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***Gwich'in Cultural Camp - A Business Plan:  
Tourism Business Opportunities Study, Fort  
Mcpherson, N.w.t.  
Catalogue Number: 11-52-13***

# **GWICH'IN CULTURAL CAMP**

## **A BUSINESS PLAN: TOURISM BUSINESS OPPORTUNITIES STUDY FORT McPHERSON, N.W.T.**

**May 1992**

**MIKE FREELAND & ASSOCIATES**

*Management Consultants Specializing in  
Tourism and Renewable Resources*

## **BUSINESS PLANS - INTRODUCTION**

The development of any of the five suggested business as documented in the "Tourism Business Opportunities Study" Fort McPherson, N.W.T. could bring substantial economic and other benefits to the community. Spin off economic benefits may include Co-op gas, grocery, hardware, coffee shop or hotel business; tire repair and sales; craft sales; canvas shop "awareness" and sales to name only a few.

Other benefits from development of these business may include:

- pride of accomplishment;
- setting a positive example for other businesses in the community;
- training and experience of owners and staff which can be transferred to other businesses;
- exposure to visitors ...a learning experience;

**FIVE BUSINESS PLANS ARE DETAILED AND BOUND SEPARATELY FROM THIS REPORT:**

1. Arts & Crafts
2. Peel River Boat Tours
3. Dried Meat/Dried Fish
4. Gwich'in Cultural Camp
5. Bed & Breakfast

**EACH BUSINESS PLAN IS DETAILED UNDER THE FOLLOWING HEADINGS:**

**EXECUTIVE SUMMARY  
PROJECT DESCRIPTION  
COMPETITIVE FACILITIES AND SERVICES  
MARKET ANALYSIS/MARKET CONSIDERATIONS  
OWNERSHIP, MANAGEMENT, HUMAN RESOURCES & TRAINING  
OPERATIONS  
MARKETING  
FINANCIAL  
LEGAL LICENSING, INSURANCE  
SOCIAL CULTURAL IMPACT  
ENVIRONMENTAL CONSIDERATIONS  
COMMENTS/CONSTRAINTS  
IMPLEMENTATION/TIMEFRAME  
BUSINESS PLAN "TO DO"**

**APPENDICES**

We suggest that before specific Business Plans are reviewed the main text of the "Tourism Business Opportunities Study Fort McPherson, N. W. T." be reviewed to gain an overall prospective.

In our detailing of the business plans we have attempted to strengthen the viability of each project through cooperation with one or more projects.

Some capital cost or marketing budgets may have a minimum and maximum. Money actually spent will then depend on the applicants own resources, his/her seriousness and available assistance.

At the completion of each Business Plan a “To Do” list suggests tasks to be completed in order of priority.

Brochures and related information on operations similar to the specific Tourism opportunities, where applicable, is found on the inside back cover of each Business Plan.

For any of these Business Opportunities we strongly suggest interested operators experience **first hand**, similar operations. Potential Bed & Breakfast operators to stay with Bed& Breakfast in **Inuvik** or Dawson; potential Gwich'in Cultural Camp developers to experience similar facilities (ie: Ste Marie among the Hurons in Ontario, Alaska Land in Fairbanks, Baker Lake N.W.T.)

For implementation of these projects assistance may be sought from one of a number of sources; refer to “Financial & Technical Resources.”

## IS THIS BUSINESS FOR ME?

Before entering into this business opportunity we must ask:

- Am I prepared to dedicate the time and effort to make it work?
- Do I have, or can I obtain the resources needed?
- Would I enjoy this type of business?
- Is this the type of business that I want?
- Would I gain more benefit and satisfaction from working as an employee... without the hardship and headaches involved with ownership?
- Am I qualified?
- Do I have the financial resources to provide equity?
- Will it compliment my lifestyle and other work activities?

# **#4 GWICH'IN CULTURAL CAMP**

## **EXECUTIVE SUMMARY**

There are a number of exciting attractions focusing on **native** culture both in **Canada** and the **U.S.A** Most are larger projects with heavy capital investment and operating costs. To our knowledge none are generating a profit and most are owned or heavily subsidized by Government.

From the outset we assume the project will require the utilization of a number of financial grants and assistance programs. Potential benefits through employment, pride in a traditional project, education, and cultural awareness are considerable.

The importance of some form of cultural/interpretative camp experience was voiced quite strongly in our McPherson research and our visits there.

We are proposing a small cultural interpretative camp with planned phased development over a number of years. The suggested site would be overlooking the Peel River with road access to the Dempster and in turn to McPherson.

The "Cultural Camp" could operate independently or may be operated in conjunction with "Peel River Boat Tours" (Business Plan #2) and or Arts & Crafts (Business Plan # 1).

## **PROJECT DESCRIPTION**

As the "Gwich'in Cultural Camp" may be multiphased, we have described what the first three phases might entail. Our suggestion is to begin on a small scale, provide a quality product and service and build slowly on that success. Development of subsequent Phases is dependent on success of PHASE 1.

### **PHASE I (YEARS 1, 2 &3)**

The ideal camp location is a site overlooking the Peel, accessible from the Dempster Highway, and in turn, Ft. McPherson. This location maximizes Bus Tours, other highway Tourist traffic, supplies and staff from McPherson and access to community attractions such as the canvas shop, and the numerous attractions on the Peel River.

The camp could resemble an expanded version of a traditional summer, family "fish camp" many of which are active along the Peel in the summer.

Site to include:

- 1-3 tents (teepees preferable; 24'diameter Ft. McPherson tents);
- Activities, demonstrations (seasonal) include:
  - fish catching, fish preparing and drying on racks;
  - smoking fish, caribou and moose; open fire and smoke teepees;
  - scrapping and tanning moose & caribou hides;
  - crafting implements, tools, snowshoes,;
  - crafts making - sewing moccasins, beadwork, quill work, coats, jackets;

- Replications of 2-3 types of traditional lodging used by the Gwich'in;
- Mini sales outlet - crafts seminars; part of craft demonstration area in/or adjacent to 1 teepee;
- Each guest between certain hours to receive a country food sample - caribou, fish, or moose, tea and bannock;
- To encourage (financially and socially), crafts people and those that prepare dry fish, snowshoes etc. to schedule their activities at the site to encourage the site to become a social gathering point for elders;
- Staff - one host and 1-2 crafts people;
- Central demonstration area for group drum dances, Ft. McPherson dancers;

#### PHASE II (YEARS 4- 7)

- Reproduction of traditional Gwich'in mooseskin boat which is larger than the type from Ft. Norman Area - an original reproduction which is on display at the Prince of Wales Heritage Museum in Yellowknife. Few Dempster Highway travelers are likely to also visit the Yellowknife display! Would any Dempster Highway Travelers miss the opportunity to view and learn more about the "World's largest Mooseskin Boat"?
- A permanent Building preferably log to house mooseskin boat and other museum quality artifacts and craft items too valuable to remain in a teepee facility.
- Authentic displays of crafts, tools, clothing; interpretive displays
- Expand on demonstration, guest participation in craft making etc.

#### PHASE III (YEARS 8- 15)

- Dependent on success of Phases I and II possible expansion to additional buildings, displays, live demonstrations.

### COMPETITIVE FACILITIES AND SERVICES

There is no similar facility in Inuvik, Dawson, Whitehorse or in McPherson itself.

There are however larger scale centres or theme parks based on culture and native heritage. We have gathered some descriptive/comparative information on a few of the centres and where detailed facts and figures were not available a project description is included.

**NATIVE HERITAGE CENTRE:** Duncan. B.C. developed by the Cowichan-Duncan Band 30 miles north of Victoria.

The centre features craft/souvenir outlets, museum, totem pole, carving and craft making demonstrations, restaurant with country foods, films; various lifestyles demonstrations including "Potlach Ceremony"; models of various tribal villages during different time periods.

Quality of food, service and interpretive displays are excellent.

The attached page describing this facility (See "Come Face-to-Face With a Legend") comes from a tourism newspaper but gives a fairly thorough overview of the various components of this attraction.

This facility is currently in receivership. While we do not have specific operating information regarding the native Heritage Centre, we do know that it was largely funded by the Cowichan native Band with additional monies coming from banks as well as provincial government grants.

This facility is only one block off the Trans Canada Highway and advertises quite extensively. While most of the staff are natives there is a paid non-native manager responsible for overseeing the whole project.

**ESKIMO POINT AND BAKER LAKE, N. W.T.:** Two small traditional cultural camps located outside but in close proximity to these communities. Summer only camps with interpretive activities, examples of traditional accommodation (skin tents) and, implements and transportation (kayaks).

**ALASKALAND:** Fairbanks, Alaska is a theme park interpreting the native and non-native history and culture of Alaska.

Includes authentic cabins, sod houses, and live shows including Inuit/Indian dancers and music; mining displays, plays, and samples of country foods, authentic Athabaskan Indian encampment.

**STE. MARIE AMONG THE HURONS** is a cultural educational and Tourism centre developed in a joint partnership with the Province of Ontario, the Jesuit order and the "University of Western Ontario".

- The University of Western Ontario obtained public sector grants in order to undertake the required archaeological studies. The Jesuit Order made the land available through a 99 year lease and the Province of Ontario funded the reconstruction costs, which were approximately \$1,000,000 (1971 dollars).
- The facility opened to the public in 1971.
- While the Province of Ontario owns the facilities, the land is owned by the Jesuit Order.
- The historic site development consists of approximately 20 reconstructed historic buildings and numerous historic structures (palisades, bastions, wigwams etc.).
- A modern building adjacent to the site houses: visitor service facilities such as washrooms, food service, retail and first aid; an orientation theatre; a resource centre; and administrative offices.
- A museum is also located in the modern facility.
- See attachment for a brief description of the facility, its history and a site map.
- As noted on the map, the facility's gift shop sells a full range of books and remembrances, prints, postcards, reproduction, leather, wood, pottery, dolls, iron and clothing items, film and other essentials.

- Key operating information is as follows:

1990 attendance	122,147
% change from '89	-9.97%
Operating subsidy per visitor	\$10.81
Per capita spending:	
Admissions	\$3.07
Food and beverage	\$1.18
Retail	\$1.27
Other	\$0.00
Total	\$5.53
Visitor length of stay (hours)	2.50
Staffing Levels:	
Full-time	19
Seasonal	10
Summer	27
Part-time	-
Total	56

**UPPER CANADA VILLAGE: Morrisburg, Ontario. Developed by the St. Lawrence Parks Commission depicts early Ontario and Quebec life in the 1880's.**

- In the late 1950's the construction of a hydro-electric power plant and the enlargement of the St. Lawrence Seaway resulted in the flooding eight villages and thirty five miles of the original riverfront which had been settled by the United Empire Loyalists. In order to preserve this important heritage, the Province of Ontario established the Ontario St. Lawrence Development Commission (now the St. Lawrence Parks commission) to administer a system of parks and historic sites from the Quebec border to Adolphustown.
- Upper Canada village was developed as a heritage preservation project and many of the Village's buildings were salvaged from the soon to be submerged villages along the river.
- The project was funded by the Province of Ontario, however, most of the buildings, furnishings, and artifacts were donated.

Original buildings of that era moved to the site include examples of typical buildings; grist mill; lumber mill; school house; trading post; hardware; grocery; butcher; farm buildings; teaches and doctors houses; blacksmith; church; pub/tavern; boat barge dock; livery stable; basket maker;

- The Village consists of 45 historic buildings, most of which are staffed with interpreters.
- Additionally, there are numerous small historic structures such as sheds, outhouses, a carry-all and a bateau.



- Non-historic facilities include a retail facility at the entrance, a ticketing facility, public washrooms, staff facilities and a restaurant.
- See attachment for a brief history of the facility and its history and a site map.
- Upper Canada Village is not a native attraction.
- Key operating information is as follows:

1990 attendance	218,648
% change from '89	-12.17%
Operating subsidy per visitor	\$10.91
Per capita spending:	
Admissions	\$4.58
Food and beverage	\$3.39
Retail	\$5.36
Other	\$0.02
Total	<b>\$13.35</b>
Visitor length of stay (hours)	4.00
Staffing Levels:	
Full-time	13
Seasonal	23
Summer	15
Part-time	13
Total	64

**BETSINA CAMP:** A part time cultural camp in Rainbow Valley, (Yellowknife) operated by local Dene Muriel Betsina and family for 3-4 years.

Country Foods, dried fish, caribou, moose, berry & bannock, tea edible plants and roots, are served from a teepee and open fire.

Presentations on natural healing processes, traditional use of herbs, plants tree gum, roots, storytelling.

Actual location changed from island 5 km from Yellowknife to a point adjacent to "Rainbow Valley" community. Security of equipment, marketing and management challenges make the 1992 operations questionable.

**POLYNESIAN CULTURAL CENTRE:** on the island of Hawaii includes 7 distinct and unique south sea island village cultures. Authentic crafts, games, foods, music, canoe rides, traditional ceremonies, pageants, "Polynesian Odyssey" a 40 minute I-Max film, tours, pictures, Keiki (children) fashion show,... listen to legends over 1,000 years old! Successfully operated for many years - a major Hawaiian attraction.

**HEAD-SMASHED-IN BUFFALO JUMP: Alberta.** An Attached description of the facility and its history as well as a blue print diagram outlining the design of the building is attached.

- We've also attached some notes regarding this attraction taken during a 1989 interview with a member of Alberta Culture responsible for overseeing this site. While this information is somewhat dated, the content may be of relevance.

- Key operating information is as follows:

1990 attendance	133,720
% change from '89	- 1.23%
Operating subsidy per visitor	\$4.23
Per capita spending:	
Admissions	\$0.75
Food and beverage	\$0.75
Retail	\$2.99
Other	\$0.00
Total	\$4.49
Visitor length of stay (hours)	\$2.00
Staffing Levels:	
Full-time	3
Seasonal	2.5
Summer	3
Part-time	
Total	

**U'MISTA CULTURAL CENTRE:** The attached information regarding the history of this centre was produced by the Alert Bay Band, B.C. We have no operating information regarding this facility other than that included in the attached information.

- A key component of this facility is the "Spirit Lodge" - which was one of the multi-media displays used at Expo '86.
- It should be noted that Alert Bay is on a island off of Port MacNeill on northern Vancouver Island and is quite remote.

## **MARKET ANALYSIS/MARKET CONSIDERATIONS**

"Native Culture and Heritage" is a large and expanding area of interest for most visitors to North America. The interest is broad..... clothing, food, travel, language, dance music, accommodation, crafts, and as such is a positive factor in developing any quality product involving native culture and heritage.

Most of the larger theme parks/cultural centres are in areas of relatively high density resident and tourist populations whose numbers are critical to viability. Although Dempster Highway Tour Bus and individual traffic is increasing, numbers at this time, or possibly not in the foreseeable future, do not justify expense for a large theme park or centre.

With the Alaska Highway '92 anniversary increasing world demand for wilderness and accessibility to that wilderness, the long term future for tourists on the Dempster looks promising.

There are at least, 5 very different and yet realistic potential markets for a cultural camp.

1. **BUS TOURS** with approximately a number of individual bus tours on the Dempster in 1991 and increases expected for 1992 this is a valuable and expanding market who are interested in a quality cultural experience.
2. **OTHER TOURISTS:** individual road traffic, campers, R.V.'s
3. **ITINERANT TRAVELLERS:** to the community (and Arctic Red or Inuvik) Business, Government Employees, Contractors.
4. **SCHOOLS,** tying in an educational component with school classes learning from elders, demonstrations and displays at the Camp could be a valuable curriculum component of schools in the western Arctic/Upper MacKenzie area.
5. **THE GWICH'IN AND OTHER DENE PFOPLE** from the N. W. T., Yukon, Alaska, Southern Canada and U. S. A.. Although museums such a the Prince of Whales in Yellowknife or the Smithsonian in Washington, D.C. depict to some extent the history, culture and traditions of the Gwich'in there does not exist one public central facility that portrays this in detail.  
A Camp such as this described could well become both a source of pride and inspiration for the Gwich'in. The Camp would provide an opportunity for the elders to pass on their knowledge and wisdom to any visitors whether Gwich'in, or southern Tourists.

Dempster Highway Tourists, or School Groups bused in could use the nearby campground. Facilities could be developed in later phases for some tenting on site dependent on capacities at the campground.

As it may not be viable to remain open full time all summer activities can be scheduled around known heavy traffic period, and bus tours. To become a component of a scheduled bus tour will take at least one summer of testing in close cooperation with the host bus tour company(s).

The following comments are based on both general knowledge regarding cultural attractions as well as on feedback from the manager of the Native Heritage Centre in Duncan B.C.

- No native/cultural centre in Canada that we are aware of is generating a profit. the majority are owned/operated by government and require large operating subsidies.
- A high-quality, worthwhile facility can encourage people to go out of their way to visit a centre. The tourism impacts generated by these centres appear to benefit the surrounding community or region more than the centre itself. A well marketed attractive quality "Gwich'in Cultural Camp: has the potential of drawing an increasing number of new highway tourists - many from the Alaska Highway. Tourism to not only McPherson but Arctic Red and Inuvik may increase due to this cultural attraction.
- The most successful centres appear to have a relatively extensive and dedicated volunteer staff.

- The manager of the native Heritage Centre in Duncan, B.C. identified the following as issues they have had to address as a result of having their Centre staffed almost entirely by indigenous people of the Band:
  - The Cowichan Band (who own and operate the Centre) have a large proportion of their members who have always received welfare as their income. as a result, the manager has had to deal with staff who do not associate working with receiving a paycheck and have found it difficult adjusting to a set work schedule.
  - Staff had to be taught how to treat guests courteously and provide the services required; giftshop staff had to be taught how to make correct change.
  - Staff would frequently not show up to work when, for example, the salmon started running or someone passed away and several days mourning were required.
  - To be successful, such a centre usually requires that a professional manager be brought in so that staff can be trained step by step as most have never worked in a tourism/profit focused setting before.

## **OWNERSHIP MANAGEMENT - HUMAN RESOURCES AND TRAINING**

The Band, Development Arm of the Band or Gwich'in Tribal Council, or a Gwich'in Development Corporation resulting from the land claims settlement may be the most logical owner/operator of any culturally oriented camp. Outfitting services based at the site could be subcontracted (See Business Plan # 2 "Peel River Boat Tours").

As has been done successfully in other areas, because of the potentially high cost (Phase II and Phase III) Cooperative Ventures with other partners ie: oil/gas Exploration Companies, Territorial or Federal Governments may be considered.

Management of the cultural camp, especially if the desire to proceed to a Phase II and III in later years, is critical. In our evaluations of the success and failures of cultural theme parks/camps as described above, overall management and the specific area of marketing are 2 areas where major problems can occur.

Band to select 2-3 interested band and community members to visit, experience and report on their findings on at least two of the cultural centres as described. The "Native Heritage Centre" in Duncan on B.C.'s Vancouver Island and "Ste Marie Among the Hurons" in Ontario, are 2 examples of larger centres while the "Betsina Camp" in Yellowknife or small cultural camps in Baker Lake and Eskimo Point, N.W.T. may more closely relate what could be done in McPherson.

Workshops on "Tourism Awareness" and "Hospitality" are suggested to ensure the community at large, and in particular businesses serving tourists are prepared.

## **OPERATIONS**

Development of a quality cultural camp is long term --- we suggest 10-15 years and longer. Development could be multiphased with the decision to proceed with Phase II and subsequent Phases dependent on the successes (ie: meeting the goals) as set for Phase 1.

Existing businesses such as "Dempster Patrol Outfitters" and the "Ft. McPherson Canvas Shop" may compliment or be directly included with the cultural camp through provision of on the land guide, interpretative services or canvas products, and additional crafts. A cooperative and supporting relationship should be established with other business in the Community and region to pursue this development for mutual benefit.

Business Plan # 2 "Peel River Boat Tours" similar to "Dempster Patrol Outfitters", operations could become a valuable component of a Cultural Camp.

**The crafts component - both** watching a crafts person producing quality crafts and purchasing those crafts can be an integral part of the camp. Crafts become more meaningful to the tourist if the crafts person is met.

## **MARKETING**

To attract guests from a number of market segments a "marketing mix" is suggested each year for the first three years (Phase 1) and includes:

<b><u>ITEM</u></b>	<b><u>BUDGET</u></b>
<b><u>A Black &amp; White Brochure</u></b> with information on the camp, activation services and attractions. Year #3 may produce a colour brochure.	<b>\$1,000.00</b>
<b><u>Hosting Travel Writers, Agents, Teachers, Counsellors, Bus Tour Hosts</u></b> , 8-10 per year. Tie into target markets as described.	<b>\$4,000.00</b>
<b><u>Advertising NWT, Southern Canadian, &amp; USA</u></b> specialty magazines and newspapers. Emphasis on prime markets (ie: Bus Tour, Educational).	<b>\$4,000.00</b>
<b><u>Comparative Marketing</u></b> with agents, wholesalers, <b>Bus Tour companies, Companies such as Inuvik, W. A. V. A., Numerous joint promotion options.</b>	<b>\$5,000.00</b>
<b><u>Signage</u></b> at the Dempster Highway turn off to site; plus other prime locations Dawson Tourist information, campground tourist information, 1-2 other road locations, Ferry Crossings, W. A.V.A. etc. Quality signs to implement style and sizing of present Dempster Highway signs.	<b>\$4,000.00</b>
<b>TOTAL</b>	<b>\$18,000.00</b>

# FINANCIAL ESTIMATES

## PHASE I

### OPERATING REVENUE

Dept. of Economic Development & Tourism - Business Development Fund - Marketing Component 90% of approved marketing to a maximum of \$15,000.00 for 3 years.	\$15,000.00
Admissions estimated 500 x\$5	\$2,500.00
Food & Beverages	\$1,500.00
Retail Crafts	<u>\$ 4,000.00</u>
<b>TOTAL</b>	<b>\$23,000.00</b>

### OPERATING EXPENSE

Raw Materials, Crafts	\$1,200.00
Food & Beverage	\$ 700.00
Marketing & Promotions	\$18,000.00
Seasonal Management & Staff	\$10,000.00
Maintenance Repair	\$ 1,000.00
Misc.	<u>\$ 1,000.00</u>
<b>TOTAL</b>	<b>\$16,900.00</b>

### CAPITAL EXPENSE

<b>A. <u>Research Trip:</u></b> Three members Band (Community to Minimum two cultural theme parks/camps - Cost includes airFare, food lodging, typing and reporting). Two days each location plus travel time.	8,000.00
<b>5 <u>Site Layout and Operational Plan;</u></b> research, designate lease area, detail of Phase I Site Plan with preliminary layout Phase II and III.	10-25000.00
<b>C. <u>Facilities on Site:</u></b> Teepees, drying racks, traditional lodging, mini sales outlets, toilet facilities. (Seasonal - summer only to coincide with Dempster Highway traffic).	10-25000.00
<b>D. <u>Interpretative</u></b> Signage & Displays	5-20000.00
<b>TOTAL</b>	<b>33,000 TO 78,000.00</b>

PHASE II (Year 4- 7)

Detailed Business Plan For a Multiphased Long Term Permanent Camp Development	30-70,000.00
Reproduction of Mooseskin boat and transport to site.	15- 30,000.00+
Interpretive Signage & Displays	10-20,000.00
Planning construction of permanent log building to house mooseskin boat display and other artifacts, interpretative displays. 400,000.00	2 0 0 -

PHASE III (Year 8- 15)

Expansion on Phase II

LEGAL, LICENSING, INSURANCE

- Hamlet requires a business licence for commercial activity while the Dept. of Economic Development and Tourism would require an outfitting licence and/or Tourism Establishment licence.
- Once paying Tourists use the camp, liability insurance is required.

SOCIAL CULTURAL IMPACT

It is important that the community understand the effects, both positive and negative, that increased tourists interested in traditional culture may have. With success of the camp comes more Tourism. Potential effects such as increased traffic, garbage, noise, demand on all services, need for trained staff for facilities must be considered. If management prepares for the development considering both positive and negative effects, the community at large will be more comfortable with any effects.

If the community is generally unprepared for Tourism, the negative factors are felt. Few positive factors (People employed, sharing of culture & lifestyle, businesses making money from tourism) are felt. Regardless of whether the community is prepared or not for increased Dempster Highway Traffic - it will happen.

Sharing ones culture --- in a meaningful positive light can be very satisfying for the Gwich'in of McPherson.



## **ENVIRONMENTAL**

The traveling public has become extremely environmental conscious and all activities should take this into account. Lack of garbage, clean water and facilities, evidence of "reuse" "recycling", composting, efficient use of resources, and respect for the land, water, air and wildlife can become a very positive component of a marketing program and, in turn customer satisfaction.

The Band has the opportunity at taking a lead role in Tourism related cultural developments with emphasis on an intimate understanding and care of the environment. If marketed correctly this environmental awareness and interpretation could be a major selling feature. A number of "needs" as discussed Enhancement Support Projects (Appendixes #B) would first have to be addressed.

## **BUSINESS PLAN "TO DO" · CULTURAL CAMP**

### **PHASE I**

- **Representative Band/community group to visit, experience, and report** their findings for at least 2 operational cultural centres/theme parks.
- **To discuss the concept further** within the Band and the community and to decide on what level of priority might be given to a Gwich'in cultural camp as a long term Tourism/Educational Development Project.
- **To initiate a Detailed Business Plan to further develop a multiphased long term approach** to the concept of a cultural camp including specific details of PHASES #1, #n, and #III. Site Layout and Operational Plan to be included.
- **To select a site** and apply for a land lease (requirements pending Gwich'in Land Claims settlement process).
- **Initiate Marketing Plan.**

## Come Face-to-Face With A Legend

Less than an hour north of Victoria, over the scenic Malahat Drive, lies a unique Northwest Coast experience. On the banks of the Cowichan River, the Native Heritage Centre will introduce you to the authentic and magnificent world of the Northwest Coast Natives—a world full of colour, drama, and pageantry. A centre designed so you will feel the excitement and the emotion, and get involved. We don't just want you to see our world, we want you to live it.

The Big House is fashioned after the beam and Cedar-plank Longhouses that played such an important role in the culture of the Northwest Coast. Each of the seven Red Cedar roof beams measures seventy feet in length and weighs ten tons, and each is twelve to fifteen centuries old. The Northwest Coast Natives required as many as three hundred men and women to raise the huge poles and beams for their Longhouses.

Inside the Big House you can hear the deep, rhythmic sounds of the welcome chant. "The Faces of The Pottlatch" surround you. You are living the pottlatch, meeting new people, enjoying exquisite food, and marvelling at the pageantry and drama of Native Legends. The more daring guests may even be lucky enough to participate in the show. They'll dress in the traditional clothing, wear striking masks, and enjoy the mystery of the dance. It's a powerful and authentic evening of great food, entertainment, and fun. An evening never to be forgotten.

The Native Heritage Centre is like a festival, there is always something to see and do. When you watch "The Dance of the Salmon", you'll see how the beautiful white flowers of the blooming Dogwood told the First People to expect the salmon run—and this is just one of the interpretive dances you can see on site.

In the Quamichan Longhouse Theatre, you will see an exciting multimedia audiovisual presentation of the history of the Cowichan People.

Come see how the unique method of "knitting in the round" makes the Cowichan Sweater so special. These wonderful garments are known all over the globe for their beauty, style, warmth and quality.

Khowitzan Arts & Crafts Gallery—Everything about the Centre is authentic. Along with world renowned Cowichan Sweaters and succulent, Cedar-packed smoked salmon, our gift shop is filled with original carvings, carved silver and gold jewelry, hand-crafted moccasins, carved and painted masks, original paintings and prints, and books about Native culture and heritage.

In a world of fast and generic foods, original tastes are relished. At the Native Heritage Centre, you'll find an abundance of unique foods to savour. You can enjoy breakfast, lunch, and dinner from our varied menu at the restaurant. And as with most of what goes on at the Native Heritage Centre, involve-

ments an option. We're happy to cook for you—but we're equally pleased to see you get first-

hand experience, whether that means assisting in the smoke house, chipping in at one of the outdoor barbecues, or preparing yourself one of our other select foods. Smoked and barbecued salmon are just two of our specialties. You can even cook yourself a thick slice of honey-smothered Fry Bread, a mouth-watering treat the Natives of the Northwest Coast have enjoyed for hundreds of years.

When you visit the craft building, you will be able to sit down with Natives who craft Cedar-bark baskets, boxes and ropes. You may want to work with the unique wool used by the Northwest Coast Natives. Or you may be attracted to the displays of jewelry turned out by our metal carvers. Or perhaps you'd prefer to sit down with one of the craftsmen who carve the authentic Cedar tribal masks, crests, figures, ornate rattles and bowls.

Our huge carving shed is only a few yards from the Craft Centre and the Big House. It is an honoured place, and the carvings produced here will make their way around the world. With over three thousand square feet of carving space, the men who carve these magnificent totems and canoes will be able to ply their trade on Cedars nearly sixty feet long. And the work that goes on here is more than mere display. The totems that leave here will grace the streets and parks of villages, towns, and cities throughout the world. Others will find a home in private collections.

When the sun goes down on the Native Heritage Centre, the darkness is always filled with bright lights, colour, music and fun. Live the experience yourself.

# U'mista Cultural Centre

## Alert Bay, B.C.



photo: V. Jensen 1981

Incorporated in March 1974, the U'mista Cultural Society was established to carry out the following aims:

1. to collect, preserve and exhibit native artifacts of cultural, artistic and historic value to the Kwagu't people.
2. to promote and foster carving, dancing, ceremonials and other cultural and artistic activities engaged in by the Kwagu't people.
3. to collect, record and make available information and records relating to the language and history of the Kwagu't people for the use of the Kwagu't people.
4. to promote, build and maintain facilities for carrying out the above aims and objects.
6. to recover from other institutions and individuals artifacts and records of cultural, artistic and historical value to the Kwagu't people.

### HIGHLIGHTS OF OUR FIRST 12 YEARS

- 1976- "Potlatch . . . a strict law bide us dance", a documentary film on potlatch Prohibition.
- 1978 - completion of U'mista carvers' Training Program.
- 1980 - opening of the U'mista Cultural Centre.
- 1981 - Kwak'waka Language Curriculum Project, a series of twelve books for use by language teachers.
- 1983- third year of archaeological work in the traditional territories of the 'Namgis.  
"Box of Treasures", a documentary film about our cultural survival.
- 1985 - Blue Ribbon award for "Box of Treasures", American Film Festival, New York.  
Golden Eagle award for "Box of Treasures", CINE, Washington, D.C.  
video training course.
- 198a - completion of three-year Kwak'waka Teacher Training Project.  
consultants for "Spirit Lodge", the most successful show at EXPO 86.  
Boas-Hunt Reunion, marking the 100th anniversary of the first meeting of Franz Boas and George Hunt.
- 1987- return of the Potlatch Collection from the Royal Ontario Museum.

In earlier days, people were sometimes taken captive by raiding parties. When they returned home, either through payment of ransom or by a retaliatory raid, they were said to have "u'mista". The aims of the Society are the u'mista of our history, our language and our culture.

U'mista Cultural Centre  
P.O. Box 253  
Alert Bay, B.C.  
V0N 1A0  
(804) 874-5403

#### HOURS:

May 1 - Sept. 30 Oct. 1 - Apr. 30  
Mon. - Fri. 9 - 5 Mon. - Fri. 9 - 5  
Sat. 1-6 Closed Sat. & Sun.  
Special openings for groups  
on request.

General Admission	\$2.00
Seniors	\$1.00
Children	\$ .50
Group Rate	81.60

**GRANTS AND DONATIONS**

*- For  
Vimosta*

- Alert Bay Drugstore
- American Museum of Natural History and Aldona Jonaitis
- Art Class
- Samuel and Saidye Bronfman Family Foundation
- Canada Council
- Canadian Forest Products
- Canadian Museum of Civilization
- H.B. and Alison Chown
- Commerce Communications and Bob Rogers
- Cultural Education Centre Program
- Department of Communications
- Employment and Immigration Canada
- Finning Tractor and Equipment
- Hamber Foundation
- Bill Holm
- Leon and Thea Koerner Foundation
- Walter Koerner
- Kwagu'l District Council
- MacMillan Bloedel
- McLean Foundation
- Museum Assistance Program
- Native Brotherhood of British Columbia
- Nimkish Band
- Primate's World Relief and Development Fund
- Province of British Columbia:
  - British Columbia Heritage Trust
  - Community Recovery Program
  - Cultural Services Branch
  - First Citizens' Fund
  - Indian Education Division, Ministry of Education
  - Lottery Fund
  - Ministry of Labour
  - Ministry of Native Affairs
- Royal British Columbia Museum
- Secretary of State
- Alan B. Slifka Foundation
- Vancouver Foundation



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# Head Smashed In Buffalo Jump Interpretive Centre, Alberta

*Built on an important cultural and archaeological site, this research and exhibition facility near Fort Macleod successfully loses itself in the raw prairie landscape. Barry Johns writes the critique.*

The LeBlond Partnership Architects and Planners

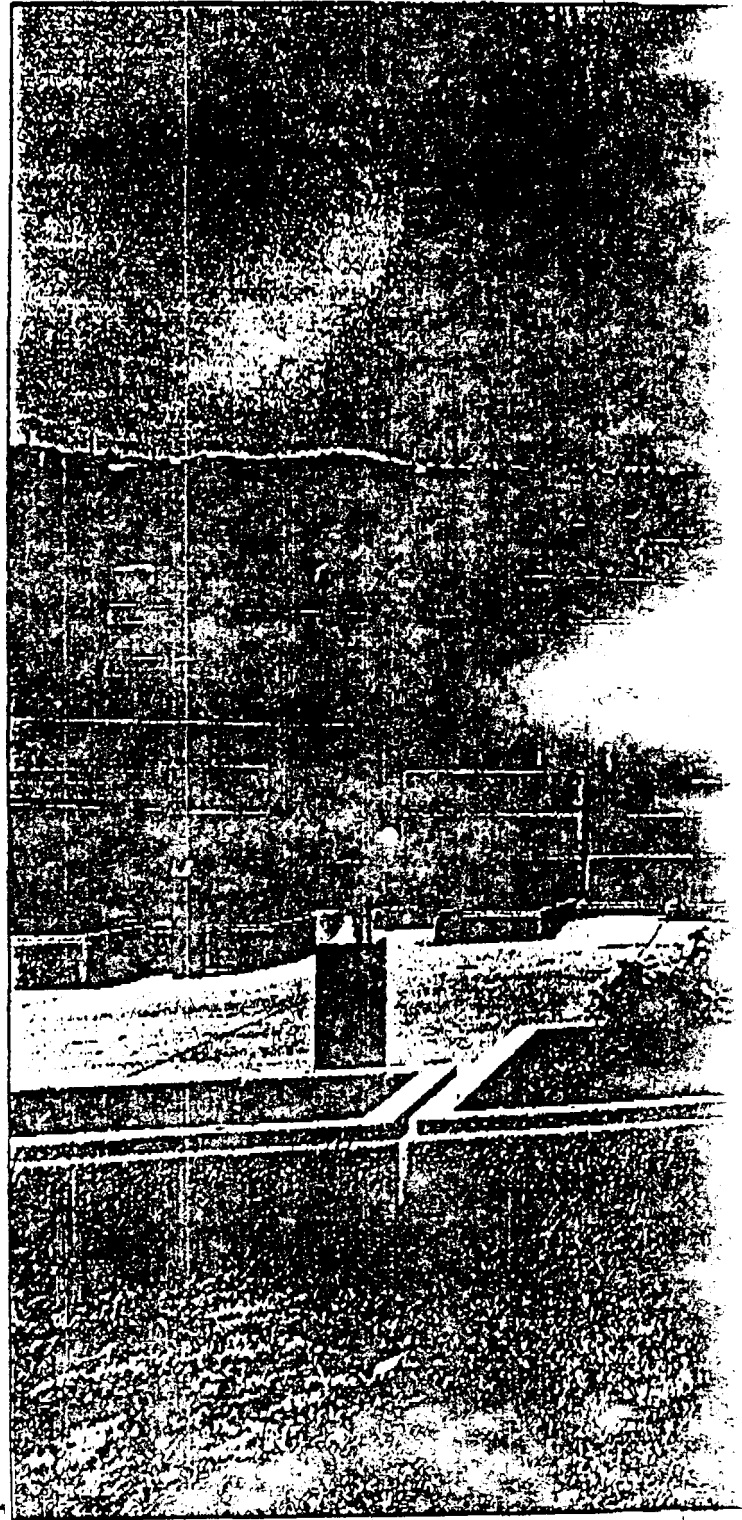
**H**ead Smashed In Buffalo Jump Interpretive Centre (the nominal head is human, not bovine—the name comes from the legend of a young brave who hid beneath the jump and was crushed between the animals and the cliff) seventeen kilometres west of Fort Macleod, Alberta, is on the site of North America's largest extant buffalo jump. For 5,700 years people in the region practised a sophisticated communal hunting technique. They collected buffalo from tributary valleys, pastured them in the lush Ol Sen Creek gathering basin, then drove them along drive lines marked with rock cairns down through a valley to a 300-m wide sandstone cliff, where the buffalo plunged 11 metres to their death. Butchering took place at the base of the cliff, leaving a wealth of bone and artifact deposits for scientific study.

The centre, comprising archaeological research facilities and public exhibition galleries, is carved into the southeast facing slopes of the cliff face to the south of the main kill site. This location was chosen from four other possibilities, because it offered the best access to the cliff-top, and because it has the least impact on the archaeological resource. The site's cultural and historical importance (it was designated a world heritage site by UNESCO in 1981) required that, as far as possible, the site be kept intact and the facility be visibly unobtrusive. The architects complied by minimizing the excavations and by making the exterior protrusions sympathetic to exterior rock formations.

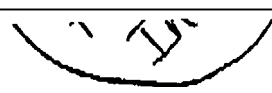
The close interdependency between the complex and the site also reflects the strong interdependency between the native way of life and its immediate natural environment. Exits/entries at the base, middle and top of the cliff, skylights at the existing surface level of the earth, and a roof that blends with the existing rock outcrop of the cliff edge, attest to the hand and glove relationship that exists between the site and the building.

The approach to the main entrance doors at the bottom of the cliff is through a pedestrian plaza flanked on both sides by 10-m high retaining walls made to simulate bedrock scars. It has been designed, like the rest of the building exterior, on the theme of an archaeological dig. Within the complex, designed entirely within the existing contours, the exhibition galleries cascade down under the surface of the site and are all open to one another under one sweeping roof. Entering the building, visitors are immediately confronted with a 10-m high replica of the buffalo jump (visible from the third level). They then take an elevator to the top of the cliff (a level difference of 28 metres), where they go out and walk along upper trails to the kill site. Returning inside, visitors proceed downwards through the galleries, which are arranged chronologically as: "Ecology," "Enter Man," "Buffalo Jump Story" and "End of Way of Life." An archaeological exhibition and research laboratories are on the lower level, near access to the lower trail and dig areas.

The overall project area is 3000 m<sup>2</sup>, built at a total cost of \$6 million. Since it opened in July 1987, the number of visitors has doubled expectations, amounting to 300,000 a year, U



1 Front elevation and main entrance.



**There is no charge** at any of the ICs in Alberta run by the government (despite **pressure** to do so), There are several reasons for **this**:

If all sites charged **people** would **be** selective as many **people** would not be able to afford to visit more than **one** or two;

If you want economic spinoffs you cannot charge:

HSBJ has produced \$3 million in economic benefits to the **area**. **Proof** of this impact has **convinced** cabinet to continue **allowing free** admission,

There is evidence **that charging** admission reduces attendance by 30 - 40% and negatively impacts on how much people spend in the **Giftshop** and **Coffee-shop**,

- **Cities/towns** must capitalize on a site's attraction to make it work **for them**.

- **Quality assurance** is **CRUCIAL!** **Today's** tourists have very **high** expectations,

The Alberta Government **will** not approve construction of an IC unless capital costs can be returned in 3-5 years after construction (i.e. through economic benefits to the **community**). Thus, in Alberta, the decision to build an IC is determined by an analysis of the economic benefits **which will be** generated,

- It is **critical** that an **analysis of** potential **markets be done** (i.e. A market study on the theme of mining). While dinosaurs and cowboys and **indians** interest many people, **mining may** not.

To get people to go out of **the way** (especially **for** a **mining** display which may not be of interest to everyone) you **need** a real class act,

Alberta **lacks** beautiful scenery thus must capitalize on **sites**. Their efforts **have encouraged** travelers to **go** 90 miles **further into the tar sands** (??)

Although HSBJ is run by the Alberta Government the concession **for the giftshop** and cafeteria is given to the Friends of the HSBJ (a non-profit society), This group is extremely active in promoting the XC, collecting donations

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(\$100,000 last year) and in accessing government grants (@ \$1 million to date), They also operate a free shuttle bus, have set up a scholarship at the university and are generally very responsible for the overall success of the IC.

In addition to the Friends of HSBJ there is also a community advisory board which advises the Minister re: issues to do with the site/IC.

- Don't look at an IC as something which will pay for itself because it won't. However some ways of raising revenue include:

- Sponsoring big events;
- Renting out the facility for seminars/meetings (assuming there are proper facilities available for meetings - i.e. Miner's Convention). HSBJ rents out its facilities through the Friends and charges \$300/day.
- Contributions by local chambers, service clubs, related associations etc. .

- Any IC needs a core group of people (3) to run it (see Frank Slide info). Be prepared to pay good money (\$40,000+ annually) to get a quality facility manager. HSBJ operates with five man-years and 8.5 people. These include:

- 3 permanent - i.e. curator etc.
- 2.5 non-permanent - guides
- 3 wages - archeologists (summer)

- People interaction/involvement is important, One of the key success features of HSBJ is the native guides. In addition there is no collections area - instead there is a program and activities area. (This implies that the Logan Lake IC might be able to use retired miners as tour guides etc??)

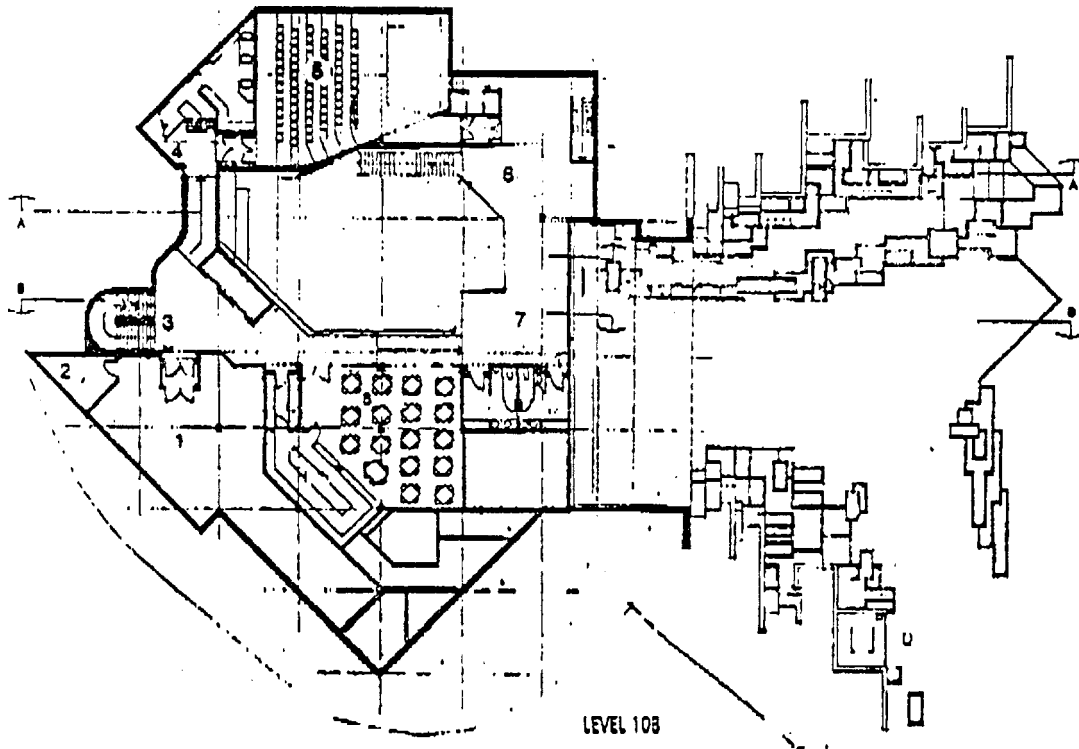
The Historical Resources Division is only authorized to spend \$15,000 annually to market HSBJ. However they get extensive advertising coverage by co-operating with the Alberta Regional Tourism Zones, through direct liaison with the media and bus tour operators and so forth. All ICs/sites etc. are marketed as a whole through regional tourism associations because it is understood that marketing a single site on its own is much more difficult and much less effective. Once a year HSBJ plans to hold a media blitz. They spent \$10,000 to attract the media in 1988 and received about \$1 million worth of column space in return. The IC only pays for ads regarding special events.

- Consider a very high profile opening day. HSBJ spent \$20,000, If you can get someone well-known (i.e. the Duke

and Duchess of York) the site gets free and extensive media coverage all over the world!

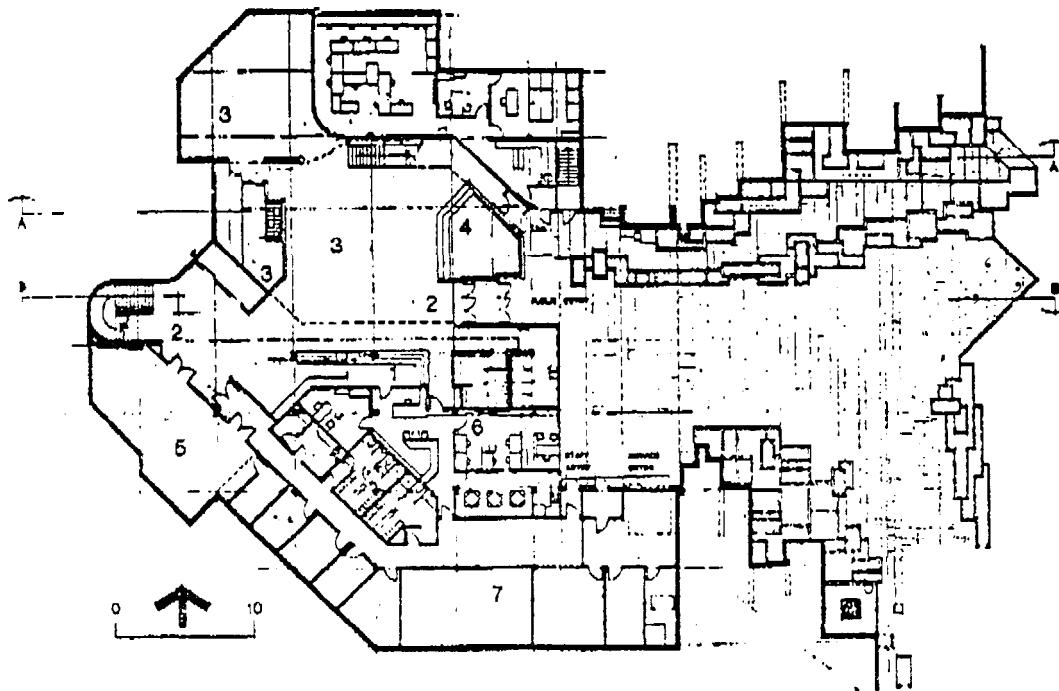
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# Head Smashed In Buffalo Jump Interpretive Centre



- 1. mechanical
- 2. electrical
- 3. orientation
- 4. orientation
- 5. audio-visual
- 6. exhibition
- 7. orientation

LEVEL 108



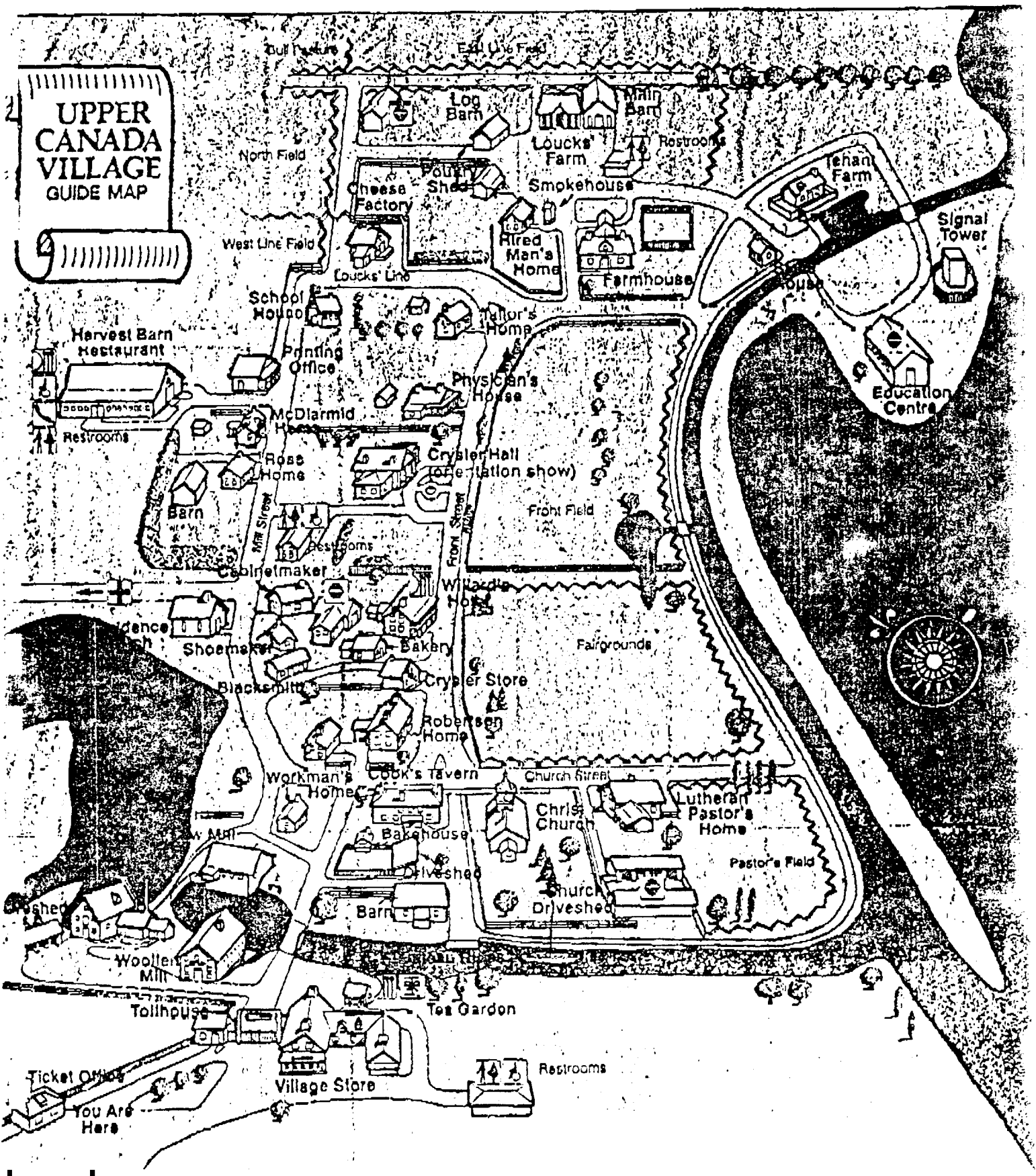
- 1. reception
- 2. orientation
- 3. exhibition
- 4. staging
- 5. activity
- 6. staff services
- 7. exhibition preparation/storage

LEVEL 104

Client: Alberta Culture  
 Owner: Alberta Public Works Supply Services  
 Architect: The LeBlond Partnership Architects & Planners: Robert H. LeBlond (partner-in-charge and design)  
 Exhibit design: J.J. Andre  
 Structural: Simpson Lester Goodrich Engineering  
 Mechanical: Keen Engineering Ltd.  
 Electrical: Grice Nash Williams Engineering  
 Landscape: Carson McCulloch Associates Ltd.  
 Lighting: PCP Lighting Consultants Ltd.  
 Contractor: Cana Construction Co. Ltd.

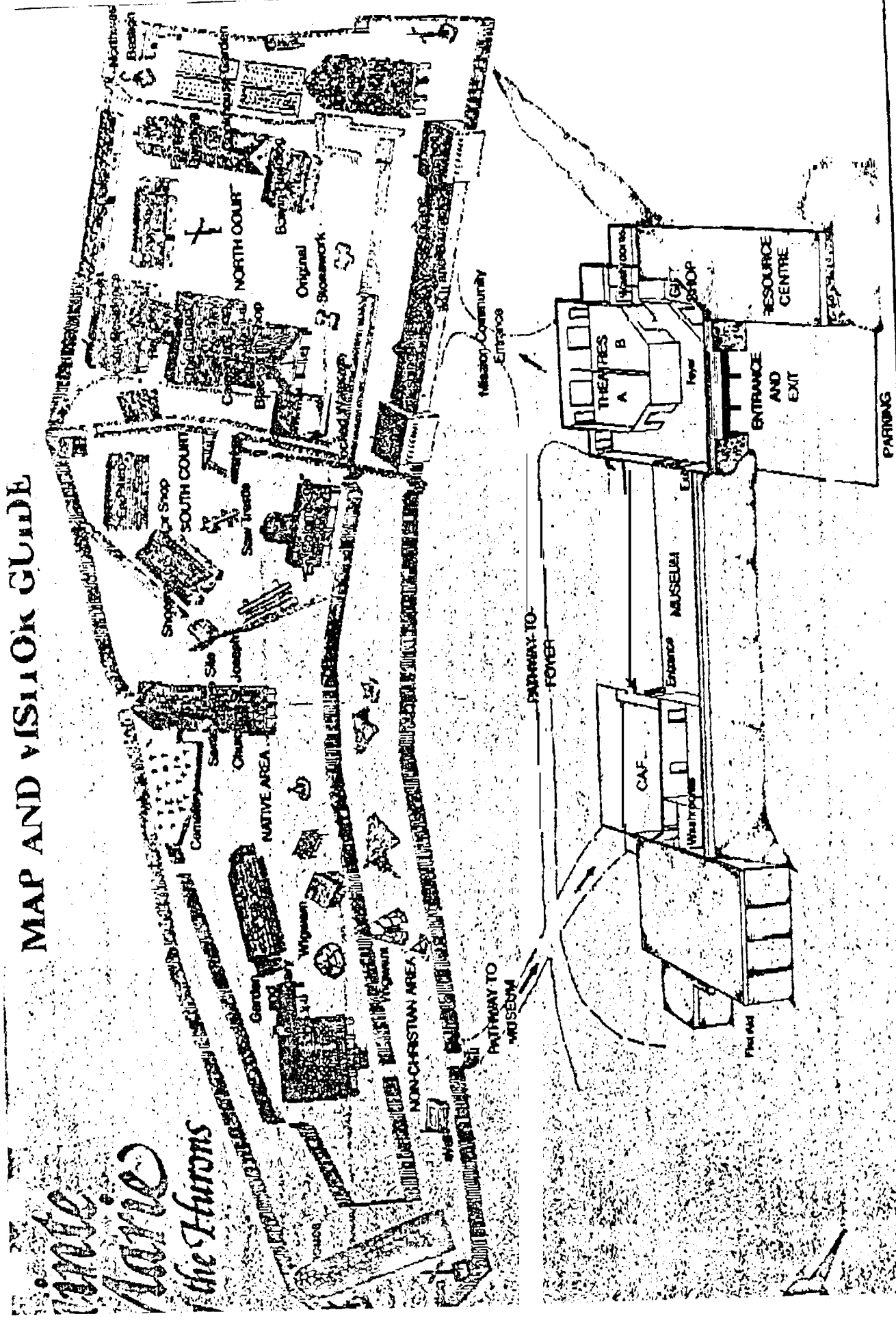


# Planning Your Tour



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# MAP AND VISITOR GUIDE



**SHOPPING:**

Images of Sally-Marie is located in the Orientation Centre and offers a full range of books and memorabilia to purchase. It also offers a full range of fabrics, postcards, reproductions, leather, wool, pottery, dolls, iron and clothing items are offered, as well as film and other essentials. The shop opens at 11:00 am.

**FIRST AID:**

A first aid rest area is located at the south end of the building. Qualified personnel will be called if necessary.

**REST ROOMS:**

Orientation Centre (east area)  
In the Café Sally-Marie.

**UR SAFETY AND COMFORT:**

Only in designated areas  
at the first floor.  
wear is suggested.

**SERVICES:**

Orientation Centre is open daily.