

TRAINER'S MANUAL

MODULE 6

**Educates Visitors about Local Culture
and Nature**

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How to Use this Manual

This manual provides an outline of topics associated with the SMART principle: *Educates Visitors about Local Culture and Nature*. A variety of reference materials are listed for each topic such as literature, websites, and audio-visuals. These are suggestions of relevant and more detailed information from which the Trainer may draw, according to what he/she feels is appropriate. Ideally, Trainers and Participants will continue to update the list as new sources become available. The module also incorporates numerous “real life” examples – testimonials and first person accounts – which illustrate how other northern tourism operators help visitors learn about the culture of the region and about the natural environment. It is hoped that this collection of practical examples will also continue to grow.

This manual is not a textbook. It is a compilation of resources from which a Trainer may choose, with the aim of giving tourism operators, or their employees practical advice applicable to their businesses. We have made an effort to include examples from both Europe and North America, which means that occasionally there is a repetition of ideas. It is not anticipated that any Trainer will use all of the materials but, instead, will be guided by the characteristics of their group, such as:

- experience in the tourism industry
- educational level
- language abilities
- age
- homogeneity of the group
- tourism sector in which the participants work
- the time available for the workshop.

Each section of this manual offers a few suggestions of learning exercises, such as: guided group discussions, field trips, research projects and so on. The Trainer may wish to use these ideas or he/she may have favourite training methods of his/her own.

The intention of the SMART training program is to provide advice that is, to a large extent, supported by the experiences of exemplary northern operators. It is expected that the Trainer will have significant experience in training (rather than teaching) as well as field experience in a related tourism sector.

TRAINER'S GUIDE

MODULE 6

Educates Visitors about local Nature and Culture

Introduction:

Module 6 recognizes the responsibility of sustainable tourism operators to *educate* their visitors regarding the beauty and importance of our natural environment and to relate this to responsible tourism practices. Encouraging guests to respect and appreciate the local culture is another aspect of a sustainable tourism operation. 'Educating' can occur by various means including: lectures, interpretation, print materials, or simply role-modelling – that is, your company displays exemplary attitudes and behaviour from which your clients may learn. In Module 6, our northern operators share examples of how they train their staff and how they provide learning experiences for their clients.

1. Review and Enhance your Knowledge of Local History, Culture and Customs

1.1 Learning Objectives

- Understand the importance of knowledge of, and sensitivity to the local culture for the success of your business and for the enjoyment of your guests;
- Be well versed in your area's history and culture;
- Be able to name local holidays and special events;
- Be aware of local legislation relating to customs and norms (for example special laws respecting importation of alcohol);
- Be able to name local food specialties; how they can be obtained; how they should be served;
- Understand the basics of collecting or using oral histories.*

*The trainer may decide to omit certain topics if they are not relevant to the group.

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1.2 Suggested Training Method

- **Presentation:** Invite an elder to make a presentation to the group. Choose a topic you believe will be of interest to visitors *or* have the elder chose a topic that is important to him/her.
- **Individual/Group Project:** Identify the location of local/regional resources including museums, archives, libraries, local storytellers, and elders interested in participating in tourism in your area;
- **Group Project:** Have each member of the group chose a historical or contemporary character they believe is important to their community or region. Research by interviewing local elders, or library materials. Then make a five-minute presentation to the class the next day;
- **Individual Project:** Visit your library or visitor centre. Make a reading list for yourself or for visitors of print materials covering subjects of local interest.
- **Presentation:** If a professional is available (for example, at a local museum, archives, or university) set up a training session on basic oral history collection. Alternatively the resource list offers some sources with tips on collecting oral histories.*

* The trainer may decide that some of the topics are not relevant to a particular group of learners.

1.3 Training Resources

1.3.1 Print Materials

There are literally hundreds of books written on Arctic history. Each jurisdiction can make reference to those they think are important. A general synopsis of the Northwest Passage history is provided in:

BURTON, Pierre. *The Arctic Grail: The Quest for the Northwest Passage and The North Pole*, The Lyons Press, Toronto, 2000.

For cultures such as the Inuit, there is no literary heritage, however, some interesting books are beginning to appear. As with Euro-Canadian history, it would be up to the trainer to decide which, if any, of these references are relevant to their learners' group.

WACHOWICH, Nancy. *Sagiyuq: Stories from the Lives of Three Inuit Women*, McGill-Queen's University Press, Montreal, 2001.

1.3.2 Other Print Materials

Aboriginal Tourism Team Canada/Canadian Tourism Human Resource Council.
Aboriginal Tourism, Business Planning Guide: Checklist for Success, Ottawa, ISBN# 1-533-4-337-5.

HART, Elisa. *Getting Started in Oral Traditions Research*, Occasional Papers of the Prince of Wales Northern Heritage Centre, No. 4, Yellowknife, NWT, 1995.

IVES, Edward D. *The Tape-Recorded Interview: A Manual for Field Workers in Folklore and Oral History*, University of Tennessee Press, Knoxville, 1990.

VAUGHAN, Richard. *The Arctic: A History*, Sutton Publishing, Phoenix Mill, Great Britain, 1994.

1.4 Commentary and ‘Good Practices’

Review and Enhance your Knowledge of Local History, Culture and Customs

Throughout the circumpolar Arctic, populations vary. In some instances aboriginal people (such as the Inuit) are overwhelmingly in the majority. Elsewhere two or more ethnic groups living in the same region are represented in more equal numbers. Being a local resident of whatever nationality does not necessarily mean that you have a thorough knowledge of your area’s history – this is all the more true where several different ethnic groups are involved. Still, the best living sources are frequently elders who can rely on a lifetime of experience and are often willing to share their knowledge. Those tourism operators who wish to provide cultural ‘education’ for their visitors must take the time to build up their own knowledge of local human history and culture. Most people who take up this interest find that it becomes a pleasurable, long-lasting pursuit.

In assembling background information on the culture of your area, begin by understanding who the local residents are - Is there one ethnic group? Several? Do they have different histories? What is important to residents? Are one or more religions practiced? Are nuclear or extended families emphasized? and so on. These factors may differ significantly between nationalities, and also between different ages of the same ethnic group. Some additional points to keep in mind include:

- Being aware of any local taboos;
- Keeping track of local holidays and special occasions;
- Being familiar with local foods, how they are prepared, if they are associated with special events or seasons;
- Being informed regarding culturally-related legislation (such as modes of dress, use of alcohol);
- Building up a basic vocabulary of each language if more than one is spoken in your area.

The Anishinabe Experience, Golden Lake, Ontario

Adventure Travel and Ecotourism Best Practices Tour 2000, The Economic Planning Group of Canada on behalf of the Canadian Tourism Commission, July, 2000, p. 17.

We believe in sharing our Algonquin culture, traditions and beliefs, however, we do not see ourselves displaying talents just because clients may be looking for “Indians.” In addition to talking about our traditions and way of life, we wanted our guests to see how we maintain our culture today in our everyday lives. How do we balance our cultural traditions with today’s modern technology?

Linda Sarazin, President

2. Communicating your Knowledge of History, Culture and Customs to your Guests:

- **Interpretation**
- **Authenticity**
- **Cultural Tourism**
- **Cross-cultural sensitivity**

2.1 Learning Objectives

- Be able to use and teach your staff basic ‘interp’ techniques for cultural interpretation;*
- Understand the concept of ‘authenticity’ in tourism products;
- Understand and practice cross-cultural sensitivity;
- Be able to develop a program to promote cross-cultural awareness for staff and visitors;
- Be able to name and locate community or regional visitor services;
- Be able to name and locate community heritage facilities (such as museum, interpretive centre, archives, parks orientation centres);
- Be able to suggest ways in which visitors could be encouraged to increase their knowledge of local culture.

*Interpretation will be more relevant to some tourism businesses than others.

2.2 Suggested Training Method

- **Seminar:** This section provides some guidelines on interpretive programming. Ideally, this module would include a seminar and at least one practice session on cultural interpretation techniques.
- **Group Discussion:** There are a number of ways you might facilitate visitor learning:
 - Small libraries on local subjects in hotels
 - Provide pre-trip materials introducing the region

What other ways might you encourage your clients to learn about the local history and culture?

- **Guided Group Discussion:** What does ‘authenticity’ mean to you?
- **Case Study:** A Dene community women’s group has a project where they create beaded ‘fanny packs’ for tourists. Dene women began to use beads instead of porcupine quills for their decorative handwork about 150 years ago. Dene women never made fanny packs until last year. Is this an ‘authentic product’. Why or why not?

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2.3 Training Resources

2.3.1 Print Materials

Aboriginal Tourism Team Canada/Canadian Tourism Human Resource Council.
Aboriginal Tourism, Business Planning Guide: Checklist for Success, Ottawa, ISBN# 1-533-4-337-5.

Ashton, Pat. "Education: Training and Interpretation" in Mehta, Hitesh, Ana L. Baez and Paul O'Loughlin. "Site Selection, Planning and Design", *International Ecotourism Society, Burlington, Vermont, 2002*, pp 141 – 156.

Bundgaard, Maureen. *Creation and Purchase of Traditional Crafts: A Cross-Cultural Encounter*, Unpublished. 1999.

Baez, Ana. "Cultural Factors and Community Participation," in Mehta, Hitesh, Ana L. Baez and Paul O'Loughlin. "Site Selection, Planning and Design", *International Ecotourism Society, Burlington, Vermont, 2002*, pp 93 – 100.

Wachowich, Nancy. *Sagiyuq: Stories from the Lives of Three Inuit Women*, McGill-Queen's University Press, Montreal, 2001.

2.3.2 Video

Canadian Broadcasting Corporation. *Summer in the Bight: The Trinity Experience*, Newfoundland, Year?

2.4 Commentary and ‘Good Practices’

Communicating your Knowledge of History, Culture and Customs to your Guests:

Communicating your knowledge of history, culture and local customs to your guests can take numerous forms. One of the most important ways may be for you and your staff to behave as positive role models for your guests, treating local residents and their customs with respect. As was noted earlier, differences may exist not only between ethnic groups – for example between Sami and other Europeans – but also between age groups. You and your employees may all be Inuit, but have a different lifestyle than some of the elders in your community. Tourists are usually interested in both traditional and modern ways of life in the Arctic.

Pre-trip information along with suggested reading materials, can assist those visitors who wish to become informed on the region’s history and culture in advance. Some operators begin their tour with an information session for newly arrived guests, providing a valuable orientation to the community and its customs. Other operators ensure that their clients have an opportunity to visit the local Visitor/Cultural Centre.

Some operators incorporate learning about the local community, its history and its culture as a major component of the tour package. This is a common approach with ‘Cultural Tourism’ and ‘Learning Vacations’, but can be important in almost any type of operation, from a Bed and Breakfast to soft adventure and ecotourism.

Nutti Sami Siida, Norrbotten, Sweden

By thoroughly explaining and demonstrating cultural experiences, guests become familiar with traditional values and the close connection between local people and nature. As well, guides must be properly trained in dealing with multi-cultural differences and being able to explain and demonstrate the value and benefits of cultural diversification.

...Our guests appreciate the openness of the guides and are astonished by their and the Sami People’s knowledge about nature – and want to learn more from them. Of course that increases our guides’ pride in their ancestry. ...We are adding to the knowledge of the guides and staff members by providing them with information, inviting lecturers and by organizing information days when we discuss how to improve and develop our skills and products.

Kairosmaja, Lapland, Finland

You cannot emphasize enough the local traditions, culture and history with customers. We cooperate with the local art association, Tunturin Taidepaja, in organizing art camps. In our café we have an art show telling the local history of the Pelkosenniemi municipality.

2.4.1 Interpretation

Interpretation (or ‘interp’ as it is commonly called) is a special, and insightful way in which to orientate visitors to your region and culture.

Interpretation is first of all a communication process, which is intended to relay not just facts but meanings and relationships. Interpretation usually relies on *personal involvement* with objects, artifacts, heritage sites, town or landscapes. Interpreters aim to educate, inspire, entertain, challenge and to bring new understanding. Therefore interpretation’s intended outcomes are learning, emotional response, and/or behavioural change.

We often associate interpretive programs with museums or historic sites but private operators are also involved with educational programming that includes interp. Learning how to do interp well takes practice. If this area of tourism interests you, there may be interpretive training available in your region. Canadians may join Interpretation Canada whose journal, *Interpscan*, provides much useful advice. Other countries have similar organizations.

2.4.2 Interpretive Techniques

The following list illustrates some of the ways in which interpretation may be carried out – whether in public facilities or as part of a private sector program. Of course, interpretive programs which involve several of these techniques are usually the most successful.

1. Guided interpretive walking tour
2. Verbal presentation
3. Storytelling
4. Using interpretive materials
 - i. printed materials
 - ii. audio visual
 - iii. interpretive signage, interpretive panels
5. Imaginative use of the senses: hearing, smelling, touching, seeing, tasting
 - i. Sampling dried caribou
 - ii. Touching fur
 - iii. Sound and light presentations
 - iv. Smelling baking bread or bannock
 - v. Combining sight, smell, sound, warmth of a campfire
 - vi. Traditional meal with special entertainment
 - vii. Smelling flowers
 - viii. Burning Arctic heather (for making traditional smoke tea)
 - ix. Tasting wild sorrel
 - x. Listening to bird calls or whale song
6. Using ‘mystique’

- i. Shadows behind a screen
 - ii. See-through images
 - iii. Lighting effects
- 7. Musical interpretation
 - i. Words have meaning
 - ii. Music is traditional, contemporary, or use of specific instruments
- 8. Historical interpretation
 - i. Living history (acting out a well-known person or persons)
 - ii. Acting out an event
 - iii. Drama; dinner theatre
 - iv. Role-playing with the ‘audience’
 - v. Moving re-enactments to several different sites (harbour, church, trading post)
- 9. Traditional games; learning games
 - i. Seeing them
 - ii. Playing them
- 10. Demonstrations
 - i. Watching them
 - ii. Taking part in them (making your own bannock)
- 11. Funny, exciting, unexpected ingredients (‘Famous’ 19th century train robbers surprisingly board heritage train ride)
- 12. Simulated activities (navigating by the direction of snow drifts, landmarks – how do you do it? - traditional ways of forecasting the weather)
- 13. High tech
 - i. CD roms and other computer-generated techniques

2.4.3 Important things to remember about Interp

Various organizations and ‘experts’ in interpretation have defined the ‘Principles of Interpretation’. A blend of those principles, included below, are based on some of the ideas found in *Interpscan* magazine and TIES (The International Ecotourism Society) training materials.

1. The interpretive experience must have relevance to the experience of the visitor.
2. Interpretation is based on information but it *is not* simply information.
3. Interpretation can be considered an art.
4. Interpretation provides participants with ‘take-home’ messages.
5. Interpretation can turn an ordinary business into something special.
6. Entertainment is important but visitors want to learn too.
7. Interpretive programming should encourage visitors to think and discuss.

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Interpretation is a tour package component, which can be built by partnering with organizations, and agencies in your region (e.g. museum, park, heritage house, church, ladies sewing group, another operator).

2.4.4 Authenticity

Today's visitors appear to be more demanding regarding *authenticity* than ever. In the Arctic regions this often means 'authentic' as it relates to the Arctic's aboriginal people, although this is not an easy concept to define.

For many visitors, it appears, that an article which is produced in the same geographic location as it is sold (how ever that is defined) is enough to qualify as being "traditional" or "authentic". A tour operator in Yellowknife reported that for his many Japanese visitors who come to view the Northern Lights in the Northwest Territories, an Anne of Green Gables Doll* is considered an appropriate purchase – their geographic term of reference being merely "Canada".

Maureen Bundgaard. *Creation and Purchase of Traditional Crafts: A Cross-Cultural Encounter*, Unpublished. 1999, p. 17.

*Note: Anne of Green Gables is a character from Prince Edward Island, thousands of miles away from Yellowknife.

Most sustainable tourism operators would aspire to a more appropriate definition of 'authentic'. Aboriginal Tourism Canada provides several criteria in order for a cultural tourism product to be considered 'authentically aboriginal'. In their view, it is essential that aboriginal people own and participate in the business. Cultural tourism products must incorporate traditional and/or current aboriginal skills, and the community must be involved to ensure that the culture and local customs are portrayed accurately. Aboriginal culture also demands that the environment be treated with respect.

[Refer to Aboriginal Tourism Team Canada/Canadian Tourism Human Resource Council. *Aboriginal Tourism, Business Planning Guide: Checklist for Success*, Ottawa, ISBN# 1-533-4-337-5, p. 8.]

The 1999 ICOMOS Charter offers the following 'guiding directions' on authenticity.

- Retention of authenticity is important.
- Interpretation programmes should:
- Enhance the appreciation and understanding of that cultural heritage;
 - Present the significance of the culture in a relevant and accessible manner;
 - Use appropriate, stimulating and contemporary forms of education, technology and personal explanations; and,
 - Encourage high levels of public awareness and support of heritage.

Quoted from: World Tourism Organization. *Sustainable Tourism in Protected Areas: Guidelines for Planning and Management*, Madrid, 2002, p. 63

Snow Games Ltd., Lapland, Finland (Winter safaris and treks to reindeer and husky farms, ice fishing)

Local culture and nature are highlighted in the products that we develop, and based on the customers' interests. Different customers like different things: for some the safari is the main attraction and for others it is nature and they only use snowmobiles for transportation. An old logging site house of the Forest and Park Service has been used for tourist groups. Local lumberjacks who used to work there were invited to share stories about the local history and the stories have been documented to save the traditions and culture. We also hire local reindeer herders for the visits to the reindeer farms. For their part, the herders inform the customers about sustainable development issues.

2.4.5 Cultural Tourism

“Cultural tourism covers all aspects of travel whereby people learn about each other’s ways of life and thought... A nation’s cultural attractions must be presented intelligently and creatively... Taken in their narrower sense, cultural factors in tourism play a dominant role chiefly in activities that are specifically intended to promote the transmission or sharing of knowledge and ideas.”

So write: Robert W. McIntosh and Charles R. Goeldner, *Tourism Principles, Practices and Philosophies*, 6th Edition, John Wiley & Sons, Inc, New York, 1990, pp 151-152.

Frequently people associate culture tourism with the arts: both the visual and the performing arts. Indeed these are a form of cultural tourism, that attract visitors to our northern countries. The Arctic offers many opportunities for cultural tourism where visitors and hosts may ‘learn about each other’s ways of life’ and to ‘share knowledge and ideas’.

Nunavut Tourism suggests the following as possible Inuit cultural tourism components:

- Travel on the land by traditional means of transportation
- Interpretation (explanation) of Inuit culture and history during the course of a tour
- Demonstrations of traditional tools, skills and techniques
- Interpretation of culturally important landmarks
- Sampling traditional foods
- Learning to perform traditional skills, or to prepare traditional foods
- Attending a performance of drama, song and/or dance related to local culture and history
- Sale of Inuit music on cassettes or cd’s
- Visits to artists' residences, art workshops and/or art galleries
- Listening to a local storyteller
- Over-nighting in a traditional shelter (igloo, tupiq, qarmaq)
- Visiting an archaeological site.
- Visit to a community museum, cultural or interpretive center
- Sharing a meal (paid for!) with an Inuit family in their home

Cultural tourism in the Arctic might be further developed in many ways, as specific cultural tourism packages but also as add-ons to other types of tourism products.

[Refer to Appendix 2: Hospitality Afternoons]

2.4.6 Cross-Cultural Awareness

Cross-cultural awareness is one of the intended outcomes of sustainable tourism. Although much could be written on this topic, in our context, the most important concept is that visitors learn to accept and respect the culture of the people they are visiting. Arctic communities and their residents are not quaint depictions of vanishing cultures, totally at the disposal of tourists who expect them to entertain on demand. As operators – whichever ethnic group you belong to – this should never be your approach or the message you convey to your clients. Involving the community in your tourism plans is one way to ensure that the right messages reach the visitors.

The Anishinabe Experience, Golden Lake Ontario Quoted from:

Adventure Travel and Ecotourism Best Practices Tour 2000, The Economic Planning Group of Canada on behalf of The Canadian Tourism Commission, July, 2000

In the aboriginal community, it is important to seek and obtain approval of community elders before beginning a cultural tourism business.

- The community should set boundaries on what they deem appropriate or feel comfortable in sharing with visitors.
- Know the community's rich and distinct heritage.
- Conduct an inventory of all human resources based on expertise, skills, language, etc.
- Build partnerships with others in the development of packages.
- Ensure [that] the business benefits the community.
- Partner with the community on publicity and media opportunities.
- Promote your business and other local businesses, your community, and your region.
- Utilize local resources and expertise as much as possible.
- Build upon community pride in sharing the heritage, cultural diversity, and beauty of the region and surrounding area.
- Keep the community abreast on new trends and opportunities in tourism for the overall benefit of the whole
- Share feedback on the business with the community, including thank-you's and compliments, media coverage, publicity, etc. This builds community pride and strengthens the business.

We believe that we do not have a business without the support of our Algonquin community. What the community thinks and believes is very important to us. We ensure that all the community values are instilled into our cultural programs. The community is our most valuable asset. In other words, *without the community there is no Anishinabe Experience.*

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Laplandsafari, Sweden

Then we went collecting useful information on the area – such as measuring old edifices, taking photographs, visiting museums and talking to old people and relatives to obtain as much information and knowledge as possible. It was also important to find somewhere where the camp could fit into nature and with the right conditions – a spring, fishing grounds and hunting grounds – exactly as Sami were thinking 100 years ago.

Naturupplevelser i Lappland, Vasterbotten, Sweden (elk hunting and forest fowling)

We start all our arrangements by showing a video about the hunting. Because of the fact that we have some foreign guests, I think it's important to present the uniqueness of our type of hunting and also to inform them about other hunting traditions. The dog keepers and other staff members must know this so they respect the customs of every guest. But everybody thinks it's nice to gather around the game, drink some coffee and eat dried meat, sit by the fire and tell each other stories...

Polar Sea, Nunavut, Canada

Because Arctic trips are usually planned far ahead, we are talking to and building up a relationship with our clients over several months. This allows us to provide guidelines and standards ahead of time by mail or e-mail. We discuss what we are likely to see and what expectations should be. This information is re-iterated at our first night at camp. It is explained that we have to adjust our lifestyles to the wildlife – where they go, what time they are around. The cultural component is provided by our guides since they facilitate learning – our guides are not “just hired help”.

Quoted from: Donald E. Hawkins, Megan Epler Wood and Sam Bittman, Eds. *The Ecotourism Sourcebook for Planners and Developers*, The Ecotourism Society, Burlington, Vermont, 1995, p. 69

One of the most important aspects of interpretation and education at a lodge facility are guidelines and codes of ethics for visitors about local culture as well as ecology. An ecotourism facility should demonstrate the same sensitivity to local culture as it does to the natural environment; design should reflect the cultural resources of a region or country by incorporating cultural motifs and traditional styles wherever possible. Allowing visitors to see respect for local cultures in architectural design is in itself a form of education.

3. Educate visitors regarding local nature

3.1 Learning Objectives

1. Be able to describe local flora, fauna, special geological features and climate;

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2. Be familiar with any special regional uses of local/regional resources (such as medicinal use of plants);
3. Be able to name at least the most common fauna and flora in the local language, where applicable;
4. Understand how to become informed on local threatened or endangered species of plants or animals;
5. Understand the importance of respect for traditional knowledge and systems of management of natural resources.

3.4. Suggested Training Method

- Some material in Module 3 may be useful.
- **Presentation:** Invite an elder or representative of a cultural organization to explain traditional uses of local fauna, local names, traditional subsistence and conservation practices.
- **Presentation:** Invite a representative of a local conservation group to talk to the learners group about regional endangered species, conservation, or public awareness programs.
- **Group Discussion:** What are the most important (or valuable; or interesting) five species of birds (or plants, or animals) in your area. Why did you choose these?
- **Game:** Create a flash card or trivia game to improve learners' recognition of local flora and fauna.

Option for an individual learner:

Create an inventory of major local flora, fauna and geological features (through means such as visits to local departments, authorities, field trips to ensure ability to carry out field identification)

3.3 Training Resources

3.3.1 Printed Materials

(Nunavut)

Nunavut Birds

Nunavut Marine Life

Nunavut Terrestrial Animals

All available from the Government of Nunavut free of charge

There are a large number of reference materials available in each country. Appropriate print materials may be chosen for each jurisdiction. The following are a few examples for Canada/North America.

ANDRE, Alestine and Alan Fehr. *Gwich'in Ethnobotany: Plants used by the Gwich'in for Food, Medicine, Shelter and Tools*, Gwich'in Social and Cultural Institute and Aurora Research Institute, Inuvik, NWT, 2001.

BASTEDO, Jamie. *Blue Lake and Rocky Shore: A Field Guide to Special Natural Areas in the Yellowknife Region*, Cygnus Ecotours, Yellowknife, NWT, 1996.

BURT, Page. *Barrenland Beauties: Showy Plants of the Canadian Arctic*, Outcrop Ltd, Yellowknife, 2000.

HUMMEL, Monte, Ed. *Protecting Canada's Endangered Spaces: An Owner's Manual*, Key Porter Books, Toronto, 1995.

LYNCH, Wayne. *The Great Northern Forest: Life in the Boreal Forest*, Fitzhenry & Whiteside, Markham, Ontario, 2001.

3.3.2 Videos

Available from National Film Board of Canada:

Great Northern Forest

Polar Bears, Champions of the Wild Series

Land of the Ice Bear

Northern Lights

3.3.3 Websites

Look for the wildlife button on the Government of the NWT website:

www.gov.nt.ca

Check out the Canadian Wildlife Service website under Environment Canada

http://www.cws-scf.ec.gc.ca/index_e.cfm

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3.4 Commentary and ‘Good Practices’

Educate visitors regarding local nature

The Canadian Tourism Commission carried out best practices research with Canadian adventure and ecotourism operators. They found that demonstrating respect, understanding and caring for the environment was an important issue for their pilot operators. It was suggested that tourism operators must have a ‘passion for nature’, be able to interpret nature, as well as play a part in protecting the environment. Both guides and clients need to be provided with information regarding respect for the environment.

3.4.1 Guidelines for Visitor Education

The following are guidelines for ecolodge guests but they are appropriate for other businesses as well.

Adapted from Pat, Ashton. Mehta, Hitesh, Ana L. Baez and Paul O’Loughlin. “Site Selection, Planning and Design”, *International Ecolodge Guidelines*, The International Ecotourism Society, Burlington, Vermont, 2002.

- Ensure that you have a sound knowledge of ecology (Taking a course or workshop is a good idea);
- Record the frequently asked questions along with the answers prepared for your staff;
- Ensure absolute accuracy in all plant and animal depiction in your print materials;
- Offer ways for visitors to discover and experience local plants or animals that does not impact their sustainability;
- Use creative and varied interpretive techniques to introduce visitors to the lodge’s environmental setting;
- Illustrate basic ecological principles of the region including any unique features related to the lodge’s location;
- Offer excursions to the surrounding area in order to provide a variety of experiences for your visitors.

Alaska Wildland Adventures provides guest information and education as follows:

- Distribute their guidelines for environmental responsibility and wildlife viewing in advance of their visit;
- Prepare travelers to minimize their negative impacts while visiting sensitive environments;
- Convey natural history information during our trips to enhance appreciation and understand of wild Alaska to our guests;
- Aim to present all sides of environmental issues affected by our visits so that our guests understand fully the issues, choices, and challenges that we face in protect wild areas;
- Promote awareness with others and share information and environmental practices with the community in which we live, and with the agencies with which we work.

From Alaska Wildland Adventures website.

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Voyageur Quest ...calls upon the adventure tourism industry to work together to halt the “slow but steady erosion of our natural environment.” Voyageur Quest also asserts that the adventure tourism sector has a unique opportunity to transfer this ethic to clients: “A motivated and passionate Canadian wilderness adventure industry has the potential to inspire other Canadians to remove their complacency toward protecting and living in wild spaces.”

Quoted from: *Adventure Travel and Ecotourism Best Practices Tour 2000*, The Economic Planning Group of Canada on behalf of The Canadian Tourism Commission, July, 2000, p. 24

Isle of Mull Wildlife Expeditions

Quoted from *Greening Scottish Tourism Case Studies, Tourism and Environment Forum, Scotland*

[David Woodhouse’s] approach to viewing animals is low impact. He will alert visitors to particular types of signals coming from birds or animals which suggest that they may be distressed by their presence. In such cases they back off and leave the animals to carry on without disturbance. Importantly, however, these are lessons that visitors take home with them when they watch wildlife on their own.

He likes to include a human element in his tours to promote a link between wildlife and human well-being. For example, he will relate the lifespan of a porpoise or eagle to our human lifetime and focus on aspects of animal life that people can readily relate to. ... some 30% of business for Orkney Island Holidays are people returning to enjoy the peace and quiet ...

Orkney Island Holidays

Quoted from *Greening Scottish Tourism Case Studies, Tourism and Environment Forum, Scotland*

Orkney Island Holidays welcomes visitors to an all-inclusive one-week holiday to explore Orkney’s natural and cultural heritage ... The aim of the holiday is to enjoy and get to know the islands while having a minimum impact on the environment.

... While out on trips guests are encouraged to minimise their impact ... The Hollinrakes will provide subtle advice and education which helps visitors to understand how to walk softly in the environment. For example, some well-meaning visitors are tempted to pick the flowers and plants to identify them later at home. The Hollinrakes’ answer to visitors wishing to do so is that “It is more important for the plant to grow than to know what it is!”

White Mountain Adventures: “We provide free guided walks every day, a nature centre with interpretive displays; maintain interpretive and directional trail signs, as well as help maintain the trails themselves which includes maintaining outhouses, bridges, steps and railings. Our “Wolves in Winter” program focuses on wolf management issues in the Parks. Led by one of our guides and a Parks wolf researcher, this indoor/outdoor program allows guests to see how radio telemetry gear is used to track wolf movements, how tracks and marks in the snow are used to learn more about their habits, and what the current state is for wolves in the ... area. They also see a slide presentation which gives information on den sites, animal behaviour identification, kill sites. etc.

Quoted from *Best Practices in Natural Heritage Collaborations: Parks and Outdoor Tourism Operators*, prepared by Pam Wight and Associates for the Canadian Tourism Commission, 2001.

4. Promotes Appropriate Staff and Visitor Behaviour Regarding Local Culture and Nature

4.1 Learning Objectives

- Understand the differences between a Code of Ethics and a Code of Conduct;
- Be able to prepare a Code of Conduct suitable for staff (or the ‘company’) and suggest ways in which this Code of Conduct will be enforced by your company;
- Be able to prepare a Code of Conduct appropriate for visitors and be able to describe how these principles will be conveyed to your guests;
- Be able to provide cross-cultural awareness training for staff.

4.2 Suggested Training Method

- Review related material provided in Module 4.
- **Individual/Group Project:** Prepare a sample training program for staff regarding a company Code of Conduct. This project may offer opportunities for role play exercises.
- **Presentation:** Provide a session on cross-cultural awareness – either by the trainer if he/she has that expertise, or by a guest presenter
- **Sharing exercise:** Share experiences you’ve had with your international clients. Were there times when misunderstandings or miscommunications occurred? How did you resolve the problem?
- **Group Discussion:** How are Codes of Conduct for staff and for visitors different? How would you deal with clients who did not abide by your Code of Conduct for visitors?

Option for an individual learner

Research existing Codes of Conduct used by other companies and associations – many can be found on the internet, or by writing directly to the organization.

4.3 Training Resources

4.3.1 Print Materials

Department of Indian and Northern Affairs Canada. *Agreement Between the Inuit of the Nunavut Settlement Area and Her Majesty the Queen in right of Canada* (Nunavut Land Claims Agreement), Ottawa, 1993

Wearing, Stephen and John Neil. *Ecotourism: Impacts, Potentials and Possibilities*, Chapter 6. Linking Conservation and Communities: Community Benefits and Social Costs, Butterworth Heinemann, Oxford, 1999, Case Study: Codes of Conduct – The Arctic, pp. 30-31.

4.3.2 Websites:

Everyman's Right in Finland. The following is an excellent source of information from Finland's Department of the Environment. For English speakers, click on English – then search 'Everyman's Right'. You will find much additional information you will want to read at this website.

<http://www.ymparisto.fi/>

Wilderness Tourism Association of the Yukon
<http://www.wtay.com/codeOfConduct.aspx>

BC Wilderness Tourism Association
<http://www.wilderness-tourism.bc.ca/stewardship.html>

Ten Principles for Arctic Tourism – WWF
<http://www.panda.org/>

4.4 Commentary and ‘Good Practices’

Promotes appropriate staff and visitor behaviour regarding local culture and nature

Pat Ashton in Mehta, Hitesh, Ana L. Baez and Paul O’Loughlin. ‘Site Selection, Planning and Design’, *International Ecotourism Guidelines*, The International Ecotourism Society, Burlington, Vermont, 2002, p 148 offers the following advice regarding training your staff:

“Training interpretive staff is the most essential aspect of creating a successful interpretive program for visitors. Training, like any other aspect of a business, requires clear objectives and a detailed plan to meet those objectives. ...There is no substitute for written guidelines and interpretation activity plans, followed by hands-on staff training where proper interactions are modeled through live example or training videos.”

It is worthwhile to read this entire article.

Nutti Sami Siida, Norrbotten, Sweden

We have high demands on our guides and they are used to working with reindeer, have good local knowledge, are skilful and are interested in nature and the Sami culture. They should also know the languages and like guiding and taking care of people. Some guests are ignorant and have prejudices about the Sami traditions such as hunting and fishing. Sometimes quite heated discussions can come up in the hut, which our guides must be able to handle in a professional way... Our guides are locals and we buy services from other Sami and reindeer keepers. In that way we bring more Sami in contact with the tourists and hopefully are increasing the understanding between them.

Quoted from: *Adventure Travel and Ecotourism Best Practices Tour 2000*, The Economic Planning Group of Canada on behalf of The Canadian Tourism Commission, July, 2000, p. 29

Québec Hors-Circuits has developed exclusive information “capsules” of information from research they have collected over the years from books, historical centres, museums, interpretation centres and other sources. This information is used to help train guides and enhances their knowledge in a multitude of topics including such things as wilderness survival, ancestry, culture, geology, folklore, regional cuisine, traditional practices such as trapping, etc.

A Code of Conduct for visitors normally contains certain ‘essentials’ such as:

- Do’s and don’t’s related to the culture (e.g. how one addresses elders)
- Respect for local customs (e.g. dress and behaviour in church)
- Respect for areas which are off-limits to visitors (e.g. sacred or sensitive areas)
- Respect for residents’ privacy (e.g. not peering into residents’ windows)

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Several examples of Codes of Conduct and behavioural guidelines are provided to show how different companies and organizations are promoting appropriate behaviour on the part of their staff and clients.

* * *

The Wilderness Association of the Yukon has an extensive Code of Conduct for their member operators. The following section relates to appropriate behaviour regarding local culture:

Cultural respect

Acknowledge and respect First Nations' culture and traditional activities as well as their concerns regarding visitors to First Nation cultural sites. Operators and guides need to:

Learn about the First Nation's culture and customs in the area(s) in which you are operating.

- Learn what is appropriate behaviour when interacting with First Nations (e.g., respectful behaviour when photographing First Nation people or sites).
- If cultural interpretation is part of your tour, consider using a First Nation member to provide it. If this is not possible, know what is appropriate to interpret, when and how.
- Know and understand implications of Yukon First Nation Final Agreements in your area of operation, and ensure that your clients understand their responsibilities as well.
- Ensure that your clients respect and understand any cultural differences that they may encounter in the backcountry (e.g., subsistence hunting or trapping in a park).
- Know which sites are protected and what is allowed and appropriate at those sites.
- Understand and respect the cultural significance of sites in areas you travel through.

For further information on this association's Code of Conduct, visit their website at <http://www.wtay.com/codeOfConduct.aspx>

Quoted from Alaska Wildland Adventures' website.

Our Guiding Principles

The following principles guide the operation of our business and our activities in the areas we visit.

Reduction of Environmental Impacts

Leave all program and operation areas as pristine as we found them. Leave no trace of our passing except for footprints.

Remove all of our garbage, including human wastes when wilderness camping, and if possible, clean up messes left by others.

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Reduce our impact in terms of energy consumption and material usage whenever possible, in all operations and administrative locations.

Consciously make purchases of goods with forethought to pre-cycling as well as re-using and recycling, whenever possible.

Voluntarily limit or decrease the use of any area if our activities are degrading the environment.

Disperse our impact on the wildlands of Alaska so the use of the areas we visit can be sustainable. Identify those areas we are or have impacted and work to mitigate and prevent further degradation.

Be a contributor to the conservation of the regions we visit.

Wildlife Viewing

Approach all wildlife in such a manner that our presence does not disturb them or change their behavior. This will sometimes require observing animals from a distance even though the opportunity exists to get closer.

Avoid critical habitat areas, such as nesting areas, that are particularly important to wildlife survival.

The **Nattinnak Centre** staff in Pond Inlet (a small Nunavut community) created a guide to Arctic Etiquette which was distributed to cruise ship visitors along with their welcome package. The objective has been to prevent visitors from behaving (often unknowingly) in a manner which will disturb community residents.

Arctic Etiquette

We would like to welcome you to our community and we hope your visit in Pond Inlet will leave you with great memories for years to come. We are a small community and therefore the arrival of visitors affects us all.

The people of Pond Inlet ask that you take a moment to look over the following suggestions. Understanding “Arctic Etiquette” will help make your stay in the community a positive experience for visitors and residents alike.

Ask permission before taking photographs of people or their homes.

Respect the privacy of Pond Inlet residents. Think about how you would feel if strangers came into your yard, watched your every move or peered through your windows on a regular basis.

Do not distract or interfere with dog team owners who are feed or working with their dogs.

Families often choose to have some of their meals outside during the summer months. These gatherings are **private family dinners** not public picnics. Please respect these families’ privacy and belongings.

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Most people under 40 in Pond Inlet speak and understand English well. Many elders, however, are more comfortable speaking Inuktitut. Our elders are also busy, active people whose time is not necessarily at your disposal. You may want to find an interpreter if you wish to arrange a conversation with an elder.

APPENDIX 1: Training Tips

Each Topic in this module lists suggested training methods. Experienced trainers will have their own inventory of training methods they have used in the past. The choice of workshop delivery styles will, of course, be dependent upon a number of factors, including:

- Age of participants
- Educational level
- Linguistic skills
- Experience in the tourism industry
- Homogeneity of the group
- Tourism sector represented
- What part of the Arctic the participants are in (trees? roads? towns? tundra?)
- and perhaps even gender of the group

The following are suggested workshop/training techniques. It is hoped that trainers will share their ideas and experiences so that additional training methods may be included in the SMART Trainers' Manuals.

- Individual Projects, including research projects
- Guided Group Discussions
- Debate over a controversial issue
- Brainstorming session
- Break-out groups
- Guest presenters
- Role Play
- Case Studies
- Field Trips
- Video resources
- Using visual resources (such as murals or posters) to generate discussion, interpretation, or role plays
- Panel of presenters
- Demonstrations (trainers or participants)
- Games
- Hand-outs, pre-course study materials

APPENDIX 2: HOSPITALITY AFTERNOONS

Nunavut, like many Arctic tourism destinations, consists of small isolated communities separated by vast distances. Almost all of these communities do not have the benefit of extensive tourism infrastructure which are enjoyed in more populous places (such as visitor reception centres, art galleries, heritage centres, performing arts venues, arts and craft shops, traditional restaurants, etc.) Complicating matters, the small size, limited public funds, and the developing nature of Nunavut's tourism sector makes it cost-prohibitive to construct these things at the present time. Visitors often arrive unannounced in communities, wander dusty streets, and have no contact with residents (other than curious glances of locals wondering who they are). Even in cases where visitors have a set activity pre-booked (such as a wildlife viewing adventure out on the land), or have come for a meeting or conference, there is always some "down time" where they are left to their own devices. Ultimately, visitors who are bored or disengaged will leave disappointed and be less likely to return. At the same time local residents may be missing out on outside revenue, as well as the opportunity to meet and share with people who have come from other parts of the world.

There is however potential for enterprising communities and individuals to work with what they have; that is for residents to serve as hosts to paying guests in their own homes (The *Hospitality Afternoon* Concept). Examples of programs that can be done in the home:

- A demonstration of a traditional arts and crafts project (perhaps something simple that guests can even participate in and make their own example)
- A throat singing or ayaya singing recital
- A demonstration of traditional Inuit games
- Community Interpretation (can be as simple as pointing out places of interest on a map)
- Traditional storytelling
- Sharing knowledge on subjects like weather, wildlife, etc.

But *hospitality afternoons* may be as simple as serving a snack such as tea and bannock and chatting about the family's lifestyle in an Arctic community.

In communities that have this service available, visitors will have a chance to learn about local culture and have a positive and meaningful experience during their stay. Furthermore, residents that take part receive a chance to enter the tourism industry without extensive money or training, express their creativity, develop entrepreneurial skills, and contribute positively to their community's image.

As starting a formal "hospitality afternoon" program is a relatively new idea in Nunavut, there may be a need for "outside the box" thinking to resolve health and safety and zoning issues. Cooperation with community government is key to resolving issues such as these, as well as motivating participants, providing ideas and basic training, getting the word out to visitors that the service exists, and ensuring quality control and reliability.

Kelly Lewis, Nunavut Tourism

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