudy Nicks who agreed to come on board early on, and to Dawn Martin-Hill who was an original member of my initial committee and graciously accepted my late request to become involved in this committee.

Last but not least, my family, Melanie, Shaneece, Chloe and Gracie (midway). Thank you for supporting and tolerating my academic endeavours; chi-miigwetch.

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INTRODUCTION

The following research occurred while I was an employee of the Sheguiandah First Nation from August 2000 to July 2001.[1] The Sheguiandah First Nation is located approximately twelve kilometres south of Little Current, Ontario, on Highway 6. The community is nestled on the shore of Sheguiandah Bay, on the northeast part of Manitoulin Island, which is located in the northern part of Lake Huron. Members of the community refer to themselves as "Anishnaabek."[2]

While preparing for a thesis related to the impact of the economy on health among Canadian First Nations, I became aware of a possible employment opportunity that involved initiating tourism projects for the Sheguiandah First

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1 See figure 1 for a map of Manitoulin Island that situates the places on Manitoulin that are mentioned in this thesis.

2 Throughout this thesis, I commonly use the term "First Nations"; however, at times the terms "Native," "Aboriginal," "indigenous"and "Indian" are the terms used for the first Canadians, except for the United States, where I use the term "Native American." When I specifically refer to the First Nations of the region of Manitoulin Island who share a common language and culture, I use the term "Anishnaabek" (plural) or "Anishnaabe" (singular). Anishnaabe has been variously translated as "good person," "human being," or "Indian" and is a self-identifying term used by the First Nations of this region. The Anishnaabek of this region are primarily Ojibwa and Odawa, with some Potawatomi. In recognition of the tribal similarities, those in the region alternatively refer to themselves as the "Three Fires Confederacy" (for more on the Three Fires Confederacy see Hodge 1979 and Benton-Banai 1988).

Nation. Excited at both the prospect and the practical nature of this employment opportunity, I discussed with my supervisor Dr. Wayne Warry the possibility of formulating a thesis related to this work experience. Soon after this discussion, I made a decision to pursue a Master's thesis based on this employment opportunity, provided the position was secured, and the Sheguiandah First Nation were supportive.

While waiting for the results of my employment application, I informally discussed the possibility of producing a thesis related to this potential work experience with Richard Shawanda, Chief of the First Nation. The chief was supportive, and by midsummer 2000, I learned that I had secured the position. At that point, I presented a research proposal to the Chief and Council of the Sheguiandah First Nation to gain formal permission to formulate a Master's thesis related to this work experience with the First Nation. The request was granted (see appendix 1), as was later an ethics request to McMaster University. The research and work were begun.

The employment at Sheguiandah consisted of three duties: i) to develop an archaeological interpretive centre; ii) to develop a teepee campground; and iii) to upgrade the powwow grounds. When I arrived, the idea of an archaeological interpretive centre was an abstract idea, meaning that a vision had not been established, and funding was not in place to initiate formal development. The teepee campground was somewhat of a reality: the First Nation had some teepees

in place, and had test-marketed a rough teepee campground where only the teepee and firewood were supplied; this was considered successful since no formal advertising was utilized. Subsequently, the First Nation commissioned a feasibility study and business plan to explore a formal full-service teepee campground (with an office, showers, bathrooms and cultural programming). The results of these studies showed promise; thus all that was needed was capital funding to establish the teepee campground. When I arrived, the powwow grounds were established, and my responsibility consisted of upgrading the seating and a cooking area. I provide a more detailed background of these duties in Chapter 1.

Given the status of these projects, I found it necessary to focus on one project because of the time constraints of Master's level research. Thus this research primarily focuses on the archaeological interpretive centre, while I incorporate the teepee campground in the broader discussions of tourism at this First Nation. Aside from assessing the community's openness toward participation in tourism, I was concerned with establishing a vision for an archaeological interpretive centre.

I consider this research to be a snapshot of development in progress. As I will subsequently discuss in Chapter 1, this development was informally initiated in the late 1980s. I was hired on a one-year contract which began in August, 2000. This thesis was written in July, 2001, and is a reflection of the development

that occurred to this date. A cost had been identified for the teepee campground ($937,000); funding proposals were under review and an environmental assessment was in progress. It was estimated the campground would be ready for the 2002 season. A consultant was selected to conduct a feasibility study and business plan for the archaeological interpretive centre (at a cost of $86,575); a funding proposal to cover most of this cost was under review. It was estimated the interpretive centre would be open in 2003. I helped Gordon Waindubence, a community member, acquire funds to partially fund the powwow grounds development, and Gordon had taken charge of this development.[3] The grounds will be upgraded by September, 2001. After the conclusion of my contract in August 2001, I decided to pursue my education further, and another person has continued the development. For these reasons, I was limited in the degree of discussion I could undertake in this thesis.

From my perspective, this research is constrained in terms of the numbers of community members and tourists consulted. As well, the level of consultation with these sources is limited. Ideally I would have preferred conducting paid one-hour interviews with at least one quarter of the community, and paid thirty-minute interviews with at least thirty tourists. Unfortunately, because of limits in time

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Clara Waindubence and the late Gabriel Waindubence started the annual powwow in Sheguiandah. Since then, their son Gordon has continued the powwow in the spirit of his parents and the community.

and financial resources, this was not possible. I believe the time spent in the community (one year) was sufficient; however since most of this time was spent as an employee the time I could spend in research was necessarily curtailed.

I should mention that my ethnic background is Anishnaabe; I grew up on the nearby Wikwemikong Unceded First Nation. While I was familiar with Sheguiandah prior to my arrival, I did not personally know any of the community members. From the standpoint of anthropology, I was a native anthropologist doing research in a familiar environment; at times it can be difficult for me to see differences that one from an 'outside' culture might more easily have identified. However, native anthropologists can often access information that may be inaccessible to an anthropologist of a different ethnic background.

I considered this research opportunity well suited to a First Nations individual like myself, one familiar with anthropology, archaeology and ethnohistory. I believe that from a First Nations perspective the community preferred a First Nations anthropologist since this work deals with development that concerns their own history and identity. As well, when employment is involved, hiring a competent local individual of First Nations descent is always preferable to such a community. In addition, the funding for my position was denoted specifically for a recent Northern Ontario First Nations graduate. Given these circumstances, I believe someone with a background such as mine was appropriate for this development. I believe too that this was a unique opportunity

for anthropology to play an important role in Canadian First Nations' economic and cultural development.

In my opinion, this research fits the type of applied tourism that Smith (1989, 263) defined as the "use of theory to study and implement tourist development, and to mitigate sociocultural problems which arise from its existence." I see this research as attempting to provide benefits while reducing the problems the literature suggests are inherent in tourism. In theory, this seems like a logical avenue for development, but in reality things do not always work out as planned. Finally, I consider that this research puts "theory into practice" specifically the development, initiation and evaluation of a model for First Nations economic development.

In Chapter 1, I establish the direction of my research. Since the notion of an interpretive centre originates with the prehistory of the area, I provide a summary of the prehistorical significance of the area. A post-colonial historical summary is provided next since Sheguiandah was established as a permanent settlement. A brief demographic profile of the community is also included. As well, I provide a background of the formal tourism development that has occurred at this First Nation thus far.

In Chapter 2, literature is reviewed that relates to implementation of First Nations tourism. This review begins with a background and a short discussion of the pros and cons of tourism as it relates to Sheguiandah. I next review the notion

of sustainable tourism development and its implementation; this provides the theoretical basis of my research. The experiences of Native American and Canadian First Nations communities in tourism are also reviewed. This chapter ends with an overview of tourism on Manitoulin Island.

In Chapter 3 I present my methodology and results. Consultation methods with the community, tourists and professionals using questionnaires and interviews are discussed in the methodology section, and the results of these consultations are subsequently presented. In this chapter I also present a model of an archaeological interpretive centre based on these consultations.

In Chapter 4, I discuss the implications of the results in relation to this research. A significant portion of the chapter is reserved for a discussion of the significance and reliability of the archaeological interpretive centre model. As well, I critique my methodology as it relates to implementing sustainable tourism development. Finally, in the conclusion I evaluate tourism development as a form of economic development for the Sheguiandah First Nation, briefly commenting as well, on avenues for further development as of July, 2001.

This thesis is designed for three audiences: the First Nation, the academic community at McMaster University and future consultants. I hope this document will be useful for the community, particularly as a document that presents the prehistory and history of the First Nation as well as a history of their tourism development. Future consultants may find this thesis of use as well, particularly

for future developments related to the interpretive centre.

As a final note, I do acknowledge that this thesis incorporates anthropological and archaeological viewpoints which are not always sensitive to indigenous peoples such as the Anishnaabek. Since this is an anthropological thesis, I am bound by the terminology and viewpoints expressed therein; thus, although I suggest this could be useful for the Anishnaabek of Sheguiandah, I realize that the framework of this research and the way it is written may not be relevant to all members of the community (for more on western research and indigenous peoples see Smith 1999).[4]

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[4] Smith (1999) argues that Western-based research is linked with colonialism and predisposes superiority over indigenous peoples. For instance, in this case, archaeology and oral history can be perceived to be in opposition; however, I subsequently suggest they could compliment each other.

CHAPTER 1

RESEARCH DIRECTION AND BACKGROUND OF THE COMMUNITY

Research Direction

While exploring the literature on tourism, I was particularly inspired by Valene Smith's (1989, 263) statement that "anthropologists could and should become the paramount culture brokers as tourism changes the world and is itself changed in response to human needs and values." With this in mind, I sought to develop tourism in Sheguiandah with a strong consideration of the people and their culture. Since this development was in its infancy (the community had discussed but not yet initiated tourism), I thought the research should focus on preliminary tourism development. From my perspective, this meant formally establishing the community's wishes in regard to tourism at the First Nation, and then implementing sustainable tourism development there. To address these ideas, I developed and sought to answer the following questions:

i) What does the community want with regard to tourism?

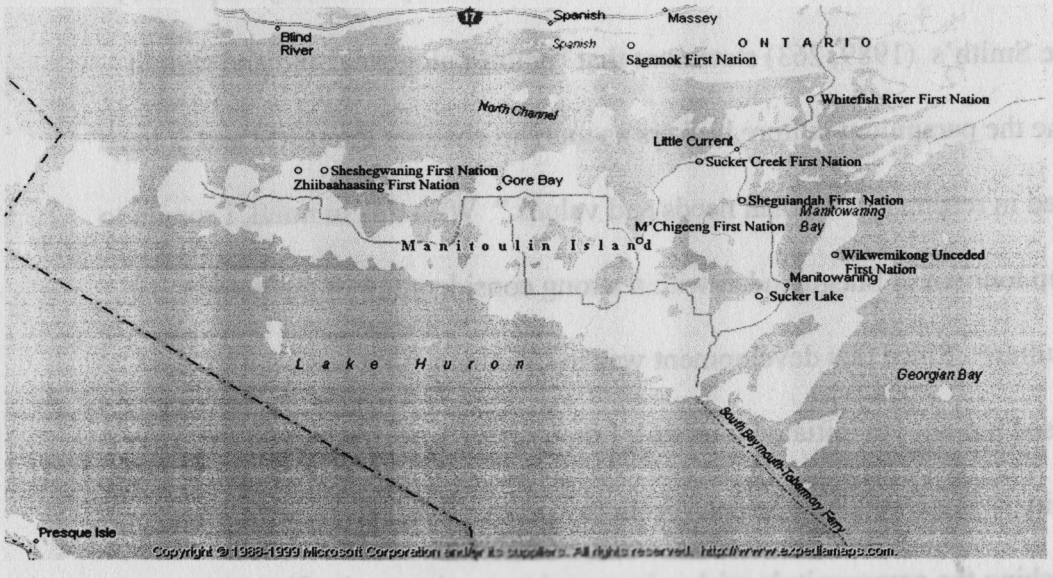
ii) Are tourists interested in the community's tourism plans?

iii) How do I implement sustainable tourism development at this First Nation?

I believed that these questions required answers before tourism development took

place. Both the community and interested tourists needed to support the development. Also, this development needed to be "sustainable," since the literature suggested that this is the proper method of tourism development.

Figure1. Map of Manitoulin Island



Source: Microsoft Corporation. 1999. Microsoft Expedia Streets and Trips 2000. Microsoft Works Suite 2000. Redmond, WA: Microsoft Corporation. This program did not have the First Nations of Manitoulin, so I added them.

Background of Sheguiandah

The prehistory of Sheguiandah provided a substantial basis for tourism development at this First Nation. What follows is a background of the archaeology of Sheguiandah, which is also further explored in the discussion. In addition I provide a history of the First Nation and a portrait of the contemporary community.

Prehistory

While serving as an archaeologist for the National Museum of Canada, Thomas Lee undertook a survey of Manitoulin Island in the 1950s; in 1951 he stumbled upon the Sheguiandah Site (Lee 1953; 1959).[5] Interestingly, I learned from a resident of the First Nation that Lee was directed to the site by a First Nation resident. While Lee might have indicated this in other sources, he did not in the material I reviewed. In any event, Lee's subsequent fieldwork suggested that the site was a multi-component, stratified quarry containing a workshop and a habitation area consisting of stone tools and manufacturing debris. These artifacts were located on the surface and sub-surface to a depth of several metres in quarry pits and nearby bogs (Lee 1954a; 1955; 1957; Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 4).

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[5] The Borden number of the Sheguiandah Site is B1H1.

Lee's interpretation of the site suggested that artifacts were located in glacial till. Thus he presented the argument that the Sheguiandah site represented a pre-Clovis human occupation in the New World. This suggested it was occupied about 30,000 years ago B.P. (Lee 1957, 126; Archaeological Services Inc. 1993, 1; Julig, Storck and Mahaney 1994, 237).[6] Lee's interpretation of the site was controversial since it supported a greater human antiquity in the New World than was accepted at the time (Julig, Storck and Mahaney 1992, 248). However, a recent selected re-analysis and re-excavation of the site involving geoarchaeological interpretations and radiocarbon dating supported the earliest occupancy at 9,160±250 years B.P. (Julig, Storck and Mahaney 1992, 259; Julig 2000, personal communication).

In 1954, upon recognition of the importance of the site, Lee had it designated under *The Archaeological and Historic Sites Protection Act* of 1954 (Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 4). The Sheguiandah site became the first archaeological site to be designated in Ontario (Lee 1955). Currently, the site is designated under the successor to the original act, in Schedule 2, Regulation 709 of the *Ontario Heritage Act* (1980, 443; cited in Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 4). Despite designation and protection under the act, the Sheguiandah site has been subjected

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This is a term used in radiocarbon dating and means, "Before Present." The present is defined as 1950 (Jennings 1989, 14-15).

to disturbance from hydro pole installation, looting, pedestrian traffic, logging and miscellaneous human activities such as camp fires (Julig and Storck 1992, 48-49).

From the archaeological perspective, it appears that Sheguiandah was initially occupied during the *Paleo-Indian Period*, between 11,000 and 8,000 years B.P. (Cooper and Robertson 1992, 19). As well, there is an *Archaic Period* presence, between 7,000 and 1,500 years B.P. (Julig 2001, personal communication; Cooper and Robertson 1992, 20). Additionally, there is a *Middle Woodland Period* presence, between 1,500 and 1000 years B.P. (Cooper and Robertson 1992, 21). In the *Late Woodland Period*, between 1,000 years B.P. and contact, no sites uncovered thus far have been associated with Sheguiandah. However, sites and villages have been documented at nearby Wikwemikong, M'Chigeeng and Providence Bay (ibid.).

From the Anishnaabek perspective, even before the First Nation was created, Sheguiandah was a traditional gathering place. Oral historical reports reveal the area was occupied three times a year to give thanks to the Creator in the renewal festival (present day March), and in July and October before moving to hunting and fishing grounds (MacDonald 1992, 103).

Post-Colonial History

Based on the prehistorical investigations of Sheguiandah, I presume the area has been periodically occupied since at least 9,000 years ago (for further

reading on the prehistory of Sheguiandah see Julig, In Press). Much of the prehistory after the *Middle Woodland Period* of Sheguiandah is relatively obscure, but some understanding of its post-colonial history since it was established as a permanent year-round settlement is possible.

To address the post-colonial history of Sheguiandah as a permanent year-round settlement, it is necessary to begin with the general history of Manitoulin Island. In the 1830s the British government wished to clear the First Nations people from Southern Ontario to make way for incoming European settlers; Manitoulin Island was visualized as a huge reserve for these First Nations (Shannahan 1994; Smith 1995, 9). Earlier, at Coldwater near Lake Simcoe, the government failed at an assimilation attempt where First Nations were encouraged to change from hunting and fishing to agriculture and industry. Because of this failure, in 1836 the government tried isolation, and Manitoulin Island was the chosen location (Pearen 1996, 6).

In the same year, Lieutenant-Governor Francis Bond Head negotiated a treaty with the Anishnaabek on Manitoulin Island with the stipulations that the whole island be set aside as a reserve and that other Anishnaabek could migrate to the reserve if they wished to do so (Pearen 1996, 7). From the period 1836 to 1860, an 'Establishment' was set up at Manitowaning with a government superintendent, doctor, carpenter, mechanic and Anglican clergyman. This establishment was designed to "civilize" the Anishnaabek. In 1843,

Manitowaning had fifty-five buildings with forty-four Anishnaabek families. By 1858, the Anishnaabek presence at Manitowaning had decreased to only twenty-two houses. At the same time however, the Anishnaabek and Jesuit settlement at Wikwemikong was considered successful. Superintendent Charles Dupont considered the experiment at Manitowaning a failure and attributed it to the lack of onsite fishing grounds (Pearen 1996, 7). Additionally, the overall scheme was an even worse failure since many First Nations refused to move to Manitoulin Island in the first place, and those who did make the move were those Anishnaabek from the United States who had supported the British in the War of 1812. These First Nations had moved to Manitoulin to preserve traditions, not to become "civilized" (Gutsche, Chishom and Floren 1997, XXVII).

In 1861 the government initiated negotiations attempting to persuade the Anishnaabek to cede the island to allow European settlement. The Wikwemikong Anishnaabek and the Jesuits strongly opposed any renewed negotiations. In October 1862, Superintendent for Indian Affairs William McDougall initiated treaty talks with all Anishnaabek, excluding Wikwemikong. On October 6th 1862, the Manitowaning Treaty was signed, allowing 100 acres of land for each Anishnaabe family. Each family was allowed to select a lot adjacent to an Anishnaabek settlement, provided the lots were not near future mill sites or

village park lots (Pearen 1996, 7). [7]

Superintendent Charles Dupont was assigned the duty of establishing native lots and reserves in 1864 (Wightman 1982, 74). Since most Anishnaabek preferred to stay where they were prior to the treaty, he was unable to settle reserve locations prior to arrival of Europeans at Manitoulin in June 1866. In the Fall of 1866, the Sheguiandah First Nation was established for the Anglican Anishnaabek (ibid., 76). The next year, some Anishnaabek that remained at Manitowaning migrated to Sucker Lake, while Jabez Sims, an Anglican minister, accompanied the remaining Anishnaabek who moved to Sheguiandah (Pearen 1996, 8).

In 1867, Sims and Chief Mizhequongi with his band of nineteen families arrived at Sheguiandah. Prior to Mizhequongi's arrival, Chief Edahwe Kezis and ten families had lived at Sheguiandah since 1864; the initial settlement of the First Nation thus comprised twenty-nine families. The first church was built in Sheguiandah in 1867 by the Anishnaabek under the direction of Sims; it served as both a church and a school (Pearen 1996, 149; Gutsche, Chisholm and Floren 1997, 46-48). At this time, the Anishnaabek of Sheguiandah were in the process

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[7] The Anishnaabek settlements on Manitoulin Island were primarily based on religion. For instance, those at Wikwemikong tolerated the Jesuits and those at Sheguiandah and Manitowaning tolerated Anglicans. The Jesuits supported Wikwemikong's objection to the renewed treaty talks of 1862 (Wightman 1982, 75-77).

of transition. Seasonal migrations to sugar camps, fishing and hunting still occurred, while at the same time, adaptations to log houses, a new religion and agriculture were taking place (Pearen 1996, 149-150).

The name "Sheguiandah" has various translations. It has been translated as "home of the stork," "place of the grindstone," "bay of grey slate" and "Let's go over to Seguin's house" (Moodie 2000, 7A). Regarding the last translation, Clara Waindubence, an elder from the Sheguiandah First Nation, claims her grandfather relayed an account in which a party of voyageurs led by a man named Seguin was forced to winter near the First Nation settlement. The locals traded with the voyageurs, and they had a word for Seguin, which was "Shegui"; with the addition of the term for house ("endad"), the locals said "Shegui-endad," which literally meant "Let's go over o Seguin's house" (cited in Moodie 2000, 7A). Alternatively, it may be possible that "home of the stork" is equally accurate, since the word for stork is "shage"; Seguin and stork may have been the same person, assuming "stork" was a nickname for Seguin (MacDonald 1992, 117).

Today, there are two Sheguiandahs, the Sheguiandah First Nation, and the Euro-Canadian Sheguiandah that is a part of the Northeastern Manitoulin and the Islands Township.[8] The settlements are located adjacent to each other. The other

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This was previously known as Howland Township. On January 1, 1998, Howland Township, the Town of Little Current and the unorganized area northeast of Manitoulin amalgamated to become Northeastern Manitoulin and the Islands Township. Since I will refer to this township prior to and after

Sheguiandah was established following the 1862 treaty because of its potential for water power; by 1902 it powered a grist mill, a saw and shingle mill, and a woollen mill (Pearen 1996, 151).

The Sheguiandah First Nation has an approximate land area of 7.6 kilometres by 4.6 kilometres (or 4.7 miles by 2.8 miles). The Administration Office (also known as the Band Office) is the nexus of the community, housing administration offices and a community hall used for bingo and community gatherings. A recreation centre serves as offices for education counselling and community development. An Aboriginal Health Access centre provides health services for all Manitoulin Island First Nations (some First Nations utilize more services from this health centre than others). The rest of the First Nation consists of a residential area, traditional powwow grounds, a sugar bush, a recreational area and a community pasture.

The last detailed demographic profile of the Sheguiandah First Nation was completed for the period ending December 31, 1997. At that time, the total band membership was 267, with 132 members residing on-reserve and 135 members off-reserve. The population was equally divided between male and females. Of those on-reserve, twenty were between the ages of 0 and 6 (15.1%); twenty-two between the ages of 7 and 14 (16.6%); fourteen between the ages of 15 and 19

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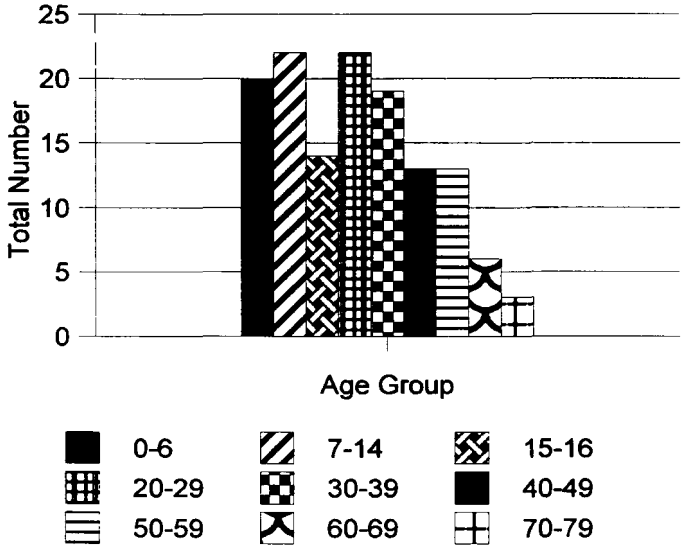
amalgamation, I will use the term "Township" to avoid confusion.

(10.6%); twenty-two between the ages of 20 and 29 (16.6%); nineteen between the ages of 30 and 39 (14.3%); thirteen between the ages of 40 and 49 (9.8%); thirteen between the ages of 50 and 59 (9.8%); six between the ages of 60 and 69 (4.5%); and three between the ages of 70 and 79 (2.2%) (see figure 2). There were forty-six houses on the reserve, with an average household occupancy of 3.5 persons. The Band Office was the largest employer in the community, and temporary employment was created periodically through training and capital projects. The unemployment rate in 1997 was about seventy percent (Sheguiandah First Nation AHS Parent Committee 1999, 2). In 2001, there were fifty houses on the reserve, and employment opportunities were limited and confined to the health centre and the gas/variety store.

Figure 2. Age Distribution of On-Reserve Sheguiandah First Nation Community Members in 1997



Tourism Development at the Sheguiandah First Nation

Since the late 1980s, the Sheguiandah First Nation has had an interest in tourism as a form of economic development. The first formal opportunity to engage in tourism development occurred when the nearby Township wanted to develop a museum promoting the Sheguiandah archaeological site.

According to one person I consulted who was familiar with the museum development, the Sheguiandah First Nation's involvement was political: the Township was advised that they should include local First Nations in their initiative since they were attempting to capitalize on First Nations heritage. As a result, the Township invited the First Nation and the Ojibways of Sucker Creek to become involved. Sucker Creek was invited because they were situated relatively close to Sheguiandah and the Township.

In the early 1990s, the Township, Sucker Creek and Sheguiandah initiated tourism development through promoting the Sheguiandah archaeological site. The three communities commissioned the services of Archaeological Services Incorporated, Lord Cultural Planning and Management Incorporated of Toronto, and Gore and Storrie Limited of Cambridge, Ontario, to explore the feasibility of an archaeological museum. The consultants were specifically concerned with the following objectives:

> 1) to assess the archaeological potential of the study area, and in particular, to re-evaluate the Sheguiandah site;

2) to develop a master plan which articulates cultural and environmental concerns with the land development process;

3) to encourage public participation and consultation in the Master Plan process; and

4) to assess the potential for tourism and economic development relating to heritage features within the study area, especially the Sheguiandah site.

(Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 1)

In relation to tourism development, the consultants proposed four possible areas of feasible development:

1) site development and interpretation by the Howland-Little Current Museum with the support and in co-operation with the Township and the First Nations;

2) preservation and development of the site as a National Park, working in association with a not-for-profit society, local governments and area First Nations;

3) development of an interpretive centre and research centre at the site as a satellite of a provincial agency such as Science North or the Royal Ontario Museum; and

4) development of a cultural and interpretation centre as a not-for-profit body supported by a consortium of local authorities and First Nations, and perhaps also related to Science North or the Royal Ontario Museum.

(Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 3)

Of the proposed feasible developments, the clients identified the fourth alternative as the most acceptable option for further study (Archaeological Services Inc. and Gore and Storrie Ltd. 1993, 3).

Thereafter, Lord Cultural Planning and Management Inc. made an assessment of the technical aspects of the museum (such as collection strategies, policies, display and storage requirements, staffing, and so on) with projections of capital costs, attendance, revenues and expenses (Archaeological Services Inc., Gore and Storrie Ltd. and Lord Cultural Planning and Management Inc. 1993, 1-2). Lord recommended the parties involved begin with a rented portable building costing $130,000 to serve as an interim archaeological interpretive centre, and constructing a permanent centre at a cost of $2,870,000 by year five of operations. It was estimated that, at full operation, the centre would have revenues of $137,000 and operating expenses of $339,000 (Archaeological Services Inc., Gore and Storrie Ltd. and Lord Cultural Planning and Management Inc. 1993, 2).

Subsequent to this proposed development, the Ontario Ministry of Citizenship, Culture and Recreation reviewed the plan and suggested it was unrealistic, mainly because of the operational requirements and the lack of operational funding (according to an internal Sheguiandah First Nation document). In addition, according to an individual familiar with the development, the Sheguiandah First Nation and the Ojibways of Sucker Creek were unhappy with the proposed cost and revenue sharing proposed by the Township. Eventually, the Ojibways of Sucker Creek lost interest, and some Township landowners with land on and near the Sheguiandah site were extremely vocal

against development.[9] The Sheguiandah First Nation then decided to put their support behind the Ojibwe Cultural Foundation, a First Nations museum located on the nearby M'Chigeeng First Nation, which was in the planning and construction phase at the time.

Not long after the demise of the Township-driven plan for the Sheguiandah site museum, the Sheguiandah First Nation decided to invest formally in tourism development independently. To do this, Sheguiandah commissioned Henderson, Paddon and Associates of Blind River, Ontario (now located in Owen Sound, Ontario), and The Randolph Group of Toronto (teamed with Burgoyne Barber Architects of Sault Ste. Marie, Ontario) to do a feasibility study regarding a proposed cultural/recreational park on the First Nation. The consultants were instructed to explore the feasibility of a park consisting of a teepee campground, campsites, recreation-vehicle slips, a restaurant, an interpretive centre, cabins, a marina, a comfort station with showers and washrooms, a craft shop and Laundromat. The Randolph Group and Burgoyne Barber Architects (1994, 3) proposed two estimates, $2.8 million, and $3.5 million, while Henderson, Paddon and Associates (1994, vi) proposed an estimate of $2.2 million.

Upon completion of the feasibility studies, the First Nation commissioned

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[9] The Sheguiandah Site is located on private and Township property.

Zoongaming Business Services Corporation of Massey, Ontario, to do a business plan. Midway through the study, Zoongaming ceased operations and K.A.L. Management Group of Sudbury, Ontario, took over. K.A.L. Management indicated to the First Nation that it would not be possible to acquire the necessary capital funds required to implement a tourism recreational park because of the funding criteria at the time, and debt financing was not possible for the First Nation. K.A.L. Management also suggested that the First Nation could start off with a serviced teepee campground with teepees and campsites and work toward the cultural/recreational park over the long term. To draw tourists, K.A.L. recommended activities such as storytelling, workshops and dancing to take place as cultural programming, and part of the campground experience. The First Nation agreed, and K.A.L. Management produced a business plan for a teepee campground that would employ one manager and two assistants on a full-time seasonal basis (K.A.L. Management Group 1997).

Since the K.A.L. Management Group's 1997 study, however, no implementation had occurred because the First Nation was unable to acquire the funds to employ an individual to do so. In the year 2000, the community still envisioned a cultural/recreational park as a long-term economic goal. With funds from a FedNor Youth Internship, I was hired to develop tourism projects at the

First Nation.[10] These projects consisted of implementing an archaeological interpretive centre and teepee campground and upgrading the existing powwow grounds. This development occurred in partnership with the Waubetek Business Development Corporation (Waubetek).[11] Specifically, as detailed in my job description, I was responsible for the following projects:

> a) The Sheguiandah Archaeological Interpretive Center – the intern will work closely with the partners identified for this project (Centennial Museum of Sheguiandah, Ojibwe Cultural Foundation, Laurentian University and Waubetek Business Development Corporation) through the establishment of an adhoc committee. The intern will be responsible for all follow-up work, preparation of funding proposals, development of appropriate business plans, co-ordination of the committee and preparation of monthly project reports.
>
> b) The Teepee Campground – the intern will seek funding to establish a necessary washroom/shower facility as well as an outdoor shelter for meals and the cooking of traditional feasts. The intern will take bookings, manage the accommodations, oversee advertising/promotion of the service, ensure appropriate security of the property, arrange for guest speakers on the history of the area,

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10 FedNor refers to the Federal Economic Development Initiative in Northern Ontario. FedNor is an agency of Industry Canada with the mission of promoting growth, diversification, job creation and sustainable, self-reliant communities in Northern Ontario and has offices in Sudbury, Sault Ste. Marie and Thunder Bay. FedNor's Youth Internship is an initiative providing Northern Ontario post-secondary graduates with work experience in business and economic development with an objective of leading to long-term employment.

11 Located in Birch Island, Ontario, Waubetek is a not-for-profit corporation owned by the First Nations of the Manitoulin Island region of Ontario. Waubetek provides business services and financing to First Nations entrepreneurs.

> arrange for ongoing grounds-keeping (summer student projects) and arrange for twice-weekly traditional feasts.
>
> c) Powwow Grounds Development – the intern will oversee the development of improved parking, signage, flower gardens, advertising, seating areas, etc.
>
> (Sheguiandah First Nation 2000, 4-5)

The archaeological interpretive centre development, as outlined in the job description, included consultations with the community to devise a conceptual model and the finding of capital to build the centre. The community initially wanted a museum, but the Lord study and advice from Waubetek indicated that it was too costly to implement; an interpretive centre displaying replicas of artifacts would, however, be financially feasible. For the most part, this particular job duty was an abstract idea, except for the previous assessment done by Henderson, Paddon and Associates (1994, ii) that recorded a somewhat detailed concept of what the community wanted:

> This facility will provide a means of furthering the understanding of native culture in the non-native community and also allow younger aboriginals to relive their culture and traditions firsthand. The interpretive centre will feature attractions such as exhibits on native traditional culture, demonstrations, crafts, arts, interpretive trails, story telling by elders, etc. in addition to the display of artifacts from ongoing archaeological diggings in the area.

As mentioned in the job description, my other job responsibility consisted of developing a teepee campground. In 1997, the community had test-marketed an informal rough teepee campground, where only the teepee and firewood were

provided. This brief business venture received a good response, particularly since no formal promotion was used (the same year K.A.L. Management Group undertook the mentioned study on a fully-operational teepee campground). The rough teepee campground that was run in 1997 was done as a fundraising venture to raise funds for the annual traditional powwow that occurs in early July.

From this venture, two major concerns came to light: security and location. Local youth had caused some type of disturbance with the campers and there was no person available from the community to prevent such disturbances. A proposed solution to this problem was to have an onsite presence of a campground employee. The campground was located at the powwow grounds where the annual powwow occurs; it is a traditional area where alcohol and drugs are not allowed. The disturbance in 1997 had involved alcohol and the community decided the campground should not be located at the powwow grounds since it would be too difficult to regulate the ban on alcohol and drugs in the area. It was decided to have the teepee campground located adjacent to the powwow grounds in an undeveloped area, consisting mainly of bush. This would solve the alcohol and drug dilemma. Since a feasibility study and business plan showed the teepee campground as practicable, all that was needed was capital funding.

The next duty mentioned in the job description involved the upgrading of the powwow park. This specifically meant improving the seating areas, clearing brush, and upgrading a sheltered cooking area for outdoor feasts. Since Gordon

Waindubence was in control of the powwow, we mutually agreed that I would not interfere, but help when necessary. Thus, my role in this development consisted of helping Gordon secure funds for the development, which occurred.

I identified the archaeological interpretive centre as a priority since it was the most difficult responsibility to implement. The teepee campground, although was still challenging to implement, was secondary in importance. Both of these developments had a cultural and economic component that will be explained in greater detail in Chapter 4 and 5.

My goal was to help the Sheguiandah First Nation implement their long-term economic goals in a culturally relevant manner. The Sheguiandah First Nation provides a unique instance where economic development and the promotion of First Nations culture can occur simultaneously. I believed this was a prime opportunity for the field of anthropology to help a community develop socially, culturally and economically. As well, I also saw a good opportunity to share findings with the academic community: applied anthropology with Canadian First Nations.

CHAPTER 2

IMPLEMENTATION OF FIRST NATIONS TOURISM

A Background on Tourism

Tourism has a significant history that can be traced to biblical and Roman times (for a background on tourism see, for instance, Young 1973; Turner and Ash 1975; de Kadt 1979; Krippendorf 1987; and Graburn 1989). It was difficult to find an acceptable definition of tourism and this difficulty was also observed by Cohen (1974, 547-549), who claimed that tourism is a fuzzy concept that has caused conceptual confusion. A few definitions of tourism will easily give the reader an idea of the diversity that exists. Smith (1989, 1) defined both a tourist and tourism:

> A tourist is a temporarily leisured person who voluntarily visits a place away from home for the purpose of experiencing a change. The motivations for individuals to travel are many and varied, but the foundation of tourism rests on three key elements (all must be operative) which for an equation: Tourism=leisure time+discretionary income+positive local sanctions.

Tourism according to Gunn (1988, 1) encompasses "all travel with the exception of commuting." Mathieson and Wall (1982, 1) defined tourism as, "the temporary movement of people to destinations outside their normal places of work and residence, activities undertaken during their stay in those destinations, and the

facilities created to cater to their needs." Obviously much variety exists in tourism definitions. Although I have not attempted to evaluate these definitions, most seem to suggest that tourism involves discretionary income, spare time, and a destination. Thus, for the purposes of this thesis, I will make the assumption that a tourist is "one who has money, spare time, and a place to go."

According to the World Travel and Tourism Council (cited in Hatton 1999, 2), travel and tourism is the world's largest industry, generating more than $4.4 trillion (US) in economic activity in 1998. In that year, the industry supported 231 million jobs directly and indirectly around the world. The prediction is that the tourism industry will grow to $10 trillion US and support 328 million jobs by 2010 (ibid.). Furthermore, tourism employs one out of every sixteen workers in the world and accounts for seven percent of global capital investment (Gortazar and Marin 1999, 10).

The mass appeal of tourism has been a relatively recent phenomenon. Before the twentieth century, travel and tourism was restricted to the upper and middle classes. In developing countries after 1950, consumption, consumerism and travel increased because of the advent of motor vehicles. Mass tourism began in the 1950s, and in the 1960s the growth of mass international tourism began, particularly in Europe and the USA, with destinations mainly to the Caribbean and other European countries. In the 1980s the Japanese began to participate as tourists; their destinations extended into Third World countries (Shaw and

Williams 1994, 8).

With the growth of mass tourism came the emergence of studies on its impact. Most of the literature focussed on the negative and positive impacts of tourism. Although most of these studies were based on developing countries at the height of mass tourism after 1950, I nevertheless felt it was important to be aware of these while developing tourism in Sheguiandah. The literature suggested that the following problems have been correlated with mass tourism: crime, drugs, prostitution, overcrowding, environmental degradation, infrastructure stress, and family, social and cultural conflict. In addition, tourism has reportedly played a role in the loss of culture, and resentment and hostility toward tourists; it is also considered to foster unstable employment. The benefits of tourism cited in the literature include cultural preservation and revitalization, cross-cultural communication, employment, contributions to government via taxation and customs duties, and environmental and community structure enhancement (for a background on the problems and benefits of mass tourism see, for instance, Turner and Ash 1975; de Kadt 1979; Mathieson and Wall 1982; Gunn 1988; Greenwood 1989; Dogan 1989; Shaw and Williams 1994; and Crandell 1994).

While I certainly understood that all these problems and benefits would not pertain to Sheguiandah, I thought it necessary to review all issues and pay particular attention to those that seemed relevant. One problem identified in the literature suggested that when tourism is developed by outside interests such as

wealthy foreigners, the community might resist the development (Dogan 1989, 230). This seemed logical to me, and I thus ascertained that if tourism was to work at Sheguiandah, it needed to be a community-driven initiative.

Another negative aspect of tourism that was of potential importance was the impact of tourism on those involved, such as frontline workers who deal directly with tourists. This type of involvement can force one to adapt to social differences, creating dual social roles, with one suited for tourism and one for the community (Crandell 1994, 415). Having lived on a First Nation, I believe this already occurs. Life on a First Nation is different from that of other locations, and I believe First Nations have already adapted to the need to change behaviour in both environments. Accordingly, if dual social roles are necessary for Sheguiandah, the transition should be a smooth one and be based on this assumption. An additional aid in the transition might also be the fact that, in most cases, First Nations know more about Euro-North Americans than vice versa.

According to Mathieson and Wall (1982, 142), in mass tourism the physical presence of tourists in an area can create congestion and resentment when facilities and services must be shared. While this could be relevant to Sheguiandah, I cannot say at what level it might happen. Residents may become unhappy, for instance, with more traffic on local roads, or more congestion at the local gas/variety store. However, a campground has its limits, as does a facility such as an interpretive centre, so I believe congestion will not be a major issue.

From an anthropological standpoint, perhaps the most interesting possible negative side-effect concerns the issue of authenticity (for more on authenticity, see for instance, MacCannell 1976; Bruner 1996 and Smith 1999). From the tourist perspective, Weiler and Hall (1992, 84) suggested that there is a common desire for authenticity in terms of an immersion into the native cultural, physical, and environmental realm as part of the tourist experience. On the issue of authenticity in tourism, van den Berghe and Keyes (1984, 346) explained:

> It transforms the native into a 'touree,' that is, into a performer who modifies his behavior for gain according to his perception of what is attractive to the tourist. The touree, in short, to the extent that he responds to the tourist, makes it his business to preserve a credible illusion of authenticity. He fakes his art, his dress, his music, his dancing, his religion, and so on, to satisfy the ethnic tourist's thirst for authenticity at the very same time that the tourist invasion assaults his culture and subjects it to the homogenizing process known as 'modernization.'

Other issues of authenticity involve food, folklore, music and traditions; these can apparently become irrelevant and unsymbolic to the local people as a result of tourism (Goksan 1978 cited in Dogan 1989, 218; Crandell 1994, 416). As well, politics seems to play a role in authenticity: the power of certain groups may control whose version of authentic culture is presented, what is to be saved and what to be remembered (Richter 1999, 119). It is difficult to predict to what degree authenticity will be an issue in Sheguiandah's tourism initiative. Certainly a major appeal of this tourism development will be a cultural component. When cultural components are identified and the context is made known, a better

assessment of the role authenticity plays in this development can be made. This is definitely an issue that will deserve much scrutiny once tourism is established on the First Nation. However, at this point it is possible to comment on the teepee experience.

The traditional dwelling of the Anishnaabek was a barrel-roofed rectangular structure covered with fir or cedar bark. On hunting and fishing trips, mat-covered conical tents were used. In later times, dome-shaped wigwams were adopted (Feest and Feest 1978, 775,781). In the Great Lakes region, Albers and James (1983, 136) traced the emergence of the Plains Indian and teepee stereotype to photographs after 1920 that was influenced by media portraying First Nations in this light. Thus it appears the demand for a tourist experience with the teepee can be traced to the early 1900s and it seems to remain the same in 2000.

With this in mind, authenticity becomes an issue. The teepee is not indigenous to Sheguiandah; it seems to be indigenous to the tourist ideology of First Nations traditional dwellings. Despite this, I think the First Nation needs to continue with teepees since the teepee is an expectation. However, the opportunity will certainly exist to educate tourists about the traditional dwellings of the Anishnaabek. When the campground becomes operational, one or more traditional dwellings could be offered as alternative accommodations, which would definitely serve as a practical educational tool. As well, the interpretive centre might also have information on the traditional dwelling, which I briefly

discuss in Chapter 4. This could serve the needs of tourists and the needs of the community in terms of cultural promotion.

While reviewing studies of international tourism, Dogan (1989) suggested that cultural strategies used to cope with tourism included resistance, retreatism, boundary maintenance, revitalization, and adoption. Resistance occurs when the host's threshold level for tourism development is exceeded and resentment, coupled with aggression, is developed in response to tourists. In retreatism, the majority of the hosts become uninterested in tourism and react by closing off to tourists, avoiding contact, reviving old traditions and increasing cultural consciousness. In boundary maintenance, the hosts create a boundary between the host culture and cultural displays available to tourists. Boundary maintenance also occurs when respected traditions are presented in a different context to tourists so the tradition is respected. Revitalization happens when a traditional culture that is vanishing under the influence of industrialization and urbanization is revived for tourism purposes. Members of the host community who use the adoption strategy adopt aspects of the Western way of life (ibid.). One or more of these cultural strategies could certainly become relevant in Sheguiandah; revitalization, for one, is something that would be beneficial for the community.

Furthering this notion of revitalization, it has been suggested that commoditizing culture causes a revival and preservation of traditional art forms. Tourism can act as a factor in the preservation of culture by revitalizing traditions

that are in the process of vanishing under the impact of industrialization and urbanization (Crandell 1994, 415; Pearce 1982, 15). According to Dogan (1989, 223), "tourism contributes to the revitalization of traditional cultures, because the need to preserve, display, adorn, and boast of the cultural resources arises only when there is an opportunity to exhibit these resources to others." McKean (1989, 131) has remarked that in Bali, tourism caused a revitalization in folk arts, which then began to be offered in schools. McKean has also said that tourism "may selectively strengthen local traditions and societies" (132). The possibility certainly exists for revitalization to occur in this initiative, since the community would likely prefer tourism to play an important role in revitalizing and promoting traditions. Perhaps methods can be looked at to maximize revitalization. As a caution, however, the issue of authenticity will be ever present. If revitalization of culture is to be promoted, it will be important for the community to take authenticity seriously.

A definite benefit of tourism can be cross-cultural communication. Evans (1976, 191) suggested that cross-cultural communications between tourists and hosts may promote adaptive changes in local culture while preserving or revitalizing local ethnic and cultural identity. This adds to the notion of dual social roles discussed earlier, where the local residents will likely be able to adapt to displaying aspects of culture, such as storytelling in a tourism setting. As well, Mathieson and Wall (1982, 163) have stated that contact between the tourist and

host may contribute to the removal of social or national prejudices and promote a better understanding and positive social change. Tourism can provide lessons in geography, economy and lifestyles (Gunn 1988, 4), along with an opportunity for increased knowledge and understanding of the other people and cultures of the world (Edgell and Smith 1994, 60; Smith 1989, 9). These are certainly aspects that should be heavily promoted for Sheguiandah. I suggest that the possibility exists for cultural education to ease prejudice, a definite benefit to First Nations and non-First Nations relations. Through education, it is possible that an appreciation of differences can occur, leading to a decrease in ignorance.

A number of years after the introduction of tourism in a community, Crandell (1994, 413) has stated that residents sometimes witness a disruption in their way of life and see few improvements except the new wealth of a small minority. This can result in questioning and frustration of tourism development (ibid.). For Sheguiandah, even if only a few people benefit economically, I suggest that this could be regarded as a positive improvement in the community.

One definite problem associated with the type of tourism Sheguiandah would like to become involved in is the seasonality of employment. The study by K.A.L Management (1997) recommended seasonal employment for the campground, which is understandable since most people camp during the warmer months. The proposed employment at the campground seems to mirror the suggestion in the literature that most employment in tourism is unstable (see, for

instance, Shaw and Williams 1994, 44; and Mathieson and Wall 1982, 142). Despite this seeming predicament, it may be possible for Sheguiandah to extend employment by exploring such options as winter camping, thus extending employment year-round. At the minimum, employment at the campground would be on a full-time seasonal basis.

Employment in tourism can provide individual economic independence that presents an opportunity for upward social mobility and the acquisition of new skills (Crandell 1994, 415; Mathieson and Wall 1982, 52). In particular, employment can benefit the youth of the community, who are by nature unskilled in the hospitality sector and in need of employment experience. In addition, most aspects of tourism employment are dominated by self-employment; thus entrepreneurial activity seems almost to be a side-effect of tourism (Shaw and Williams 1994, 148; Mathieson and Wall 1982, 52). Overall, it seems that tourism in Sheguiandah could provide job skill development in the form of management and customer service, and, very importantly, influence entrepreneurial activity indirectly.

The government also indirectly benefits from tourism through fees, service charges, duties, loans and direct and indirect taxation (Mathieson and Wall 1982, 75). In addition, employment caused by tourism can potentially decrease dependency on social assistance. Any tourism development in Sheguiandah would thus benefit the federal and provincial governments by creating indirect

revenue through taxation (from taxes incurred from travel) and decreasing funds allocated to social assistance.

Along with government, tourism can have a beneficial effect on economic structures (Mathieson and Wall 1982, 52). For instance, tourists must travel to get to Sheguiandah. As a result, airlines, fuel stations, the Chi-Cheemaun, restaurants and accommodation businesses indirectly benefit through tourism at the First Nation.[12] Obviously, tourism development in Sheguiandah benefits not only the First Nation, but many other businesses as well.

The type of tourism Sheguiandah is interested in has the potential to put a stress on the infrastructure. Tourism can create an expanded need for water, waste disposal, electrical power and fuel systems (Gunn 1988, 8-10). The need for expanded police, fire protection, medical service and maintenance and repair of street systems can also be increased (ibid.). In this case, waste can be an issue; however, there is a recycling program on the First Nation that can be utilized. Electricity and fuel will not likely be a problem, but maintenance and repair of street systems might be, thus causing some stress on the existing system.

Aside from the seemingly unavoidable stress on the infrastructure,

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The Chi-Cheemaun means "big canoe", and it is a ferry that operates from May until October. It connects Manitoulin Island to Tobermory (on the northern tip of the Bruce Peninsula in southern Ontario) and accommodates people and vehicles. The ferry is operated by the Owen Sound Transportation Company and Ontario Northland.

however, there are benefits from tourism; it can create greater protection of the natural environment, improve landscapes and contribute to the conservation of monuments and buildings (Shaw and Williams 1994, 44). In terms of the residential environment, the host area needs to appeal to tourists, and this often results in an enhancement of the community health services, water, sewage systems and roads (Crandell 1994, 414). This has great relevance for Sheguiandah. The current water system is at full capacity, and tourism development will emphasize the need to upgrade the system. This eventual upgrade will not only benefit residents with a more reliable water system, but allow tourism development to occur as well. In addition, the gravel roads at the First Nation commonly have "pot holes"; an investment in tourism might initiate an upgrade of the roads. New tourist attractions can also be created such as beaches and swimming pools that can be used by the host population (Shaw and Williams 1994, 44). This would also have a direct impact on the community since currently there is no well-developed beach.

Mathieson and Wall (1982, 97) have stated that tourism from the cultural benefit standpoint, can lead to a conservation and preservation of natural areas, archaeological sites and historic monuments. They further stated that, "in turn, the protection of these prime tourist resources enhances and perpetuates tourism by maintaining it's very foundation. The tourist industry has as much interest in maintaining a quality environment as organizations specifically dedicated to that

cause" (ibid.). This also has a direct implication for Sheguiandah since its archaeology and traditional knowledge can be promoted. The site can also gain potentially greater protection and further study, since these are issues that have been raised in the literature pertaining to it.

Sustainable Tourism Development

Thus far, I have established what benefits and problems might arise in Sheguiandah. At this point, it is necessary to establish a theory of action. From the late 1980s to the present, there has been an understanding that some aspects of mass tourism are negative and that development must be carried out "properly." Unfortunately, there is no consensus either on what constitutes proper development or on what to call it. However, the most popular name and the idea closest to the situation in Sheguiandah seems to be "sustainable tourism development." Despite the vagueness of this concept, I felt this was the most relevant theory of action for this First Nation. Using this as a basis, I will provide a background on sustainable tourism development and its principles; I will also discuss the idea of implementing sustainable tourism development.

The initial idea of sustainable development appeared in 1980 with the *World Conservation Strategy* (WCS), prepared by the International Union for Conservation of Nature and Natural Resources. This conservation strategy arose from the realization that the world has experienced deforestation, desertification,

ecosystem degradation and destruction, extinction of species and loss of genetic diversity, loss of crop land, pollution and soil erosion. WCS was developed in consultation with government agencies, non-government organizations, and experts from more than 100 countries (Hall and Lew 1988, 2; Janssen, Kiers and Nijkamp 1995, 67; Nelson 1999, 6).

The issue of sustainability came to the forefront with the *World Commission on Environment and Development* in 1987 (WCED). The WCED was established by the General Assembly of the United Nations in 1983, with the task of providing recommendations for action on issues of environment and development. In 1987, the commission presented a report titled *Our Common Future.* This has also been known as the *Bruntland Report*, named after the chair, Madam Gro Bruntland of Norway (Janssen, Kiers and Nijkamp 1995, 67; Nelson 1999, 6). The Bruntland Report defined sustainable development as seeking to "meet the needs and aspirations of the present without compromising the ability to meet those of the future" (40). It concluded that healthful development should focus on the following elements: integration, charted development, conservation, cultural compatibility, and local input (WCED 1987).

While these two documents popularized the idea of sustainable development, they did not specifically refer to tourism. The notion of sustainability was not new; Dragicevic (1991 cited in Gartner 1997, 179), traced concerns of sustainable development and environmental consequences to the late

1950s. Hall (1998, 13) also suggested that geographers had been interested in the appropriate use of the physical environment by humans since the mid-nineteenth century and had performed the service of charting the history of environmental attitudes in Western and other societies. Archer and Cooper (1994, 87) mentioned that the rise of environmentalism and the green consciousness in the mid-to-late 1980s set the stage for a reassessment of tourism development. These factors occurred in addition to the growing maturity of tourists and the tourist industry, coupled with a decline of mass tourism in the 1980s and 1990s (ibid.). The WCS's report was a technical one based on scientific consultations, while that of the WCED was politically based (Nelson 1999, 6). Despite these different foci, it seems that both reports brought the issue of sustainable development to the forefront.

As a follow-up to the Bruntland Report, the United General Assembly commissioned a progress report on sustainability; it was presented at the *United Nations Conference on Environment and Development* (UNCED) held in Rio de Janeiro, Brazil, in 1992. Known as the *Rio Conference*, the gathering's mandate was to build on the Bruntland Report and achieve agreement on principles and actions for sustainable development. The outcomes of its Agenda 21, which dealt with social and economic development, resource management, strengthening the participation of major groups and means of implementation were of great importance (France 1997, 11).

The topics identified in Agenda 21 of the Rio Conference also guided the *World Conference on Sustainable Tourism* held in Lanzarote, Canary Islands, Spain in 1995 (France 1997, 11). Some of the principles and objectives resulting from this conference seemed very relevant to Sheguiandah. Those principles and objectives are as follows (summarized directly from the Charter for Sustainable Tourism 1995, 12-15): In order for tourism development to be sustainable, it should be "ecologically bearable in the long term," "economically viable," and "ethically and socially equitable" (12). A consideration of the community's culture and activities is needed. Sustainable development should include solidarity, respect and the participation of all involved. The conservation, protection, appreciation and worth of natural and cultural heritages should be cooperatively sought. The local community, in collaboration with others, should determine quality criteria for the preservation of a tourist destination that satisfies tourists. Tourism development should positively contribute to economic development, and tourism itself should improve the quality of life and influence socio-cultural enrichment of the destination. There should be an equal distribution of the benefits and burdens of tourism, and research related to sustainable tourism should be promoted and openly disseminated. Lastly, all those involved should be educated about tourism during the development process (ibid.). Most of these points have been or will be discussed. The principle of research and open dissemination interests me particularly because, unfortunately,

there is a lack of literature specifically related to Canadian First Nations tourism development. If specific cases and experiences had been openly available in the literature, the process of implementing sustainable tourism development in Sheguiandah would have been less theoretical and experimental.

Boyd and Butler (1995, 3) have summarized the common points of relevance on sustainable tourism development for Ontario, stressing the need to promote characteristics that make the Ontario region unique. Promotion of the region's attractions should occur in a social and environmentally acceptable manner; as well, local communities should be involved in decision making, planning and development. Lastly, Boyd and Butler suggested that development of tourism policies should be flexible and adjusted to changing economic conditions and new markets that may develop. Most of these points are a reiteration of the Charter for Sustainable Development (1995). However, the notion of development that is flexible to changing economic conditions is important. Perhaps this will have future implications for Sheguiandah; for example, as I have mentioned, the prospect of winter camping could be explored.

Hunter (1995, 53) has mentioned that there is no universally-agreed-upon definition of sustainable development. Stabler and Goodall (1996, 171) agree, claiming that there are 300 or more definitions of sustainable development. Aside from the number of definitions, there are also many terms related to sustainable tourism development, such as alternative tourism, soft tourism, eco-tourism, green

tourism, low-impact tourism, nature tourism, gentle tourism, progressive tourism, responsible tourism and appropriate tourism (Hunter 1995, 78-80). Most of these forms of tourism have much in common with the notion of sustainable development (Hunter 1995, 86). I would also characterize the tourism planning literature as incorporating the notion of sustainable development (see, for instance, Gunn 1988). Following Hunter's (1995) suggestion, I have specifically chosen to concern myself with the "sustainable tourism development" literature to avoid confusion. For instance, I have not utilized any literature that is labelled "green tourism" or "responsible tourism," despite the fact that they may closely resemble sustainable tourism development.

With more than 300 definitions of sustainable tourism development (Stabler and Goodall 1996), even a few will give the reader an idea of the diversity. According to Hunter (1993, 53), the most widely-cited definition of sustainable development is that provided by the Bruntland Report, where sustainable development is defined as meeting the needs of the present and the future. Butler (1993, 29) provided a working definition of sustainable tourism development:

> Tourism which is developed and maintained in an area (community, environment) in such a manner and at such a scale that it remains viable over an indefinite period and does not de-grade or alter the environment (human or physical) in which it exists to such a degree that it prohibits the successful development and well-being of other activities and processes.

The World Tourism Organization (1995 cited in Wahab and Pigram 1997, 278) defined sustainable tourism development as:

> Meet(ing) the needs of tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to the management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.

Despite the lack of a universally accepted definition of sustainable development, Hunter (1995, 53) believed that the definitions have two important ingredients: human needs and environmental limitations. From my perspective, Hunter's observations are correct. Thus, for the purposes of this thesis, I suggest that sustainable tourism development means tourism development that takes into consideration human needs and environmental limitations over the long term.

Implementing Sustainable Tourism Development

In reviewing the literature, I found it difficult to find sources that were specifically concerned with 'implementing sustainable tourism development.' Only sources such as Gunn (1988) were specifically concerned with tourism planning that seemed to share the principles of implementing sustainable tourism development. To draw a line in the literature, I decided to identify sources that make specific reference to implementing sustainable tourism development. From those sources, I have developed a model that is specific to Sheguiandah.

Based on tourism development at a First Nation in British Columbia, Cooke (1982 cited in Gunn 1988, 242-243) offered the following guidelines: Tourism planning should be based on the development of the goals and priorities of the residents. The promotion of local attractions should occur only when accepted by the community. The involvement of First Nations people in tourism should occur only when the Band believes that the integrity of traditions and lifestyles will be respected. Broad community participation in tourist events and activities should be encouraged. An attempt should be made to mitigate any existing problems before the introduction of tourism development occurs.

Fyall and Garrod (1997, 52) suggested that applying the concept of sustainable development is a four-stage process. The first step involves defining and establishing sustainable tourism. The second involves determining the conditions for sustainable tourism to be achieved. Thirdly, a framework for measuring progress toward sustainable tourism should be developed, and the final step refers to developing techniques to make sustainable tourism operational.

Long (1999, 193) defining what she termed "socially sustainable tourism development" as "tourism developed in a manner that maintains or improves the integrity of the on-site communities and inhabitants" also suggested seven steps for implementation. The first step involves a preliminary assessment of the community's characteristics to determine social carrying capacity. The second step encourages community participation in conceptualization and planning, while

the third defines open communication between the community and the tourism developer. The fourth refers to making use of existing groups and networks as channels for participation and communication. The fifth step is community education, necessary to inform the community of tourism development and help it to make informed decisions on ways to participate. The sixth step is incremental development, establishing the rate at which developmental impacts can be absorbed or mitigated; and the final step refers to marketing that should take into consideration product, people, place, price and promotion (ibid.).

Another similar notion of implementation is presented by Hatton (1999, 2); he referred to the concept as "community-based tourism" and defined this as tourism that is developed and operated by local community members with their support and consent, along with respect for local culture, heritage and traditions. Hatton (1999, 7) suggested nine steps for the development of community-based tourism: i) get organized; ii) identify community values; iii) establish a visionary process; iv) determine attractions; v) assess attractions; vi) establish objectives; vii) determine impact; viii) develop a business plan; and ix) develop a marketing plan. Hatton also suggested the need to ensure continued community involvement. In addition, he advised that awareness and education are important elements at all stages of the development process; keeping people interested and supportive, and allowing them to take advantage of opportunities in tourism (ibid.).

As mentioned, I decided to incorporate a modified version of these ideas (Cooke 1982; Fyall and Garrod 1997; Long 1999; and Hatton 1999) as I feel they relate to the situation in Sheguiandah. First of all, this development was in the early stages of development; there was a need to establish the community's goals and then pursue them. Based on the sources, reviewed, I developed a framework of implementation for Sheguiandah. The first step involved developing a method to allow full participation by the community. The second required a preliminary assessment of the community, like that of Long (1999), where I looked at general characteristics such as religion, demography, community attitudes, needs, and capacity for tourism and tourists. The third step involved establishing how the community wants the development to occur – whether they wanted to pursue the goals alone, or with specific partners; the fourth advocated continual dissemination of information on tourism development throughout the *whole* process. The fifth step suggested developing and refining a model of the interpretive centre with input from the community and tourists (since they will be consumers). The sixth step involved establishing a conceptual goal to be reached and moving forward to the more technical steps to achieve it (see figure 3). These proposed steps also created a framework allowing me to answer the three questions that initially directed my research: what the community wanted, whether tourists were interested, and how to implement tourism development on the First Nation.

Figure 3. Steps Toward Sustainable Tourism Development in Sheguiandah

Step 1	Develop methodology for full community participation.
Step 2	Assess community characteristics and attitudes toward tourism.
Step 3	Establish how community wants development to occur (alone or partnerships).
Step 4	Educate and communicate about tourism development continuously.
Step 5	Develop a conceptual model of tourism plans with input from the community and tourists (since they will be consumers) and refine with community input if necessary.
Step 6	Once the conceptual model is established, tackle technical steps toward achieving the goal (such as a feasibility study, a business plan, capital funding, environmental assessment, marketing, and so on).

Native American Tourism

Now that definitions of sustainable tourism development and implementation have been reviewed, it seems pertinent to examine existing cases of tourism as they relate to Sheguiandah. Native Americans in the United States are under similar social, cultural and political circumstances as the First Nations in Canada except for systems of government (Jarvenpa 1985, 29). A review of existing literature on Native American tourism follows, since it seems that experiences, there in theory, should be similar to those in Canada.

In the United States, about one-third of the 318 recognized tribes have some involvement or interest in tourism (Lew 1996, 364). There is a diversity of

tribal experiences, ranging from small-scale California farming rancheros to large-scale operations among the Navajo of Arizona (ibid.). In 1994, 500,000 travellers from Western Europe were interested in visiting Native American reservations (Lew and Van Otten 1998 cited in Stokowski 2000, 380). While reviewing the literature on the Native American tourism experience in the United States, Lujan (1993, 106) rather vaguely stated the positive effects of tourism to be a revitalization of the social and cultural structure of the host society; the negative effects he cited, also vaguely, stereotyping, forced assimilation and social/cultural disruption resulting in community instability (ibid.). While specifically referring to the Taos Pueblo of New Mexico, Lujan (1993, 118) stated that residents tolerated tourists with little acceptance. Interestingly, the older generation were more tolerant of tourists, and Lujan attributed this to the older generations' relationship with tourists in the 1920s to 1960s who had a genuine interest and respect for the people, whereas the modern tourist seemed to be less interested and educated about Native Americans. Laxon (1991) remarked that interactions between host Native Americans and Euro-American tourists did not create a greater understanding between the two groups; instead, such interactions strengthened previous stereotypes.

On a different level, Deitch (1989, 235) examined the role tourism played on arts and crafts of the southwestern Native Americans. From this examination, Deitch suggested that tourism opened up a market for artists and increased

productivity while reviving old artistic traditions. Further, the arts and crafts production induced by tourism strengthened identity, pride in heritage and contributed to the local economy (ibid.).

The Pueblo of the American Southwest have weathered the pressures of tourist contact by fortifying cultural boundaries and exercising a significant degree of power over tourists (Sweet 1991, 59). The Pueblo initiated rules and obligations for tourist behaviour that must be accepted before entry on their land is allowed. Such rules include tourists' being escorted while on Pueblo land, and stipulations for non-recording of ceremonies; film and notebooks are confiscated if rules are not followed and the perpetrator is escorted off Pueblo property. This power has given the Pueblo a sense of strength, pride and self-determination (ibid.). Using this experience, Sweet (1999, 8) suggested that Native Americans need to take an active role in tourism and define tourist encounters to avoid conflict.

While focussing on the relationship of Pueblo and Navajo silversmiths in New Mexico with tourists, Evans-Pritchard (1989, 102) suggested that "armed with stereotypes of tourists, and aware of touristic stereotypes of Indians, Indians can exercise more control over frequently uncomfortable situations." He claims that, in this case, Native Americans have developed coping mechanisms to deal with uncomfortable tourist relations; he specifically asserted that "when a tourist is in the heart of Indian country and clearly a fish out of water, he becomes an

easy target for trickery" (98).

The Navajo of northeastern Arizona operate bus tours where tourists learn of cultural ecology and the prehistory of Navajo settlement in the area. Unfortunately, visitors have generally viewed the park "through a referential lens rooted in their own experiences in the majority culture" (Simonelli 1992, 20). Thus, Navajo interpreters face such challenges as providing culturally sensitive material to a very large number of people who often arrive with misinformation. The trend among the Navajo has been responsible, sustainable tourism that emphasizes quality, not quantity (Simonelli 1992, 22).

The Taos Pueblo of the United States have taken steps to protect their traditional way of life from the interference of tourists. One such step included closing the village to tourists during a ceremonial month (Lujan 1993, 113). The Zuni of New Mexico have done the same (Mallari and Enote 1996, 27). Among Taos Pueblo, tourists are considered a nuisance, but are accepted for their role in the economic well being of the community. Tourism among the Taos Pueblo has enhanced an appreciation of their lifestyle, culture and beliefs (Lujan 1993, 116). Further, Lujan (1993, 118) suggested that there are other factors such as education, mass media and general contact with the outside society, that contributes more negatively to Native American life than tourism.

These cases would seem to suggest that tourism has negative aspects, such as reinforcing stereotypes and disruption of social/cultural life in Native American

communities. However, such cases also suggest that tourism has promoted culture within the communities and strengthened coping mechanisms to deal with disrespectful visitors. Despite these observations, it is difficult to draw specific conclusions about the impact of tourism. Stokowski (2000) suggested that scholarly research on Native American tourism has received little attention because research data usually become the property of tribal sponsors, and non-Native Americans find it difficult to access communities. In light of Stokowski's remarks, I believe that Native Americans prefer that members of their own kind do the research; they are perhaps hesitant to allow non-Native Americans to conduct it because of the negative history of colonialism. This may prohibit non-Native Americans from doing tourism research. As well, if Native Americans do not have a substantial number of academics with an interest in tourism; it may take time to learn more about the pros and cons of Native American tourism.

Based on the Native American cases reviewed, it seems Sheguiandah might be able to learn from their experiences. I would argue that not all interactions with visitors will be ideal. Certainly there will be visitors who are not well informed, and not have the full respect the community members might expect. For these reasons, interactions may not be ideal, but like the Native American experience, I believe this First Nation can cope with tourists. I would not be surprised if residents disallowed tourists from viewing religious ceremonies. As well, Sheguiandah will likely try to keep visitors in one area of

the community, and can perhaps establish rules for behaviour similar to those of the Pueblo. Certainly the relationship will not be perfect. I believe the community will further tolerate tourists because it gives the community an opportunity for cultural promotion and understanding, while benefiting economically.

Canadian First Nations Tourism

After reviewing the Native American experience with tourism, it now seems appropriate to explore the Canadian First Nations tourism experience. While researching Native interpreters at living history sites in the Great Lakes region of Canada and the United States, Peers (1996) learned that Native interpreters were a minority and often faced prejudice and a lack of power at the history site despite the obvious need to incorporate Native co-management of the sites. However, Native interpreters were content with their positions and sought comfort in the knowledge that they were serving an important purpose by educating mis-informed tourists about Native culture (ibid.).

Li (2000) provided an analysis of First Nations tourism at Wanuskewin Heritage Park, located near Saskatoon, Saskatchewan. The park opened in 1992; it contains walking trails, outdoor display and performance arenas, an archaeology laboratory, and a visitor centre containing a gift shop, restaurant, two small theatres, and an art gallery (Li 2000, 119). Li provided a description of the park

where the main purpose of the site is the archaeological and historical ethnicity of the Plains First Nations. Despite this, the First Nations do not have appropriate control of the park. Li recommended that the First Nation should have more control, as well as more involvement in planning and development. She also suggested that the commodification of First Nations culture should be used as a positive mechanism toward sustainable development (128). On a positive level, First Nations employees at the park mentioned its three main benefits: "enhancing the native people's sense of identity and self-esteem, helping the white majority society appreciate the host culture, and bridging the native and nonnative lives" (122).

The Ahousaht Band on Vancouver Island in British Columbia provides eco-tours where Ahousaht guides describe their history, culture and cultural-ecology; this tourism has benefited the community culturally and economically. Aside from funds generated through the tours and cultural material (such as crafts), the youth employed in the sector have developed interpersonal skills and confidence in dealing with tourists. This tourism has also revived crafts, language, oral tradition and cultural-ecology for the youth (Zeppel 1998, 70).

The Red Bank First Nation in New Brunswick is in the process of developing a park with the purpose of fostering eco-tourism as social, cultural, and economic development. Their goal is to have Mikmaqs teaching Mikmaq culture. Elders have played an important role in teaching about sacred sites and

have decided not to allow certain areas such as burial sites to be the subject of interpretation. Lessons learned from this experience included the need for community involvement, planning, and communication with outside sources. The community set the pace for development, and has been working on it for thirty years. Community members were trained in traditional birch bark canoe construction; this revived community skills and cultural assets. In this case, the community has balanced the knowledge of archaeology and the knowledge of elders (Ward-Levi 2001).

While planning for tourism, the Ouje Bougomou Cree First Nation in Quebec were concerned with how their assets could be used for tourism and their community. They developed a nature trail, hunting, hiking, all terrain vehicle (ATV) riding, snowmobile riding, and cross-country skiing as tourist attractions. Entrepreneurs started tourism businesses such as hunting tours, canoeing and cultural tours. Tourists are able to view fauna and old heritage sites, make paddles, smoke fish and see traditional medicines. Winter is their big season; snowshoe and dog sled expeditions are provided. Future development will include a cultural heritage museum, an eco-lodge and campgrounds (Cooper 2001).

Located in Duncan, British Columbia, the Quw'utsun' Cultural and Conference Centre provides a venue where traditions are mixed with technology. There are an art and craft gallery, a museum with artwork, carvings, jewellery, and

genuine Quw'utsun' sweaters knitted and authenticated with a picture of the designer attached. A café serves traditional and non-traditional food, a multimedia theatre is available for presentations, and tourists can visit an interactive artist/carving studio. In addition, there is a conference centre with six meeting rooms that can link with other conference centres. This centre took approximately eleven years to be financially and economically viable. Key points learned from the Quw'utsun' experience include the needs for community support and involvement, profit, and authenticity. The centre provides youth training initiatives that emphasize skill transfer, cultural interpretation training and mentorship (Gohn 2001).

The Canadian First Nations cases presented above reveal the interesting tourism initiatives that have taken place and are ongoing. One important theme appears to be that of community involvement and/or participation. This theme is obvious at those sites that seem to be functional from a First Nations perspective, such as those of the Quw'utsun', and the Wanuskewin. It seems also that development needs to take place at a pace appropriate to the community, as in the Red Bank case, where it has taken thirty years. These cases appear to indicate that in Sheguiandah, strong involvement of community members who will set the pace of development, is important.

Manitoulin Island First Nations Tourism

Manitoulin Island covers 1,200 square kilometres and is the "world's largest freshwater island (in a lake)" (Bowes 1994, 122-123). In 1993, the island had 12,000 permanent residents, of whom, 4,500 were First Nations; summer residents numbered 35,000. Tourism is the largest industry on the island, followed by agriculture, forestry and quarrying. In 1990, tourism on Manitoulin Island climbed ten percent in contrast to the general decline elsewhere in Ontario. The island suffers from high unemployment, a high suicide rate and a drain of young people to the south. Manitoulin has also been characterized as having "tensions between natives and nonnatives and strong rivalries between towns" (Bowes 1993, 122-123,127,129).

The island enjoys a significant tourist visitation mainly between May and October, which coincides with the Chi-Cheemaun operations, and has its strongest tourist peak during July and August. The primary tourist market attracted to the island are tourists with interests in cultural experiences; general touring travellers who are couples or group travellers taking in a variety of attractions and activities; mature travellers who are those aged fifty and over, well educated, and with moderate to high incomes; and campers (The Randolph Group 1998, 3-4). The secondary tourist market is comprised of eco-tourists who have a focus on outdoor and natural environments with associated cultural components; and family vacationers who have middle to upper incomes and focus on family activities (The

Randolph Group 1998, 4). Research by the Canadian Tourism Commission (cited in The Randolph Group 1998, 4) has shown that overseas visitors from such countries as the United Kingdom, Germany, and France show significant interest in First Nations cultural experiences. The Ojibwe Cultural Foundation (OCF), on the M'Chigeeng First Nation caters to cruise ships that dock at Little Current. Visitors tour the facilities and can witness dancing and singing.

There are seven First Nations on Manitoulin Island: Ziibaahaasing, Sheshegwaning, M'Chigeeng, Sucker Creek, Whitefish River, Sheguiandah and Wikwemikong.[13] All of these, with the inclusion of the Sagamok First Nation, are involved in a joint tourism marketing strategy known as *Great Spirit Circle Trail* (as of 2001).[14] This strategy markets powwows, accommodations, arts and crafts, marinas, art galleries, golfing, music and art shows, hiking, theatre, historic and scenic sites, and restaurants located on the various First Nations. In particular, the Great Spirit Circle Trail has acknowledged the strong German interest in First Nations tourism, and participated in a trade mission to Germany in 2000 promoting First Nations tourism on Manitoulin; brochures printed in

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Ziibaahaasing is formerly known as the Cockburn Island First Nation. M'Chigeeng is formerly known as the West Bay First Nation. Sucker Creek is informally known as Aundeck Omni Kaning. Whitefish River is also known as Birch Island.

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Sagamok is located on the North Shore of Lake Huron and is in the region of Manitoulin Island.

German have also been prepared.

It would appear that the proposed interpretive centre in Sheguiandah would directly compete with the Ojibwe Cultural Foundation. However, OCF currently does not provide prehistorical interpretations, and Sheguiandah would fill this gap. Furthermore, in the Great Spirit Circle Trail initiative, all First Nations involved are working together. Tourism thrives on choice and diversity. Since people do not like to travel long distances just to see one thing, a diversity of products makes the First Nations on Manitoulin an appealing destination. For these reasons, I consider the proposed interpretive centre in Sheguindah to complement existing attractions such as OCF, rather than compete with them.

In my opinion, the tourism that occurs on Manitoulin Island is a form of mass tourism that is segmented and does not experience major problems. For instance, visitors are usually transient travellers, cyclists, campers, hikers, history seekers, powwow visitors, fishermen, and hunters. The most significant draw for tourists is the Chi-Cheemaun, which I have seen reviewed as drawing 300,000 to 400,000 visitors to the island per year. A minor problem is that some congestion results from the ferry traffic on the Highway 6 corridor of Manitoulin Island and north to Espanola. Unlike major international mass tourist destinations, tourism on Manitoulin has not caused crime, prostitution or drug use. However, those who have benefited most from tourism on Manitoulin have been the non-First Nations communities. Obviously, most of the wealth is concentrated in these

areas, and they are thus able to invest in tourism. Until recently, the only First Nation involvement in tourism occurred at powwows. As is evident with the Great Spirit Circle Trail, however, things are slowly beginning to change, and there is more to offer from First Nations in regard to tourism. Thus, I consider the Manitoulin First Nations' direct experience with tourism to be in its infancy; for the most part it mirrors the situation in Sheguiandah. I also believe that Manitoulin coexists with tourism so far, which means that the Euro-Canadian settlements have adjusted. Considering that First Nations involvement in tourism is not at the Euro-Canadian level, it will be interesting to observe how the host-visitor relationship unfolds for Sheguiandah and the other First Nations on the island.

CHAPTER 3

METHODOLOGY AND RESULTS

Methodology

The methodology used in this research was guided by the literature reviewed on implementing sustainable tourism development. The inclusion of the community was thus very important, and these consultations were designed to clarify the community vision of tourism. Since tourists would naturally be a part of this development as consumers, their input was also sought. These issues will be addressed in greater detail in the results and discussion.

The methodological tools I utilized in this study were personal interviews, questionnaires and a focus group. The types of interviews were unstructured and semi-structured. Four unstructured interviews were conducted among professionals, such as museum curators and academics. Nineteen semi-structured interviews were conducted with a representative sample of the community with a consideration of variables such as age, sex and family (see appendix 2 for interview questions). Anonymous, voluntary questionnaires were made available to the Sheguiandah First Nation community and ten were filled out (see appendix 3 for community questionnaire). Questionnaires were made available to visitors

at the nearby Centennial Museum of Sheguiandah, and eighty were filled out (see appendix 4 for tourist questionnaire). Two focus groups were held at the Sheguiandah First Nation community hall where the results of the consultations and a model of the interpretive centre were presented. The first was attended by approximately twenty people; the other focus group was cancelled when no one arrived.

All individuals involved in this study were made aware of my role as researcher and employee. Verbal permission to include relevant information from the interviews was acquired. Those who filled out the questionnaires were made aware of the questionnaires' purpose, and that the information collected would be included in this thesis. Those who were present at the focus group were also made aware that information collected at that meeting would be used in this thesis.

The unstructured interviews among the professionals were intended to include those individuals familiar with the archaeology of Sheguiandah, museums, and First Nations tourism. The purpose of these interviews was to gain advice and direction in terms of interpretive centre development. Specific information gathered from these interviews was not relevant to this study and was more suited for my employment. Thus, the specific results of these will not be used, but will be included in the discussion when necessary.

Semi-structured interviews were conducted with a representative sample

of families (also known as a purposive or judgement sample, see Bernard 1995, 95), based on my own discretion. Variables purposely controlled were age, sex, and family. I wanted representation from youth, adults, mature adults and elders. To distinguish between these age categories, I arbitrarily classified youth to be between the ages of eighteen and twenty-four; adults between the ages of twenty-five and thirty-four; mature adults, thirty-five and fifty-four; and elders, fifty-five and over. Families were distinguished by surnames. I felt that a random sample would not adequately reflect the representation needed, for instance, with elders. From a First Nations perspective, elders represent the most important and influential segment of the population, and, therefore believed it necessary to include them as much as possible. Although this methodology may not have been statistically reliable, I believe it was culturally reliable. All those individuals interviewed received a tobacco offering for their involvement, since, among other things, tobacco among the Anishnaabek serves as a gesture of thanks.

Questionnaires were made available to the Sheguiandah First Nation community at the Sheguiandah Band Office to those eighteen years of age and over. The content of these questionnaires was similar to the community semi-structured interviews and was intended to provide a method of triangulation. A recruitment incentive was made available by providing an opportunity to win fifty dollars. Each respondent was asked to fill out a questionnaire and a ballot, with one award-winning ballot being subsequently drawn. Questionnaires were placed

on a table with a box beside it. Respondents were instructed to deposit completed questionnaires in the box, and acquire a ballot from the receptionist at the Band Office. Completed ballots were also deposited in a box.

Recruitment of the community interview sample occurred informally. Once I became relatively familiar with the community, I consulted with three of its members to name all members of the community who fit certain criteria, such as male youth between the ages of eighteen and twenty-four of different surnames. Once I acquired lists, I intended to interview three representatives that fit each criterion. I also intended to interview as many elders as possible. As it turned out, unfortunately, the youths were difficult to reach, primarily because of school (the interviews were done in September). Thus, the only time they were available was in the evenings and on weekends; even then, not all of them were home or had a phone. At times I made as many as three attempts to contact them. Since I needed to get the interviews completed, I had to settle for two female and two male youths, as opposed to the three of each I had hoped for.

The questionnaires for tourists were made available at the Centennial Museum of Sheguiandah, located in the nearby Township. These questionnaires were intended to explore the support for, the expectations of, and the desire for a Sheguiandah First Nation interpretive centre and a teepee campground. An incentive was also made available here for recruitment of respondents, an opportunity to win a handcrafted birchbark quill box. The same format was used

as with the community questionnaires; completed questionnaires were deposited in one box and ballots in a separate box.

After all the information was gathered from the community and tourist consultations and analysed, two community meetings designed as informal focus groups were held. As an incentive for the first meeting, I invited an archaeologist familiar with the Sheguiandah site and a museum expert to participate in a discussion. In addition, the archaeologist provided an informal tour of the archaeological site. Part of the archaeological site is located on private land and part on municipal land; permission was granted by the Township to tour aspects of the site that were located on municipal land. Initially, I intended to have one community meeting. However, since this meeting was held during the day I thought those who work during the day would be unable to attend, so I scheduled another meeting on the weekend. As an incentive for this meeting, I provided coffee and donuts. As I have mentioned, however, no one arrived at this meeting, so it was cancelled.

Since the beginning of my research and my employment, I have been authoring a column in the Sheguiandah First Nation monthly newsletter, something I consider part of my methodology. This newsletter is made available to all members of the community. I used the newsletter as a medium to educate and make community members aware of my activities as a researcher and employee of the community. In this column, I always invited anyone interested to

drop by or phone if they wanted to discuss my activities.

Results

For the purposes of this thesis, I will present specific results where I believe it is important to do so, and selective results where it seems more appropriate. For instance, with the suggested content of the interpretive centre, up to thirteen different suggestions were given in varying frequency, and it seems more practical to summarize these as themes than to list them all. Detailed results from the community questionnaires are provided in appendix 5; detailed results from the community interviews are provided in appendix 6; and detailed results from the tourist questionnaires are provided in appendix 7.

Community Questionnaires

Those who filled out the community questionnaires comprised of near equal numbers of males (four) and females (six). As well, there was representation from all age categories. The small number of respondents makes the reliability of these results questionable. Despite this, I will provide them as a method of comparison with the community interviews. It may not be practical to speculate on the reasons for a low turnout, but I suggest that either the community was not interested in questionnaires, or they were not made available at a high traffic area of the community.

After some basic demographics such as age and sex, I asked what I considered to be the two most important questions: level of support for the centre, and content suggestions. These questions go along with the notion of encouraging community input into the planning process of the centre. When asked about support for the interpretive centre, all ten (100%) answered "yes." In terms of content for the interpretive centre, respondents were provided some content suggestions and were asked to put a 'check mark' beside as many suggestions as they were in favour of. The most support was given to the archaeology of Sheguiandah; all ten checked this suggestion. The next popular suggestions were gift-shop, craft workshops, art workshops and pottery making, all of which received eight (80%) checks. Less popular were Anishnaabek traditions and storytelling, receiving six (60%) checks. The remaining suggestions, receiving moderate to little recognition, included stone tool manufacturing, five (50%) checks; the history of Sheguiandah, and birchbark canoe manufacturing, both with four (40%) checks. I did leave two blank lines for further suggestions, but none were provided.

I thought it was also important for the community to be involved in providing input for the shape and name of the centre. In terms of shape, there was not an overwhelmingly uniform suggestion; however, the most often-suggested theme was a circle, which was listed four (40%) times. The answers "I don't know" and "octagon" were listed twice (20%) and "square" and "arrowhead" were

each listed once (10%). When asked for name suggestions, no one provided any.

To further the notion of sustainable tourism development, I believed it was important to know if the presence of tourists in the community would be a negative experience for the community. The majority mentioned "no" (eight, 80%); "yes" and "don't know" were each mentioned once (10%).

While I may have gone out of my way, I thought it might be useful to allow the community to provide input for a possible operational structure for an interpretive centre. With this question I included options, and the majority (six, 60%) selected "independent committee and one qualified person" as a possible operational structure for the centre. An "independent committee" received low support (three, 30%); and "independent committee and Chief and Council" received the lowest support (one, 10%).

Since it was proposed that the centre have an archaeological focus, I thought it would be appropriate to have an existing institution or group familiar with the archaeology of Sheguiandah involved. Laurentian University has two faculty members in their Anthropology Department familiar with the archaeology of the area, and the institution is relatively close to Sheguiandah. Given this, I asked if the centre should be affiliated with Laurentian University's Anthropology Department. There was no strong consensus on this question. Four (40%) mentioned "yes," three (30%) "no," and three "didn't know."

Some of my preliminary research suggested that interpretive centres and

museums are unable to sustain themselves financially on admission costs alone. Anticipating that this would be the situation at Sheguaindah, I listed a question where I asked respondents to list possible types of businesses that could be associated with the centre to help cover its operational costs. For this question, I provided suggestions and allowed respondents to provide additional suggestions. I specifically requested that two businesses appropriate for the community be selected. The two most popular were "gift/clothing shop" (selected by seven, 70%) and "Laundromat" (four, 40%). A "grocery" was selected by three (30%), and a "restaurant," "cultural centre" and "casino" were selected once (10%).

Nobody knows more about a community than its members. For this reason I asked an open question requesting respondents to list possible problems and ways to address or minimize the problems that might occur with an interpretive centre and a teepee campground on the First Nation. The problem mentioned most often was "security," which was listed by seven (70%). This likely refers to vandalism, since the community experiences periodic vandalism in the form of broken windows and break and enters of the existing infrastructure. Additional suggestions all listed once (10%) were "lack of community awareness," "politics," and "infrastructure." In terms of addressing or minimizing the problems, the answers provided were rather straightforward with six (60%) mentioning the security issue; "create awareness," "fix political structure," address "infrastructure" and "don't know" were the remaining suggestions that

were listed once (10%).

For the last question on the community questionnaire I allowed respondents to make additional comments in case I had overlooked an area of community concern. There was a sense of anticipation for development, evident in the comment, "it would be nice to see something developed here in Sheguiandah." There were also two suggestions to restore the old Anglican church on the First Nation that is no longer in use. One individual specifically mentioned:

> Our old Anglican Church to be restored as a museum. It's over 150 years old, I'm certain people would appreciate the history of it. It is our ancestors who built it and should be included in Sheguiandah's history and acknowledge it in our historical past.

Three respondents were against an affiliation with Laurentian University. One mentioned that "the university may take control or try to publish materials that are sacred." Another opposed to Laurentian's involvement suggested, "(it) should be people from Sheg(uiandah) that know what it's like here." Two mentioned a resentment toward any potential involvement from Chief and Council. One mentioned, "politics and business do not mix, if the centre is run like the Band Office it doesn't stand a chance!". The other opposed to political interference suggested, "setup a board and provide only one seat to Chief and Council; this will eliminate political interference."

Community Interviews

In direct contrast to the community questionnaires, in the interviews I had more control over recruitment of respondents. In addition, I was able to probe if I thought a certain interviewee had more information to provide. Although I wanted to ask every interviewee the same questions, this was not possible. In some instances, interviewees were limited in time, and therefore had to eliminate certain questions. Despite this, I consider these results to be reliable because I had more control in this process than I did in the community questionnaires. Because of this, these results are revealed in greater detail.

The community interviews had near equal representation by both sexes, with nine (47.4%) males and ten (52.6%) females. Age was also relatively equally represented, with four (21.1%) youth; six (31.6%) adults; five (26.3%) mature adults; and four (21.1%) elders. The final demographic variable that determined whom I interviewed was kinship. I wanted representation from as many different families as possible. Unfortunately, some families are larger than others. Thus, in the smaller families there were not always family members who fit a certain age or sex characteristic. Larger families had more members that fit a certain age and sex characteristic and resulted in a larger representation. Nevertheless, I did make a strong attempt to get equal kin representation. To ensure anonymity, I have labelled the families by letters. I interviewed six (31.6%) members of family "A"; three (15.8%) members of family "D"; two

(10.5%) members of families "C" and "F"; and one (5.3%) member from families "B," "G," and "H."

As with the questionnaires, two of the most important questions involved support for and content of the centre. In total, all mentioned support for the centre. As to content, seven (20.6%) mentioned that it should be like a museum. Seven mentioned the theme of "gift/art/craft-shop"; six (17.7%) did not know what the centre should contain; four (11.8%) mentioned "history"; three (8.8%) mentioned "tourist information." The "environment," or cultural-ecology as I understood it, was mentioned twice (5.9%), and "hunting and fishing," "archaeology" and "ceremonies" were all mentioned once (2.9%).

I was, as in the community questionnaires, concerned with a possible shape for the interpretive centre. The themes "spiritual," "circle" and "I don't know" were all mentioned four (21.1%) times. The idea that it should have a general shape was mentioned twice (10.5%). The themes "cross," "turtle," "teepee," "big"and "like the Band logo" were mentioned once (5.3%).[15]

As I had in the community questionnaires, I asked if the presence of numerous tourists in Sheguiandah would be a bothersome experience and all nineteen indicated "no." In direct relation to this question, I wanted to know from

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The Band logo is the logo of the Sheguiandah First Nation, composed of a circle with a teepee in the centre, a male First Nation head in the centre and a turtle on the outside, see appendix 1.

the interviewee's perspective, if he/she thought tourists would create a bothersome experience for other community members. Most (eleven, 57.9%) felt a large number of tourists would not bother other community members, while a few (three, 15.8%) felt they would, and some (five, 26.3%) were unsure. As a probe to those who felt that a large number of tourists would be a bothersome experience, I asked if anything could be done to minimize this conflict. The idea that community members be involved in planning was suggested, as was the idea that tourists would not be a nuisance as long as they "don't cause trouble" or "party." One interviewee mentioned the community should be educated (paraphrased):

> I think the community would have to learn to respect the people coming in, for example, the teepee village. Community members would be working, they need to appreciate these people funding them, through employment, they are providing their bread and butter, they shouldn't be bothered. Just like here (non-First Nations campsites nearby), they have two camp areas, people go there to experience camping or relaxing, they won't allow people from here to go there and bother them. They provide a service, it's twofold, they should appreciate it, they're guests that take the opportunity to come here, they're customers, the customer always comes first, it's basic economics.

Two mentioned that tourists should remain in certain areas and one in particular said, "Chief and Council should make a stipulation that they should stay within that area." Interestingly, one mentioned nothing could be done, and "that's (just) the way people feel."

I also took the opportunity to allow the interviewees to suggest an

operational structure for the centre, as I had with the questionnaire respondents. The idea that a committee run it was mentioned six (31.6%) times, as was the idea that a "knowledgeable" and "responsible" person run it. Three (15.8%) "did not know," and the idea that Chief and Council, an Anishnaabe, a student and the community run it was mentioned once (5.3%). I had thought that regardless of who had direct control over operations, a committee should be associated with it. Most (eighteen, 94.7%) also thought a committee should be associated with it; only one (5.3%) did not. I also asked who should be on such a committee. While many specific answers were given, most believed it should have strong community representation and include an individual with strong management skills. Taking this theme of a committee even further, I wanted to know the interviewees' ideas on putting together a committee. Most (ten, 52.6%) favoured a volunteer process, while a few (two, 10.5%) mentioned nomination, and other ideas mentioned once (5.3%) were "election," "ask Chief and Council and community" and "interview."

For the same reasons identified earlier, I explored the possibility of a partnership with Laurentian University. In something of a contrast to the questionnaires, a significant proportion (thirteen, 68.4%) were in favour of a partnership. However, some (three, 15.8%) were against it, and some (three) were unsure. Among those who were against a partnership, I probed for a reason for any unwillingness. Two felt Laurentian might try to take the centre over and one

stated, ". . . just like the government, I think they might try to take control." The other mentioned, "no, once a reserve building is connected outside, the Zhonganosh (Euro-Canadians) somehow take over." The two other individuals mentioned that the centre should be run by the community.

Still on the partnership theme, I wanted to know if the proposed interpretive centre should offer a partnership with other interpretive centres or museums, with the purpose of sharing resources and joint marketing. Most (fourteen, 73.7%) were open to a partnership, two (10.5%) were not, two said "maybe," and one (5.3%) did not know. I asked those who were open to a partnership if they had any suggestions. Five (22.8%) mentioned the nearby Centennial Museum of Sheguiandah and the OCF and "Native ones" were mentioned twice (9.1%). Among those who were uneasy with a partnership, one mentioned the outside control issue that arose previously (paraphrased):

> It could a little bit (offer partnerships), but it's good to just be on our own, because I know that one museum had a site a while back and took control of all the stuff they found which shouldn't be part of theirs, I'd rather have our Native stuff with us rather than somewhere else.

Another mentioned that a partnership was fine as long as it was not connected with a "white person."

While I understood that economics would likely influence the year-round operation of the proposed interpretive centre, I was curious about what the interviewees thought about how long it should be open. Nine (47.4%) thought it

should be open year-round, and nine mentioned it should be open during the tourist season (this question was inapplicable to one person because of time constraints). As well, I was curious to know if the area that was set aside for the centre near the powwow grounds was acceptable to the interviewees. Most (eighteen, 94.7%) were content with the location (this question was also inapplicable because of time constraints on one occasion).

In direct relation to content, I wanted to know if the community wanted specific programming such as workshops at the centre. Seventeen (89.5%) were supportive of the idea of workshops, but this question was inapplicable on two (10.5%) occasions because of time limits. Given support for workshops, I wanted to know about specific workshops. The theme "history" was mentioned six times (18.2%), "crafts" was mentioned four times (12.1%), "Native stuff," "treaties," "culture," "education," "quilts," "hand-drum making," "hunting and fishing," "medicine," "cooking," "hide (tanning and work)," "language," "importance of Sheguiandah" and "art show" were all mentioned once (3%).

The affiliation of a business with the centre was also of concern with the interviewees. Eleven (47.9%) mentioned the idea of a craft and gift shop. To a lesser degree "restaurant" was mentioned (four times, 17.4%), and "confectionery" (three times, 13.1%).

Since the next question dealt with religious affiliation, I felt uncomfortable asking it, but I thought it was necessary since certain displays at the centre could

potentially offend community members. In terms of religious affiliation, nine (47.4%) mentioned "Anishnaabe," three (15.8%) mentioned they had an affiliation with Christianity, and seven (36.8%) mentioned a combination of Christianity and Anishnaabe.

As a final question, I asked interviewees if they had any other comments. Only four had: One mentioned the centre should be involved with human remains' repatriation, and specifically said, "Human remains? There is a lot taken away, put in drawers with numbers on them, curators in museums are scared of things like that." Two emphasized the role of youth, and one mentioned (paraphrased):

> (This) could be promoted in such a way, especially for the youth to understand and believe it will be part of their's. If (they) had a share in the operation, they wouldn't be so quick to vandalize it. We had a rec(reation) centre, we didn't have the money to have a full-time worker, no support, they wrecked it, I heard these brothers talking, 'we're really going to wreck it.'

The other mentioned the role of youth and the community (paraphrased):

> It's good to have the youth involved. I'm trying to start a youth centre, it's hard, the youth need something to do. It's a good thing to have the community involved, but it's hard to get them involved unless there's something in it for them.

The idea of incorporating the old Anglican church was further reiterated by one person (paraphrased):

> The church should be a part of it, it is (of) historical value. It should be as a church, not run as one, more of a historical structure interior wise. It should be left as is, there should be a student there, they could

be employed there to tell the beginnings, when our people settled in cove (Sheguiandah), we moved from Manitowaning here, settled here, had a base camp here, and a missionary came along, wanted us to believe in their religion. The missionary helped make the church.

Tourist Questionnaires

Most who filled out the tourist questionnaires at the Centennial Museum of Sheguiandah were female (fifty-three, 66.3%), with an unequal representation by males (twenty-two, 27.5%); five (6.3%) did not answer the sex question. Most were between the ages of 45 and 54 (twenty-three, 28.8%). The remainder were as follows: seventeen (21.6%) between 55 and 64; thirteen (16.3%) 65 and over; eleven (13.8%) 35 and 44; nine (11.3%) 25 and 34; and five (6.3%)18 and 24. Two (2.5%) did not answer.

Next I was concerned with support for an interpretive centre from the tourist perspective. Most indicated "yes" (fifty-seven, 71.3%), some indicated "no" (five, 6.3%). There were some who "didn't know" (fifteen, 18.8%), and three (3.8%) did not answer. Among those who would not support the centre, I was curious to know why. Ten (12.5%) did not answer, and four (5%) mentioned they "don't live here." On a similar level, I wanted to know if they would stay at a teepee campground on the First Nation. Some were in favour (thirty-four, 42.5%), and some were not (twenty-nine, 36.3%). Among those remaining, sixteen (20%) "didn't know" and one (1.3%) did not answer. Again, I wanted to know why

some would not stay at one. Eight (10%) did not answer, eleven (13.8%) mentioned they "don't camp," seven (8.8%) mentioned they "live too close," two (2.5%) stated they would rather stay in a tent or hotel, and one (1.3%) sarcastically asked, "it's a teepee?".

Using the same format as I had in the community questionnaires, I listed some content suggestions for the centre and asked the respondents to check (and add if necessary), content they would be interested in. The most popular content suggestion was archaeology (fifty-five or 68.8% indicated this), followed by traditions of the Anishnaabek (fifty-four, 67.5%). The remaining suggestions were the history of Sheguiandah (forty-eight, 60%); birchbark canoe making (forty-seven, 58.8%); craft workshops (forty-one, 51.3%); pottery making (forty, 50%); storytelling (thirty-eight, 47.5%); stone tool manufacturing (thirty-five, 43.8%); art workshops (thirty-three, 41.3%); and gift-shop (thirty, 37.5%). In the open question, one (1.3%) mentioned a "broad history of Manitoulin Island" and one mentioned "geology and ecology."

I also wanted to learn what would be a perceived appropriate admission cost for the interpretive centre. The average mean of answers was $4.30. When asked about a reasonable cost for a stay at the teepee campground, the respondents' answers had a mean average of $11.53.

As with the community consultations, I was concerned with associated businesses to help cover operational costs at the centre. I provided suggestions,

with an opportunity to add more if the respondents wished. Sixty-one (76.3%) indicated support for a "craft/clothing shop"; forty-three (53.8%) supported a "restaurant"; nineteen (30.6%) supported a "grocery"; and eight (10%) supported a "Laundromat."[16] When given the opportunity to list other suggestions, one (1.6%) mentioned "bowling alley," one "casino," and one "bookstore/youth centre."

I left the final question open, and thirteen people added comments. Six wished the project good luck, with one saying, "good idea – we need to stop ferry traffic from going straight through!". Five also mentioned support for the promotion of First Nations culture, as evident in one remark: "I endorse the Native people keeping their cultures and explaining or educating us about it." One mentioned history, and one reiterated the bowling alley. I should also note that when indicating support for a restaurant, three added suggestions, with two suggesting First Nations foods, and one individual mentioning a need for wheelchair accessibility.

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For this business question, I monitored the number of questionnaires at the museum weekly, and provided more when necessary. While supplying some questionnaires on one occasion, I inadvertently supplied an earlier version of the questionnaire that differed from the rest in this business question. This early draft only suggested a "craft/clothing shop," and the final draft included this suggestion, as well as "restaurant," "Laundromat," "grocery" and the opportunity to list other suggestions. Eighteen filled out the earlier drafted questionnaire; thus eighteen respondents were omitted from the restaurant, Laundromat, grocery, and "other," suggestion analysis.

Steering Committee

My job description required that I form an "ad hoc" committee, or "steering committee" as I prefer to call it. In the job description, there was mention of including members from the Ojibwe Cultural Foundation, Laurentian University, and Waubetek. Throughout the community consultations, I explored this issue. In the consultations there was no indication of a preference for the inclusion of outside members, only for community members. Thus, I decided to start off with a community steering committee and incorporate outside members later if necessary.

The most popular method stated in the consultations with regard to forming a committee was to ask community members to volunteer. To do this, I put up posters in the community and posted a request in the community newsletter on three occasions for community members to volunteer their services on a steering committee that would guide the development of the interpretive centre. Six people approached me with interest; two eventually could not commit, thus a four-person community steering committee was formed.

Community Meeting

As mentioned, I held a community meeting that was attended by about twenty people where I presented a summary of the community and tourist consultations. In addition to the summary of these results, I presented what I

considered to be a working model of an interpretive centre based on the consultations. To conceptualize this, I took what I felt were themes that the community and tourists were interested in. The discussion section will expand on how I selected these themes and their significance.

This model of the proposed interpretive centre was a seven-sided circular building with two levels. Level one consisted of a "living museum" theme where the following activities could take place: crafts, language workshops, storytelling, feasts, traditional teachings, birchbark canoe construction, pottery workshops and historical teachings (see figure 4 for a diagram of the conceptual interpretive centre). Level one was proposed as an area where cultural activities could be promoted for the community and visitors could have an opportunity to interact and learn activities in a "hands-on" manner.

Level two of the proposed interpretive centre would have static interpretations. Suggestions for these included an archaeology interpretation, an Anishnaabe perspective on the archaeology interpretation, the seven teachings, a history of the Anishnaabek, the pre-contact Anishnaabek, the history and importance of Sheguiandah, the Anishnaabe place names of Manitoulin, the Manitoulin Island treaties, and the current Anishnaabek life ways. Most people agreed with all that I had to say, although, there were cautions that what I presented was too large in concept; something simpler than a two-storey building, might be more appropriate.

After presenting the summary and the model, I opened the floor to questions. Unfortunately, most people did not participate in the discussions. One mentioned that the idea of a museum was a vision of the community. I was not able to gauge if this was felt by more of those in attendance, or just the person who mentioned it. This same person mentioned that a tourist interest in First Nations existed, and that the history of Sheguiandah is important. In response to the museum suggestion, I mentioned the proposed museum study with Sheguiandah, Sucker Creek and the Township, and the high costs associated with building and maintaining a museum. I then suggested the community could start off with an interpretive centre and build toward a museum over the long term. One person present from Waubetek who was somewhat familiar with museums and interpretive centres suggested an interpretive centre is less costly and more manageable for a small community, and shared the view that the community could build toward it for the future. The person from Waubetek also thought the model was too big, and a museum specialist who was invited thought there were too many interpretations at the interpretive centre. The others in attendance did not comment.

After this presentation and discussion, the archaeologist familiar with the Sheguiandah site spoke about it from an archaeological perspective. Afterwards, about half of us went for a tour of the archaeological site. The discussion in Chapter 4 will expand on the implications of the interpretive centre model and the

community meeting.

Community Newsletter

In my contributions to the monthly First Nation newsletter, I explained the research I was doing, how I was doing it, and why. I also mentioned that I would provide a presentation of my thesis to the community and attendees would be welcome to offer criticism and provide suggestions for improvement if necessary.[17] In the newsletter I provided a summary of the results of all consultations, a summary of the community meeting, and continuous invitations to become involved at any level. Two community members dropped by the Band Office to find out more of what I was doing, but did not provide specific recommendations.

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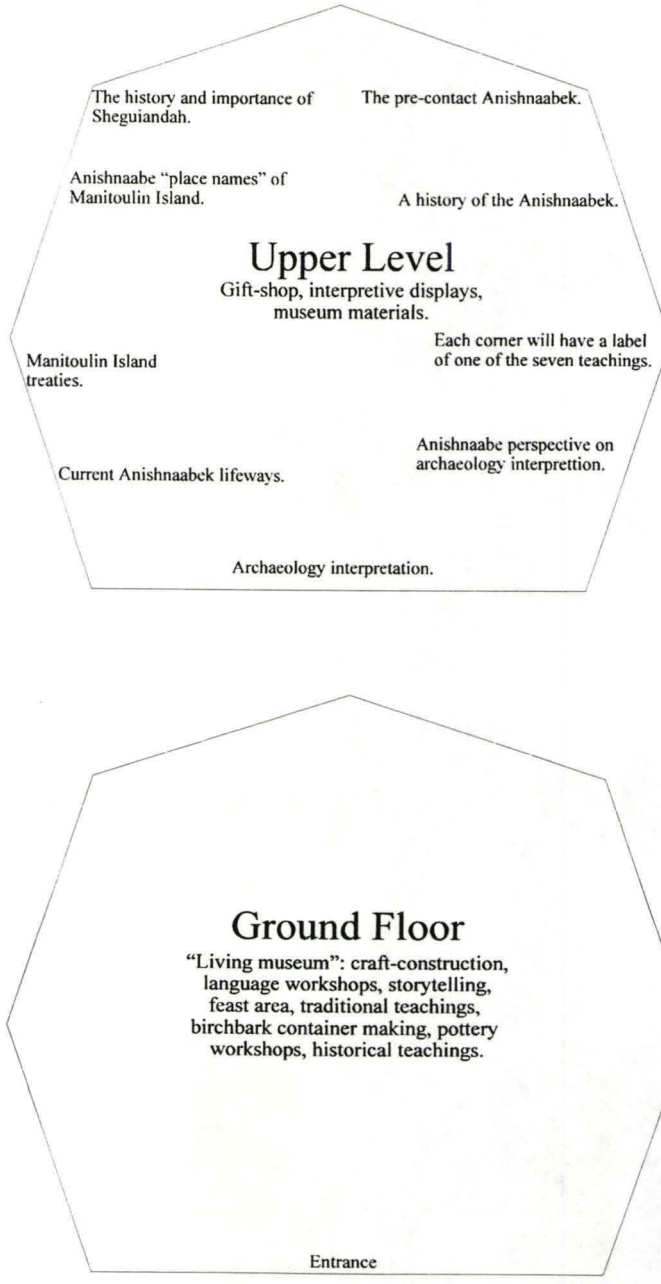
Unfortunately I was unable to schedule a community meeting that was compatible with my schedule and the reality of summer (most are on a vacation of some sort). However, I did discuss the general findings informally with some community members, and posted the abstract in the community and in the newsletter. From these communications, I did not encounter objections to the thesis.

Figure 4. Conceptual Model of the Archaeological Interpretive Centre



CHAPTER 4

DISCUSSION

Community Consultations

As illustrated in the results, all those community members consulted in the questionnaires and interviews fully supported the notion of an interpretive centre. This overwhelming support has enabled the project to take place.

Since it has been established that the community wants a centre, the next important issue concerns the possible interpretations of what the centre might include. As revealed in the questionnaire results, themes with at least 60% support included archaeology, traditions, storytelling, gift-shop, arts and crafts workshops, and pottery making. It could be said that I played a role in influencing answers in this research by providing suggestions. However, I suggest this was not the case and that I simply gave questionnaire respondents an idea of potential displays and activities associated with the centre so they could conceptualize their own suggestions. In the interviews, this question was left open; thus, if the argument that I influenced answers in the questionnaires were true, this unintentional result was corrected in the interviews. Furthermore, since the content interview question was open, I believe all content suggestions listed in the interviews are

more important (the interviews indicated support for a museum, gift-shop, history, tourist information and cultural-ecology). However, I also believe that the questionnaires served an important purpose by allowing community members to speak their mind without fear of retribution; this is illustrated by the comments directed to the Chief and Council.

As indicated by the information from the interviews, the content suggestions are extremely vague. I certainly made attempts to probe, but for the most part this was not successful. In some cases there was a confusion about the term "interpretive centre" and I did try to define it without providing content suggestions which would have influenced the answers, using a comparison to a museum. When I asked what type of interpretations should be made available at the centre, one of the most popular answers was a museum, and I believe one reason for this is because of the similarity between interpretive centres and museums. Interviewees may have thought, "well if it's like a museum it should contain museum-related material." However, I also believe interviewees were truly not sure what should be in the interpretive centre. Perhaps I caught most people off guard with this question since possibly one needs time to think about such a question. It also might have been beneficial if I had let the interviewee know before the interview began, suggesting that he/she think about three suggestions. This approach might have been more productive. The only other plausible reason I can think of for the vague replies was that perhaps certain

interviewees were not familiar with museums.

Several reasons could account for such a lack of uniformity. Studies have shown that the likely museum visitor is middle-to-upper class, a mature adult, well educated and likely to be female (Lord 1993, 29-30). This certainly seems to have been the case with the demographics acquired from the Centennial Museum of Sheguiandah questionnaire results. Those individuals familiar with Canadian First Nations are aware that their non-traditional economies are certainly not thriving and that, as a result, they lack a significant wealthy class. In addition, most of Canada's First Nations are not well educated in the mainstream educational system. Finally, most museums are run by Euro-Canadians; thus they are naturally suited to and designed by Euro-Canadians and First Nations are not motivated to learn of the history of the European colonization of Canada. These ideas are articulated by Trigger (1988, 73):

> Public museums began to be established in the nineteenth century as part of a self-interested effort by the dominant upper-middle class to educate and reshape the values of working class people. From the beginning what was collected and how it was displayed largely reflected the concerns and values of the creators and sponsors of these institutions.

For these reasons, perhaps not all First Nations are familiar with museums, and are thus truly not sure what a centre should specifically contain. Some may just have mentioned a museum to provide an answer even though they were not totally sure of the concept and how it could relate to them.

Another somewhat popular theme in the community interviews was the theme of history, and including the First Nations version of history at a First Nations interpretive centre does seem a natural thing to do. Tourist information was also a relatively popular theme; perhaps, since the centre would appeal to tourists, it makes sense to include information that is relevant to visitors.

It is interesting to note that archaeology was mentioned only once in the interviews but was supported by all ten in the questionnaires. There definitely seems to be an issue here that needs some exploration, since in theory, if archaeology was perceived to be an important issue to be addressed, there should have been greater interest expressed in both the interviews and questionnaires. This occurrence seems to suggest that the questionnaires played an important role in triangulation. To speculate, it is possible that archaeology is not an important issue to First Nations; it is a Euro-North American discipline that has a negative history for First Nations in terms of ancestral remains. Why then would questionnaire respondents indicate a strong interest? I believe that First Nations use aspects of archaeology to their advantage. For instance, while oral history may suggest certain First Nations had occupied an area for thousands of years, it seems more convincing to mention to a Euro-Canadian audience that a certain site proves First Nations occupied an area of Canada for at least 9,000 years based on carbon-dating. Such an idea is shared by Hodder (1991, 14): "peoples around the world use archaeology to help maintain their pasts in the face of the universalizing

and dominating processes of Westernization and Western science." Perhaps in the questionnaires, since archaeology was listed, respondents acknowledged this possible interpretation for the reasons mentioned. However, in the interviews, interviewees had to conceptualize what was important to them, and for the most part archaeology is not. Based on this reasoning, I suggest there is support for archaeology, if only for the reason that it proves to Euro-Canadians that the ancestors of the First Nations were in the area 9,000 years ago.

In terms of the shape of the centre, the most popular themes that arose from the questionnaires and interviews were the concept of "circle" and "spiritual." One individual in the interviews and questionnaire mentioned an "octagon" shape, with seven sides instead of eight. For those not familiar with the significance of seven, it is representative of the seven teachings of the Anishnaabek: wisdom, love, respect, bravery, honesty, humility, and truth (Benton-Banai 1988, 64; Buswa and Shawana 1990, 52). Given these results, I suggest that the possible shape of the interpretive centre could be a seven-sided circular shape, since in theory it incorporates both the idea of the circle and the spiritual aspect of the Anishnaabek. In addition, this would be an example of culturally-relevant architecture. However, in the event that funds are limited, a basic structure would suffice.

In some of the United States Native American literature reviewed (Lujan 1993, 116; Simonelli 1992, 22; Sweet 1991, 59), the presence of tourists in their

communities has caused stress at varying levels, but tourists are tolerated for the economic benefits they provide. In Sheguiandah, most mentioned that a lot of tourists in the community would not be bothersome. However, some mentioned it was possible that the presence of a lot of tourists could be bothersome for other community members, which is a potential problem that may need addressing. In the interviews, suggested methods of minimizing conflict included education and involvement of the community; things that need to be continually addressed. However, it would be highly unusual to find any community in which everyone agreed on a given issue.

It is possible that a large number of tourists might be attracted to Sheguiandah, causing conflict with congestion and sharing facilities. It is difficult to predict if any level of tourist presence would be an annoyance for the community. However, perhaps the community will take the approach the Native Americans took to tolerating tourists: realizing that they provide not only economic gain for the community, but also an opportunity to disseminate information about First Nations culture.

The questionnaires and interviews revealed a consensus that the interpretive centre operational structure should be comprised of a committee and a curator or manager. It was suggested that the curator or manager should have the appropriate skills, take direction from the committee, and draw voluntary members from the community. In particular, the questionnaires revealed a

resentment toward direct involvement with the Chief and Council in the interpretive centre, and a preference that it be operated separately from politics, with the assumption that the involvement of politics in the interpretive centre would ultimately destroy it. Those individuals familiar with the literature relating to First Nations and Band Council relations (see, for example, Boldt 1993; Warry 1998) would not be surprised that there is a resentment toward the Band Council, because in many cases the Band Council is perceived as an extension of the Department of Indian and Northern Affairs Canada (INAC). Thus the assumption may exist that the Council does not represent the interests of the community.

I also believe that the egalitarian structure of the Anishnaabek society plays a role. This would explain why certain members who have higher positions in Anishnaabek society are criticized through gossip networks. On a First Nation such as Sheguiandah, the Band Office is the largest employer; it is thus understandable that workers at the Band Office may be under more scrutiny. Lee (1969) has witnessed the role criticism plays in a hunter-gatherer society in Africa. From his analysis, he determined that criticism played a role in ensuring that all members of the society remained equal. I believe this also happens among the Anishnaabek. I have personally experienced criticism in Wikwemikong and would say that, at least among the Anishnaabek, gossip networks and criticism function to encourage modesty and equality. This enables members of a community to operate on an equal level and function as a close-knit community.

Alternatively, it could simply be that politicians such as a chief will always be criticized. This is evident in mainstream Canadian society where a premier or the Prime Minister are criticized on a continual basis. Perhaps, the criticism experienced by this Chief and Council results from a combination of egalitarianism, the resentment of INAC and the resentment of politicians in general.

The questionnaires showed that most people were not in favour of a partnership with Laurentian University, while the interviews showed most were in favour. As well, although most individuals were in favour of a partnership with other museums or interpretive centres, not all were in favour. These findings suggest that there is some reluctance toward establishing a partnership, mostly because of the perception that the university and other institutions might try to take it over. The idea of "taking control" can easily lead to connotations of Europeans taking control of Canada, residential schools, and other aspects of colonialism. Also obvious in the consultations was the concept that the centre should be "run by itself," which I understand to be synonymous with the drive toward self-determination. In the case of Laurentian, it was suggested to me by one person that Laurentian might have been perceived as too much of an institution; community members might be more willing to accept a partnership with a professor from the university, rather than the institution. This is one area that would benefit from further exploration. However, it could be that the history

of colonialism experienced by the First Nation makes any partnership with a Euro-Canadian entity an uneasy one. In addition, I believe the previous failed relationship with the Township and Sucker Creek played a major role in this lack of openness toward partnerships. Perhaps an expectation existed that since a partnership did not work in the past, it would not work in the future.

On the topic of partnerships, as is evident in my job description, an advisory partnership was proposed with the Centennial Museum of Sheguiandah, Laurentian University, Waubetek and the OCF. The job description was composed by Waubetek for the Sheguiandah First Nation, since Waubetek understood the importance of networking and learning from other people's experiences. The partnership was also proposed to satisfy the funding requirements of FedNor, which encourages regional partnerships. As has been shown in the results, the community does not share Waubetek's and FedNor's position.

My own perspective, however, is that the community needs some type of partnership, particularly in the areas of how to prepare interpretive displays and the archaeological record. This usually means some type of affiliation with experts familiar with these subjects. If any partnership or affiliation does occur, an assurance is needed that the First Nation will have all or a majority of the control in the centre. Otherwise conflict could arise, as happened in Saskatchewan at the previously-mentioned Wanuskewin Park (Li 2000). As

Cohen (1993, 40) has noted, "native people relatively rarely represent themselves, at least not in the major mass media, but are frequently represented by others . . . they even more rarely, it at all, represent (the) other . . . ." Thus, I believe Sheguiandah's members need to represent themselves and retain all or most of the power if an affiliation or partnership takes place. For instance, if an archaeologist were to become involved, that person should have an advisory role as opposed to a controlling role, which I admit could lead to problems in terms of point of view. The easiest solution would be to have wealthy First Nations involved (to help with capital costs and ongoing operational costs) as well as a First Nation museologist and archaeologist (playing an advisory role). Alternatively, the community can have members trained in these disciplines and devise ingenious methods of fundraising the capital needed for the centre. In the event that this is not possible, Sheguiandah will need to strategically negotiate partnerships and affiliations that may be needed.

I believe that the idea of a business or businesses being associated with the centre is important for two reasons: such a business could i) contribute to ongoing costs with the interpretive centre; and ii) maximize economic development by creating other employment at the centre. Businesses that seem to be of interest are an arts and craft shop, a restaurant, and a Laundromat. The Laundromat seems most appropriate for the teepee campground, which could serve the community and campers; there is currently no laundry facility in the community. A restaurant

or some type of food service outlet also seems appropriate since this is also lacking in the community. The arts and craft shop seems appropriate, this suggests that an opportunity exists for arts and crafts to be promoted. Perhaps a revitalization of art forms could occur as a result. I did not explore how many members are experienced in arts and crafts, but there are certainly some. This economic development could thus create and promote the craft-making ability of community members. Studies referred to in my literature review have shown that tourism can revitalize skills such as crafts (Dogan 1989, 223) and even promote the learning of crafts in schools (McKean 1989, 131).

Concerning cultural revitalization, DeKadt (1979, 69-71,76) has stated that tourism has contributed to the preservation and revival of arts and crafts; however, crafts can acquire new meanings and demand can cause transformation, so this perceived success should not be taken for granted. Graburn (1984, 415) suggested that craft producers not only respond to tourist demand; they also formulate new forms of identity and material symbols in response to tourist demand because the cultural content of their lives is not always understood from the tourist or academic perspective. There are also suggestions that tourism causes arts and crafts to become the type of commodity that causes authenticity to become an issue (Dogan 1989, 218; Urry 1990, 58; Crandell 1994, 416). From my perspective, a revitalization would be more important than a loss of traditional arts and craft skills; to me, revitalization is more important than a change of meaning

in traditional crafts.

In the interviews I found it necessary to inquire about religious affiliation in case a possible conflict of interest could occur with any Christian representation at the interpretive centre. It was interesting that almost half indicated an affiliation with the Anishnaabe religion. Those individuals familiar with the religious situation among Canadian First Nations know that Christianity has played an influential role in First Nations spirituality. It was also interesting to note that there is no active church on the First Nation. Although both an Anglican and a Roman Catholic church once existed, these have since closed down. Some members have mentioned that a priest does come to visit community members. Perhaps the fact that there is no longer an operational Christian church on the First Nation has played an important role in the significant rise in the rate of Anishnaabe spirituality. Or perhaps a resurgence occurred in First Nations spirituality which caused a discontinuation of the Christian influence. Older interviewees were likely to identify with Christianity and the younger generation stated either an affiliation with Anishnaabe or both, which shows age played a role in religious affiliation. With these results in mind, interpretations at the proposed centre could provide a balanced view of the First Nations spirituality and church influence. There were certainly some suggestions that the Anglican church could be part of the interpretations.

The final open question in the community interviews definitely revealed

interesting information. One person mentioned the issue of repatriation of human remains. This is something that the community could work toward once an interpretive centre is operational. There was also some indication that youth should be actively involved in the centre, since their involvement would mitigate against vandalism. I believe youth should play an important active role in the operations of both the interpretive centre and the teepee campground. My review of literature showed that one criticism of tourism employment has involved its seasonality, low-skill profile and lack of stability (Mathieson and Wall 1982, 52; Crandell 1994, 414,415; Shaw and Williams 1994, 44). For youth, this is a good thing; they are usually in school and require summer jobs (tourism jobs are seasonal), and they often lack employment experience (tourism employment requires skills that are non-specialized). Thus, the young people could provide the perfect work force for employment at the interpretive centre and the teepee campground. In addition, there is a definite possibility that this form of employment could lead to cultural promotion and development. Certainly those employed at the interpretive centre will learn about prehistory and history; they might also develop some practical skills such as craft construction at the workshops. This type of employment can simultaneously create job skills and cultural development for youth.

Tourist Consultations

In the tourist consultations, it was interesting to note that a majority of the respondents were older females. Dann (1994, 60) has suggested that older segments of the population have more interest in museums. Also, in my literature review, Lord (1993, 29-30) claimed that museum visitors are likely to be middle-to-upper class, mature adults, well educated and female. The results acquired at the Centennial Museum of Sheguiandah support these claims. However, an alternative explanation would be that a larger proportion of older females took the time to fill out a questionnaire.

Assuming that a majority of those who visited the museum while the questionnaires were available were older, this may have implications for the results of the questionnaires. Most indicated that they supported an interpretive centre. Of course, those who are interested in a museum would likely be predisposed to supporting an interpretive centre, as opposed to tourists in general. Further, I came to realize that my choice of wording for this question could have been better. In hindsight, "support" may have been too vague. Perhaps respondents felt it meant they would need to volunteer for something or be a regular visitor. I wanted to know only if they would visit the proposed centre. To take a positive "spin" on an otherwise questionable result, perhaps it is worthwhile to extract the fact that most agreed to support the centre, since this indicates a willingness to do something related to the interpretive centre at some

level.

I believe that if I had known that an older, wealthy segment of the population does indeed frequent museums more than a younger, less wealthy segment, I might have been able to predict if respondents wanted to stay at a teepee campground. I would assume that an older, wealthy class would prefer to stay at a hotel or motel since they could afford it. In the tourist results, fewer than half mentioned they would stay at a campground. Again, perhaps this sample was inappropriate to assess an accurate portrait of interested visitors, or potential visitors who would be genuinely inclined to stay at a teepee campground. However, the sample might at least establish the proportion of those who visit museums and have an interest in camping.

As with the community consultations, I was interested in what visitors to the museum would be interested in seeing at a First Nations interpretive centre. These results were perhaps more reliable than those from the campground question, since the segment of the population that is more inclined to go to museums should have a representative viewpoint of what would interest them. As I have indicated in the results, the two most popular suggestions were archaeology and traditions (about 70% support), followed by history and birch-bark canoe making (about 60% support). The remaining themes received moderate to low support (50% or less). Two responded to the open question and listed "broad history of Manitoulin Island" and "geology and ecology." Museums are mostly

concerned with history and some archaeology, so perhaps these results are not surprising. About half were interested in workshops such as craft, art, pottery and birch-bark canoe making. This suggests that visitors would have some interest in workshops. To summarize, I would take these results to suggest respondents would be interested in the prehistory and history of the region and moderately interested in interactive activities such as workshops. Again, perhaps demographics played a role, and a different sample might show greater or lesser interest.

I was curious about the admission costs suggested for the interpretive centre ($4.30 mean, $5.00 median and mode) and the overnight cost for the teepee campground ($11.53 mean, $10.00 median and $20.00 secondary mode). While I believed the admission cost should be correlated to the sophistication of the proposed centre, I wanted to know what a perceived acceptable admission cost would be from the visitor perspective. The answers were within my expectations with the exception of the campground cost, which was lower than I had anticipated. Perhaps this was because of the sample's unfamiliarity with appropriate campground costs.

As in the community consultations, I was concerned with a type of business that would help with the operating costs incurred by the interpretive centre. The most popular suggestions were "craft/clothing shop" (76.3%) and "restaurant" (53.8%); interestingly, two individuals mentioned a preference for

First Nations foods on the questionnaires. Crafts and clothing such as T-shirts are trademarks of the tourist trade. If a restaurant is established on the First Nation, the inclusion of traditional food certainly would be a strong selling point, and should thus be taken into consideration. These types of businesses would seem to be appropriate for visitors. The Laundromat and grocery did not receive as much support, and would likely be geared more toward a camping experience. Since it appears this sample is not a camping one, this result is not surprising.

In the open question results the two themes presented were support and endorsement (seven), and culture (four). Considering that the information revealed in the open question was in addition to what was specifically asked, the respondent had to conceptualize; although the replies were modest in number, I believe this information is important. The notion of support and interest in First Nations culture revealed in the open questions suggests to me there is a genuine interest in this interpretive centre.

The Interpretive Centre Model

I will now explain the reasoning behind the model I provided at the community meeting. With the model, the first thing I looked at was the shape. As previously mentioned, what I found to be appropriate for the centre was a seven-sided circular shape. This would represent culturally-relevant architecture that takes into consideration the Seven Teachings and the circle. A short description

could be provided on the significance of the shape; such a description could explain the concept of the circle and the Seven Teachings at a level with which the community feels comfortable. It would allow visitors to appreciate culturally-relevant architecture, as well as promote aspects of First Nations spirituality.

In terms of content, while it could have been possible to simply list the most popular themes identified in the community and tourist questionnaires, I thought it was necessary to be guided by the popular themes while taking into consideration some sort of structure. Although my field of expertise is not museums, my experience of visiting them illustrates that they seem to have structured content.

The first thing I thought important to address was the question of archaeology. As previously noted, all those consulted in the community questionnaires were in favour of archaeology; only one in the interviews and fifty-five (68%) of the tourists were interested in archaeology. As I have mentioned, the importance of archaeology from the community perspective is questionable. However, since there was some interest, and since the archaeological site is certainly an original and unique part of this area (if not in this region), it would seem inappropriate to exclude a potentially strong attraction. Therefore, I thought it necessary to include an interpretation of the archaeology site, and I suggest that archaeology needs to be portrayed from both a Western and a First Nation point of view.

From the Western perspective, both possibilities for the site need to be taken into consideration, such as the Lee, and Julig, et al. theories.[18] The First Nations viewpoint on the site should garner as much space or more than the Western-based interpretation. That perspective was not explored further in the community consultations since this was not an objective of the research; however, it is one that needs further exploration. Since the centre will be a First Nations-controlled attraction, there should be a First Nations perspective as well as a Western one. Hodder (1991, 9) has examined this issue in the literature:

> Subordinate groups who wish to be involved in archaeological interpretation need to be provided with the means and mechanisms for interacting with the archaeological past in different ways. This is not a matter of popularizing the past but of transforming the relations of production of archaeological knowledge into more democratic structures.

This ideology, as expressed by Hodder and shared by me, is not a new one. As indicated previously, Ward-Levi (2001) mentioned that the Mikmaq of New Brunswick are balancing the knowledge of archaeology with the knowledge of the elders. Incorporating two world views in the archaeological interpretation would, in my opinion, strengthen the centre and it would be interesting to evaluate the

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It is interesting to note that when I travelled to the Royal Ontario Museum (ROM) in Toronto I viewed a display on the Sheguiandah Site that displays the Lee theory and suggests the site may be as old as 70,000 years. In addition I travelled to the Huronia Museum in Midland, Ontario and their display on the Sheguiandah site also provides only the Lee interpretation and suggests the site is 30,000 years old. The Centennial Museum of Sheguiandah provides the Lee, Julig, et al. theories, while the ROM and Huronia do not (at least as of Fall 2000).

Mikmaq and Sheguiandah cases eventually when both institutions become operational.

Aside from the interpretations on the site, another aspect that will likely be appropriate is the incorporation of stone tools. Those individuals familiar with artifacts from the Sheguiandah site are aware that the primary artifacts are stone tools. The proposed centre would include actual tools that could be obtained from museums. While it would not be necessary to collect all of them, certainly some should be returned to the First Nation. It does not make sense that the descendants of those who quarried the site would be unable to display artifacts when Euro-Canadians at the Huronia Museum and the ROM can. These tools would represent cost-effective museum materials that could be incorporated into the interpretations. In the words of an archaeologist familiar with the site, "it's pretty hard to break stone" (in addressing the inexpensive cost of maintaining stone tool implements). In addition to this, replicas of the site could be included such as replicated points that could be made available for touch. This would allow visitors to experience some interaction in touching and examining stationary tools with a description on the use of each tool. This would seem to be appropriate in terms of the prehistory.

From my experience, I believe this community is not too familiar with the discipline of archaeology. Perhaps, then, the presence of archaeology in their institution will create an interest, and community members can participate in

archaeology at some level that would help with repatriation efforts and representation in archaeology. It is difficult to predict if this will occur, but it would be interesting to follow up on in the future. Alternatively, it might also be possible for the community to blend their own knowledge of oral history with that of archaeology. For instance, I learned from an elder in the community that pictographs are located at various elevations which is indicative of the changing lake levels which are proven in the geological record, thus oral history can parallel geology.

Aside from prehistory, another strong theme in the community and tourist consultations was history. Using this theme might make it necessary to provide some background information on the Anishnaabek. Since education about First Nations is not part of the mainstream system, the average person learns of First Nations only from movies, television, or newspapers, and probably thinks of them only in terms of land claims and hunting and fishing rights. Visually, these media portray First Nations as a uniform culture – the Plains Indian, with a headdress, horse and teepee (for a background on the Plains image in the Great Lakes see Albers and James 1983). Thus a brief, general background on the people, such as a short ethnographic depiction of the Anishnaabek including a description of language, social organization, customs, dwellings, philosophy, and other aspects could be helpful in bridging the prehistoric and historic time periods. It might also be useful to briefly mention how contact with Euro-Canadians altered the

lifestyle of the Anishnaabek. Visitors would be helped to comprehend the differences and the identities of First Nations, and the role contact played in changing the lives of the Anishnaabek.

To further explore the idea of history, an appropriate theme might be the history and importance of Sheguiandah. This would include the area's importance in historic times, the meanings of the name, the time of initial permanent settlement and the first families that occupied the area. Certainly this would be a unique part of the centre and be most appropriate for the community.

In one case, I interviewed an elder who mentioned that incorporating original place names in the interpretive centre would be appropriate. I felt this suggestion was very important. The elder mentioned that places have names that are named for their physical attributes and have meanings. Among the First Nations of Manitoulin, there are places that are still referred to by their original name. For instance, the M'Chigeeng First Nation only recently officially changed its name from the earlier name, West Bay First Nation. For the First Nations inhabitants of this area, this name was not new; however, it was certainly new for the non-First Nation community. There are certainly areas of Manitoulin that have only indigenous names, and I believe this needs to be preserved. Perhaps the interpretive centre could have a First Nations map of Manitoulin Island and provide the original names for places on the island; the younger generation of First Nations as well as visitors to the area could be educated in this way. Further,

perhaps this promotion will further lead to a formal repatriation of place names, as in the M'Chigeeng First Nation instance. The Sheguiandah First Nation, interestingly, had all its street signs given indigenous names. For instance, the road that leads to the Band Office was once known as "Anderson Street." It is now known as "Ogemah Miikan." "Ogemah" means chief, and the street was specifically named after David Ogemah who was a Chief of Sheguiandah and lived in the area where Ogemah Miikan is located. "Miikan" is the indigenous name for road; thus the words translate as "Chief's Road." Sheguiandah also has stop signs in the indigenous language. The mentioned place names' display would therefore fit in with the community's appreciation and promotion of indigenous place names.

A specific display suggestion that was mentioned a few times involved information about treaties. It certainly seems appropriate to highlight the Sheguiandah treaty and explain the circumstances and implications therein. While this display could easily fit in with the history of Sheguiandah, I suggest that something could be provided on all Manitoulin Island treaties, since it all started as one. Exactly how detailed this will be can be debated, but highlighting such information could educate visitors on the number of First Nations on Manitoulin. This could also make visitors aware that Sheguiandah is not the only First Nation on Manitoulin.

The remaining display that I thought appropriate is one that summarizes

the current situation of the regional Anishnaabek. This could focus strictly on Sheguiandah or be more general. Issues that could be addressed might include economic development, self-determination, land rights, hunting and fishing rights, and so on. The purpose of this would be to make uninformed visitors aware that the Anishnaabek are not stuck in the past; they are a living culture with real-life issues.

These displays could conclude the static interpretive aspect of the centre. A gift/craft shop was identified as a business that could be one associated with the centre; it could be located in this part of the centre or at the workshop area.

The idea of including an interactive part in the interpretive centre was a theme that arose from the consultations. Not only would the community gain definite advantages from this aspect, visitors could certainly benefit from interacting with and learning about elements of First Nations culture.

Given the interest in workshops shown by some of the community and visitors sampled, the next thing that needs to be identified is the appropriate type of workshop. As I listed in the results, the ground level was identified as an area for workshops and interaction that was labelled "living museum." In terms of consensus, the most popular theme was craft construction, which in the broad sense included bead work, birchbark work, pottery, hide work, and so on. The art of craft construction can be promoted in the community as well as among visitors. Time periods can be set aside where expert craft makers can make crafts in the

presence of community members and visitors. In this way, community members and visitors can participate and interact with questions. Completed crafts can be sold at the gift shop section of the centre. This can provide the visitor an opportunity to appreciate the time and skill put into crafts such as quill boxes. Those knowledgeable in the making of quill boxes have taught me that this craft requires a lot of time and skill to produce and yet is often under valued. Perhaps an interactive quill box demonstration would provide a greater appreciation of this art and inflate the price of such work to an appropriate level. As well, visitors would appreciate the time it takes to make an authentic craft.

Alternatively, perhaps crafts and craft promotion could be done over the Internet. This could be used as a method of promoting the time and energy used in craft production. Crafts could be sold over the Internet and profits would be relayed to the producer. Additionally, this could be a potential business aspect of the centre that contributes to ongoing operational costs and maximizes employment.

Aside from crafts, there was no strong consensus on workshops. For this reason, I believe all the suggestions could be set aside as potential workshop topics and tested when the interpretive centre is established. For instance, one possible workshop topic listed was language. Although this was not a popular suggestion, one mature adult expressed sincere concern about language promotion. I believe if most community members were asked if they were

concerned about language they would indicate such a sincere concern, and for this reason some sort of language promotion at the centre should be incorporated. For instance, an after-school language program for children could be implemented, or classes open to everyone (non-First Nations). This type of workshop could be open for all to attend, participate in, watch, or just listen. It could provide an opportunity for all to appreciate the original language of this region. This would be an instance where a successful workshop could occur that was not overwhelmingly supported in the consultations.

Another possible interaction could be storytelling and oral history. Speakers could be invited to speak on different topics, and these forums could be open to the community and public and provide a medium for cultural education. This would definitely be informative for visitors and serve as a type of promotion for aspiring storytellers in the community.

One final activity that could take place at the interpretive centre could be feasts combined with theatre. Perhaps special dinners could be offered that provide First Nations foods, followed by a theatrical play performed by a local group such as the De-ba-jeh-mu-jig Theatre Group.[19] This could serve as entertainment for the community and visitors as well as provide some revenue to

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Based at the nearby Wikwemikong Unceded First Nation, De-ba-jeh-mu-jig is a First Nations theatre company that performs theatrical plays at Wikwemikong in July and August every year, and often goes on tours during other times of the year.

cover operating costs.

Certainly more activities can be identified in the future, and the individual suggestions raised during these consultations can undergo further exploration once the centre is a reality. This part of the centre could be ever changing, open to new and varied suggestions. I do not therefore treat the suggestions that are presented as the only ones possible, but rather as a starting point toward a more comprehensive activity schedule.

I believe those displays and activities that I have presented provide an acceptable working model of the interpretive centre. General themes that I was able to extract from the community, visitors and professionals are the ideas of *interaction*, *museum*, *dual purpose*, and First Nations *control*. I believe the presence of the workshop area provides *interaction*. The area can be an open space where anything can happen. The upper level provides a space where the interpretive displays can be housed, where there can be some *museum* material. The First Nation cannot afford a museum; thus, this could be something worked toward for the future. From my perspective the centre provides a *dual purpose* for the community and tourists, where both can utilize the centre equally, and perhaps benefit equally. In terms of *control*, it is too early to speculate the possible level. For instance, the funds needed to build an interpretive centre may be too much for Sheguiandah to handle, and a partnership designed to share costs may be the only option if the community wants an interpretive centre to be a reality. Alternatively,

ingenious fundraising ventures could be pursued. However, I believe that when the interpretive centre becomes a reality, the First Nation needs to have all or most of the control.

Is This Model Appropriate?

As I had mentioned, the proposed model was presented at a community meeting and was presented in the community newsletter made available to all members of the community. Everyone was invited and encouraged to comment, either at the meeting, in person, or over the phone. As mentioned at the community meeting the person from Waubetek thought it was "too big," which I took into consideration. As well, a museum specialist present at the meeting, also not from the community, thought there were too many things presented in the model. One person at the community meeting also mentioned the preference for a "museum." I took these remarks very seriously and planned to make the adjustments when more commented; however, this is all the direct comment I received. All I had were three comments: two from outside the community, and one from inside.

As a result of my disappointment over this lack of input a few days later I went around to talk with a few people who were in attendance at the community meeting and asked them what they thought of the model. All those I spoke to (four people) thought the proposed model was good; when I asked them if they

thought it was "too big" or "had too many things," none shared this idea. I was not contacted by any individuals who were present at the community meeting who presumably learned about the model in the community newsletter.

With this information in mind, I questioned the accuracy of the model. I reasoned that, based on the consultations involving the community and visitors at the Centennial Museum and the community meeting, a consensus on the proposed interpretive centre would appear to exist. Again, however, I wondered if this was really the case. To explore this notion further, I will try to de-construct the circumstances which led me to question the accuracy of the proposed model.

The first issue I will deal with is *minimal community involvement* in the tourism development process. Evidence of this is provided in the questionnaires. The questionnaires were voluntary and community members had to go out of their way to fill one out. In total, 7.7% of the community filled out the questionnaires with a prize incentive. I had predicted that about twenty-five would fill out the questionnaires. Identifying reasons for lack of participation is difficult, but I think it is necessary to try to understand the lack of participation. With the community interviews, I approached three people who did not want to be interviewed, an older male and two females. I believe the females might have been uncomfortable being interviewed by a male with whom they were not familiar. However, for the most part the others I approached were willing to participate.

At the community meeting, most in attendance worked at the Band Office; thus it was convenient for them to be there. On the other hand, four people had

clearly gone out of their way to attend. At the second community meeting held on a Saturday afternoon (with free coffee and donuts as an incentive) no one arrived. For this meeting the lack of participation might have been due to a lack of notification, only a week. When an invitation for involvement in the steering committee was sent out, six volunteered, but two eventually were unable to commit. Two members of the community dropped by to see me to inquire about the centre at some level and provide suggestions. Thus, I consider the involvement that I have identified as minimal, since I had hoped for much more. However, it is possible that this was appropriate for a community of this size. One person mentioned that community participation depends on how important the topic is; for instance, with land claims the whole community might participate, while the interpretive centre is relatively less important. Therefore, I believe that a low turnout can relate to the relatively low importance of an interpretive centre (in comparison to land claims), and the population size (relatively small).

Although I am convinced that sustainable tourism development requires more participation in theory, as shown in this case study, acquiring a desired level of participation can be difficult. I did ponder methods of increasing participation, and upon sharing ideas with other community members there was some consensus that offering an honorarium such as money would increase participation. I believe if money was involved, for instance with interviews, the reliability of this study would have increased because I would be paying for people's time, and they would feel obligated to answer all questions. As indicated in the results, this was

also suggested by a community interviewee who mentioned that it is difficult to get community members involved unless "there's something in it for them." Most people I asked about this agreed, but it was not something they felt happy about.

Another method of acquiring more participation I considered, and was suggested to me was a community feast. It might have been possible for me to provide a feast with a discussion of the interpretive centre afterwards. The cost of food was an obstacle for this idea.

Alternatively, perhaps the methodology I used was inappropriate for this First Nation; thus is reflective in the amount of participation I received. Questionnaires and structured interviews may not be culturally-relevant methods of acquiring the level of results I was searching for. It was suggested to me by a member of the community that informal interactions may have resulted in more input. I would agree; however, I believe informal methods take time and with the amount of time I had, this may still not have revealed the level of results I had hoped for.

While I have presented many ideas on why I think I received less participation that I had hoped for, at this point I am not in the position to conclude on specific reasons for this. However, I do think that more participation could have occurred with a different methodology such as informal interactions. Or, I think the same methodology would have produced more participation if honorariums were provided for participation.

Another circumstance that brings me to question the accurateness of this

research is the *experience* of the community in development. Sheguiandah is a relatively small First Nation, not experienced with major development projects. The health centre on the First Nation was brought about together with other Manitoulin First Nations, and the government had a central role in the creation of the Band Office. However, although the First Nation lacks the experience to initiate and deliver major projects, it has made attempts. The First Nation does have aspirations such as the cultural/recreational park described earlier. Despite these aspirations, the developments have not yet occurred. With experience, the community would be aware that things *can* happen and things *will* happen.

As of now, understandably there may be some sense of lowered expectations with this project, a suspicion that nothing has happened and nothing will happen. One person mentioned that they thought there was minimal participation because community members thought nothing would happen with an interpretive centre; thus they would be "wasting their time." I think this development will be the key to better and brighter things in the future. Given the negative past of First Nations with Euro-Canadians such as land claims, residential schools, and in Sheguiandah's case, an unsuccessful museum partnership with the Township; it will take time for Sheguiandah to build trust with others and build economic opportunities. To conclude this thought, I believe a lack of experience, based on the subtle expectation that no development would result, has played some role in the lack of participation and input in the tourism development process that has occurred thus far. I should reiterate that there are at

least four individuals from the community who have gone out of their way to be involved; thus there **are** members who strongly believe this project will work, and without these individuals this project could not go forward.

One final circumstance that has played a role in this research is *dependency*. Those individuals familiar with First Nations Administration know that INAC provides funds for Bands to function. This is in the form of wages for necessary employees of the Band Office, infrastructure maintenance, water, and so on. Thus INAC controls First Nations and this has created a forced dependency on the government. The First Nation is unable to make effective decisions on where the money should be spent, since INAC makes the decision. For instance, Sheguiandah was concerned with a recreation facility for community youth. When the idea of requesting funds from INAC was brought up, one person familiar with the relationship of First Nations and INAC claimed that recreation was an extremely low priority, that, in fact, "recreation is not even at the bottom of the ladder, it's below the ladder" (paraphrased from the individual familiar with INAC).

Sheguiandah has a vacant portable building and a vacant tract of land that has been set aside for a youth recreational centre. All that is required are funds to move the portable to the tract of land, and infrastructure costs such as setting up a driveway and parking lot, water hookups, and sewage treatment; at an approximate cost of $15,000. While this may appear high, based on the cost of a

new building, and other initiatives that receive funding (I cannot mention these based on a confidentiality agreement), this cost is reasonable. INAC will not fund this initiative because it is not a high enough priority for the government. The First Nation is also in the midst of upgrading the water treatment plant that is running at overcapacity and hindering any development. This situation can become a life or death one, but it is still difficult for the First Nation to acquire the necessary funds from INAC to upgrade the system to a functional level. Further, wages for the Economic Development Officer for the First Nation are based on population, and this position is part-time. In other words, from the government's perspective, economic development for small First Nations is a part-time priority, and financial assistance is therefore limited in this area.

Ninety-percent of my position was funded by another federal branch, and it was a stress on this First Nation to even provide ten percent. At the beginning of my employment, I was provided with a limited budget, and I have tried to use this effectively to encourage participation (prize incentives and tobacco offerings). The use of honorariums would have been a definite aid in my research, but it was out of the question because the money was simply not available. I believe the notion of forced dependency is the most significant obstacle to effective sustainable tourism development on this First Nation. This First Nation is unable to effectively control its own destiny, because INAC "runs the show." There is a dire need for a change of administration. The First Nation needs to control

administration funding and the methods of generating administration funding appropriately. The forced dependency on the government is not working, and a restructuring of the political status of First Nations is needed (Boldt 1993 and Warry 1998 have explored this issue). While the purpose of this thesis is not to discuss the political development of First Nations, I believe that something must happen, such as designation of First Nations as a Territory status, or an independent state status. I could go on, but my point is that structural change is needed in order for development to occur. The First Nation needs equity, and if INAC controls funds for equity, it indirectly controls the development that occurs on First Nations.

I believe that if First Nations were given control, the interpretive centre and campground would remain a priority for the First Nation. In 1998, the campground and interpretive centre were identified as priorities (The Randolph Group 1998, 5-3). Thus far, the community has invested approximately $50,000 into these projects and have reserved 8.65 hectares (21.36 acres) of waterfront property for these developments. This would seem to illustrate the importance of these projects to the community. To conclude, the political system needs to change in order for First Nations to escape dependency and then achieve economic development.

Is there a solution in sight? Perhaps. For Ontario First Nations, Casino

Rama has been established to help with economic development.[20] On June 9, 2000, an agreement was reached with the Ontario First Nations, the Ontario government, the Ontario Lottery and Gaming Corporation and the Mnjikaning First Nation (all of which are involved with Casino Rama) that some revenues generated from Casino Rama would be distributed to First Nations, "as a vehicle to enhance, among other things, the growth and capacity of Ontario First Nations in respect of community development, health, education, economic development and cultural development" (Casino Rama Agreements 2000, Schedule N Casino Rama Protocol Agreement page 1). With respect to the Casino Rama funds, the Sheguiandah First Nation received its first funding installment in March 2001. At the time of this writing, the casino revenue-sharing agreement has not yet been finalized, and the amount that was distributed to the Ontario First Nations in 2001 represents ten percent of revenues accumulated since the casino opened, equally distributed to Ontario First Nations on a per capita basis. A finalized cost-sharing agreement has yet to be reached; thus, as of 2001, future funding distribution has yet to be determined. In addition, the Sheguiandah First Nation has not yet formalized its own cost for the planned development, but I have learned that a

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Casino Rama, located on the Mnjikaning First Nation near Orillia, Ontario, opened on July 31, 1996. The casino was established as an agreement between the Ontario government and the Ontario First Nations as a revenue source for Ontario First Nations to address the social and economic conditions on Ontario First Nations (Casino Rama Agreements 2000, Schedule N pages 7,12).

portion of the monies received will be set aside for the teepee campground and the interpretive centre. From the First Nation's perspective, without the Casino Rama funding this project could not go forward.

Now that I have de-constructed the circumstances that have influenced my questioning of the model, the question still remains, "is this model the appropriate one?" My answer is that it is appropriate as a conceptual model and thus appropriate as a model to work toward. Once things begin, the precise content and form can be finalized, but the idea for the interpretive centre must be established before the community can go forward with development. When I arrived to take up my position, the notion of an interpretive centre was an abstract idea, not in a conceptual form. Now that the conceptual form exists, the First Nation can go forward with other activities associated with initiatives such as commissioning a feasibility study and business plan, securing capital funding, and having the interpretive centre built. The business plan for the teepee campground is complete and requests for capital funding have been made (as of Spring 2001). As previously mentioned, since a rough teepee campground had been established, I was not so specifically concerned with its development as with that of the interpretive centre.

CHAPTER 5

IN CONCLUSION

Was This Project an Example of Implementing Sustainable Tourism Development?

To answer this question, I will again address the issue of implementing sustainable tourism development. Themes that seem to be common in sustainable tourism were respect for all people involved (inclusive of culture and needs) and for the environment. Since this project was in its infancy, the environment was not a direct issue and thus not addressed in this thesis. People were my paramount consideration. The study of people is the hallmark of anthropology, thus was naturally the scope of this thesis.

"People" in this case were the community of Sheguiandah and potential visitors. I believed the most important people were the community's members, followed by the visitors. This was my belief because the centre and campground would be developed in the community and have direct consequences on the residents' daily lives. Visitors to the area were the secondary people involved since they could choose to visit the community; the centre and the campground would not have direct consequences on their lives.

With these ideas in mind, I sought to bring the community of Sheguiandah into the entire planning process. I let them make the decision and come up with the ideas, and I considered my role as merely co-ordinating the ideas and needs of the community. I allowed future potential visitors to the proposed centre and campground to provide some input since they would be the consumers who would be helping to defray ongoing costs and learning from the community members. Thus, I needed to establish what their needs and interests were and try to balance them with those of the community. This attempt to find a balance was certainly not easy. To gauge what I thought the community and visitors wanted, I incorporated a qualitative analysis of quantitative data. A quantitative analysis revealed to me the common concerns and suggestions. A qualitative analysis of the quantitative data was also necessary to make sense of otherwise "non revealing" data. For instance, I needed to explain and assess the role of archaeology in the centre when 100% (ten) of those in the questionnaire supported archaeology when it was provided as a content suggestion and only one person mentioned it in an open question format. In addition, to me it did not seem appropriate to incorporate themes in the centre based only on quantitative criteria. For instance, the words of elders can be very important, but in some cases can represent only one voice if polling an entire community. In the case of the "indigenous place names" content suggestion for the interpretive centre, I thought this theme was appropriate as a display in the proposed centre.

In certain ways, this methodology was arbitrary. I chose the questions to

ask, and I chose community members in a purposive manner. In addition, once I gathered all the information, I analysed it and provided a model of what I thought the community wanted. However, I must emphasize that the suggestions provided are those of the community. I developed the questions and the community provided answers. I provided an opportunity for input into the proposed model, and intended to consider any suggestions seriously.

Throughout this employment process, I considered myself an employed student learning the challenges of applying tourism development on a Canadian First Nation. My motive was to initiate tourism development, allow the community to control it at the level they felt comfortable with, and move on. I also believe that incorporating aspects of this employment as part of academic studies was a direct benefit to this tourism development. For one thing, as part of academic requirements for a thesis, I am required to review literature relevant to my thesis. Because of this, I read and researched more than I would have done as a regular employee and this certainly went beyond paid employment.

To answer the question of whether this project would "implement sustainable tourism development," considering all the circumstances identified, I believe it would. Certainly the process is not completed and there is much more to be done. I consider what has been done so far as the preliminary work, and I believe the preliminary aspect of this development was done in a sustainable manner.

To reiterate the steps I followed to implement sustainable tourism

development: in step one, I did try to allow full participation of the community. I did not have the time to interview every single person in the community; therefore, I needed to interview a representative sample of the community, and I believe I did so. I did encourage the whole community to come to see me, to have access to a model of the interpretive centre, and to comment and make suggestions. In summary, to the best of my ability, the community was involved in the tourism development that has occurred so far.

I believe I made a fair attempt at the second step, involving the assessment of community characteristics and attitudes toward tourism. I established that a majority of the community is open to tourism and is willing to have tourists in their community as long as they remain in a certain area. I also established that some are against tourism, but I believe that this is normal. I doubt it is possible to have a development of which every single person in a community is in favour. In addition, I did establish that the community is in favour of an interpretive centre. Previous to my presence, support for a teepee campground, given appropriate security, was established.

The third step, regarding establishing the direction the community wants development to take, was identified. From my assessment there are enough influential people in the community who are against partnerships in this development to tell me that the community wants to work independently. I have suggested that this is a result of both colonialism (land claims and residential schools) and the bad experience with the previous Township and Sucker Creek

proposed partnership. It was identified that the community was in favour of a steering committee to guide the development of the interpretive centre, and this was done. I did suggest to those who were against partnerships the advantages of using them, but for the most part they remained against the idea. Since there are also those in the community who are open to partnerships, this is a touchy issue. I believe a partnership might be necessary for Sheguiandah as long as the community has all or the majority of the control. The community has experts in oral history and tradition, but is less experienced with archaeology, museums and tourism and will likely need guidance throughout the process. To avoid the need for partnerships, the community can have members trained in these disciplines. Without the involvement of individuals familiar with these issues, the community does not have an avenue for input. This development is a learning process for the community and I believe that if partnerships turn out to be a necessity, those against partnerships will open up to the idea on the appropriate terms.

The fourth step regarding continuous education and communication was also addressed. I used the questionnaires and interviews as an informal tool to educate the community about my activities. When I went into the community to interview people, members had an opportunity to meet me, ask questions, and interact with me. At the community meetings everyone was invited to participate, and all were invited to fill out questionnaires. I contributed to the monthly newsletter and informed the community about the proposed tourism development. While this method may not have reached everyone, an attempt was certainly made

to do so.

The fifth step in developing a model of the interpretive centre and teepee campground with community and tourist input was also accomplished. In the case of the teepee campground, this was already established, I reminded the community that it was my job to improve it to a formal business. As discussed earlier, I played a significant role in developing the interpretive centre model. This model was made available for discussion at the community meetings and in the community newsletter where the community was invited to comment. Potential visitors were also given an opportunity to learn about and provide input on the interpretive centre and the campground. As discussed earlier, I would have preferred more participation. However, from my perspective, the amount of consultation that occurred was sufficient for the development of the model.

The sixth step, to establish a conceptual goal, occurred as well; an idea of what is wanted now exists. Further development can now take place that goes beyond this thesis, such as the more technical aspects of a feasibility study and business plan. These will be needed to determine how much the centre will cost, as well as its operational costs and revenues, economic benefits, specific architectural design, display requirements, and so on. These activities need to be carried out by qualified consultants. Funding will then need to be identified and an environmental assessment, marketing, and other activities will be necessary. Thus far, I believe that the formalization of a conceptual model of the interpretive centre has occurred following the principles of sustainable tourism development.

In summary, upon reviewing the literature related to implementing sustainable tourism development, steps were identified that were appropriate for Sheguiandah. To the best of my ability, and with the best intentions, these steps were followed. In theory, these steps were appropriate; however, in practice, I experienced less participation than anticipated and less community input than I hoped for. Therefore I believe I did "implement sustainable tourism development" to this point, but the development is too much in its infancy to allow the prediction of impact of tourism development on Sheguiandah. In theory, the community will be open to tourism and will benefit from tourism, as will visitors to this area.

Is Tourism an Appropriate Form of Economic Development?

Given that this research in effect addresses economic development, it seems appropriate that I explore this issue. Some communities that do not have diverse economies subsist mainly on non-renewable industries such as forestry in nearby Espanola (north of Manitoulin Island). As I have established, Sheguiandah currently does not have an economic base, and there is thus a need for economic development. Tourism is currently a priority for the community as a form of such development. Before commenting on its appropriateness, I will review other options available to the community.

Some community members do harvest firewood for consumption and sale; hence forestry at some level might be an alternative. However, the land base of

the First Nation is small, providing fewer trees to harvest. Thus, harvesting wood is not a sustainable option since there is not enough land and trees. Certainly establishing a mill to process purchased rough lumber can be an option. Another option could be to make furniture or log cabins. Although no expert in forestry, I believe this is not a sustainable option, however perhaps wood processing or log home construction could be explored.

The First Nation did have a previous interest in establishing an eight-lane bowling centre on the First Nation (K.A.L. Management Group and Henderson Pardon and Associates 1997). It was expected that this enterprise would create three full-time and four part-time jobs; it was thought to be a feasible economic development option. However, the high cost associated with establishing this initiative prevented its development. Despite the cost, this operation would have been a sustainable enterprise, assuming there was a continued interest in bowling by consumers.

From my perspective, tourism, forestry, and recreation seem to be possible avenues for economic development. Forestry would be limited if trees were harvested from the First Nation; however, it might be feasible if a timber processing plant or log home construction were established. The bowling idea has objectively been shown to be a good idea, but the cost of investment would be too high for the First Nation at this point. Tourism, on the other hand, seems to be a realistic option.

Tourism, in my opinion, is an appropriate form of economic development.

The literature I reviewed suggested tourism does not require specialized skills and is labour intensive. As well, there is an interest in First Nations tourism. Tourism has its pitfalls, as does forestry (can be ecologically destructive, and processing plants can pollute the environment). However, the capitalist society we live in is not kind to small northern populations, especially First Nations; thus in most cases there are few alternatives. More specifically, Sheguiandah does not have a highly educated workforce (in the formal system), it has a small population, and the region is marginally remote and sparsely populated. Certainly economic opportunity does not thrive in this environment. For example, although there is a health access centre on the First Nation, only one member is employed there, and a significant portion of the workforce is Euro-Canadian. Thus, tourism seems to be a viable option, especially as a method of providing the First Nation with experience. When community members gain work experience they can go on, or influence younger generations to go on, to explore other economic avenues, since they have gained the experience to do so. Perhaps once tourism becomes established, other economic development options can be explored, such as the bowling alley. I predict that with experience the community will gain confidence in its ability to explore other economic possibilities intensively. As I established, this has been a struggle for the First Nation because of an existing political system that puts an intensive strain on economic development for small First Nations such as Sheguiandah. Despite the criticism tourism receives in the literature, I believe it can, in Sheguiandah's case, provide a necessary beneficial step toward

broader economic development.

Summing Up

As an employee of the Sheguiandah First Nation and a student researcher from McMaster University, I made an attempt to implement the theory of sustainable tourism development based on selected sources in the literature that seemed relevant to this case study. The Sheguiandah First Nation has an interest in establishing a teepee campground that requires capital funding, and is also interested in developing an archaeological interpretive centre based on the local Sheguiandah archaeological site that is in the preliminary stages. Based on the work of Cooke (1982), Fyall and Garrod (1997), Long (1999) and Hatton (1999), I developed steps toward implementing sustainable tourism development in reference to establishing a conceptual model for the interpretive centre. These steps included i) developing a methodology for full community participation; ii) assessing community characteristics and attitudes toward tourism; iii) establishing how the community wants development to occur (alone or in partnerships); iv) educating and communicating about tourism development continuously; v) developing a conceptual model of tourism plans with input from the community and tourists (since they will be consumers) and refining with community input if necessary; and vi) once a conceptual model is established, take the further steps toward achieving the goal (such as a feasibility study and business plan, capital funding, environmental assessment, marketing, and so on).

To address these steps, I provided questionnaires to members of the First Nation, and to tourists at the nearby Centennial Museum of Sheguiandah. I also conducted personal interviews with a purposive sample of the community. Interviews were also conducted with professionals familiar with First Nations tourism and interpretive centres, the resulting data serving as supplemental information. Throughout the process I made the community aware of the development via the monthly community newsletter that is accessible to all members of the community. I also held a community meeting where a model of the proposed interpretive centre was provided. Despite the fact that I felt I had minimal participation and thus questioned the reliability of the conceptual model, I determined that the model was accurate enough to move on to the further steps identified in step six of implementing sustainable tourism development on the Sheguiandah First Nation.

My goal was to implement sustainable tourism development, which meant allowing the community to participate, guide and be well-informed about the development. I determined that this did occur, albeit at a minimal level. I suggested that when the interpretive centre and the campground are established, the community will be more willing to participate in future developments since they will have witnessed the results of active participation in development.

I further suggested that the Sheguiandah First Nation currently lacks appropriate economic opportunities and the most significant factor contributing to this is the existing political system that has created the forced dependency of the

First Nation on the government. Thus, in terms of economic development, the First Nation is engaged in an uphill battle. Despite this unfortunate situation, I suggest that when the Sheguiandah First Nation eventually establishes a teepee campground and an archaeological interpretive centre, the experience gained will instigate further, more intensive development.

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APPENDIX 1

PERMISSION TO CONDUCT RESEARCH IN SHEGUIANDAH

Sheguiandah First Nation
P. O. Box 101, SHEGUIANDAH, Ontario P0P 1W0

Tuesday, August 1, 2000

To Whom It May Concern:

This letter will confirm that Darryl Manitowabi presented his request to Chief and Council on Friday, July 14, 2000. His presentation was accepted and approved to pursue the development of an Interpretative Center and permission to conduct a Master Thesis on the Sheguiandah First Nation.

Sincerely,

Richard Shawanda
Chief

Administration Office:
Telephone (705) 368-2781 Fax (705) 368-3697

Native Child and Family Services:
Telephone (705) 368-2198 Fax (705) 368-2703

APPENDIX 2

COMMUNITY INTERVIEW QUESTIONS

Semi-Structured Community Interviews

I am employee of the Sheguiandah First Nation as a tourism coordinator, and will be developing an interpretive centre, further developing the teepee campground and powwow park. I have received permission by Chief and Council to produce a Master of Arts thesis based on my work experience. Information gathered in this interview will be used in my thesis and for Sheg tourism development.

1. This person is: ☐ male; ☐ female

2. This person is a(n): ☐ youth (18-24); ☐ adult (25-39); ☐ mature adult (40-54); ☐ elder (55+)

3. This person's family surname is (this will be coded):_____

4. Would you support an Interpretive Centre (like a museum) in Sheguiandah?
-If no, why not?
-(If yes) what should it contain?

5. Would you have any suggestions on how it might look (such as the shape?)

6. If an Interpretive Centre attracted a lot of tourists to Sheg., would that bother you?
-If a lot of tourists stayed at the teepee campground would that bother you?
-If yes, probe as to what could be done to minimize this.

7. From your perspective, would a lot of tourists bother the community?
-Would a lot of people at the teepee campground bother the community?

8. Who do you think should run the Interpretive Centre?

9. Should a committee be associated with the IC?
-If so, who should be in it?
-How should they be chosen?

10. It has been suggested the centre be at the present powwow grounds, do you think that is a good place?

11. Should the Interpretive Centre offer a partnership with Laurentian University? (Such as the Anthropology Department?)

12. Should the Interpretive Centre offer a partnership with any other Int. Centres or museums?
-If so, which ones?

13. How long should the IC be open (all year-round?, the summer?)?

14. Should there be workshops at the Interpretive Centre?
-If yes, what types of workshops would be good ones?
-Would you attend these workshops?

15. If there was a type of store or business at the Interpretive Centre, which one would be a useful one?

16. This question is slightly off topic, but it is related to the types of displays possible, which religion do you consider yours to be?
-Anishnaabe? -Church? -Both? -None? -Other?

17. Is there anything I missed you think I should know, or do you have anything else to say, questions?

APPENDIX 3

COMMUNITY QUESTIONNAIRE

INTERPRETIVE CENTRE QUESTIONNAIRE

WIN $50! Fill out questionnaire, seal in envelope, write Band Number across seal, fill out separate ballot. Put ballot in BALLOT box and questionnaire in QUESTIONNAIRE box. One lucky winner will be drawn Sept. 1, 2000. *This is only open to those* **18** *years and older.*

The Sheg Band wants to create an interpretive centre and teepee campground for tourists, and needs your opinion! An Interpretive Centre is like a museum. Tell us what you think, if you have any questions or have more to say, feel free to contact Darrel Manitowabi at 368-0557, Darrel is the Interpretive Centre coordinator. Miigwetch.

1. I am ☐ Male ☐ Female

2. My age is? ☐18-24 ☐25-34 ☐35-44 ☐45-54 ☐55-64 ☐over 65

3. Would you support an Interpretive Centre (like a museum) in Sheguiandah?
   - ☐ Yes
   - ☐ No — If no, why?_____
   - ☐ Don't know _____

4. If you would support a centre, what should it contain (check as much as you would like)?
   - ☐ Archaeology of Sheg.
   - ☐ History of Sheg.
   - ☐ Traditions of Anishnaabek
   - ☐ Craft workshops
   - ☐ Stone tool manufacturing
   - ☐ Art workshops
   - ☐ Storytelling
   - ☐ Birchbark canoe making
   - ☐ Gift shop
   - ☐ Pottery making
   - ☐ Other, please list: _____

5. What shape should the centre be (and why)?:
   _____
   _____

6. What should the centre be called (and why)?
   _____
   _____

7. If an Interpretive Centre attracted a lot of tourists to Sheg., would that bother you?
   - ☐ Yes
   - ☐ No
   - ☐ Don't know

8. Who should run the Interpretive Centre?
   - ☐ Chief and Council
   - ☐ One qualified person
   - ☐ Independent Committee

9. Should the Interpretive Centre by affiliated with Laurentian University's Anthropology Department?
   - ☐ Yes
   - ☐ No — If no, why not?_____

☐ Don't know _____

10. Which TWO businesses are most needed in Sheg. (check only TWO please)?

☐ Laundromat ☐ Restaurant
☐ Grocery store ☐ Gift/clothing store

11. Which problems do you see that can arise with the development of an interpretive centre and teepee campground:

_____
_____
_____

12. How can these problems be prevented or minimized:

_____
_____
_____

13. Do you have anything else to say? (If so, please comment):

_____
_____
_____

APPENDIX 4

TOURIST QUESTIONNAIRE

TOURIST QUESTIONNAIRES

WIN A Quill Box! Fill out questionnaire, seal in envelope, fill out separate ballot. Put ballot in BALLOT box and questionnaire in QUESTIONNAIRE box. One lucky winner will be drawn Oct 16, 2000, and the quill box will be mailed to winner. This is only open to those **18** years and older.

The Sheguiandah First Nation wants to create an interpretive centre and teepee campground for tourists, and needs your opinion! Tell us what you think, if you have any questions, have more to say, or want to know who won, feel free to contact Darrel Manitowabi at 368-2781 (email: iamodawa@hotmail.com), Darrel is the Interpretive Centre coordinator, and will also produce a Master's thesis based on this experience. Data acquired from this questionnaire will be included in his thesis.

1. I am ☐ Male ☐ Female

2. My age is? ☐18-24 ☐25-34 ☐35-44 ☐45-54 ☐55-64 ☐over 65

3. Would you support an Interpretive Centre (like a museum) in Sheguiandah?
   - ☐ Yes
   - ☐ No If no, why not? _____
   - ☐ Don't know _____

4. Would you stay at a Teepee Campground at Sheguiandah?
   - ☐ Yes
   - ☐ No If no, why not? _____
   - ☐ Don't know _____

5. If you would support a centre, what would you like to see (check as much as you would like)?
   - ☐ Archaeology of Sheg.
   - ☐ History of Sheg.
   - ☐ Traditions of Anishnaabek
   - ☐ Craft workshops
   - ☐ Stone tool manufacturing
   - ☐ Art workshops
   - ☐ Storytelling
   - ☐ Birchbark canoe making
   - ☐ Gift shop
   - ☐ Pottery making
   - ☐ Other, please list: _____

6. What would a reasonable cost be for admission to an Interpretive Centre?
   _____Dollars

7. What would a reasonable cost be for a stay at a teepee campground?
   _____dollars per night.

8. Which of the following businesses would you support (check only two please)?
   - ☐ Craft/clothing shop
   - ☐ Laundromat
   - ☐ Restaurant
   - ☐ Grocery store
   - ☐ Other (please list):_____

9. Do you have anything else to say? (If so, please comment):
   _____
   _____

APPENDIX 5

COMMUNITY QUESTIONNAIRE RESULTS

COMMUNITY QUESTIONNAIRE RESULTS

I am:

	Frequency	Percent
Male	4	40
Female	6	60
Total:	10	100

My age is:

	Frequency	Percent
18-24	4	40
25-34	1	10
35-44	3	30
45-54	1	10
55 and over	1	10
Total:	10	100

Would you support an interpretive centre (like a museum) in Sheguiandah?

	Frequency	Percent
Yes	10	100
No	0	0
Total:	10	100

If you would support a centre, what should it contain (check as much as you would like)?

Archaeology of Sheg.

	Frequency	Percent
Checked	10	100
Not checked	0	0
Total:	10	100

Traditions of Anishnaabek

	Frequency	Percent
Checked	6	60

Not checked	4	40
Total:	10	100

Stone Tool Manufacturing

	Frequency	Percent
Checked	5	50
Not checked	5	50
Total:	10	100

Storytelling

	Frequency	Percent
Checked	6	60
Not checked	4	40
Total:	10	100

Gift-shop

	Frequency	Percent
Checked	8	80
Not checked	2	20
Total:	10	100

History of Sheg.

	Frequency	Percent
Checked	4	40
Not checked	6	60
Total:	10	100

Craft Workshops

	Frequency	Percent
Checked	8	80
Not checked	2	20
Total:	10	100

Art Workshops

	Frequency	Percent
Checked	8	80
Not checked	2	20
Total:	10	100

Birchbark Canoe Making

	Frequency	Percent
Checked	4	40
Not checked	6	60
Total:	10	100

Pottery making

	Frequency	Percent
Checked	8	80
Not checked	2	20
Total:	10	100

What shape should the centre be?

	Frequency	Percent
Circle	4	40
Square	1	10
Don't know	2	20
Octagon	2	20
Arrowhead	1	10
Total:	10	100

If an interpretive centre attracted a lot of tourists to Sheg., would that bother you?

	Frequency	Percent
Yes	1	10
No	8	80
Don't know	1	10

Total:	10	100

Who should run the interpretive centre?

	Frequency	Percent
Independent committee	3	30
Independent committee and one qualified person	6	60
Independent committee and Chief and Council	1	10
Total:	10	100

Should the interpretive centre be affiliated with Laurentian University's Anthropology Department?

	Frequency	Percent
Yes	4	40
No	3	30
Don't know	3	30
Total:	10	100

Which two businesses are most needed in Sheg. (data are combined)?

	Frequency	Percent
Gift/clothing shop	7	70
Laundromat	4	40
Grocery	3	30
Restaurant	2	20
Cultural centre	1	10
Casino	1	10
Did not answer	1	10
Total:	10	100

Which problems do you see that can arise with the development of an interpretive centre and teepee campground?

	Frequency	Percent
Security	7	70

Lack of community awareness	1	10
Politics	1	10
Infrastructure	1	10
Total:	10	100

How can these problems be prevented or minimized?

	Frequency	Percent
Security	6	60
Create awareness	1	10
Fix political structure	1	10
Infrastructure	1	10
Don't know	1	10
Total:	10	100

Do you have anything else to say?

It would be nice to see something developed here in Sheguiandah.
I'll let you know.
Historic Anglican Church should be included. This was built by our Ancestors. It should be restored and maintained properly.
Our old Anglican Church to be restored as a museum. It's over 150 years old, I'm certain people would appreciate the history of it. It is our ancestors who built it and should be included in Sheguiandah's history and acknowledge it in our historical past.
When would it be built and where?
The university may take control or try to publish materials that are sacred (this was in response to the question, *Should the interpretive centre be affiliated with Laurentian University's Anthropology Department?*).
Should be people from Sheg. that know what it like here (ibid.).
Leave them out of it (ibid.).
Politics and business do not mix. If the centre is run like the band office, it doesn't stand a chance (this was in response to the question, *Which problems do you see that can arise with the development of an interpretive centre and teepee campground?*)!

Set-up a board and provide only one seat to Chief and Council. This will eliminate political interference (this was in response to the question, *How can these problems be prevented or minimized?*).

APPENDIX 6

COMMUNITY INTERVIEW RESULTS

COMMUNITY INTERVIEW RESULTS

This person is:

	Frequency	Percent
Male	9	47.4
Female	10	52.6
Total:	19	100

This person is a(n), (age range is in brackets):

	Frequency	Percent
youth (18-24)	4	21.1
adult (25-39)	6	31.6
mature adult (40-54)	5	26.3
elder (55 plus)	4	21.1
Total:	19	100

This person's family surname is:

	Frequency	Percent
Family A	6	31.6
Family B	1	5.3
Family C	2	10.5
Family D	3	15.8
Family E	3	15.8
Family F	2	10.5
Family G	1	5.3
Family H	1	5.3
Total:	19	100

Would you support an interpretive centre (like a museum) in Sheguiandah (if no, why not)?

	Frequency	Percent
Yes	19	100
Total:	19	100

(If yes) what should it contain?

	Frequency	Percent
Museum	7	20.6
Gift/art/craft/shop	7	20.6
Don't know	6	17.7
History	4	11.8
Tourist information	3	8.8
Environment	2	5.9
Hunting and fishing	1	2.9
Archaeology	1	2.9
Ceremonies	1	2.9
Language	2	5.9
Total:	34	100

Would you have any suggestions on how it might look (such as the shape?)

	Frequency	Percent
Spiritual	4	21.1
Circle	4	21.1
Don't know	4	21.1
General	2	10.5
Cross	1	5.3
Turtle	1	5.3
Teepee	1	5.3
Big	1	5.3
Like the Band logo	1	5.3
Total:	19	100

If an interpretive centre (and a teepee campground) attracted a lot of tourists to Sheg., would that bother you (if yes, what could be done to minimize this)?

	Frequency	Percent

No	19	100
Total:	19	100

From your perspective, would a lot of tourists bother the community (and if so, what can be done to minimize this)?

	Frequency	Percent
Yes	3	15.8
No	11	57.9
Don't know	5	26.3
Total:	19	100

What can be done to minimize this?

Maybe if they were involved more.
No, as long as they don't cause trouble.
It depends on whoever works there, they got to be careful on who they bring in, if people are interested in the village, not there for a party place.
I think the community would have to learn to respect the people coming in, for example, the teepee village, community members would be working, they need to appreciate these people funding them, through employment, they are providing their bread and butter, they shouldn't be bothered. Just like here (non-Native campsites nearby), they have two camp areas, people go there to experience camping or relaxing, they won't allow people from here to go there and bother them. They provide a service, it's two-fold, they should appreciate it, they're guests that take the opportunity to come here, they're customers, the customer always comes first, it's basic economics.
Probably not. Chief and Council should make a stipulation that they should stay within that area.
Not really, that's the way people feel.
No, not if it is in the area proposed, I think it would if it was in the back roads (in the community), it would bother the community if tourists were driving around.
Talk about it at your meeting (I mentioned I would have a community meeting), ask them (the people).

Who do you think should run the interpretive centre?

	Frequency	Percent
Committee	6	31.6
Knowledgeable/responsible person	6	31.6

Don't know	3	15.8
Chief and Council	1	5.3
Nishnaabe (First Nations person)	1	5.3
Student	1	5.3
Community	1	5.3
Total:	19	100

Should a committee be associated with the interpretive centre (and if so, who should be in it, and how should they be chosen)?

	Frequency	Percent
Yes	18	94.7
No	1	5.3
Total:	19	100

If so, who should be in it?

	Frequency	Percent
One from Chief and Council	2	5.4
Community representative	4	10.8
Elder(s)	6	16.2
Don't know	11	29.8
Nishnaabe	1	2.7
Young person(s)/student(s)	4	10.8
All ages	2	5.4
One from outside	2	5.4
Adult(s)	1	2.7
Business person	1	2.7
People skills person	1	2.7
One from Waubetek	2	5.4
Total:	37	100

How should they be chosen?

	Frequency	Percent
Don't know	2	1.5
Volunteer	10	52.6
Election	1	5.3
Not applicable	2	10.5
Nominate	2	10.5
Ask Chief and Council and community	1	5.3
Interviews	1	5.3
Total:	19	100

It has been suggested the centre be near the present powwow grounds, do you think that is a good place?

	Frequency	Percent
Yes	18	94.7
Not applicable	1	5.3
Total:	19	100

Should the Interpretive Centre offer a partnership with Laurentian University? (Such as the Anthropology Department?, and if no, why not?)

	Frequency	Percent
Yes	13	68.4
No	3	15.8
Don't know	3	15.8
Total:	19	100

And if no (partnership with Laurentian University), why not (paraphrased)?

Yeah, they could help. I don't know, just like government, I think they might try to take control.
No. Once a reserve building is connected outside, the zhonganosh (Euro-Canadian) somehow take over.
It should be run by itself.
It should be a separate entity.

Should the interpretive centre offer a partnership with any other interpretive centres or museums

(and if so, which ones?, and if no, why not?)?

	Frequency	Percent
Yes	14	73.7
No	2	10.5
Don't know	1	5.3
Maybe	2	10.5
Total:	19	100

And if so (interpretive centre/museum partnerships), which ones?

	Frequency	Percent
Don't know	6	27.3
Centennial Museum (Sheguiandah)	5	22.8
Ojibwe Cultural Foundation (M'Chigeeng)	2	9.1
Native ones	2	9.1
Not applicable	2	9.1
All of them	2	9.1
Little Current Library	1	4.5
Assiginack Museum (Manitowaning)	1	4.5
Manitoulin Island museums	1	4.5
Total:	22	100

And if no (partnerships), why not?

It could a little bit (offer partnerships), but it's good to just be on our own, because I know that one museum had a site a while back and took control of all the stuff they found which shouldn't be part of theirs, I'd rather have our Native stuff with us rather than somewhere else.
(Only) if it is not connected to a white person.

How long should the interpretive centre be open (all year-round?, the summer?)?

	Frequency	Percent
Year-round	9	47.4
During tourist season	9	47.4
Not applicable	1	5.3

Total:	19	100

Should there be workshops at the interpretive centre (and if so, what types of workshops would be good ones?, also, would you attend these workshops)?

	Frequency	Percent
Yes	17	89.5
Not applicable	2	10.5
Total:	19	100

If yes, what types of workshops would be good ones?

	Frequency	Percent
Don't know	3	9.2
Native stuff	2	6.1
Crafts	4	12.1
Not applicable	3	9.2
History	6	18.2
Anything	1	3
Education	1	3
Quilts	1	3
Hand-drum making	1	3
Hunting and fishing	1	3
Treaties	2	6.1
Medicine	1	3
Cooking	1	3
Hide (tanning and work)	1	3
Language	1	3
Importance of Sheguiandah	1	3
Culture	2	6.1
Art show	1	3
Total:	33	100

Would you attend these workshops?

	Frequency	Percent
Yes	10	52.6
Not applicable	7	36.8
Maybe	2	10.5
Total:	19	100

If there was a type of store or business at the Interpretive Centre, which one would be a useful one (try to probe for at least two stores or businesses)?

	Frequency	Percent
Don't know	2	8.7
Coffee-shop	1	4.3
Craft/gift-shop	11	47.9
Not applicable	1	4.3
Camp	1	4.3
Confectionary	3	13.1
Restaurant	4	17.4
Total:	23	100

This question is slightly off topic, but it is related to the types of displays possible, which religion do you consider yours to be (Anishnaabe?, Church?, Both?, Other?)?

	Frequency	Percent
Nishnaabe	9	47.4
Church	3	15.8
Both	7	36.8
Total:	19	100

Is there anything I missed you think I should know, or do you have anything else to say, questions?

Human remains? There is a lot taken away, put in drawers with numbers on them. Curators in museums are scared of things like that (repatriation).

(This) could be promoted in such a way, especially youth to understand and believe it will be part of their's. If (they) had a share in the operation, they wouldn't be so quick to vandalize it. We had a rec. centre, we didn't have the money to have a full-time worker, no support, they wrecked it, I heard these brothers talking, "we're really going to wreck it". Even with the Operation Rainbow thing, I knew this guy from Gore Bay I went to High School with, who called me and asked about it. I told him about the treaties and background about it, he didn't even know. I asked Indian Affairs for copies of treaties, they gave me a hard time, I provided them for the community and they were interested in it.
The church should be a part of it, it is (of) historical value. It should be as a church, not run as one, more of a historical structure interior wise. It should be left as is, there should be a student there, they could be employed there to tell the beginnings, when our people settled in cove (here), we moved from Manitowaning here, settled here, had a base camp here, and missionary came along, wanted us to believe in their religion. The missionary helped make the church.
It's good to have the youth involved. I'm trying to start a youth centre, it's hard, the youth need something to do. It's a good thing to have the community involved, but it is hard to get them involved unless there's something in it for them.

APPENDIX 7

TOURIST QUESTIONNAIRE RESULTS

TOURIST QUESTIONNAIRES

I am:

	Frequency	Percent
Male	22	27.5
Female	53	66.3
Did not answer	5	6.3
Total:	80	100

My age is:

	Frequency	Percent
18-24	5	6.3
25-34	9	11.3
35-44	11	13.8
45-54	23	28.8
55-64	17	21.3
65 and over	13	16.3
Did not answer	2	2.5
Total:	80	100

Would you support an interpretive centre (like a museum) in Sheguiandah (and if no why not)?

	Frequency	Percent
Yes	57	71.3
No	5	6.3
Don't know	15	18.8
Did not answer	3	3.8
Total:	80	100

And if no (support), why not?

	Frequency	Percent
Not applicable	66	82.5
Did not answer	10	12.5

Don't live here	4	5
Total:	80	100

Would you stay at a teepee campground at Sheguiandah (and if no, why not)?

	Frequency	Percent
Yes	34	42.5
No	29	36.3
Don't know	16	20
Did not answer	1	1.3
Total:	80	100

And if no (teepee campground support), why not?

	Frequency	Percent
Not applicable	51	63.8
Did not answer	8	10
Don't camp	11	13.8
Live too close	7	8.8
Rather stay in tent or hotel	2	2.5
It's a teepee?	1	1.3
Total:	80	100

If you would support a centre, what would you like to see (check as much as you would like), Archaeology of Sheg.

	Frequency	Percent
Checked	55	68.8
Not checked	20	25
Did not answer	5	6.3
Total:	80	100

Traditions of Anishnaabek

	Frequency	Percent
Checked	54	67.5

Not checked	21	26.3
Did not answer	5	6.3
Total:	80	100

Stone Tool Manufacturing

	Frequency	Percent
Checked	35	43.8
Not checked	40	50
Did not answer	5	6.3
Total:	80	100

Storytelling

	Frequency	Percent
Checked	38	47.5
Not checked	37	46.3
Did not answer	5	6.3
Total:	80	100

Gift-shop

	Frequency	Percent
Checked	30	37.5
Not checked	45	56.3
Did not answer	5	6.3
Total:	80	100

History of Sheg.

	Frequency	Percent
Checked	48	60
Not checked	27	33.8
Did not answer	5	6.3
Total:	80	100

Craft Workshops

	Frequency	Percent
Checked	41	51.3
Not checked	34	42.5
Did not answer	5	6.3
Total:	80	100

Art Workshops

	Frequency	Percent
Checked	33	41.3
Not checked	42	52.5
Did not answer	5	6.3
Total:	80	100

Birchbark Canoe Making

	Frequency	Percent
Checked	47	58.8
Not checked	28	35
Did not answer	5	6.3
Total:	80	100

Pottery Making

	Frequency	Percent
Checked	40	50
Not checked	35	43.8
Did not answer	5	6.3
Total:	80	100

Other (Please list):

	Frequency	Percent
Broad history of Manitoulin Island	1	1.3
Geology and ecology	1	1.3

Did not answer	78	97.5
Total:	80	100

What would a reasonable cost be for admission to an interpretive centre?

	Admission Cost:
Mean	4.3
Median	5
Mode	5

What would a reasonable cost be for a stay at a teepee campground?

	Teepee Campground Cost:
Mean	11.53
Median	10
Mode	blank space, secondary mode=20.00

Which businesses would you support on the Sheg. First Nation (check as many as you like)?

Craft/Clothing Shop

	Frequency	Percent
Checked	61	76.3
Not checked	14	17.5
Did not answer	5	6.3
Total:	80	100

Restaurant

	Frequency	Percent
Checked	43	53.8
Not checked	14	17.5
Did not answer	5	6.3
Total:	62	100

Laundromat

	Frequency	Percent
Checked	8	10

Not checked	49	61.3
Did not answer	5	6.3
Total:	62	100

Grocery

	Frequency	Percent
Checked	19	30.6
Not checked	38	61.3
Did not answer	5	8.1
Total:	62	100

Other Businesses:

	Frequency	Percent
Bowling Alley	1	1.6
Casino	1	1.6
Did not answer	59	95.2
Bookstore/Youth Centre	1	1.6
Total:	62	100

Do you have anything else to say? (If so, please comment):

Anything to do with island(sic) history would be of interest.
More powwows than the July 1st one.
Actual people dancing, singing and doing things that were part of the everyday life of people in Sheg.
There is a great need for a bowling alley on Manitoulin Island.
Ceremony explanations and instruction.
Good luck.
Yes, we love you--Island. Thank you for your hospitality.
Had a great time.
"Living history" museum.
Good luck with this project!

Good idea--we need to stop the ferry traffic from going straight through!
I endorse the Native keeping their cultures and explaining or educating us about it.
Good luck! Best wishes.

When remarking about the restaurant, additional comments included:

First Nations foods.
Restaurant with native dishes as well.
Restaurant need(s) to be accessible (wheel--chair)