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**MICHIGAN STATE UNIVERSITY**

**CULTURAL TOURISM:  
HARNESSING RESOURCES, EXPLOITING OPPORTUNITIES**

**A PAPER SUBMITTED IN PARTIAL  
FULFILLMENT FOR THE DEGREE OF  
MASTERS OF URBAN AND REGIONAL PLANNING  
  
DEPARTMENT OF URBAN AND REGIONAL PLANNING**

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# **CHAPTER 1**

## **INTRODUCTION**

Tourism is the main economic activity in the Bahamas. Mass tourism has left the country with a tourism product that portrays little of the native culture and little participation by the residents as entrepreneurs in the industry. Changes in global tourism provide an opportunity to transform the Bahamian tourism product. By capitalizing on the rich cultural and historic resources, The Bahamas can once again link culture and tourism for the future benefit of Bahamians.

The opportunity to link culture and tourism has come about as a result of a growing number of tourist who are desiring new travel experiences and purposes for travel based on a diversity of interests and preferences. A small, but growing segment of this population is interested in the cultural and heritage of a place, evidenced by the increase demand globally for cultural products. In response to the increasing demand, governments and tourism experts globally are developing and enhancing their cultural products - museums, plays, festivals, theatre, dance, art, architecture and folklore - to meet these needs. This has resulted in the successful coupling of tourism and culture/heritage that has brought about revitalized interest in heritage conservation and promotion, economic development opportunities in traditionally depressed sectors and a heightened sense of cultural and community identity.





If the present trends in global tourism continues, over time the generic 'sun, sand and sea' tourists may be outnumbered by tourists from emerging niche markets. Cultural, heritage, historical and eco-tourist will undoubtedly make up a large segment of the traveling populace. With this in mind it is important that The Bahamas harness its cultural and heritage resources to compete in the global arena. Presently, the cultural tourism products of The Bahamas are limited. And the ones that are used are under-utilized. The range of tourism activities that can be developed from existing resources are broad. Old products can be rethought and connected to make this a more viable sector. These attractions are key to the growth of cultural tourism as they provide motivation for visits, a sense of place and represent the core of the travel experience. They provide economic value by increasing the average time spent by visitors and they provide a place of interest for both domestic and international visitors, that is fun and pleasurable (Reed, Hepper and Tilley, 1999: introduction).

Concomitant benefits to the Bahamian populace includes increased investment opportunities in the tourism arena, diversification of tourism product away from 'sun, sand and sea', development of multi-purpose recreational facilities that facilitates the preservation and educating of tourists and Bahamians regarding the culture and heritage of the country.

## 1.1 The Purpose and Need

The purpose of this report is to explore the opportunity for cultural product development in the Bahamas. The paper will first look at whether there is a potential customer base for this market and how it will benefit the Bahamas by pursuing it. Finally the paper will research cultural products that are currently being used in other places and based on the product availability determine which cultural products can be developed, or enhanced to create attractions that can expand, and diversify the tourism sector.

The objectives of the paper are:

- To examine creative ways to link Bahamian culture and heritage to tourism
- To diversify the cultural tourism products in the Bahamas
- To create direct economic linkages between tourists and Bahamian entrepreneurs, artists and craftsman, through the creation of more jobs, and increased visitor spending
- To preserve aspects of Bahamian culture that are vanishing

Why is this study needed?

- Cultural degradation is a casualty of mass tourism. However, as tourism will continue to be a major economic activity in the Bahamas, it is necessary to create a tourism product that is more sustainable and that will help sustain the culture of the islands.
- The Bahamas remains a 'sun, sand and sea' destination. Globally and regionally places have a more diverse product. To compete in the future the Bahamas must diversify its products now.
- The end of the US embargo and the opening of Cuba are eminent. This will create a new tourism giant next door to the Bahamas with a plethora of cultural, heritage, medical and natural resources not found in the Bahamas. The Bahamas needs to create viable, sustainable unique activities to be competitive.
- Cultural tourism allows for the development of cultural business and facilities that are owned, managed and controlled by Bahamians. Cultural economic activities will allow Bahamian entrepreneurs to tap more effectively into the lucrative sector of the industry. Areas such as in arts, crafts and entertainment can be explored and made economically viable activities, which at present are not.



## 1.2 Methodology

This research examines the different cultural products that can be developed in The Bahamas and ways to improve existing cultural products.

The literature suggests that cultural/heritage tourism is one of the growing niche market in global tourism that holds a number of benefits for small island communities like The Bahamas. Cultural products are key to the development of this sector as they offer a sense of place, encourage persons to stay longer and spend money to see them. Additionally the literature indicates that cultural tourism offers many social and economic benefits to local communities including preservation and conservation of native culture, a market for local artists and opportunities for greater participation of the local community into the tourism arena.

The Bahamas is a known beach resort. The first step in the study was to determine if the market was interested in cultural products. Because of the lack of available data on tourist activity a broad comparison was made between the Bahamian Visitor Profile created by the Ministry of Tourism and National Geographics Geotourism survey profiles, that segmented the American traveling public and profiled them.

A cultural/heritage product inventory was conducted. The inventory lists numerous types of cultural and heritage products available globally. Cultural and heritage products found in New Providence were compiled from the Ministry of Tourism publications on advised sites. Using the inventory list the products were categorized. On the completion of the inventory it could be observed what types of products were and were not available on the island. For products in existence a strategic planning method called SWOT (Strength, Weakness, Opportunities and Threats) analysis was done on to determine the strengths and weakness of the two categories of attractions.

Additionally from the inventory note was taken of cultural products that were not available, but had relevant resources in New Providence to be created. Qualitative data was gathered on similar sites used at competitive destinations around the world including Bermuda and Hawaii. The case studies were used as foundation for conceptualizing such products.

Finally recommendations were made on how to enhance and package cultural products to create a unified concept of heritage and culture in New Providence.

### **1.3 Limitations of Study**

The focus of the paper will be on New Providence, not the whole Bahamas. Each island has unique aspects with their own history, heritage and culture that must be explored individually. Time does not permit such a detailed exploration. As an old urban area with a diversity of cultural and heritage products New Providence has been chosen as the primary site for this project.

The cultural methods put forth are not an exhaustible list of cultural attractions that can be developed but represents a comparative analysis at what can be accomplished with cultural and heritage resources that are available.

The study focuses mainly on satisfying the main market of the Bahamian tourism product, North America, as its visitor numbers are significantly higher than all other visitor groups. The European market is very small and very diverse and the data on this segment of the market is sparse.

### **1.4 The Need for Planning**

Tourism is a complex phenomenon, with overlapping political, economic, social, cultural, environmental, ecological and aesthetic dimensions. To achieve a balance between conflicting needs and aspirations of host and guests presents many challenges and opportunities. To best

meet this challenge planning is essential. If the tourism and tourism related development are not planned and managed effectively, it threatens the integrity and significant characteristics of The Bahamas product and can lead to unexpected and unwanted impacts. The ecology, culture and lifestyles of the host community can be degraded, and the visitor's experience of the place, disappointing. (ICOMOS charter)

Policymakers and practitioners in The Bahamas need to be concerned about strengthening the linkages between the industry and culture. To continue to develop the industry without taking into consideration the hosts' way of life is to risk encouraging socio-cultural and economic dysfunctions rather than a healthy, productive partnership. A strong sense of cultural identity on the part of the Bahamian society can lead to creation of tourism product that is unique and different. At the same time promoting genuine, authentic indigenous art forms that tourists can take part in may lead to the revitalization and preservation of indigenous culture (OAS, 1984: 32). Planning is central to tourism development and management. It defines short term and long term goals and coordinates the resources and the means of implementing them.

Tourism for a long time has remained in the hands of policymakers and industry professional. A key issue for planners in developing cultural heritage products is the democratization of the industry. For cultural tourism to succeed all stakeholders must be involved and knowledgeable about the product they are presenting. For this to happen there needs to be greater involvement and consultation with all members of the community in the decision-making processes of tourism (Dann, 1996: 116). Everyone in the country is affected and is directly or indirectly involved in tourism, thus the decision-making process must be democratized. It is the planner's chief priority to ensure that the community is consulted, especially in areas where tourism visitors will impact a community. This gives the people a sense



of ownership and discourages resentment and sense of hostility toward tourists; cultural degradation and the lessening of a sense of cultural identity; the excessive commercialization and loss of authenticity of local customs, music and other cultural patterns that are inappropriately presented as tourist attractions (WTO:1994, 36-37).

Democratization of tourism is necessary to create policies and plans for the development of cultural tourism and requires the involvement and cooperation all stakeholders including local and/or indigenous community representatives, conservation, tourism operators, property owners, policy makers, those preparing national development plans and site managers. In order to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations all players must be at the table. It is the planner's job to bring all these representatives to the table and create a strategic plan to bring about plans and policies to develop detailed, measurable goals and strategies relating to the presentation and interpretation of cultural activities (ICOMOS charter)

Successful planning for cultural tourism guided by sound public policies must be implemented with the understanding that tourist are developing cultural products for the host. Far to often in planning the focus is to design facilities to attract tourist or to expand existing tourist facilities, while neglecting and in some cases totally excluding, the host. Government officials must seek to balance these needs more to the benefit of both populations (Langford, et. al. 1997, 65). Langford notes that while tourists are temporary members of a community, local residents are there to stay; consequently, their needs and wants should serve as a starting point for planning and implementing leisure offerings. Therefore cultural tourism facilities should be focused in developing the cultural awareness of persons in the community and seeking to educate



and preserve cultural traditions and heritage for future generations. These facilities could then be used to diversify the cultural tourism product base.

Another important part of the planning process is strengthening the linkages between tourism and other economic sectors of the community. Planners should seek ways to reduce the import content of tourism and provide more local employment – indirect and induced employment – and income from the cultural tourism products. They would encourage entrepreneurship in local tourist and recreation facilities and promote service as the key to enhancing the amount of the internal revenue that trickles down to the residents of a country (WTO, 1994: 31). According to the World Tourism Organization the best way for planning to achieve this is to encourage the production and sale of local arts and crafts, and activities that induce tourist to stay longer (WTO, 1994: 32).

The act of creating a cultural tourism destination and activities will take strategic planning built on an understanding that there are different degrees of consumer motivation for culture and that most people are looking for a variety of things to do when they travel (Silberburg, 1995: 363). Finally tourism planning is essential in linking and connecting various cultural and tourism products. Such initiatives seek to link attractions as ‘must do’ activities while visiting The Bahamas.

Planning therefore is a fundamental requirement if The Bahamas is going to link tourism and culture. A tourism package must be well-planned, well managed and developed in a socially responsible manner, in order to yield socio-cultural and economic benefits. These benefits include:

- improved standard of living,
- democratic decision-making in tourism

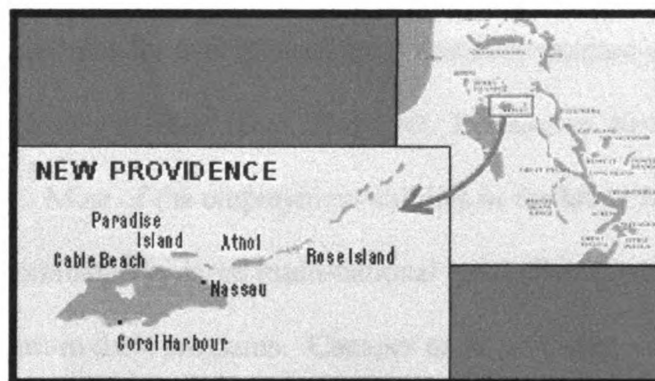


- financial assistance to improve community facilities and services such as museums, theatres and other cultural facilities and institutions that are enjoyed by residents.
- conservation of the cultural heritage and patterns of an area – otherwise lost through general development – that are important to attracting tourists. If lost, product distinctiveness is lost.
- increasing the local populations' awareness of their culture and heritage
- preservation and revitalization of cultural patterns
- developing sustainable tourism product that provides a stable economic future
- developing cultural attractions that flourish in off-season times and make up for a lack of traditional destinations appealing (Cass and Jahrig, 1998, 13; WTO 1994: 36).

## CHAPTER 2

### CULTURAL TOURISM DEVELOPMENT IN THE BAHAMAS

The Bahamas is an archipelago, located in the North Atlantic Ocean. Situated along the eastern seaboard of the United States this chain of islands stretches over 600 miles from Florida to Cape Haitien, Haiti in the south. The culture of the islands is a blend of African and European traditions. Like all nations culture is crucial The Bahamas development. As a people it allows *“us to discover more about our surroundings, our history and ourselves; it regenerates the community and brings people together; it contributes to the local economy; it makes our leisure time more enjoyable; and it makes us distinctive -- as individuals and as a country”* (Cubria’s Strategic Plan, 2001:1). Mass tourism, neglect and cultural diffusion have chipped away at this culture.



**Figure 1: Map of the Bahamas showing the island of New Providence**

## **2.1 Consequences Of Mass Tourism In The Bahamas**

Similar to other islands in the Caribbean, tourism development in the Bahamas was a deliberate choice made by Bahamian elites at the end of World War II, who recognized that it was a viable road to economic development. They realized that the island colony's agricultural base (after minor booms in pineapples, tomatoes and sisal) could not compete with agricultural productions in other parts of the world, nor did the Bahamas have an industrial future. They did, however, recognize the island's strengths – a pleasant climate, natural beauty, proximity to the eastern United States - and developed a strategy to draw North Americans to the islands during the winter (Craton, 1986: 256). During the early 1960's tourism development was rapid as the Bahamian governments push to create a holiday destination coincided with the breaking of diplomatic ties between Cuba and the United States. With Cuba, the mecca of Caribbean destinations closed to them, American tourist chose The Bahamas as their alternative. Thus by 1968 the Bahamas welcomed one million visitors, in 1983, two million visitors were recorded in 1987 and the country received just over 3 million visitors (Dept. of Statistics, 1998: 97) and by the year 2000, the country was receiving over 4 million visitors yearly (Ministry of Tourism Statistics). Per capita this averaged 13.3 tourist for every Bahamian citizen.

Today tourism accounts for over 60% of gross domestic product and directly or indirectly employs 40% of the country's labor force. However, Bahamians have not received the full benefits of this industry. Most of the employment still lies in the lower level, lower paid, service jobs. The industry is dominated by large multi-national hotel chains, which have promoted very little of Bahamian culture in their programs. Cheaper mass produced souvenirs from China and Taiwan have replaced Bahamian crafts. Local entertainment common in the 1950's and 1960's have been marginalized with little work available in the hotels for local musicians. Instead, big

name acts from abroad hold the spotlight (Taylor, Berkley). Additionally the inter-industry linkages between the tourism sector and the private economy are very weak. "The near absence of inter-industry linkages means that every expenditure in The Bahamas generates a lower level of economic activity within the country's economy. Lower levels of economic activity means lower levels of employment and income. Lower levels of income means lower level of savings. Lower level savings means lower levels of investment". (Archer, 1976: 15-16). This inability to invest in the chief industry of the nation means Bahamians are left out of the most lucrative aspects of the economy.

The Bahamas socio-cultural and environment has also been impacted. Cultural diffusion has taken place. Developing countries such as The Bahamas are very sensitive to the cultural diffusion. As a newly independent country with a short social history and a weak economy dependant on developed countries to provide visitors, young Bahamians have taken on the characteristics of the 'stronger' side (OAS, 1984: 23). Observations reveal that this has taken place in terms of dress, music preference, hair styles, individual behavior, family relations, moral conduct and attitudes, and creative expressions. This diffusion leads to cultural and moral change among the youth, a loss of local customs, music, dance and cultural patterns (Vellas and Becherel, 1995: 323)(OAS 1984: 1) (Lockhart and Drakakis-Smith, 1997:4; Nunez 1977: 208) (Sandiford and Ap: 1998). Bahamian music is considered old people music and is seldom played at parties, discos or even some public events. Reggae, soca and hip-hop dances are preferred over customary rake and scrape, quadrille and meringue. Bahamian dialect has been discouraged as 'bad English'. In an interview with Keith Wisdom (Nov, 02) author Patricia Glington-Meicholas, states that Bahamians were once bi-lingual - speaking the dialect and Standard English. Now Standard English is considered far superior. The transmission of these ideas results in young

people overlooking their country's culture in favor of foreign cultures, especially the United States and Jamaica. These negative attitudes towards indigenous ways of life are often linked in the literature to other social problems, and the worsening of social ills such as drug use, alcoholism, crime and prostitution (WTO 1994: 35) (Harrison 1992: 30), all of which are prevalent in the Bahamas.

The former Prime Minister of The Bahamas, the late Sir L. O Pindling stated in 1979 “the social cost of tourism ... are areas about which we have little knowledge. But we must weigh these cost against the benefit of tourism if we are to survive and minimize dislocating social problems.” (OAS, 1984: 2). Twenty years later, with increased knowledge about the social impact of tourism and the social problems attributed to it, a second look has to taken at mass tourism to decide if it is beneficial for the survival of the nation and its culture. The present governments platform “Our Plan” intimates that mass tourism may not be the way forward and expressed interest in exploring, developing and promoting niche tourism markets such as cultural tourism. Presently cultural and heritage tourism is limited to Junkanoo, souvenirs and ephemera events. The Ministry of Tourism in its business plan also recognizes that the biggest internal threat to tourism is the absence of the ‘Bahamian spirit’ in the product experience. Cultural tourism can provide this spirit. It can counteract many of the negative affects of mass tourism as well as rebuild interest in the culture experience, increase tourist arrival as well as provide Bahamians with ownership and managerial roles in tourism.

### **2.3 What is Cultural/Heritage Tourism?**

Cultural tourism is described as “tourism centered on what we have inherited” which can mean anything from historic buildings cultural traditions, customs places and values, as well as

art works and beautiful scenery that ... groups throughout the world are proud to conserve” (Garrod and Fyall, 2000: 682). Barbara R. Johnson further defines cultural tourism as “ventures that are consciously designed to enhance the socio-economic milieu of the host while educating and entertaining the guest” (van Horssel, 2002). Cultural traditions and customs attract individuals interested in heritage, (Collins, 1983; Weiler & Hall, 1992) monuments, museums, battlefields, historic structures and landmarks (Confer and Kerstetter, 2000: 28). The range of cultural products is vast and the term ‘cultural tourism’ has been used to describe the consumption of art, heritage, folklore and a whole variety of cultural manifestations consumed by tourist (Richards 1996: 22).

## **2.4 What does Cultural Tourism Offer to the Bahamas?**

Cultural tourism is often seen as a means to maintain the past, as well as to improve a community's quality of life, provide economic development, and create jobs. (Jamieson, 1994). The following are some of the additional benefits of cultural tourism.

### **1. Sustainable Tourism Growth In The Future**

Approximately 80% of the tourists visiting the Bahamas are from the United States (Ministry of Tourism). As this is The Bahamas’ main market trends taking place here should be looked at as a guideline to future development of the tourism product. Present trends indicate a more diversified tourism market coming out of the United States than ever before. In the past Bahamians would comment that Americans wanted to be in a foreign country with the conveniences of home. Today, even though they like the conveniences they are interested in seeing and knowing a little more about the places they visit. By ensuring the needs of this market

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<sup>1</sup> Ephemera events are organized, momentary repeated public presentations. They include parades, festivals, outdoor performances and rituals of all kinds. (J. Mark Shuster *Imaging the City*, 2001)

is catered to The Bahamas can look forward to continuing capturing a growing portion of the American traveling public.

## **2. Sustainable Tourism Development**

One of the principles of the World Tourism Organization is the concept of sustainable tourism. This is a tourism product that does not damage the environment or the resident culture and is sustainable. Mass tourism is not sustainable as it is associated with product degradation. As a mature tourism destination (De Albuquerque and Melroy life cycle model) the Bahamas is experiencing environmental degradation, an increase in stop-over visitors with a taste for the familiar, resident-visitor resource competition and the decline in local cultural identity and participation in tourism. This shows a society that is economically, socially and culturally unbalanced. Cultural tourism offers the opportunity to develop a low-density, sustainable, up market of person interested in longer stay and who will spend money (Harrison and Husbands 21, 1996). This means less impact on the environment, greater economic opportunities for the host and wider cultural exposure for the guest.

## **3. Economic Benefits**

Heritage and cultural tourists are usually stopover visitors who spend money at their destination. With an increase in cruise ship visitors and a stable stopover margin, cultural tourism offers an opportunity for The Bahamas to retain and increase its stopover visitors. Cruise ship bring in a vast millions of visitors, but they spend only a few hours in port and their average spending is very low. Most do not leave the ship, those that do buy inexpensive souvenirs and sight see. Food and entertainment are provided onboard, limiting those that try native restaurants and venues to the adventurous. Stop over expenditure on the other hand is high. They tend to visit attractions and spend money at local stores and venues (Higgins,

1994:17-18). Thus it is in The Bahamas' overall interest to provide quality attractions for those who are staying. Additionally these attractions attract new visitors. Potentially quality cultural attractions may entice cruise visitors to return for longer stays.

It is felt that cultural tourism can translate into economic development through the use of heritage, cultural and community resources. These resources can be developed into tourism product. Artist and craftsmen, neighborhoods can create venues that people want to visit. Folk products have value if they can be properly promoted. Tourists, therefore spend money directly into the economy. Studies prove that cultural expenditure generates numerous economic benefits, creating a multiplier effect on the economy as a whole. These studies show that for every dollar spent in attendance at an artistic event, several additional dollars are spent on meals, transportation, and accommodation. In addition, the availability of cultural amenities has a powerful impact on the location of commercial and industrial activity. Studies have proven that business professionals will not locate in countries, cities or geographical areas devoid of artistic and cultural attractions (UNESCO, 1987: 5). This has a great significance for the Bahamas in view of the need to attract industries and commercial establishments in order to diversify the economic base.

#### **4. Diversification of Tourism Market**

Cultural tourism offers product diversification. The Bahamas is largely a beach resort. Its product is presently very limited. Culture offers a great opportunity to link resources and finance national parks, cultural and historic site to create local economic opportunities (Harrison, et. al: 1996, 217) in the form of cultural facilities and recreation. New Providence has a rich history, colonial architecture, and a culture that has the ability to draw from this segment of the market. Increasing its natural, cultural and heritage products will also help The Bahamas to



remain competitive. Failure to diversify may mean the loss of customers who prefer vacation packages that offer interpretive activity and opportunities to “learn” about the destination they are visiting (Harrison, et. al: 1996, 219). Cultural tourism has to be developed in order to provide the appropriate product mix to meet changing needs.

## **5. Product Distinction**

More people than ever are traveling nationally and internationally and more countries are viewing tourism as the means for economic development. To compete, locations like The Bahamas, must become a destination. To compete as a destination, its product must be “distinct and distinguishable, requiring the production of difference in an industry that until recently, has been highly homogeneous and standardized” (Kirshenblatt and Gimblett 1998: 152). Culture/heritage offers *product distinction*. It allows a country to produce a sense of here, as it produces something unique and ‘new’ to the consumer. The art forms that make up a culture - dance, heritage performers, crafts artists, arts festivals, museums, exhibitions, recordings, archives, indigenous media, gastronomy and cultural programs - are key to this distinctiveness (Kirshenblatt and Gimblett 1998: 152-3). According to the Schafer report, culture is one of the Bahamas’ most promising and productive resource. This resource needs to be tapped. If these cultural aspects are lost, the diversification of the market is lost (UNESCO, 1987: 3)

## **6. Cultural Tourism as a Preservation Tool**

Cultural tourism helps to preserve culture or aspects of culture that are fading. Many countries are attempting to recapture and preserve the traditions, history and customs that define their culture, through the promotion of cultural tourism. Cultural patterns of music, dance, drama, dress, arts and crafts, lifestyle attract tourists that are being lost are being revived.

Tourism is an impetus of revival and conservation as it reinforces and renews a sense of pride by residents in their culture as it is seen through the eyes of tourists. This is especially true in cultures where rapid change is occurring and their sense of cultural stability is eroding. (WTO, 1994: 35). Countries in Europe find that through supporting cultural tourism, they are stimulating interest in local and regional cultures and greater cultural participation on the part of the residents (Richard 1996:183).

The Bahamas could also use cultural tourism as a tool for preservation, education and cultural development. The very impetus of this market requires native persons to be involved. People have to be trained as cultural providers. This creates interest for economic reasons, and later as more people see the value of the product and are introduced to their roots the love for it expands its development.

## **7. Recreation**

Recreational facilities developed for the resident market but capturing tourist dollars are another benefit (Langford, et. al. 1997, 65). In the United States historic preservation is being used to bring past eras alive for many Americans. Tourism is being used to help improve community facilities and services such as parks and cultural facilities. In general, plays, concerts, dances, paintings and other means of cultural expression offer a viable alternative to social deviance often expressed by the youth.

## **CHAPTER 3**

### **CULTURAL PRODUCTS**

For a long time mass tourism has dominated the global tourism market. However, in the last two decades tourism consumption patterns have shifted and diversified. These shifts were caused by changes in the preferences and needs of visitors, the deterioration and replacement of physical plants, and changes in motivations and travel patterns of tourist. This has created a more varied tourist market. This market is segmented along demographic, socioeconomic, and psychographic lines, including motivations, hobbies, opinions, and more (Perez: 1998, 624) (Poon and Urry; Harrison & Husbands, 1996, 17).

#### **3.1 Cultural Tourism in the Changing Landscape of Global Tourism**

International tourism studies suggest that new tourist markets no longer want to see the same product wherever they go, but are searching for a mixture of high quality natural and cultural experiences, which provide an alternative to the “conventional tourism experience of large numbers of tourists, tasteless and ubiquitous development, environmental and social alienation and limited interaction with authentic local culture” (Johnstone and Haider 1993: 61). People are searching out unique experiences, something different from the passive leisure trip. They are interested in seeing unique places, traditions and history (Ioannides and Debbage 1997: 229). Data released by the World Tourism Organization states that about 37% of tourists travel with a purpose to better understand culture (Business Korea, 1998: S2). In the United States this

represents 16% of the traveling public. Thus globally the world of tourism is making a shift from simply traveling to 'seeing, feeling and experiencing' the culture of a country they are visiting.

The growing consumption of culture products has made this segment of the industry a boom market that demands tourism destinations offer new and diversified service provisions to accommodate it (Ioannides et al, 1997:230). For a long time this market was unnoticed as persons involvement in cultural events tended to be incidental, rather than planned. Today, increasingly more persons are seeking for these products when they make their travel plans. (Ioannides et al: 1997). Recently TIA reported that approximately 54 million Americans visited a museum or historical site in 1999 while traveling (Confer et.al, 2000: 31).

The cultural tourism profile created by Travel Industry Association of America (TIA), 1997, describes this segment of the populations as travelers who "tend to spend more than the average U.S. travelers. They travel to enrich their lives or to experience another culture, the cultural attractions of a particular place and to increase their knowledge of people, places and things" (Beattie, 1992: 2). (Hawley, 1994). They are twice as likely to travel for entertainment. (Confer et al, 2000: 31). They are more likely to fly to their destination and shop while traveling. They are looking for value and do a good deal of research before leaving home. While price conscious, they recognize and are willing to pay for cultural experiences of quality. They tend to be a little older, more than likely retired, and empty nesters. (TIA, 1997). They more often travel in couples or large groups and are twice as likely to take group tours (Confer et.al, 2000: 31).

### **3.2 Bahamian Visitor Characteristics**

In 2000 The Bahamas attracted over 4 million tourists to its shores, with the bulk staying on Nassau/Paradise Island. Stopover visitors to the island, numbered 1, 596,159 or about 61.4% of the total stopover. The average length of stay was 5.26 nights. Stopover expenditure per visit was \$1,094 compared to \$74 per cruise visitor (Ministry of Tourism Statistics). Americans make up 81.9% of the visitors coming to The Bahamas (Ministry of Tourism Statistics 2000). Considering this massive influx of tourist from one place an analysis of the population in terms of their interest in cultural tourism is necessary in assessing whether investment in this area is worthwhile. To make this analysis the characteristic of the Bahamian visitor was compared to profile of American tourists created by National Geographics.

The basic characteristics of American tourist visiting the country identify them as mostly females (56%) and 43% male. Over 60% are college graduates. These visitors are affluent with over 72% having a household incomes of \$60,000 a year or more, with 12% declaring household incomes of \$100,000 or more. It is important to note here that in 1991 only about 28% of all stopovers visitors had household incomes of \$80,000 or more. By 1999 this percentage had jumped to 52% reflecting the fact that The Bahamas is now attracting a much more affluent and upscale visitor (Ministry of Tourism Statistics). Visitors to the Bahamas tend to be well traveled with up to 90% having visited another country in the last five years. Fifty percent (50%) of those visiting Nassau/Paradise Island were visiting The Bahamas for the first time while 49% had been to The Bahamas within the last three years. Over fifty percent (50%) had visited another competitive international destination in the past five years (Exit Study Report, 2001: 28). ( *See Table 1*)

Demographic Profile of American Visitors to The Bahamas	
Age	
25-54	74.5%
55 and older	16.2%
Sex	
Male	43.7%
Female	56.3%
Education	
College Graduate or Above	60.3%
Annual Household Income	
40,000 – 59,999	15.1%
60,000+	72.9%

**Table 1: Demographic Characteristics of American Visitors**

Source: Ministry of Tourism Exit Survey

### Geo-tourism Profile

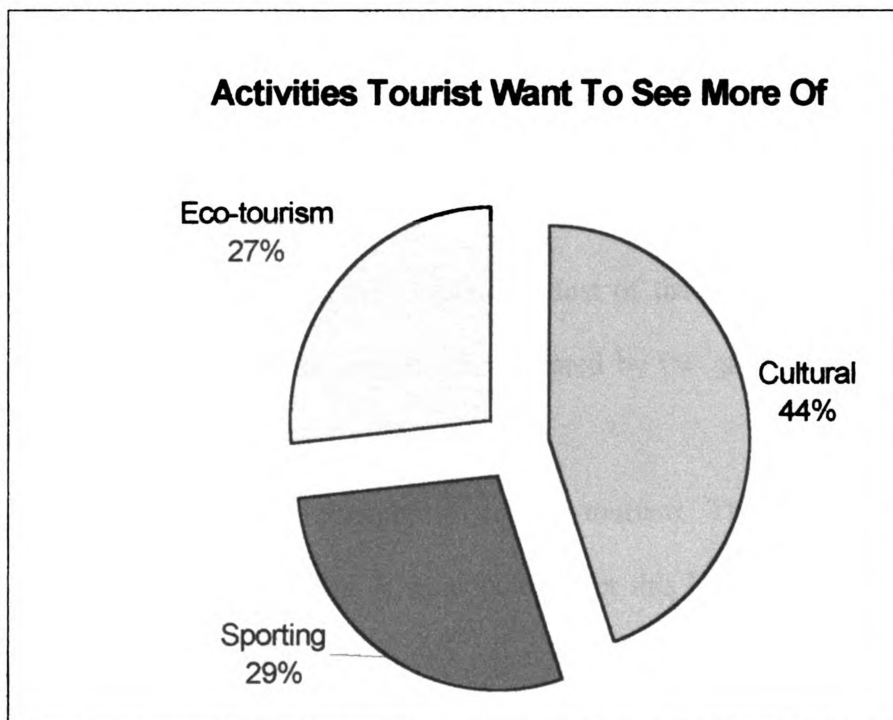
The Geo-tourism survey is a document done by the National Geographic Society. This survey created eight tourist profiles based on the examination of attitudes, behavior and actual travel habits of the American public. They used this information to statistically combine, analyze and segment the traveling public. Using a broad comparison between the characteristics of Bahamian visitors and information found in this survey it was revealed that the characteristics matched with two profiles, the Geo-Savvy and the Urban Sophistocates (*Table 2*).

<b>GEOTOURISM TOURIST PROFILE</b>	
<b>Geo-Savvy Demographic Profile</b>	<b>Urban Sophisticates Demographic Profile</b>
<ul style="list-style-type: none"> <li>• Mostly women. 53% baby boomers;</li> <li>• 47 percent of men are baby boomers</li> <li>• Very well educated with 61% having at least a college degree.</li> <li>• Affluent. 38% have annual household incomes over \$75,000; 17 percent have household incomes above \$100,000.</li> <li>• 51% live in large cities or urban areas..</li> <li>• 44% traveled internationally in past 3 years</li> </ul> <p><b>Travel Profile</b></p> <ul style="list-style-type: none"> <li>• Prefer culturally/socially-oriented travel. The majority (81%) believes their experience is better when their destination preserves its natural, historic, and cultural sites and attractions, the highest share of all segments. Three-quarters (73%) say that the educational experience provided by travel is very important to them and want to learn about their destination's history, people, culture, and geography</li> </ul> <p><b>Attributes of Travel:</b></p> <ul style="list-style-type: none"> <li>• 83% visit destinations with authentic historic and archeological sites</li> <li>• 81% prefer small-scale accommodations run by local people</li> <li>• 81% travel to experience people, lifestyles, and cultures very different from their own</li> <li>• 80% visit small towns and rural areas</li> <li>• 73% feel it is important to learn about their destination's people, history, and culture</li> </ul>	<ul style="list-style-type: none"> <li>• Mostly women. 53%are baby boomer</li> <li>• Very well educated with 63 % having at least a college degree.</li> <li>• High annual household incomes</li> <li>• 46% have annual incomes of \$75,000 or more. 24% has an annual income of at least \$100,000.</li> <li>• 56% live in large cities or urban areas.</li> <li>• 48% traveled internationally in past 3 years</li> </ul> <p><b>Travel Profile</b></p> <ul style="list-style-type: none"> <li>• Prefer culturally and socially oriented travel and are interested in learning about the people, customs, and history of their destinations. They are likely to take trips to experience people, lifestyles, and cultures very different from their own (75%). They want to learn as much as possible about their destination's history, people, culture, and geography (67%), and are the most likely to try local foods and cuisine (81%) as a part of their travel experience.</li> </ul> <p><b>Attributes of Travel:</b></p> <ul style="list-style-type: none"> <li>• 73% of Urban Sophisticates prefer trips to destinations offering authentic historic or archeological sites</li> <li>• 86% take trips where they can spend time exploring historic and charming towns and locations</li> <li>• 74% of Urban Sophisticates prefer destinations that offer a wide variety of cultural/arts events and attractions</li> <li>• 63% of Urban Sophisticates also enjoy visiting large cities, with high quality accommodations, excellent facilities and fine dining. They want to experience the outdoors, but with comfortable accommodations (74%).</li> </ul>

**Table 2: Nation Geographic Geo-tourism profile of American tourist interested in culture.**

In studying the data found it was concluded that both the Geo-Savvy and Urban Sophistocates profile have an interest in culturally and socially oriented travel and are interested in learning about the people, customs, and history of their destinations. They like to take trips to experience people, lifestyles, and cultures very different from their own. They want to learn as much as possible about their destination's history, people, culture, and geography and are likely to try local foods and cuisine as a part of their travel experience. Thus based on this broad comparison it is believed that a market is available for cultural tourism in The Bahamas.

This information was substantiated by a recent informal survey completed by students of the College of the Bahamas that indicates that the tourists are interested in cultural activities. Of 304 interviews 44% indicated that they would like to see more cultural activities. Twenty-seven and twenty-nine percent respectively would like to see more sporting and eco-tourism activities (See Figure 2).



**Figure 2: Chart showing percentage of tourism interested in seeing more cultural activities in The Bahamas**



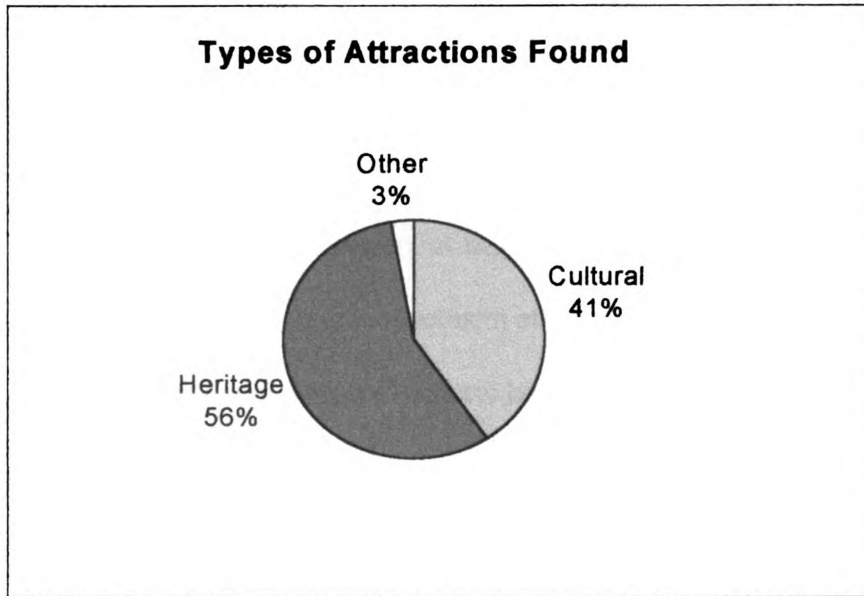
Cultural tourism is also an important advertisement tool for stopover visitors. Approximately 32% of the visitors who came to the Bahamas in 2000 indicated that they were influenced to come back again based on what they had seen when they had made a previous visit on a cruise ship (Bahamas Exit Survey 2000: 9). Having a greater variety of cultural products that can spark interest in the island and may encourage persons to return for land based stop-over trips.

### **3.4 Inventory of Cultural and Heritage Products Found in New Providence**

In August 2002, the researcher conducted an inventory of the cultural and heritage products on the island of New Providence. To do this a categorical list of cultural/heritage resources was first compiled. Following this a list the cultural and heritage resources found in New Providence was compiled from the Ministry of Tourism Things To Do booklets. These attractions were then slotted into the various categories. Each of the sites were then visited by the researcher and a SWOT analysis was performed. The inventory of types of attractions is available in Appendix 1.

This inventory was done to find out currently what is available in terms of cultural and heritage products on the island of New Providence. Most of the resources currently used are heritage resources. Most of them are owned and operated by the government. In the private sector there are more cultural resources available.

Attractions are key to the development of cultural tourism. The Bahamas has a long and eventful history and a large assortment of sites that depict this history. Culturally the major distinguishing event is Junkanoo and the cuisine.



**Figure 3: Types of Attractions Found in New Providence.**

Most of the attractions found on New Providence are heritage based (53%). These include historic buildings, churches and homes. This is followed by cultural activities (46%). These activities include Junkanoo (the national festival), native shows at the hotels, a number of museums, the Straw market and cuisine.

A basic SWOT analysis was made of the two types of attractions to give a general idea of the strengths, weaknesses and opportunities of attractions in New Providence.

#### **A. Heritage Sites.**

**Strengths:** Nassau is an old, historic city with a large number of historical venues.

Sites show unique architecture from colonial past.

Most of the old buildings and homes are well maintained and privately owned.

The history is recorded both locally and in British archives.

Sites are mostly clustered together in and around Nassau.

Sites are accessible, clean and safe.

**Weakness:** There little or no interpretation of site.

Much of the heritage of the islands is not displayed in museums.

Social history of places and people not well recorded.

No legislation for the protection of historic buildings outside the city of Nassau.

**Opportunities:** Interpretative guides and reenactment at sites.

Tour packages created around historic homes and architecture.

New heritage sites can be developed on other historic aspects of the country.

**Threats:** Poor enforcement of legislation to protect historic sites and old buildings in Nassau.

## **B. Cultural Attractions.**

**Strengths:** Fish Fry and Potters Cay are unique Bahamian cuisine experience for tourist and Bahamians.

Junkanoo is infectious. Thousands return every year at Christmas to see the parade. Hotels are filled.

Two cultural shows have returned to hotels.

People to People program allows Bahamians to host tourist, therefore giving a personal touch to the visitor.

Junior Junkanoo and the amount of young people participating in major Junkanoo groups means that the tradition will live on.

**Weakness:** Very little cultural activities available to tourist or in the local community.

Guest not exposed to Junkanoo. Celebrations limited to Christmas and Junkanoo in June and displayed in few hotels. Greater exposure is needed year around.

Fish Fry and Potters Cay needs to be better maintained. Aesthetics have to be improved.

Most hotels do not feature cultural shows or Bahamian entertainment.

No Bahamian cultural venues available in the community that would entice young people to learn skills such as limbo, or fire dancing.

Little advertisement of local theatre or civic events in the hotels.

**Opportunity:** Junkanoo year around and the return of Goombay summer.

National Arts Festival expanded and opened and advertised to the tourist and general public.

Enforcement of law that requires hotels hire a percentage of Bahamian acts.

Present government is interested in the promotion and development of culture in The Bahamas.

**Threats:** Limited nightlife and cultural events.

Separation of local and tourist activities by hotel leaves little contact between visitors and host.

Old forms of entertainment, like limbo and fire dancing, dying. Culture not considered an economic viable occupation.

Loss of interest by youth in Bahamian culture, beyond Junkanoo.

### **C. Types of Cultural/Heritage Products not found in The Bahamas**

The inventory also showed what attractions were not available in The Bahamas. Below is a list of attractions not found in New Providence, but where it is felt that material for their creation is available.

- Folklore Programs
- Historic districts
- Interpretive Centers
- Recreated villages
- Re-enactments of events
- Shipyard/boatyard
- Maritime Museum

The next chapter will at what of some of these products are about and how they can be developed in The Bahamas.

## **CHAPTER 4**

### **REVIVING LIVING CULTURE**

A large portion of a nation's culture is a product of writers, dancers and artists. These works are easily packaged and delivered in theatres, bookstores, art galleries and museums. Living cultural heritage however is found in people's homes, communities, fields, and on the sea. Given the nature of these products, living cultural heritage is more difficult to package for the tourism industry. As a result, the demand for living cultural heritage products has been neglected by the tourism industry, effectively denying the tourist access to an important cultural heritage product. They also deny local residents the benefits that traditionally accompany cultural tourism development - economic opportunities, pride, and community identity (Patry: ICOM Canada). Across the United States and the world communities are bridging the gap between high culture and folk. One of the mean ways they are doing this is through the development of living history museums.

#### **4.1 Living History Museum**

Living history allow visitors to step into the everyday life of the community they are visiting. Whereas, traditional museum have been "establishments that ...conserves, study, exploit by various means and basically exhibit for the pleasure and education, public objects of cultural value and ways of life" (International Council of Museums; Law 70: 1993), contemporary museums attempt to re-establish links with the community and provide interactive,

educational experiences for people to explore their past. Their displays of local history, art and cultural forms tell a story that educates, but with an entertainment component that seeks to give the visitor as unique experience (Law 1993: 71-86,). These unique experiences are being created at museum villages such as Green Village in Dearborn Michigan, Polynesian Cultural Center in Hawaii and Colonial Williamsburg, which allows visitors to step back in history and be apart of the past, while preserving the past for the future generations to see.

Living museums are usually sited in museum villages. These are generally an arranged set of buildings grouped to illustrate the way of life – architecture, economics, furniture, society and culture – of a community during a particular time period. These villages can be restored, recreated or reconstructed sites (Gutek and Gutek, 1986: 1). In a recreated or reconstructed site, the villages buildings, shops and homes are built based on historic information (Gutek et al,1986: 2). Such open-air museums act as powerful time machines, with the potential to transport visitors mentally and emotionally into the past (Anderson, 1991: 17). In such institutions, education is being used to rekindle the past and creating thriving tourist centers. (Kirsenblatt-Gimblatt, 1998: 152). The Polynesian Cultural Center probably offers one of the best examples of how an island destination has used and developed cultural resource that educates not only visitors but the host as well.

## **4.2 Case Study of The Polynesian Cultural Center, Hawaii.**

Similar to the Bahamas, Hawaii is a favorite tourist destination for many Americans. Here, one of the most successful examples of a living history museum is seen. The Polynesian Cultural Center offers a reproduction of life throughout Polynesia and has become world-renowned as a place of entertainment and education, ‘portraying the spirit, culture and people of Polynesia’. The Center is Hawaii's top paid visitor attraction, and the second most popular visitor

attraction in the United States. According to annual state government surveys the site averages in access of one million in paid gate attendance annually, and has seen over 29 million visitors since its opening in 1963 (University of Hawaii, 1988:26).

### **The Development of Polynesian Cultural Center**

The Polynesian Cultural Center, located on Oahu's northeast shore at Laie, was a concept of missionaries of The Mormon Church who served at the present-day Brigham Young University-Hawaii. The church had a three fold purpose in opening the site:

1. preserving the culture of Polynesia
2. providing employment and work scholarship support for students
3. provide direct financial aid to Brigham Young University - Hawaii

The Center began from the hukilua fishing festival in the late 1940s, which featured a luau and Polynesian entertainment. The successful festival spawned other productions including the "Polynesian Panorama" a display of authentic South Pacific island songs and dances. These activities were incorporated into the center when it opened in October, 1963 (PCC website).

The original site for the center held 39 structures on a 12-acre site. Skilled artisans and original materials from the South Pacific were imported to ensure the authenticity of the village houses. Over the years new attractions were added including a Marguesan tohua, or ceremonial compound, an 1850s-era Christian missionary compound; and a 70-foot bure kalou, or Fijian religion structure. The site also holds a Migrations Museum; a 1920-style shop with island treats; a large collection of authentic merchandise; Luau-type restaurant; and an IMAX theater which features films produced on location throughout the South Pacific. A amphitheater offers a nightly show called, "Horizons! A Celebration of Polynesian Discovery".

The Polynesian Cultural Center is a model culture that selectively preserves the best of the tangible, believable aspects of Polynesian Culture, which tourist can identify with and comprehend. Emphasis is placed on the material culture - houses, canoes, artifacts, ways of making a living and the performing arts - rather than the more complex ideologies and social organization within the societies. Tourists learn about the indigenous people of the South Pacific -- Fijians, Tahitians and Samoans and Polynesians. They learn about their contrasting lifestyles in such areas as religion, architecture, food-gathering, hunting and fishing. Additionally the Center offers the visitors an authentic recreated view of daily life in a Polynesian village. Tourists are able to meet all types of people --warriors, canoe builders and coconut palm climbers, - who "inhabit" the village and who instruct visitors on the finer points of hula dancing, lei-making and speaking Hawaiian. The visitor can participate in simple dances in a Tahitian village, watch someone make tapa in the Tonga area, or take pictures in a Polynesian setting. (Smith, 1989: 251) (PCC website)

In an effort to make the visit more meaningful to the visitor each village has developed some specific activity such as husking coconuts, learning to use certain percussion instruments, involvement in a game of skill or performing a dance that encourages tourist participation.

The Center recreates lifestyles that are vanishing or have disappeared in the flood of western influence in the twentieth century. It caters to cultural and ethnic tourism, as it provides tourist a selective insight into the culture, history and lifestyle of the many indigenous residents of the various Polynesian islands. Additionally the Center is keeping alive traditional art forms and practices of the islands such as knife throwing.



The Polynesian Cultural Center is a highly successful social and economic operation that is effectively meeting the multiple needs for which it was conceived (Smith, 1989: 261). It successfully

- provides employment for over 200 students.
- it gives two million dollars (1987 statistics) annually in unrestricted funds to the University, which is used to fund full time scholarships and wages to the students.
- teaches skills and knowledge to the Polynesian students that are rapidly disappearing from their culture.
- is producing top quality entertainers, professional and skilled artisans
- provides enrichment to the tourism product.
- it is reinforcing the ethnic identity of the students who had little association with their culture in the past.
- preserving and passing on knowledge to the next generation, while creating cultural exchange with its visitors.

It does all of this without undue interference to the local community as the center lies outside the town of Laie.

### **4.3 “Bahamia”: The Bahamian Living Museum.**

Hawaii’s Polynesian Cultural Center is an example of a model culture. A model culture is “planned recreation of a historical or ethnic environment designed especially for tourists consumption s that visitors may observe the particular without disruptive effects on the everyday lives of the people whose culture is under scrutiny: or portrays a way of life that no longer exists.” (OAS 1984: 27) Such examples are seen throughout the United States, Canada Asia and Europe. Examples of such living history sites include Colonial Williamsburg (USA)

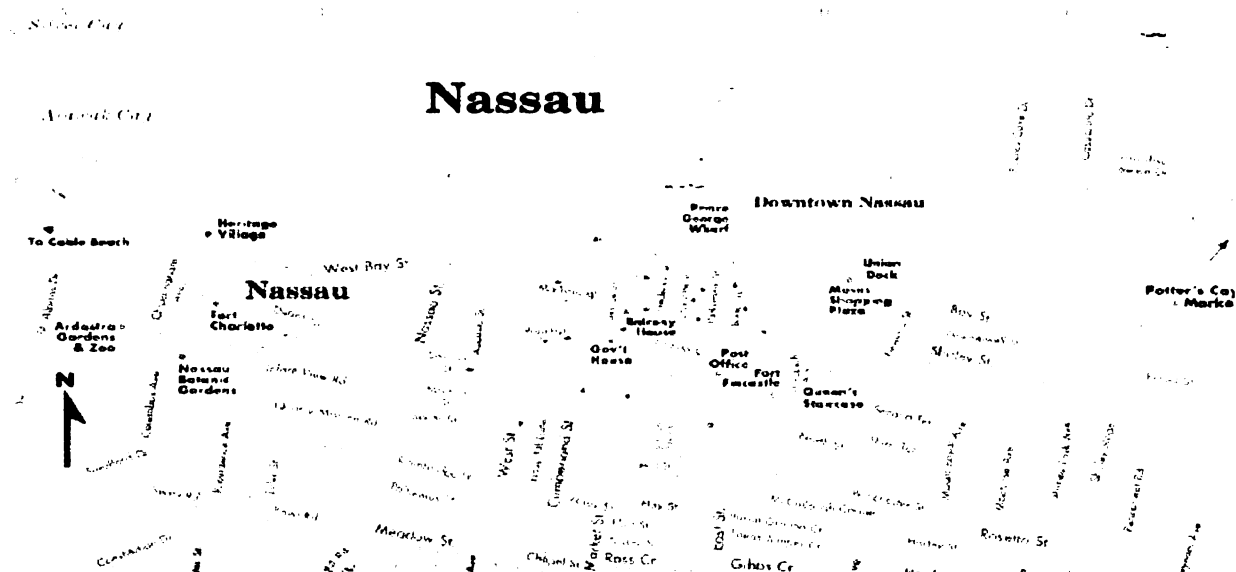
Swansea(Sweden) and Orchid Island (Fiji). These sites not only introduce tourist to a way of life, but also reacquaint the host with forgotten traditions and ways of life.

With the demise of Jumbey Village, folk and living cultural heritage programs are now absent among the attractions on New Providence. The Bahamas has the ability to recreate a similar operation that services the multiple needs of Bahamians today. A living history museum, “Jumbey Village”, would allow young people to learn about their culture, while creating a new generation of entertainers, professionals and skilled artisans. This would build the pride in things Bahamian while preserving and passing on knowledge to future generations. Finally the museum would enrich the tourism product and allow the direct flow of revenue into the economy.

The material for such a museum is readily available. Much of the information for starting such a site was researched in the early 1990’s when the Smithsonian invited the Bahamas to be apart of Folklife Festival of the Americas. Researches went through out the islands recording the history, songs, stories, art, crafts, language and other aspects of Bahamian culture. This information was given to the Bahamian Archives and can be used as the basis for the development.

#### **Possible Location for the Museum.**

Arawak Cay provides an ideal location for the citing of such a venue. It is a man-made island presently being used for industrial purposes. The island lies at the western end of the Nassau Harbor. It is attached to the main island by bridges at Arawak Cay and Long Wharf. It is the largest unused land area in the downtown, suitable for building a small model community.



**Figure 4: Location of Arawak Cay from Downtown, Nassau**

Source: Caribbean on Line

The island lies just outside the city of Nassau. It is in walking distance from downtown and the cruise ship hub at Prince George Dock. It is in close proximity to many of the major hotels including the Hilton Colonial Hotel, Holiday Inn and Quality Inn. Tourists staying along the Cable Beach strip can quickly get there by bus or taxi. Running along West Bay on the opposite side are a number of restaurants. At the entrance to the island is the “Fish Fry” (Heritage Village), an open door restaurant area that specializes in native dishes.

Additionally, the area is surrounded by a number of other cultural and historical sites including Fort Charlotte, the Ardastra Gardens, historic Clifford Park and the Botanical Gardens. From the site, there is easy access to the main shopping street, Bay Street, where the cruise ships dock. As the site lies along the Nassau Harbour, it is easily accessible to light crafts and party boats interested in stopping on the island. Road access is also easy as the site runs along the major street that links the two major tourist sections, Paradise Island and Cable Beach.

A settlement can be constructed, modeled after the traditional island communities that still exist throughout the country. The house would be created in the typical architectural

vernacular seen in The Bahamas. The houses would mostly be made of wood, with push out windows or shutters. Houses usually had a porch where family and friends would gather in the evening to socialize. On many island communities such settlements can still be seen. Harbour Island and Spanish Wells in Eleuthera, Abaco are examples of the architectural vernacular that existed throughout the islands. The site would offer day excursions into Bahamian life.



**Figure 5: Traditional Clapboard homes**



## **Venues of Bahamian Culture**

Bahamian culture offers an array of unique cultural activities that can be displayed. Below are some of the displays that could be experienced.

- **Bush Tea and the Bush Doctors**

Like most indigenous communities, local medicines are a large part of any culture. In Bahamian history midwives and bush doctors held a special status in their communities. Many had a remarkable knowledge of the bushes and their curative powers. There is a bush medicine that cures whatever ails you. Sarah Kerr of Clarence Town believed that “God make bush for every sick” (Saunders 1985: 186). The knowledge about many of these medicines is vanishing as people turn to imported pharmaceuticals. But there are still many who believe that the best medicines are those that come from ‘da bush.’

Like many folk medicines, bush teas have some medicinal value (See Appendix 2)

Tourist would have a chance to visit the medicine man and to have a taste of the bush medicine. Cerase, sage and gumalamee and other concoctions would be served up for the willing soul. For persons who just want a soothing tea, pear leaf, dill seed or sour orange tea is a great treat. There would also be a bush tea garden available for tourist to view the various plants used by the bush doctors and a display area to demonstrate preparation.

- **Bahamian Baking**

Baking in the old days, before the modern oven permeated the Bahamas was often done in old stone ovens or cans. The ovens were built outside and fired by coal or charcoal. In this display area cooks could demonstrate usage of these ovens in the making of breads pastries and meats.



Source: Junkanoo in June

**Figure 6: An outdoor stone oven**

- **Boat Building**

As an island nation, boats have played a significant part in the development of The Bahamas. The art of boat making however, is slowly being lost. A few boat makers remain in the Family Islands. Sailing regattas keeps boat building alive, as these races require that the boats be Bahamian sloops.

Most of these boats are built manually with a few common tools as a maul, nail set, saws, joiner and sometimes a chisel. The frame of the boats consists of the stem and stern made from hardwoods and the keel made from pine. The ribbands of horseflesh are



hand sawn, cured and spaced to complete the frame. The boat is then planked, caulked and painted (Department of Archives, 1981: 6).



Source: Ministry of Tourism

**Figure 7: Alton Lowe, renowned Bahamian boat builder**

A boat workshop can be created. In Lowell Massachusetts, the Lowell boat shop has been set up as a non-profit boat building shop. Here boats are custom made for persons. It also teaches people willing to how to build their own. The shop therefore holds a dual purpose, preserving the knowledge of workboats that were the economic lifeblood of the area and passing that knowledge on. Boat building in the Bahamas can carry on that same dual role.

Associated with boat building is fishing. Many communities in the Bahamas are fishing villages. In these fishing communities many of the old fishermen made their own equipment. One of these was the fish pot. This is a fish basket made of straw used to catch fishes. They also made their own crawfish traps.

Within the village, near the sea a dock area can be set up where fishermen can plait their nets and make fishpots. A small boatyard and house along the quay would provide a workshop and school for those interested in learning.

- **Straw Work and Carving**

The straw market features straw and woodcrafts that made in The Bahamas and abroad. The art of straw work was introduced to the Bahamas in 1600's and has grown as a major part of the tourism product. The site here would be used to introduce people to the art of straw work and carving rather than a market place. Persons would be able to identifying the types of palms that can be used in straw work and how to dry and prepare it for plaiting. The basics of straw plaiting would then be taught.



**Figure 8: Picture of Bahamian made straw dolls**

Women would be sitting around plaiting the straw bundles, which could be sold to the vendors in the market. Different plaiting patterns would be created with each bundle. Instructors could teach the visitor how to do simple straw work or for the more adventurous how to put together an item using a bundle of prepared straw such as a bag, placemats or a doll.

Wood carvers would also be found in the work area creating their art. Stemming from African traditions this art form continues to be practiced in The Bahamas.

- **Junkanoo**

Junkanoo is the premier cultural event in the Bahamas. It is a mixture of art, music and dance that wows the sense. Originally, a means of celebrations among the slaves at Christmas time, Junkanoo has grown into a spectacular event that draws people from around the world. Junkanoo is a culture within a culture that remains one of the most distinctive and individual expression of Bahamian art.

The Junkanoo shack is a unique part of this culture. It is here that the various Junkanoo groups gather to plan design and execute their plans for the Junkanoo parades. Only group members are allowed into these shacks after they are opened in late July. Simply using cardboard, crepe paper, glue, ornaments, styrofoam and chicken wire, amazing artistry come out exit these shacks.

Visitors would be learn how to design, create and 'paste' Junkanoo costumes, beat the goatskin drum and shake cowbells. This display would be linked to the Junkanoo museum located downtown Nassau. There visitors can hear the history of the festival, see costumes that have won prizes in Junkanoo for the last few years, view film on Junkanoo and talk to actual Junkanooers about this art form.



**Figure 9: Junkanoo**



Each night there can be a rush-out through the park. Rushing is the term used for parading in Junkanoo. Guests would join a Junkanoo parade and practice what they were taught at the shack. Patrons of the Junkanoo shack would wear their costumes or buy a piece as a souvenir item.

- **Culturama**

The Bahamas has a rich culture that is being smothered under imported popular music. A show of Bahamian culture offers visitors as well as Bahamians an opportunity to explore the artistic side of the culture. Music is at the core of Bahamian celebration and recreation. It also occupies a prominent position in religious and social life. The culturama would feature various forms of Bahamian music including rake and scrape, Junkanoo, old fashion gospel "jumper" music, folk songs, calypso, and meringue. Old Bahamian ballads by Ronnie Butler, King Eric, Smokey 007 and popular songs such as The Sun, Yellow Bird, and Sloop John B. Dancing – quadrille, fire dancing and limbo. Jump-in dances and ring play would give the visitor a time to participate in the fun and learn the various types of dances like mashing the roach, sculling or heel 'n toe. While playing the crude instruments of a typical rake 'n scrape band consists of a drum, shakers, an accordion and a handsaw. Bahamian plays such as *Sammy Swain*, and *I, Jeremiah Remember* that depict clearly many aspects of Bahamian life. Poetry by Susan Wallace. Bahamian comedy such a "Laughing at We Self".

- **"The Shop"**

Every Bahamian settlement has a 'shop'. The local dry good store that sells a little of everything you may need in a hurry. In Bahamia these would be the snack bars. They

would sell common Bahamian snacks like benny cake, coconut cakes, 'cups' (frozen kool-aid in a plastic cup) or baggies (frozen kool-aid in a baggies), candies, hot peanuts as well as the common goods like soda (Goombay and Junkanoo Punch) water, and quick snacks.

Many of these small convenience stores were attached to person's homes or were in a small building at the front of the property. 'The Shop' serves as mini convenience stores and area a means of a family making a little extra income.

- **Bahamian Films and Documentaries**

The islands of the Bahamas have been the site for a number of blockbuster films. But few films have been done on the islands. This offers the chance for the creation of documentaries on the islands of the Bahamas, the marine life or its history. This can be shown as a part of the visitor experience to Bahamia. Further they can be used to introduce people to other sites, venues or islands that they may not have been familiar with. This offers the opportunity to create documentaries on the Bahamian islands the sea life, the rich history of Nassau, island communities or people and events in Bahamian history.

The Bahamas has also been a site for many blockbuster films. James Bond 007 and My Father, My Hero are some of the movies that have been filmed here.

- **Games and Activities**

Simple activities that are apart of daily life, like games, offer the opportunity for visitors to participate. Participation makes the experience more tangible and worthwhile to the visitor. Wari, dominoes, card games, ring play, concentration, hopscotch, let's get

the rhythm, 1 and 20 are all games played by people in the Bahamas. These games can be incorporated either as a children's section or as a part of the living quarters.

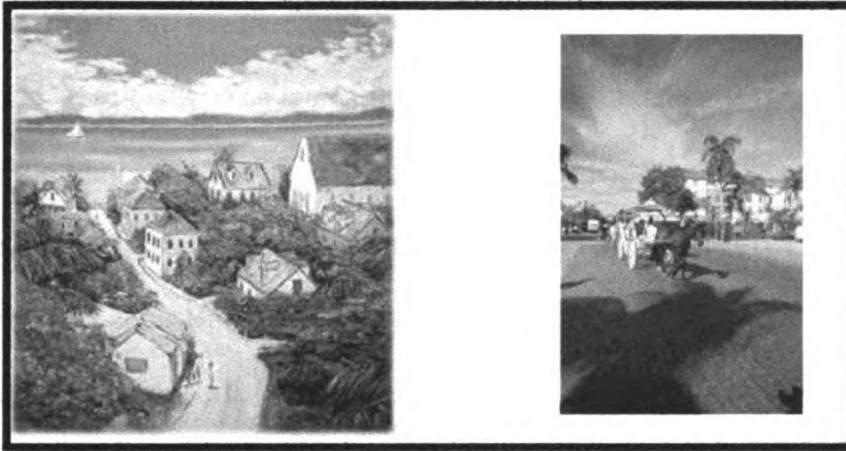
Other activities that can be done in and around the village

- |                                  |                        |
|----------------------------------|------------------------|
| 1. taking a conch from its shell | 5. husking coconut     |
| 2. blowing a conch shell horn    | 6. catching land crabs |
| 3. making items from conch shell | 7. shelling peas       |
| 4. plaiting the maypole          | 8. hair braiding       |

As with the Polynesian Cultural Center, a Bahamian cultural center creates the linkage between tourism and culture. It can create numerous jobs, allow revenue to flow directly into the economy, and preserve the culture. Additionally it expands the knowledge and the entertainment venues for both Bahamians and tourists. This type of attraction places the 'spirit' of the Bahamas into the tourism sector, while tourism makes it an economically viable prospect.

#### **4.4 The Arts and Tourism**

The arts are one of the most untapped community resources, which has the opportunity to generate financial bonanza if cultivated and promoted (Beattie, 1992: 11). Until recently the arts have been perceived as only a local amenity and not a part of the tourist base. Across the world the arts are now being considered to have economic importance. The reasons why the arts are thought to have an economic importance is that they have a high profile as a 'quality' label which given and will give prestige, a positive image and the potential to bring publicity to the city. Their presence suggests the city has a level of civility and culture and is progressive and resourceful (Law, 1993: 89). This is not only so with modern or traditional art but growing interest is being shown in the folk art.



**Figure 11: Artwork by Bahamian Artists**

The arts however are not limited to painted works. It comprises a broad spectrum of artistic renditions such as music, dance, drama, dress and crafts. Music and art have long been called international languages that do not require spoken words. Similarly, dance, music, art, architecture require no translation, as they communicate through emotion and visual perceptions. This reality can have significant and rewarding financial implications for the travel industry. By combining the promotional expertise of the tourism community with the experience in product development of the arts people, a community can make art a viable economic entity. (Beattie, 1992: 10).

The presentation of various artistic forms also provides a means of demonstrating to the tourist the special characteristics that are unique to The Bahamas. It provides an educational and entertainment component to the tourist product. Instead of a passive touristic experience, the tourist is now included into the cultural experience.

On the local side the presentations imbue local pride, dignity and self-respect as the host work is seen through the eyes of the visitors. Works of art also increase the economic benefits of tourism, and provide for tourist host interaction. This in turn can foster increased linkages

between tourism, art, handicrafts and locally manufactured goods. When these linkages are affected the result will be an increasingly indigenous tourism product.

The Ministry of Tourism, recognizing the importance of local crafts to the tourist market has initiated the scheme 'Tings Bahamian'. This forum searches out and exposes tourist to local handicraft and arts. But there is room for more. Festivals, monthly gallery walks, and similar events could support artists by giving them publicity and drawing arts patrons to art venues. These activities in-turn spawn secondary businesses like restaurants, coffee shops, and bookstores (Singer, 2000: 11). In some places they have developed art districts where artists can live and work. Some towns have turned over abandoned warehouse districts to individuals at discounted prices to create loft-studio work or living spaces. Reduced rents in exchange for artists' donating time at schools or with community groups also are ways in which communities and artists can support each other. Art districts attract more artists, galleries, art supply stores, and other secondary activities (Singer 2000: 12).

Junkanoo, a cultural panorama of music, art and dance showcases how different aspects of Bahamian culture can be brought together. By far the economic aspects of this have not been exploited. Men from throughout the community spend months creating works of art that are discarded of at the end of the parade. The same effort can be made to create pieces of Junkanoo art that can be sold to visitors, especially after Junkanoo. Headpieces, with their intricate designs are often just picked up as souvenirs off the streets. This needs to be harnessed into income for Bahamians.

## **CHAPTER 5**

### **REMEMBERING THE SEA**

It's only natural for a country such as The Bahamas, which is surround by the sea and whose history and heritage is integrally tied with the ocean, to have a maritime museum. Many countries and towns with long maritime history have established such museums to preserve and educate people about the maritime life of their area. The exhibits vary from research information to marine archeological finds. Tourism is growing and tourism products can be greatly enhanced in many countries by attractive maritime museums displaying properly documented artifacts telling the story of local wrecks. The return, both monetary and educational, could be considerable (Sea Frontiers, 1992: 48). The Bermuda Maritime Museum provides an example of the type of maritime museum and similar exhibits that can be produced in The Bahamas.

#### **5.1 The Bermuda Maritime Museum**

The Bermuda Maritime Museum is a private, not-for-profit educational, research and cultural institution. The Maritime Museum Association was founded in 1974 was formed from a group representing The Bermuda National Trust. The Association won Government approval to establish a Maritime Museum in the Keep of the former Royal Naval Dockyard. In the 75-acre restored dockyard and Victorian fortress are displayed various buildings and artifacts depicting Bermuda's maritime past. The museum takes on an historical aspects, but the displays is heavily

mixed and changes often as new material is received and special exhibitions drawn from private collections are mounted.



**Figure 11: Main Exhibition Hall at the Bermuda Maritime Museum**

The Museum takes a look a various aspects of Bermuda maritime history including:

- Piloting
- Commercial Shipping
- Whaling
- Boat building
- Marine archeology
- Naval History

The museums location serves as a historical reminder and many artifacts showing the bases history. The islands were known for boat building and were especially re-known for their sloops. Shipbuilding declined in Bermuda during the first half of the 19th century. Recognizing that Bermuda is on the verge of losing part of its maritime heritage, the Museum is attempting to build up a representative collection of small Bermuda-built boats. Volunteers of the Association look for old, discarded, hulls for salvaging and possible restoration. A workshop has been set up, where repairs or reconstruction can be carried out. It is hoped that local residents interested in

learning more about both Bermuda boat-building in past generations and the methods used in those earlier days will take the opportunity to join the restoration group and participate in this ongoing project.

The Treasure House exhibits the history of diving and the marine archeological collection, apart from large artifacts such as guns. The focal point of this exhibit is the Tucker Treasure, a 16th century shipwrecked Spanish galleon, the San Pedro, which was discovered by local diver Teddy Tucker in 1955 and subsequently bought by the Bermuda Government. This consists of a collection of gold bars and ornaments, and a cross on which seven emeralds were mounted.

On the second floor of the Boat Loft, where special exhibitions are mounted, prints and paintings are to be found in many displays throughout the Museum. In most cases, these depict some facet of the early Bermuda scene. It ranges from the steamers of the Quebec Steamship Line to the early days of the Dockyard, charts and pictures showing the history of the Royal Naval Establishment at Bermuda and later pictures and photographs carry the story through to the present century (<http://www.bermudamall.com/marmuse/main.htm>).

## **5.2 The Bahamas Maritime History**

The Bahamas as a maritime nation has a long, colorful history. The earliest settlers were the Arawak Indians who traveled by canoes from Venezuela through the Caribbean. They built their settlements along the coastlines and used their canoes for fishing and trading (Craton, 1986: 17). The Spaniards came in 1492 with their famous ships the Nina, Pinta and Santa Maria. The islands soon after became a stronghold for pirates and privateers. Rich, Spanish galleons laden with gold was their main target. Notorious pirates such as Blackbeard, Anne Bonnie and privateers like Captain Watlings called Nassau home (Bahamas Handbook, 1992: forward).



With the decline in piracy the islands were in economic decline in the 1700s, the settlers then turned to wrecking and salvaging goods. This trade flourished both because of the hazardous reefs surrounding the islands and the settlers penchant of lighting false beacons that would guide these ships to their doom when things were slow. Many old homes were built with ornamental parts of ships salvaged from these wrecks or adornment from the cargo. Artifacts not wanted were sold at auction. Wrecking as an economic activity continued into the 1860's when the Imperial Lighthouse service established lighthouses at strategic point, beginning 1859, and British Admiralty created accurate maps to navigate the Bahamian waters. Many of these lighthouses are still operational (Craton, 1986: 226).

Fishing is a major industry in the country and has always been a means of subsistence for the people of The Bahamas. Methods of fishing and catching other marine life and the working



vessels used today and yesteryear are all source material for exhibits. Sponging, which from the turn of the century until the 1950's, played a major part in the economic life of the Bahamas offers a massive amount of source material. This lucrative

**Figure 12: Candy stripped lighthouse at Marsh Harbour, Abaco**

trade brought about a boom era in the islands and a spurt of migration, especially from Greece. Sponging fleets plied the waters between Andros and New Providence. These fleets usually consisted of as many as 600 vessels, all built locally. The sponges were then sold at the Sponge Exchange and exported.

Much treasure has been found in The Bahamas from sunken ships. And many more treasure ships are believed to have sunken in these waters such as the *Nuestra Senora de las*

*Maravillas* sunk in 1628 off Grand Bahama. Some of this recovered treasure given to The Bahamas government include coins and silver bars (Bahamas Handbook, 1992: 234). It is believed that there are many more that vanished on the treacherous banks of the islands.

The sea also plays a sizeable part in the transportation network of the islands. In the past the seas were the only means of communication between the widely dispersed island nation. A lucrative boat building trade arose as a result. At first this consisted mainly of sloop, dinghies, but by the mid-nineteenth century it included cargo ships, sponging schooners and working boats (Department of Archives, 1981:1). Boat building was found on many of the major islands including New Providence. Boat building began to decline as a profitable business in the 1950's with the decline of the sponging industry.

The mailboat system, established over a century ago, provides the main economic linkage between the Family Islands and the capital (Dupuch, 1992: 115). The first schedule mail boat in 1870 was called *The Dart*. It was a thirty-foot pilot boat that operated between Harbour Island and Nassau (Department of Archives, 1981: 4). Most of these mail boats, until recently, were Bahamian made. Today mail boats continue to service the Family Islands providing freight and passenger services between the islands and the capital. The main duties however is to carry the mail to and from the Family Islands. There are over 30 mailboats in operation today (Bahamas Handbook 1992: 115).

This brief synopsis of Bahamian maritime history gives a picture of the richness and depth that can be explored, documented and displayed in a museum. Despite this there is presently no maritime theme being pursued. This type of museum has been overlooked despite the availability of large amount of material. All the ingredients are basically in place in The

Bahamas for creating such a museum, it only needs to be interpreted and connected to existing sites, places and artifacts.

### **5.3 The Bahamas Maritime Museum**

There are numerous educational or display themes that can be used at the museum or a combination of both. This history is so diverse and integral to The Bahamas and its development. Programs that can be developed to build a museum display:

#### **A. Historic Maritime Museum.**

A historic museum could explore the history The Bahamas maritime life. Features of such a display could include:

- Arawak Indians and their travel to The Bahamas. The earliest history of the Bahamas is that of the Arawak Indians. Little is known of their life in the Bahamas. However, other Caribbean islands and the South America clearly give evidence of their life and dependence on the seas. Educational displays can be done of the sea crafts, navigational ability to move through the Caribbean and their dependence on the sea for their livelihood. Arawak artifacts from archeological finds could be displayed.
- The Age of Piracy and the infamous men and women that roved and inhabited the islands.
- Wrecking and Salvaging. Names of ships sank in the Bahamas and the types of goods later auctioned at Vendue House from the salvagers. The history of the era of how many boats meet their unfortunate demise on the reef and stories of the native hand in some of

the sinking. There are also a number of Bahamian-made boats involved in wrecking and salvaging, like the “Galvanicat” which were legendary wrecking vessels.

## **B. Economic History**

Exploring the economic impact of the sea on the Bahamian way of life.

- Marine Industries are the backbone of the Bahamian economy. All the islands depend on the industry. In the past the sponge beds brought money and people to the islands. Conch shell jewelry called cameo also flourished in the 1900. Today diving and fishing are lucrative marine trades. Pictures, samples of sponges and the tool and boats used to harvest the sponge beds. Examples of the conch shell and how cameo jewelry was made from them in the past and how the conch is being used today to make souvenirs. Fishing boats that sold live catches, fish traps and fish pots, Hawaiian slings and dive equipment used in fishing industry can be used to create an interpretative history.
- Boat building has a long and illustrious history in this country. The earliest evidence is found with Columbus’ description of Arawak canoes. It is still practiced in some islands of The Bahamas. A replica of a boat shop can be recreated with tools and how the Bahamian sloops are made. This boat shop can be used as an interpretive history or it can be a working boat shop where Bahamian sloops are made. Such a workshop can offer hands on experience to the visitor. It can also sell boats made. The Lowell Boat shop in Massachusetts is the last working boat shop of its kind in the state. Today it makes work boats like it did a hundred years ago, but as luxury sale items. The boat shop also teaches those that are interested how to make handcrafted boats. In addition rope and sail for rigging the boats could be demonstrated.

- Fishing in the Bahamas is and will remain a significant part of the economic life-blood of the islands. The boats, tools used and the fishes and other marine life caught could be displayed. In this theme, marine biology can be added in. The conch and its research, turtles, the Nassau grouper, and sport fishes that have been captured in these waters. The Ministry of Fisheries can use this as an educational forum to educate people about the sea and marine habitat destruction and management.
- Inter-Island Transportation. The mailboat has been the main form of transport between the islands and has played an important role in the maritime and economic life of the country. A pictorial display of boats through the years, dock masters report on goods these boats transported as well as the role these vessels play in the economic life of the country. Stories from passengers should also be gathered. Trips from the Family Island had their own intrigue and adventure.
- Hurricanes disasters in The Bahamas. Hurricanes are a fact of nature in the islands. They have greatly impacted the economic history of the country. A maritime museum in Biloxi, Mississippi looks at the worst hurricane disaster and its effect. Disasters and their impact fascinate people. The Bahamas can develop a theme looking at the worst hurricane disasters in its history and their economic impact. Here a combination of resource persons can be called upon, including the Meteorological Office personnel, ZNS broadcasters, newspaper photographers, as well as citizen contributions, to build a history of hurricanes disasters in The Bahamas. Pictures of Hurricane of 1936, David in 1979 and Andrew in 1992 are all prime example of the devastation these natural disasters can cause

Themes can be created and linked to other areas of the tourism industry.

- Locate and document the sights where treasures and sunken ships have been found. This can be linked with diving tours to take people out to wreck sites. Many of these are today used in diving exhibitions; “Treasure Haunts”. Salvage stories can be interpreted and replicas of pieces of eights, dublins and other treasures taken from these wrecks would be apart of the display.
- Boat building history in The Bahamas as well as interpretive display of the role it continues to play in sailing regattas. Model boat building of types of Bahamian crafts displayed. Model boats can also be sold. This can be linked to regatta events that held almost year around in Nassau and the Family Islands. Regattas are local island sailing events that began in 1955. First the boats used to work were native working boats and sloops. Today the Bahamian sloops are built just for racing. Other boat races are also held in during the year that can be advertised at the museum. Additionally boat shows can also be held in conjunction with museum events.
- Pirates and Piracy and the interventions efforts of the British Admiralty. Blackbeard’s Tower sits along the eastern end of New Providence as a remainder of the pirate legacy attached to these islands. Also there is an interpretative pirate exhibit at the Pirates Museum. The role of the British Admiralty in the seafaring history of the Bahamas is extensive. This section could show maps and other works of the British Admiralty is making travel through The Bahamas safe. A lighthouse picture arcade could be established as a tour to introduce persons to the numerous picturesque lighthouses that dot the country. Much of this information can still be found in British archives in the United Kingdom. This is a rich source of information of the role in the British Admiralty in ‘taming’ the Bahamian waters.

- Contributions from citizens on documents, paraphernalia and stories that depicts the maritime history and heritage of the islands. The museum will have to develop a program the loan of private artifacts, documents and pictures. This would add greatly to the interpretative aspect of the site.

#### **5.4 Possible Sites for Maritime Museum.**

Maritime museums are usually located in the harbor or on original sites along a river. As this is the location being interpreted the site for the museum should be along Nassau Harbour.

Possible sites for locating the site would be along:

- Potters Cay Dock, east of downtown Nassau. At this location is the mail boat docking facilities. Also it is the fish market, where persons can come and get fish catches. Across the bridge is Paradise Island, and the world famous Atlantis hotel with its underground aquarium.
- Old Warehouses along Prince George Wharf. This area is being slow revitalized into a hub of activity featuring the Junkanoo Museum, a welcome center and a hair-braiding center. It is located in the center of downtown Nassau, at the cruise ship docking facility, and offers proximity to other activities.
- Kelly Island, on the site of the old customs house, at the western end of the Nassau Harbour. One advantage of the site is that there is room to expand. The area is surrounded by water, which gives the opportunity for water activities such as teaching to sail a Bahamian rig, or how to use fishing tools or for hosting a boat show.
- The House on East Bay, Bahamas Air Sea and Rescue (BASRA) building.

## 5.5 Benefits of a Maritime Museum

The benefits of a maritime museum to the Bahamas are huge.

- It preserves the maritime history of the Bahamas as well as the art of boat building.
- The museum can educate students, Bahamian residents and tourist on the history of the islands. The maritime history is linked with every aspect of the Bahamian history from the Arawak to the modern fishing and tourism industry of today. This is an opportunity to educate young people on a significant part of Bahamian life and heritage.
- Opens economic opportunity for boat builders, divers and persons who make marine souvenirs such as conch shell horns, model boats, sails, and driftwood art that can be sold at a museum store.
- Gives the visitors to the Bahamas insight into its colorful past.
- Offers an opportunity to establish a business in selling Bahamian boats. Bahamians as well as second homeowners are interested in sailing and visiting offshore islands for a day. A luxury boat market can be started. This trade can also be passed on to another generation.
- Creates jobs as tour and interpretative guides as well as curators and researchers.

### **Recommendations:**

- Create a rotating exhibition at the Port Authority to build interest in the museum.
- Connect with the Ministry of Education, and schools about exhibits topics teachers will be covering
- Make viewing exhibits by school and student groups a priority. Offer education material for History, Social Studies, Geography and Biology classes
- Advertise at the dock with cruise ship visitors and at the hotels for stopover visitors.
- When fully operational the museum can hold after hour classes for Bahamians on the importance of the sea, maritime courses, navigation, maritime safety and other topics of interest to those who rely on the sea for their livelihood and enjoyment.



## **CHAPTER 6**

### **INTERPRETING OUR HISTORY AND CULTURE**

Interpretation is part of how we manage and understand our heritage. It is a wide ranging term that includes the songs and stories of an area, the grassy hills marking the site of pre-historic settlements, the industries that give life to a town or a wetland. Whatever it is, it allows communities to conserve the parts of the heritage that they deem important and helps others to appreciate their importance and value (Carter, James, 1997: 2).

Interpretation is an important part of tourism development. Good interpretation helps visitors to explore and understand a little more about the places they visit. In doing so, it adds depth to tourist experience, making a visit something more than just a trip to see the sights. In some cases interpretation is essential for a site to come alive and interesting to the visitor. “Good interpretation makes for satisfied customers and satisfied customers are good for business” (Carter, 1997:4). Overall interpretation contributes to the overall sense of place and to the quality of a visitor’s experience, and thus to greater success in the business of tourism. Cultural centers are small business enterprises that allow tourist a quick view into the culture of a country.

#### **6.1 Cultural Centers as Interpretive Sites**

As a tourism destination, The Bahamas must provide large and small tourist products. Large facilities like living museums, galleries, theaters other attractions, hotels and their

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activities respond to the needs and wants of the tourist and form the most important part of tourism (Laws, Faulker et al, 325). However, there is a need for small enterprises that provide a point of contact between visitors and residents. As well as offering a diversity of tourism products, such enterprises facilitate a rapid infusion of tourist dollars into the local economy, having a significant beneficial effect upon the host population. This in turn stimulates the multiplier effects of tourism activity. Small local businesses also formulate value-added networks of products and service delivery that enhances tourist satisfaction (Laws et al, 325).

Cultural centers are small-scale enterprises that are useful as interpretive sites. They offer the visitor a brief understanding into the people and a balance between the needs of the host and the guest. Cultural centers are a review of a country's culture as well as an introductory point to the host community. It can introduce the place, history and local flavor of the community and provide additional facilities to develop tourism and education uses. It can be used as museum for an area as well as an entertainment and welcome center.

#### **A. Using Local History As Material For Cultural Centers.**

Local history provides the springboard for interpretive sites. Here the story behind the buildings and those who occupied them give life and insight to community.

The freed slave villages of New Providence were set up after the abolition of slavery in 1805. Any British slave ship, or slave ships traveling through the Bahamas that were caught had their cargo confiscated and the slaves set free and settled. Between 1811 and 1832 over 1,400 Africans had been put ashore in the Bahamas under the protection of the Crown (Saunders, 1985: 193). The citizenry, feeling that the new arrivals would not conform to life in the Bahamas allocated Crown land for these freed slaves to build villages away from the main city. To

accommodate them eight villages were created outside the city of Nassau. They were Grant's Town, Bain Town, Carmichael, Adelaide, Delancy Town, Gambier, Creek Town and Fox Hill (Saunders, 1985: 193). Today five of these communities still remain; Grants Town, Bain Town, Fox Hill, Adelaide and Gambier.

These villages open the door for interpretive sites. Local history, people, ways of life, economic activities and the growth and development of these villages would be points of interest. Some villages are very family orientated. They live on generational property, which means that the families have the right to the land, except the right to sell it.

Fox Hill, still a vibrant and flourishing village, may hold the best material for interpretation. The area remains largely intact in terms of descendants in the area. It holds a unique history in the country in terms of freed and runaway slaves. The community has holds its annual Fox Hill Day in celebration of Emancipation. The village actually heard the news of Emancipation a week after the declaration. The festival features such events as climbing the greasy pole and plaiting the maypole.

## **B. Using Ethnic History As Material For Cultural Centers**

The Bahamas has many ethnic communities that have contributed significantly to its development. The various communities have historically settled in certain areas of the island. Patricia Meicholas stated that: Bahamians live in their own little worlds, few wondering beyond their boundaries to explore the other". Interpretative history gives Bahamians an opportunity to truly become 'One Bahamas' and cut across racial and ethnic boundaries.

## **1. The Black Community**

The Black community settled in the 'over the hill' area. Over the Hill is a concept, rather than a place. Dr. Cleveland Eneas describes it as a compilation of three settlements –Grants Town, Bain Town and Delancey Town. These neighborhoods were laid out behind the town of Nassau for apprenticed Africans who were employed in Nassau.

Small wooden homes are narrow confusing, pattern of one-lane streets through the area. Here stems the roots of the black community. Their institutions the church, the school, the lodges and burial societies were the mainstay of the community. Modern politics of the Bahamas stems from these neighborhood that were the community of prominent political figures including the first Prime Minister Sir Lynden Pindling, the first Bahamian Governor General Sir Milo Butler and numerous others that make up the political elites.

The church is the predominant social institution in the Bahamas and has played a key role in the development of the social and cultural life of Bahamian society. From these have stemmed fraternal orders like the Elks, Masonic Lodges and Burial Societies, which sought to improve the economic and social conditions of black Bahamians. Many youth organizations such as Royal Ambassadors, Boys Brigade, Brownies, Boys Scouts and Girls Auxiliary also have their foundation in the church.

The other prominent institution was the school. Higher education was denied to poor blacks until 1925. Elementary education was common. The former T.G Glover, Columbus primary schools, Woodcock Primary were government institutions in the community. Church's also offered schooling at a cost. The Methodist had the Wesleyann Day School and the Anglicans sponsored the St. Hilda's for girls and Nassau Grammar School for boys. Government High School, a school created to train the brightest young minds to become civil servants, was

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founded in 1925. First located on Queens Lane (1925), was later relocated to Poinciana Drive at the outskirts of Bain Town. Producing many prominent black civil servants and politicians of the past three decades including Sir Lynden Pindling, Sir Orville Turnquest former Governor General all attended. Now it is the home of the College of The Bahamas.

## **2. Other Ethnic Groups**

The interpretive history of the islands does not only include the black community. Making up small minorities of the population are Europeans, Chinese Trinidadians and Lebanese who have added significantly to the development of The Bahamas. In more recent times this diversity includes Haitians, Africans and other Asians groups. Yet, despite their presence and contributions to the economic livelihood of the country, culturally they are almost invisible. Cultural centers can change that. They would provide a point of contact outside the work place and a sharing of culture and ideas. Understanding of belief systems, social norms and behavior as well as participation in ethnic events creates a more diverse and informed society. It also creates attractions for visitors. A good example how such a center can be used as an integrating tool is the Chinese migrants to Vancouver. The immigrant Chinese have begun to breathe new life into the city. One contribution is the Chinese Cultural Center which offers language classes and stages Chinese opera, Dragon Boat festivals, and Chinese New Year parades. These are open to the public and provide new entertainment opportunities in the city (*Seagrave, Sterling*; Mar 1996: 9).

As in Vancouver, many of the customs immigrants acquired in their home countries are carried on and some are modified to make them unique to the country they are in. A cultural center can help better integrate all ethnic Bahamians and foster a sense of “One Bahamas”.

These centers can also act as a tourist magnet. They would attract similar ethnic groups as well as others interested in learning about the people groups of the country.

Such developments require the democratization of the decision-making process. Here the planner acts as mediator to the community. It is the job of the community to identify the historical and cultural resources within that can be developed to share with others. Simultaneously they must strive to promote and maintain the quality of life of the community. Properly implemented, heritage tourism can result in economic growth, as well as restoration and preservation of community resources (Cass and Jahrig, 1998, 12)

#### **Recommendations:**

For the cultural centers to be successful there needs to be information gathering on buildings, areas, and their history and about the people who lived there. The neighborhoods are full of the history of our forefather. Persons interested in history want to hear more than events and dates. They want the life behind the building. This information is not only useful to tourist but also to the local residents. Suggestions for creation of cultural centers:

- National Registry of houses built fifty plus years ago
- Social history of homes of outstanding persons in Bahamian society
- Information on social institutions that existed and still exist in the communities.
- Ethnographic research into history of communities recorded
- Artifacts gathered from homes that can be displayed in center, along with their story
- Community support for developing cultural center. Community must play a key part in outlining what is important and defining how the center should be display



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## CHAPTER 7

### FOOD FOR THOUGHT

Cuisine and gastronomy are intricate parts of cultural tourism that adds to the cultural experience. Here food is considered a means of enriching life's experiences, and adding to the general quality of life.

#### Cuisine Tourism

Defined as the search and enjoyment of a variety of dining and food tasting experiences, cuisine tourism is becoming a new niche that fosters economic and community development and new intercultural insights (Wolf, Erik: 2002). Industry studies show that "an increasingly significant number of travelers are stating that food is a key aspect of the travel experience and that they believe experiencing a country's food is essential to understanding its culture". (Condé Nast Publications, Inc. and Plog Research, 2001).

In October 2001, the Canadian Tourism Council commissioned Price-Waterhouse Coopers to conduct a U.S. Tourism Impact Study to understand the impact of September 11th on the U.S. traveler. This study revealed "a top motivating factor among U.S. travelers is local cuisine at 44% (20% always important, 24% often important)."

#### Did Your Know?

1. Nearly 100% of tourists dine out when traveling.
2. Dining is consistently one of the top 3 favorite tourist activities.
3. The higher the dinner bill, the more likely the patrons are tourists.
4. There is a high correlation between tourists who are interested in wine/cuisine and those interested in museums, shows, shopping, music and film festivals.
5. Culinary tourists are highly likely to participate in outdoor recreation.
6. Interest in culinary tourism spans all age groups.
7. Culinary tourists are "explorers".

*Sources: National Restaurant Assn (U.S.), Travel Industry Assn of America, Canadian Tourism Commission*

Cuisine destinations are usually linked to France, Italy or Louisiana. Other countries, regions and cities have positioned themselves as culinary vacation spots, like San Francisco, New York and Las Vegas. Today other countries are organizing product development and marketing programs designed to promote cuisine tourism. The *Taste of Scotland* is a countrywide restaurant marketing program that highlights Scotland's many and varied food products as well as marketing the country as a "food destination". (Denault, 2002:8). In March 2000, the Australian Tourist Commission (ATC) announced that Australia was gaining a reputation as a culinary hotspot. To that end, the ATC committed to putting big bucks and a strategy behind promoting the country's restaurants and wineries (Wolf, Erik, 2002). The South Australian Tourism Commission further endorses *Tasting Australia*, a biennial international food, wine, beverage and media festival held in Adelaide, Australia. This event showcases the nation's finest foods and beverages to the world's food professionals, the media and epicures. The mandate of the event is to "introduce the world to the wonderful wines and products of the country and to put Australia on the gastronomic map." (Denault, 2002:8). Europe has also entered the world of cuisine. The European Culinary Heritage, established in 1998 has created a network of fine restaurants, food and beverage facilities across the continent. The network has established a logo, criteria for participating business, joint marketing and activities at regional and European levels to promote regional cuisine. The concept aims at promoting the regional characteristics and enhancing the value of regional food. The network is thus not only a food project, but also incorporates aspects of tourism, agriculture, fishery and culture of the specific region (Olsonn:2000)

Available Culinary Tourism Available in The Bahamas:

- Heritage Village
- Potters Cay
- Traditional dining experiences
- Dinner cruises

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- Hotel Training School Cook-off
- Tour of Bacardi and Commonwealth Breweries
- Battle of the Chefs
- Cook-outs
- Dinner shows
- Cultural dinner show

Many of these events feature international foods from Sushi to Jamaican jerk. There needs to be a greater focus on creating opportunities for Bahamian cuisine to be exposed. The cuisine of The Bahamas is unique and should be advertised as an irreplaceable part of the Bahamian vacation experience.

Bahamian foods have been seasoned through the ages by the succession of peoples and cultures that have come to its shore. They have brought with them their way of cooking and have added to the distinctive foods eaten today. Explorers and sea captains transported food items from around the world. Colonists, settlers and planters of Spanish, English, American and French origin brought their respective cuisine with them in some form. Africans strongly influenced the cuisine bringing many foodstuffs, such as okra and yams, many varieties of greens, beans and roots as well as cooking techniques and seasonings. This spicy, and uniquely flavored mixture has created a cuisine distinctly Bahamian.

Seafood is the staple of the Bahamian diet and a fresh seafood lovers delight. Crawfish (local rock lobster) conch (pronounced 'konk'), land crabs, and fish such as Grouper, Yellow Tail and Red Snapper are local and tourist favorites. These are prepared in a number of ways. Even dishes with the same name may have a different flavor due to the chef's own special ingredients and signature flavor or depending from which Family Island it originated from.

Presently, as in Europe, the Ministry of Tourism has marked establishments with the Real Taste Of The Bahamas logo for persons wanting to get out of the hotels and taste authentic

dishes of the islands. This needs to be taken further. Local restaurants must be made more visible to the tourists and opportunities to sample Bahamian food, beyond the usually crack conch, peas and rice and macaroni and cheese, must be opened up.

Ephemera events that can be promoted to highlight Bahamian cuisine could include:

- **Taste of the Bahamas.** The Bahamas is country small villages scattered over 700 islands and cays. Each of these islands have unique culinary dishes. Spanish Wells preserves, crab from Andros, conch dishes from Grand Bahama This array of culinary talent can be tapped to create a tasting festival. Additionally the Bahamas has a number of other ethnic groups whose cooking has been influenced by the limited amount of seasons and staples found on the island. This opens the door for ethnic Bahamian to share their recipes. The event can further be a draw to allow tourist to taste Bahamian food. Taste of the Bahamas would be a fair of Bahamian cuisine from around The Bahamas. Bahamian deserts like coconut and pineapple tart and guava duff would be displayed. Drinks would also be on the menu. Daiquiris, Bahama Mama's, Miami Vice, switcher, pineapple wine and gin and coconut water are examples of native drinks popular amongst Bahamians and a must taste for tourists.
- **Expanded the Hotel Training College Fair into a culinary event.** The Bahamas Hotel Training College is located in The Bahamas. Future chefs from around the region are educated here. The school's restaurant showcases student talent. Annually the college holds a cook off. This cook off needs to be expanded so as to draw not only locals but also tourists to the fair. The fair would offer a Taste of the Caribbean, which has a huge array and variety of foods unique to the region. The French influence of Haiti and

Martinique, the East Indian influences of Trinidad and Tobago, the pungent array flavors of Jamaica.

- **Battle of the Chefs.** The Bahamas has a number of fine restaurants with a number of world re-known and certified Bahamian chefs. Many of these chefs have won competitions for their dishes in international competitions. These feats need to be showcased in The Bahamas. Sponsor a Bahamian Battle of the Chefs where new recipes and dishes are created. The hotels get the honors and the advertising for having the best chefs, and Bahamian food is shared with tourists.

Culinary tourism is not a stand alone industry. Rather it is used as a means of introducing the visitor to the wider culture of the country not given in hotels. Developing cuisine tourism opens the door for more Bahamians to open restaurants. The Fish Fry at Heritage Village and Potters Cay have proven to be very successful Bahamian restaurant operations. They have opened opportunities for a number of enterprising fishermen to operate small restaurants outside the hotels. A greater exposure to Bahamian cuisine could mean that Bahamian restaurants would be able to compete with the numerous international restaurants featured in the hotels.

Greater exposure could open other doors. Cookbooks are a big seller around the world. Recipes of Bahamian food, deserts and drinks could be sold, bringing revenue to Bahamians. Food processing could create business and jobs in the industrial sector of the economy.

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## **CHAPTER 8**

### **ISSUES AND RECOMMENDATIONS**

Market indices and the attractions inventory indicate that The Bahamas has many strengths in its existing cultural base. It has high awareness as a tourism destination and the tourist profiles correspond with persons who participate in cultural and heritage tourism. The amount of products currently used in this market is small but there are numerous other products that can be developed that would enlarge this base. The increase in cultural productions and the arts can be used to spur tourism growth. Additionally, product enhancement and linkages would give the existing cultural product base additional appeal to visitors.

#### **8.1 Cultivating Cultural and Heritage Based Tourism Products**

This section of the paper will give some recommendations into how a cultural/heritage based tourism market can be developed.

1. A policy of cultural tourism development can redirect the Bahamas away from predominantly traditional mass tourism and external investment, to a more diversified tourism market with a strong internal development component. The Bahamas government lacks a cohesive action strategy towards developing cultural tourism in the islands. There is a need to formalize the aims and policies of the government into a workable policy so that everyone is working to meet set goals and objectives. The challenge of tourism



policy will be to create the best climate for the positive, and to ameliorate the conditions that lead to the negative impacts. This can only be done if decisions made about tourism flow from intelligent decisions made by governments, private sector industry at all levels and local residents about the policies that govern tourism development in a nation

**Recommendation 1:** *Develop a well-defined, cohesive cultural tourism policy for the Islands of the Bahamas.*

**Recommendation 2:** *Create a consultative body within the Ministry of Tourism made government officials from Tourism and Cultural Affairs as well as other industry professionals such as hoteliers, restaurateurs, art and craftsmen, folklore and tradition bearers. Their task would be to guide governments' policy on cultural development and the development cultural tourism activities in the country.*

**Recommendation 3:** *For cultural tourism to succeed broad citizen participation is needed at the grassroots level. This process needs to be democratized to allow the government to consult with communities and organizations on how they are willing to be apart of tourism. Democratize the tourism decision-making. Invite local Bahamians to consult with government to come up with feasible, innovative ideas of how to make our product work.*

2. Cheap souvenirs are often purchased from China, Taiwan and the Caribbean. Straw vendors and other merchants must be educated on the overall benefits of buying and selling Bahamian made products. This aspect of the market is gaining ground but still

more has to be done. The Ministry of Education 'Dis We Ting' is doing a good job promoting Bahamian arts and crafts. Other incentives may have to be put in place that would make these products more palatable to local vendors and produced at lower cost. Bahamian Arts and Crafts must be given priority.

**Recommendation 4:** *Incentives can be given to local artist such as low interest/no interest loans and other seed money to lower cost of production or duty free exemptions on raw materials. Such incentives may lower the overall cost of the product, allowing vendors to pay less for these products.*

3. In terms of economic impacts, festivals, and special events have long been regarded as an impetus for economic development and job creation. The term "special events" has been coined to describe "specific rituals, presentations, performances or celebrations that are consciously planned and created to mark special occasions or to achieve particular social, cultural or corporate goals and objectives" (MacDonnell: 1999, 10).

Junkanoo is the premier cultural activity in the country. It needs to be featured year around. As a major part of the Ministry of Tourism's promotion campaign it needs to be available for visitors to see. Junkanoo presently has a limited viewing to two days in the Christmas or as promotional scheme at festivals abroad. More must be done to make it a tourist attraction year around.

**Recommendation 4:** *Introduction of a yearly schedule of ephemeral events that features cultural and heritage aspects of the island, including Junkanoo. Weekly*

*rush-outs in the tourist resorts need to be promoted. The Junkanoo at Prince George wharf needs to put on demonstrations on days that many ships are in port.*

**Recommendation 6:** *The return of Goombay during the summer months. This is a cultural showcase that exhibits the gamut of Bahamian arts, crafts and music.*

4. Educating the future generations in the traditions of the Bahamas are important if cultural tourism is to grow in the future. Much of the traditions have been pushed aside in preference for modern traditions. Through making traditions available to all, it is hoped that a segment of the population be willing to take up and carry them on.

**Recommendation 7:** *The Ministry of Tourism, Ministry of Youth and Culture and the Ministry of Education should formulate policies and an education curriculum for cultural development in the country. This policy framework should be integrated into the overall cultural tourism policy as a step to creating a sustainable product for the future.*

**Recommendation 8:** *Introduction of Bahamian folk dance and music into every government school curriculum. For traditions to be carried on they must be taught. By placing folk traditions within the curriculum children automatically are taught key aspects of the culture. Additionally in the craft section students should be taught the rudiments plaiting straw, quilting and woodwork with the option of specializing in these areas in the senior high school. Students who take the arts presently are taught towards creating things for the popular culture,*

*there is no option for students who may be interested in traditional handicrafts. Such a provision can be useful in promoting traditional arts and crafts.*

**Recommendation 9:** *Create a Junkanoo competition between local neighborhoods for junior Junkanooers. The costumes, music and choreography would have to be done by the young people with minimal help from the older group. The costumes would be in the tradition of the old Junkanoo styles as modern costumes are too expensive to build. The groups can compete between each other for prizes. This could be used apprenticeship program for young people interested in joining the major groups in the future. It also helps keep the spirit of Junkanoo, its history and costume making alive.*

**Recommendation 10:** *The National Arts Festival could be expanded to include an original folklore section where students are encouraged to create original pieces of Bahamian music.*

**Recommendation 11:** *Bahamas Technical and Vocational Institute has offered programs in the past such as conch shell craft and jewelry making. Similar programs can be offered in straw plaiting, basket weaving, and woodcarving both as a vocation as well as for general interest. These can be offered as weekend courses with advanced levels or as an on going project within the institute.*

**Recommendation 12:** *Create special incentives for the development of cultural facilities in the country. Thirty years ago New Providence boasted innumerous nightclubs and venues that featured Bahamian entertainment nightly. Today it is*

*hard pressed to find one. For culture to expand in the country there must be places where it is showcased and where young people feel that they can make a decent living from it. Beginning now the government must work on incentives that encourage Bahamians to invest in this sector of the economy once again. Seed money, special loans offered by the Bahamas Development Bank, new legislation that governs such institutions to help foster their growth are all steps the government can take.*

5. Attractions need to be better advertised. Pamphlets provided by the Ministry of Tourism tend to have only basic information about the sites. These pamphlets tend to give a list of sites and a generic explanation about the place. More in depth booklets need to be created, that are for sale that can give the visitor a deeper knowledge and understanding about the places they are visiting. This booklet then can be souvenir pieces that they take with them.

**Recommendation 13:** *Greater broadcasting of the People to People Program needs to be included in a publicity campaign. This program, instituted by the Ministry of Tourism, has the greatest ability of giving people an insight into the Bahamian culture. Visitors through this program get their own personal guide that allows people to meet and interact with Bahamians during their visit. This program needs to be better advertised so that more people can take advantage of it. One hindrance is the lack of volunteers. The Ministry must work harder on getting more Bahamians involved in this program. The limited involvement means that the Ministry is not able to fully advertise it to the traveling public. If*

*more people are involved more publicity can go out to allow visitors to enjoy this unique experience.*

**Recommendation 14:** *Local cultural events are poorly broadcast. Local plays, musicals and drama are publicized and well supported within the existing theatre crowd. Information is then filter through the community by word of mouth. Weeks and months in advance of these presentations these events should well publicized as the event to attend to help boost attendance from the non-traditional market. Foreign acts receive broad coverage on local radio and television networks resulting in sold out performances. This same publicity is not given to Bahamian events.*

**Recommendation 15:** *Ministry of Tourism, Ministry of Culture, cultural associations and performance artists must create a publicity campaign that markets Bahamian performances. There are four newspapers in the Bahamas with high circulation. There can be a social calendar in the local newspapers that weekly or monthly feature what is going on at the Dundas, the National Theatre or other venues. Greater access to the internet makes this another viable means of communication. A small fee for patrons would allow monthly updates of what is happening in the theatres. The Guardian and Tribune websites could also feature upcoming events.*

**Recommendation 16:** *Fashion the pubic television station similar to the Public networks in the United States. These stations do not compete directly with the larger television monopolies, but instead focus their attention on a smaller niche*

*market. They feature mainly cultural programs, documentaries, autobiographies and classical movies that are rarely seen on the networks or cable. With the advent of cable and direct-tv ZNS faces the same problems as small local television in the United States. By refocusing their programming similar to public television, in the Bahamian context, it allows the television station to be used as a conduit for the exploration and enhancement of Bahamian culture.*

6. Themes can be created to link attractions. For example, following the slave route could take people to Vendue House where visitors can be introduced to the sale of human cargo. This site can be linked to Balcony House where original slave quarters can still be witnessed and the well dug by slaves can be seen. The Queens Staircase was also built by slave labor. The Whylly Plantation, one of the best preserved plantation on New Providence, would also be used as a part of the slave tour. In the United States African Americans follow the trail of the Underground Railroad, in Boston you can trek to important sites linked to the War of Independence

Additionally, there is poor linkage between the tourism and the performing arts. The hotels feature only the productions offered in their venues, which are often foreign acts. The Bahamas has a wide variety of performing arts taking place throughout the year that can be linked to Bahamian cuisine with dinner shows. Bahamian artists are getting worldwide recognition. Cocktail and the arts could be an opportunity for persons to view Bahamian art while enjoying original Bahamian cocktails: or a night of Bahamian comedy at the National Theatre and Bahamian Night at the Jokers Wild on Paradise Island.

**Recommendation 17:** *Create 4 to 5 themes in which to fit the historical and cultural attractions of the island. Tourist would then be able to follow a heritage trail to the various different sites. This would be most effective with sites in and around Nassau. Longer tours could be created for the more adventuresome tourist who rent cars and scooters to explore the island.*

**Recommendation 18:** *Link cultural exhibitions with existing cultural events. The Family Island regattas attract persons yearly to the various Family Islands to watch regatta. The regattas last two to three days. These events can be enhanced by variety shows featuring local tradition bearers, entertainers, arts and crafts exhibitions, and cook-offs. In the evening rake and scrape bands could play all night.*

7. Cultural tourism is a growing market in the United States. Most people are not however just looking for the aesthetic and the sense of history. They are looking to be entertained.

**Recommendation 19:** *Expand the offerings of local historic attractions by adding an entertainment component. People can be dressed in period clothing to give persons a perspective of the people that lived there during that time. Activities that were taking place can be reenacted at the attraction. Soldiers dressed in their uniforms of the West Indian Company that manned the forts, and an occasional firing of the cannons. Swashbuckling pirates docking at Prince George dock and whooping it through the streets of Nassau to the Pirates Museum.*



## **CHAPTER 9**

### **CONCLUSION**

Cultural tourism holds great potential for the Bahamas to create a sustainable tourism product that enhances rather than destroys Bahamian way of life. In this changing world of global tourism and with the competitiveness of the various markets it is necessary that products be unique and attractive. No longer is “sun, sand and sea” going to be the only draw for those who come to The Bahamas. The new niche markets developing are demanding more from their visit in terms of entertainment and experiences. The Bahamas has the ability to provide such products.

Culture, for a long time was not considered a viable economic product. Today with fundamental changes in tourist psyche culture has become a big seller. It is an entirely unique feature to every country, as it provides something that distinguishes the Bahamas from its nearby competitors. However, in order to capitalize The Bahamas has to develop and promote cultural attractions in a way that is palatable to the average cultural tourist. At present most of these persons have a high level of education, are well traveled and want quality for their money. Any old thing will not do. These products must be exciting, experiential as well as educational. There many types of cultural products that can be developed to meet these needs. Interpretive sites, museums, cultural centers and native gastronomic sites are all viable options for the people of The Bahamas to explore.

In order to provide quality cultural products The Bahamas must develop a sound Cultural Tourism Policy. Tourism officials with input from other stakeholders must rethink and revitalize products that are available and consider the development of new attractions that have proven to be economically viable in competing destinations. Within this framework cultural development within the nation must play a key function. For it is only in the education of the host does the culture and the product live on.

## **APPENDIX**

**APPENDIX A**  
**TOURISM ATTRACTIONS INVENTORY**

#	Cultural, Historical and Heritage Attractions	Type	Comments	Owner of Sites
X	Archaeological sites	Heritage	Whyly Estate	Public
X	Battlefields and old forts	Heritage	Fort Charlotte, Fort Fincastle	Public
X	Birthplaces/homes of famous people	Heritage	Pink House (Steinbeck residence wrote	Private
X	Buildings of architectural interest	Heritage	Balcony House, Nassau Public Library, Government House, Doyle House, House of Parliament British Colonial Hotel, Graycliff	Public  Private  Private
X	Historic Homes		Jacaranda Balcony House Queen Street homes	Private Public
X	Burial grounds	Heritage	Veterans Cemetery Eastern Cemetery St. Matthews Rhodes Methodist	Public
	Ceremonial dances			
X	Churches, synagogues, temples	Heritage	St. Matthews Anglican Christ Church Cathedral St. Mary's Catholic Zion Baptist	Private
	Conservatory			

X	Early settlements	Heritage	Adelaide, Gambier, Fox Hill, Nassau, Grants Town	
X	Ethnic celebrations	Cultural	Junkanoo	
X	Exhibits	Heritage	Pompey Museum Central Bank, Art Collection, National Art Museum	Public  Public
	Folklore programs			
	Ghost towns			
	Historic districts		City of Nassau	
	Historic theatres & opera houses			
X	Historical tours	Heritage	Nassau by survey	
	Interpretive centers			
X	Landmarks			
X	Libraries	Heritage	Nassau Public Library	Government
	Lumber and mining camps			
X	Memorials and monuments	Heritage	Oakes Field Monument, Sir Milo bust, Statue of Queen Victoria, Garden of Remembrance	Government
X	Missions and shrines	Cultural	St. Augustine Monastery St. Mary's Convent	
X	Museums	Cultural	Pompey Slave Museum, Junkanoo Museum, Eastern Public Library/ Archives Historical Society Museum, Pirate Museum, National Art Museum, Doongalik,	Public  Private Private Public
	Recreated villages			
	Re-enactment of events			

X	Ruins		Whyly Estate – most well preserved plantation house in Bahamas. Slave quarters still intact. Blackbeard's Tower	Public
X	Ships/Sunken ships	Heritage	Sunken vessels	
	Shipyard/boatyard			
X	Walking tours	Heritage	City of Nassau	
X	Waterfront restorations	Heritage	Prince George Wharf	

#	Other Attractions	Type	Comments	Ownership
X	Bed and Breakfasts		Dillet's Guest House	Private
	Bridges			
	Dude ranches and farm-stay facilities			
X	Government buildings	Heritage	Parliament Square	Public
X	Industrial plant tours		Bacardi	Private
X	Observations towers, observatory	Heritage	Water Tower	Public
X	Outlets for artisans or other locally-made products	Cultural	Straw market	
X	Restaurants and bars with ethnic or locally grown foods	Cultural	Heritage Village, Potters Cay Dock	Private
		Heritage	Gladstone Road – highest point on the island has a fantastic view of the island.	Public
X	Scenic highways			
X	Settings for movies, television		Bay Street, Paradise	

			Island	
X	Showboats, ferry boats, excursions	cultural	Glassbottom boat tours, Party boats, Fast Ferry	Private
		Cultural	College of the Bahamas, Bahamas Hotel Training College, University of the West Indies,	Public
X	Universities, colleges, other schools		Templeton Foundation, Bahamas Baptist College, St. Augustine's, Queens College	Private
	Winery tours and tasting rooms			
X	Cultural/Native Show	Cultural	King Eric Nightclub Atlantis	
X	Cultural Programs	Cultural	People to People	

	Special Events	Type	Comments	Ownership
	Antique & collectibles show			
	Arts and crafts/hobby fairs			
	Boat show			
	Dance productions			
X	Ethnic/multi-cultural celebrations	Cultural	International Festival	
X	Fairs (agricultural, other)	Cultural	Red Cross	

	Farmers' market			
	Fishing derbies			
X	Flower shows	Cultural	Annual Flower show	
	Food festivals and tasting events			
X	Holiday celebrations, festivities	Cultural	Junkanoo	
	Home and artisan studio tours			
	Horse racing			
	Local centennials/bicentennials			
X	Local theatre	Cultural	Dundas Center for the Performing Arts, National Theatre	Public
X	Music festivals, concerts	Cultural	Junkanoo in June,	
X	Parades	Cultural	Labor Day, Baptist Day, Church of God Parade	
X	Religious/spiritual observances	Cultural	Easter, Christmas, Epiphany	
X	Symphony and orchestra performances		National Youth Orchestra,	

\*Heritage includes the built environment. Culture involves the community and the arts



## APPENDIX B

### Excerpts from Bush Medicine in The Bahamas

By Leslie Higgs

**Aloe** (Aloe Vera) - The latex acts as a strong purgative and the jelly-like substance applied directly to burns or sunburn alleviates pain. The "gel" remove wrinkles.

**Bay Geranium** (Ambrosia Hispida) – Can be made into soap and used to relieve itching skin. Recommended for indigestion and cleaning of the lungs

**Breadfruit** (Artocarpus Altilis) - Leaves are used for high blood pressure. The leaves slightly crushed, are also bound on the head and forehead as a cure for headache.<sup>1</sup>

**"Catnip": Small White Sage** (Salvia Serotina) - Used to make a tea and health drink in pregnancy. It is given to children to rid them of worms and is considered beneficial in colds and influenza, and as a nasal douche for sinus.<sup>1</sup>

**Cerasee** - Soothes the skin. Used to treat fever, flu, congestion, and cramps.

**Gum Elemi** (Bursera Simarouba) - Natural resin secreted from tree can be used to stop blood flow from wounds. The sap can also be used as an antidote for poisonwood, a tea for rheumatism, and a bath for back pain.

**Jumbey** (Leucaena Glauca) - Used a cure for gas; to quiet the nerves, and in treating heart trouble.<sup>1</sup>

**Life-Leaf: Live For-Ever** (Bryobhyllum Pinnatum) - Used in "shortness of breath" and for kidney conditions.<sup>1</sup>

**Lignum Vitae** (Guaiacum Officinale) - Used as an antibiotic in the 1700's. The bark was used as a cathartic, the fruit as a vegetable and the flower as a laxative. The white juice is used as a tea and as a bath for body pains.<sup>1</sup>

**Love Vine** (Cuscuta) - Used in tea as an aphrodisiac for "sex weakness" and a soothing bath for prickly heat.

**Match Me if You Can** (Acalypha Wilkesina Var. Macafeana) - For rheumatic pains

**Periwinkle** (Vinca Rosea, Vinca Alba) - Used to treat of Leukemia due to its effect on white blood cells..

**Pigeon-Plum** (Cocoloba) - Used to stop "free bowels"<sup>1</sup>

**Pound-Cake Bush** (Parthenium Hysterophorus) - Used to combat "weakness" and is also used for coughs and as a wash for skin sores. The flowers are "parched" and sprinkled on skin sores. Also made into a tea for diabetes.<sup>1</sup>

**Red Pepper, Goat Pepper** (Capsicum) - powerful stimulant,

**Sage** (Yellow) – yellow sage used as a bath to relieve itching of measles and Chicken Pox.

**Shepherd's Needle** (Bidens Pilosa) - Foliage and flowers are steeped and used for prickly heat, "cooling the blood" and to relieve "sick stomach" and given every day for nine days for worms in children.<sup>1</sup>

**White Bells: Angel's Trumpet** (Datura) - Poisonous. The leaves and flowers are allowed to dry, then are smoked in a clay pipe as a cure for asthma and influenza.<sup>1</sup>

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