An Exploration of Native American Tourism Enterprises in the Pacific Northwest

I. Introduction

This summer Shannon Mulloy and Lauren Kelly had the incredible opportunity to drive through the Pacific Northwest United States and study ecotourism enterprises of Native American tribes. This summary paper of our exploration will be comprised of several parts. First, we will review the précis and summary of our experiment, our questions, and hypothesis to give the reader a sense of what sorts of questions were guiding our narrative as we conducted interviews and observations. Next, a comprehensive diary will give day-by-day insight into our trip. Finally, we will discuss the results of our exploration and propose some questions for further study.

II. Précis & Summary of Experiment

The Native American tribes of the Pacific Northwest use ecotourism as a strategic way to attract visitors and create income. Our research focuses on the ways that ecotourism is used to preserve cultural and natural heritage within these communities, as well as related marketing strategies and social consequences of these ecotourism ventures, with emphasis on four specific tribes. From canoe river tours to casinos to lodges, these tribes have found ways to capitalize on their heritage by targeting tourists who seek adventure and wider knowledge of landscapes.

We have developed three hypotheses in order to test the effects of ecotourism on Native populations. First, Native American-driven ecotourism ventures commodify their own natural and cultural heritages, and market these strategically in order to attract a
certain type of traveler. We are interested in analyzing the marketing strategies used for Native ecotourism, as opposed to ecotourism funded by large corporations, companies, or NGO’s. Our second hypothesis is that ecotourism allows tribes in the Pacific Northwest to preserve important historical aspects of their cultural and natural heritage. It provides a tangible incentive for them to continue to maintain historical traditions and share those traditions with the public. Our final hypothesis is that ecotourism and the commodification of Native heritage cause tension and controversy within tribes between those who want to capitalize on, and those who want to maintain the privacy or sacred nature of, certain traditions. Furthermore, these tensions lie primarily between the elders of these tribes who hold more conservative views of heritage and the younger generation, which does not.

We will depart from Stanford, driving north along the coast, making stops at each site for approximately two weeks at a time. While at each destination, we will collect information related to a) the cultural and natural heritage and traditions at stake within each community, b) how the ecotourism industry at each respective site functions, and c) the attitudes towards ecotourism from different age groups in each tribe. Interviews with members of tribes, leaders of ecotourism ventures, and firsthand experiences with the tourism offerings will comprise the bulk of our information collection. We will also collect film footage of our interviews and experiences.

III. Diary of Voyage

Day 1
Crescent City, CA
Drove from San Rafael, CA to Crescent City, CA at approximately 12 noon. Stopped at Target and Trader Joe’s along the way for some necessities- cooler, ice packs, food.
Drove to Leggett, CA stopped to drive through the famous 2,400 year-old tree. Arrived in Crescent City at about 6:30 PM. Checked in to motel, went to have dinner at the Good Harvest Cafe. At the restaurant, we saw that a lot of Native American artifacts, headdresses, shoes, etc. were hanging on the walls. as we were eating an older couple asked the waitress what these artifacts were from. She said that there were pieces from the Cherokee, and Lakota tribes (which were in no way geographically close to the places that we are visiting). There were also two masks from the Amazon. Went back to motel, went to sleep early.

(Letter to Pre-field Research Seminar Class) Hello All!

Greetings from Klamath Falls, OR, the first major stop on our trip through the Pacific Northwest! We just settled in yesterday for a good two weeks out here, and about a week in we will change to a different location in the same region. I'll give y'all an update on our travels so far, and a couple of funny experiences we have had.

Day 1: We left from my house in San Rafael, CA headed north for Crescent City, CA, the first stop on our way to the Central Oregon tribe. Crescent City is a pretty small industrial town at the northernmost border of California. We just stopped over for the night, but it seemed like even the really tourist-y places up here contained some traces of Native culture and heritage. We ate at a little rinky-dinky cafe for dinner, and the walls were COVERED in artifacts from the cherokee and lakota tribes (not even remotely close geographically to where we are, but still interesting).

Day 2: We departed from Crescent City due east to Happy Camp, CA. The road was super windy and we went through all sorts of mountainous roads where we were the only people driving, and ended up in the most remote town i've ever been to in my life. Happy Camp (used to be called "Murderer's Bar") is a town with one market, a giant statue of bigfoot to greet people, and two restaurants, one of which is run by an 85-year-old lady with biker tats. Hilarious. Turns out, though, that the Native presence here was actually kind of big, with Happy Camp being the center for the Karok tribe. We visited the tribe's museum and cultural center, and I picked up a handy book on Native legends of the Pacific Northwest. We also went rafting down the Central Oregon river on our own raft (picture attached). Rafting is what draws most people to Happy Camp, and our guide told us that he wondered why the Karok people didn't take advantage of the industry. He said that there are 20 companies that do rafting trips on this particular stretch of river, and none of them were tribally-affiliated, although many of them were able to talk about aspects of tribal culture. Additionally, he and another employee of the inn (where he worked) were bantering about the development of a new Karok casino that is in the works. He told us that the tribe recently got a permit, and that people are divided because some want the casino to be built in Yreka, a town about an hour away but located on the Interstate 5 which gets a lot of traffic, or Happy Camp, where the casino would create more jobs.
Day 3: We traveled from Happy Camp, CA to Klamath Falls, OR and got settled. This town is much more developed and we had internet access and cell phone reception! Hooray! However, we had a slight mishap that ended up being funny but also resulted in us being much more aware of our settings and possessions. We are staying at a motel in Klamath Falls, and we went out to dinner down the street. I checked the door to make sure that it was locked, but when we got back to the motel after dinner, our door was WIDE open. Terrified, we got out the pepper spray and my pocket knife, and warily entered the room which was ground level and next to the parking lot. Thankfully, all of our possessions were still there, but we were still like, "how/why the heck would someone open the door of our room??" So we checked it out and no one was in there, thank goodness, but we were still insistent that we change rooms. So that was our big mishap of the trip so far, but we learned from it and now are taking all of our valuable possessions like our computers with us to wherever we go.

Today (Day 4): We went to the Central Oregon tribal administration* (pseudonym) in order to get permission to conduct field research on their lands. This was an all day ordeal, and ended in us sitting in the administration waiting room for a couple hours and talking to a bunch of different people. Finally, we talked to the lady with whom we had left numerous voicemails (she was one amongst many) who was in charge of programs, and at first she seemed like a tough cookie. But eventually she came around, probably because the two of us look relatively harmless :) and said she would take a copy of our field letter, a copy of our IRB, and put us on the tribal council agenda in order to get approved. Unforch, this might mean giving a presentation but hey, we will do just about anything in order to get approved by the council! So that's where we stand, we just got back to our room and I am going to get in touch with the other councils of the tribes that we are visiting in order to get approval in a more timely manner from them. In the meantime, until Tuesday, we are just going to go to their casino and explore their tourism enterprises without actually talking to anyone. Hopefully it works out!

Day 5: Visited the Klamath County Museum. Anthropology, history, and ecology of the surrounding Klamath County. Contained indigenous histories as well as other forms of exhibits.

$8 admission for students
Located in a building that seems to be an old gym.
There was a children’s exhibit upon entry in a narrow corridor that was all about ecosystems and watersheds, meaning that the exhibit itself was created by a classroom of children.

ramsar.org- responsible tourism supports wetlands and people
Forest exhibit: “Central Oregon’s Living Legacy”- recreationist, logger, preservationist, sportsman”- forests “for everyone” - different perspectives represented
Tribal history embedded in exhibits that aren’t even explicitly about tribal history: tree rings exhibit, one of the landmarks is “Central Oregon tribes sign treaty with US- 1864”
Nature’s bounty exhibit- “Central Oregon and Modoc Indians harvested a variety of materials from the Central Oregon basin.”--> this exhibit integrates cultural and natural history into the exhibit from the surrounding areas.
- 5 major forest types- ponderosa pine, mixed conifer, lodgepole pine, western junipero woodlands, subalpine.
- Klamath watershed
- Museum seems to target a younger demographic in the ecology exhibits, and more older demographics with the Native and Klamath Falls history exhibits, although all are image-centric. The ecology exhibits are a lot more interactive, including exhibits that encourage climbing, crawling, button pushing, voice activation, simply written exhibit descriptions, and interactive maps [("Who owns the forest")--in Central Oregon county, its 46% US Forest Service, 7% Bureau of Land Management, 5% National Park Service, 42% private, the rest other.], and a forest puzzle that allows youngsters to try balancing the needs of different stakeholders for the forest and park in Central Oregon County.
- Logging and timber industry is important to the heritage of the area
- Native heritage: dioramas that exhibit construction of winter houses, how Central Oregon Indians maintained summer camps along the Central Oregon Lake and Marsh. There are also collections of artifacts from Central Oregon tribes. These include jewelry, tools, arrowheads, and how they were made. These are all very visual exhibits with some text, not a whole lot, but concise histories.
- Fishing- archaelogists say made up 50% of diet. Selection of photos and artifacts shows how fishing was done by Central Oregon tribes. Miniature models of canoes, arrows, and spears.
- Diorama of “wocus industry”
- Exhibit on Indian games and gambling: “stick games”, some only for women, most with chants and songs--displays of elaborate “gambling masks”--see rendering in notebook.
- Central Oregon and Modoc basket exhibit
- Overall, the exhibits text contained a lot of “fun facts” type-information.
- Explanations of the scope of trade.
- Tobacco and smoking culture- Modoc pipe exhibit.
- Indian treaties- 1873 Modoc War.
- *Modoc Art Gallery--couple of local artists.

Day 6: Sunday, June 24
Read and researched two Modoc legends about Mt. Shasta.

Day 7: Monday, June 25
Toured Downtown Klamath Falls, still waiting for information on our meeting to present our project to the Central Oregon Tribes council meeting.
Sent an email to the Tribal Council Secretary, and she confirmed that we will have a window of 5-10 minutes to present our project at about 3 PM on Wed. at the tribal administration offices in Chiloquin, OR. We will plan on presenting our questions and methods, and then hopefully will obtain permission to look at tourism excursions in the Chiloquin area intensively for the next six days.
In the meantime, Shannon and I walked around the main streets of downtown Klamath Falls, collecting observational data from as much of the town area as possible before we can move into tribal lands and excursions. We found that there were many murals of historical tribal Central Oregon and Modoc scenes, all painted by an artist named Chris Young.
Furthermore, by traveling through the town we saw that many of the buildings were old and run down, and that once a building was run down there were no evident efforts to improve them. There were also a lot of offices that seemed to pertain to child and family services aimed at creating constructive programming for youth. Overall, the town (aside from the courthouse and government building) seemed to be deteriorating and not in great shape.

Klamath Falls is located about 30 miles south of Chiloquin, the center for Central Oregon Tribes--there are also not a lot of tourism excursions that are based IN the town center. **If there were more excursions based in Klamath Falls, would the state of the town be improved??**

Day 8: Tuesday, June 26
Spent the day writing up data and preparing for Wed. presentation.

Day 9: Wednesday, June 27
Woke up went to the daily bagel for breakfast, drove to Chiloquin to present our project at the Tribal Council Meeting.
When we arrived at the administration building, we signed in and were directed to sit down in the main auditorium where the meeting was being held. There were about 9-10 other people sitting in the auditorium, and the council was at an elevated panel at the front of the room. about 8 council members, a secretary, treasurer, chairman. the first presentation that we heard was three people who seemed to be talking about rental housing agreements for housing in Chiloquin run by the tribe or affiliated with the tribe in some way. It was an interesting thing to sit in on, since they were talking all about the alcohol and drug policies for the housing agreement and there seemed to be some dispute. It appeared that no consumption of alcohol is allowed on rental housing in Chiloquin-housing owned by the tribe.
Then we were all asked to leave since there was some legal presentation that was going on, so Shannon and I waited outside in the lobby for about 30-45 minutes. We went back inside and listened to a presentation that a senior girl in the high school did on child abuse in native communities.
Then we were called up to present our project--see handwritten notes for a transcript of our presentation.
We opened it up for Q&A, and several of the council members asked clarifying questions, until one of the members who seemed like he had some authority said that he had no problems with us asking people questions. Then all of the comments from the tribe turned to suggestions of who we should talk to:
W. Ray, Jr. Economic Development Corporation President
T. David Central Oregon Tribes Public Information Specialist Oregontribes.com
E. Lang  General Manager of Crater Lake Junction Travel Center Board of Directors
J. Hall Casino Marketing Department
It was a success! We expect to receive an email from the tribes stating that we have received permission to conduct research with members of their tribe.

Day 10: Thursday, June 28
Today we moved from our base camp of Klamath Falls to Fort Klamath, a town about 35 miles north of Klamath Falls and only about 10 miles out of the way of Chiloquin (between Chiloquin and Crater Lake).

Before then, I received an email from the secretary at the tribal administration, with the names and numbers of the people who the council recommended that we interview. I sent emails to each of them that said:

“My name is Lauren Kelly and my research partner, Shannon Mulloy, and I were connected to you via the Central Oregon Tribal Council yesterday as a potential source for our project. Torina forwarded an outline of our project this morning, but in a nutshell we are studying Native American tourism ventures and how they portray cultural and natural heritages to tourists. We talked to the council yesterday and they thought that you'd be an excellent person to get in contact with. So, if you have any time between now and Tuesday morning, we would love to talk to you about our project and your thoughts on our topic. We are pretty flexible in terms of times, we don't really have many structured things planned for the rest of our stay, so if you'd be willing to talk to us (for about 30-45 minutes tops) then please send us some times/places that would be convenient for you. Also, don't worry if you are busy or would prefer not too, that's totally fine too! Please email me back with any questions/concerns you may have. Thank you so much!”

We then drove to Walmart to get some supplies, then got breakfast and headed north. We couldn’t check in to the Aspen Inn until 2 pm, and so we stopped at a historical landmark for Fort Central Oregon—an old military base from the mid-19th century that had a guardhouse with a museum, an old jail and an old carriage used by the soldiers.

We then went to the inn, and checked in. Fort Klamath is one of the tiniest towns I have ever been to—certainly smaller than Happy Camp, maybe a fifth of the size—no gas station, no restaurants, one tiny store.

After settling in we decided to take a walking tour of the Central Oregon Tribe’s casino and the travel center that is adjacent to it. When we got inside the travel center, it seemed to be much more of a truck stop, as it was connected to a gas station and sold mostly snacks and basic supplies. However, there were some traces of Native culture embedded in the center— for instance along all of the displays they were selling hats with native prints on them that said things like “Native Pride” as well as T-shirts. There were also the ubiquitous displays of pamphlets for all the different tourist attractions in the immediate and reaching areas, which included some Native-based attractions—casinos.

We then took a turn around the casino for a little while. when we first walked in, we saw the same aforementioned pamphlet display. It also smelled of cigarettes. We walked in, and the Casino was comprised of one big main room filled with mostly slot machines, and 2-3 tables for blackjack, and there was a smaller room adjoined that was a restaurant.

As we walked around we saw many tourists playing at the machines, people who looked to be from out of town. There were native designs on the walls and on the carpets. There was also a gift shop that sold all sorts of items that contained Central Oregon tribal influence. Jewelry, baskets, dreamcatchers, cups, mugs (with the Central Oregon tribes logo on them), postcards with creation stories of Mt. Shasta, all were present.

We got back to the room and I had a few emails back from people who wanted to speak with us. We set up an appointment to interview Taylor David, the public information
specialist of the tribe tomorrow at 10 am. We also have a pending appointment with the marketing director of the casino.

Day 11: Friday, June 29
Woke up and drive to the Tribal administration for our interview with M. David at 10am.
We first started talking about her position in relation to tourism and the tribe and I have written up my handwritten notes below:
2nd tourist attraction in Klamath Falls, after Crater Lake.
PR- tribal government, fishing/dam removal.
Community tourism.
OTTWG- Oregon Tribal Tourism Working Group- developed a “Travel Guide to Oregon Indian Country” that contains small summaries of each of the tourism offerings by each of the nine federally recognized tribes in oregon. Is basically a handbook for cultural tourism in Central Oregon county and other areas, taylor thinks that cultural tourism could be very lucrative.
However, she says that “Chiloquin is not prepared for a vast number of people,” meaning that Chiloquin could not accomodate a large number of tourists coming through the area because it doesn't have ample hotel, restaurants, etc.
She classified Central Oregon tribes as one of the “middle class tribes,” meaning not the biggest end but not the smallest end.
she thinks that Central Oregon celebrations that are focused on targeting natural resources could lead to MORE cultural tourism.
For instance, since Crater Lake is such a place of spiritual importance to the Central Oregon tribes, she thinks that the national park should hire more native guides as a way to incorporate that into the tourism sector of the area.
Modoc--Shasta
Central Oregon--Crater
DVD--for a camel-trek like experience??
Always are hoping/looking for ways to incorporate the heritage of the tribes into tourist attractions/restaurants/any place where tourists might stop.
But no hotel, only nearby camping and Melita’s Motel.
She said there is a difference in demographic between gambling and tourists (she really emphasized this point). She said that “the same people who come to snowshoe are not the same people who are going to put money in the slots.”
Also bird watching quote= good one.
“Agricultural ranching and cultural tourism is the future for Central Oregon county.”
all 9 tribes have casinos in oregon.
hotels-conference centers--she said that she would love for the casino to add a hotel and a conference center to attract more people to the area.
When people who are driving by stop at the administration some want a tour and she has to say, well, who is available for a tour right now? not a lot of tour guides.
Casinos- sustainable economy for the tribe since most of the money comes back.
“We are going to move forward anyway.” - regarding consulting the Central Oregon county government for support with cultural tourism ventures--she said they were racist and “an old boys club.”
“Indian gaming put us in the tourism realm. I believe that cultural tourism can change the dynamics of Central Oregon County 100%.”

“Who are the people to keep the land healthy?”

“It’s healthy for everybody.” - birdwatchers

An expanded tourism sector she says would be “good for generations to come,” ranchers, rodeos are also something that could be expanded to create a larger tourism sector.

Sheban- spirit mt.

If you were to create a strategic enterprise, what would it look like?

-Crater lake, lava beds, fishing, bald eagle nesting.

Central Oregon county was based on logging, now its up to the tribes to regenerate -- culturally, the view of the area and stop the view that is “afraid of tribes”

“We move forward with what we believe is right.”

Restoration celebration: tribe was terminated in 1954 meaning that it lost its federal recognition and land and entered a time of poverty. After 40 years of work, Reagan signed 1986 restoration bill that gave lands back to the tribe. Not a reservation. but they are recognized. So every year in august there is a celebration. Rodeos, games, feed, parade, powwow.

3600 tribal members, 46% live in the area.

Gave us some sweet gifts, a copy of the travel guide, and some oral histories pertaining to the creation of Crater Lake.

After the interview we had breakfast, then visited a fish hatchery. We then drive up to crater lake to see what it was we had read about--its a spiritual place, m. david said to “go there in a good way,” meaning do not mess around up there because there is a lot of spiritual stuff that happens.

It was snowy, we bought an annual pass. drove around part of the lake, took pictures, read the signs at each vantage point and then drove back to the inn.

Nap, then dinner on highway 97 (we tried to go to the TP drive thru in chiloquin but it was closed, we will go again a different time).

Saw a horse and baby horse on the way back, then two cows chasing a coyote.

Day 12: Sunday, July 1
Back to Klamath Falls since we needed some provisions and supplies from Walmart. Went shopping and since we couldn’t go back to the hotel until 2pm, we stayed in the town for the majority of the day. Klamath Grill, observations about the meth culture of the town and surrounding areas, economic situation of the town, etc. Coffee shop, reading by the lakeside pool (Klamath Lake).

Day 13: Monday, July 2
Hiking on Crater Lake, exploring trails and literature on the trails related to the importance of Crater Lake as a source of intangible natural heritage for the Central Oregon Tribes. Reviewing the legend of how giwis was created, carried a sort of different meaning as we hiked into the basin of the lake. Taylor’s advice to “go there in a good way” kept surfacing in my mind as we drove around each turn in the road and a more spectacular view of the basin came into view.
We decided to hike the Cleetwood Cove trail since we wanted to actually get down to the water at the only place where swimming was allowed. Their boat tours were sold out for the day, but we decided it was much too cold for that anyway and that we would just like to hike the trail and read the markers that were at the top and bottom of it for more information.

The trail was a strenuous, 2.2-mile zigzag down into the treacherous, steep cliff side to the water below. On the way down, both of our knees were giving out just because the incline was so steep. We got down to the water and explored the rocky beach for a bit before heading back up. The uphill was only better than the tricky downhill for about five seconds before we were both breathing heavily and had to take breaks. We learned beforehand that the hike was like 150 flights of stairs, equivalent to climbing a 75-story building!! We got back to the top and thought that this one hike would be able to compensate for the lack of exercise that we had done thus far. When we got back we had dinner at Melita’s and wandered around the travel center for a bit longer.

Day 14: Tuesday, July 3
Today we had the opportunity to interview G Hall, marketing director for the casino and former business director for the tribes in the morning. Before we left on our long 6-hour drive to the seaside, we stopped at the casino.

G Hall, Casino Marketing Department
Came out of OIT, was hired as the business director for the tribes. Revamped business plan research, etc., operating budgets, really anything that came up and was related to business development and ventures from within the tribes.

BIA- economic development program: was educational- for instance a very low number of tribal members had they drivers license when he started working for the tribe, so he helped to implement a program that held classes so that more people could get their license in the community.

He said that at the time there was a “pressing need to do workforce training, not just tribal” in the area. This included credit report training, and other types of business information training.

He said that it’s important to know your stuff, and if you have something that’s valuable, whether it be a product of service that has high integrity, your business should do the same.

Basic computer skills
Central Oregon Tribes Economic Development branch-- [MEMO: still contact willie to interview]--this branch is in charge of diversification of tribal enterprises, be it tourism or other types of businesses. One example of an enterprise that they have developed recently is the Crater Lake Visitor Center.

Another one is a biomass project--Central Oregon tribes have a strong tie and culture related to the forest and woods, small green, word utilization. They did some training for this (chainsaws, production schedule) as well as the administration side.

Now as the marketing associate for the casino, the position is blurry, never really defined. Transportation--> advertising--> PR--> He and his supervisor and 11 staff underneath him are in charge of this stuff. They are stretched thin.

Old: billboards, fliers.
New: strengths (slot machines) new generations are way more into cards, so they are trying to build a platform for this. 

So one idea that they had was to develop a type of ecotourism package for tourists-- 1 ticket would get a bundle deal of a shuttle to crater lake, meal, tour (would show culture, connections to land, planning cultural dancing) and then would attract tourists to gamble. Grand idea, could be valuable, they have started using social media but their primary demographic is 60-70 year olds.

Trying to build a platform!!!

Most stop in, play, then hit the road. More concerts and comedy shows this summer. they are just hoping to break even.

Businesses are very tight, hard to expand, trying to get more competitive, but they don’t really know the answer.

new commissioners

How to attract new corporations?

whats that sweet spot that you can charge for?

- culture activities
- surveys
- interviews

Cultural: “its a pretty powerful thing” “just hearing the drums beat”

Tourism board: how to drive towards Central Oregon basin- where do you start it, how do you sustain it?

- Restructure departments, entertainment industry, something akin to Branson, MO?

- Got to have people and entertainment stuff that can keep people entertained, keep the audience engaged

- workforce- HS, people coming out of retirement

IN THE CASINO: there is already a lot of established aspects of nature decorations, heritage, fish, elk, stained glass. there’s just not a lot of content to support it.

Currently---> water settlements, fish is where it started. EPA- environmentalists, its a big issue ~ 30 stakeholders. Touchy subject.

When that started, there was a huge drop in revenues. Tribe/politics had an effect. This was when econ was ok, now its bad and still eh.

Be careful about how ecotourism affects internal community. Its not about just making $$, its about educating people about how the Central Oregon people are.

Trying to propagate beauty of the people to the public. “To me, the most powerful marketing strategy is word of mouth.”

Rebranding--long road to implement.

Day 15: Wednesday, July 4

We celebrated the fourth of July with a parade and beach activities. We also cooked dinner!

Lauren: I just thought of two other items. Oceanside is remote and has very spotty cell reception. You can get cell service on certain areas of the beach but it is not predictable. Cell service is available in Netarts, a town that you will pass through to get to Oceanside. It is 2 miles away from Oceanside. There are 2 small
Ocreocery stores there. If you need food, go to the one on Crab Avenue. (They also have Tillamook ice cream there too). If you would like internet connections, go to Brewin in the Wind Coffee shop. They are located across the street from Rosanna's and the post office.
-Dan Seeman (email we got from him on the road)

Also, Barb and Alma are staying next door until Thursday. Ask them anything you would like.

Lauren,
We just got back from the beach. It was a glorious day! On our trip down, we found out that if you dial in 1190 Pacific Avenue, Oceanside OR, 97134 it will direct you to the address 1200, which is right there. You will see an open 6-car garage on your left immediately after you have turned off the highway to enter the village of Oceanside. Park in the fifth space from the left (there will probably be a white Pathfinder (or something like that) parked in space #6. From the garage, you get to our unit by going toward the ocean around the left side of the garage, and continue into the breezeway almost immediately straight, entering the unit on the right (mediterranean blue door). Key is under the mat.

Call us at 503-251-2211 and we can give you some tips on places to see, things to do, etc. Also, if you need groceries, stop at the Safeway in Tillamook (you should go right past it on your way). We have basic condiments and salad dressings, spices, etc. along with toasters, oven, micro in the beach house. The TV in the living room is only connected for DVDs and cable is not yet hooked up (there are some on the shelf and you can rent others 2 miles down the road in Netarts (Bayside grocery). There are boogie boards and pipo board in the second bedroom behind couch.

Look in tide book on the side table beside the couch and you may want to go the beach to the north of Maxwell Point. On a low tide you can walk around the point, or you can walk through the tunnel to some very beautiful rock formations, tide pools, and great sea life. Notice the 200,000+ birds on the three arch rocks off the beach. On 4th of July there is a funky one-block parade down main street (Pacific Avenue) starting at 10:00 I think. Stick around afterward and sing along with Pat (the retired school teacher) leading "God Bless America" and other patriotic songs. Other points of interest: Tillamook Cheese Factory (tours), Blue Heron Cheese Factory, Tillamook Aviation Museum (in the huge blimp hangar, the largest wooden structure in the western hemisphere), all of which are in Tillamook.

Day 16: Thursday, July 5
Exploring the area—the family whose house we are staying at lent us a book that details the Native American attractions that dot southern Portland and the nearby coast. We went to Tillamook and explored the town.

Day 17: Friday, July 6
Depart Oceanside for Portland.
Day 18: Sat, July 7
Beer Tasting in Portland

Day 19: Sun Jul 8
Breakfast and Drive to Bainbridge Island

Day 20: Mon Jul 9
Breakfast in DT Bainbridge Island.
Bainbridge Island Historical Museum: minimal information on Native background of the island, with some information on the older native populations.
Drove to Tribal Council/Administration, spoke with the receptionist, and set up an appointment with Morrie Black Eagle, the Executive Director of the tribe for 1:30 tomorrow.
Nails, grocery shopping, spent time writing up handwritten notes from previous days.

Day 21: Tues Jul 10
Drove back to Tribal Administration to meet with Morrie Black Eagle, the Deputy Executive Director of the Suqumish Tribe. He was very helpful, we went through our project proposal with him and he suggested a couple of other events and sites that we should visit, including Chief Seattle’s tombstone, park, and the long boat event that starts on the 21st of July. He said that he will have to check with the Chairman of the council, but he said that he does not have a problem with us doing our project. He said that there are sensitivity issues surrounding information about the tribe that is published, but he said that our project is something that the tribe should be excited to get involved in and that since its not going to be published and we are going to use pseudonyms, it should be fine. So we are waiting to hear from him.
Also, we went to dinner on the Port Madison reservation, in a small area that appears to be kind of tourist-y, with three restaurants and a Native art gallery.

Day 22: Wednesday, Jul 11
Seattle Wine Tasting

Day 23: Thurs Jul 12
Casino, Resort visiting.
Upon first glance, the resort was much bigger than the previous one that we had visited, perhaps 5-6 times larger in size and even larger in the number of games and tables that it offered. There were also a much broader range of people present. Across the three days that we spent at the casino total, there were a significant amount of older people/seniors primarily at the slot machines, and a younger-middle-aged demographic at the blackjack and poker tables. There were far more tourists in the way of people who would come over from Seattle and other parts of the west coast as well. Even foreigners from various countries in Asia and Europe were present (dialects). In the casino itself, when you walk in, there is a gift shop that is its own little room on the right, filled with all sorts of native paraphernalia: tshirts, cups, coasters, keychains, dolls, artwork, postcards, jewelry, etc.
On the left is the counter where people can get memberships to the casino, information, etc. Next to this counter is also a large wheel that new members and older members alike can spin to win prizes. Then there is the main room of the casino straight ahead, with elevators to the parking garage and resort to the right after the gift shop and a few slot machines/the slot machine cashier. The main room of the casino has many, many, many slot machines, in a main room and then another large room that is adjoined behind the informational counter and “nickel alley”. There are three bars in the main area that serve alcohol to guests, as well as two restaurants (the “Longhouse Buffet” and the “Cedar Steakhouse”) that are open as well. On the walls of the casino there is a significant native presence, as there are canoe paddles, designs and other pieces of artwork that are reminiscent of the Suquamish culture (there are more in the resort segment but that will be touched on later). Overall, the native presence in the casino is evident mostly in the people that work there, who work at the tables, etc. and in the gift shop, with some stuff evident on the walls. After we walked around the casino we walked around the resort grounds a bit. To get to the resort, we

Kiana Lodge
Suquamish museum
Fisheries
Man who runs kiana lodge:
less than 1000 tribal members
lots of jobs created when the casino expanded
kiana lodge offers traditional meals, weddings, corporate events.

Day 24: Fri, Jul 13
Morrie emailed us to tell us that because of the Canoe Journey that is happening within the week, he unfortunately would not be able to give us permission to conduct interviews on tribal lands.

Day 25: Sat, Jul 14
Casino for dinner, walked around and took notes again.

Day 26: Sun Jul 15
Seattle. Brunch, then walked around the City.
Dinner in Poulsbo, then drove to Chief Seattle’s grave, then to the fish hatchery, then Indianola, then home. Pat told us about another casino up near Port Gamble, and also about the Seven Feathers casino [research].

Day 27: Mon Jul 16
Drove down to the bead shop and native art gallery. Closed, but documented exterior with pictures. Drove to salmon hatchery in Indianola.

Day 28: Tues Jul 17
Day off
Day 29: Wed Jul 18
Suquamish Farmer’s market
The mall in Silverdale

Day 30: Thurs Jul 19
Exercise, DT Winslow, Silverdale to get supplies
Dinner at Hound and Head in Poulsbo, met Pat’s musician friend who has a lot of ties to
the Suquamish tribe.

Day 31: Fri Jul 20
Poulsbo Central Market
Casino for final round
Bella Luna Dinner
Agate Passage Cafe, interview with bartender about tomorrow’s canoe Journey
“You guys should definitely check it out, it has a lot of activities and it is very interesting.
I would bike over if I were you, because it gets so packed there are cars parked form here
all the way to the Casino.”
-There is a shuttle that brings people from the Casino to the canoe journey activities
which take place at and around the tribal offices.
-People and tribes from all over the pacific northwest come to it
-They used to build a longhouse every year, not sure if they do it anymore
-Observe a lot of portapotties, police presence overnight to protect the area
 -parking already cordoned off
-camping available in the same lot where there was the farmers market.

Coyote Coffee
Firework stands

Day 32: Sat Jul 21
Wake up, pack
Suquamish Canoe Journey 2012, event that takes place the entire weekend (See hard
copy of schedule for full details.)
Saturday
Morning: Canoes depart for Suquamish; time is tide-dependent.
1-2 p.m.: Canoes land at Jefferson Head for a rest before formal landing at Suquamish.
2 p.m.: Canoes begin arriving at Suquamish Boat Ramp. Welcoming by Suquamish
Tribal leaders, elders, and royalty.
5:45 p.m.: Blessing of meal.
6 p.m.: Salmon dinner and clam bake hosted by Suquamish Tribe.
6:15 p.m.: Welcome by Suquamish Chairman Leonard Forsman.
7 p.m.: Protocol begins.
Sunday
7 a.m.: Breakfast provided by Suquamish Clearwater Casino Resort.
2:45 p.m.: Formal welcome by Suquamish Chairman Leonard Forsman.
3 p.m.: Protocol begins.
6 p.m.: Blessing of meal.
6:15 p.m.: Potluck dinner provided by Suquamish Olalla Neighbors and Suquamish Tribe. Bring a side dish of fruit, salad or vegetables to 7235 NE Parkway St., Suquamish, 4-5:30 p.m. If you plan to bring food, contact Karen Platt at (206) 310-6096, k_platt@hotmail.com.

Monday
7 a.m.: Breakfast provided by Casino Resort.
Canoes leave for Muckleshoot.

It appears through further research that the landing of the canoes in Suquamish is actually one leg of a greater canoe journey that integrates tribes from all over the pacific northwest. This article http://www.northkitsapherald.com/news/163293476.html talks about how on Friday, the canoes landed at Port Gamble, and according to the schedule the canoes depart Suquamish for Muckleshoot on Monday. This leg of the journey is longer relative to others, with the canoers staying in Suquamish for two nights.
When we got there at about 11:45, there was still a lot of setting up going on, but we got to visit several of the tents that were already established. The main part of the Canoe Journey was set up in the roundabout street that includes the Agate Pass cafe, a bar and grill and the bella luna pizzeria. There were a ton of porta potties set up and a police presence at the entrance. Also, on the lawn up near the administration center where there was the Farmer’s market there was now a campground set up where families of the visiting tribes could set up camp.
There were seven tents set up close to the pier (from right to left): Native artwork, cedar and basket weaving for sale; first aid; three more tents with native wares to sell; register to native vote; chicken adobo, rice and corn for sale (which we bought and had for lunch).

We also finally got to go into the native bead shop and art gallery (Bear spirit, i think) which was open for the journey. Owned by a charismatic and quirky woman who is married to a tribal member, the shop contains two main rooms that are filled with native and non-native artwork. The first, when you go in, has hats, glassware, peace pipes, drums, pendleton blankets, and other miscellaneous pieces of artwork that are for sale. The second is a room filled with beads, furs, and other odds and ends like deer hooves and bobcat claws used for beadwork, whether it be native or non-native. The shop seems to cater to tourists, as well as people who live in the reservation. The lady who worked there said that she was often called a “snob” because she mixed native and non-native artwork in her studio, but she didn’t care because she stocked the place with pieces that she liked herself.

We then walked down on the pier and chatted with an older lady who was a member of the Quinault tribe, one that we are visiting in a later part of our journey.
“I’m sitting out here waiting for the canoes to come in; its such a nice day.”
-We then told her that the canoes were coming in an hour later than scheduled because at the gas station where we got a hard copy of the schedule the lady told us that they had been delayed in their departure from Port Gamble because they were having breakfast and making an extra rest stop.
-She told us that the journey started at a site, potentially in BC, and that the canoes then go from site to site, picking up some people and leaving others behind.
-Cars with tribal members follow the canoes to each of these sites.
- Some people do it just to try it and others feel a spiritual connection to it, so they do it every year. At this stop, there is a great big dinner subsidised by the Casino, a celebration of the journey that everyone, including tourists, are invited to.
- Tourists can definitely try out the canoes. (the way she explained it was a little confusing, but from what we gathered it seemed like the tourists were allowed to go out on a canoe with a guide in the morning before the canoes all left.
- In order for a tribal member to be able to be in a canoe for the journey, you just go to the administration and sign up.
There were also three Suquamish canoes displayed on the lawn in front of the longhouse. We got a couple of pictures.

We then departed for Victoria, slightly bummed that we couldn’t stay for the rest of the journey but excited at the things that we got to see.
- We drove through the s’kallam reservation, saw their enormous casino on the side of the highway, similar in size to the clearwater casino but with way more totems in front of it. In fact, the majority of structures had totems in front of them--art galleries, smoke houses, gas stations/travel center.

Got on the 5:20 Black Ball Ferry to Victoria from Port Angeles, got into Victoria at about 7 pm, settled into the Helm’s Inn, had dinner at The Irish Times Pub, and then walked around Victoria. Sticky Wicket, Big Bad John’s.

Day 33: Sun Jul 22
Walked around the city, Tea at the Empress.

Day 34: Mon Jul 23
Depart Victoria for Tofino. Went and bought some groceries and exchanged currency, drove up to Tofino. Arrived at Long Beach Golf Course and Campground at about 4, then went and got a few more groceries and camping supplies in Tofino. The town itself is a surfer town, very hippie-ish with not a whole lot of visible native presence upon first glance.

Day 35: Tue Jul 24
Explored downtown Tofino, went to an internet cafe and wrote up some notes, emailed the Native cultural Adventures to set up a Meares Island tour. Saw a native-run smoked seafood shop, as well as a native art gallery. Called J. Martin, got permission to talk to native guides and other people (yay!) and he even offered to talk with us himself, because he said that he’d been involved with the Canadian Tribe’s tourism sector for many years.

Day 36: Wed Jul 25
DT Tofino again. Booked a Meares Island tour for 10 am saturday.

Day 37: Thu Jul 26
Hiked the Nuu-chah-nulth trail next to the Wickaninish Center south of Tofino.
Dinner at Big Daddy’s Fish Fry. Native narrative of the area alongside trail constructed of elevated cedar planks over rainforest. Felt like Indiana Jones!!!!

Day 38: Fri Jul 27
Moved out of the campground and into the Maquinna Hotel. Interviewed Joe, councilman for the Canadian tribe and guide for several different tours that go out of Tofino. Daughter is Gisele, guide for Cultural Adventures, the tour that we are going on tomorrow.

Day 39: Sat Jul 28
Went on a Meares Island trip with Cultural Adventures. We arrived at the dock at about 10 to 10 AM. There were two other tourists on the tour with us, a couple from Denmark. We introduced ourselves and learned that they were visiting Canada on vacation. A man arrived and had us pay with our credit card next to the dock, and then another brought in the canoe and paddles. We brought a lunch in a cooler, as the online materials suggested that the trip would take about 4 hours. Our guide, Gisele, arrived by bike at about 10:05, and began by teaching us how to use the paddles/proper ways of rowing the canoe--cultural heritage. and giving us a history of the canoe (these same canoes are used to go whale hunting, they are very difficult to tip over and are very steady, perfect for canoeing out on the open ocean. She said that her dad and uncle made over 60 canoes in their lifetime, and that the canoe that we were using was a traditional dugout canoe. The paddles had words in the traditional Canadian Tribe language written on them, we later learned because gisele was trying to learn her native language, but these words were also interesting for us to look at as tourists. As we paddled out of the dock and towards Meares island, gisele sang some traditional songs.
Hopistit is the historic village that the Canadian Tribe have inhabited since their people have been in the Tofino area, but there are also a lot of other colonies where members of the tribe live. There are also smaller tribes that inhabit the area south of Tofino, all part of a greater first nation. They have similar languages, and similar cultures, especially surrounding canoeing traditions and methods of historic whaling. We learned that a group of members of the Canadian tribe were on the canoe journey that we visited at the Bainbridge island tribe.
In the settlement known as hopitsit, there are several traditional longhouse structures from when large, extended families used to live together. There is also a burial ground that people found when they were digging and surveying the land about 20 years ago that show skeletons and artifacts from when their settlement was attacked by explorers in the 19th or early 20th century. The artifacts found date the settlement back to about 10,000 years ago, meaning that these people have inhabited the land since man began his descent from the bering strait into the americas.
We continued to row, and every 10 or 15 minutes gisele would stop us to tell us about some of the natural landscape and the history surrounding it. She gave us a great deal of insight into how meares island was, and is still, a highly contested site of natural and cultural importance. A legal battle has been going on since the 1980s about the status of Meares island and whether logging should be able to occur on the island. At the present time, the legal battle still continues, with environmentalists led by members of the
Canadian Tribe tribe protecting the national forest as gisele called a “tribal national forest.”

We saw houseboats, tiny islands for sale by millionaires but that didn’t have any running water or electricity, and a slew of different wildlife species. Birds, sea anemones in different colors, starfish in purple and orange, and giant kelp.

We landed on the shore of Meares Island and Gisele tied up the canoe, and there was another unaffiliated group of kayakers that were also tying up at the same time as us. Gisele told us that we had 5 minutes to go the bathroom at the outhouse located very close to the canoes.

We then hiked across part of Meares Island, on a wooden planked hiking trail similar to the one on the nuuchahnulth trail.

Banana slugs- she moved them off of the trail

Spiders: story of how spiders can tell the weather, because if a new web has been built a storm is coming. she looked up inside a hollowed out tree in order to see one.

CMTs- culturally modified trees. you can see trees that have been altered by the tribe in the past in order to build canoes--need strong, straight trunks with no knots or rotting on the inside. also use for other tools. She pointed out at least two CMTs while we were hiking.

Mosquitos

At the beach, which was clay and at low tide, showed us small crabs that lived below rocks, made sure that we would not crush the crabs by stepping straight on larger rocks. Showed us huckleberries, a few other types of edible berries as well as sea asparagus, which we tasted. She talked about the strengthening and hair and nail properties of another plant.

Kayaked back, talked about seals, mating rituals of bald eagles (they are in a dead fall) and the stories of how the eagle got its good eyesight from the snail.

She said that Mears Island often has as many as 300 visitors at one time on a given Summer day. There are kayak tours, water taxis, boat tours, and the native tour that go to the island. The water taxis will take people without a guide, but generally those people will try to hop on to the back of a tour without people noticing. All tours take people around the island on the wooden path and tell people about the island. She said that most of the tours don't really know what they are talking about though. Many say that the island is a state park while really it is native owned.

No one pays to use the island although the companies often pay their dues by helping with upkeep of the island. The guides will come build the path when more is added, or fix the wood when it breaks, etc. She said the whole thing was started by one guy about 5 years ago who really wanted to take charge of the native park. He is the one who managed the building of the wooden path, but when he got a better job/research offer he left and no one has been able to take over like he did. Now people who use it are the only ones who take care of it. The original hope was to have a ranger there at all times who would watch over the land, help people around it, and manage upkeep. In an ideal world she said there would be multiple rangers who would tour people around the island and take care of it, and they could maybe charge an entrance fee that contributes to the upkeep and profits the tribe. She said they really just need another person to come in and
take charge of the land because it is hard when you have hundreds of people coming in each day to make sure everything is treated properly.

CMT
Denmark tourists.
Spiderwebs.

Day 40: Sun Jul 29
Depart Tofino, BC for Port Angeles, WA
Get to Victoria by 6 pm.
Get to Port Angeles at 9 PM.
Stay in Port Angeles Inn.

Day 41: Mon Jul 30
Depart Port Angeles, WA for Lake Quinault, WA.
Call back CJ and try to make contact with Ms. Sharp, the chief councillor and executive director for the Quinault tribe, as we have been sending them emails for several weeks now and have heard nothing. We then called again later in the day, but she could not find the emails that we had sent her. We set up a telephone conference with her for tomorrow at 11 AM.
Settled in to the Falls Creek campground, made dinner and went to sleep.

Day 42: Tue Jul 31
Woke up and went to breakfast. Called Fawn and talked to her briefly. After holding for a while, I tried to explain our project and she tried to connect us to someone else in the tribe unaffiliated with our project. I told her that the last thing that we needed from her was permission from the tribe to talk to these people that she was suggesting, but she said that we needed a presentation before the council (which we had already told her that we needed in our email to her) and that she would have CJ talk to us about that.

Day 43: Wed Aug 1
Boat Tour of Lake Quinault
We took a boat tour of Lake Quinault, one of the most popular tourism expeditions in the area. Tour guide explained the Native and colonizing histories of the areas, and the significance of Native presence today.

Day 44: Thu Aug 2
Depart Lake Quinault, WA for Astoria, OR
Stay in Astoria, OR.
Left Lake Quinault early due to not getting permission. We were frustrated by this last one, but realized that it illustrated the hoops that we had to jump through in order to talk to people and that all tribes are different. It is also interesting to look at research from their perspective and to understand their history and that our project came out of the blue to them. If we were to go back it would definitely make sense to spend elongated periods
of time in each location to develop a working relationship with each tribe and get permission.

Day 45: Fri Aug 3
Depart Astoria, OR for Newport, Oregon
Stay Sylvia Beach.

Day 46: Sat Aug 4
Depart Newport, Oregon
Stay Glenbrook, NV
Write up notes, work on video for next week or so.

Day 47: Sun Aug 5
Glenbrook, NV

Day 48: Mon Aug 6
Glenbrook, NV

Day 49: Tue Aug 7
Glenbrook NV

Day 50: Wed Aug 8
Glenbrook NV

Day 51: Thu Aug 9
Glenbrook NV

Day 52: Fri Aug 10
Glenbrook NV

Day 53: Sat Aug 11
Glenbrook NV

Day 54: Sun Aug 12
Glenbrook NV

Day 55: Mon Aug 13
Glenbrook NV

Day 56: Tuesday Aug 14
Depart Glenbrook, NV
Shannon flies home to Florida
I go home to San Rafael.

IV. Discussion of Results and Future Research Possibilities
It would take a vast amount of space to discuss all of the things that we learned on our trip, but what we would like to do in this brief discussion of our findings is take a few things that we learned through interviews and observations and expand on them, develop questions for future research and respond to each hypothesis.

In regards to the first hypothesis, that Native American-driven ecotourism ventures commodify their own natural and cultural heritages, and market these strategically in order to attract tourists, in both communities that gave us permission to conduct interviews we found this to be true. In the first tribe we visited in Central Oregon, interviews with the public information specialist and marketing director for their casino led us to believe that they were trying to implement more culturally based programs that would attract travelers. Their tribal lands sit right on a major freeway that people drive through on their way to Eugene and Portland. They have a small casino right now, but are hoping that with time they will be able to develop a few different programs to expand their tourism sector. These include a package excursion to Crater Lake combined with vouchers to the casino and a cultural performance in the evening. Both interviews yielded views that the tribe as a whole viewed tourism as a positive thing. It was also at this tribe where we had the opportunity to present our project in front of the whole tribal council and talk to them about Native American tourism. This tribe was eager to reach out to us. The information specialist said that because they were one of the nine tribes of Oregon that did not have a hotel component of their casino they were hoping to expand their casino to include a conference center and/or hotel in the future. The other tribe (Canadian) that we were able to interview also exhibited a strong sense of pride in their tribal history and a desire to share their cultural and natural
heritage with tourists. The canoe journey that we went on is very popular to tourists, and all of the other tour guides knew of the Canadian tribe’s excursion. Because this tribe is so much smaller than the other one whose members we interviewed, it seemed like they were not as eager to expand their tourism sector because their business venture was already so successful.

For the second hypothesis that tourism businesses are imbued with a level of preservation of natural and cultural heritages, the active exhibits that we took part in (canoe journey, casinos, hiking trails with narratives) reaffirmed this hunch. Even in areas that we visited that were not run by a specific tribe, tributes to natural and cultural heritages were abound. The Pacific Northwest is rich with so many different tribes that tribal history and culture seem to underlay all other cultural processes. For example, the canoe journey that we took in Canada specifically exemplified the preservation of heritage, both orally and physically. Orally because Gisele and her family retell their people’s story twice a day, seven days a week for many weeks out of the year. Physically because Meares Island is a living example of a place protected by the will of a tribe, and tribal volunteers upkeep the trails and buildings that tourists visit. In Bainbridge Island, the canoe journey annually collects canoes and other items that are important to tribal history. Casinos are filled with artifacts, art, and shops that promote aspects of respective tribes’ cultures.

We did not collect enough evidence to support or refute the third hypothesis, that tourism in tribal communities perpetuates tensions between tribal members who do and do not want to expand or maintain the tourism industries there. We only received affirmation of our project from three tribes, and did not encounter people who were
explicitly against tourism development. We strongly feel that more time spent with these tribes would yield a wider collection of data from which to draw a conclusion about this hypothesis.

Working with tribes was a unique experience because the structure of administrations makes it very difficult for students like us to be able to talk freely to members. Administrations are very circular and we had to go through a lot of hoops to be able to talk to the two tribes that we did. Our video and diary give insight into our frustrations, and what we think would help out anyone who is planning on doing research with a tribe would be to plan on spending a longer period of time in 1 or 2 places rather than a medium length of time in 4. We had down time while our requests to talk to people were pending, but we were rarely bored because the locations were so rich with culture and things to do that we would just go out and do observations and have casual conversations with people instead of formal interviews.

Data collected from this project is currently being used to write Lauren’s Honors thesis in Anthropology, which will delve more deeply into the heritage aspects of data collected this summer. The social media and cultural heritage discovery is serving as the impetus for Lauren’s Master’s thesis in Communication, which will be to design a social media literacy program for adults in local communities like the tribes that we visited this summer. Both projects will be sent to the Beagle Committee upon completion (Spring 2013, Winter 2014 respectively) as detailed addendums to the Beagle II Award Summer Project. Both projects will explore two branches of the project that emerged through our research.

V. Conclusion
We would like to thank the Beagle Committee for their generosity in allowing us to conduct this journey of intellectual and personal exploration this past summer. As you can see, the research collected this summer was so fascinating and inspiring that two additional projects will use the data collected. We hope that this annotated diary and accompanying video gives the Beagle committee a comprehensive sense of our project and how our research inspires further inquiry.