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Yellowknife Dene Cultural Camp: A Plan
Date of Report: 1992
Author: Mike Freeland & Associates
Catalogue Number: 11-27-12

11-27-12

**"YELLOWKNIFE DENE CULTURAL
CAMP: A PLAN"**

July 1992

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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 Governments and/or Corporate Sponsorships.

There is, however, in our opinion, excellent potential for a small scale Dene Cultural Camp in close proximity to Yellowknife, with substantial benefits to the people of N'dilo. The name of the Camp should be spelled "Yellowknife" at the request of the people of N'dilo.

Through our interviews and discussions with various Band members the main purposes for the Camp would include, Educational, Cultural, Social and Economic.

Suggested goals of the "Yellowknife Dene Cultural Camp":

1. To maximize meaningful employment for the people of N'dilo - primarily the elders who could express their valuable traditional skills.
2. To establish a traditional Dene Camp offering an educational opportunity, for not only Yellowknife and other Dene, but for other Yellowknifers and southern visitors.
3. To pass traditional knowledge and skills from the elders to the younger generation.
4. To increase levels of awareness and appreciation for Yellowknife's Dene history and culture.
5. A project which the Band can develop a sense of pride in ownership and operation, with strong cultural and social benefits as well as Educational and Economic.
6. To provide facilities and services at the proposed location which would complement present day use (ie family picnics) by residents of N'dilo.
7. An opportunity to work with interested community groups, individuals, and governments to create another positive project for the Band.
8. The "Yellowknife Dene Camp" would operate independently, but could complement other local businesses: Naocha boat tours; Treeline Trappings and other retail crafts outlets; Ravens Tours; hotels; bed

and breakfasts; restaurants; and independent craft sales.

We recommend the slow methodical development of a multiphased cultural Camp with a "Test Pilot" phase beginning as soon as possible, and continuing to mid-August. This provides an opportunity for the Band and participating elders to experience the concept, provide feedback for further development, and to gain some market exposure.

A "Test Pilot" camp would include a coordinator/interpretive/host and 2-3 elders for at 2-4 week period to August 15th. Capital expenses would be kept to a minimum with tent rentals and a small temporary Camp. The suggested Camp would include a tent for two elders to live on-site full-time, a demonstration tepee, smoke tent, outside demonstration areas with log benches, 2 outhouses, water storage tank, and signage designating the trail from a parking area to the Camp.

The Camp would be open for a limited numbers of hours daily, perhaps 1-4 pm, 4-7 days a week. Traditional activities and demonstrations could include: scraping and tanning hides, making birch toboggans with caribou skin carryalls, and arts and crafts.

Phase I (Years II and III) could include improvement and purchase of some equipment and the boat dock area, and expansion of the demonstrations using more elders.

Phase II (Years IV and beyond) may include the construction of a log cabin (for secure storage), and deck with a tarp top for demonstrations. Expanding the outside demonstration areas, through the use of the covered deck, would permit additional elders to demonstrate a variety of skills and products.

Four potential sites were evaluated: A) N. point of Latham Island (N'dilo), B) Burwash #1, C) Burwash #2, and D) Joliffe Island. See coded map on page (iv) of the Executive Summary. The N. point of Latham Island was the preferred site recommended.

From the outset the project has to be efficiently run with demonstrations offered as promised, and on time. All attempts should be made to ensure a quality product.

All phases of this development can be temporary; as years go by the Band can easily choose to dismantle the Camp if other purposes (i.e.. housing) were seen as a priority.

The Project would be owned and operated by the Band, and managed, at least in Phase II and III, by a qualified manager/director. The Band Development Corporation, depending on the success and financial viability of the Camp, may wish by themselves, or in a joint venture with a qualified business(es), consider ownership and management in later years.

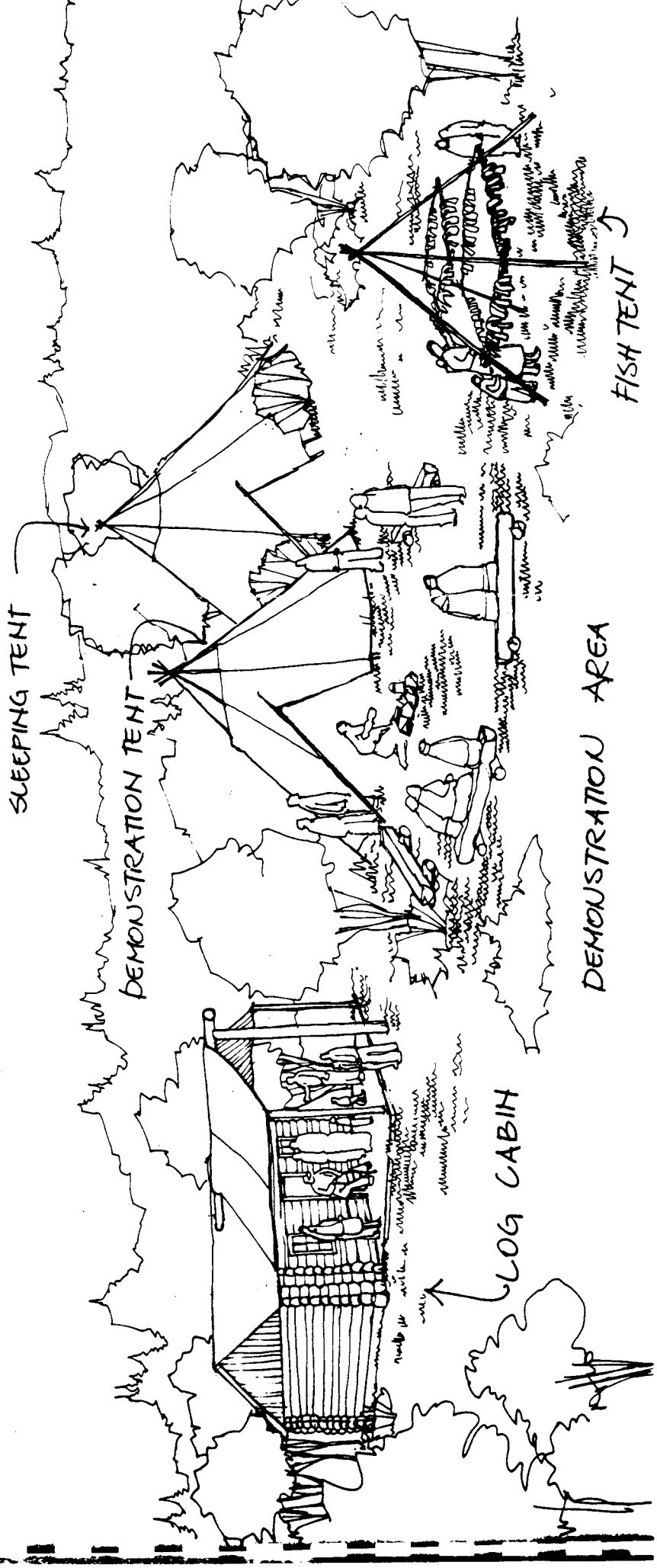
By combining Band resources, community volunteerism, support from a number of applicable government programs, and an active Corporate tie-in, indications are this project can happen!

Attached is a map noting the four potential locations as evaluated, and conceptual drawings: Overall Concept, Phase I, Phase II, and Campsite Concept.

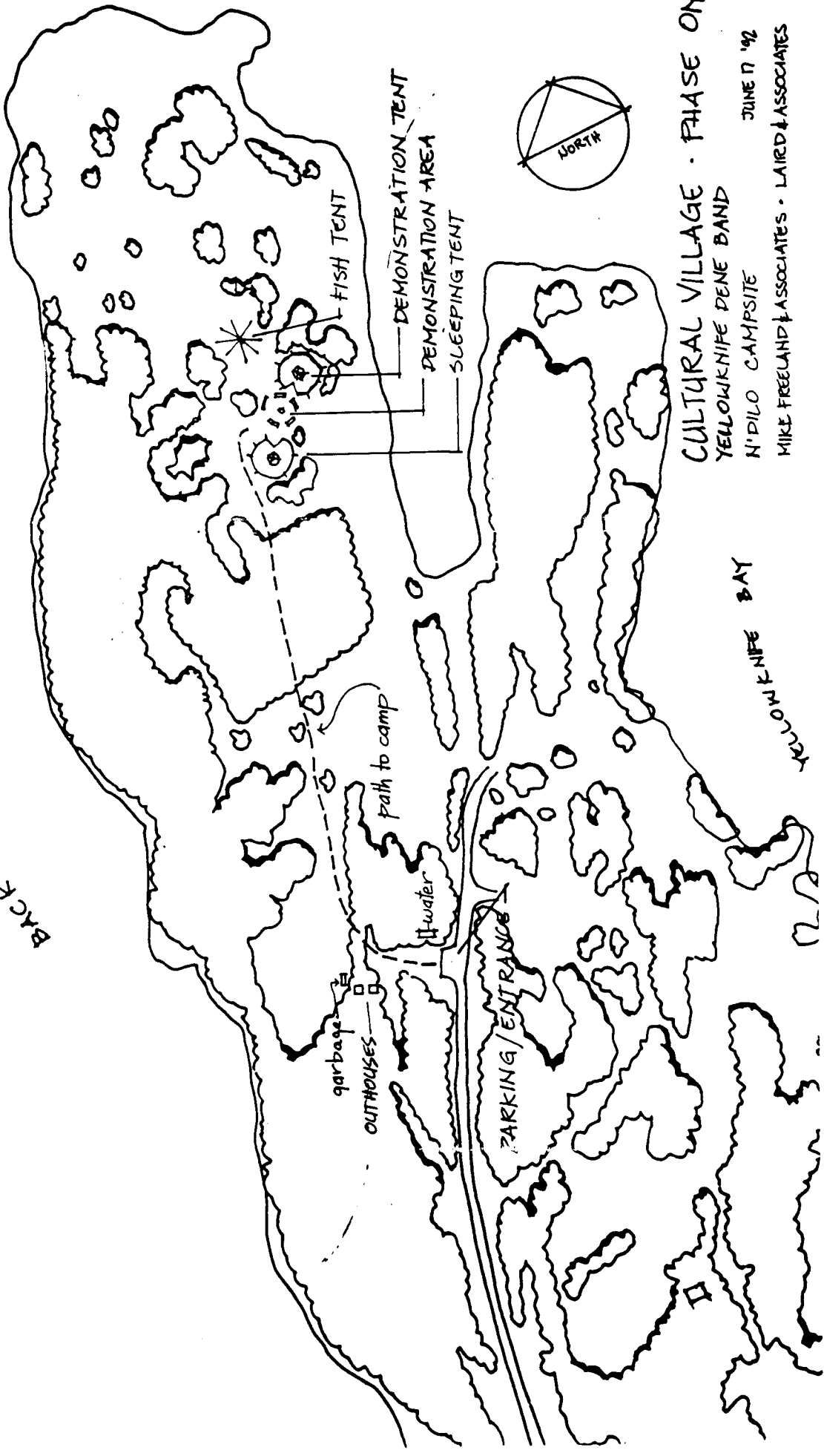


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CULTURAL VILLAGE
YELLOWKNIFE DENE BAND
(OVERALL CONCEPT)

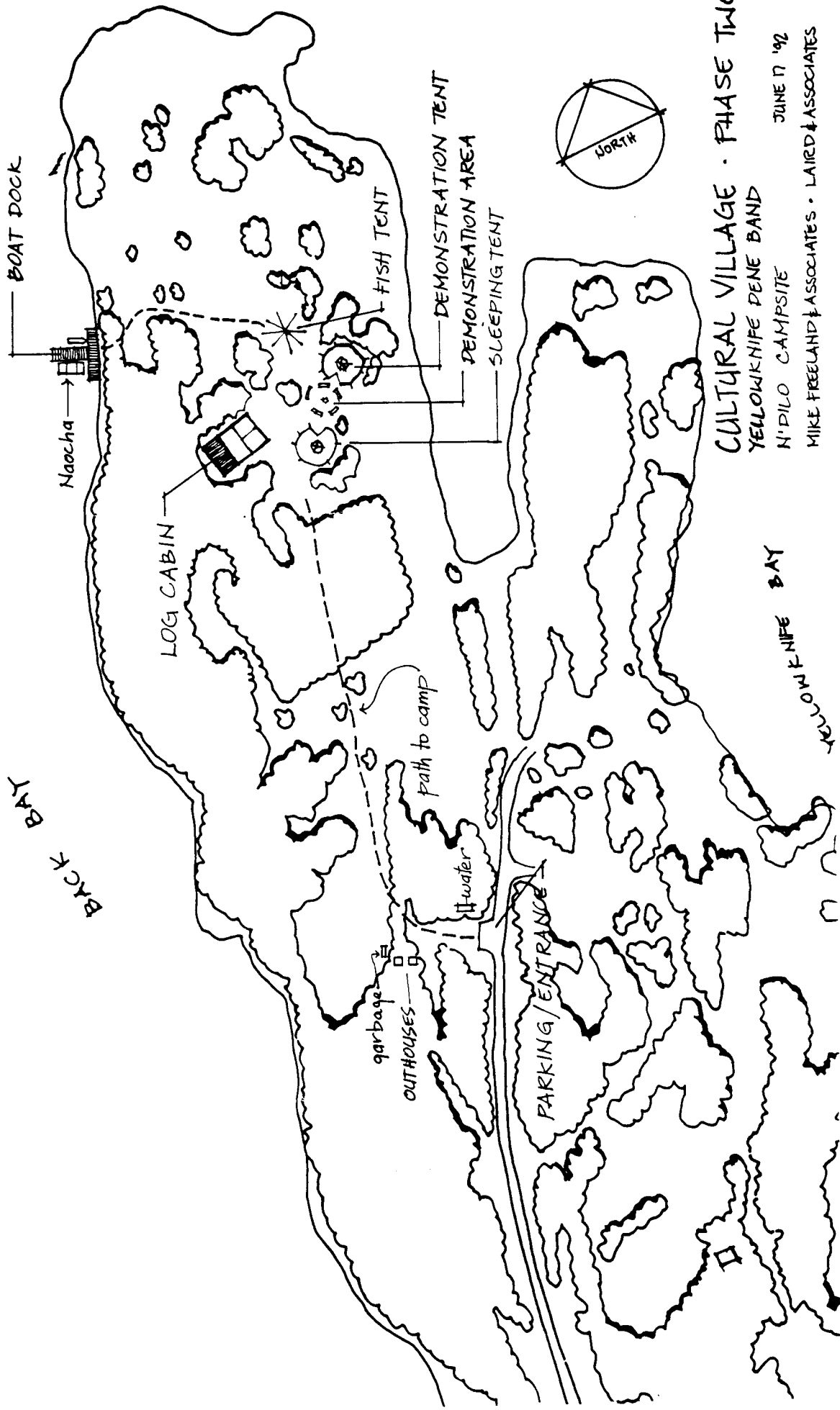


BACK BAY



CULTURAL VILLAGE - PHASE ONE
 YELLOWKNIFE DENE BAND
 NIPILO CAMPSITE
 MIKE FREELAND ASSOCIATES - LAIRD ASSOCIATES

YELLOWKNIFE BAY



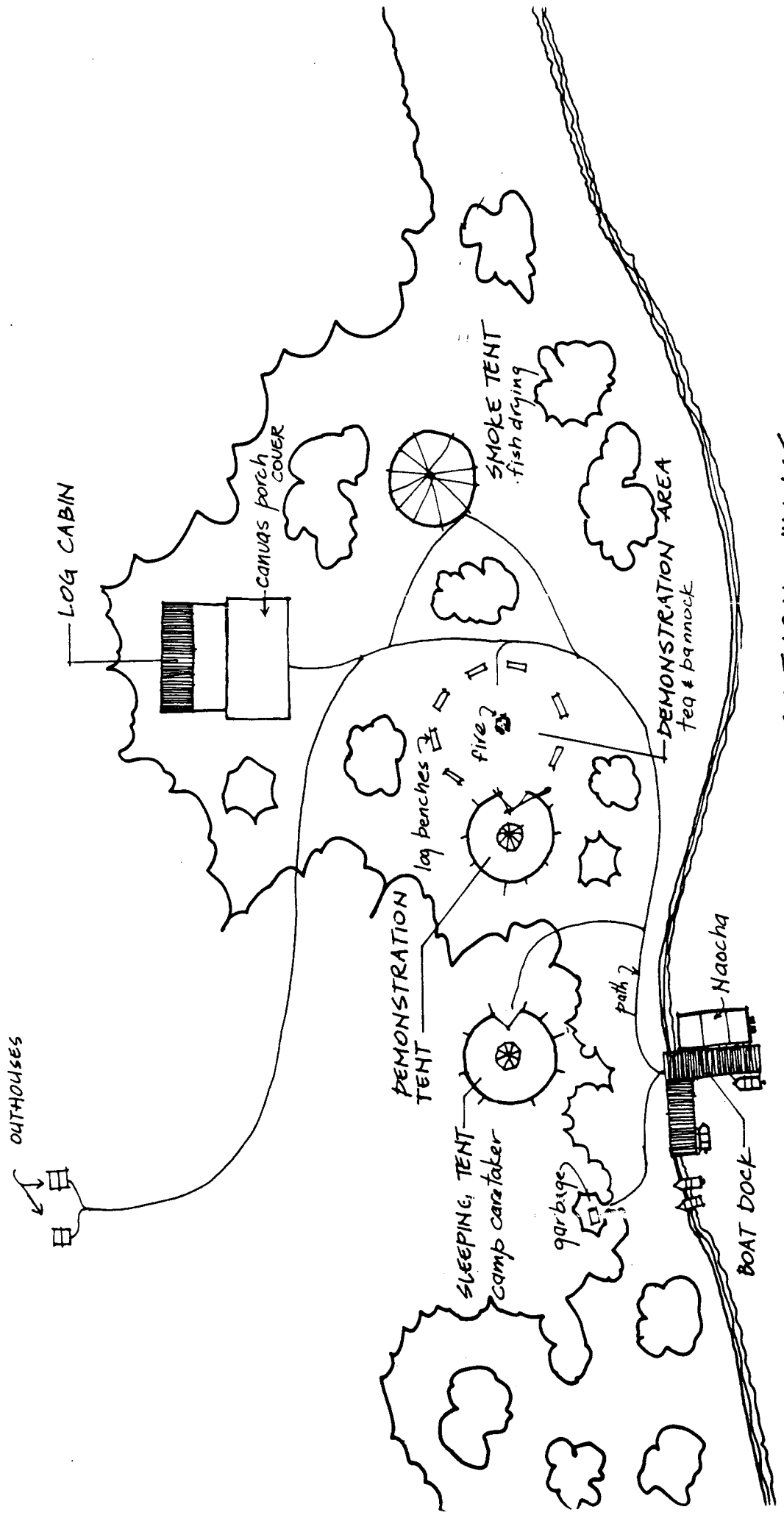
CULTURAL VILLAGE - PHASE TWO

YELLOWKNIFE PENE BAND

N'DILO CAMPSITE

MIKE FREELAND & ASSOCIATES • LAIRD & ASSOCIATES

JUNE 17 '92



CULTURAL VILLAGE
 YELLOWKNIFE PENE BAND
 CAMPSITE CONCEPT
 MIKE FREELAND & ASSOCIATES · LAIRD & ASSOCIATES

YELLOWKNIFE BAY

JUNE 17 1992

1. PROJECT DESCRIPTION

Work for the above plan was commissioned by the Department of Economic Development and Tourism, Government of the NWT, on behalf of the Band.

The team conducting the project included Fred Sangris, as Interpreter and Band Liaison, John Laird of "Laird and Associates" who provided sketches and details of Phases I and II, David Hall of "Economic Planning Group" who provided information on similar projects elsewhere, and Mike Freeland of "Mike Freeland and Associates" who managed the project.

Potential sites were evaluated and the preferred site, N'dilo (point), was visited several times.

A number of elders were interviewed, draft sketches completed, and displays put up at both the N'dilo and Detah Band offices.

Because of a heavy Council agenda, time did not permit a formal presentation of the project to the joint Band Councils. A brief on the project (including sketches) was left with all joint-council Band members, and a detailed colour Summary Board was left on display at the Band offices in N'dilo and Detah.

Detailed phases for the N'dilo site are suggested as follows:

Phasing

TEST PILOT PHASE AUGUST 1 TO AUGUST 15, 1992

<u>Item</u>	<u>Estimated Cost</u> (Labour/Materials)
- One full-time coordinator, interpreter, host/guide. Would begin when funding available to Sept. 15;approximately 6 weeks @ \$600/week with benefits. (Based on \$15 per hour.)	\$ 3,900

- Two elders living on the site full-time for 2-4 weeks, ending Aug. 15th; and 1-2 other elders providing demonstrations 1-4 pm daily, and on request for special groups. (Based on approx. \$10 per hour.)	\$	5,400
- 2 log outhouses, with seats, and extra honey buckets, shingle roof, vented.	\$	750
- Fiberglass water tank and log stand.	\$	1,000
- Interpretive signage:		
- directional, corner of paved road.		
- basic explanation interpretative, by entrance.		
- trail and water supply.	\$	1,000
- Rental of 2-3 tepees and prospector's tents, 4-6 weeks. (ie from Bill Tait with Raven Tours or Muriel Betsina).	\$	750
- Contractor to supply: firewood, water; sewage and garbage removal.	\$	1,000
- Four 8' benches, for outside demonstration area.	\$	250
- Camp supplies (caribou hides, etc.)	\$	500
- Dry storage of completed (but unsold) drums, snowshoes, crafts, and toboggans over the winter months.	\$	N/C
- Site clean-up (glass, garbage)	\$	<u>1,000</u>
Anticipated Expenses	\$	15,050
Anticipated Revenues (STEP Program and Culture and Communications)	\$	<u>12,500</u>
Shortfall	\$	2,550

PHASE I
MAY 15 - AUGUST 15, 1993 AND 1994

<u>Items</u>	<u>Estimated Cost</u> <u>(Labour/Materials)</u>
- Professional full-time coordinator/ interpreter/host/guide/administrator, for 18 weeks. (Based on \$20-\$25/hr).	\$ 11,700
- Two elders living on site full-time for 12 weeks (or 2 couples alternating) to Aug 15th. Plus 2-3 other elders demon- strating at peak periods and special occasions. (Based on \$10/hour).	\$ 16,200
- Management Consultant/Advisor.	\$ 3,000
- Interpretive signage - more detailed explanation & sketches with detail.	\$ 2,000
- Purchase of 2-3 tepees and prospector's tent.	\$ 3,000
- Mini boat ramp for Naocha and other boats.	\$ 500
- Road access improvement, parking.	\$ 2,000
- Site clean-up (glass, garbage vehicle wreck).	\$ 1,500
- Marketing and public relations (over and above commissions to wholesalers).	\$ 5,000
- Administration, including insurance and worker's compensation, based on 15% of total.	<u>\$ 6,735</u>

Anticipated Expenses	\$	51,635
Anticipated Revenue (combination of various gov. programs, Coporate Sponsorhip, craft sales, group fees)	\$	<u>45,000</u>
Shortfall	\$	6,735

PHASE II
MAY 15 - AUGUST 15 1994
AND BEYOND

<u>Items</u>	<u>Estimated Costs</u> (Labour/Materials per yr)	
(In addition to test pilot and Phase I....) Relative costs carried to this phase, Total	\$	51,635
- Construction of a 16 x 20' cabin with 16 x 20' demonstration deck and tarp roof, built on sked to allow for scenario of moving off-site if required later:		
- if built	\$	(35,000) A
- if donated and moved	\$	(7,000) B
- Management Consultant/Advisor	\$	5,000
- Expand outside demonstration area (four more 8' log benches, tables).	\$	1,500
- One to two more elders to demonstrate specific skills and crafts making; 1-4 pm daily, and upon special request by groups.	\$	5,000
- Upgrade and repair of building.	\$	<u>3,000</u>
Anticipated Expenses:	\$	101,135 A
	\$	73,135 B
Anticipated Revenues (Gov. programs, Corporate sponsorships, craft sales, group fees).	\$	<u>80,000</u>
Shortfall	\$	(21,135) A
	\$	6,865(+) B

One long-term concept involves use of both the N'dilo point site and Burwash #1 or #2. Years 1 through 4-5 include Phases I & II as described depicting early Dene life about "contact" time.

A "pre-contact" camp is much more difficult and expensive to create than what we propose in Phase I and II---especially if it is to be authentic or historically correct. The log building, although not pre-contact, best suits the need for a secure structure.

Substantial research would have to go into "pre-contact," to what implements, tasks, clothing, etc. could be part of a display, and secondly - how to build or craft these accurately. This could be initiated in Phase II. Whatever was determined to be "pre-contact" could be constructed at Burwash #1 or #2. In a long-term concept we envisage a tour could include:

1. An authentic "pre-contact" camp at Burwash #1 or #2.
2. A contact camp at N'dilo point
3. The modern village of N'dilo and city of Yellowknife.

Suggested

Demonstrations

	<u>Phase</u>		
	Test Pilot	Phase I	Phase II
- Drums: spruce & caribou skin	X	X	X
- Snowshoes (regular lifesize and mini)	X	X	X
- Crafts - moccasins, gloves, mitts, jackets, beadwork, bags	X	X	X
- Birchbark canoe		X	X
- Scraping, tanning of caribou and moosehides	X	X	X
- Caribou skin teepee		X	X
- Six to eight ft. birch toboggan with caribou skin carryall; babiche	X	X	X

	<u>Phase</u>			
	Test	Pilot	Phase I	Phase II
- Willow fishnets			X	X
- Babiche fishnets			X	X
- Traditional caribou skin clothing			X	X
- Legends, storytelling		X	X	X
- Drum Dances (group special request only)			X	X
<u>Foods:</u>				
- Bannock and Tea		X	X	X
- Dried caribou, moose and fish		X	X	X
- Caribou ribs on open fire		X	X	X
- Full meal - country food feast (group special request only)			X	X

2. COMPETITIVE FACILITIES AND SERVICES

There is no competitive facility in Yellowknife, although Muriel Betsina has previously operated a similar operation on her own, in a number of locations including the N.E. point of Latham Island; she has no plans to operate this year. "Rabesca's Company Outfitters" of Rae have developed a fully licenced camp base on the Frank Channel (Rae) with a number of the same components as we have recommended here.

TWO N.W.T. CAMPS in Baker Lake have been developed over the past number of years, and are operating with varying degrees of success. These are:

- i) Traditional Camp, Baker Lake - Summer:
This camp has operated for many years. Originally it was organized by a community tourism committee, while for the last three years the organizational group has been the Baker Lake

Historial Society.

The Camp is operational from 12 to 16 weeks. Last year the Camp opened the end of June to ensure access to Elderhostel groups.

There is a paid Coordinator whose duties include organizing transportation for visitors, translation for the resident elder couple, and generally acts as a trouble-shooter.

A set of campers, usually an elder couple, live at the Camp for one to two week periods. While there, the elders make implements and original tools, repair tents, greet visitors, put on demonstrations including singing, dancing, drum playing, story telling, etc. They wear traditional hand-made clothing typical of the Baker Lake area.

The Society now has a good inventory of handmade tools, eating utensils, game materials, etc.

The Society finances the Camp through STEP program funds. This year they are considering putting a fee or donation process in place. Additionally they sell t-shirts, pins, and memberships to the Society.

ii) Spring Camp, Baker Lake:

There was a pilot project conducted for this Camp two years ago. Last year organizers were not comfortable enough to host paying clients, while this past Spring paying clients were hosted.

Sessions lasted three to four days, and clients participated in making igloos, fishing, etc.

OTHER LARGER SCALE NON-NWT CENTRES or theme parks based on culture and native heritage are described as follows:

(It must be noted that all of these facilities are heavily subsidized and none are financially viable. Operating subsidies per visitor for non-NWT facilities run from \$4.23 to \$10.91 per visitor!)

i) U'mista Cultural Centre, Alert Bay, B.C.:

The attached information regarding the history of this centre was produced by the Alert Bay Band, in B.C. We have no operating information regarding this facility other than that included in Appendix A.

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 an island off of Port MacNeill on northern Vancouver Island and is quite remote.

ii) Head-Smashed-In Buffalo Jump Interpretive Centre, Alberta.

A description of the facility and it's history, as well as a blueprint diagram outlining the design of the building is attached. (see Appendix B)

Funding is generated from corporate donations, a volunteer non-profit society who generates close to \$100,000 annually, while the Provincial Government provides salary positions.

Education Programs for all age groups are conducted in the Centre while Interpretive Programs are often built around an artifact. eg. tools, materials, hide scraper, hide cleaning and production process. Clothing, stories, dance, native games, songs, oral traditions are also featured.

Training manuals for interpretation are used to instruct native interpreters.

A typical demonstration program might include:

- . Participants, demonstrator and interpreter
 - . Introduction:
 - . Of program to be demonstrated, request questions be left to end.
 - . Of participants, brief history of person and their interests or special skills.
 - . Delivery:
 - . Explanation of activity, tools, process, purpose, results.

- . Working:
 - . Demonstration by elder, may or may not have an ongoing monologue. Interpreter may describe activities at specific stages.
- . Question Period:
 - . Informal discussions after the work is complete, translations between elders and audience.

Resource people are used for mini-events such as a Sunday afternoon 1-2 hour demonstration, eg. beadwork. In an informal setting the person sets up a table and works away at their own pace and in their own style.

Manager of Demonstration:

- . Elders are used almost exclusively as they are respected and responsible for getting the activities together.

Interpreters/Hosts generally are people in their early 30's, with a knowledge of both languages and interest in cultural activities

Suggested Guidelines for Demonstrators:

- . Simple program
- . Natural skills
- . Work at their own pace
- . No outside guidance or control

Key operating information is as follows:

1990 attendance	133,720
%change for '89	- 1.23%
* * Operating subsidy per visitor	\$ 4.23
Per capita spending:	
Admissions	\$ 0.75
Food and beverage	\$ 0.75
Retail	\$ 2.99
Other	<u>\$ 0.00</u>
Total	\$ 4.49
Visitor length of stay (hours)	2.00
Staffing Levels:	

Full-time	3.00
Seasonal	2.50
Summer	3.00
Part-time	<u>0.00</u>
Total	8.50

- iii) 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 of 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 sub-merged 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: a grist mill; lumber mill; school house; trading post; hardware; grocery; butcher; farm buildings; teachers' and doctors' houses; blacksmith; church; pub/tavern; boat/barge dock; livery stable, basket-maker, etc.

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 (Appendix C) for a brief history of the facility, 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	\$13.35
Visitor length of stay (hours)	4.00
Staffing levels:	
Full-time	13
Seasonal	23
Summer	15
Part-time	13
Total	64

iv) Native Heritage Centre, Duncan, B.C.:

Developed by the Cowichan-Duncan Band 30 miles north of Victoria.

The Centre features craft/souvenir outlets, a museum, totem poles, carving and craft making demonstrations, a restaurant with country foods; films; various lifestyle demonstrations including a "Potlatch Ceremony"; and models of various tribal villages during different time periods.

The quality of food, service and interpretive displays are excellent.

Appendix D, describing this facility (See "Come Face-to-Face with a Legend") offers a fairly thorough overview of the various components of this attraction.

This facility is currently in receivership, due primarily to poor management and insufficient marketing. 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 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.

v) Ste. Marie Among the Hurons

A cultural, educational and tourism centre developed in a joint partnership with the Province of Ontario, a 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 (pallisades, 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 Appendix E, 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

vi) Alaskaland, Fairbanks, Alaska:

A theme park interpreting the native and non-native history and culture of Alaska.

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

vii) Polynesian Cultural Centre,

Situated 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 IMAX film, tours, pictures, Keiki (children's) fashion show, and...listening to legends over 1,000 years old are offered to

visitors.

It has successfully operated for many years and is a major Hawaiiin attraction.

3. 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 including 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, in southern Canada and around the world, are in areas of relatively high density resident and tourist populations whose numbers are critical to viability.

None of the NWT communities or cities have a large population and tourist base to justify a costly cultural centre; but Yellowknife, being the capital with the largest population base, has the best potential for a small but successful Cultural Camp.

Mackenzie Highway tour buses, and individual traffic is increasing - and with eventual paving, much larger tourist numbers are possible.

With Yellowknife's airport serviced by three major airlines - Canadian, Air Canada and First Air, as well as smaller regional carriers and charters companies, potential non-resident visitors are substantial.

POTENTIAL MARKETS for this Cultural Camp includes both resident and non resident potential:

A. **BUS TOURS** with an increasing number of individual bus tours on the Mackenzie Highway to Yellowknife 1992, this is a valuable and expanding market, many of whom are interested in a quality cultural experience.

B. **TOUR COMPANIES** such as Horizon, (who fly to Yellowknife), generate a further 15-20 tour groups per year, ranging from 10-40 people each, during peak summer months of June 15 to August 15th. As tour bookings

generally do not occur until the Fall time or early New Year for the coming season, it is not known exactly how many tours might be expected for the 1993 season but numbers equal to this year would not seem unreasonable.

C. NAOCHA BOAT TOURS hosted over 3,000 people in 1991. Of these numbers, how many may take a Cultural Camp tour is only a guesstimate. Demonstration content and times must, however, be guaranteed. As the Band Development Corporation has ownership in the Naocha, maximizing cooperative packages with the Naocha and Cultural Camp are a natural development.

A one to one-and-a-half-hour stop at the Cultural Camp, between 1-4 pm, 3-4 times a week may add greatly to the appeal of the boat tours.

D. ELDER HOSTEL Various "Elder Hostel" educational/experiential type holiday packages operate now in a number of locations in the NWT, The Cultural Camp could be developed as a 2-3 day component of the program with visiting elders participating with Dene Elders. The Northern Frontier Visitor's Association, interested in development of new Elder Hostel programs for N.F.V.A. "members" is a logical contact.

E. ORGANIZED CARAVANS such as the Jetstream Trailer Clubs, have previously been to Yellowknife; sometimes in vehicle numbers of 100 at a time.

F. ITINERANT TRAVELLERS: would include tourists to the Yellowknife area, business owners, contractors, individual road traffic, campers, recreational vehicles, etc.

G. 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 any school in the North Slave area.

Both elementary and high school classes from Yellowknife and other NWT communities, have travelled to road or fly-in camps and lodges, and southern Canadian cities for various learning experiences. Group sizes are normally 20-28 children and 1-3 adult leaders.

H. RAVEN TOURS, a Yellowknife based in-bound tour company, estimates that if a quality scheduled experience was offered at reason-

able rates they could generate up to 100 visitors during the 1992 Test Pilot phase, and many more for the 1993 Phase I.

Raven Tours could generate business in a couple of ways:

- . by including the Cultural Camp as part of a town tour.
- . by marketing Cultural Camp packages to individuals and groups.
- . by coordinating with, and for, tour companies, (bus, fly or drive) to include the Cultural Camp in a total Yellowknife or NWT package.

I. **"SCIENCE CAMPS"** The Science Institute of the NWT offers a number of 6 day cultural camps for children showing an interest in science and the outdoors. Camps have been hosted in the Eastern Arctic and at Rabesca's camp outside of Rae.

As the Science Camp entertains yearly proposals for operation and/or hosting of the camps, the Band could offer a package in conjunction with the "Dene Cultural Camp" operation for part or all of one science camp.

J. **OTHER DENE PEOPLE** from the NWT, Yukon, Alaska, Southern Canada and USA. Although museums such as the Prince of Wales in Yellowknife or the Smithsonian in Washington, D.C. depict to some extent the history, culture and traditions of the Dene, there does not exist one public facility that portrays this in detail.

A Camp such as the one described herein could well become both a source of pride and inspiration for the Dene. The Camp would provide an opportunity for the elders to pass on their knowledge and wisdom to all visitors, whether Dene, or southern tourists

K. **GOVERNMENT** (Federal, Territorial, regional, City, Band) members, visiting dignitaries, special occasion functions, celebrations, workshops, training sessions.

L. **SPECIAL GROUPS** In addition to being open to the general public and for pre-scheduled regular tour groups (specific hours per day and specific days per week) there is an opportunity for catering to special group conference or meeting requests.

4. OWNERSHIP, MANAGEMENT, HUMAN RESOURCES AND TRAINING

Suggested ownership options include:

1. Band
2. Joint Venture - "Band Development Corporation" and a qualified company (or individual or family) preferably who has long-term experience in the tourism business is an option for ownership in Phase II, and dependent upon financial viability.

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, overall management and marketing are two areas where major problems usually occur.

Ideally, if both the Band and the "Band Development Corporation" had interest in the camp, access to available funds might be maximized. (i.e. for a private company and for a non-profit organization. The Band, for example, might own the Camp, while the "Band Development Corporation could have a management contract!)

Suggested Roles & Responsibilities:

Band: Provides administrative services: i.e.. payroll, workers' compensation; marketing; storage, communication to Band members; and offers feedback, political support; and office space.

Board of Advisors: offer ongoing advice, support and input into the program, and to the Coordinator.

Coordinator/Host/Guide/Interpreter: reports to the Band (or Band Development Corporation); identifies and obtains necessary supplies and materials for Cultural Camp, i.e. tents, tool and craft material, hides/skins, etc.; as well, is responsible for the planning and day-to-day operation of the Camp---hiring, security, contract administration, marketing, public relations, etc.

Elderly Dene Couple: live onsite, full-time providing demonstrations of cultural skills and security services.

One to Two Other Dene Elders: demonstrating cultural skills.

We suggest a "team" approach to long-term development and operation of the Cultural Camp. Suggested team members or Board of Advisors, who may provide ongoing input and direction might include:

- . Treeline Trappings
- . NWT Arts and Crafts Society
- . The Dept of Economic Development & Tourism (N. Slave Office)
- . The Dept of Culture and Communications
- . The Dept of Renewable Resources
- . The Arctic College "Tourism Program"
- . An Elder's group
- . A Women's group
- . The Naocha
- . Raven Tours
- . Northern Frontier Visitor's Centre
- . The City of Yellowknife
- . Joint Band Council
- . Ecology North
- . Yellowknife Historical Society

This Board of Advisors may meet one to two times a year to exchange information and provide direction as to development and management of the Camp. Their continued support will be maximized if they are fully aware of, and have input to, the concept.

If funding was available the Band may instruct their Camp Coordinator to visit, experience and report on their findings on at least two of the cultural centres as described. The "Native Heritage Centre" in Duncan B.C.'s Vancouver Island, is one example of a larger centre while the small Cultural Camps in Baker Lake, NWT may more closely relate to what could be done in N'dilo.

Workshops on "Tourism Awareness" and "Hospitality" are suggested for all staff.

5. OPERATIONS

Four possible sites were evaluated using a number of different criteria. Although no one site is ideal we suggest N'dilo (Point), is the best location, with Burwash #1 or #2 a second choice.

Although security, and a previous Band Council Resolution permitting part of the suggested location to be allocated for housing may be detrimental to this site, positive factors for recommending location "A" include:

- . closeness to the community, both for elders working there and visitors;
- . excellent road and water access from Yellowknife;
- . a beautiful, picturesque point, with a pristine North and East view; and
- . any upgrade could complement day use by residents of N'dilo (refer to the chart entitled "Sites Evaluation" pgs. 24 and 25).
- . marketability.

Development of a quality Cultural Camp is long-term.....we suggest 8-10 years and longer. Development could be multiphased with the decision to proceed with Phase I and II, and subsequent Phases dependent upon the successes of the Test Pilot phase.

The following comments are based on both our general knowledge regarding cultural attractions, as well as feedback from the manager and staff of various Native Interpretive Centres in Canada:

- 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.
- That an individual gate charge or entry fee discourages participation - in some cases up to 40%! Financial benefits we suggest are derived from group fees, donations, various government support programs, private Corporate Sponsorship, and spin-off craft sales, etc.
- The most common complaints relating to Cultural Camps/Villages indicates:
 - staff not showing up on time

- last minute cancellation of product
- product displayed/demonstrated not the same as that being advertised.

All financial considerations must be carefully examined before any commitments are made. Substantial public relations and lobbying should be completed beforehand to ensure maximum support.

- Some Bands who own and operate their own Centres 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 paycheque, and has found it difficult adjusting to a set work schedule.
- Staff had to be taught how to treat guests courteously and provide the services required. Guests with unsatisfactory experiences in some cases lead to withdrawal of Corporate and other support.
- Staff, at some camps, 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 many have never worked in a tourism/profit focused setting before.
- Simplicity of operations is important.
- As has been done successfully in other areas, because of the potentially high cost (Phase II and Phase III), cooperative ventures and/or sponsorship with other partners i.e: oil/gas, gold, diamond Exploration Companies, Territorial or Federal Governments should be required.
- 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 "Dene Cultural Camp" has the potential of drawing an increasing number of new drive and fly-in tourists - tourism, to not only Yellowknife, but Rae and Detah. Other communities along the

Mackenzie Highway may also experience an increase in tourists due to a successful cultural attraction.

The most successful Centres appear to have a relatively extensive and dedicated volunteer staff. We suggest support from either Government or Corporate bodies would increase substantially if the Band and community residents offered substantial time (and dollars) to the project. Increased volunteerism, especially in these poor economic times with budget cutbacks, will go a long way towards making this project a success. Volunteer groups and businesses have successfully organized such events as "Caribou Carnival, " Raven Mad Daze" and "Folk on the Rocks" music festival in Yellowknife.

As it may not be viable to remain open full-time all summer, activities can be scheduled around known heavy traffic periods. To become a component of a scheduled package tour will take at least two or more summers of testing, in close cooperation with the host bus/boat tour or "in-bound" tour company(s).

Packaging for "Special Group: requests may include demonstrations by elders in addition to the 2-3-4 regular staff; food preparation and service (country foods: caribou, buffalo, dried meat and fish, baked lake trout, whitefish; local berry cake and pie, bannock and tea). Features such as including drummers, and the wearing of traditional clothing would add greatly to the appeal of a cultural package. A package price per person based on a minimum group size could be quoted; groups with specific requests will require individual quoting.

We suggest regular demonstration times, 1-4 pm, either every day, or at least Monday, Wednesday, Saturday and Sunday; and on request for groups with prior arrangement.

Sales of country food as snacks, a taste of country food, or as a full meal for groups has potential. Cost of food, labour, plus mark-up must be taken into account when setting prices.

The demanding nature of the operational component of the Cultural Camp suggests only experienced, dedicated individuals be responsible for over-all management of the camp.

If a program suggests certain demonstrations take place 1-4 pm, 3 days a week....then exactly that must happen, and on time.

Although many cultural centres offer a craft souvenir shop, we suggest that craftspeople are paid by the hour to demonstrate making specific crafts. These are then sold by the Band to wholesale or retail outlets such as "Treeline Trappings." In this way increased craft production will not compete with, but complement, exist-ing retail outlets.

Visitors are more eager to buy when they have seen the craft being made (ie at the Camp) and have personally met craftspeople.

As demonstrating craft production for visitors may take longer than making a craft in one's own home, production levels cannot be expected to be as high.

Souvenir sales on site should not be considered until Phase III with completion of a secure building, and dependent upon success of the relationship with "Treeline Trappings or other retail outlets.

Arctic College offers a one year "Tourism Course" which involves a combination of textbook learning and "hands on" experience with various tourism related projects and businesses. The tourism class put developed a cultural village depicting traditional Inuit and Dene lifestyles for the 1992 "Caribou Carnival." To many, this was the highlight of the Carnival.

The new "Yellowknife Dene Cultural Camp Concept" could be a pilot project for instructors and students of the tourism program, and could work closely with the Band in the development stage over the Fall and Winter of 1992/93.

As the Camp expands, we suggest funds may be allocated for a management consultant for up to 1-2 days per week offering input to the Board and Coordinator on overall operation of the Camp, marketing, public relations, funding applications, Corporate Sponsorship, etc. These tasks may also be the responsibility of a professional Director/Manager.

Initial guidelines at the Camp may include:

No cutting of trees or shrubs on site. Any firewood, spruce boughs, or kindling should be brought in from off-site. There has been

substantial recent cutting of grown trees... if this continued it would not take many years for the site to become bare and unattractive.

Fires in designated firepits only.

No alcohol on site.

Any operation must include a contract for water supply (truck to tank), firewood supply, garbage removal, toilet (honey bucket) removal and facility cleaning and maintenance. During busy periods honey buckets would likely have to be changed a number of times a day.

We recommend occasional use of a chemical defogger at all sites to minimize black flies and mosquitoes---more of a concern to southern visitors than to long-term Northerners.

Potential vandalism at the suggested location can be minimized by having at least one elder couple live onsite; and in later phases provide a secure locked building for storage. If some youth can work with the elders on the program, a strong sense of Band pride through ownership and management will grow. Communication of the Cultural Camp concept to all N'dilo residents will increase support, understanding, and will lessen vandalism!

As the number of visitors increase to the Cultural Camp, there is every reason to believe that there will be a corresponding increase of revenue to Yellowknife business. The Municipality of Yellowknife could be supportive in a number of ways: road upgrade to the site; outhouse or tent rentals; extension of bicycle/hiking trail to site (or to Lot 500 boundary and Band extends to site); and/or donation of old "Tourist Cabin" and transport to site.

Sites Evaluation: the following chart evaluates the four potential sites: A) N'dilo, N. Point of Latham Island, B) Burwash #1, C) Burwash #2, and D) Joliffe Island. These four sites were evaluated using 13 various criteria; the N'dilo N. Point of Latham Island was recommended for a number of reasons---primarily access by both N'dilo residents and visitors, as well as marketability.

EVALUATION CRITERIA	SITES EVALUATION		SITES EVALUATION	
	(A) N'DILO (POINT)	(B) BURWASH #1	(C) BURWASH #2	(D) JOLIFFE ISLAND
1. General Site Appearance	Needs minimum glass, garbage, old vehicle clean up. 4-5 existing firepits. Overall excellent site with level options for tents & demonstrations.	Little clean-up required. More pristine - wilderness, away from community. Water view faces Yellowknife.	Minimum clean-up required More pristine - wilderness, away from community, waterview faces Yellowknife.	With present squatters and houseboats, a "busy" location. Some clean-up required.
2. Site Clearing & Upgrade	Minimum if any clearing.	Some clearing required.	Some clearing required	Minimum clearing required.
3. Future Dev/Expansion Consideration	A 1970's BCR giving future housing rights to a Band member must be addressed. The Band's present long-term land use plan indicates housing and a small park, for most of the site in question.	Good.	Good.	Considered by City of YK to be in their jurisdiction. 1-2 lots owned on Joliffe. A number of squatter families have for years lived on Joliffe. Six permanent houseboats anchor in SW bay.
4. Road Access	More accessible from N'dilo than Detah. More than enough in N'dilo to allow bus parking on road & short walk to site. Minimal road upgrade with gravel would lessen steepness of access leaving; parking area to be expanded and defined.	Equally accessible from Detah or N'dilo. Requires road &/or proper walking trail for land access from Detah road. Trail access to site from Detah road too long for many visitors. Need combination road & trail. Could extend present access from new radio tower.	Equally accessible from Detah or N'dilo. Requires road &/or proper walking trail for land access from Detah road. Trail access to site from Detah road too long for many visitors. Need combination road & trail. Could extend present access from new radio tower.	No road access.
5. Water Access	Excellent potential North, North-East and North-West side of point with adequate depth. Limited need for tour dock/step off area.	Fair water access from YK (10 minutes via Naocha tour boat). Docking requirements. Care must be taken on approach due to rocks.	Fair water access from YK (10 minutes via Naocha tour boat). Docking requirements. Care must be taken on approach due to rocks.	Excellent A number of options for protected docking.
6. Marketability	#1 primarily due to excellent access time and general operational costs.	Reasonable.	Reasonable.	Only after settlement of ownership of island, squatters and houseboat issues.

SITES EVALUATION, Continued

	(A) <u>N'DILO (POINT)</u>	(B) <u>BURWASH #1</u>	(C) <u>BURWASH #2</u>	(D) <u>JOLIFFE ISLAND</u>
7. View	Pristine, North and East view.	Although in an undeveloped area, view to the West is YK skyline.	Although in an undeveloped area, view to the West is YK skyline.	Pristine E to Burwash & S to Grt. Slave. YK skyline to W & North.
8. Services: Toilet, Water; Garbage, Grey Water	Drinking water trucked in; good access for sewage and garbage removal. Some soil for grey water.	Lake water likely suitable for drinking. No truck access and poor sewage and garbage removal. Soil for grey water undetermined.	Lake water likely suitable for drinking. No truck access and poor sewage and garbage removal. Soil for grey water undetermined.	No trucked service; all water, sewage & garbage hauled by boat; grey water soil undetermined.
9. Security	#1 concern of Band and elders - an established party place on weekends.	Few security problems.	Few security problems.	Expect more security problems than Burwash (#1 & 2), but <u>less than N'dilo; no rd. access</u>
10. Protection from Wind	Site faces North. Best if tent back from shore, and with more protection from wind.	Site good, but water access from YK unprotected.	Site good, but water access from YK unprotected.	Excellent shelter in SW bay
11. Mosquitoes & Blackflies	Poor	Poor	Poor	Poor
12. Swampy, Low Water	East side of Point low & frequently wet.	Area behind site low & wet.	Little swamp as site is on high rock	Mostly higher rock. No swamp problem.
13. Complements Other Activities	Improved facilities & services will complement day use as a park/picnic site.	No other activities.	No other activities.	Active with squatters, house-boats. Not generally used for picnics.

6. MARKETING

Most of the direct tourist/visitor marketing will be the responsibility of the representative agent, wholesaler, bus tour or "in-bound" tour company (i.e. Raven Tours or Arctic Tour Company).

Although we do not suggest a user fee until at least Phase I, and then only for organized group tours, agent's commissions should be built in.

The extent of marketing an agent does compared to what the Band may take responsibility for, will determine agreed commissions; expect to pay about 20% of a package and price to a retailer.

A total of \$5,000 in Phase I for marketing/public relations, over and above signage and commissions to wholesalers/agents, is suggested. Allowances must be made for hosting travel writers, photographers, agents for tour companies, interpretive displays, signage, pamphlets, mini display at Visitor's Centre, etc.

- Corporate programs with Northern Frontier Visitors Centre, tour companies, etc. will make more efficient use of marketing/public relations budgets.
- Once the Camp is an established entity, further exposure can be realized through the marketing section of Economic Development and Tourism, repeat business, and word-of-mouth via satisfied visitors.

7. FINANCIAL

We do not suggest charging for individuals, and only a minimal charge per person in organized group tours (paid by tour company and built into their cost) beginning in Phase I.

There is evidence that charging individual admission reduces attendance by 30-40 %, and negatively impacts on how much people spend in the giftshops and coffeeshops onsite or on other activities in town.

If all tourist attractions charged, people would be more selective and many would not be able to afford to visit. The "Head-Smashed-In Buffalo

Jump Interpretive Centre" in Alberta has produced \$3 million in spin-off economic benefits to the area. Proof of this impact has convinced the Alberta Cabinet (the Alberta Government heavily subsidizes the Centre) to continue allowing free admission.

Acquisition of funds for the operation will be the responsibility of the Band --both from private and various Government sources. Suggested sources of support funding include the following, (further program details are included in the Appendices):

- **Corporate:** Companies who have a vested interest in the NWT may respond positively to a proposal requesting sponsorship of specific components of the program.

In return for sponsorship, companies might receive a number of traditional handcrafted articles to be used in their head office, or as corporate gifts. Companies may commission the crafting of a 20' birch bark canoe for example.

- **Band:** Any Band funding, either in actual dollars as well as management, administrative time, or band member volunteer hours, should be fully documented. Participation and support of others will relate to what the Band enthusiastically contributes to the project.

- **Culture and Communications:** Cultural Enhancement Program, this program provides funding to band councils (as well as other organizations) with a demonstrated interest in the promotion and enhancement of NWT cultures. Priority is given to those projects that fulfill this mandate.

Deadline for applications: June 30, 1992. (The Council will be notified before the end of July)

Contact person is M.J. Patterson, Manager, Cultural Affairs, Culture and Communications, GNWT, Box 1320, Yellowknife, NT X1A 2L9, phone 920-6370.

Proposal must include names or letters of reference for the project (i.e. community support), a detailed budget, including volunteer support or support-in-kind, work schedule, proposed personnel, etc.

Funding from this program does not include capital expenditures, or acquisition of equipment and supplies. Funding does include wages for proposed staff, including honourariums for elders.

- Youth Initiatives Community Groups. (Directorate, Department of Social Services: this program provides assistance to Hamlet and Band Councils for youth initiatives related to activity programs and the development of youth leadership. Phone #873-7119.
- Renewable Resources - EDA: Under the Traditional Economy program. Contact person is Andy McMullen, 920-3049.
- Secretary of State: The Native Social and Cultural Development Fund. Applications should be completed and submitted at least 15 weeks prior to start-up date. Contact person Carol Chalifeux, 920-8270.
- The Prince of Wales Museum: periodically requires authentic artifacts constructed as close to original style as possible. Items such as a caribou skin tepee, a toboggan made of birch wood with a caribou carry-all, birch bark canoes, etc. may be constructed at the Camp. Funds can then be allocated for these to be constructed on site by the elders as a demonstration project. Other museums or other institutions may be approached as well, to construct making of the same.
- The Arts and Crafts section of Economic Development and Tourism. North Slave office can provide some new material to be used for craft production on site. The Arts and Crafts Officers may entertain a request for a tanning workshop to be held on the Camp site in the Spring of 1993. This would provide N'dilo residents instruction in local tanning of hides, which could then be used for making a skin teepee. Contact Patrick Hough, Arts and Crafts Development Officer in Ft. Rae. 392-6941.
- Short Term Employment Program (STEP): is a Territorial program providing short term employment for community based projects. It is primarily designed to fund labour costs, with a small percentage available for materials, rentals, etc. It does not include

capital funding. It may be applicable for the majority of the "Test Pilot" phase.

The contact person is Barry Stoneman, with the North Slave Office, the Department of Economic Development and Tourism, Government of the NWT. 920-3473.

- "The Environmental Action Program," is an element of the Arctic Environmental Strategy. Examples of environmental projects that could qualify for funding are:

- . clean-up activities;
- . re-establishment of natural vegetation;
- . community woodlot management;
- . environmental monitoring;
- . nature trails;
- . recycling projects; and
- . community environmental education projects.

To qualify, projects should include:

- . environmental benefits;
- . strong community involvement and awareness;
- . economic spin-offs going to the community;
- . costs kept to the minimum; and where possible.
- . cost-sharing with partners.

The contact person is David Livingstone, Chair, NWT Environmental Action Program Committee, PO Box 1500, Yellowknife NWT, X1A 2R3; 920-8201.

8. LEGAL LICENCING, INSURANCE AND OTHER CONCERNS

The Band requires a business licence as owners of the Cultural Camp for commercial activity in Yellowknife, while the Department of Economic Development and Tourism would not require an outfitting licence and/or Tourism Establishment licence unless the operation provided a guiding service or tourist accommodation.

One million dollars minimum liability insurance is strongly recommended.

The N'dilo Band Council must address the issue of a previous Band Council Resolution (B.C.R.) giving permission for a Band member to build a house on the proposed site.

In the long-term the Band Council must address the question of whether new houses or the cultural Camp would occupy the point.

The clarifying question of ownership should be decided upon early in the process.

9. SOCIAL CULTURAL IMPACT

It is important that the residents of N'dilo understand the affects, both positive and negative, that increased tourists, interested in traditional culture, may have.

Potential negative effects such as increased traffic, garbage, noise, demand on all services, and 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.

Positive factors such as employment, sharing of culture and lifestyle, businesses making money from tourism, pride in ownership, increased awareness of cultural heritage, and educating the young are maximized if the project is well thought out and has community understanding and support.

10. ENVIRONMENTAL

The travelling 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.

Cleanliness and attractiveness are important - not only of the Camp, but

also of the community itself.

The Band has the opportunity of taking a lead role in tourism related cultural development in the Yellowknife area, 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 of the Cultural Camp.

Timeline of Major Tasks

The following is a suggested task list, by major heading, to complete in sequence:

<u>Task</u>	1992		
	<u>Immediately</u>	<u>Aug</u>	<u>Sept</u>
<u>Confirm programs</u> availability for "Test Pilot Project" July/Aug 1992 (STEP program and Culture & Communications)	X		
<u>Presentation</u> (and possibly a <u>workshop</u>) to the joint councils, interested elders/residents/groups to <u>discuss the overall project.</u>	X		
Seek <u>political support</u>	X		
<u>Coordinator selected</u> for "Test Pilot Project: and list of responsibilities outlined and agreed upon.	X		
<u>Coordinator begins.</u>	X		
<u>Coordinator to:</u>			
- Review this plan (YK Dene Cultural Camp: A Plan") in detail.	X		
- Priorize activities & designate to elders.	X		

Phases, continued.....	<u>Immediately</u>	<u>August</u>	<u>September</u>
- Review STEP and Culture & Communications & proceed and administer as described.	X		
- Hire contractor (firewood, water, sewage).	X		
- Contact "Raven Tours", Arctic Tour Co.", Naocha Boat Tours, NFVA, with details of Test Pilot, activities and hours of operation.	X		
<u>Elders hired</u>	X		
<u>Rental equipment confirmed & erected.</u>	X		
<u>Test Pilot project to Aug 15 begins</u> as soon as funding confirmed.	X	X	
<u>Clean up site:</u> all paper, glass, old car wrecks, & fallen trees should be removed from the site.		X	
<u>Obtain 30-40 caribou hides</u> during Band's Fall Community Hunt for use in 1993 camp.			X
<u>Select a Board of Advisors.</u>		X	
<u>Further discuss the concept</u> over the next year with Band Councils & community members, and decide on what level of priority might be given to a			X - To May 1993

Phases, continued.....

Immediately

August

September

"YK Dene Cultural Camp" as a long-term Tourism/Educational Development Project.

Evaluate "Test Pilot" and Plan for '93 .

X

Apply for various assistance programs.

X

Become an active member of the N.F.V.A.

X

The designated Coordinator visits & reports back on at least 1 operational centre/ theme park.**

X
(to May '93)

* * We suggest the Baker Lake summer camp, U'mista Cultural Centre in Alert Bay, B.C., or the Native Heritage Centre in Duncan, B.C., would be most appropriate.

Phase I (1993-1994)

<u>Task</u>	<u>April</u>	<u>May</u>	<u>June</u>	<u>July</u>	<u>Aug</u>
Programs in place. Coordinator hired & staff on-line for May opening.	X				
Refer to "Immediate" and "August" tasks from "Test Pilot" phase some of which may now be repeated.	X				
Operation of Phase I, May 15 to August 15th		X	X	X	X
Evaluation Phase I & initiate planning for Phase II 1994/95.					X

APPENDICES

U'mista Cultural Centre

Alert Bay, B.C.



Jensen

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

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.
5. 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 bids 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.
- 1986 - 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.
VGN 1A0
(604) 974-5403

HOURS:

May 1 - Sept 30	Oct. 1 - Apr. 30
Mon. - Fri. 9-5	Mon. - Fri. 9-5
Sat. 1-5	Closed Sat. & Sun.

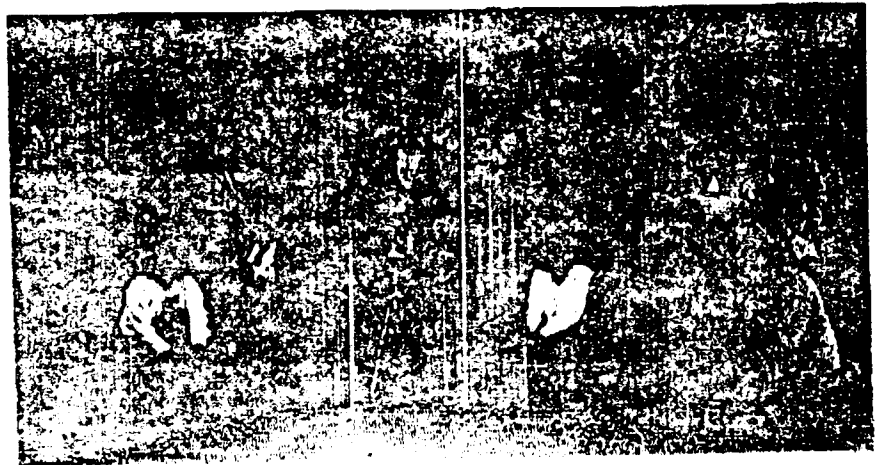
Special openings for groups
on request.

General Admission	\$2.00
Seniors	\$1.00
Children	9.50
Group Rate	\$1.50

GRANTS AND DONATIONS

- For
U'mista

Alert Bay Drugstore
American Museum of Natural History and Aldona Jonattis
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



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

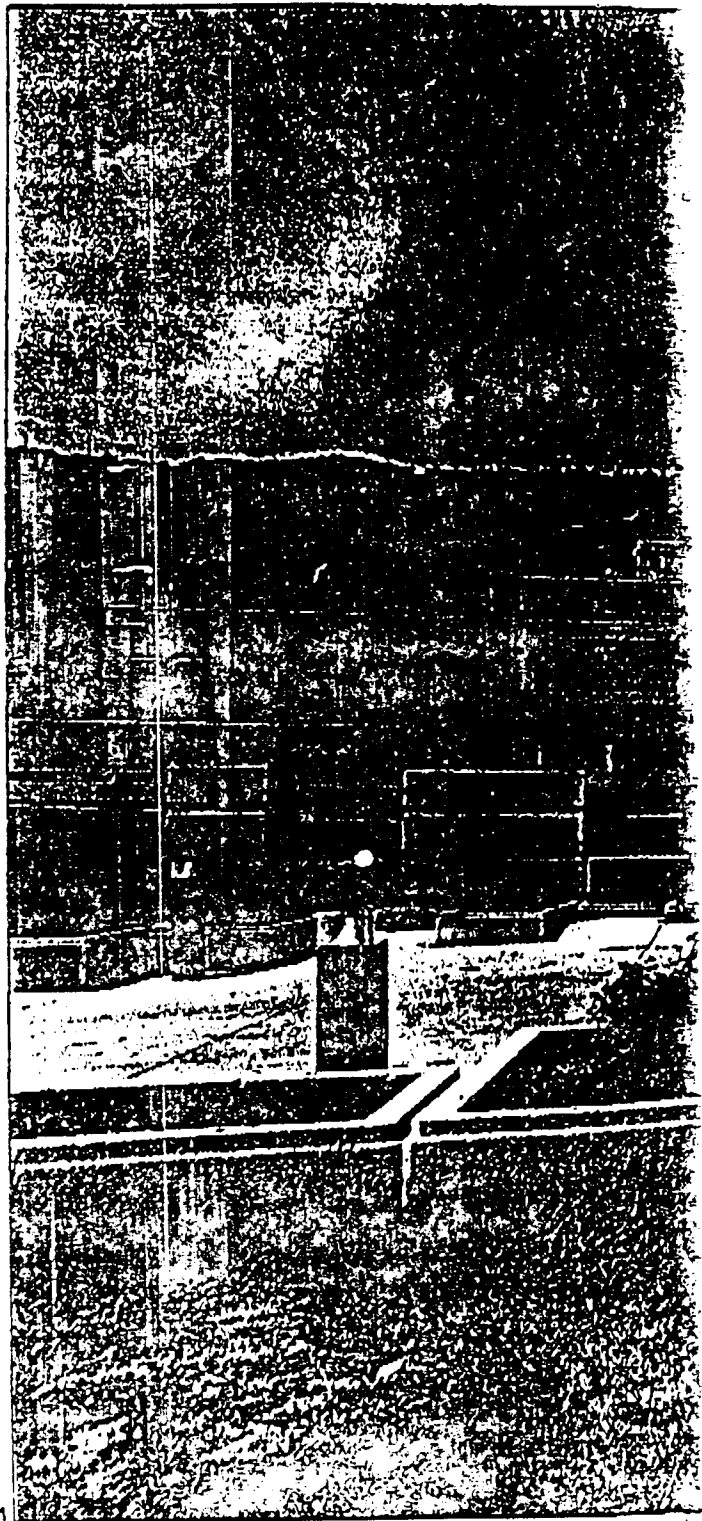
Head Smashed In Buffalo Jump Interpretive Centre (the nominal head is human, not bovine—the name comes from the legend of a young brave who hid beneath the jump and was crushed between the animals and the cliff) seventeen kilometres west of Fort Macleod, Alberta, is on the site of North America's largest 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 Olsen 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.

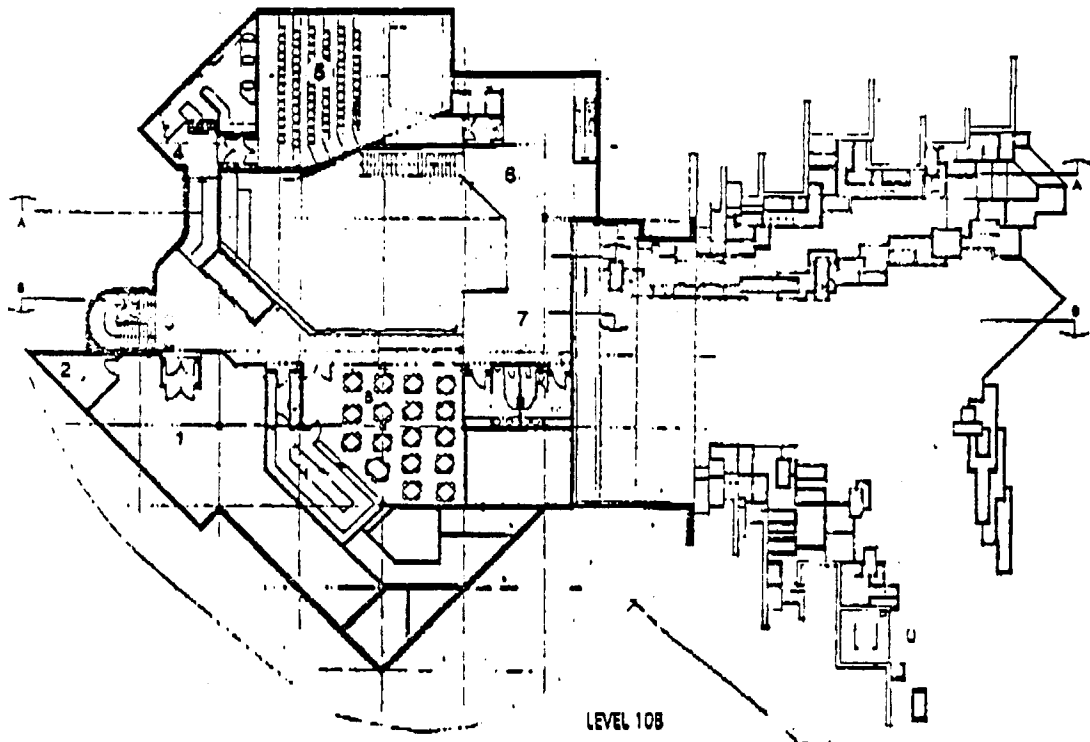
The close interdependency between the complex and the site also reflects the strong interdependency between the native way of life and its immediate natural environment. Exits/entries at the base, middle and top of the cliff, skylights at the existing surface level of the earth, and a roof that blends 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 m², 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. □

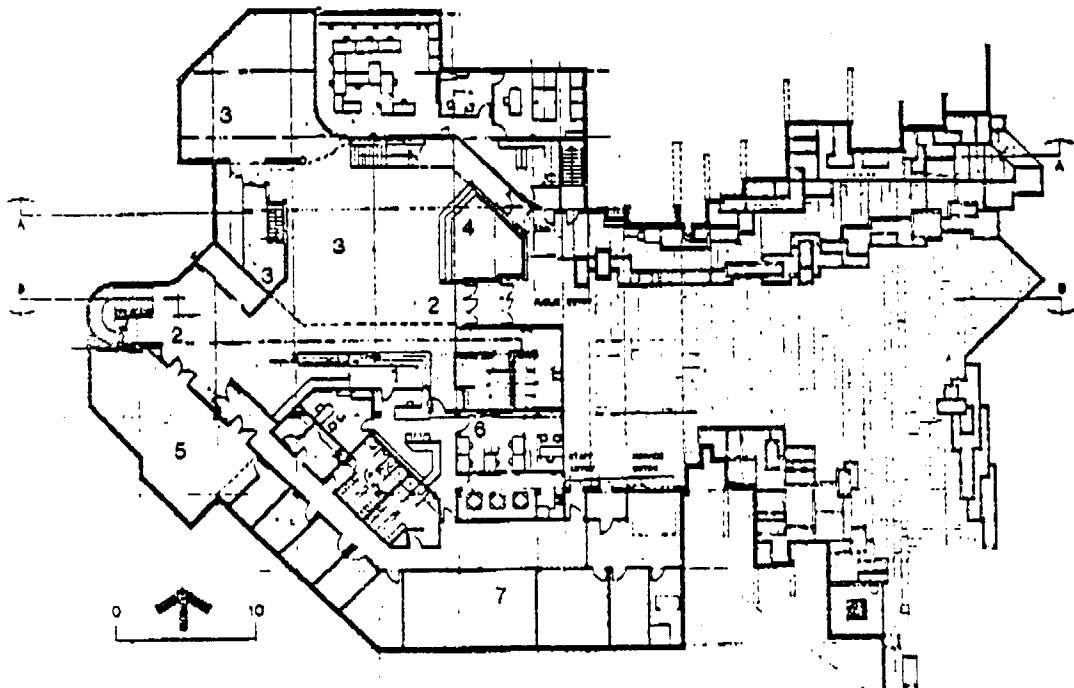


1 Front elevation and main entrance.



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

LEVEL 108

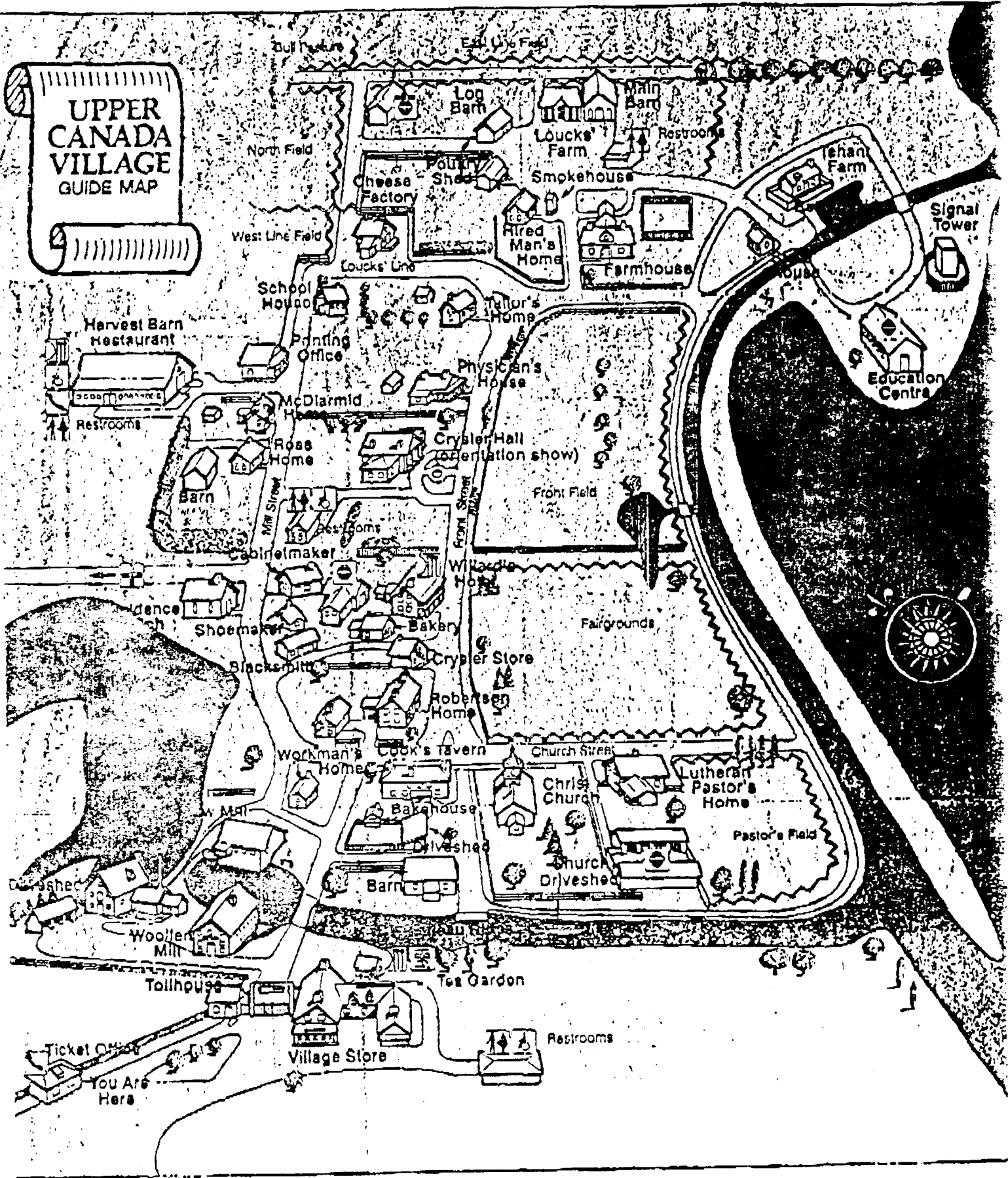


- 1. reception
- 2. orientation
- 3. exhibition
- 4. staging
- 5. activity
- 6. staff services
- 7. exhibition preparation/storage

LEVEL 104

Client: Alberta Culture
 Owner: Alberta Public Works Supply Services
 Architect: The LaBlond Partnership Architects & Planners: Robert H. LaBlond (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



(V)

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.

Khowutzun 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, involvement is an option. We don't just want you to see our world, we want you to live it. You—

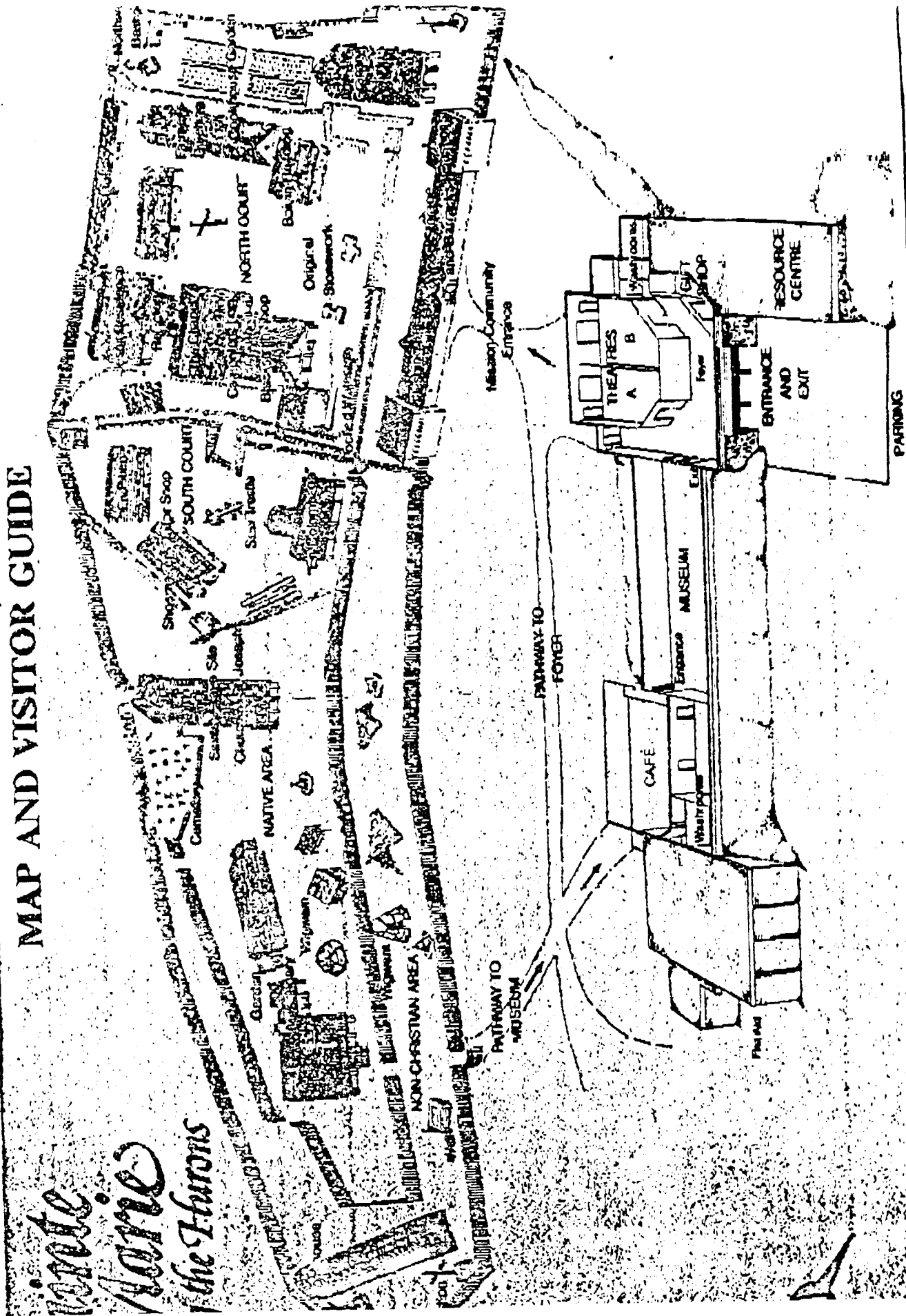
but we're equally pleased to see you get first-hand experience, whether that means assisting in the smoke house, chipping in at one of the outdoor barbecues, or preparing yourself one of our other select foods. Smoked and barbecued salmon are just two of our specialties. You can even cook yourself a 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.

MAP AND VISITOR GUIDE



SHOPPING:

Orange & White Marie is located in the Orientation Centre and offers a full range of books and memorabilia to further enhance your visit. Prints, postcards, replicas, leather, wool, policy, dolls, iron and clothing items are offered, as well as film and other essentials. The shop

FIRST AID:

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

BEST ROOMS:

OUR SAFETY AND COMFORT:

Only in designated areas. us be leaflet. wear is suggested.

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THE YOUTH INITIATIVES PROGRAM

Youth in the NWT have been presented with a unique opportunity in the form of a direct link to the Government of the NWT through the Department of Social Services' Youth Initiatives Program. The Government of the NWT recognizes that we must enhance the role of youth in the NWT by encouraging active participation in projects, initiatives and special events that help develop their potential as individuals, leaders and youth advocates. It is with this in mind that we assembled this booklet of services available to the youth of the NWT.

If you have questions or ideas about programs and services for young people, you are encouraged to seek further information through the NWT Youth Initiatives Program. You are also encouraged to develop your own beneficial programs with funding assistance and direction from the Department of Social Services' Youth Coordinator.

For more information on government programs for youth, contact:

Youth Coordinator
Youth Initiatives Program
Department of Social Services
Government of the NWT
Box 1320
Yellowknife, NWT
X1A 2L9
Tel: (403) 920-3006
Fax: (403) 873-0299

YOUTH INITIATIVES PROGRAM

EDA TRADITIONAL ECONOMY INITIATIVE

Core Eligibility Criteria

Eligible applicants must be a community, regional, or territorial sanctioned wildlife agency, organization, or association or a resident of the N.W.T. who holds an active/current General Hunting Licence.

- Projects

- have community, regional committee, and government support, documented in writing
- ensure that any resource use is compatible with accepted principles of sustainable development
- identification of resource to be investigated
- identification of integration with other programs (EDA, CAEDS, etc.), those projects utilizing largest percentage of other funding sources will receive priority.
- research projects must submit satisfactory terms of reference outlining the proposed study, objectives, previous related work.
- involve economic benefits and/or employment opportunities for the NWT
- all training programs are to be prioritized on an affirmative action basis.
- not create resource use conflicts with other user groups which cannot be managed or resolved (include letters of support).
- show complete utilization of the resource where possible including any applicable waste/disposal.
- all appropriate regulatory approvals and review processes must be met
- proponent equity must be part of the total project cost, and generally, the more equity provided, the higher the project priority.
- sweat equity will be considered as part of the proponent equity.
- proponent must provide proof of financial capability to carry on project including ongoing operational costs for any infrastructure development.
- maximum contribution to any one project shall not normally exceed \$50,000.

APPLICATION FORMAT

CANADA/GNWT ECONOMIC DEVELOPMENT AGREEMENT COMMUNITY SPONSORED DEVELOPMENT

Initiative 3.5 - Traditional Economy

1. Project Name
2. Region
3. Location
4. Resource Sector
5. Project Proponent
6. Project Proposal
 - a. background/history
 - b. description
 - c. total cost
 - d. timing - commencement, milestones, completion
 - e. community impact (jobs created, persons employed, business's started, etc.)
 - f. objective of project
7. Funding Requirements (Itemize all expenses in detail)
 - a. Wages/Salary/Honorariums :
 - b. Operational Costs :
 - c. Material/Supplies :
 - d. Shipping/Transportation :
 - e. Total Project Cost :

 - f. Total funding from other sources: (include equity)
 - g. Total Funding Requested :

8. Anticipated ongoing funding (list yearly operating funds required for duration of project)
9. Total Revenue (if any) to be generated by project :
How will revenue be used :
10. Equity (Identify all sources and amounts of proponent equity and confirmed and anticipated contributions) :
11. Licence, Permit requirements
12. Consultation : Identify all affected groups or individuals and attach evidence of consultation such as letters of support, etc.
13. Environmental Impacts : Identify environmental concerns and how they will be addressed
14. Anticipated benefits from implementation of this project

CHAPTER 4: NATIVE SOCIAL AND CULTURAL DEVELOPMENT

OBJECTIVE

To increase, promote and strengthen opportunities of aboriginal peoples to develop their full potential and talents in the various fields of socio-cultural endeavours.

FUNDING AREAS

Aboriginal Language Enrichment

- a) policy and promotion
- b) curriculum development
- c) classroom instruction
- d) teacher training

- direct involvement of people in the community;
- broad community support;
- environmental education components;
- economic spin-offs to the community;
- efficient and effective use of funds;
- likelihood that the project will provide healthier conditions in the community; and
- significant volunteer or cost-sharing arrangements with partners.

Application Results

Applicants will be advised as to the success of their application within three weeks of the relevant deadline.

(X) Terms and Conditions

A contribution agreement which will define the terms and conditions will accompany the written project approval. These terms will include: provision for DIAND to use the project for publicity purposes (pictures, signs indicating the sources of funding, etc.); a final report upon completion of the project; annual or more frequent progress reports; and other terms and conditions as determined by the NWT Environmental Action Program Committee. Funding is tied to the federal fiscal year (April 01 - March 31); the money must be spent by the end of the fiscal year. In the case of multi-year projects, approval in one year does not guarantee approval in subsequent years.

Contacts

- You are encouraged to contact any of the following for further information and assistance:
- the nearest DIAND district office;
 - members of the NWT Environmental Action Program Committee:
- Karen LeGresley**, Yellowknife Chamber of Commerce..... (403)873-5412
Gary Bohnet, Metis Nation..... (403)873-3505
Ted Buracas, Ecology North ... (403)873-6019
Jamie Kneen, Inuit Tapirisat of Canada (613)238-8181
David Livingstone, Environment and Conservation, DIAND..... (403)920-8201
Ron Seale or Eric Yaxley, Economic Development and Tourism, GNWT (403)920-6167 or (403)920-3245
Dave Nutter, Minerals and Economic Analysis, DIAND (403)920-8263
Bill Erasmus, Dene Nation (403)873-4081
Doug Stewart, Renewable Resources and Environment, GNWT (403)920-8716
Arthur Redshaw, Environment Canada (403)920-8500
Jim Evoy, NWT Federation of Labour (403)873-3695



Printed on recycled paper

Northwest Territories Environmental Action Program



January 1992



Indian and Northern
Affairs Canada

Akkas Innuum
et du Nord Canada

Background

The Arctic Environmental Strategy (AES) is a component of the federal government's Green Plan announced on December 11, 1990. The four elements of the AES are:

- contaminants research;
- water quantity and quality;
- clean up of hazardous and non-hazardous materials on Crown land; and
- economy/environment integration.

One of the components of the economy/environment element is the Environmental Action Program.

The NWT Environmental Action Program

The NWT Environmental Action Program will provide financial support to NWT communities, non-government organizations and individuals to undertake environmental projects.

Examples of projects that have received funding include: paper recycling projects in Yellowknife and Baker Lake; a study of the environmental and economic costs and benefits of a dog team compared to snowmobiles in Cambridge Bay; metal can recycling projects in Rankin Inlet, Arctic Bay, Rae-Edzo, Fort Liard and Fort Smith; community nature trails in Yellowknife and Aklavik; community clean-up programs in Snare Lake and Fort Liard; a wide range of environmental education programs in schools in Paulatuk, Inuvik, Igloolik, Iqaluit and Fort

Arctic Environmental Strategy

Simpson; and environmental awareness programs (signs, videos) in Holman and Yellowknife.

A project may last for one day or for an extended period, although projects may not extend beyond three years. Projects that will not be considered include feasibility studies, dump development, waste inventories, clean-up of hazardous materials and projects which are the responsibility of a government agency.

Maximum funding for any project will normally be \$5,000; this ceiling will be raised only in exceptional circumstances.

Project Proposal Guidelines

Project proposals can be prepared by any non-government group or individual in the NWT.

There is no application form but a project proposal must include at least the following information, presented clearly and simply:

- a detailed description of the project;
- a project implementation plan, including the project schedule;
- the names and positions of the project leader(s);
- the names of the communities and organizations involved in the project, and the nature of their involvement;
- the written agreement of the community leader(s);

- the budget and cash flow for the project, including all sources of revenue and expenses;
- a brief description of the costs and benefits of the project to the environment, the economy and the community;
- an analysis of the environmental impacts of the project; and
- for multi-year projects, an outline of the benefits for each year.

There are two annual deadlines: March 1 and September 15. Projects which will not begin until after September will not be considered prior to the September deadline. Similarly, projects which will not begin until the new fiscal year will not be considered prior to the March deadline. Proposals should be sent to the nearest DIAND district office or to:

David Livingstone
Regional Manager
Environment and Conservation
Northern Affairs Program
P.O. Box 1500
Yellowknife, N.W.T.
X1A 2R3
(403) 920-8201 FAX: (403) 920-7809

Project Selection

The NWT Environmental Action Program Committee will review the project proposals and select those that best meet the following criteria:

- tangible environmental benefits;