**Heritage Tourism:**

**A Case Study of the Potential Impacts of Pow Wows**



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About the Authors

**Gwen Balagtas**

I am 18 years old and just recently graduated from Maples Collegiate Institute in June of 2016. I am currently enrolled in a program called CVE Hospitality and Tourism at Maples Collegiate Institute. Becoming a stewardess in the tourism and hospitality industry and travelling the world to learn about the different cultures and languages have always held my interest since my childhood. By participating in this study, I hope to gain the knowledge and insight needed in preparation for my transition into this fast-paced industry. I would like to thank GTTP (The Global Travel and Tourism Partnership) for allowing me to have the opportunity to be able to expand my knowledge and understanding of what Heritage Tourism means. I am looking forward to hearing what the other nations have to say about their findings about this topic at the conference.

**Abigail Tan**

I’m a fresh graduate out of Maples Collegiate Institute and an 18 years old Filipina who has lived in Canada for five years. Being an immigrant in such a unique and beautiful country has truly opened my eyes to how much potential this nation has not only geographically but also socially. 

Through excellent programs like CVE (Cooperative Vocational Program) Hospitality and Culinary which I am currently attending and the partnerships of the GTTP (Global Travel and Tourism Partnership) and CATT (Canadian Academy of Travel and Tourism) I have been given the opportunity to delve even deeper into the understanding and appreciation of the different tourism aspects that revolve around Canada. I am genuinely thankful for the privilege that has been given to me and will use it as a stepping stone into making a mark for myself in the Tourism and Hospitality industry.

Case Study Problem Statement

Winnipeg, Manitoba, Canada is the location of the largest urban Indigenous population in this country. Many Indigenous cultural activities are now becoming part of the Canadian cultural landscape. Growth in Aboriginal Day, Manito Ahbee festival and numerous Pow Wows have been monumental, drawing larger and larger local audiences. Visitors to these celebrations are no longer just Indigenous peoples but now encompass the whole community. If our own local community is embracing the cultural celebrations of our Indigenous peoples then what attraction would this have to the world visitor, and can we differentiate a unique tourism market around First Nation’s cultural celebrations?

Case Study Problem Description

This case study will probe how Indigenous celebrations such as Pow Wows can influence growth in heritage tourism while ensuring sustainability. We will explore how specific groups and communities are hosting cultural events that can bring positive change and growth. Can we provide a sustainable world tourism attraction celebrating our First Nation’s heritage through cultural events?

Background of Canada

Canada is the northern half of North America, which is located in the Northern hemisphere with three of the five oceans surrounding the country from the West to the East. The Pacific bordering the West Coast, the Atlantic in the East Coast, and the Arctic in the North.

The country is divided into 10 provinces with (from West to East: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland and Labrador) 3 territories, (Yukon, Northwest Territories, and Nunavut) (*Wikipedia,* 2016) and is home to over 2 million lakes, covering 7% of the landmass (*Your Canada*).

Long before the first known explorers which were the Norsemen temporarily settled at L’Anse aux Meadows in Newfoundland approximately 1000 AD (*Wikipedia,* 2016), the first inhabitants of Canada were the indigenous people who migrated from Siberia through the land bridge connected to Alaska. The name “Canada” derived from the Huron-Iroquois word “kanata”—meaning “village” or ”settlement” which was first used to refer to the village of Stadacona (present-day Quebec City). Due to misunderstanding between the Aboriginal people and Jacques Cartier, the term “kanata” was misinterpreted instead as a description for the village and the entire area surrounding it which was governed by Chief Donnacona (*Origin of the name Canada*, 2015).

The Indigenous people lived off the land by hunting, gathering, and raising crops. Each region had different nations occupying the area from the West Coast Natives living off the land by preserving fish through smoking and drying, the Cree and Dene of Northwest were known to be travelling hunter-gatherers, the Sioux followed the bison herds, the Huron-Wendat of Great Lakes Region (like Iroquois) were hunters and farmers, and the Inuit relied on the wildlife in the Arctic for survival (*History of Canada*, 2015).

**Canada’s Regions**

Canada is divided into five regions; the Far North Region, the West Coast Region, the Prairies Region, the Central Region, and the Atlantic Region—also known as the Maritimes Region.

The Far North Region includes the three territories of Canada; Yukon (YT), the Northwest Territories (NT), and Nunavut (NU). Majority of the land is completely uninhabitable due to the rocks, ice and snow which is the region’s make-up. It is also often referred to as the “Land of the Midnight Sun” due to the 24 hours of complete daylight during the summer, and on the contrary of 24 hours of complete darkness during winter. Inhabitants of the North make their living through hunting, fishing, trapping of the Arctic wildlife (*Discover Canada*, 2012), and creating Inuit artworks which are sold not only throughout Canada, but around the world as well (*Discover Canada*, 2012).

British Columbia ( BC) is the westernmost province in Canada and is located on the Pacific Coast—which is what gives it the name, the West Coast. They are quite known for their production of forestry products, mining, fishing, fruit orchards, wine industry and provincial parks located within the region.

Located to the East of British Columbia is the province of Alberta (AB). It is part of the Prairies region along with Saskatchewan (SK) and Manitoba (MB) which are well known for their abundance in energy sources and their rich, dark soil is not only the best in the entire country, it also makes up 90 percent of Canada’s arable farmland (*The Canadian Prairies*, 2016). The region is acknowledged for its reputation of “mostly dry, with cold winters and hot summers” (*Discover Canada*, 2012). Producing wheat, barley and other grains, oilseeds, as well as a thriving beef production (in Alberta) are all the responsibilities of the three provinces.

Manitoba’s capital city, Winnipeg, is located in the center of Canada. According to the 2011 Census, English is recognized as the province’s most prevalent language—representing 73 percent of the population (*Manitoba—The Canadian Encyclopedia*, 2012). Other languages recognized to be common among the population were German (6 percent), French (4 percent), Tagalog (3 percent) and Cree (2 percent) (*Manitoba—The Canadian Encyclopedia*, 2012).

Not only does Manitoba produce crops such as canola, wheat, soy beans and potatoes, it is also one of the major cattle producers. Manitoba has been recognized as “one of the largest pig-producing and—exporting regions in the country” according to The Canadian Encyclopedia. Smaller farms are also located within the province which are engaged in dairy, poultry, and sheep production.

Ontario (ON) and Quebec (QC) make up the Central Region which are known to be the “industrial manufacturing heartland” (*Discover Canada*, 2012) of Canada. Not only is Quebec the country’s main producer of pulp and paper, it is also the nation’s largest producer of hydroelectricity due to the province’s ample supply of fresh water. With a population of over 12 million people to date, Ontario “makes up more than one-third” (*Discover Canada*, 2012) of Canada’s estimated approximate population of 36.28 million people as of July 1, 2016 (*Statistics Canada*, 2016).

The Maritimes Region includes New Brunswick (NB), Nova Scotia (NS), Prince Edward Island (PEI), and Newfoundland and Labrador (NL). The Atlantic provinces are home to an abundance of natural resources which include farming, fishing, forestry, and mining. Iron, zinc, and gold are just some of the minerals found in the region (*The Atlantic*, 2016).

**Heritage in Canada**

According to the National Trust for Historic Preservation, heritage tourism is defined as “travelling to experience the places; artifacts, and activities that authentically represent the stories and people of the past, and [....] can include cultural, historical, and natural resources”.

Notably, Heritage Tourism Enthusiasts (HTE)—Canadians that not only display specific interests in heritage-oriented activities, but also incorporate it within their leisurely trip; have a huge impact in providing a good amount of information for tourism businesses and marketers interested in increasing and or retain the HTE markets in Canada for the future. Heritage Tourism Enthusiasts have become major contributors to Canada’s increase in cultural heritage tourism industry as these kinds of tourists tend to include 4 of the 13 activities listed below within their trip (*Destination Canada*).

* Indigenous cultural experiences in a rural setting
* Indigenous attractions
* Pow Wow or other Indigenous celebrations
* French Canadian cultural experiences
* Western theme events
* Carnivals—such as Caribana
* Local festivals or fairs
* Farmers’ markets and fairs
* Children’s museums
* Science or technology museums
* Historical replicas of cities or towns
* Historic sites
* Pick your own farms or harvesting

(TAMS Report Canada’s Heritage, *Destination Canada*)

Based on Canada’s Historic Places’ Report: Heritage Conservation Brief, “11%, [....] of Canadian adults are Heritage Tourism Enthusiasts”. By 2026, the domestic HTE market is estimated to reach 3.7 million from the 2.6 million back in 2000 (*Destination Canada*). This goes to show that Canada’s heritage tourism will continue to prosper for many more years to come as residents continue to show interest in the nation’s heritage by becoming heritage tourists.

**Facts About Canada**

**CAPITAL** Ottawa

**AREA** 9.985 km2(Second largest after Russia)(Statistics Canada, 2005)

**POPULATION** 36,286,425  
 (Statistics Canada, 2011) 81% of the population is situated in Urban areas  
 19% of the population is situated in Rural areas

**POPULATION** 76.7% of European heritage **COMPOSITION**  14.2% of Asian heritage  
 (Wikipedia, 2016) 4.3% of Indigenous heritage  
 2.9% of Black heritage  
 1.2% of Latin American heritage  
 0.5% of Multiracial heritage  
 0.3% of Other heritage

Nearly a century after establishing itself as an independent nation back in 1867. Lester B. Pearson established a committee in 1964 in an attempt to resolve the ongoing issue. Among the finalists were George F.G. Stanley’s “the Maple Leaf”, and Alan Beddoe’s “the Pearson Pennant”—a design consisting of three red maple leaves connected at the stem upon a white background with blue bars on either side as a representation of Canada’s national motto, “A Mari Usque Ad Mare” (*Wikipedia,* 2016); which in English translates to “From sea to sea” (*Image of a Country*). By a unanimous vote of 14 to 0, Stanley’s “the Maple Leaf” was chosen over Prime Minister Pearson’s personal favourite, the “Pearson Pennant”. Inauguration of the new flag took place on February 15, 1965. It was also named the National Flag of Canada Day in celebration of the new official Canadian flag.

Canada is a country that embraces multiculturalism due to its belief that all citizens are equal (*Immigration, Refugees and Citizenship Canada*, 2012). In 1971, Canada became the first country to accept multiculturalism as an official policy. It also affirmed Aboriginal rights, as well as the status of Canada's two official languages—English and French. The languages play a significant role in today's society, as well as Canada’s history of mixed colonialism—when the British and French (*World Travel Guide*, 2016) ruled.

According to Statistics Canada, with the 20.6 percent of the total population in 2011, 6,775,800 people were foreign-born. Between the Group of Eight (G8)—the highly industrialized countries which consists of the United Kingdom, France, Germany, Italy, Japan, Canada, the United States, and Russia; Canada had the highest percentage among the eight nations.

The Truth and Reconciliation Movement in Canada

The Canadian Government over the years has provided a lot of exchange programs, workshops and conferences that promote healing, learning and reconciliation to every Indigenous family that has had a long-term implication of the residential schools in their history and to educate Canadian citizens about what happened in the schools. A lot of organizations have investigated about the truth behind the residential schools.

The [National Centre for Truth](http://umanitoba.ca/centres/nctr/index.html) and Reconciliation preserves all statements, documents, and other materials gathered by the Truth and Reconciliation Commission of Canada for Canadian citizens to remember and reflect upon.

The United Church of Canada has created something called The Healing Fund in 1994 as a five-year fundraising and educational campaign for the the people impacted by residential schools. the Fund offers financial support to grassroots projects that focus on healing and reconciliation. Since then there has been approximately 500 projects out of 1,300 applications gotten that have received support.

The [Legacy of Hope Foundation](http://www.legacyofhope.ca/projects) was founded in 2000 and is an organization operated by Indigenous people to promote awareness and insight to Canadian citizens about the occurrences and major implications of residential schools to Indigenous people of the time. But the focus and purpose of the foundation is that they want reconciliation among Indigenous and non-Indigenous peoples.

Canada, Turtle Island

*The name Turtle Island came from the Aboriginal Creation Story and it was later renamed North America after the Spanish Explorer Amerigo Vespucci; who had contributed greatly to the exploration of the New World arrived.*

Traditional story of Onondaga (The Earth on Turtle's back): Long ago the earth was filled with water and the creatures that lived there all swam and lived in peace. Up in the sky however was land and there lived a powerful chief and his pregnant wife. In the land there was also a tree that had four giant roots that each extended to all the sacred directions, bearing all kinds of fruit and flowers. One night the wife had a dream that the tree had been taken down and when the chief knew about this, he had understood it as being a sign of great power thus resulting in him uprooting it. When the tree was now gone it had left a hole in the land and as the wife looked down from it, she fell into the earth. Various animals tried to help her by bring back dirt from the bottom of the ocean to create land, but all animals failed except for a little muskrat that tried one more time and succeeded. The dirt that was found by the muskrat was then placed on the back of a turtle that turned into the land we now know as North America.



*Turtle Island has four symbolic colours which represents the Indigenous people who live in the Turtle Island.*

Indigenous people have chosen the flag with the four colours to be the general flag representing all Indigenous people of Turtle Island and in some cases also the non-Indigenous on Turtle Island. They have chosen a symbol of the Medicine Wheel with the four colors, as the insignia of Turtle Island.

Black symbolizes the direction of the west for the black nation (Our ability to explore how our actions, thoughts and feelings impact ourselves, others, and the environment - to see our truth). White symbolizes the direction of the north for the white nation (The acceptance of who we are and the strength in being able to share with others - to know our truth). Yellow symbolizes the direction of the East for the yellow nation (How we choose to live our life and how these choices can affect other - respect our truths). Red symbolizes the South for the red nation (Knowing what drives us, what energizes us and what creates emotional energy in relationships - to feel out truth).

Heritage of the Pow Wow

# History

The exact origin of Pow Wows are unknown. Some say it began in the early 1800s by the Poncas Nation and others claimed that it started during the 19th century by the Northern Plains First Nations. But the Pow Wow wasn't adapted into North America until the 20th century. Today, Pow Wows are perceived as a cultural exchange that is practiced for healing ceremonies and as a celebration of the Indigenous culture through music, dance, food and art.

# Opening

The Pow Wow begins with the Grand Entry and in a lot of ceremonies it includes a prayer. The Eagle Staff leads the Grand Entry, followed by flags and the dancers, while an opening song is sung by one of the host drummers. This event is quite holy in nature; some Pow Wows prohibit filming or photography during their ceremony as a sign of respect.

The flags and eagle staffs are carried by military veterans or duty soldiers present in the ceremony, and followed by the head dancers, the Men's Traditional, Men's Grass Dance, Men's Fancy, Women's Traditional, Women's Jingle, Women's Fancy, with the teens and smaller children to follow. The MC will invite a respected member of the community to give an appeal. The drummer that didn't sing the Grand Entry song will then sing a Flag Song, followed by a Victory or Veterans' Song, during which the flags and staffs are placed at the MC's table.

# Etiquette

Pow Wow customs are required, such as rules for when photography is not acceptable for the Grand Entry. A few ground rules are common such as clothing worn by participants are known as "Regalia" and should not be called a "Costume." Some rules are for common sense courtesy: drums have special rules and should not be touched or played by those who are not participants, and their regalia should not be touched without approval. However, details of Pow Wow customs vary from one region to another.

Pow Wows can be traditional or competitive. Traditional Pow Wows are held in local communities, and does not have dance or drum group competitions. Competitive Pow Wows have dance categories for women, men and children. Dancers who score the highest in their category receive awards or cash prizes.

At contest Pow Wows, the dance categories can be gender- and age-specific. For example: the jingle dress dance is typically performed by women, while the Smoke Dance was performed by men. However, with the rebirth of two-spirit, and the revolution of women’s rights movements in the 20th century, some Pow Wow organizers and First Nations allow dancers of the opposite sex to participate in traditionally male- or female-specific dances. Most dances are also categorized by age: adult, teenager/youth and children. The panel of judges evaluating the dances scores performers based on dance category as well as regalia and dancing abilities.

The style of dance performed at Pow Wows is related to the songs performed, often based on the drum patterns of the songs and dancers. Dancers are arranged by gender and dress in colors, particular outfits, each associated with a specific style of dance. Men's dance categories in Traditional,Grass and Fancy. Women's categories include Traditional, Jingle Dress and Fancy Shawl. Dancing is primarily an individual activity with each demonstrating his or her interpretation of the dance as he or she circles the dance area in a clockwise direction. There are some particular dances that are often shown at Pow Wows, such as the hoop dance, and some Pow Wows will feature local nation-specific music as exhibition dances or competitions.

**Background**

There are two types of Pow Wows: traditional and competition. The difference being that competition Pow Wow dancers compete for cash prizes. Both types of Pow Wows have ceremonial and social factors, and both serve to honour Indigenous peoples by preserving and refining traditions and culture. Some of the components of the ceremony include: drums, dancing, singing and cultural history, regalia, fancy shawl, grass dancer, and elders.

**Significance**

From 1800 to now, Pow Wows have stood their testament against assimilationist policies and institutions. Their dancers and musicians who refused to leave their cultural tradition resisted colonial and racially discriminatory legislation, both on and off reserves. Today, both Indigenous and non-Indigenous people can come together in peace to promote an enduring culture and tradition.

Indigenous Peoples of Manitoba

Like any other cultures, the Indigenous people also have their own particular values and beliefs. Though differences may vary, depending on which nation group you belong in.There are various creation myths in which they recognize on how the world came to be and which creator they look up to. Indigenous groups have many rituals as a part of their culture such as a Sun Dance, Medicine Bundles, Winter Ceremonies and many more. Also they have shamans who act as healers, medicine people and the officiants of religious ceremonies. Changes occurred within the Indigenous culture when the French and European settlers came to Canada.

Within the Province of Manitoba there are five First Nations linguistic groups the Cree, Ojibway, Dakota, Ojibway-Cree and Dene. Winnipeg has the largest Indigenous population of any city in Canada, and is located within treaty 1 territory. A Treaty is a signed agreement between the government and Indigenous people. It’s a respectful way to introduce where we live and acknowledge that Indigenous people were the first inhabitants of Canada. It’s important to know what treaty territory you live in or a guest is in since all Canadians, not just Indigenous people have rights and responsibilities that derived from the treaties. Indigenous cultures are very diverse in Canada such as different variations of Indigenous languages are spoken.



3 Indigenous people in canada

* First Nations
* Inuit
* Metis

Manitoba is located in traditional territories of

* Cree
* Dakota
* Dene
* Ojibway
* Oji-cree First Nations
* Metis Nation

Cree:

# “Cree” was first written as “kristineaux” by French European representatives. In Cree language, the proper name for the people is Inninewak (in-in-o-wak). The Cree language is the most widely spoken Indigenous language in Canada.

*Location:*

Traditionally nomadic people. Territory extends from Quebec to Alberta. There are four distinct groups of Cree that reside in different territories and speak different Cree dialects such as Plains, Woods, Swampy, and Rock. There are 23 Cree communities around Manitoba, mostly in Northern Manitoba.

The different groups of the Cree Nation and their location within Canada:

* Plain Cree - Central Manitoba, Saskatchewan, and Alberta.
* Woods Cree - Northern Manitoba and Saskatchewan
* Swampy Cree - Manitoba, Ontario and Quebec.
* Rock Cree - Manitoba.

*Spirituality* :

They believe that everything should be respected such as land, water, plants, animals and humans. The Cree pay their respects through ceremonies, rituals and songs. When hunting blessings are asked in regards to the animals to be hunted as a sign of respect.

*Traditions* :

Ceremonies and celebrations are important to Cree traditions. In these events, music and dance plays a significant role. The music are composed of repeated notes, sounds, drums, bells and whistles. The Walking Out ceremony—which celebrates a child's first time learning to walk is just one of the ceremonies they practice as a part of their tradition. Sharing stories is another tradition of the Cree in which they practice. Atayohkewina or sacred stories are lessons for children to learn about life and through sharing stories the Cree preserve their community’s wisdom.

# Dakota:

Dakota’s are also known as Sioux, which derives from the Ojibway word snake because the Ojibway and Dakota were formerly enemies. The word Dakota can also mean “friend” or “ally”.

*Language:*They speak the Siouan language, though this language is rapidly not being spoken by it’s people. About 25 years ago the Siouan language was still being taught to children at reserves as their first language, but now it’s unlikely to be taught. Many speakers of the Siouan language are found in the Dakota Valley Reserve in Manitoba.

*Location:*There are 5 Dakota communities inhabiting Southern Manitoba. They have permanently lived in Canada since mid 1860s, though they have migrated in and out of Canada way before that time. The Dakota people mostly live in the area Lake of the Woods (Southeast Saskatchewan), Southern Manitoba and Northwest Territories.

*Traditions:*Even before the settlers came to North America they have relied on hunting, camping and travelling together. Originally, teepees were their shelters which were made from large buffalo hides and giant sticks that prop up the hide in a cone-shape. This type of shelter were very convenient for travelling as they were very easy to pack up

Most of the time women were in charge of keeping the family home while the men were hunters and warriors. The men are responsible for providing, feeding, protecting and defending their families. Originally they were corn and squash farmers. After obtaining horses, they became nomadic, following the buffalo herd for their seasonal migrations. Buffalo, elk and deer became their main source of food as the men mainly hunted those animals.

Their highest social quality is being generous. They often sponsor giveaways towards an individual who have recently gone through a big change in their life. During this time, the relatives give respect to the individual by giving them gifts.

*Spirituality:*  
The Dakota beliefs revolve around the term “wakan”, which refers to spiritual force, power and sacredness. They believe in the creator Wakan-Tanka and also consider other spiritual beings who are presented in the form of animals such as eagles, hawks and bisons; though some may come from a good force, there are also that come some from an evil force.

They view everything in nature as a creation from their creator and is a source of wakan. Therefore all nature related things or being with their highest respect, which means that human beings were never meant to dominate other things from nature. When they are needed to take from nature it has to be for good use, they must first ask for permission and give thanks. This is one of the ways a human can show respect towards nature and be able to know where one has come from.

# Denesuline:

Dene or Denesuline are one of the groups that make up most of the Dene Nation. Their name Dene relates to “the people”and are part of the Athapaskan language group. The Denesuline language is spoken in many forms of dialect and considered as an endangered language, since only less than 4000 people speak the language

*Location:*Most of the Dene territory are located in the western part of the Northwest Territories, Northern sections of Alberta, Saskatchewan and Manitoba. Currently, there are only 2 Dene communities in Manitoba - Lac Brochet and Tadoule Lake. Denendeh is what they call their land, which mean “The Land of the People”.

*Traditions:*Everyone contributes to the community through a leadership forum, the individual is chosen to become a leader is agreed upon and given the respect of the community. Most of the time, the chosen leader is an elder of the community. There is not only one chosen leader as people often took turns in becoming the leader when the job best suited them.

Everything that happens in their life is seen as an opportunity to teach the children survival and relational skills. Therefore the education of the children is very important to the Dene. They learn to give respect to everyone, to share with everyone, and show love for their people. The grandparents or elders of their communities play an important role in educating the children. They are responsible for passing down the values and traditions to the younger generation through storytelling.

Like any other First Nation community, they hunted for survival. Their main source of food was caribou. Not only did they use the caribou for consumption, but items that were not edible were used for shelter and clothing such as the hide, which is used to make teepees. The men of the community are usually the ones who hunted, while the women were in charge of fishing, food preparation and making clothes.

*Spirituality:*They give a lot of respect towards nature as they believe everything has a spirit. Land and spirituality are considered to be inseparable, hence believing that everything has a spirit that connects all things. To them the land is alive and all things are sacred. Therefore respects are paid in exchange for the animal's lives through strict hunting rules and ritual protocols.

A way for their communities to connect with the Creator is through drum songs. It is used for praying, healing and looking into the future. The Ti Dance celebration is one of the many celebration which uses sacred drum songs. This celebration is a way to give thanks.

They believe in the power of traditional medicine. There are certain individuals within the community who posses medicinal powers. A medicine woman/man are spiritual guides for their groups as they are the ones who communicate with spirits. These spirits provide them with guidance and direction, through these the medicine women/men are able to inform the community what to do in order to keep the spirits happy.

# Ojibway:

Anishinaabeg is what the Ojibway call themselves, which means “first” or “original people”. The Anishinaabeg got their name Ojibway from the settlers who used that word to call them. The French used to call the Ojibway “Saulteaux” or people of the falls” during the 18th century. The language they use is anishinabe.

*Location:*

Ojibway communities can be found in Central Saskatchewan, Southern Manitoba, Southern Ontario and Southwestern Quebec.

*Spirituality:*

They believed in the creator “Kitchi Manitou” or Great Spirit. They consider Evil spirits are those who bring illness or famine to the people. The Ojibway participates in ceremonies to find meaning and spiritual fulfillment. They believe in the Seven Sacred Teachings (Love, Respect, Courage, Honesty, Wisdom, Humility and Truth) which are represented by different animals. The Seven Sacred Teachings is their guide to maintain an adequate and healthy lifestyle.

* Love - Eagle
* Respect - Buffalo
* Courage - Bear
* Honesty - Sasquatch
* Wisdom - Beaver
* Humility - Wolf
* Truth - Turtle



*Traditions:*

Many life lessons, history and beliefs are passed down generations through storytelling. These stories explain how and why the world was created, why the Ojibways live in that certain part of the world and many more. They believe that the land was given to them as a gift from the Great Spirit, and that it belongs to everyone in their group.

There are 2 main groups of the Ojibway, Plains and Woodland Ojibway. The Plains Ojibway relies on hunting bisons for food and clothing, while they rode horses as a source of transportation. The Woodland Ojibway depended on hunting and fishing for survival. Birch bark canoes were their way of transportation during the warmer weather and snowshoes during winter

Ojibways traditionally lives in wigwams - which are wooden poles covered with rush mats and birch bark. Some also lived in bison hide teepees, which were much easier to take down and move around.





Clans are a group of families that are related to each other. Different clans are named after various animals. There are also clans who became related through marriage which are called bands. During the summer, bands live together in village while families hunt on their own during winter.

# Ojibway-Cree:

The Ojibway-Cree/Oji-Cree are a very unique nation. They are a mixture of Ojibway and Cree culture, language and traditions. Oji-Crees border between traditional Cree and Ojibway lands. There are 4 Oji-Cree communities in Manitoba, which are located within the Island Lake region.

Data Presentation

Throughout our research, we were able to gather knowledge and insight about the Potential Impacts of Pow Wows from the following individuals (biography located in the appendix):

* Sherri Denysuik
* Travis Bighetty
* Kevin Lamoureux
* Tristan Mason
* Ray “CoCo” Stevenson
* Anne Taylor
* Kevin Lamoureux (U of W Instructor)
* Kelly Chinchilla
* Sandy Fox and Suzanne Mayham
* Ryan Cook’s Class of Indigenous Studies
* Bonnie Rockthunder

Pow Wows play a huge role in defining Canada’s heritage. According to Kevin (a Member of the House of Commons), “Pow Wows are [...] a part of the broader heritage of our country [....]. It helps define us a nation, but at the same time [....] it’s a part of our nation’s heritage; tells us who we are.”. Many of the interviewees such as Kevin (U of W Instructor) agreed upon the fact that a Pow Wow is a gathering and celebration of Canada’s Indigenous peoples culture. As Kevin (U of W Instructor) mention, “For example, during the 2012 Summer Olympics, Indigenous culture was showcased to the world as a point of pride for Canada.”.

At one point in time, Pow Wows were restricted by the Government, and Indigenous people were prohibited from practicing their dancing and sacred ceremonies. After the 1880’s Residential schools were created as a method to assimilate the Indigenous children. Eventually, the prohibition was lifted and residential schools were abolished and Indigenous people across Canada were able to once again practice their culture openly. Sherri mentioned “at a time when the country is talking about reconciliation, the Pow Wow plays a strong hand in that. [....] Making bridges between different cultures and helping to understand the Indigenous culture a little bit more is really important.”. To add more to this statement, Anne also agreed stating “it expands the cultural awareness, and adds colour to the fabric of the country”. For Danielle, Pow Wows are very much a part of Canadian culture, stating “it’s a cultural identity”.

In Indigenous cultures, the beating of the drum does not represent just the beat for which dancers dance along to; according to Sandy and Suzanne”the beating of the drum parallels the heartbeat of Mother Earth.”, and to Tristan, the “dancing is a way of thanks, (and) a way of prayer to the creator”.

Sherri mentioned that, “(Pow Wows) also gives a real sense of pride for Indigenous people. To be able to feel pride in who they are in our customs and traditions, teachings; and the pow wow allows us to showcase that.”. It’s their opportunity to share a part of themselves as it not only affects the people around them, themselves, and their communities; it also aids in bringing everyone closer together. Kelly also agreed upon this statement saying “In our culture, we often believe that we can share and learn from one-another.”.

Overall, authenticity of Pow Wows are very important. “CoCo”, Travis, Bonnie and many of the other interviewees agreed with this statement. Travis mentioned,“The legacy behind the singing, dancing, and gathering are a part of who we are as an Indigenous culture.”. Everything that they do have a meaning and teaching behind it that have been passed down for generations.

Ultimately, Pow Wows becoming a popular tourist attraction is viewed as a positive regard. According to “CoCo”, “We (can) educate people from all over the world about who we are and what we are as Native people in the way of song and dance.”. Travis also added that “it (also) shows [....] (Indigenous people) in a positive light; and that’s the purpose of a Pow Wow. It’s supposed to be a celebration (of) people coming together, and (it’s) supposed to be for all people.”. By broadening the attendee’s knowledge and insight about the Indigenous culture, it helps to create bonds and cultural awareness.

The main reason tourists travel is because they “[...] want to have the whole experience, enjoy the food and take home a souvenir.” as stated by Bonnie. With traditional foods, authentic handmade beaded items and clothing present at these events. Tourists will have the opportunity to fulfill their reasons for travelling by attending Pow Wow celebrations. Undoubtedly, Pow Wows have the potential to attract international tourists. Advertisements made internationally about any upcoming celebrations will definitely pique the interests of tourists into coming to Canada as a heritage tourist in order to experience it first hand.

SWOT Analysis

# Strengths

* A Pow Wow is a celebration of the Indigenous people’s culture and identity. It is an inclusive and strives to serve as an open event to people who are interested and seek out for more knowledge and understanding of Indigenous people’s culture.
* Pow Wows have been celebrated all around the world and usually during June-August.
* There are different types of Pow Wows ranging from traditional to competitive.

* Pow Wows play a big part on the truth and reconciliation programs that the government of Canada has partnered with the Indigenous people to establish.
* The Seven Oaks Division Pow Wow is well funded by its very own school division and has had a growing population of visitors yearly.
* Pow Wow participants have a true love and passion for their cultural performing arts, that there is no doubt of the authenticity they show.
* Participants of the Pow Wow, specifically the dancers, wear traditional attire called *Regalia* that can only be described as beautiful and distinct to its owner.

## Weaknesses

* There is still much to be done on the reconciliation of Indigenous families and a lack of awareness towards the tragedy that had happened towards them in the past.
* Government funding is scarce.
* Pow Wows could potentially fail if there is a lack of advertising of the events to attract people.
* Difficulty in looking for information or contacting people that are involved with the Pow Wow.

### Opportunities

* Since Pow Wows are a free event, that means that everyone in the community is welcome to participate and maybe even gain an understanding for Indigenous culture and traditions.
* Being able to be part of a celebration that has been performed and passed down from generation to generation.
* Understanding a different culture in the most intimate way possible.
* Being able to be in unity with the people living in your community.

#### Threats

* There are no mentionable threats that the Pow Wows would cause since it is a celebration that brings unity in the community.

Recommendations

# *Awareness and proper education for the purposes of Pow Wows*

Some people or most people in the community have just slowly discovered and understood the true meaning behind the Pow Wow celebrations. Regardless of it undoubtedly being an entertaining and all inclusive event, it still has deep cultural values rooted in its agendas. For the Indigenous peoples it is truly an immense part of their identity and legacy that they would share these events to the world and to pass down to their own tribal traditions for many generations to come.

# *Continuous funding from the government and other private/local organizations*

Many of our Pow Wows in Manitoba are funded adequately from our provincial government. Unfortunately not all Pow Wows, especially those that are not so well publicized, have the same standing as those like the Seven Oaks School Divisions or Manito Ahbee. If the government of Canada would start, subsidizing money to organizations that did Pow Wows then the potential for more tourists coming from different parts of the world would increase. In addition lots of other participants including the dancers and singers would be encouraged to perform as well.

# *Encouragement of the younger generations to carry out the legacy of the Pow Wows*

Although the times may have changed and our way of life has adapted to its ever changing trends, traditions passed down from generation to generations will always be rooted within us. Pow Wows are one of the great ways for the younger and soulful generations to get involved and appreciate more of their ancestral backgrounds and the significance it holds to them as a nation and to Canada as a country. Even the active participation of non-Indigenous youth can potentially strengthen the Pow Wows into a more open and harmonious celebration for the community.

# *Showcasing the authentic Canadian Pow Wows for the world audience*

When the community comes together for a good cause it is something that would be acknowledge from a worldwide standpoint. Canadian Pow Wows often do share similarities with other Pow Wows across the world, but there is truly something unique and captivating about the Indigenous peoples that have thrived and prospered in Canadian soil. If Canadians and Indigenous peoples work together for the sole purpose of reaching out to the world in making them more aware of our Pow Wows, then we can share the same unity and passion we have received from knowing and appreciating Pow Wows.

Conclusion

Through the amount of research and information we have gathered, we have concluded that the Canadian Pow Wows have an enormous potential to become a worldwide tourist attraction. There is nothing more alluring or engaging than an event that stirs up your feelings and knowledge through the form of intimate cultural dances and songs. Pow Wows are an Indigenous form of celebration that vary from traditional to competitive, but even though there are different types of classifications, it is apparent that it serves as an occasion that unites people of all ethnicities, beliefs or social statuses for a time of unity and fun.

Being able to participate and witness a tradition that has long been practiced by the Indigenous people of Canada since the 1800s is truly an astonishing and historic experience. Because of it being an unforgettable period in Canadian history, especially during the early times of the country becoming independent as well as understanding of other cultures, much of the history of the Indigenous peoples have been racist and unforgiving that generations of their nations have suffered tremendously. But throughout the pain and the hurt there is hope and reconciliation that has been offered by the government to all the Indigenous families that have been affected by the tragedy.

We hope that this case study might shed some new light and encouragement for the community and people around the world to become more aware of the Indigenous people’s past and thriving culture.

Appendices

# Appendix I : Additional Information

**Research Team**



**Chaemane Rabaya**

My name is Chaemane Rabaya graduated from Maples Collegiate Institute 2016 and I am 18 years old who immigrated to Canada 6 years ago. I am part of a program called CVE (Cooperative Vocational Education) Hospitality, where I have the chance to experience and expand my vision in a lot of aspects in tourism. I am engrossed on taking CVE program since I’ve always wanted to be a flight attendant ever since I was little, I’ve always thought on making a career in which interacting and serving people are included.

I am thankful enough to GTTP (The Global Travel and Partnership) for allowing me to be part of such an amazing and knowledgeable program where they introduce students to career opportunities in the Travel and Tourism Industry.



**Rhegie Axalan**

My name is Rhegie Axalan, a recent graduate from Maples Collegiate Institute. I am 18 years old and born and raised in Canada. I am currently enrolled in C.V.E (Cooperative Vocational Education) which covers Hospitality and Tourism at Maples Collegiate Institute. When I was a little girl I wanted to be a teacher but the minute I became older things began to change especially when I graduated grade 12. I have also always wanted to travel around the world, and visit the Philippines. That’s when I decided to take Tourism since I love to travel and meet people. I'm so thankful that there's an opportunity to work at the airport as a volunteer. I am so pleased and thankful to GTTP (The Global Travel and Partnership) for allowing me to learn in this course.



**Corinne Tasis**

I am 18 years old and I graduated from Maples Collegiate Institute in June 2016. I am currently in a vocational program called Cooperative Vocational Education (C.V.E.) where we are able to learn about the Hospitality and Tourism industry. Ever since I was young I have always wanted to travel the world and learn about the many different cultures of the world. By taking this program I hope to expand my knowledge about tourism to help guide me while travelling the world. I would like to thank GTTP (The Global Travel and Tourism Partnership) for giving me the opportunity to research about Heritage Tourism in Manitoba, Canada as it has given me the chance to gain more information about the Canadian culture.

# Biography

**Sherri Denysuik**

Sherri is currently a Vice-Principal at Maples Collegiate Institute as well as an Aboriginal Educator in Manitoba. Her cultural identity is Anishinaabe. She taught on a reserve for two years before joining the public school system in Winnipeg.

**Travis Bighetty**

Travis is a Cree performer and has been an active participant in Pow Wows for 20 years. He is also a mentor at Wayfinders—a program that aids high-school students to graduate and offer opportunities that will help them build a stronger self-image, create goals, explore different careers and life interests and help them transition into postsecondary education a lot more easily.

**Kevin Lamoureux**

Kevin was born in Winnipeg, Manitoba and is a Member of the Canadian House of Commons. He organizes an annual Canada Day celebration open to all people held within his local community at Tyndall Park Community School.

**Tristan Mason**

Tristan is a current student at Maples Collegiate Institute and also enrolled in the CVE Hospitality and Tourism program. He is an Oji-Cree former Grass Dance performer of his home community of St. Theresa Point.

**Ray “CoCo” Stevenson**

Ray “CoCo” Stevenson is a well-known traditional singer and drummer living in Winnipeg. He has worked with musical groups such as Indian City and Eagle and Hawk, both winning pop and rock group awards.

**Anne Taylor**

Anne is a cultural archivist of the Curve Lake First Nation Cultural Centre in Ontario.

**Kevin Lamoureux**

Kevin is the Associate Vice-President, Indigenous Affairs, instructor at the University of Winnipeg. He is a professional development speaker for school divisions, community groups, and government agencies.

**Kelly Chinchilla**

Kelly is an Educational Assistant and Pow Wow Dance Instructor for Seven Oaks Schools. She has also been dancing fancy shawl for more than two years.

# Sandy Fox and Suzanne Mayham

Sandy is the Operations Manager, and Suzanne is the Finance Administrator at Manito Ahbee Festival. The Manito Ahbee Festival is an urban celebration of Indigenous culture and heritage.

**Ryan Cook**

Ryan is the teacher of the Indigenous Studies Class at Maples Collegiate Institute.

**Indigenous Studies Class**

Danielle Mason and Devonne Nasee are both current students at Maples Collegiate Institute.

**Bonnie Rockthunder**

Bonnie is the Sponsorship & Relations Coordinator of Aboriginal Peoples Television Network (APTN). APTN is a television network that film and air Pow Wow celebrations during National Aboriginal Day.

(TURTLE ISLAND)

**Tribal Names: About 93 Original Tribal Names of Native North American People.**

**Largest American Indian Tribes (2010)**

1. **Navajo** : (173,667)
2. **Cherokee** : (285,476) [Cherokee Nation of Oklahoma](https://en.wikipedia.org/wiki/Cherokee_Nation_of_Oklahoma) has around 300,000 tribal members, making it the largest of the 566 [federally recognized tribes](https://en.wikipedia.org/wiki/Federally_recognized_tribes) in the United States
3. **Sioux**  : (131,048) are groups of Native American tribes and First Nations peoples in North America.
4. **Chippewa** : (115,859) The largest Indigenous ethnic groups north of the [Rio Grande](https://en.wikipedia.org/wiki/Rio_Grande).
5. **Choctaw** : (88,913) Apache : A Native American people originally from the Southeastern United States
6. **Pueblo** : (59,337) "towns,"applied the name to all the peoples living in such complexes.
7. **Iroquois** : (48,365) They were known during the colonial years to the French as the "Iroquois Confederacy," and to the English as the"Six Nations," comprising the Mohawk, Onondaga, Oneida, Cayuga, Seneca, and Tuscarora peoples.
8. **Creek** : (44,085) recognized tribe of Muscogee people, also known as the Creek, based in the U.S. state of Oklahoma.
9. **Blackfeet** : (23,583) reside in the Great Plains of Montana and the Canadian provinces of Alberta and Saskatchewan.

**Aboriginal Identity Population**

According to the National Household Survey (NHS), the Aboriginal population of 1,400,685 identity-based Indigenous peoples accounted for 4.3 percent of Canada’s total population in 2011 (*Aboriginal Demographics from the 2011 National Household Survey*, 2013)

# Appendix II : Interview Responses



**Kevin Lamoureux - University of Winnipeg**

**1. Who do you think is impacted by the Pow Wow and how? (Positive and negative impacts)**

Pow Wow’s are part of Canadian heritage and therefore have a positive impact on all Canadians. For example, during the 2012 Summer Olympics, Indigenous culture was showcased to the world as a point of pride for Canada.

**2. Why is the Pow Wow important to Canadian culture?**

Canada is unique as a Commonwealth country in its relationship, partnership and legal responsibilities to Indigenous peoples. Indigenous cultures are a defining feature of this country, reclaiming that heritage and culture means reclaiming our collective dignity.

**3. Do you think that making the Pow Wow more inclusive and popular would benefit the community? (Environmental, cultural, and economic impacts)**

Absolutely, by every respectable measure that has investigated the correlations between culture and identity; confidence, vibrancy and social wellbeing among youth is increased as the connection to one’s culture increases. Canada is going to rely on the participation of Indigenous people if we are going to thrive into the future.

**4. What part of the indigenous culture do you want others of non-indigenous backgrounds to learn about from Pow Wows?**

Belonging, inter-cultural relationships, fitness, celebration.

**5. How do you feel about the Pow Wows becoming a popular tourist attraction?**

Pow Wows are not singular, there are many different types. Certain powwows should definitely be shared.

**6. How important is the authenticity of the event to you?**

I think that any expression Indigenous peoples make is authentic and very different from cultural appropriation

**7. How important do you think the authenticity of Pow Wows are to tourists?**

In the USA the American Government has set standards for what constitutes authentic American Indian art. We want to avoid that at all costs.

**8. Do these events have the capacity to attract international tourists?**

Indigenous culture is as vibrant, exciting, engaging, attractive and alluring to tourists as any other culture on the planet.

**For Event Organizers:**

**9. How is your powwow funded, and would it be more beneficial by receiving more funding from the government, instead of the community?**

As with any other type of art the Government should provide support. There should be different streams of funding for different kinds of Pow Wows.

**10. Why does your organization sponsor and support the Pow Wow?**

Because our lives are better for it.

**Ray “CoCo” Stevenson Interview**

**General Questions**

**1.** Everyone, on the positive side. People are proud to show the skills that they have and the knowledge that they have of dancing and singing. Negative. We were taught by the church and government not to participate in any kind of singing and dancing and we have a history of that. Some of our people from first nations are more involved in the church then they are the traditional way of life. Some even call it worshiping the devil.

**2.** Canadian culture, I feel that it is important for us to participate and show the people of Canada and the world of the background and dancing and singing for the first peoples of Canada.

**3.** Yes I do, it is always beneficial to educate and learn about the environment culture as native people of the land.

**4.** There is a reason and purpose for doing what we do as native people when it comes to singing and dancing. It is not for nothing.

**5.** I like the fact of it being a tourist attraction, the reason for that is. We educate people from all over the world about who we are and what we are as native people in the way of song and dance.

**6.** There is a protocol that you have to follow. Authenticity is part of the protocol.

**7.** Very, why would you teach something to people that is not real.

**8.** Yes, and it has been happening for some time now.

**For Event Organizers**

**9.** A lot are funded through fundraising. It would be nice if the government would allow funds to make it happen. It would definitely make life easier as an organizer.

**10.** I do not sponsor events, I do not have an organization that song. However I do go to them and that is how I support.

**For Drummers and Dancers**

**11.** I have to say he did in events all throughout North America for over 25 years. It always feels good to be able to share the music that you make that compose for the people.

**12.** Most of the time I was invited to come to events.

**13.** Outfit making requires a lot of time and patience. You would need to have a lot of one to one time with someone who can create and make them.

**Bonnie Rockthunder Interview**

**General Questions:**

**1. Who do you think is impacted by the Pow Wow and how? (Positive and negative impacts)**

a. Individuals who are finding or exploring their culture and traditions;

b. Individuals who dance as way of life;

c. Community –preserving their culture, sense of pride and belonging; a source of extra income to community members who may have a food or artisan booth.

d. Negative impacts: An expectation to win or greed for prize money;Jealousy of other styles of dance, regalia, pow wow coordination and its success; Cost of coordinating a large pow wow.

**2. Why is the Pow Wow important to Canadian culture?**

a. Pow wow is a celebration of Aboriginal Peoples culture and can teach others about different tribes, communities and their traditions.

**3. Do you think that making the Pow Wow more inclusive and popular would benefit the community? (Environmental, cultural, and economic impacts)**

a. Every community would like to have their pow wow be well attended.Economically,it would benefit any community stores, gas stations, food vendors (arts & crafts or food) to make a profit. Environmentally, recycling materials left behind from campers, visitors and vendors. Culturally, visitors, dancers and drum groups will want to return to a community if they had a positive experience or were treated respectfully.

**4. What part of the indigenous culture do you want others of non-indigenous backgrounds to learn about from Pow Wows?**

a. I would like for other non-Aboriginal Peoples to learn that our culture is not a trend, a Halloween costume, a mascot, a piece of clothing or design that they can imitated from fashion. Everything that Aboriginal People do has a meaning, whether it be beadwork, pow wow dancing, traditional clothing/regalia, ceremony, and that those ways have to be respected.

**5. How do you feel about the Pow Wows becoming a popular tourist attraction?**

a. I’m open to it because this indicates tourists are interested and want to educate themselves on Aboriginal Peoples. Moreover this helps to teach others about cultural appropriation and sensitivity.

**6. How important do you think authenticity of these events are to tourists?**

a. It should be important to them. Pow wow is not a “show” like how it was long ago during the Buffalo Bill days. Pow wow has turned into a way of life for some people. Dancers put much effort, work and money into making their regalia and tourists can be shown how to respect that. I’m sure there are some communities who frown upon a non-Aboriginal person coming into circle dressed in regalia, but most do welcome all dancers, as long as it’s done respectfully.

**7. Do these events have the capacity to attract international tourists?**

a. Yes, it depends on the longevity and location of the pow wow. A large urban centre (i.e. Gathering of Nations in Albuquerque, New Mexico) has the potential to attract more tourists due to an established reputation. The smaller community pow wows may have tourists or local people from surrounding towns, cities, attend and spectate.

**8. What attracts tourists to watch Pow Wows?**

a. The beauty and intrigue of the different styles of dance and the regalia, mostly. For some, it’s the traditional foods, like bannock, Indian tacos, or fried bannock.For others, it’s the authentic, handmade beaded items or clothing. Tourists want to have the whole experience, enjoy the food and take home a souvenir.

**9. What segment of the Pow Wows do people watch most?**

a. A Grand Entry gives people the opportunity to witness the beauty of the dancing, hear the drumming and songs, and respect of the Veterans and hosting community or organization.

**10. How does APTN advertises Pow Wow events?**

a. APTN has a Community Events calendar, where organizations, etc., can submit their event and it will be added to the calendar. If it’s a sponsored event, it was also be advertised through our social media (Facebook & Twitter).

**11. Why does your organization sponsor and support the Pow Wow?**

a. In the past, APTN has supported the Manito Ahbee PowWow because it is part of a larger festival with many different events. APTN also partners with Manito Ahbee on *APTN’s Aboriginal Day Live Pow Wow*, which takes place on or near National Aboriginal Day. However, APTN does not sponsor pow wows specifically as it doesn’t fall within our criteria.

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(Photo of Amerigo Vespucci)

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(Turtle Island picture)

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# Appendix III: Teacher’s Guide

Teacher guide Curriculum Concepts, Key Questions, Learning Outcomes

Outline used for brainstorming activities on whiteboard or on overhead projection

Interview questions developed through student brainstorming

Final Questions and S.W.O.T. analysis.

Presentation Rubric Manitoba’s Pow Wow Trail

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Curricular Area:** | | Tourism | **Grade Level:** | 12 |
| **Study unit:** | | Heritage Tourism | **Time Frame:** | 12-20 classes |
|  |  | |  |  |
| **Desired Results/achievement indicators** | | | | |
| **Learning Outcomes:** | | | | |
| ***What essential questions will be considered?***  What impact can heritage tourism have on community, culture, and the environment?    What are the potential benefits and challenges of implementing sustainable tourism business practices?    What is the current state of the Pow Wow as an example of heritage tourism?    Can the Pow Wow be considered a form of sustainable heritage tourism? | | | ***What understandings are desired? (CATT learning outcomes)***  • cultivate a professional attitude that meets industry expectations, integrating knowledge, and skills, required of a tourism professional  • to communicate effectively in written, spoken, and visual forms to meet the needs of tourism audiences  • to analyze and reframe travel and tourism information, ideas, and concepts using a variety of formats  • to interact with others in groups or teams in ways that contribute to effective working relationships and the achievement of goals  • to collect, organize, and analyze relevant information from a variety of sources while managing the use of resources to achieve goals  • to use a variety of technological tools appropriate and necessary to the performance of tourism tasks | |

|  |  |  |  |
| --- | --- | --- | --- |
| **Lesson Focus** | **Learner Activities** | **Assessment** | **resources** |
| **lesson 1:** Introduction to Heritage Tourism | | | |
| ***Activity 1*** Exploring terminology (20 mins) | Shared understanding of the term tourism and its role in economic, social and environmental sustainability.  Students define the terms heritage and brainstorm agreed definition.  Shared understanding of the indigenous perspective of Canadian Heritage. | · Observations of small group discussions  · Group assessment    Learning Journal:  · What is your definition of the term heritage. | Whiteboard or poster paper for brainstorm.    Access to internet, tablets, iPads, computers, dictionaries. |
| ***Activity 2*** Determining shared definitions (20 mins) | · Students share individual groups’ definitions of terms  · As a class, a shared understanding of definitions is established. | · Observations of small group presentations | Access to internet, tablets, iPads, computers, dictionaries |
| ***Activity 3 Heritage Tourism***  ***(*40 min)** | • Tourism – one of the world’s fastest growing industries  • Key factors of growth  · Categories of tourists: Why do people travel.  · Define culture and share understanding of components of culture. | · Group discussion of components of culture.    Learning Journal:  · Explain the reasons why people travel. | Document Capilano University “Introduction to Tourism and Hospitality in B.C.” Norman Westcott , Editor. http://open.bccampus.ca |
| **lesson 2:** **The Pow Wow Experience** | | | |
| ***Activity 1***  ***The Pow Wow and indigenous celebrations***  ***(40 mins)*** | · Film : Youtube Seven Oaks Pow Wow.  · Shared understanding of the Pow wow experience as part of graduation.  · Shared understanding of tradition and etiquette of the pow wow.  · Students share and discuss their understanding of the Pow Wow. | · Discussion of personal experiences or understanding of the pow wow. | Access to internet, tablets, iPads, computers, dictionaries  Powerpoint , Participation in the pow wow |
| ***Activity 2***  Manitoba Pow Wows  (20 mins) | · Shared understanding of the terms urban and rural.  · Shared understanding of the locations of current Pow Wows and indigenous events in Manitoba.  · Shared understanding of the locations of current indigenous communities in Manitoba.  · Individual student research into a local indigenous celebration | · Students each research one indigenous celebration and report back with information on Nation host, activities, date and contact information. | Maps of indigenous communities in Manitoba    Access to internet, tablets, iPads, computers, dictionaries |
| ***Activity 3***  ***Sustainable Tourism*** | · Shared understanding of the impacts of the Pow Wow and the specifics of environmental, cultural and economic sustainability. | Learning Journal:  · What are the impacts that a Pow Wow might have on the community you researched? | Map of Manitoba |
| ***Activity 4*** | · Is there a potential for a sustainable Pow Wow?  · Review the three areas of impact and discuss potential areas of concerns for each study group.  · Discuss ethical concerns provided by the indigenous community.(Guidelines) | Learning Journal:  · Reflection on decisions made during discussions | Learning Journal, access to the internet or pre-print resources to provide to students.  The National Guidelines for Aboriginal Cultural Experiences <https://aboriginalcanada.ca/corporate/national-guidelines/> |
| **lesson 3: COMMUNITY STAKEHOLDERS** | | | |
| ***Activity 1***  ***Pow Wow Stakeholders***  (30 mins) | · Students report back on communities that they researched.  · Teacher lead discussion of government levels and department where there might be participation in the process.  · Develop a list of other stakeholders in the community who would provide first hand information on the question. | · Observations of small group work  · Observations of class discussion | Websites for Discover Tourism, Travel Manitoba, Winnipeg Tourism, Stats Canada,  Aboriginal Tourism association . |
| ***Activity 2***  **Community Involvement**  (30 m**i**ns) | · Shared understanding and brainstorming of additional stake holders including  · Tourism industry: Tourism Winnipeg,  Travel Manitoba, Manitoba Tourism Education Council  · Indigenous Community  · Federal, Provincial and Local Government  · Support services :Caterers, teachings, drum groups, dancers, merchants.  · Community and students. | Learning Journal:  · What are the specific companies, offices and agencies where information might be found. | Access to internet, tablets, iPads, computers, dictionaries    Whiteboard or Chart paper for brainstorm activity. |
| ***Activity 3*** How to Write a Case study (30 mins) | · Teacher leads students through the elements of a case study  · Students refer to *How to Write a Case Study* document  · Utilizing *Pure Life Paddle Boards* students explore the implementation of case study elements and the Canadian case study | · Students critique the document and determine strengths and weakness in document. | *How to Write a Case Study* document ()    Copies of *Pure Life Paddle Boards: A Case Study of Sustainable Adventure Tourism in Practice* for each small group, Case Study |
| **lesson 4:**  **Research , analysis and writing the report** | | | |
| ***Activity 1***  ***Case study problem statement.*** | · Discussion of the question “Is there a potential for a sustainable Pow Wow?  · Formulation of questions to survey community stake holders to discover the impact of the pow wow on the community. | Learning Journal:  · What are Questions you would ask to determine the impacts that a Pow Wow might have on the community you researched. | *How to Write a Case Study* document  Copies of *Pure Life Paddle Boards: A Case Study of Sustainable Adventure Tourism in Practice* for each small group, Case Study |
| ***Activity 2*** The Research Phase (±90 mins) | · Students engage in library and internet research, interview people who may be knowledgeable on the topic  · Students submit topic and list of resources they plan to utilize for the case study project | · Topic description  · List of resources being utilized for case study project | Access to a library and internet  *How to Write a Case Study* document |
| ***Activity 3*** The Analysis Phase(±90 mins) | · Students will amalgamate all their information into one document according to targeted sections.  · Documents will be shared by research team using Google Drive to share documents and research.  · Create a Case Problem Statement  · Students utilize a SWOT analysis of each stake holder’s responses. | · Case Problem Statement finalization. | Access to a library and internet.  *How to Write a Case Study* document |
| ***Activity 4*** Writing the Case Study (±170 mins) | · Referring to *How to Write a Case Study*, students will develop all pertinent elements in their case study  · Students prepare a case study presenting the findings in a published document. | · Peer review of rough draft  · Publication of case study document. | Access to Google document for editing and sharing of information. |
| ***Activity 5*** Case Study sharing (30 mins) | · Students share their case study through power-point presentations | · Case Study  · Peer-assessment  · Self-assessment | Peer-assessment rubric  Self-assessment rubric |
| **end of unit assessment** (20 mins) | · Students complete a Unit Reflection and self-assessment | · Unit Reflection  · Self-assessment | Unit Reflection handout, self-assessment handout, |

**General Questions formulated by the students through a brainstorm activity and used to survey stakeholders in written, phone or personal interviews:**

1. Who do you think is impacted by the powwow and how? (positive and negative)

2. Why is the powwow important to Canadian culture?

3. Do you think that making the powwow more inclusive and popular would benefit your community? (Environmental, cultural, economic)

4. How is your pow wow funded and would it benefit from more funding from the government, instead of the community?

5. Why does your organization sponsor and support the pow wow?

6. What part of your culture do you want others to learn about from the pow wow?

7. How do feel about the pow wow becoming a popular tourist attraction?

8. How important is the authenticity of the event to you?

9. How important do you think authenticity is to tourists?

10. Does the event have the capacity to attract international tourists?

For Performers /participants:

11. How does it make you feel to participate in the pow wow?

12. How do you create the regalia? What is the process?

**Final Questions**

**Used as opened ended questions to initiate discussion for analysis of findings.**

What makes a heritage tourism destination sustainable?”

“Who should be in control of sustainability?”

“Students will discover tourism sectors and learn about tourism infrastructure and stakeholders.

“Who should be in control of sustainability?”

“How are destinations sustained?”

“What are the costs associated with making heritage tourism sustainable?”

“What are the opportunities associated with making heritage tourism sustainable?”

**Rubric - Oral presentation**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Criteria Description | Rating Scale | Student | | Industry | | Teacher | |
| Body language: showed confidence, established eye contact. | 4 3 2 1 | Quality | Not yet | Quality | Not Yet | Quality | Not yet |
| Voice and Projection: spoke with a clear pleasant voice. | 4 3 2 1 |  |  |  |  |  |  |
| Introduction : captured the audience interest | 4 3 2 1 |  |  |  |  |  |  |
| Ending : Strong and memorable, summed up the presentation | 4 3 2 1 |  |  |  |  |  |  |
| Organization : Used interesting visuals | 4 3 2 1 |  |  |  |  |  |  |
| Involved the audience | 4 3 2 1 |  |  |  |  |  |  |
| Used notes or cue cards | 4 3 2 1 |  |  |  |  |  |  |
| Invited and answered questions from the audience. | 4 3 2 1 |  |  |  |  |  |  |
| Kept within time frame. | 4 3 2 1 |  |  |  |  |  |  |
| Presented a clear picture of research. | 4 3 2 1 |  |  |  |  |  |  |
| Comments:  What did we learn?  How did we learn?  How will we improve? | | | | | | | |

Manitoba’s Pow Wow Trail – NCI Radio , Winnipeg

http://www.ncifm.com/community/pow-wow-trail/

July 22, 23, 24, 2016 ~ PINE CREEK FIRST NATION – “Our Nation, Our Pride PowWow”

July 22-23-24, 2016 ~ Sioux Valley Dakota PowWow

July 23 & 24, 2016 ~ ROLLING RIVER FN Traditional PowWow

July 29, 30, 31, 2016 ~ Long Plain Competition PowWow

July 29-31, 2016 ~ Waywayseecappo Competition PowWow

**AUGUST**

August 2-4, 2016 ~ Fisher River Cree Nation PowWow

August 5-7, 2016 ~ Pukatawagan FN

August 9, 10, 11, 2016 ~ Norway House Cree Nation PowWow

August 12-14, 2016 ~ Brokenhead Ojibway Nation Traditional PowWow

August 12-14, 2016 ~ Roseau River Anishinaabe Annual PowWow

Aug 19 – 21, 2016 ~ Ebb and Flow 20th Annual Traditional PowWow

August 26, 27, 28, 2016 ~ Sandy Bay FN 37th Annual Traditional PowWow