

What Clan Are You? An Exploration of
Heritage and Ancestral Tourism for
Canadian Scottish Descendents

by

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final versions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public

Abstract

A persistent trend in the tourism field is the emergence of different types of niche markets. One niche form of heritage tourism that has gained popularity in Scotland since the Millennium, is ancestral tourism. Ancestral tourism is defined as choosing to travel to a host country based on one's ancestral origins and genealogical interest. This paper traces the nature and importance of ancestral tourism for Canadian Scottish descendents in Ontario, Canada. Based on a social constructivist and multiple methods approach, the ancestral tourism initiative was reviewed within the perspectives of both the demand and supply side. The demand side findings revealed that Canadian Scottish descendents identified with and participated more in their social heritage at the local level, than in their personal heritage in the homeland. The degree to which the descendents were involved in Scottish heritage and ancestry was dependent on a variety of factors such as the emigration date of the respective ancestor, life-changing circumstances, and external stimulants. The majority of Canadian Scottish descendents were characterized as supplementary ancestral tourists and revealed that traveling to Scotland, for an ancestral tourism experience, would be one of many motivations for traveling to the homeland. Supply side findings characterized ancestral tourism as being "embryonic and full of potential". A few challenges for those involved in the facilitation and marketing of the ancestral tourism experience were also highlighted. Characteristics associated with the ancestral tourism product were diverse and the changing nature of the genealogical resources utilized by descendents was reviewed. A shortfall of marketing the ancestral tourism initiative to only international visitors was examined, despite healthy promotional efforts such as the "Ancestral Tourism Welcome Scheme". Key recommendations for parties interested in the ancestral tourism initiative included increased coordination among stakeholders at a regional level, increased funding and functioning capacities for the volunteer sector, re-examining current marketing strategies to include the domestic level, expanding marketing activity in the Canadian context, and maintaining ancestral tourism as a modest and "intimate" trend.

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Dedication

I would like to dedicate this thesis to the most inspirational
& strongest person I know.
My mother.

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Chapter 1: Introduction

1.1 Background

Over the past twenty years, it has been commonly stated that tourism is one of the world's fastest growing industries. With this growth, comes emerging forms of tourism that are more distinctive in nature and cater to more particular submarkets. Some forms of niche tourism that can be found are agri-tourism, rural tourism, adventure tourism and cultural heritage tourism. These niche forms of tourism are reflecting a shift in travel experiences from "escapism to enrichment" (Silberberg 1995, 364). One submarket of cultural heritage tourism that is becoming increasingly recognized is ancestral tourism; choosing to travel to a country based on family lineages and genealogical interest.

As New World countries (such as the United States of America and Canada) become more hybrid and complex, individuals in diasporic communities are turning to genealogy and travel as a quest for self identity. Individual tourists may pursue genealogical interests and travel information by consulting genealogical databases, the Internet, tourism organizations, and national tourist boards to facilitate their desire to travel to the homeland. Ancestral tourists may be motivated by a desire to connect with long lost relatives, see and experience the "mysterious" homeland, or casually research their family history while pursuing other activities on their vacation.

The ancestral tourism journey is a quest for personal identity as well as a social heritage experience. While researching their family tree, it is virtually impossible for the tourist to discover the family tree without placing the family within the greater context of the motherland's cultural and historical narratives. The personal and social heritage

experience will be produced and consumed in a variety of manners, which suggests various implications for those who facilitate the experience. The ancestral tourism initiative requires the involvement of a variety of stakeholders who understand the nature of the market, and are able to offer an ancestral tourism product that is creative and flexible. The ancestral tourism product, the motivations of ancestral tourists, the Scottish resources utilized, and specific destinations sought will vary with each individual ancestral tourism experience.

1.2 Statement of the Problem

The increased popularity of heritage tourism and ancestral tourism in particular, has created a wealth of opportunities and challenges for those who are participating in and facilitating the experience. Complementary interests between ancestral tourists and tourism organizations will arise as individuals seek to explore their individual and social heritage through different discourses and ideologies. Issues of familial connections, genealogical data collection, authenticity, and the consumption of heritage and ancestry are among the few categories that will determine how the ancestral tourism experience will advance.

To date, minimal research has been conducted in the ancestral tourism field, and thus this thesis will concentrate on exploring the nature and facilitation of the ancestral tourism experience. Until 2005, there was a lack of ancestral tourism research within a Canadian context, and more specifically Scottish-Canadian ancestral tourism. It is noteworthy to mention that since commencing research for this thesis, one book summarizing ancestral tourism has been published with the Canadian market in mind, and another is due for publication in 2007. The recognition and identification of heritage

and ancestry for Scottish-Canadian descendents is limited in academia. In contrast, many Scottish-Canadian descendents express their pride and Scottish identity through commemorative dinners such as Robby Burns Celebrations, clan associations and highland games and festivals across the country all year long.

There are numerous Scottish Canadian descendents within Canada as well as Scottish diasporic communities that dot the Canadian landscape. These communities could possibly be prime markets for heritage and ancestral tourism experiences, however little was known about the particular interests or disinterests of these descendents including their consideration for travel to the motherland. The motivations and expectations of ancestral tourists have been examined; however, there is little research that concentrates on the supply side.

One country that has developed a national strategy for ancestral tourism is Scotland. The initial stakeholder involved in the national ancestral tourism strategy was Scotland's National Tourism Board, "*VisitScotland*". Prior to the research undertaken, it was uncertain how "*VisitScotland*" was facilitating the ancestral tourism experience for Canadian Scottish descendents. It was also unknown if the ancestral tourism product and marketing activities were congruent with the desires and perceptions of Canadian Scottish descendents in a diasporic community.

1.3 Research Purpose and Objectives

Given the challenges and issues discussed above, it is suggested that how heritage and ancestry is defined and experienced by Scottish Canadian descendents will be related to their desire to participate in an ancestral tourism experience. Thus, the purpose of this thesis is to *determine the importance of and examine the facilitation of heritage and*

ancestral tourism for Scottish Canadian descendents in a diasporic community. Four objectives guided the research: 1) to determine how Scottish Canadian descendents defined and identified with their heritage and ancestry, 2) to review how Canadian Scottish descendents perceived and participated in Scottish heritage and ancestry, 3) to review the importance of an ancestral tourism experience to the homeland for Canadian Scottish descendents, and 4) to determine how Scottish tourism organizations were facilitating the ancestral tourism market.

1.4 Structure of the Thesis

This thesis consists of seven chapters. The first chapter includes the introduction of the ancestral tourism phenomenon. Chapter two examines the literature that highlights the growing trend and characteristics of heritage and ancestral tourism, the notion of diaspora, and the role of genealogy in ancestral tourism experience. Each of these topics is examined in depth in an attempt to provide a clear set of definitions for the terms and how they interconnect. The third chapter consists of the research methods undertaken. This chapter will provide an overview and justification for the methodology chosen as well as the sources of data collection. The fourth chapter will review the research strategy carried out between May 2005 and October 2005 and report on the data findings from the demand side of the ancestral tourism phenomenon. The fifth chapter will provide an overview of the research findings revealed from questioning the supply side of the ancestral tourism initiative. Chapter six will provide a discussion of the research findings and the final chapter will conclude with a summary of the research undertaken, provide recommendations for those interested in the ancestral tourism initiative, and suggestions for further research.

Chapter Two: Literature Review

This chapter examines literature on the topics of cultural heritage tourism and more specifically ancestral tourism. It will begin with a section that outlines the shifting trends of tourism activities to those that are more of a heritage nature. Ancestral tourism is assumed to be a submarket of heritage tourism. This section will also examine the defining characteristics of ancestral roots tourism such as diaspora and the role of genealogy as well as a brief account of Scottish-Canadian emigration. Consideration of the primary motivations of ancestral tourism and the consumption of personal and social heritage will be outlined.

2.1 Cultural Heritage Tourism

The overall increase in tourism has led to more individuals seeking not only sun, sand, sea, and sex, but also an experience based on the intrinsic aspects of their past. There has been a shift in travel experiences over the last decade to travel that involves elements of educational value or enlightenment (Silberberg 1995). Many tourists are no longer seeking a travel experience in which they are passive individuals who have every need catered to. Travel consumers are currently participating in travel experiences that are more active in nature and allow them to act as explorers and become educated. Cultural heritage tourism is one niche market that is rising in popularity. Natural attractions are the main draw for particular regions, but areas with “strong cultural stories are being recorded by destination marketing offices” (Silberberg 1995, 365). In fact, cultural heritage tourism has been the subject of growing interest by prominent organizations such

as the International Council on Monuments and Sites, the World Tourism Organization, and the United Nations Education, Sciences, and Cultural Organization (du Cros 2001).

Why has such a shift in tourism trends occurred? Why has tourism, and more specifically cultural heritage tourism, become more popular in recent years? One explanation to this shift is the decline of primary traditional industries such as fishing and farming. Tourism has become a tool to help create employment and better living standards for community members. Productivist landscapes “are undergoing transformations as global economic changes are reflected at the local level” (Gill and Reed 1997, 129). Communities undergoing these transformations are required to restructure their economies if they have any hope of surviving. For resource dependent communities, the emergent thoughts of sustainable development point to diversification as a long-term possibility (Gill and Reed 1997). Many communities transpose their former production spaces to become spaces for tourism consumption (Richards 1996). Cultural heritage tourism has also become a replacement resource for socioeconomic development particularly in rural and peripheral areas (Fyall, et al. 2001). Thus, Gill and Reed conclude that “communities are repositioning themselves from one dependent on productive attributes to one that highlights consumptive attributes such as attractive landscapes or elements of the rural idyll” (1997, 131). This notion is supported by Richards (1996), who extends that the consumption of culture is increasingly used as a means of regeneration and the creation of cultural facilities is an important weapon in the competitive struggle to attract outside investment.

There has been a growing trend in cultural heritage tourism (du Cros 2001). While attempting to cater to this growing trend, it is important to review how culture is used by

tourisms service providers. In essence, culture is regarded as “the product of individual or group activities to which certain meanings are attached” (Richards 1996, 265). With regards to cultural heritage tourism, the culture (of the local community or region) becomes commodified and culture as a process is then transformed into culture as a product. Cultural heritage tourism may be described as “visits by persons from outside the host community who are motivated wholly or in part by interest in the historical, artistic, scientific, or lifestyle heritage offerings of a community, region, group, or institution” (Silberberg 1995, 313).

The shift towards cultural heritage tourism resulted in “heritage” being a popular word in the 1990’s. In the late 1980’s and throughout the 1990’s, heritage tourism gained increased attention with a growing body of literature devoted to the topic (Palmer 1999). Defining the word “heritage” has proven to be a difficult task as there is little agreement on what heritage tourism really is (Balcar and Pearce 1996; Getz 1996; Fyall et al. 2001; and Poria et al. 2001). An older, but useful and comprehensive definition of cultural heritage tourism, by Hall et al. claims that

“heritage tourism is a subset of cultural, ethnic and educational forms of special interest tourism which includes movements of persons for essentially cultural motivations such as study tours, performing arts, travel to festivals and events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages” (1992, 117).

Central to most definitions of heritage tourism is the notion that the term heritage is different from history. Heritage tourism is unique in that it offers “opportunities to portray the past in the present” (Nuryanti 1996, 249). Heritage tourism is not historical in itself. Heritage tourism taps into historical information and interprets it from a current perspective, so that cultural forms may be experienced. The process of interpretation results in heritage being viewed as a renewable resource, which is created and assigned a

value (Graham, et al. 2000). The value of the commodity- the heritage tourism product- is often measured for economic and political purposes rather than cultural ends (Harvey 1989).

The demand for heritage tourism was fueled by rising income, increased education levels, and a significant supply induced element of demand (Richards 1996). Three authors who support the connection between heritage tourism and a “new middle class” are Britton (1991), Munt (1994) and Walsh (1991). Heritage tourists are often characterized as older, more educated, and have interests that range from specific to general heritage (Kerstetter et al. 2001, Prideaux and Kininmont 1999) With the increased interest in cultural heritage tourism, it must be recognized that there are four levels of the heritage tourism experience with varying degrees of attachment to the site or the destination visited (Timothy 1997). Shared heritage may be experienced at a world, national, local, or personal level. Timothy acknowledges the possibility of overlap between levels of experience, or shared heritage, “for what is viewed as world heritage by one person, may be considered very personal by another” (1997, 752). This thesis is concerned primarily with Scottish heritage experienced at the personal and local (social) level. Characteristics of personal and social Scottish heritage experiences will be elaborated on in the following section.

2.2 Ancestral Tourism

One submarket of cultural heritage tourism that did not receive much academic attention, in 2005, was ancestral tourism. However, due to its infancy; it will be referenced under the umbrella of cultural heritage tourism. Throughout the literature, ancestral tourism has been categorized differently including genealogical tourism, legacy tourism, personal

heritage tourism, diaspora tourism, cultural tourism, ecotourism, and roots tourism (McCain and Ray 2003; Timothy and Tee 2004; Basu 2003, and Stephenson 2002). For the purpose of this thesis, the term ancestral tourism will be used. This term is used by the National Tourist Board, in Scotland, and is perhaps the most recognizable for those not involved in the tourism industry on a professional or academic level. Ancestral tourism is a segment of cultural heritage tourism that consists of tourists “who have a personal connection to their heritage beyond a general relationship of collective ancestry” (Base 2005, 124). Similarly, McCain and Ray, define ancestral tourists as “individuals who travel to engage in genealogical endeavors, to search for information on or to simply feel connected to ancestors and ancestral roots” (2003, 717).

Ancestral tourism may vary with regard to scale, location and context. A family reunion to a particular region may be considered a local ancestral tourism experience. Traveling from the province of Manitoba to Cape Breton, Nova Scotia to discover one’s Celtic roots may be considered an ancestral tourism experience. An ancestral tourism experience may also be pursued at an international level when a Canadian chooses to travel to Scotland to retrace their family lineage. Due to the limited research conducted in this submarket, examples of ancestral tourism that extends beyond the scope of Canada and Scotland will be referenced. Examples of ancestral tourism can be found throughout the Western and Eastern world (Coles and Timothy 2004).

Ancestral tourism is a popular niche form of cultural heritage tourism. In the year 2000, Scotland’s devolved government, the Scottish Executive, identified ancestral tourism as one of the top three types of tourism for the country; the other two were cultural tourism and golf tourism (Scottish Parliament 2000). The two fundamental

elements that make ancestral tourism unique to cultural heritage tourism are: 1) notion of diaspora, and 2) the role of genealogy. Ancestral tourists may be considered cultural tourists, however there are unique in their own segment based on these two elements. The notion of diaspora and the role of genealogy have contributed considerably to the tourism industry, however, until recently, marketers have overlooked the opportunities associated with them (Timothy and Teye 2004).

2.2.1 The Notion of Diaspora

A key element of the ancestral tourism experience that distinguishes it from other forms of cultural heritage tourism is the notion of diaspora. Ancestral tourism is a New World phenomenon. Most individuals who participate in an ancestral tourism experience are part of a diasporic community where there is a known history of emigration from the Old World (Scotland) to the New (United States of America, Canada, Australia, and New Zealand). The focus of the research in this thesis has the cultural focus of Scottish ancestral tourism, with emigration being to Canada. It must be noted that ancestral tourism from the Old World to the New is not limited to Scottish diasporic communities or to Canada. Other countries that have Scottish descendents include the United States, Australia, New Zealand, and South Africa; however it is beyond the focus of this paper to extend the research past the Canadian setting.

Defining what is meant by diaspora is almost as tedious a task as defining heritage. Many academics challenge strict definitions of diaspora as it is a fluid term. Duval defines diaspora as “a dispersed population that shares an ideology of common descent and history of oppression” (2004, 53). Similarly, diaspora can be defined “as groups of people scattered across the world but drawn together as a community by their

common bounds of ethnicity, culture, religion, national identity and sometimes race” (Coles and Timothy 2004, 3). Likewise, cultural diasporas exist where connections between people are not so much based on “shared historical experience of movement” but rather grounded in the belief that they are of “common ethnic and cultural origins” (Hague 2001, 145).

The definition of diaspora has also been acknowledged with more of a geographical perspective by making reference to a distinct homeland. Mitchell (1997) uses diaspora to describe the situation of a people living outside of their traditional homeland, whereas Barber, reviews diaspora as communities that “define themselves by reference to a distant homeland from which they once originated” (cited in Coles and Timothy 2004, 1). Finally, diaspora may also be defined with a humanist perspective by outlining the action and energy of the diasporic members: a diaspora is a “complex multilayered identity that is characterized by a desire to endure as a distinct collective and invest extensive psychological and social energy into maintaining expressions of identity” (Morgan and Pritchard 2004, 233). Nash declared the diasporic consciousness of her participants “are based more on the social dynamics of remembrance and commemoration” (2002, 32).

The term “hyphenated communities” has also been used to discuss notions of diaspora (Coles and Timothy 2004). It is imperative to understand the hyphen within this term as it implies the act of being with the historical process of becoming. The hyphen makes the diasporic community as a divergent social group in the host state, while simultaneously distinguishing it from other similar groups spread in the diaspora but coming from the same homeland (Basu 2003). Canadians are particularly encouraged to

be hyphenated persons even if they are fourth generation. Canadians are continuously identifying themselves as hyphenated constructions such as Ukrainian-Canadian, Japanese-Canadian, or Scottish –Canadians (Basu 2003, Hague 2001).

Central to the numerous definitions listed above is the belief that diaspora is a complicated and fluid term. Ultimately, members of a diasporic community consciously choose to identify and accept that they have a link to a past and a sense of co-ethnicity with others of a similar background. A diasporic identity may be multi-cultural as well as multi-locational. A typology of four distinct diaspora outlined here based on commonality of experience (Coles and Timothy 2004) are as follows: 1) Victim Diasporas such as Jewish people, 2) Labour Diasporas such as Indians working under British rule or scattering in pursuit of work, 3) Trade Diasporas which are extended networks of traders such as Chinese Traders, and lastly, 4) Cultural Diasporas which are members of postmodernists' fascination with the collective identity of a homeland and nation which is vibrant and has changing sets of cultural interactions that question the very ideas of home and host. This thesis assumed that the Scottish diaspora in question is a cultural diaspora. This was chosen based on the justification by Urry (2000) who asserts that all diasporas are by definition, in part, inherently cultural. In addition, for this thesis, members of a cultural diaspora shared “an ideology of common descent and history (of oppression)” (Duval 2004, 53). The parenthesis around “of oppression” is there to imply that not all migration, within the context of Scottish Canadian emigration, was forced. Many emigration stories of the Scottish Canadian diaspora are affiliated with the Highland Clearances and are worthy of discussion. However, not all emigration from Scotland to Canada was forced, some emigration occurred in a voluntary nature.

2.2.2 The Highland Clearances: One Example of Canadian Scottish Emigration

The purpose of this section is to summarize one key emigration movement from Scotland to Canada, rather than describe the entire political and geographic history of each country. The Highland Clearances are a period in Scottish history that must be noted as they contributed to the Scottish Canadian diaspora. Emigration of Scottish people to Canada commenced in the early 1700's when French settlers abandoned their claims to the fur trade in 1713. The Hudson's Bay Company (then situated at James Bay in Upper Canada), was subsequently controlled by the English and experienced a staffing shortage. To solve this dilemma, the English recruited Orcadians from harbour towns such as Stromness and Kirkwall. The Orcadian were "hardworking and well suited for the fur trade and by 1799, 80% of the fur trade was comprised of individuals of Orkney and Highland descent" (Shaw 2003, 21). The motivation of these emigrants ranged from escapism to financial rewards. Regardless of their motives, the majority of individuals who chose to leave did so with a willing spirit.

The most poignant period of Scottish emigration to Canada is the "Highland Clearances" (Shaw 2003). This emigration movement was characterized by coercion, violence and greed; in summary, it was forced. Economic challenges characterized the Highlands and Islands of Scotland which resulted in all the land passing from the hands of traditional owners to anyone who had money to purchase them (Wilkie 2001). Many Scottish people thus became economic slaves. Landlords were faced with a conflict; there was potentially profitable land, but very few people could afford the land rent or lease fees. The majority of the wealthy landlords replaced traditional "crofting" communities and agricultural practices in favor of sheep farming. Rich landlords, attempted to collect

rent from the crofters who owed rent. However, they were “unsuccessful, since most crofters could not afford such prices” (Wilkie 2001, 34). The inability to pay rental fees inevitably led to crofters having their land expropriated from them by absentee landlords, and it turn forced them to either emigrate or starve.

The Highland Clearances occurred from approximately 1790-1860. In the 1820s, twenty thousand emigrants a year left the Western Highlands, Ross-shire, and Sutherland for Nova Scotia, and Upper Canada (Herman 2001). In 1888, progress in the process of local land control developed, however inequalities among landlords and local crofters remained apparent. The Scottish Government decided to respond to this problem by assisting in the emigration process by subsidizing hundreds of families to move to Canada. Land raiding continued until the outbreak of the First World War. Emigration that occurred after the First World War was more voluntary in nature. Many Highland and Isles men and women chose to emigrate because the “comradeship and education of the war precipitated a collective venture to the western hemisphere” (Shaw 2003, 47). In 1923, with the aid of shipping agents and government incentives, hundreds of individuals followed their forefathers to Canada on historic ships such as *The Metagama* (Wilkie 2001).

The bulk of the population who did not immigrate to the New World was forced onto useless land and traditional clan chiefs were replaced by landlords. These landlords were absent for the majority of the year except during the summer months. The land, which was originally occupied by "crofting" communities, became hunting and sporting grounds for wealthy landlords' next of kin and peers. Pseudo-castles and shooting lodges began to dot the landscape. Examples include Carbisdale Castle in Sutherland, the

Dunrobin Castle in Golspie, Sutherland, and the Trossachs Hotel in the Central Highlands (Butler 1998, Gold and Gold 1995).

As ancestral tourists attempt to connect to their ancestral pasts they are hit by the emptiness of the Highland landscape and “the powerful cultural narratives that communicate that they were unwanted on their own land “(Basu 2005, 136). The past injustices of the Highland Clearance were rarely communicated in the grand narrative of Scotland’s history and were not even discussed in most Scottish journals and periodicals including the Edinburgh Review (Herman 2001). The Highland Clearances is currently summarized on Scotland’s National Tourism Website in a positive light. It is described “as a time when many thousands of Scottish land workers sought the promise of a better life on distant shores”. The Highland Clearances (on this website) are portrayed in a voluntary and passive manner. This is problematic, especially if one were to read this quote with no prior knowledge of the country’s socio-political history.

(www.ancestralscotland.com/roots/scottish_clans.html). The injustices of Scotland’s history were rarely communicated or passed down within a family history. There is an irony between Scotland forgetting her people and the ancestral tourists whom still, to this day, have a strong sense of belonging. As summarized by Basu “in spite of two centuries of migration and assimilation, a sense of belonging to a distinctively Scottish community has been maintained or recovered in the diaspora” (2005, 2).

2.2.3 Genealogy, Information Sources, and Tourism

The rise of cultural heritage tourism and genealogical research activities has “contributed to emergence of ancestral tourism” (Basu 2003, 23). The popularity of genealogy is increasing substantially as more individuals attempt to discover their personal heritage as

a way of connecting with deceased ancestors (Timothy and Duval 2004). McCain and Ray reinforce the popularity of genealogy by stating that 60% of Americans are interested in genealogical activities (2003). The Canadian statistics on general interest in genealogy indicate less interest than the American data. A report, published by the National Archives of Canada in 2002, stated that 40% of Canadians plan to conduct genealogical research within the next few years and 31% of Canadians said they were interested in ancestral tourism.

As noted, the interest in genealogy has increased and the growing numbers of individuals who are participating in it are from western societies (Nash 2002). The majority of individuals who are interested in genealogy are middle class citizens (Basu 2003; Basu 2005; Meethan 2004; Richards 1996, and McCrone 1995). Just over half of ancestral tourists in Scotland are women between the ages of forty and sixty and are professional individuals with twenty percent of them being retired (Basu 2003). Historically, genealogy was bound with proper lineage, property, and inheritance. The new popular versions of genealogical research are closely linked with family history and the recovery of hidden histories of women and working class people (Nash 2002). One prominent question arises with regard to the popularity of genealogy and that is the question “why”? What has prompted individuals to take a keen interest in their family histories?

There has been little research done to explore why the interest in genealogy has increased in recent years, however, the notions of diaspora discussed above are clearly linked to this increase. New World societies are becoming increasingly multicultural and the sense of belonging in tourists’ countries of birth is problematic. The desire to find

one's roots is a consequence of the depersonalizing forces of modernity. The divergence in one's life "is fed by lifestyles becoming more mobile and family bonds weakening (Basu 2003, 36 and Nash 2002, 28). In contrast, individuals living in "homeland countries" define their link with genealogy with a greater sense of continuity; individuals in the homeland are part of the living fabric of the communities that are under research (Basu 2003).

The flow and accessibility of genealogical information is the highest it has ever been. Genealogical data are increasing in both commercial and non-commercial sites and personal computer package sales are at an all time high (Meethan 2004). The Mormon Church currently maintains the largest collection of genealogical data and supports the Family History Center where visitors can access millions of records. Genealogy takes a very high priority in the Mormon faith. Mormon followers believe that once one has passed on, they will reconnect with their past relatives. Thus knowing one's personal heritage is of utmost importance. The Mormons have digitized their genealogical records for the public so that individuals may reconnect with their personal heritage. The role of the Internet has changed the dynamics of genealogical research; "the Internet has become a contact zone where one can meet to exchange stories, experiences, and opinions" (Basu 2005, 132). The wealth of information and the speed at which individuals interested in family history can gain information make it virtually possible for anyone with access to the Internet to do a primary family history search. The Internet has also made it easier for ancestral tourists to contact and negotiate with ancestral tourism service providers, most of whom market through this popular media.

Ancestral tourists are not limited to the Internet to begin a family history search because there are many additional sources available. The most obvious source is gathering oral testimonials from family (Meethan 2004). Sources of genealogical information can also involve networks of amateur genealogists, local, national and international organizations, professional bodies, family gatherings, conferences, research tours, searching the material cultural of magazines, books, videos, and commercially produced crests and charts (Nash 2002). At the local level, old parish registers, valuation rolls, directories, photos, cemetery records, monumental inscriptions, and newspaper archives can help to find out where one's ancestors lived years ago. Gathering genealogical data at the local level allows potential ancestral tourist to gain an appreciation of their ancestor within an individual and socio-historical dynamic.

A second option for ancestral tourists is to participate in specialized tours offered by specialized travel agencies. Ancestral tourists may opt to partake in a structured tour or a packaged tour that is organized by a travel organization or organized clan associations. Ancestral tourism experiences that were highly structured and dependent on prior contact with diasporic tourists include the Ghana Slave Route Project from America to Ghana (Timothy and Teye 2003), the Jewish- American Tours organized to deliver tours between Germany and Israel (Coles 2004) and the Orkney Homecoming Project organized by the Great Canadian Travel Company (Basu 2003). A second Orkney homecoming scheduled to occur in April 2007 hosted by the Great Canadian Travel Company will also take place (www.orkneyhomecoming.com). A third option for ancestral tourists is to participate in government tourism initiatives such as Wales'

Hiraeth 2000 Project (Morgan and Pritchard 2003) or the India Homecoming Project (Hannam 2004).

It is easy to understand “*VisitScotland’s*” motivation for wanting to promote ancestral tourism since there are an estimated 28 million people in the world who claim Scottish ancestry (Basu 2003 and Coles 2004). “*Visit Scotland*” commissioned a report in 2001, which was undertaken by DTZ Piedad Consulting. Genealogy was the motivation for an estimated 260,000 tourist trips to Scotland. It is believed based on the report findings that the number of ancestral tourists could increase to between 300,000 to 800,000 trips annually, with the overseas market provide the greatest area for potential growth (2001). Visit Scotland currently has an entire webpage dedicated to the promotion of ancestral tourism for Scottish descendents (www.ancestralscotland.com). One may conduct an ancestral search on a specific clan, a genealogical search on their specific surname, or participate in a clan travel itinerary specifically designed to take in the major sites related to their clan’s heritage.

Genealogy may be a rewarding or a challenging experience for Canadian Scottish descendents. Some challenges associated with genealogy research may not arise until one is immersed in it. Nash (2002), based on her research in Northern Ireland, outlined potential challenging issues associated with genealogical research that are critical. Genealogy is a reflection of politics and emotion; thus pursuing an interest in ancestry usually intersects with wider cultural processes, politics, and social concerns. The methodology of genealogy makes it an emotional and sometimes uncertain business. People may attempt a genealogical research study to neatly position themselves within the context of their family lineage; however once the exploring has commenced, it is

found that “there are uncovered stories and documented evidence, and mysterious and incomplete maps of affiliation and descent” (Nash 2002, 36). Genealogical research is like detective work. There is the potential of not finding the answers to “who am I?” and “where do I come from?” One limitation to genealogy that is often ignored is the potential for genealogy to overlook complex forms of kinships such as shared residence, friendship networks, mutual support or important alliances (Nash 2002).

2.2.4 Facilitators of the Ancestral Tourism Initiative

It is crucial to consider the facilitators who are responsible for delivering an ancestral tourism experience (in Scotland) that extend beyond genealogical associations and centres. Once a tourist enters Scotland it is almost certain that the heritage presented to them will be characterized by a high degree of diversity from personal to national heritage. The three bodies that are responsible for delivering heritage to visitors in Scotland are known as the “holy trinity” (McCrone 1995). The body that is the most popular is Scotland’s National Tourist Board known as “*Visit Scotland*”. “*Visit Scotland*” places high priority on generating income and the creation of jobs. “*Visit Scotland*” represented three heritage images of Scotland: the “peopleless” places of the North, majestic Scotland, and the every day Scotland. The second body to deliver heritage to visitors is *Historic Scotland*. They are primarily concerned with the conservation and preservation of Scotland’s built heritage. The third group in the heritage trinity is the *National Trust for Scotland*. This organization is political in nature as it is the largest institutional landowner in the country. Heritage projects of *The National Trust for Scotland* are somewhat biased as they often represent “a one-sided, up-market image of traditional Scottish imagery” (McCrone 1995, 101). As ancestral tourists explore their

personal heritages and narratives, they will inevitably be exposed to the larger social heritage and national narratives produced by these three managerial bodies.

2.3 Motivations for Ancestral Tourism: The Quest for Identity

Certain characteristics of ancestral tourism can be traced back to the beginning of tourism development, notably during the pilgrimage era, when “individuals were on a quest to reconcile their inner world with the external one by the constant re-affirmation of religious values and the representation of their travels as a religious odyssey” (Craik 1991, 26). Ancestral tourism reflects characteristics of pilgrimages such as seeking personal connection to one's spiritual self (Timothy and Tee 2004). Pilgrimages have a personal emotional quality which can be paralleled with modern ancestral tourism; individuals commence their emotional journey when they attempt to connect with a spirit that is beyond themselves but fundamental to their core being. Further, it has been argued that ancestral tourism constitutes the secular replacement of the pilgrimage (Craik 1991, Coles and Timothy, 2004). In an ancestral tourism experience, a tourist may consume their personal and social heritage resources either emotionally or materially, in an attempt to locate themselves in the world and understand where his or her place is. This notion parallels Desforges's summary that heritage tourism consumption is about “alienated individuals attempting to discover a sense of self” (2000, 929).

A primary question when considering the motivations of ancestral tourists would be “what are they seeking”? Why would one want to partake in an ancestral tourism experience? As stated earlier, roots tourism occurs when individuals in the New World (the Colonies) have a strong desire to find Old World roots. As David Lowenthal summarized, “individuals are becoming increasingly divorced from their origins due to

urbanization and migration”, thus tourists may substitute their nostalgic roots tourism experience as a journey to self discovery (1998, 24-26). Similarly, the self discovery voyage is often taken when issues of identity are questioned and the accumulation of experience is used to represent oneself (Meethan 2004). Basu states “in academic and popular discourse, the desire to find one’s self has become one of life’s imperatives” (Basu 2003, 27). In essence, the ancestral tourism experience becomes a “quest” to establish different senses of belonging that are built on more personally meaningful grounds (Basu 2003, Snelling 1990).

An ancestral tourist’s quest for identity is a complex process as most “roots and routes of diasporic identities are multi-faceted and composed of interwoven strands of ethnicity, religion and ancestry” (Coles and Timothy 2004, 6). The ancestral tourist identity is complex because he/she will connect with memories and heritage from their home and host culture. Nash (2002) reaffirms this notion based on her research in Ireland. She states “people coming to Ireland to find the personal histories and the Irish history is a complicated process...to plot only places of birth is to blind oneself of the multiplicity of attachments people form to places through remembrance and imagining them” (44). In contrast, it is also possible for ancestral tourists to bury deep in the subconscious their “memories and recollections of the complex reasons of turbulent times “(Coles and Timothy 7). An ancestral tourist’s quest for identity is an extremely personal and complex process; the quest may be very therapeutic, troublesome, or somewhere in between, depending of the individual.

The quest for personal identity is also achieved within the context of social and national identities (Basu 2005). Ancestral tourists will research names and dates, but will

also consider “where the families lived, what they did for a living, where they socialized and why they left their homeland” (Basu 2005, 8). As social identities are explored, ancestral tourists will depend on national narratives to understand the nature of the communities from which their ancestors came. A nation is defined “as a community of common descent behind which are beliefs about what constitutes a nation, as opposed to any other type of collective cultural identity” (Palmer 199, 314). National identity is thus a communion experience through immediate family, friends, and neighbours, rather than through association with the entire nation. What is important to consider in the relationship of social and national identity is that ancestral tourists come to identify themselves in relation to a larger group comprised of people similar to themselves. Contrary to popular belief, Palmer states that “a national identity is a very personal concept as individuals draw upon the differing identities available to them in order to construct their own sense of who they are and how they fit in” (1999, 314).

The quest for identity is not just socially oriented. Finding oneself “may be equated with finding home- a house, a family, a locus of belonging or an imagined country”(Basu 2003, 28, Coles and Timothy 2004). It is the journey to one’s homeland where the quest for identity becomes materialized. The quest for the homeland empowers the ancestral tourism experience; it is the travel to the homeland that translates a genealogical hobby to a tourism activity. The idea of homeland is significant because an individual’s ancestors were born into relationships that were based in a specific place, thus the ancestral tourist may bond with that place due to particular emotional appeal (Meethan 2004). The definition of homeland is not static and may change with time and

detection (Basu 2005), thus the more ancestral tourists discover about their personal and social identities, the more detailed the concept of home becomes.

2.3.1 Consuming the Emotional and Physical Journey

Ancestral tourism to Scotland can be an emotional journey. Ancestral tourists are searching for a sense of their ancestors and to feel the spirit of the people who occupied the homeland. The spirit of ancestors can be felt in tangible places such as a stately home, a castle, or row housing. The spirit of ancestors can also be felt in literature, linguistics, music, song, and dance. The spirit of a people may be found in Scottish culture because it is through expressions of personal creative spirit that personal heritage is passed down. As ancestral tourists travel and negotiate their personal identities, they relate to the country's dominant ideologies and identities. The consumption of Scotland's ideologies may occur at different national attractions or be highlighted in different forms of literary works and popular culture (Timothy and Teye 2004).

Scottish ideology and expression can be found in the literary works of Elizabeth Waterston "Rapt in Plaid", Robertson Davies "The Deptford Trilogies", Alistair MacLeod's "No Great Mischiefs", Charlotte Bacon's "Lost Geography", Margaret Lawrence's "The Diviners", and Diana Gabaldon's "Outlander" series. Scottish spirit and history may be felt in hundreds of traditional piping tunes that are played by pipers all over the world. Scottish spirit and identity may also be expressed in traditional dances such as the Gay Gordon's, the Highland Fling, or the Irish Jig. The degree and manner in which the intangible spirit of Scottish ancestors is felt is lacking within academic research. The spirit of Scottish heritage is worthy of consideration and interpretation because it is often this form of heritage that slips through cracks and is lost or forgotten.

Scotland's social and national identities are typically consumed in heritage sites and attractions (McCrone 1995). The substantial increase in the number of heritage sites and attractions reflects the centrality of symbolic work and commodification of place and culture. Ancestral tourists consume their social identity through commodified places and tourist landscapes (Britton 1999, Relph 1972). The Scottish landscape has become a commodified product because it has taken on new meanings by being assimilated into a tourism product. Britton's and Relph's main ideas of commodified landscape equate Scotland's authentic places and landscape with nostalgic and romantic values.

The Scottish landscape is subject to romanticized representation which can be found in literature such as promotional brochures as well as works of art (Cohen Hattab 2004; Holmes and Inglis 2003; Pocock 1992, and Waterston 2001). When ancestral tourists construct social identity through the landscape they are often consuming the nostalgic and romantic image of the "rural idyll". It is not to say that all ancestral tourists will consume or accept this representation, however, it is hard to deny its influence as the Highlands are promoted as the primary Scottish image.

A second medium through which the Scottish social identity can be consumed is cultural capital (Britton 1991; McCrone 1995, and Coles 2004). Personal and social heritage coincides with areas that have high degrees of cultural capital. There are two central dimensions to cultural capital: a) cities and regions that compete to project an image of innovative and existing lifestyles and b) the construction of physical infrastructure to attract and capture investment. There are four forms in which cultural capital may be accumulated in a city or region. They include built environments, spectacles, property markets and festival markets (Britton 1991).

Prominent spectacles that are common in various regions of Scotland include highland games (Chhabra 2003, McCrone 1995) where the staged events such as highland dancing and the caber toss are consumed by ancestral tourists and local competitors. A second example of a spectacle is Scottish Ghost Tours, where tourist landscapes become commodified through the presentation of Scottish ghosts and specters from the past continue to haunt the modern landscape (Inglis and Holmes 2003). An example of an extremely popular festival market which ancestral tourists would potentially participate in is the Edinburgh Festival. Edinburgh uses this festival to position itself on the concepts of innovation and creativity rather than the common “highlandry, tartantry, and brigadoonism” (Prentice 2003, Hughes 1995). Ancestral tourists have the opportunity to explore their own ethnicity at the festival and stray away from the common “romantic image”.

Lastly, ancestral tourists are able to consume their social heritage through “mediatized” space. Manifestations such as Grey friar’s Bobby and Brigadoon have “hollywoodized” Scotland’s tartan and social image. Since 2001, the production of film in identifiable geographical settings has given rise to tourist sites. For example the Stirling Region and the Trossachs have become “Braveheart Country”. Consequently, there has been a massive flow of tourists there since the release of the film. The film and tourism has led to a more intense and contested search for the contemporary political and cultural significance of Wallace (Edensor 2001, 69).

Central to every ancestral tourism experience is the notion of authenticity (Taylor 2000). The quest for authenticity is a prominent characteristic for western travelers, particularly those seeking to discover their personal heritage. MacCannell’s (1989)

argument about the need for authenticity is backed by his assumption that western individuals are alienated from their society and are motivated by the need to experience authenticity. The individuals' sense of pride, confidence, and place were misplaced, thus travelers began to search for authentic tourist experiences on their journeys as reliable substitutes for the lost identity. It is argued that contemporary western tourists habitually "locate their tourist experience by searching for an "Other", in a pre-modern context" (Selwyn 1996, 2). Ancestral tourists attempt to find their personal identity and connections with ancestors from the past, thus their ancestors who grew up in a pre-modern time, are equated as the "Other".

Searching for the "Other", or one's ancestors, in Scotland, can be a unique tourist experience. Ancestral tourists may use genealogy to choose an authentic identity by identifying with one surname or clan (Basu 2005). The act of genealogy is quite professionalized as most genealogical centres are recognized as accredited organizations (Nash 2002). Tracing ones roots from historical research involves authentication through documentation and other forms of evidence (Meethan 2004). The genealogical research that is conducted by ancestral tourists is assumed to be an accurate timeline that links them to their ancestors. The ancestral tourism experience is assumed to be authentic because the genealogical information is verifiable.

As authentic as genealogical research may be, the notion of clanship is more contested. The clan can be defined by actual blood relations with members coming from a paternal lineage or surname association linked with a particular geographical region (Lew and Wong 2004). In reality, Scottish identities and clans "were customized and packaged to be sold as a commodity for ancestral tourists" (Basu 2005, 28). The clanship

system in Scotland ran from 1500- 1746 but the system declining at the end of the 17th century. However, affiliation with a clan activity is central to the practice of being Scottish so it is still taken very seriously. The romanticism of highland clanship serves to re-root members of an unsettled society in what is perceived as their ancestral homeland. Most ancestral tourists are” taking myth as myth, but continue to attend clan gatherings, learn clan stories, and walk clan territories so that the genealogical and clan identities in which they root themselves is brought into being” (Basu 2005, 125). In essence, the clan history may become an ancestral tourist’s own family heritage.

With regards to consuming one’s personal heritage, ancestral tourists may choose to keep in touch with their home country through nostalgic festivities and patriotic commemorations (noted earlier as prominent spectacles) rather than return to the home country (Nguyen and King 2004). Nguyen and King note that most of these traditional rituals have decreased substantially in the home country but are kept alive in diasporic communities (2004, Butler 1998). Currently, 60% of clan association members are outside of the United Kingdom, which reflects a strong connection to Scottish identities (Basu 2005). Diasporic identities have made a conscious choice to remain faithful to their home countries, either by journey or commemorative events, because they realize that it is “difficult to know where you are going, until you know where you came from” (Timothy and Teye 2004, 112).

Lastly, a prominent theme in the literature that deals with consumption of identity addresses the intensity of the tourist experience. The intensity of the ancestral tourism experience will depend on whether an individual is seeking a general sense of heritage or if they are actively consuming a particular family heritage (Basu 2005; Nguyen and King

2004, Coles 2004). Visitors will vary with regard to motives, commitments, attitudes and expectations (Nash 2002, 36). “*Visit Scotland*” has identified three different types of ancestral tourists which include family historians, Scots aficionados, and home-comers. It is beneficial to view ancestral tourism experiences along a continuum as is specified by Collins-Kreiner and Olsen in their description of Jewish Diaspora Tourism (2004). Visualizing the ancestral tourism experience along a continuum is valuable because it allows room for flexibility in how the ancestral tourism experience is produced and consumed.

2.4 Summary of Literature Review

In summary, this literature review acts as a background to some of the issues that are raised in the following chapters of this thesis. This chapter has provided a context for understanding the ancestral tourism phenomenon with regards to its definition under the heritage tourism umbrella. Ancestral tourism is a distinct submarket of heritage tourism with its own characteristics such the notion of diaspora and the principal role of genealogy. Motivations for ancestral tourism were reviewed and outlined as the quest for identity which is personal as well as social. Consideration was given as to how ancestral tourist may consume their personal and social heritage. Issues discussed in this literature review are examined and highlighted throughout this thesis, along with greater attention paid to heritage marketing and promotion as seen by ancestral tourists and provided by Scottish Tourism Organizations.

Chapter Three: Methodology

It is helpful at this point to revert to the original purpose statement of this thesis in order to gain an understanding of what research methods were used to address it. The objective of this thesis was to *determine the importance and explore the facilitation of heritage and ancestral tourism for Scottish Canadian descendents in a diasporic community*. This chapter is divided into three sections including a review of the two case study areas, an overview of the research process, and the data analysis undertaken.

3.1 Case Study One: Fergus, Ontario

A case study approach was used to explore an empirical example of the notions touched upon in the literature review. A Scottish Canadian diasporic region was chosen for this study which consists of the towns of Fergus and Elora, Ontario. Fergus is located in Wellington County, Ontario with a population of 10,500 individuals. Elora is the sister town of Fergus, is home to many Scottish emigrants, and is closely connected with Fergus geographically, politically, and socially. The Fergus region, formally known as Little Falls, Ontario is the diasporic community for this thesis. The Fergus Region was the primary research site since it was founded by two prominent Scottish families in 1834. The Ferguson and Webster families immigrated to Little Falls in Nichol Township, in 1833, and purchased approximately 7400 acres of land. Until 1850, an unwritten policy of restricted growth was implemented and only Scots were allowed to purchase village lots. The Ferguson and Webster families restricted sales of land to other ethnic families until a dispute between the two families ended the policy. The Webster family moved to

Guelph and sold a high percentage of their landholdings to Irish immigrants (Mestern 1995).

In 1928, and again in 1949, a village planning scheme was paid for and implemented by a prosperous Irish family in the region. The Beatty family had considerable wealth and had the ability to directly influence the development of the community. Beatty Bros. Limited was founded in 1874 which specialized in manufacturing of farm and household equipment. The Beatty family had a profound effect on the way their employees lived as they expected everyone who worked under them to live by their set of rules. The rules included the following statements:

“to lead exemplary lives and to give employees a model to live up to, give employees incentives to maintain their loyalties, to give employees recreational opportunities to take their minds of the evils of life, to build up to date products of real economic value and to have the knowledge of basic ideals and principals upon which business and life are based” (Mestern 1995, 31).

In addition to all their regulations, the Beatty family was responsible for many social projects that improved community life (Mestern 1995). They were responsible for assisting veterans with accommodation, building recreational facilities such as the curling rink and the community swimming pool, as well as offering language classes to their employees. The Beatty family influence declined in the 1950's when the industrial growth of the community began to shift.

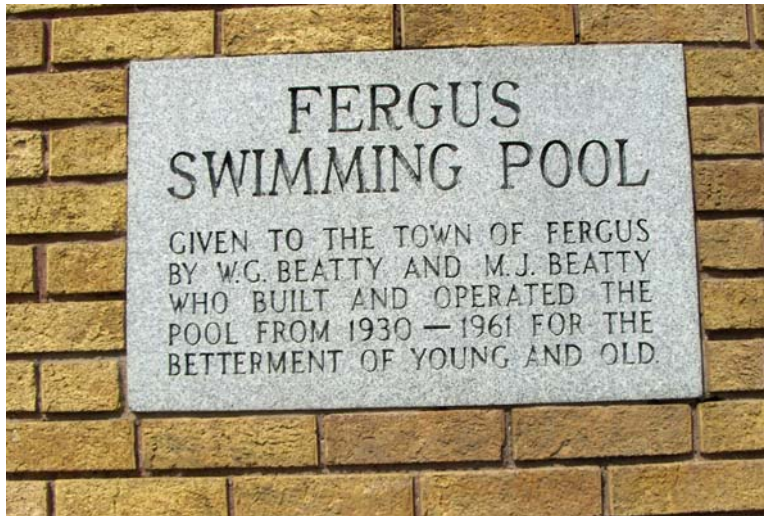


Figure 3.1 Fergus Swimming Pool Plaque

Fergus, originally known as a Scottish town, continues to celebrate its Scottish heritage every August with the Festival and Highland Games; however, the community is equally proud of its other ethnic groups (Mestern 1995). Many other immigrant groups have settled in the Fergus area. Italians, Germans, and Dutch have had significant influence on the development of the town that include Charlie Mattaini's arched bridges and expert cheese and butter makers.

The primary populations of concern for this thesis were first, second, third, and fourth generation Scottish descendents that lived in the Fergus region. It should be noted that a mix of ethnic groups have made important contributions to this community, however it is beyond the scope of this thesis to include them. For participants to be considered "of Scottish descent" they must have had one relative from the maternal or paternal side that emigrated from Scotland, to the Fergus Region, after 1833 but before 1980. If two or more participants came from the same family lineage they were accepted to participate in the study. Participants stated they were of Scottish descent and gave the name and date of emigration of their respective Scottish ancestor.

The participants in the Fergus region case study were chosen for four main reasons. First, the historical background of the town is well documented by different authors and a wealth of information about the town and surrounding communities can be found in the Wellington County Archives. The Fergus Region was also within acceptable distance for the researcher to conduct various exercises. Thirdly, researching human participants within a Scottish diasporic community allowed the researcher to investigate Scottish descendents' personal heritage issues within the greater context of a community, thus placing one's personal heritage in context with their social heritage. Lastly, researching human participants within a diasporic community allowed the researcher to triangulate any information that was documented throughout the research period with other written sources that were found within the community, with other participants' statements, and documented literature.

3.1.2 Overseas Case Study: Scotland as the Homeland

A second case study area was chosen for this ancestral tourism thesis in order to conduct key informant/stakeholder interviews. As stated in the literature review, Scotland has acknowledged ancestral tourism as one of its top three niche forms of tourism. Thus, Scotland was chosen for this study area because the National Tourist Board, "*VisitScotland*", had committed to promoting and facilitating the ancestral tourism experience to overseas visitors. "*VisitScotland*" has a website dedicated to this type of tourism experience (www.ancestralscotland.com). This national tourism body is responsible for the marketing and promotional efforts of the ancestral tourism initiative. Additionally, numerous organizations such as local genealogical societies, local libraries and archives, registrar offices, and museums are offering their services and resources to

help ancestral tourists find their lost ancestry on the ground level. It was appropriate to investigate how and to who “*VisitScotland*”, and other stakeholders in the ancestral tourism initiative, were promoting and catering the ancestral tourism initiative. It is important to distinguish that during the research period (May 2005 to September 2005) the ancestral tourism initiative was marketed solely to New World countries that included the United States, Canada, Australia, and New Zealand. A research report commissioned by *VisitScotland*, in 2001, reported that ninety percent of ancestral tourism trips to Scotland were made by United Kingdom based visitors. However, the remaining ten percent of visitors were from the overseas market and were their primary market audience. It was revealed in a market segmentation report, published in March 2007, that the key markets for ancestral tourism appeared to be England, the United States, Canada, Australia, New Zealand and Scotland. Interestingly, the report stated:

“...there appears to be a significant number of resident Scots who make genealogy related trips and this market should not be underestimated. However, we are aware that this group is not a main target market for *VisitScotland* and thus we have not provided a detailed market profile of them.”

3.2 The Research Paradigm

The underlying theoretical orientation of this thesis was social construction. The research for this thesis occurred in an inductive manner which “begins not with theories or hypothesis, but with the data itself, from which theoretical categories and relational propositions may be arrived at by inductive reasoning processes” (Lincoln and Guba 1985, 333). Constructivist notions begin with the premise that the human world is different from the natural, physical world and therefore must be studied differently (Lincoln and Guba 1990). It was the aim of this researcher to study the multiple realities

constructed by Scottish descendents and the implications of those constructions for their lives and interactions with others.

As stated by Patton (2002), all reality, as meaningful reality, is “socially constructed” (97). It is important to consider ancestral tourists’ individual perspectives about heritage and ancestry within a larger social context. The Scottish descendents’ experiences were considered within the context of their family and community relationships, or lack thereof. The researcher attempted to capture different perspectives through open ended interviews and observations and then examined the implications of the different perspectives (Patton 2002). Thus, it was important for the researcher to capture the perspectives of Scottish descendents with various characteristics to determine if the definition and identification of heritage and ancestry is diverse, multi-faceted, and complex.

In addition to social constructivism, this thesis employed notions of phenomenology. The researcher explored how human beings made sense of experience and transformed their experience into consciousness, both individually and as shared meaning (Patton 2002). It was crucial to understand how ancestral tourists perceived, described, felt, judged, remembered, made sense of, and talked with others about heritage and ancestry. To gather this data, the author undertook in-depth interviews with people who have direct experience with the phenomenon of Scottish heritage. A phenomenological study “is one that focuses on descriptions of what people experience and *how* it is that they experience what they experience” (Patton 2002, 107).

A third orientation that materialized in this thesis research was narrative analysis (Creswell 2003; Miller 2000, and Patton 2002). Narrative studies extend the idea of text

to include in-depth interview transcripts, life history narratives, historical memoirs, and creative non-fiction. Narrative studies are influenced by phenomenology and the emphasis is on understanding lived experience and perceptions of lived experience. The central idea of narrative analysis “is that the stories and narrative offered are translucent windows into cultural and social meanings”(Patton 2002, 116). The researcher captured the narrative stories of Scottish descendents to see if they identified or did not identify with their Scottish heritage. It is through their lived experiences in Fergus, and beyond, that the researcher comprehended how it was they construct their realities.

Furthermore, the researcher used the grounded theory method throughout the research stage. The focus of the research was on the process of generating conceptual theory rather than using a particular theoretical content. Grounded theory is meant to build theory rather than test theory since it seeks to help qualitative analysts consider alternative meanings of phenomenon (Patton 2002). The researcher used personal experience and the literature review as background for the subject matter in question. However, it was the aim of the research to learn and appreciate how Scottish descendents in this particular diasporic community (Fergus, Ontario) identified and participated in their heritage and ancestry. The purposeful sampling of Scottish descendents involved studying information rich cases, in depth, to understand and illuminate important cases rather than generalize from a sample population of random Scottish descendents.

3.3 Overview of the Data Sources

A number of data sources were used to research the thesis objectives. The data collection process occurred in the following order: a) a content analysis exercise of the Fergus Elora News Express from 1998-2005, b) a focus group discussion in Fergus, Ontario in June

2005, c) in-depth interviews with Canadian Scottish descendents in the Fergus community from June 2005 to August 2005, d) short survey questionnaires at three different highland games and Scottish festivals in the summer of 2005 and participant observation at the Fergus Scottish Festival and Highland Games in August 2005, and e) key informant interviews in Scotland (from September 2005 to October 2005) and participant observation at different ancestral tourism resource facilities. Each of these data sources will be described below.

3.4 Data Collection

In preparation for conducting research in the community of Fergus, the researcher did a content analysis exercise by reviewing the Fergus Elora News Express in the Wellington County Archives. Content analysis is one of the fastest growing methods in social research and “is an observational research method used to systematically evaluate the symbolic content of all forms of recorded information” (Hall and Valentin 2005). Content analysis has been used for political analysis, identifying different understandings of conceptual issues, and in more descriptive exercises such as tracing the history of an academic journal (Swain et al. 1999). The researcher followed a previous methodological content analysis exercise by reviewing the newspaper from 1998-2005 in order to gain a historical background of the community prior to undergoing further research (Swain et al. 1999). The articles were examined and organized by key subject areas. The Fergus Elora News Express is a weekly community newspaper and is the primary community literature. The newspaper is distributed across Wellington County, and discusses community news events, programs, groups, and ideas. The researcher, by familiarizing herself with the News Express, became aware of issues pertaining to “Scottish heritage”

that occurred in the community. It is important to note that content analysis is often used as a companion research instrument in multi-method studies to enhance the validity of results by minimizing bias (Hall and Valentin 2005; Chen et al 2001; Pritchard and Morgan 2001, and Cloke and Perkins 2002).

The second data source that was used came from a focus group discussion. Focus group discussions have been seen as the most satisfactory participation mechanism for various research projects (Simmons 1994, MacKay and Fesenmaier 1997). Focus groups allow for the creation of ideas and comparison of perspectives generated by group interaction to provide a broader picture of the phenomenon being studied (Threilfall 1999). Focus groups are also good for “topic exploration, surveying questions, and development and phenomenon descriptors” (Arsenault and Beedy 2005, 173). Inducing a topic discussion toward collective attitudes and beliefs of the participants generates a flow of ideas that yield untapped responses and meaningful information. The focus group technique was helpful for the researcher as it enabled her to gather insight and expressions of group feelings about heritage and ancestry that she may not have considered.

Focus groups have advantages as they take less preparation than other forms of inquiry and “are more flexible since researchers can explore beyond boundaries of tightly worded questions and allow for rich experiential data” (Threilfall 1999, 103). The focus group interaction created a setting where multiple realities were recognized, but themes and commonalities of heritage and ancestry emerged. There are drawbacks to focus groups if they are not conducted properly. The researcher for this thesis moderated the focus group discussion and had the help of an assistant to take notes of body language

and other non-verbal information that could not be tape recorded (Arsenault and Beedy, 2005).

The focus group discussion occurred at one of the participant's homes and five individuals were in attendance; three women and two men. The focus group discussion was a primary data gathering strategy that involved individuals who indicated an interest in the study (Simmons 1994). Initially, a community advertisement was posted in the Fergus Community Theatre in an attempt to gather participants through random sampling. This approach did not result in any volunteers, and, therefore, the focus group participants were approached based on criterion sampling (Patton 2002). The author approached a few Scottish descendents that she knew within the region. Once these few individuals confirmed that they would participate, the snowball sampling technique was executed to recruit further participants for a maximum of five individuals. Selection of the participants depended upon the consent of those willing to participate. The ideal situation would have involved three more individuals; however, due to time limitations and resources available, the maximum number of five was employed. This number was still sufficient as the desired standard for a focus group is 5-7 individuals (Arsenault and Beedy 2005). The ages of the participants ranged between forty to eight years of age.

The focus group discussion followed a protocol (see Appendix 1). Open-ended questions were used in order to stimulate a discussion that flowed from introductory questions, to transition questions, to key questions and specific topics of heritage and ancestry. In the second half of the focus group discussion, participants constructed a collage through an imagery exercise which helped the researcher confirm how Scottish heritage was defined and consumed by descendents. The imagery exercise was based on

an exercise conducted by MacKay and Fesenmaier (1997), where photo elements, educational, and promotional material were used to lure visitors. The focus group imagery exercise allowed for free flowing information on the content of selected images and individual inputs. Participants of the focus groups were given the protocol and image- based exercise one week in advance of the discussion so that they could prepare.

As previously stated, the focus group discussion took place at a participant's home and was two and half hours in length. It was an excellent exercise to gain a glimpse of the ancestral tourism phenomenon in question and gain valuable information on language and behaviour of the Canadian Scottish descendents prior to conducting individual interviews. The participants received refreshments and a framed photograph of the Scottish Highlands in appreciation of their attendance.

The third stage of the research process was to conduct in-depth interviews with Canadian Scottish descendents in the Fergus region. Upon completion of the focus group discussion, participants were asked if they wished to continue with the research study and would be willing to participate in an in-depth interview. Only one focus group participant continued and participated in the in-depth interview. The researcher submitted an advertisement in the Fergus Elora News Express asking for available participants for interviews (please refer to Appendix 2) to ensure that convenient sampling was minimized. Recruitment posters were also distributed to the local community theatre, the Fergus Legion, the Wellington County Library, and the Foodland (please refer to Appendix 3).

The total desired number of interviews was in between 20-25 interviews as was done in a similar tourism study (Davis and Morais 2004). The in-depth interviews were to

act as information rich cases that manifested the phenomenon intensely (Creswell 1998, Miller 2004). The researcher was able to obtain a total of fifteen interviews during the research process which occurred during the month of July 2005. Four individuals responded to the newspaper advertisement. The additional eleven interviewees were then contacted based on referrals from previous participants. All fifteen participants were telephoned and an appropriate time was determined to interview them at their place of residence. The interviews took place at various homes in Fergus and Elora, Ontario, and lasted approximately one hour. All of the interviews were tape recorded and field notes were taken. The interviews were exploratory and informal but followed a protocol (please refer to Appendix 4). The goal of the interviews was to establish relevance of general issues expressed in the literature and of the findings of the focus groups discussion (Simmons 1994, 101). Participants were given an honorary gift in lieu of their time spent with the researcher.

The fourth stage of the data collection process was conducting short questionnaire surveys at three different highland games across Ontario in the summer of 2005. As noted in the literature review, heritage spectacles and festivals are common ways of expressing and consuming personal and social heritage. In order to complement the existing qualitative research (the focus group discussion and the interviews), the researcher interviewed two hundred and sixteen individuals at three different Highland Games and Scottish Festivals. A total of two hundred and three were self-confessed Canadian Scottish descendents and completed the survey. Highland Games are a notable Scottish heritage spectacle often associated with diasporic communities such as the “Fergus Scottish Festival and Highland Games” and the “Maxville Highland Games”; thus they

were worthy of consideration and observation. Attending the Highland Games and surveying Canadian Scottish descendents provided the author with some additional data to help triangulate the research findings. The Highland Games venues turned out to be an impressive arena for potential ancestral tourism marketing. For reference to the specific survey questionnaire please refer to Appendix 5.

The last stage of the data collection process was to conduct semi-structured interviews with various tourism organizations in Scotland. The first five stakeholders contacted were listed on the National Tourism Board website. The additional ten Scottish tourism organizations who were interviewed were recommended based on the snowball sampling technique and on-line searches through Google using key words such as “ancestral tourism” and “ancestry” and “tourism” and “operators”. The interviews occurred in various geographical locations in Scotland due to the different addresses of various stakeholders as well as the researcher’s ability to navigate the area. The researcher flew to Sunderland, England in September 2005 and used that as her home base for subsequent travel North to Scotland.

The researcher traveled to Scotland three times to conduct the fifteen interviews. Once approval and meeting times were granted the researcher commenced key informant interviews in the capital of Edinburgh. Subsequent interviews took place in the Fife Region, Inverness, and the Orkney Isles. The choice of the interview setting was determined by the key informants; some included offices and others included lounges that were easily accessible by train. The researcher also visited the National Library and Archives, the Registrar’s House, and a few local libraries- one in St. Andrews and one in

Inverness. These facilities directly catered to the ancestral tourism market therefore it was useful to inventory their resources.

The application of semi-structured interviews with open ended questions was conducted with staff of fifteen key tourism organizations (please refer to Appendix 6). The researcher used open ended questions in the interview process to gain responses to predetermined questions without fixed categories for responses (Yuksel et al. 1999). The open ended interview technique was beneficial for a prior study “as it allowed for spontaneous opinions and avoided potential bias from restricting responses to the researchers’ own fixed questions” (Yuksel et al. 1999, 355).

The goal of the interviews was to inquire how the ancestral tourism experience was facilitated to overseas visitors and if their operations would meet the expectations of Scottish Canadian descendents. The researcher spent approximately four weeks in Scotland to gather information about the tourism organizations. Each interview was approximately an hour in length and was tape recorded and later transcribed. Each interview revealed information that could not be found in documents. The researcher noted the attitudes of the particular organizations, and their values and perceptions of heritage and ancestral tourism products. Strengths and weaknesses of the different organizations, as well as the ancestral tourism product itself, were also discussed. These issues will be highlighted in the following chapters of this thesis.

3.5 Data Analysis

The first data analysis process that the researcher conducted was the content analysis exercise. The most important aspect of content analysis was to understand the process and the selection of appropriate categories (Hall and Valentin 2005). The researcher

reviewed each weekly issue of the Fergus Elora News Express and recorded every article, picture, and advertisement that contained Scottish heritage content. The author recorded the frequency of articles (that is how many heritage-related articles appeared each year) and systematically organized the articles into a manageable and meaningful, categorized index as was completed by Hall (2002), Swain, Brent, and Long (1999), Chen et al. (2001).

The second data analysis process for this thesis followed the steps of “themeing” outlined by Luborsky (1994) and Miller (2000) or otherwise known as the grounded theory approach. It was beneficial to approach the collected data with this strategy as it is a direct representation of an individual’s own point of view and descriptions of experiences, beliefs, and perceptions. The qualitative study of themes gives “more weight to the voices and experiences of the individual consumer than the expert observer” (Luborsky 194, 190). It was the aim of the researcher to “theme” the data collected from the focus group discussion, the Canadian Scottish descendents’ interviews, and the Scottish tourism organization interviews so that a comprehensive view of the ancestral tourism experience could be highlighted. The life stories told by focus group participants and the fifteen Canadian Scottish descendents reflected their current perceptions and experiences of heritage and ancestry and how they translated or did not translate into ancestral tourism. The key informant interviews summarized in this thesis reflect the less-researched, supply side, of the ancestral tourism phenomenon.

The author used the “themeing” technique to assign units, categories and themes to the data that were collected. First, the recordings of the focus group discussion, the participant interviews, and the key informant interviews were transcribed and printed.

Each transcript was emailed back to the participants for review and possibly clarification. The member check is a major trustworthiness technique that “takes the reconstruction of data back to the respondents for their examination and reaction (Lincoln and Guba 1985, 351). Minimal changes were made and each participant accepted the transcripts as written. Each transcript was read and then reread. The data were then organized into units. The units were interpreted by the author and coded into categories. A total of ten categories were identified for the focus group discussion, eleven categories were identified for the participant interviews and a total of ten categories were recorded for the key informant interviews. The author let the categories sit for a length of time and coded them into themes. Prominent themes and sub-themes emerged from the data collected and a cut off was established. After sufficient time had passed, and re-reading of the transcripts resulted in no further information or new topics becoming apparent, “saturation” was reached (Luborsky 1994).

In addition to the time exhaustive “themeing” exercise, two other data analysis exercises were conducted. The first was a content analysis of the Fergus Elora News Express to examine all issues pertaining to heritage and ancestry of a Scottish nature within the community. Words, pictures, and advertisements were reviewed for Scottish themed content within the articles, editorials, and classifieds. The second process used was the inputting of survey variables into SPSS for descriptive analysis of the two hundred surveys. This quantitative exercise was utilized however it was not the intention of the author for the surveys to be a significant part of the research findings. The survey questionnaires were conducted with Canadian Scottish descendents and viewed as a complementary exercise to the qualitative research methods.

A feature of the thesis that should be addressed in the methodology is the role of the researcher. Theoretical sensitivity refers to “a personal quality of the researcher...one can come to the research situation with varying degrees of sensitivity depending upon previous reading and experience with or relevant to an area” (Stauss and Corbin 1990, 41). The author of this thesis is of Scottish descent and is very passionate about heritage and ancestral issues. It is this interest that first fueled the chosen topic and has led to the development of the research paradigm and content of this thesis. Researchers may have a significant effect on the way research is organized and conducted (Stanley and Slattery 2003). Regardless, all attempts were made to use the grounded theory method in order capture the meanings and the experiences of the Canadian Scottish descendents in question as well as those who facilitated the ancestral tourism phenomenon.

The themes from the focus group discussion, the Canadian Scottish interviews, and the key informant interviews were then used to answer the previously stated research objectives. Additional data from the Fergus Elora News Express and the survey results deepened the understanding of the geographical and socio-cultural aspects of the Fergus community and the ancestral tourism experiences in question. It may be noted that observational data collected during travel to the highland games and Scottish festivals and the key informant interviews included information about community links, distances traveled, heritage resources involved and leisure activities of Canadian Scottish descendents. Specific findings of the content analysis, the focus group discussion, the Canadian Scottish interviews, the survey results, and the key informant interviews will be reviewed in the following chapter.

3.6 Summary

This chapter has introduced the methodology and methods of data collection that were used to gather information about the identification and consumption of heritage and ancestry for Canadian Scottish descendents. An overview of the case study areas of Fergus, Ontario and various regions in Scotland were outlined. The research agenda was a five step process that included the content analysis of a local community newspaper from 1998-2005, a focus group discussion, fifteen in-depth interviews with Canadian Scottish descendents, survey questionnaires with two hundred Canadian Scottish descendents and participant observation at the Fergus Scottish Festival and Highland Games, and key informant interviews with tourism organizations in Scotland.

The scope of the research undertaken in this chapter was comprehensive and allowed for proper triangulation of the qualitative methods outlined above. It was the aim of the author to gain an "emic" perspective of heritage and ancestral tourism for Canadian Scottish descendents by investigating a variety of heritage and ancestral resources. The data analysis undertaken for the research process consisted of a content analysis using subject themes and categories, "themeing", and descriptive analysis with SPSS.

Chapter Four: Research Findings for the Demand Side of Ancestral Tourism

This chapter will develop the reader's understanding of the prominent themes that have emerged from the research undertaken about heritage and ancestry, the stakeholders, and the resources involved to facilitate the ancestral tourism experience. The chapter is organized into three sections to parallel the first three objectives stated at the beginning of this thesis. The following chapter will report the findings from the supply side, or the Scottish Tourism Organizations' perspectives of the ancestral tourism initiative. Each section will report on the main findings and will encompass responses from the five data collection exercises. Secondly, the chapter will use illustrations and photographs to complement the research data collected particularly during the participant observation time together with secondary data.

4.1 The Definition and Identification of Heritage and Genealogy

The research undertaken questioned the Canadian Scottish descendents about their perceptions and thoughts of heritage and genealogy. It was difficult to establish the defining parameters of heritage based on the subjective nature of what heritage actually "is"? The one consistent finding included the notion that "heritage and ancestry are different things for different people". The definition of heritage and ancestry are not static. They are terms with definitions that are fluid and will conceptually change over time as individuals mature and become more or less culturally engaged.

4.1.1 The Definition and Identification of Scottish Heritage from the Fergus Elora News Express: A Community Experience.

News articles and editorials from the Fergus Elora News Express (FENE) were examined from 1998 to 2005 to examine how residents in the community of Fergus, Ontario, identified and engaged in Scottish heritage. Each weekly newspaper was reviewed for article content, photographs, and advertisement for community programs, special and annual events, and special interest material that were associated with heritage. The weekly newspaper is the primary community newspaper for the Centre Wellington County.

Heritage, within the context of the Fergus Elora News Express, was a very socially-oriented phenomenon. Scottish heritage was a diverse and highly published theme. From 1998-2005, the author identified 308 articles that contained heritage themed content. A listing of the heritage pieces identified chronologically included:

- 1998: 48 pieces identified
- 1999: 50 pieces identified
- 2000: 50 pieces identified
- 2001: 48 pieces identified
- 2002: 45 pieces identified
- 2003: 25 pieces identified
- 2004: 26 pieces identified
- Until June 2005: 17 pieces identified

The articles were reviewed for key subject content and then placed into categories which included the built environment, Scottish events, the Fergus Scottish Festival and Highland Games, performing arts, local history columns, and miscellaneous. The subcategories for the performing arts category included theatre, highland dancing, pipe bands, concerts, and events. The heritage themed content was varied and occurred throughout the entire calendar year, which lend support to the notion that Fergus was an active cultural community. The highest concentration of articles occurred in the months

of July and August due to the Fergus Scottish Festival and Highland Games running annually in the summer season. The second highest concentration of articles occurred around the New Year due to the preparation for and celebration of Scottish poet, Robbie Burns.

Scottish heritage was a very collective and organized experience for the Fergus residents. Residents identified with their social heritage through organized annual events, musical groups, attending musical concerts, being members of official organizations, associations, committees, preserving the built environment and publishing historical articles featuring Scottish content. A common theme within the newspaper pieces was Fergus as a ‘Scottish’ town. From 1998 to 2005 pieces were published expressing the interest of maintaining and developing Fergus as a ‘Scottish town’. One article, from a Fergus resident, highlighted the need for the town to have a common theme:

“Fergus and its business partners need to create a common theme and focus for promoting the downtown core and its Scottish Heritage. This common theme is of considerable interest and concern is expressed for the rejuvenation of the downtown. Eight suggestions to promote downtown are listed as follows: signs, flags, Celtic lettering, lots of tartan, placing clan crests on street lamp posts, inviting Theater on the Grand to become involved in Celtic theme based plays, and giving new spaces Scottish ring names.” (Fergus Elora News Express, 7 January 1998).

The proposal to fly Scottish flags was seen as a positive suggestion. In April of 1998, the Fergus Chamber of Commerce invited local merchants to purchase the Lion Rampant Flag to display in front of their buildings. The idea of identical flags was chosen to have a greater visual impact and support the “Scottish” theme of the town (FENE 15 April 1998).



Figure 4.1: Scottish Flags hanging outside merchant shops in Fergus, Ontario

This initiative resulted in a few more public suggestions such as naming the Fergus Park after one of the town's first settlers from Scotland, Hugh Black (FENE April 22 1998), a letter to the editor stating "What we need most is a 'Spirit' of Fergus" (FENE 12 August 1998), and Centre Wellington's first designated heritage district (FENE 7 October 1998).

'Heritage' for the town of Fergus was not simply defined by cultural activities. Heritage was also considered as part of the built environment. The visual heritage of the town is predominantly Scottish with its masonry and limestone buildings.



Figure 4.2: Scottish masonry and architecture in Fergus, Ontario

A newly formed committee, Heritage Centre Wellington, organized itself in 1999 to be the local architectural advisory committee to research and designate significant heritage buildings and homes (FENE 9 June 1999). The town of Fergus valued the heritage of its

built environment because it raised the property value and was aesthetically pleasing for visitors (FENE 19 May 1999).

In the middle of 1999, distinct feelings resonated through the community about the potential demolition of the Beatty Damn. Several articles were published that expressed the citizen's interest and disinterest in the reconstruction and demolition of the Beatty Damn (FENE 25 August 1999; FENE 1 December 1999; FENE 15 December 1999; and FENE 16 August 2000). One resident highlighted the importance of the Beatty Damn and its connection with the town's heritage by stating "while the damn is here, it would be a shame to ignore our heritage...let us not forget where we once cast our roots" (FENE 2 January 2002). A second wave from Fergus and Elora citizens followed in the year 2000, when suburban development outside of Fergus started expanding, and the Grand River Raceway proposed construction. It was feared that these two developments would damage the ambiance of this 'inherently Scottish' town so much that heritage building owners would leave the area (FENE 29 March 2000; FENE April 5 2000; and FENE 19 April 2000). In 2001, the visual heritage of Fergus took on more importance when Heritage Centre Wellington decided to inventory all heritage structures (FENE 31 October 2001) and put forth a proposal to have the David Street Bridge, in Elora, preserved as a historic monument (FENE 14 November 2001).

The concern for the heritage in Fergus was also vocalized to include unique features such as family homes, partnerships between existing heritage groups, and town by-laws. An article appeared in the beginning of 2003 from one concerned resident stating:

"Anyone who owns an old house can relate to the heartfelt love for an old building...they buy it because they are dedicated to preserving a community's built heritage...there is something special about a community whose charm lies in built heritage. A building does not need to be a fancy

affair or have a blue ribbon history. Just as a croft in Scotland is preserved, so too should a farm house in Ontario (FENE 8 January 2003).

Later in 2003, an initiative was also undertaken to hire a project manager to develop a strategy for the way arts and heritage groups in Centre Wellington could support each other through partnerships and networking building initiatives (FENE 7 May 2003). The town even went so far as to pass a by-law in 2003 to allow bagpipers to practice outside without scrutiny. The by law was passed by town council and it was stated that “bagpipes are not noise, they are a gift from God. So the piping at all hours and the sheep by laws are unique to the Fergus area” (FENE 9 February 2003).

The importance that Scottish heritage played in the everyday lives of the community of Fergus (and Centre Wellington) was quite substantial. The numerous articles that were reviewed in the Fergus Elora News Express illustrated that the preservation, celebration, and participation in Scottish heritage was important on a communal level. Events such as the Fergus Scottish Festival and Highland Games, the Robbie Burns Night, the Heritage Days celebrations, the St. Andrews Day celebrations, the Fergus Pipe Band, and the McDonald School of Scottish Arts were all evidence that the cultural participation in Scottish heritage was worthy of residents’ time and supporters’ financial resources. It is fair to assume that there was an overlapping of individual participation in Scottish events and celebrations held within the community. However, it was also important to recognize the magnitude and commitment made of the material, human, and financial resources that were spent to host events such as the Fergus Scottish Festival and Highland Games.

The importance of the Fergus Scottish Festival and Highland Games for the community of Fergus was twofold. The first reason that the festival was of importance to

the community was tied to the economic incentives that were attached with hosting an event which drew a crowd of over thirty thousand people annually (FENE 12 August 1998). The Fergus Scottish Festival and Highland Games relied on the partnerships with other community organizations to operate. The new Fergus and District Visitor Information Centre opened in June 1999 and housed the administrative offices for the Centre Wellington Chamber of Commerce, the Fergus Scottish Festival and Highland Games and the Fergus Business Improvement Office. The three business offices collaborated in their operational and administrative duties to help the economic and social development in the community (FENE 30 June 1999). The Fergus Scottish Festival and Highland Games also secured sponsorship from the town to maintain a surplus for bad weather occasions and expand their market funding to cultivate patrons for future years (27 March 2002). Many private businesses partnered with the Fergus Scottish Festival and posted their advertisements on a two page itinerary spread that appeared in the Fergus Elora News Express each August from 1998-2005. Every year, local musicians performed at various businesses downtown throughout the festival weekend and a shuttle bus ran from the festival site to downtown Fergus to help accommodate the visitor flow to the downtown core (FENE 5 August 1998; 18 August 1999; 9 August 2000; 8 August 2001; 7 August 2002; 6 August 2003; 11 August 2004). Lastly, in 2005, the Fergus Scottish Festival and Highland Games received a substantial tourism grant from the province to help expand their advertising reach in order to attract more visitors (FENE 12 June 2005).

The Fergus Scottish festival and Highland Games was also important for the socio-cultural climate of the town of Fergus. The Fergus Scottish Festival and Highland

Games helped preserve and cultivate the Scottish heritage that existed within the community and worked as a catalyst to help promote civic duty and leadership. The Avenue of the Clans and Genealogy Tent provided an outlet where visitors and locals alike could research their family lineage (FENE 6 August 2003 and 4 August 2004). The Fergus Scottish Festival and Highland Games was a large event for the town of Fergus. This ethnic festival was possible due to tireless efforts of the volunteers. The Fergus Elora News Express published numerous articles to recruit and highlight the teamwork and efforts made by volunteers to help make the annual event happen (FENE 15 July 1998; 19 August 1998; 2 December 1998; 31 March 1999; 30 August 2000; 22 August 2001; 14 August 2002; 11 September 2002; FENE 17 November 2004 and 16 March 2005). It was estimated that over 500 resident volunteers helped the festival (FENE 12 March 2003). The Fergus Elora News Express printed appreciation articles such as:

“Special Events are a way of life in Centre Wellington with the Highland Games being the biggest, and the Truck Show about the same. Community residents have played a critical role organizing and running the games. Service Clubs and community groups volunteer their time and energy to assist. The success of our games boils down to the people who come to the highland games as volunteers or attendees because without them community betterment would not be possible. Whether to drink in the ambience, hear the skirl of the countless bagpipes or search out Scottish roots through clan history” (FENE 11 August 1999).

‘Thank you from the Fergus Scottish Festival and Highland Games. The festival is a not for profit organization and is managed and operated by a board of volunteers and one full time staff. The people who produce this event do it for the love of the community of Fergus ad the love of sharing Scottish heritage and culture. The Fergus Scottish Festival and Highland Games are only as strong as the support it receives from the community. There was tremendous teamwork for the 2002 festival.’ (FENE 11 September 2002).

4.1.2 Focus Group’s Definition and Identification of Heritage and Genealogy

A total of five participants attended the focus group discussion. Each individual had had his/her own unique definitions of heritage and genealogy. Firstly, the participants introduced themselves to the group and made reference to members of their family either present or past. Each participant told their personal narrative by referencing a specific

location which included different geographical scales. Some participants referenced their personal family heritage in association with the Fergus region, as one woman stated:

“I am ***. My grandparents came to Fergus in 1910. My grandparents and two older uncles and my father were born approximately 10 months after they arrived here. My grandfather was one of the men who founded the Fergus Pipe Band. Henderson, he was my grandfather and a bass drummer. My dad was the pipe major. He was the pipe major for fifty years before he had to quit because he was blowing so hard he passed out”.

One man referenced his family connections and lineage with a small town in Southern

Ontario:

“*****. One of my very distant relatives was a Scot. I grew up in south western Ontario on a farm. But all around us were McCreay's, MacDonald's, McPherson's, Johnson's, and MacAlpin's.”

Another participant's story held a more international narrative as she referenced herself with London, England and her parents with Northern England:

“My name ****. ***** comes from my dad's side of the family, but my mother was a Campbell and her mother was a Cumming. I have traced the Campbell's back to Scotland but the Cummings I have traced back to the County Down. I grew up in London England, and my parents grew up in Northern England along the borders. So when I go back to visit, we travel back and forth”.

One similarity that was apparent in all the focus group introductions was that each participant was knowledgeable of their family heritage. They knew their backgrounds.

When asked to define heritage, the participants viewed it both as a tangible and intangible phenomenon. Heritage was defined as “people and place oriented”. Heritage meant family, “Yep family, and places connected with family way back...” and the expression of values “it can be our values or what is important to us” or “tradition is a good word..... because things get passed down...you do something and you find out you great grandfather did that”. Heritage was also identified as an item of collective pride. Each participant stated that they identified themselves as hyphenated Canadians when in Canada, but specifically Canadian when they were traveling abroad.

The identification of heritage was also influenced by where the descendants presently lived. The importance of the heritage was challenged depending on where one

geographically resided. Two descendent categorized themselves in a distinct ethnic identity which fluctuated based on their geographical location:

“When I was a child I liked to see, but I never really paid much attention to what my parents were saying about their lives. And it is true, kids are not really that interested in that, they are usually saying “oh no not more....”.....But I find it important now and when you are in a new country you move away from where your roots are, its even more important than before. You try to grab hold of that.....especially when you have children.” (one woman’s response)

“That is neat. When I am in another country, its Canada, Canada, Canada.! It is not Fergus or Scottish –Canadian. I claim I am Canadian, not a Fergusite. When I am around here, I claim to be from Fergus. So heritage is defined within realms, because Canada is our home really”.

Genealogy was defined more concretely and extensively than heritage. It was commented that genealogy was “more defined than heritage....it is the names, places and dates” and ‘you start looking at places where people lived and how they lived’. The participants referenced their personal lineages and discussed genealogy as an activity. When the descendents actively searched their genealogy, they noted external factors such as serendipity come into action. It was stated that genealogy may have a serendipitous nature at home as well as abroad:

“It is amazing sometimes. I had a knock at my door one day. I went to the door and a man was standing there. He said “I am sure you don’t know who I am”. I said “no I don’t but I know you are related to my dad because you look just like him” And he was a cousin”.

“Genealogy is also a lot of luck. We went to Ireland so I could see some cousins because I had never met anyone apart from my Dowling uncle. I had never seen my Dowling relatives. My husband was absolutely amazed because he had to do what I usually do over here. He had to sit in a room full of Dowling’s...hehehehe all these Dowling’s kept pouring in, and they kept drinking. So I was able to find out where the Dowling’s get their love of drink. And we talked and we kept putting up pictures on these boards. And ahh we had a gay old’ time.”

Identifying with one’s genealogy increased as the participants got older, their family relationships changed, and/or their familial roles took on new parameters. Two of the younger participants claimed:

“I think for me it is more important now than it has ever been. Like when I was growing up it did not mean much to me but as I get older and as the kids gets projects on heritage and things like that, it is starting to come to mind more. It is more important to me and that is why I play the bagpipes. It is because of that, it is more important now”.

“At one point it did not really matter to me about my heritage or anything. Now it is dawning on me, that some time there is a chance that I could be the last link in my family and there could be a lot of aspects that the next generation won’t get unless we write it down or they start researching it or talking to people.”

Interestingly, the participants noted that their family had a “keeper of the gate” with regards to their respective family histories. Each descendent had one family member that acted as the “gatekeeper” and stored the oral histories of their respective ancestry. It was noted most often as the head female in the household:

“Well in my case, if we wanted to find anything out about my dad we would ask my mom. Well that is the route that followed when any information came about our family. My mom knew the answers, even about my dad’s family.”

“They did not see it as important, tracking their roots. My parents never talked much about where their parents were buried. My dad told us a bit about Toronto such as where he lived and stuff but I had to hunt to find out where his parents were buried. He did not talk much about his family. It was my mother who told us that his mother was buried when he was six years old. And that his father married again and he has stepbrothers and things like that.’

The participants of the focus group also identified with their ancestry through family traditions such as culinary skills and common meals. The descendants shared childhood memories of common foods such as cottage pie, shepherds pie, and cock lea kin’.

“There is a dish called cottage pie which you cook up the beef and then top it with mashed potatoes and that is cottage pie.”

“Oh shepherd pie?”

“No, shepherds pie is made with lamb, cottage pie is made with beef. It is traditionally something that you did on wash day. It was the leftovers of the joints which you ground up which you mixed up and put with potatoes then you pop it in the oven, next to the non existent washing machine.”

“We used to have mince and tatties very regularly. We used to have them with peas or carrots. I have seven grandchildren and one of them likes mince and tatties.”

“Then there is crock lea kin’. It is made with meat, duck and barley, my mother would make it with a turkey. She would just stuff it and go. My daughter likes that. I’ve never made these Canadian tatties.

“There are these perceptions of making a perfect truffle. Among the Canadians, a truffle is a sort of cake, and a true truffle is not. It has a rather liquid center with a healthy dose of sherry or brandy. It is eggs, cream, and raspberry. My daughter likes that too.”

The focus group participants were questioned at the end of the discussion if there was anything they would like to add and they reiterated the importance of heritage and ancestry for them:

“I think that heritage and the way you were brought up makes you what you are, so it is important”

“And you don’t appreciate your heritage until you go back to the places where your parents or grandparents were brought up. Because then you see how it has influenced you and the way you behave or even how many school teachers you have. I was quite interested to know that there were many school teachers in our family”.

4.1.3 Canadian Scottish Descendents (in Fergus, Ontario) Definition and Identification of Heritage and Genealogy.

Thirteen Canadian Scottish descendents took part in semi structured, in-depth interviews. The identity of each descendent will remain anonymous and will be referred to as their coding number (descendent one= D1, descendent two= D2 etc.). Each descendent was first questioned on their definition and identification of heritage, followed by genealogy. Their responses were summarized in the themes below. The definition and description of heritage was subjective as each individual had an assortment of responses. Firstly, heritage was identified as “people oriented” whereby reference was made to grandparents in conjunction with family connections, relationships with members living or passed on, and childhood memories.

D1: “heritage is by person, grandmother Carter. Heritage is more people oriented”

D5: “Heritage to me... is my grandmother. She had a thick accent and cultivated it on purpose and had poetry that indicated she wanted to return to Scotland.”

D6: “I am the third generation born in Canada and have lots of family photos. I looked up my heritage and my great grandparents came from Scotland and immigrated to Toronto before 1877.”

D7: “I was born in Fergus and my mother’s ancestor comes from Sir Walter Scott’s and my mom’s grandparents came from Glasgow.”

D10: “I am from Scotland and immigrated in 1957. I am a baker by trade, worked in Muskoka, went to Calgary and met his wife there. We went back to Ontario and started a bakery in Fergus. I sold it in 1980.”

D11: "I immigrated in 1955...my father spent time in Newfoundland and liked Canada and then the rest of the family came in 1957. I moved out on my own when I was 21 and moved to Fergus in 1967."

Heritage was also defined as "place oriented" whereby descendents referred to a particular geographical destination such as the town of Fergus, Ontario, and Scotland.

The mention of heritage as the built environment and architecture was also relevant.

D1: "Fergus is always home to me."

D7: "I am 85 years old, and grew up in Fergus. I lived in Toronto but came back. My grandfather came to Fergus, built a cabin and lived in that for 25 years. My family contributed to the architecture of Fergus because my grandfather rented lime kilns and supplied the lime for a lot of the buildings in Wellington County."

D9: "I would define heritage as physically meaning architecture. It means the visual heritage, it is really important for me because quite often you forget heritage unless you actually see it. Fergus is architecturally stimulating because it is a reminder that it is Scottish."

The descendents placed heritage on a personal level as being "where *you* come from".

Heritage remained alive in family networks when the older generation made a conscientious choice to use accents, songs, ditties, and the 'old language'.

D8: "Heritage is where you come from. Mom was Scottish. Mom was as Scotch as Scotch could be, and mom would revert back to her accent if talking to Scottish folk."

D4: "I like to keep Scottish heritage in tact. My girls don't have accents but I still do. I am from a small town in Scotland, where the area is steeped in history. Heritage is where you keep certain things that family does, traditions, food, and certain sayings. And traditional things taught from mother to daughter."

D5: "My family kept Scottish heritage alive and they try to pass along little ditties and sayings in Gaelic. The smell of my father's bagpipes brings back memories. I used to love the smell of them. I have memories of my father and the band being in our house and preparing their instruments with the old wax and hemp."

D9: "My Italian grandmother had a Scottish teacher in Fergus so she used to recite Scottish ditties which were passed along to us."

D13: "Heritage is your roots. It is important to pass it on and we should never forget where you came from. Living in a new country, you should settle by the rules but never forget and pass it on to your children."

Most descendents identified with their Scottish heritage to some degree, however the level of importance it played in each if their lives was speckled. The level of importance

was greatly influenced by the timeframe in which their respective ancestors immigrated to the New World. The expatriates that were interviewed immigrated to Canada in the 1950s and 1960s and expressed that once they left their hub of heritage, and left the motherland, their fondness grew and heritage became more important to them, as illustrated by:

D4: 'It is not until you come to Canada that you notice heritage more.'

D11: "I have a Scottish background, and I spend lots of time with it and I am proud of where I come from. When you leave your country, you become fonder of it and put it that way. I am very proud of it and have taken my wife and kids over to show them where I came from."

D12: "When I initially moved to Canada, heritage did not mean anything to me. Today I like to know what is going on in our family and where people are. I like to pass along stories to my grandchildren."

D13: "Heritage is your roots. It is important and I am interested in passing it on. Living in a new country, you should settle by the rules, but you should never forget to pass your heritage on to your children. Most Scottish people would take heritage for granted, but as soon as you move away they become more aware of their heritage."

In contrast, some descendants that were further removed from the motherland (their ancestors immigrated to Canada earlier in history) stated that heritage had less of a presence in their lives.

D7: "I don't know which Scottish attitudes have survived in me. I suspect very little because of the distance and time and that kind of thing. I do not assert anything particularly Scottish in the behaviour of my family, no particular Scottish practices or holidays or ceremonies except for respect for education."

D9: "Heritage, as far as personally, it is very important to me because I need to know where I came from before I know where I am going. Having grounding in heritage puts roots down for me, but I am more connected with my Italian heritage than my Scottish heritage. Mostly, because my greatest influence was my grandmother who was with us all the time. The Scottish ancestors were from way back and died early on."

D10: "Heritage is not as important for me but it is good to have a point in it. Scotland has always been famous for certain events and highland games but most of my connection comes with fellow countrymen since I emigrated."

In addition, heritage was also defined on a collective level by referring to the traditions and personalities of the Scottish people.

D2: "Heritage is where you come from but also the traditions that go with it., The place does not matter so much as the traditions and the values that the culture has."

D5: "I find heritage to be the culture, not so much the names and exactly where you are from but the culture around it. Heritage is the food and the way people communicate. For example, my father grunts and is very pragmatic. They have a sense of humour and good stories being passed on about them in the community."

D7: "The Scots are admirable people. Their education system, recognition of the value of education and their provision of schooling was wise. I like their music which is distinctive. I enjoy their heritage in the sense of their attitudes.... practical and down to earth."

Genealogy was formally defined by the descendents as a ground, a belonging, and a direct path from which you have descended. Each descendent simultaneously stated that genealogy is "where you come from". However, the importance of acknowledging and researching one's genealogical past was varied; it depended on the individual. Four descendents were interested in their genealogy but would not do genealogical research themselves, found it too frustrating or had reached a saturation point:

D2: "I would not go out and do the research myself as I would find it too frustrating, but it is important to know and respects those who look it up....I recognize the value in it as it could be gone if no one looked it up but I would be frustrated with genealogy because there are inconsistencies with the data."

D5: "I have really done all I want to do in that regard because I am not interested in knowing the great, great, great grandfather, more just my grandparents. I am satisfied with what I have found. If someone said to me I could see everything, I would be happy, but would not do the research myself."

D7: "I think it is good to look back at your ancestors at the exact path by which you descended but the subject does not turn me on. If it was given to me, that is fine but I am not going to go through it. I am not keen on genealogy and family reunions. I have a good opinion of those family members close to me and have pride in the **** ancestry."

D8: "It (genealogy) is interesting but I do not know if it is an important aspect of my life. I could do without it but it is interesting. It connects you back. My daughter has looked at more than names and dates, she has also at the employment of distant relatives."

As with heritage, the need to know where you came from grew stronger when you were apart from your homeland:

D11: "My brother had gone through the genealogy and has traced it back to the 18th century. I find that roots are more important once you are removed from your homeland.... when you are young, you don't think about heritage as much, but once you get more involved, it brings it to the forefront. Heritage has gotten stronger for me as I have gotten older."

D13: "Genealogy has grown over the years. In Scotland, I never really thought of it, but when you move away you are into it a lot more. Genealogy has become more popular in the last 15 years."

Two descendants expressed that they were very interested in doing more research when they obtained the financial and calendar resources to do so:

D12: "It is one of my goals to research the family tree and keep in touch with family that is over there."

D13: "Yes, genealogy is very important and I have printed off sheets of my pedigree chart for you to see. Genealogy is your heritage and family tree and lineage as far back as you can trace it. It is important and can become a detective story. I like that."

The choice to become actively interested in genealogy often came due to a life changing event such as the passing of a relative or a birth of a child:

D3: "I see the importance of genealogy now that research is done. I had certain family members pass on so that is what motivated the search. Little had been told about my Scottish genealogy from grandmother and I wanted my depth to the information."

D4: "My perception has changed since mother passed away."

D6: It was not until my son was born that I bothered to write down the family history. When my son was born there was a sudden need to write down so that it could be passed on. I got involved in genealogy when I retired and had the time."

Similarly, the participants noted that it was important to record genealogical information.

They felt they had a responsibility to pass that information down to further generations:

D2: "I am not that into history but it is good to know where you came from. Dad has done the actual work but I would like to compile what dad has done to pass onto generations after."

D3: "I got totally consumed by it. I want to pass it along to my children and it will get harder to find the information."

D4: "It is important to record it and pass it down so younger generations so they don't have to search as hard."

Interestingly, the motivation for genealogical research has grown in the last decade. The descendants clearly noted that past trends and interest in genealogy in their family was significantly lower in the past than currently. The necessity of genealogy was not as great because families resided in close knit communities, were geographically closer to the wider family network, and were more connected personally. Scottish immigrants came to the New World, came with little economic or material resources and

spent the majority of their time trying to “make a new life in a new country”. They did not have the disposable time to care about genealogical interests:

D9: “Genealogy is really important....but only started to be important to mother when the government wanted to know the characteristics of their citizens. Few people ever bothered to talk about it because they all knew. People belonged to community groups and kept in touch. They were just trying to survive and did not give a fig about their ancestry. Genealogy was also part of the class system where if you owned a manor the inheritors knew family history. But if you were a servant you were less likely to keep a record of your genealogy. People died young and the history was more verbal. It was not until the 1950’s that people started to take notice.”

D10: “Genealogy was easier years ago, when populations did not move and were more connected and living in smaller groups. The older generation was not involved but they were able to keep records straight. The roles of the family have changed as well with women becoming more work oriented.”

D11: “My parents were not interested in genealogy. When my parents came over they were too busy raising a family and trying to get started in a new country. My parents did talk about our grandparents a little bit but it was dad’s youngest brother that did most of the work. He wrote a book and went through the archives and all that stuff.”

Lastly, the motivation for genealogical research was also identified for genetic and medical science information:

D6: “I would like to emphasis the medical aspect of genealogy, tracing diseases that pertain to a particular country.”

D10: “Genealogy is important to know so you can blame someone else for all the mistakes that have been mad and it is good to know for genetics.”

The definition given for genealogy was simplistic, however the descendents were more interested in ‘family history’. Collecting data that included names and dates was just the “tip of the iceberg” for many of them. The descendents wanted more exhaustive information about their ancestors that included where their families came from, how many children they had, occupations, personalities, personal characteristics etc.

D1: “I like the different aspects of it (genealogy), especially those who look alike, traits, and who thinks alike.”

D4: “I think it is neat to find out where our ancestors came from. Find out ages, children’s ages, how they lived and worked, how many were in their family. We need to find out how our family lived and keep up with our history so that we appreciate what we have in Canada.”

D6: “I do not just want to know just names and dates. I think it is a lot bigger. I want to know about them, where they lived, what they did, occupation, their nicknames, the kind of family they had, and did they keep in touch with family? Genealogy is a lot more than names and dates now.”

The descendents indicated that their interest in genealogy was often stimulated by an external force such as a person in the family who has already done the research, or by an event such as a school project or the Fergus Scottish Festival and Highland Games which set the mood for them to research their own personal histories:

D1: "I find genealogy interesting but the interest is stimulated by my son's work. My son is the investigator."

D2: "I am not that into history but it is good to know where you came from. Dad is doing the actual work for it."

D8: "I am interested in genealogy but because of Jane. She is trying to find reference to Rob Roy and the potential to have some sheep stealers in our family."

D9: "Genealogy is really important to me but it is because of mother in particular...when she got older and felt it was more important...."

D10: "My perception has not changed over time. It is more my wife's cousin who has done a lot of the genealogy and has traced it back to the 18th century. I find that roots are more important as I have been removed from my homeland."

D11: "Genealogy is important, to find out what your grandparents did and you know the more romantic background or any secret inheritance. When you get attached to the Fergus Scottish Festival, it brings it to the forefront more because you are talking to a lot of fellow countrymen and people who are over here for a holiday. Most of them are ex-pats like me. You start getting into memory lane and comparing stories about where you came from and which team you supported."

D12: "My daughter was doing a school project and they wanted to know where they came from so the family history research was initiated by a school project. I did not think it was important at first, I thought it was boring. By then after I started working at the highland games and it was with the games that I got more into it. I find maps helpful and working with other Scottish folks at the games."

D13: "I began to take genealogy seriously when my daughter had a school project. My son and daughter have a small interest in it but it is more of a casual interest."

The majority of the descendents highlighted the use of different resources to obtain genealogical and family history information. While searching for genealogical data they talked with other family members, visited cemeteries, the Mormon Church records, family bibles, family history societies, national archives, registrar houses, the internet, the local Fergus library, and the Fergus Elora News Express:

D3: “I contacted the Aberdeen and NE Scotland Family History Society and did some research before I left for my journey to the homeland. I used the internet a lot and then when I got there I spent a day at the National Archives in Edinburgh. I was a member of the Aberdeen and NE Scotland Family History Center.”

D4: “I used the internet and was not scared to ask for help. It is getting easier to do searches with more genealogical websites, but I don’t like paying for the service.”

D5: “I used the old Fergus Newspapers to get family information, and was doing research. When I arrived I did research at the records office in Edinburgh, and National Archives. Now I do all the information seeking on the internet.”

D6: “I went to the library in Dunbarton to look up the family name. The librarian was very helpful, and I used the Mormon Church records. I used a tape recorder because it was faster than writing things down. I also had the family bible to help out. I spent a lot of time researching cemeteries as they are good information sources, as well as wedding certificates. I look at headstones and to trail the movement of people based on where their children were born.”

D12: “I followed names of the family tree from our old family bible and got some information that way.”

4.1.4 Summary of Findings

The identification and definition of heritage and genealogy was revealed in four of the five data collection methods. Heritage from the Fergus community perspective was highlighted as a very social experience. There were many organized groups and committees that were classified as heritage oriented. Fergus was also stressed to be an inherently Scottish town by its significant and obviously Scottish built environment. Secondly, participants of the focus group defined heritage on a geographical basis depending on their personal origins: Fergus, Ontario, or Scotland or England. Genealogy was more discretely defined and was described as an activity that encompassed notions of serendipity and mystery. The participants’ appreciation and interest in genealogy often shifted as their family role changed and their families “gatekeepers” passed on.

The descendents that were interviewed on an individual basis defined heritage as people and place oriented. They also characterized heritage as a phenomenon that was very much alive through conscious and unconscious behaviour. The importance of heritage and genealogy varied for each descendent and was often influenced by a life

changing event. The descendents identified genealogy as an activity that is growing in popularity and the desire to research family lineages was influenced by an external force. Each descendent described the significance of the genealogical resources available to them and how they would utilize them.

4.2 The Perceptions and Participation in Scottish Heritage and Ancestry for Canadian Scottish Descendents

The perceptions and participation in heritage and ancestry for Canadian Scottish descendents was divided into two distinct geographies: at home (Fergus) and abroad (Scottish homeland). The perceptions of Scotland abroad were varied and were subjective to the particular individuals and Scottish interest groups. The perception of heritage and ancestry was assumed to be through images and icons that were of a Scottish nature. The participation in Scottish heritage and ancestry was assumed to have taken place at cultural activities, events, and organizations. The perceptions and participation in Scottish heritage and ancestry was identified as a major theme in all five data collection exercises.

A content analysis of the Fergus Elora News Express revealed the prominent perceptions and participation in Scottish heritage and ancestry for the Fergus community collectively. Secondly, the perceptions and participation in heritage and ancestry from the focus group participants were revealed in a smaller group setting. Thirdly, the perceptions and participation in Scottish heritage and ancestry were more narrowly discussed based on the responses from the individual interviews with Canadian Scottish descendents. Lastly, the perceptions and participation in heritage and ancestry of Canadian Scottish descendents who attend Scottish spectacles such as the Highland Games and Festivals was explored with photographs collected.

4.2.1 Perceptions and Participation in Scottish Heritage and Ancestry in the Fergus Elora News Express: A Community Perspective

The town of Fergus was viewed as being an inherently Scottish town. The perceptions of Fergus as ‘a Scottish town’ were apparent in the visual and natural heritage of the area. The town of Fergus’ landscape is aesthetically and topographically similar to her twin town in Blairgowrie, Scotland. The perceptions of Fergus as a Scottish town were identified through traditional icons of limestone architecture, kilts, highland dancers, and bagpipes seen in articles, photographs, and advertisements throughout the calendar year from 1998-2005. The participation of Scottish heritage primarily occurred through the cultural spectacles that took place throughout the year as well as active Scottish community organizations.

The first Scottish celebration where community members “digested all things Scottish” was the Robbie Burns Night celebrations. From 1998 to 2005, the Robbie Burns event ran annually with the address to the haggis, and Scottish entertainment (FENE 21 January 1998; 3 February 1999; 26 January 2000; 17 January 2001; 24 January 2001; 9 January 2002; 28 January 2004; 12 January 2005; 26 January 2005, and 2 February 2005). The Burns’ evening was initially started by the Friends of Robbie Burns Committee and spear headed by one local resident for more than 25 years. When the evening sold out, any money raised was given to various community organizations. In 2004, the Fergus Scottish Festival group started to sponsor the Burns evening which was an arrangement that met the approval of the Friends of Burns Committee before they officially retired from hosting the event. The Fergus Scottish Festival was pleased to sponsor the evening as it would help raise the awareness of the festival and Scottish

culture in a Canadian context: (FENE 14 January 2004). The festival executive director stated that “it is another part of our Scottish ancestry that has been upheld” (FENE 12 January 2005).

A second cultural event that took place annually in Fergus was the Heritage Days at the Centre Wellington Museum and Archives. This event ran annually from 1998 to 2005 and encompassed historical lectures, cultural dancing, and cuisine from Scotland, Ireland, China, and the Ukraine. Scottish heritage was recorded as being displayed yearly and gave individuals a chance to celebrate their family’s heritage (FENE 7 January 1998; 20 January 1999; 19 January 2000; 14 February 2001; 6 February 2002; 28 January 2004, and 23 February 2005).

The third and largest cultural event that took place every year in Fergus was the Fergus Scottish Festival and Highland Games. The highland games had a long historical standing in the community and were organized in 1946 to promote the town of Fergus and its Scottish culture (FENE 28 July 1999). Today, this festival is attended by over thirty thousand visitors and is operated under the direction of the Fergus Scottish Festival and Highland Games Committee (FENE 11 August 2004). The committee is organized by a Board of Directors and employs three staff (FENE 31 March 1999) and aids the economic and social development of the community (FENE 30 June 1999).

The news articles that featured content on the Fergus Scottish Festival and Highland Games dominated the Fergus Elora News Express from 1998 to 2005. Each year the Fergus Scottish Festival and Highland Games evolved with new venues and musical acts. The festival had a prominent Canadian Scottish descendent as their guest of honour each year such as Lloyd Robertson in 1998 (FENE 2 July 1998), Perrin Beatty in

1999 (FENE 23 July 1999), and Joe Clark in 2001 (FENE 8 August 2001). The festival hosted Celtic bands and musicians such as the Barra MacNeils and MacKeel (FENE 29 July 1998; 5 August 1998), Gaelic Storm (FENE 21 July 1999) the late John Allan Cameron (FENE 25 July 2001, FENE 6 August 2003), and Jennifer Roland (FENE 17 July 2002). The festival also hosted popular literature authors such as David Ross and Diana Gabaldon (FENE 22 July 1998; 19 July 2000; 8 August 2001, and 11 August 2004). David Ross boasted about the Scottish heritage in Canada by stating:

“The clanship still exists, you are lucky in Canada to have events that portray the pomp and gloss that Scotland can have. There is much more "Scottishness" in Canada; the landscape has a Scottish feel. It is great to see people proud of their heritage”. (FENE 15 August 2001)

The Fergus Scottish festival held an annual Tattoo Evening with candle light services for a tribute to the homeland (FENE 11 August 1999, FENE 6 August 2003). A Heritage Tent was added to the venues listing where kilt making could be seen and a Genealogy Tent where visitors could research their ancestral origins (FENE 21 July 1999). In 2002, the festival organizers set up computers and other resources so that people could trace their family histories (FENE 7 August 2002 and FENE 5 March 2003). By 2004, the festival had a professional genealogist on site, aiding visitors researching their family history because “many of us have a foot in each world, we are naturally attracted to the sound of the pipes” (FENE 4 August 2004). The Avenue of the Clans, with over 53 clan display tents, was also available for visitors (FENE 19 July 2000, FENE 6 August 2006). The Fergus Scottish Festival and Games also hosted a Bequeathing, Walk-a-thon, the Kilted Kilometer, and a Golf tournament ‘to help celebrate the time honoured Scottish tradition’ (FENE 8 June 2005).

The majority of the advertisements for the Fergus Scottish Festival and Highland Games used traditional Scottish iconography for promotion and marketing. These icons

included kilts, highland dancers, pipe bands, heavy game competitors, and dignitaries. In 2004, the Fergus Scottish Festival received an award for their souvenir apparel, particularly the souvenir T-shirt which featured a Scottish flag, the satire, the Canadian maple leaf, and symbolic lion. The theme was used for successive festivals as they “acknowledged Scottish immigration and its pioneering role in the development of Canada as a nation” (FENE 24 March 2004).

At the end of each fiscal year, the Fergus Scottish Festival and Highland Games donated profits to local community groups in need (FENE 2 December 1998; FENE 12 December 2001; FENE 23 September 2003, and FENE 17 November 2004). The attendance of the Fergus Scottish festival was dominated by tourists. Some local residents enjoyed the festivities because they were told it was ‘part of their heritage’, while others vacated the town for the festival weekend (FENE 16 August 2000, FENE 11 August 2004). Regardless of the attendance by visitors or residents, the Fergus Scottish Festival and Highland Games came out as one of CAA’s Top 50 Festivals from 2000-2005 (FENE 18 July 2001). In 2005, the festival geared up for its 60th anniversary and hosted the World Heavy Events Championships (FENE 17 November 2004, FENE 12 August 2005).

A fourth socio-cultural trend that emerged from reviewing the Fergus Elora News Express was the numerous performing arts spectacles that were of a Scottish nature. From 1998 to 2005, several Scottish spectacles were seen around the Town of Fergus and Elora. These events were important to review as they illustrated the communal aspects of Scottish heritage. These events included theatre performances with an outwardly Scottish

theme, highland dancing, pipe band performances, Celtic musical concerts, and events. For a listing of the performing arts spectacles please refer to Appendix 8.

A fifth finding that also demonstrated the collective nature of participating in Scottish heritage in the Fergus region was the formally organized Scottish interest groups. The groups listed below were mentioned in numerous articles from 1998-2005 and include a few previously mentioned:

- 1) The Fergus Scottish Country Dancers,
- 2) The Fergus Pipe Band
- 3) The Grand Celtic Pipe Band,
- 4) The Fergus Curling Club,
- 5) Heritage Centre Wellington,
- 6) The MacDonald School of Scottish Arts and Dance Academy,
- 7) The Fergus Scottish Festival and Highland Games Committee,
- 8) The Blairgowrie-Rattray and Fergus Twinning Association,
- 9) The late Friends of Burns Committee.

The sixth trend that emerged from the content analysis included the special Scottish interest articles about literature, cuisine, and vocal performances. These articles heightened the perceptions of Fergus ‘as a Scottish town’. In 1999, a new children’s story book titled “Brave Highland Heart” was inspired by a Fergus piper and girl. The book illustrations were based on place and settings in and around Fergus and Cape Breton, Nova Scotia (FENE 21 July 1999). Canada’s premier single malt whisky tasting society named the ‘Companions of the Quaich’ hosted their annual scotch tasting gathering in Elora in 2001, and it was a considerable success (FENE 28 March 2001). Later that year, an article highlighted the opening of The Mirage Restaurant appeared. The restaurant offered Scottish style Indian and European Cuisine and was run by two Punjab brothers who emigrated from Glasgow, then Canada (FENE 18 July 2001). The restaurant attracted families of Scottish and English descent for dinner and found it worthwhile to promote in Fergus. The third event to take place in 2001 was a performance by the Perth

Strathspey and Reel Society at the Melville United Church (FENE 8 August 2001). Three years later, the Breadalbane Inn brought in a Scottish chef during the festival week to do theme meals. The chef was overwhelmed by people's friendliness and stated that "Canada is different because it is a place where people come from many other places and they are proud of their roots and celebrate them" (FENE 18 August 2004). Lastly, in 2005, the vice president of the Fergus Scottish Festival Committee won an international poetry award for her Scottish poetry (FENE 30 March 2005).

The special interest articles that appeared in the Fergus Elora News Express also included a column titled 'Looking Back' written by a local author and historian, Pat Mestern. Some of her articles were of keen interest to the author due to their particularly Scottish content. Articles included the history of Fergus' curling club as the oldest curling club in Canada, (FENE 9 February 2000); the bachelors and benedicts of early Fergus (3 May 2000); entertainment during the early settlement years which included 'every dish peculiar to the taste of Scotland' (FENE 9 August 2000); the construction of one of Fergus first establishments, Black's Tavern "where intelligent young men were welcomed in genuine Scotch style" (FENE 6 June 2001); the trials and tribulations of individual settlers from Scotland (FENE 16 January 2002; 21 August 2002; 9 July 2003 and 15 September 2004); the history of Adam Ferguson who was the co-founder of Fergus and left Scotland in 1830 to explore Canada's Land Company holdings (FENE 20 February 2002); and finally, a history of the Highlanders who emigrated to the Fergus region due to the Highland Clearances (FENE 2 February 2005).

4.2.2 Focus Group's Perceptions and Participation in Scottish Heritage and Ancestry

The participants of the focus group discussion had many perceptions of Scottish heritage with the majority being positive. The perceptions of Scottish heritage were represented by common images and icons that were culturally specific. The perceptions of Scottish heritage were identified in two manners. First, there were “complex” perceptions which were identified by those who had already traveled to Scotland and had a first-hand experience in the country.

“Beautiful. Yep, the first time I went I had a strong sense of belonging. After visiting my grandmother's place we were sitting on a bench on a High Street and looking around. And the buildings looked like Fergus. I walked around and it felt like home, I could have stayed there.”

“It is a very comfortable place to visit and we have only see part of it. We like to see the northern arts with the mountains with all the sheep and cows. There is nothing that feels more like home than a field of sheep.”

Secondly, there were “induced” perceptions of Scottish heritage given by descendents who have never been to Scotland but were familiar with popular Scottish iconography. When questioned about perceptions of Scottish heritage, a connection between Fergus and Scotland was highlighted:

“I have never been to Scotland but my perceptions come from photographs from when my parents went. It seems like very picturesque, that would back onto it would be green. And anyone that I have ever talked to be it a tourist in Fergus or coming to Fergus says that the main street of Fergus is a Scottish street.

“All I know is what I have heard and read. It is so green, I can't wait.”

The author did an informal collage exercise with the participants to help identify the prominent perceptions of Scottish heritage. Each participant was asked to bring photos, images, poems, books, or anything at all that helped them illustrate Scottish images or icons. One lady presented complex images of Scottish heritage because the images she brought were of her own personal travel experiences overseas and included direct family members. Her perceptions of Scottish heritage were very personally oriented. When asked to describe her images, she explained:

“This is the house that we found that my grandmother was born in, ah lived in when she was married. This picture is the High Street in Elgin. Then we went to the church hall and took these pictures. And that was the priest who baptized the family. This one is my mother and father over at the St-Andrews golf course”



Figure 4.3 Photos of descendents’ ancestral home in Scotland

Another lady also presented complex images. Her perceptions of Scottish heritage included images of graveyards, churchyards, Invernaughie Castle near Fort William, Hadrians Wall, and a generational photograph with her, her daughter, mother and grandmother.

In contrast, a husband and wife did a collage together which displayed many induced images. Their pictures were more locally based and included photographs of Fergus, a family tree and historical write up, pictures of castles, poetry, and bagpipe music. When asked to describe their collage they stated:

“Well we did not give any pictures. We just sorted through some images. I have a picture of St-Andrews church where we were married and where our family is buried. We have some information on the Black Family tree and information on Hugh Black. And we had things that came to mind like the castles in Scotland. I would like to go to a castle in Scotland, some highland games, and **** picked a couple poems. He is the poet of the family. He picked Auld Lang Syne and the Red Red Rose.” (Wife)

“I actually have a very old collective work of Robbie Burns. It is one of the older editions. I just keep it in with the rest of our books actually and we just kind of pull it out. I’ll run and grab it. It is dated 1862. Yeah, it is in pretty rough shape.” (Husband)

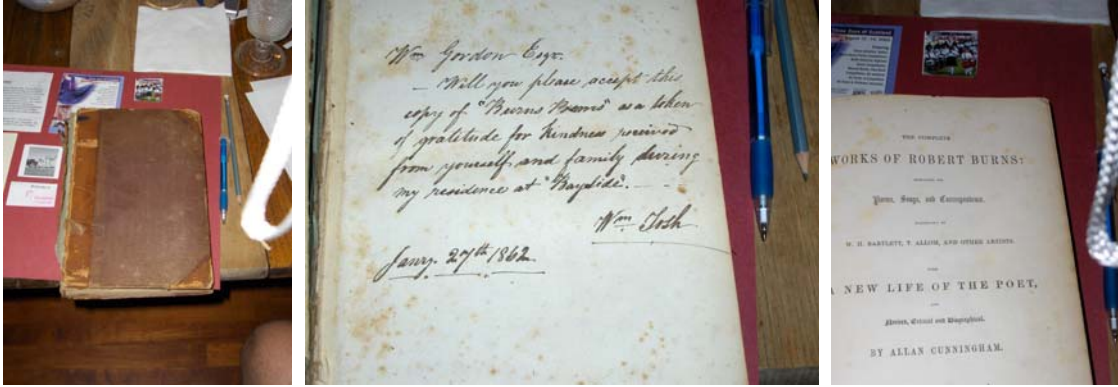


Figure 4.4 Photograph of a Robert Burns Book dated 1862

Lastly, one participant, when asked to share his collage, produced one that contained both complex and induced images. His perceptions of Scottish heritage were complex because he had traveled there on numerous trips and brought along a map to highlight his journeys. He also included two popular literature pieces titled “the Scottish Banner” and “the Scots Magazine” that showed popular landscape photographs. He summarized his collage:

“I did not have a stack of photos, but I did bring along these kinds of things that keep me up to date: the Scottish Heritage and the Scottish Banner and they have some pretty interesting stuff in them from time to time. And the Banner I get at a regular basis and it covers a lot of ground. It is heavily focused on the US....And I brought along this map where I have mapped my various trips. Each trip is in a different color. And so we have covered quite a bit.”



Figure 4.5 Scottish Literature belonging to Canadian Scottish Descendent

When questioned whether the focus group participants participated in Scottish culture through Scottish interest groups or activities, all of them had. All the participants had been involved with the Fergus Scottish Festival and Highland Games for many years either as competitors or volunteers. One man had initiated the twinning project between Blairgowrie, Scotland and Fergus, Ontario, while another lady spent a lot of her time gardening and researching her family tree. Another participant was a bagpiper with the Fergus Pipe Band and her husband described himself as a “groupie of the Fergus Pipe Band”. Other activities that the participants did that were not particularly Scottish in nature (but enjoyable) were running, coaching basketball, volunteering with the Rural Women’s support Group, and bonding with family.

4.2.3 Canadian Scottish Descendents’ Perceptions and Participation in Scottish Heritage and Ancestry.

Each Canadian Scottish descendent that was interviewed by the researcher was questioned on their perceptions and participation in Scottish heritage and ancestry. It may be noted that the responses given by each descendent was more varied and detailed than the responses given by the focus group participants. This difference was reflected in the nature of the in-depth interview process. As with the identification and definition of heritage and ancestry, the descendents’ responses were outlined under their respective coding numbers.

The perceptions of Scottish heritage and ancestry were divided into images and icons that were popular with the descendents. The images and icons mentioned below were characterized in four manners. The first theme in which the descendents perceived

Scottish heritage was as “nostalgic and romantic”. The descendents recognized Scotland as it once was and included all the typical icons of tartans, kilts, castles, and bagpipes.

D2: “I don’t think I really see it like it actually is...probably because I have never been there. I see it as rural and rich in culture even though I know it is quite urban...I see it as it probably once was”.

D4: “It depends on what part of Scotland you visit, but I like the rural areas. It can be cold and rainy, but it has some really nice beaches but cold water. When I think of Scotland, I think of heritage and how it is represented in our daily lives. I think the older more ‘heritage’ oriented. I think of landscapes, castles, and trails and whiskey and music”.

D6: “Visually, it is gorgeous. I love the historical aspects and castles”.

D11: “I think of tartan and bagpipes are good, but they over do Loch Ness. I think of whiskey and curling and I eat the stuff up really. I enjoy the Fergus Scottish Festival and Highland Games and the Avenue of the Clans and I wear a kilt every chance I get. I am proud to be Scottish and am proud to show it”.

D13: “I love to go back to Scotland and love the built architecture of the country and the old historic buildings”.

The second manner in which the descendents perceived Scottish heritage was by

Referencing the landscape and rural settings:

D4: “It depends what part of Scotland you like. I like the rural areas. It is cold and rainy but there are some really nice beaches but the water is cold. When I think of Scotland, I think of hills and heather.

D5: Scotland is rural and calm. I don’t know, to me there is nothing frantic. It is a very calm place. It is surreal to me.”

D12: “Scotland is a beautiful country. People don’t realize what they have in Scotland until they leave it. It seems very fresh and airy and more free.”

Many of the descendents thought of the local people when asked to remark on their perceptions of Scotland and Scottish heritage. They regarded the local population as friendly, pragmatic, welcoming and having a good sense of humour:

D2: “Very friendly people.”

D5: “I find the older people friendly and have a good sense of humour.”

D7: “The Scottish people in hotels treat you as another tourist, but I get the impression that the people in the tourist trade are different than the locals whom are kind, and welcoming.”

D9: “Scottish people are very open people and they do hang onto their heritage and perpetuate it.”

D10: “People like to go to Scotland because of the people. I miss the sense of humour.”

D11: "I find the Scottish people very happy and the kids that were poor now live a lot more comfortably."

D12: "Most people in Scotland are friendly."

A few of the descendents who had originated from the country originally had more complex and experiential perceptions of Scotland:

D4: "Scotland can be cold and rainy."

D6: "Scotland is cold. I would prefer to go on a river cruise."

D9: "My perceptions of Scotland come from my mom. There is still a class system there."

D10: "Scotland is a nice place to come from but very different from when I left. It is way more expensive now from shopping to housing. But the standard of living is better."

D13: "Scotland is densely populated now. It is nice to visit but very expensive. I like to go to Scotland to visit the north, but I do not like the class system of the country which still exists."

Each descendent was questioned about their leisure time and recited a healthy assortment of leisure activities such as swimming, skating, cycling, soccer, lacrosse, weaving, writing, curling, hockey, art work, calligraphy, genealogy, being active in the community, and volunteering. It was assumed that some of the descendents' leisure time would or would not be dedicated towards cultural participation of Scottish interest activities and groups. It was important to review the Scottish interest activities because they were the medium by which the descendents become engaged with Scottish culture.

One of the primary Scottish festivals where the descendents participated in Scottish culture was at the Fergus Scottish Festival and Highland Games. Eleven out of the thirteen descendents who were interviewed were very involved with the festival through competing, attending, or volunteering. Two descendents stated they had not attended the Scottish Festival and Highland Games. Many of the descendents had extensive volunteer experience that spanned multiple years, while others had attended for

years because it was a family tradition. A key location where the descendents volunteered was at the Avenue of the Clans and the Clan tents:

D1: "I would go to the Highland Games in Fergus because it was a family tradition. Lots of people left town during the weekend and people said you either loved it or hated it. I loved it and would take my children there. I really enjoyed the music and dancing."

D2: "I would go to the Fergus Highland Games because it was a ritual. My favorite things were the sport events, music, Avenue of the Clans, the beer tent and to socialize."

D3: "I would go to the Fergus highland Games because I play in the Fergus Pipe Band and we compete all weekend long."

D4: "I like to go to the Highland Games and the Tartan Golf Tournament".

D5: "My father was always very involved with the Fergus Scottish Festival so I would go because of him."

D8: "I like to go to the Highland Games when I can and I have helped with the Ross Clan Tent. I love the mass bands and dancing."

D9: "I had worked on the marketing and helped out with the festival for 12 years."

D11: "I have worked for the avenue of the Clans for the festival for years. I also do the address to the haggis for the Robbie Burns nights and I like this part because I do not play the bagpipes. I like the food, especially fish and chips."

D12: "I have participated in the highland games for the past four years in the genealogy tent."

D13: "I enjoy curling and participated in helping out at the Clan Tent at the highland games for a few years."

The descendents also identified other celebrations and spectacles (outside of the Fergus Scottish Festival) that they were proud to attend: the Fergus Pipe Band, Robbie Burns Evenings, belonging to the Friends of Burns Committee, attending St. Andrews Day Celebrations, "Kirkin' of the Tartan", Scottish country dancing, talking to others about Scotland, racing pigeons, and wearing the formal attire of the kilt as often as they could. A select few of the descendents participated in Scottish heritage in a more invested manner by owning and running the Scottish Shop at the Fergus Market, chairing a local heritage group, writing local history columns that presented Scottish material, and being a past president of the Daughters of Scotland in Guelph, Ontario.

A few participants identified Scottish heritage material of the written format. The Scottish literature mentioned included authors such as David Ross, Christine Fraser, articles from the Scottish Banner, Diana Gabaldon –author of the popular Highland inspired series, “The Outlander”. The descendents interviewed enjoyed the Scottish interest literature because it was historically accurate, fascinating, well researched and provided an emotional connection to the homeland.

D6: “I have all of the Diana Gabaldon books and they are fascinating. I brought them to the Fergus Scottish Festival and had all the books signed.”

D10: “I like to read the Scottish banner and look at the place names and origins and study old words that were used in local dialects.”

D12: “I like to read books on Scotland such as David Ross and the Galston Clyde Valley area.”

Contrary to all the positive perceptions and participation in Scottish heritage and culture, a few descendents felt skeptical about the highland games. One resident was concerned about the authenticity of the highland games and events such as the “Kirkin of the Tartan”. He felt that these events were romanticized and did not reflect the true elements of Scotland’s past, such as hunger, war, and hardship:

D6: “I like the highland games but they can put on a day of Scotland but they really are not Scottish. The fact that they bring in bands is interesting but you can almost put on any name onto it”.

D7: “I am concerned about the authenticity of activities at the highland games, I have a feeling that there are things going on at the highland games that would not go on in the highlands. The Kirkin of the Tartan does not go on in Scotland and it is an American invention. There is a fellow here from Scotland. His name is ***and he has a lovely Edinburgh accent, and you don’t see him getting his tartan kirked!”

D13: “I do not go near Scotch events in Canada. I do not like to brag about heritage and have never worn a kilt. I feel that the Scotland that is portrayed now is romanticism and is not the true Scotland. What you see here is not what you see there, the Scotland is different and things exist like war, hard work, hunger and hardship.”

The last manner in which the descendents participated in Scottish heritage and ancestry was through personal photos collections, Scottish relics, and Scottish memorabilia.

Although each descendent did not outwardly decorate their homes in Scottish content,

many of the descendents highlighted the few “Scottish” things they possessed that held significant sentimental and cultural value for them. A few examples of these relics were hand woven tartan, an antique chair brought across from Scotland, a hand stitched bagpiper, a collection of photos, a clan crest, and Celtic art.

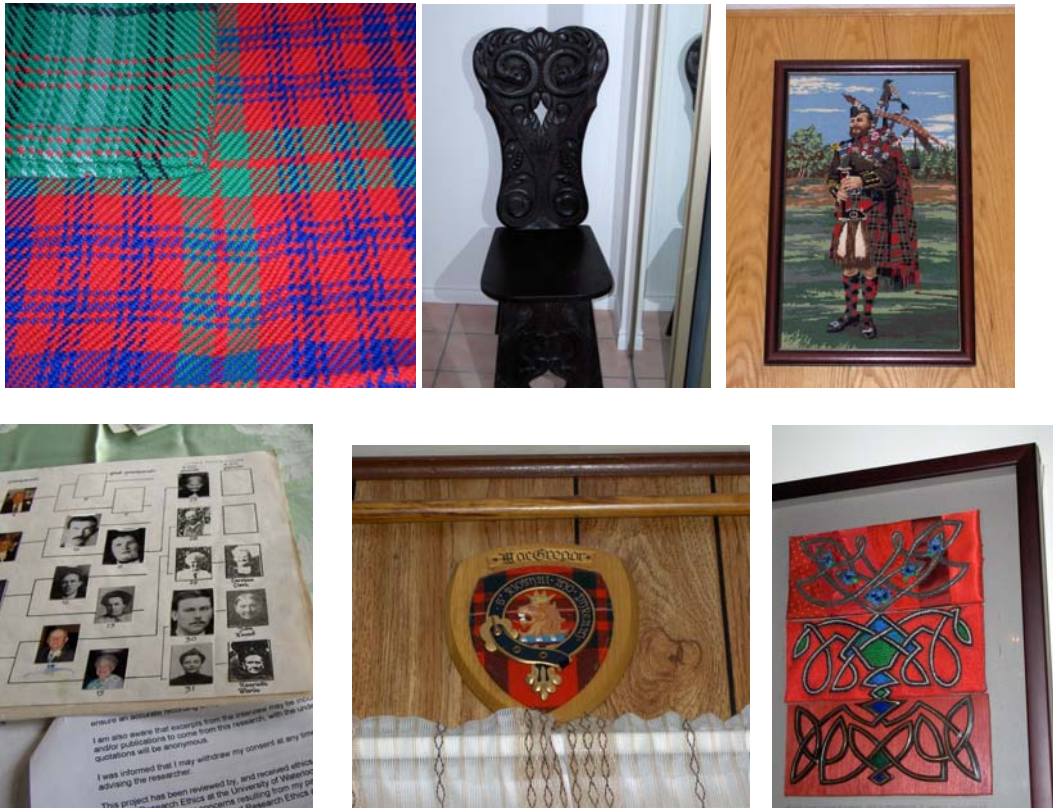


Figure 4.6 Examples of Scottish possessions owned by descendents in Fergus, Ontario

4.2.4 The Perceptions of Scottish Heritage and Ancestry and Participation at Scottish Festivals and Highland Games.

The author of the thesis conducted two hundred surveys with Canadian Scottish descendents and undertook participant observation at three different Scottish Festival and Highland Games in July and August 2005 in order to gain a better understanding of how Canadian Scottish descendents participated in Scottish heritage and ancestry. The

response rate for the survey was a phenomenal 100%. An estimated eighty percent of the respondents were enthusiastic and cooperative when responding. Each survey took approximately 5-7 minutes to administer. The total number of each survey administered at each location was: fifty surveys completed at the Kincardine Highland Games, fifty-three surveys completed at the Maxville Highland Games, and fifty surveys completed at the Montreal Highland Games.

A total of 216 individuals were interviewed at the highland games. Thirteen individuals did not complete the survey as they did not acknowledge any Scottish ancestry. Out of the 203 respondents that acknowledged Scottish ancestry, 88.7% regarded themselves as partially Scottish and 11.3% regarded themselves as fully Scottish. When questioned on their perceptions of Scotland the respondents were allowed to select as many iconographic choices as they desired. Their choices, both positive and negative, were listed as follows: scenic, rolling hills, expensive, castles, tartan, heather, architecture, cultural, thistles, friendly people, beer, historic, crowded, bagpipes, modern, artistic, sports, trails and rural. The top five perceptions chosen by the respondents are listed in Table 4.1.

Ranking	Scottish Icon	Participant Percentage
1	Scenic	56.20%
2	Castles	46.80%
3	Bagpipes	47.80%
4	Historic	41.40%
5	Friendly People	39.90%

Table 4.1 The Five Most Selected Scottish Icons

A large majority of the respondents experienced Scottish heritage by participating in Scottish culture and/or Scottish interest groups (Figure 4.7). A total of 98% of respondents acknowledged participating in one or more of the following cultural

activities: reading Scottish poetry or books, eating Scottish food, dressing in Scottish attire, buying Scottish artwork, speaking Gaelic, listening to Scottish music, having photographic images of Scotland, Celtic tattoos, clan memorabilia, wearing Celtic jewelry, collecting Scottish memorabilia and others. The five most popular Scottish cultural activities are listed in Table 4.2.

Ranking	Scottish Cultural Activity	Participant Percentage
1	Listening to Scottish/Pipe Band Music	84.20%
2	Clan Memorabilia	56.20%
3	Eating Scottish Food	53.20%
4	Wearing Scottish Attire	47.30%
5	Reading Scottish Literature	46.80%

Table 4.2 Top Five Scottish Cultural Activities by Popularity.

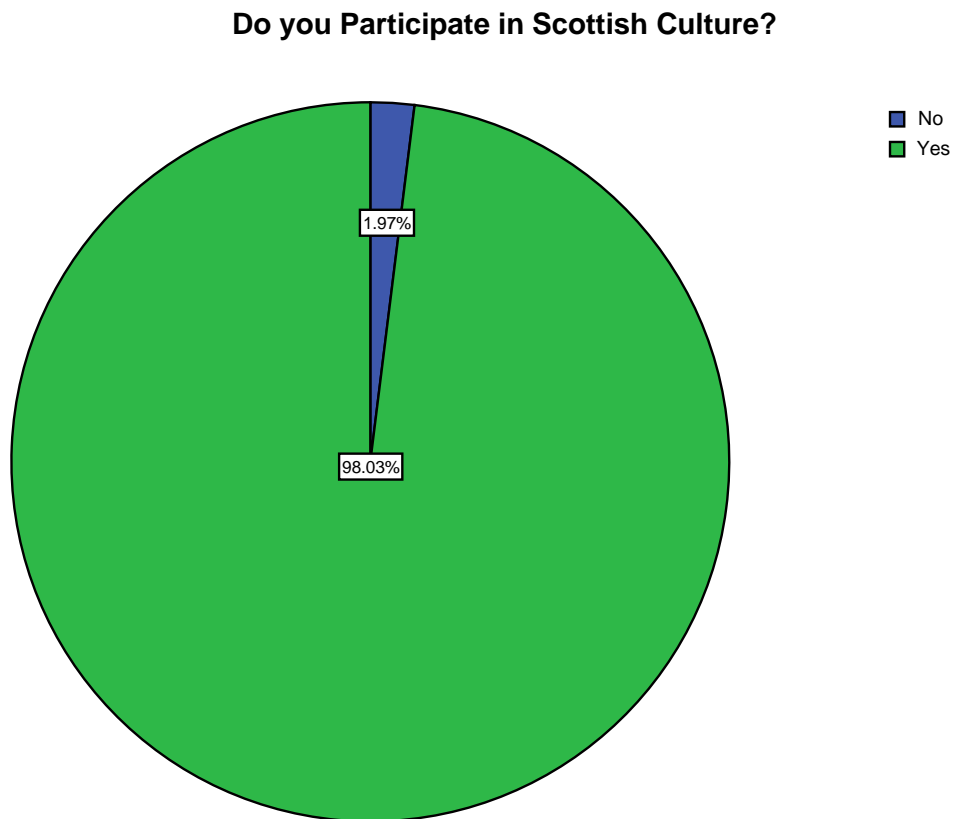


Figure 4.7 Participation in Scottish Culture

Over half of the respondents (55.67%) also experienced Scottish heritage through their participation in Scottish interest groups (Figure 4.8). These groups included highland dancing, Scottish country dancing, pipe bands, Celtic band or musician, heavy games events, clan association, Gaelic club, literature club, and others. The three top Scottish interest groups selected were pipe bands at 39.4%, highland dancing at 12.8%, and literature clubs at 3.4%.

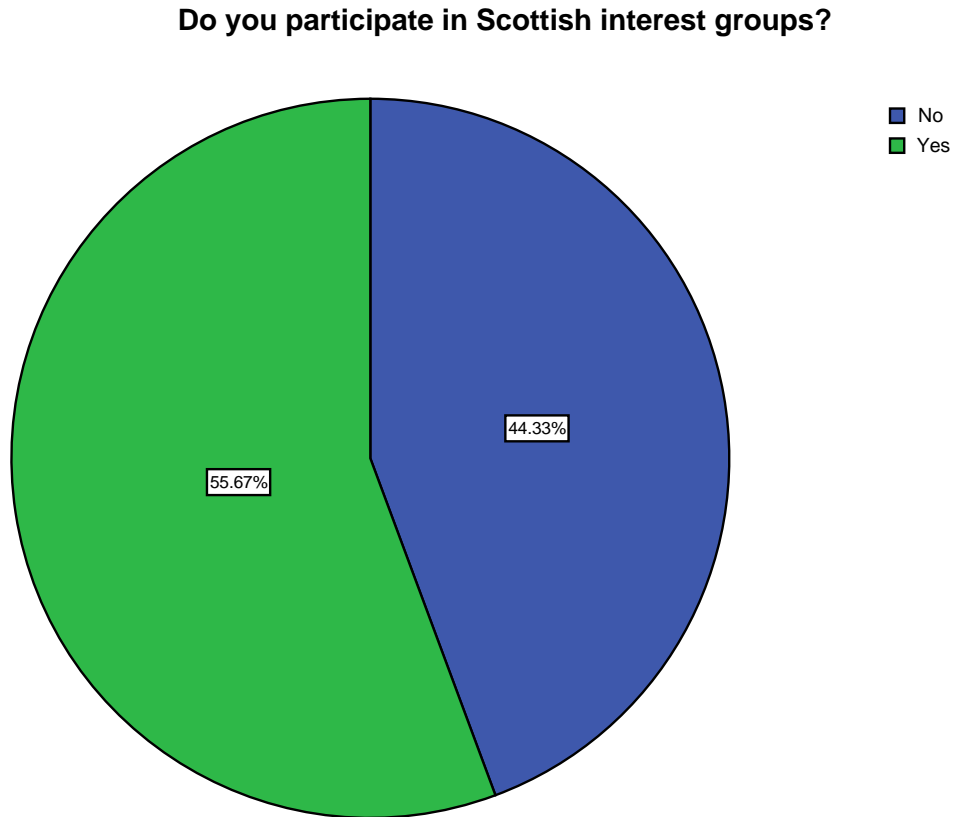


Figure 4.8 Participation in Scottish Interest groups

Canadian Scottish descendents who completed the questionnaire survey revealed that they had participated in Scottish ancestry by researching their family histories.

Approximately three quarters of the descendents responded that they had looked up their family history and would be researching their family history in the next five years.

4.2.5 The Perceptions and Participation of Scottish Heritage and Ancestry at the Fergus Scottish Festival and Highland Games.

From August 11th to 13th, 2005 the author also attended the Fergus Scottish Festival and Highland Games to conduct participant observations and review what Scottish heritage and ancestry products were sold by the vendors and experienced by the visitors. The author attempted to gain permission to conduct questionnaire surveys at the Fergus Scottish Festival but was unable to do so; therefore participant observation took place.

The Fergus Scottish Festival and Highland Games mirrored the other three games that the author had attended. The most substantial events were the pipe band competition, highland dancing competition, heavy games arena, Celtic band performances, Avenue of the Clans, and the Heritage Tent. One difference that was unique to the Fergus Scottish Festival and Highland Games was the Friday Night Tattoo and Candle Light Ceremony which featured Canadian and American bands, a mass pipe band demonstration, and a candle light ceremony to pay tribute to those who had emigrated from the 'homeland'.

In 2005, the Fergus Scottish Festival and Highland Games celebrated its 60th anniversary. The Fergus Scottish Festival was initiated in 1946 by the Fergus Chamber of Commerce as an ethnic event (Hepburn 2005). The festival did not have a formal structure to oversee the operations. Mr. Peter Templin, and a small committee made up of volunteers, worked to make the games run smoothly (FENE 28 July 1999). The Fergus Scottish Festival and Highland Games purpose was to draw attention to Fergus with the end of attracting business to the town. Ironically, the idea was a huge success due to

Fergus' image as a Scottish town, even though the population was "uneducated about what a highland games was" (Hepburn 2005, 47). The Scottish heritage of the community was distilled especially after World War 2, so the festival attractions and celebrations were a welcomed idea. In the mid 1980's the Fergus Scottish festival grew from a one to a three day event. The festival organizers made a decision to de-emphasize the beer gardens and partying and emphasize the preservation of Scottish culture (Mestern 2005). The festival grew to incorporate more venues and accommodate different markets such as families and seniors.

Visitors entering the highland games grounds in August 2005 had to pass through a structure erected at the entrance of the arena grounds. The castle was built to symbolically set the atmosphere for visitors to the Scottish festival. Many competitors and visitors shared the ground space with venue tents, competition fields, and kiosks. The vendors who sold Scottish merchandise had a wide variety of Scottish memorabilia and the Heritage Tent displayed educational and promotional materials. Examples of the Fergus Scottish Festival setting are found in Figure 4.9, 4.10, 4.11, 4.12, 4.13.



Figure 4.9 Scottish Décor and Signs at the Fergus Scottish Festival



Figure 4.10 Scottish Memorabilia for Sale at Fergus Scottish Festival



Figure 4.11 Displays, Demonstrations, and Guest Speakers (Diana Gabaldon) in the Heritage Tent at the Fergus Scottish Festival



Figure 4.12 Clan Tents at the Avenue of the Clans, Fergus Scottish Festival



Figure 4.13 Competitors at the Fergus Scottish Festival and Highland Games

4.2.6 Summary of Findings

The perceptions and participation in Scottish heritage and ancestry was very diverse. The typical icons and images of Scottish heritage as cited by the Fergus Elora News Express, the focus group participants, the individual descendents, and attendees of the highland games were typical icons and images. When questioned on their perceptions of Scottish heritage and ancestry the majority of them thought of bagpipes, castles, scenery, and friendly people. The participation in Scottish heritage was a very social experience for the descendents. Different social activities and Scottish interest groups were identified and shown to actively celebrate their ethnic culture in their communities.

Common findings in the perceptions and participation in Scottish heritage and ancestry was more oriented around the social Scottish heritage than personal linkages and family histories. The exceptions were the few Canadian Scottish descendents who identified with personal relics and photographs that were of importance to them. The second exception involved Canadian Scottish descendents actively searching their ancestry at the Avenue of the Clans at the Fergus Scottish Festival and Highland games.

4.3 The Importance of an Ancestral Tourism Experience for Canadian Scottish Descendents

The findings reported so far have explored how Canadian Scottish descendents identified with, defined, perceived, reviewed the importance of, and participate in Scottish heritage and ancestry. The third objective of this thesis was to review the actual importance of a journey to the homeland for Canadian Scottish descendents. It was not the intention of the author to assign a numeric value to the importance of an ancestral journey but rather attempt to discuss the relevance that an ancestral journey has played or would play in the

lives of the descendents. The importance of a journey to the homeland (Scotland) for Canadian Scottish descendents should be viewed along a continuum from not important to extremely important.

4.3.1 The Importance of an Ancestral Tourism Experience: A Community Perspective.

There were no direct news articles in the Fergus Elora News Express that highlighted any Fergus resident's ancestral journey back to Scotland. However, numerous articles were published that revealed the town of Fergus' attempt to re-connect their historical ties to the homeland. One cultural community organization that was of importance was the Blairgowrie-Rattray & Fergus Twinning Association. From 1998-2005, numerous articles highlighted the twinning of Fergus with her sister city, Blairgowrie, Scotland. The choice to twin the town of Fergus, Ontario, with Blairgowrie in Scotland stemmed from the historical fact that the founder of Fergus, Ontario was Adam Ferguson from Blairgowrie, Perthshire, Scotland. In essence, the twinning initiative was viewed as a communal quest or a communal journey to the homeland. The twinning of these two towns fostered cultural exchanges between band and choir groups, host visits, touring sites, and friendships made with students between 1995 and 1998 (FENE 11 February 1998). In 1999, thirty students from Blairgowrie, Scotland visited the town of Fergus on a Canada wide tour. A welcome committee was organized to help billet the students and show them around, before they left for Pleasanton, California which is also twinned with Blairgowrie, Scotland and Fergus, Ontario (FENE 31 March 1999). The student exchange was quoted as being a real "eye opener" for the Scottish students who were unfamiliar with Canadian class sizes, individual expression, and recreational opportunities (FENE 6

October 1999). Life-long friendships were made and letters of thanks were extended to both community newspapers after the event (FENE 3 November 1999, 17 November 1999).

It was not until 2001, that the sister city relationship between Fergus, Ontario, Blairgowrie Scotland, and Pleasanton California was formalized and passed by Council in Fergus (FENE 10 January 2001). The sister city relationship encouraged cultural and social exchange between the city and underlined each communities' active role and interest in promoting Scottish culture and highland games competitions. In February of 2001, the president of the Fergus Scottish Festival Committee traveled to Pleasanton, California. The representatives from Fergus hoped that the visit would address Fergus's central location to Scotland and California and attract future delegates to the area (14 February 2001). The Centre Wellington's Mayor also made the journey to Blairgowrie, Scotland, later that year to attend the highland games and establish more of a connection between the two cities (31 October 2001). Individual members of the community also advertised for a group tour to Scotland (FENE 28 March 2001). In 2005, the local high school band and choir traveled to Scotland for a cultural exchange (FENE 9 March 2005) and were provided with a direct link with their town's Scottish history (FENE 20 April 2005).



Figure 4.14 Welcome Sign outside of Blairgowrie, Scotland.

4.3.2 The Importance of an Ancestral Tourism Experience for the Focus Group Participants.

Each participant was asked about their traveling experiences so that they could characterize their travel behaviour prior to assuming they would all translate their keen interest in heritage and genealogy into an ancestral journey to the homeland. The participants discussed their journeys which included many international destinations such as Turkey, Geneva, Kuwait, Brussels, Bangkok, Australia, New Zealand, Fiji, Mexico, Jamaica, Denmark, Sweden, Norway and Britain. The participants also toured domestic locations in Canada and within Ontario. The motivation for travel was to visit friends and family, and relaxation.

Interestingly, three out of the five participants had traveled to Scotland prior to the focus group discussion. One of the three descendents traveled to Scotland specifically for

genealogical reasons, whereas the other two traveled to the homeland for other motivations:

“The one time I was in Scotland, we went to Elgin where my grandmother was born. And we had her birth certificate and marriage license and all that and we were trying to find the house that she was living in where she got married. People had told us that it was in an industrial area and they were tearing houses down and building up but it might still be there. So we went anyway, and there was one row of block houses that they were repairing and it was there. So we got to go through it, it was a tiny, tiny, tiny place. We wanted to see castles, we were going to Braemar and from there to Elgin, and we drove back and forth and around about.”

“I had mentioned earlier that Rory had attended St. Andrews so we went there the first year. And...yeah I will talk about my Scottish trip... the next trip was not so elegant. The company I was working for was exporting cattle. I was working there while I was attending university. And then we were over at Rory’s graduation. So it is pretty family related stuff. I have been over to Scotland a couple of times because of the twinning thing also. That and have been to Ireland a couple of times so we have done quite a bit of traveling.”

“We go back to Northern England fairly regularly. We have been there the last time was about three years ago. We rent a car and drive and stay in B and B’s and stuff like that. When we were in Scotland, it was the wettest summer on record and when we got there it dried up so we are pretty luck with weather. In Inverness and Fort William, they had warned that the roads might be washed out but they had been repaired and we drove up there as well.”

The two participants who had not been to Scotland but had traveled extensively abroad, stated they had a strong desire to visit the homeland:

“I’ve never been to Scotland. I really, really want to go. And I think it is in our future in the next five years.”

“I too have never been to Scotland but we want to do it as a family. Not one of us doing it separately, we all want to go.”

When questioned on their feelings about a journey to the homeland, the participants responded to the statement with varying degrees of interest. They acknowledged ancestral tourism as a motivating factor to visit the homeland, however it was difficult to visit solely for research purposes:

“Its hard because my family comes from Scotland and England and my mother’s side came from close to the border so going home to me was always Northern England. We would venture into Scotland, but we enjoy it. It always feels like you are putting on an old shoe when you get there.”

“Any journey I would take there though, I would definitely be looking up my family.”

“Yeah me too but I don’t make a fetish of it. I look up a few things....”

“Yes and try to find ways to make it interesting for everyone”

“Yes but when you have a 14 year old and she starts crying “no not another cemetery”, you have to start thinking of the entire family and what their interests are. And then they have ideas of what they want to do too.”

“I don’t think I looked at it like a homeland exactly, I think I was going to see what my grandmother talked about. I often remember talking to her about being Scottish and I was 12 when she died. That means I am Scottish too, and she said “oh no, your Canadian”. And she made quite a point of that, so I always said I was Canadian with Scottish descent.”

4.3.3. The Importance of an Ancestral Tourism Experience for Canadian Scottish Descendents in Fergus, Ontario.

Prior to assuming that each Canadian Scottish descendent would either support or refute the notion of an ancestral tourism journey, the author questioned them on their overall travel experiences to gain a greater understanding of their destination preference and behaviour. The descendents traveling experiences were disclosed by geographical location. In total, eight out the thirteen descendents had traveled domestically around Ontario, and within Canada, for family excursions and camping trips:

D1: “I have traveled a lot domestically for family visits and pleasure.”

D2: “I have done local trips to Ottawa and Grand Bend.”

D6: “I have done lots of camping and domestic travel and international travel. I would like to drive out West. I have no desire to travel to eastern Europe or Asia. If I had money I would go across Canada and I would like to see Egypt.”

D7: “I have traveled locally extensively, and I know every side road and concession in the county. I have made trips domestically to British Columbia, Manitoba, Quebec and most of it was family motivated and oriented.”

D9: “I do some travel writing to the U.S and I like to travel to smaller communities that emphasize their culture such as Pictou, Nova Scotia. They are very in tune with their Scottish heritage and making money at it. My motivation to travel is pure relaxation and motivation to see things.”

D10: “I have done lots of camping with the kids, to Manitoba and to the States.”

D11: “In my younger days I would go camping with the kids.”

D13: “I drove to Manitoba, through the prairies, and onto Calgary and Canmore. I found the countryside of the prairies reminiscent of rolling countryside in Scotland. Our trip out west was many years ago.”

The participants also recounted their travel experiences to international destinations such as Jamaica, Mexico, Florida, Greece, Turkey, New Zealand, Thailand, Italy, Australia, Fiji, the United Kingdom, and Bermuda. Their motivations were assorted:

D1: "I went to international destinations for pleasure."

D5: "I have toured Ireland, England and Scotland lots to visit family."

D10: "I think traveling brightens your outlook and more people should realize how much they have got here in Canada. I enjoy traveling because it teaches you tolerance."

D11: "I have traveled a lot to England and Australia for work and have done lots of cruising with my wife."

D12: "I went to Australia, New Zealand, Fiji, and some cruises. I did my traveling later in life because they did not have the money."

It is not surprising that just under half of the Canadian Scottish descendents had traveled to Scotland previous to the interviews and would consider returning as it was their preferred travel destination. The other participants who had not traveled to Scotland expressed an interest in doing so if they had the financial resources to get there.

D5: "Scotland was the most exciting place and I have traveled a lot of different locations but my preference is for Scotland. I travel to see and learn and I like the tour guides. If I had money I would go back to Scotland."

D8: "I have traveled to Scotland but did not visit with relatives while I was there."

D10: "We have a touch of wonderlust. When the kids were small we would go back to Scotland every couple of years, and now to Sweden to visit daughter."

D11: "Most of my holidays back in the UK are to Scotland and I have seen many areas. I would like to see more of England and Wales because I find the UK a beautiful country."

D13: "I am not motivated to go anywhere else besides Scotland."

D1: "If I had the money, I would love to travel the rest of Canada and Scotland to see schools and churches and how people lived and their housing."

D12: "If I had the extra money, I would go with my entire family back to Scotland, and also to a cruise that starts in the Mediterranean."

Similarly, if extra financial resources were available, a few of the other descendents imagined they would travel to other destinations besides Scotland:

D4: “If I had the money I would go and see the Polynesian Islands and perhaps a world tour.”

D6: “If I had the extra money I would like to go across Canada and to Egypt.”

D7: “If I had the money I would travel to Mongolia, England, Greece and Turkey and Quebec.”

D8: “If I had the extra money, I would go back to New Zealand or Japan.”

Following the initial-travel related questions, the author questioned the descendents on their thoughts and feelings about an ancestral tourism experience. Exploring the importance and the relevance of a journey to the homeland for the Canadian Scottish descendents was undertaken as it was this journey that materialized the genealogical interest into a tourism experience. The tourist’s ancestral journey becomes materialized when they make the trek across the water to the homeland. The importance and desire to complete this trek was varied among the descendents and should be viewed along a continuum.

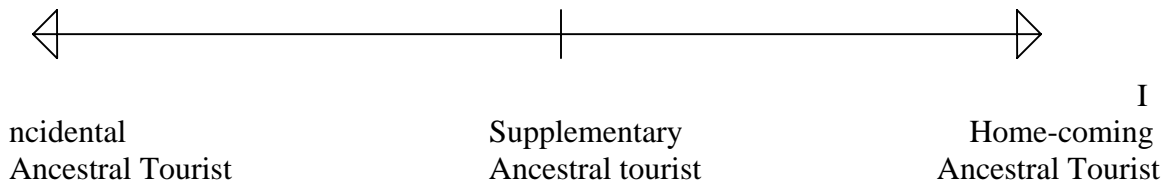


Figure 4.15 Continuum of Ancestral Tourist Typology

The majority of the descendents interviewed believed that it was an important journey to make at one point in their lives, however their genealogical interest or level at which they would research their family would be incidental. There are those descendents who have never been to Scotland but were proud that their ancestors came from there and were happy to connect with Scotland on an emotional level:

D2: “I have never been to Scotland but I find it to be a pretty big part of me. I feel a need to go to the highland games every year. I have never been there but I know I am Celtic and I am proud of coming from Scotland.”

These descendents felt that the emotional journey to the homeland and ties to the homeland were present at the Fergus Scottish Festival Tattoo and Candlelight Evening, and that the journey to the homeland was encouraged at the Avenue of the Clans:

D9: "At the Scottish festival they play up the theme of going home at the Tattoo with lighting of the candles and poems and the pipe band playing GOING HOME. It gave people an emotion and it seems that people appreciated that."

D11: "I think there is no better way than to go to the highland games to look up family history. I feel that the clan tents are good because people can come around and ask about their family. I like the fact that there are kids and families talking and looking at the Scottish maps. There are different Sects of the clans."

A few of the descendents were fully supportive of the notion of an ancestral tourism experience:

D4: "I think everyone should find out their ancestral roots and as much as they can."

D7: "I would encourage it, Scotland is beautiful and it all depends on your motive. When I went to Scotland, I visited the ancestral farm on Lock Lomond and took a day to see the hallowed acres. When I was at Blair Atholl castle I felt pleased that a number of Gow's had worked as gardeners. You kind of feel among your kin, I would encourage it."

D 12: "I can really appreciate the insight that a journey to the homeland gives people. If someone wanted to see the country I was raised in, that is a good thing."

A good majority of the descendents who have or would consider traveling to Scotland would classify genealogy as a supplementary motivation. They were motivated to travel and explore Scotland for other reasons such as climbing, castles, rural settings, and the architecture:

D2: "I would be interested in climbing, see castles, and visiting the family castle where our clan is from."

D1: "I would visit heritage stuff, castles, rural areas, and smaller places, if I went to Scotland."

D3: "The first time I went to Scotland was a trip with my father just for vacation. We visited cities and townscapes. The second time I went to Scotland, I did research in Canada and then went to do more family research and wanted to see the area where my ancestors lived. I spent a lot of time in Aberdeen and where my ancestors lived. That was very meaningful to me."

D5: "I like to spend time in Scotland visiting relatives but I saved it until the last so that we could do what we want to do first. We go golfing for the rest of the time as they are all golfing fanatics. Now we try to see as much of Scotland as we can."

D10: "I went to Scotland to where my wife's family is from but that was not our main purpose. We went to the Isle of Arran to do some hiking, and get train pass and or Highlands and Islands pass and see the Islands and Skye and see lots of the borders and old stomping grounds."

Contrarily, a few of the descendents who were keenly interested in ancestral tourism, had traveled numerous times and could be described as return visitors:

D5: "My first trip to Scotland was for genealogical reasons. We went to Elgin and searched the house where my grandparents came from. We went to the church were they were married and found a picture of the minister who baptized them. It was a nice connection to see locations that were associated with our relatives. Now we tour around."

D11: "I took my two eldest sons to Scotland to see where he had come from and it was great to do. I showed them a lot of Scotland that they knew nothing about. It gave them a better understanding of heritage, more so when they had something to look at."

D12: "I go back to Scotland every two to three years and I love it. I have a strong sense of home in Scotland and would love to see Skye and John O'Groates, My daughter has been across with our grandson and they did different things. I love showing people our home country and I was amazed that our grandson was interested in seeing the cemetery and monuments where the history is amazing."

D13: "I would try to go back every year, and would go back anytime and do more research. I have lots of family still left in Scotland and lots of movement and there is lots of emigration with family members between Scotland and New York and the US. But our family is really scattered now. I have done a tour of where my ancestors came from and have visited every town that my family had come from and took pictures."

4.3.4 The Importance of an Ancestral Tourism Experience for Canadian Scottish Descendents at Highland Games

The survey respondents were questioned if they had ever been to Scotland and results show that 50.7% had not traveled to the homeland but 49.3% had made the journey across (Figure 4.16).

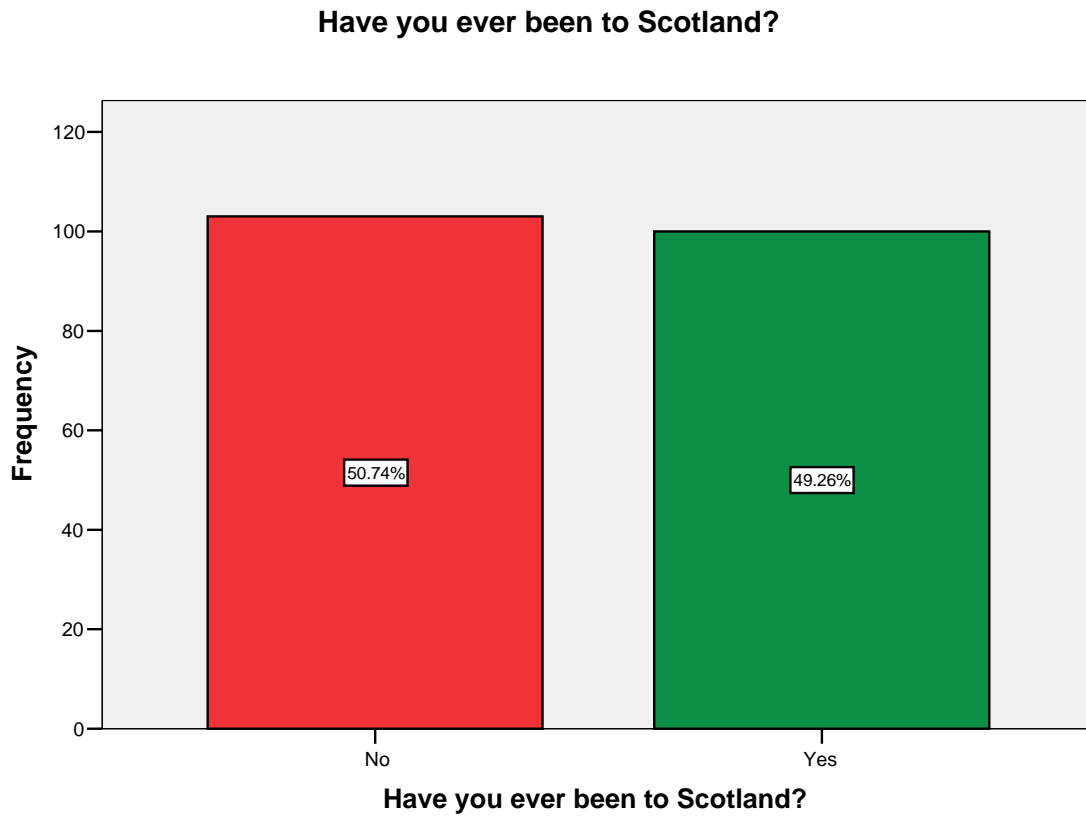


Figure 4.16 Canadian Scottish descendants who have traveled to Scotland

Just over half of those who had traveled to Scotland went with family members (51%)
 The remaining 27% of the descendants went with their respective pipe bands, 8% went alone and an additional 8% went with friends. The rest of the descendants who traveled proceeded to Scotland with a tour or school group (Figure 4.17).

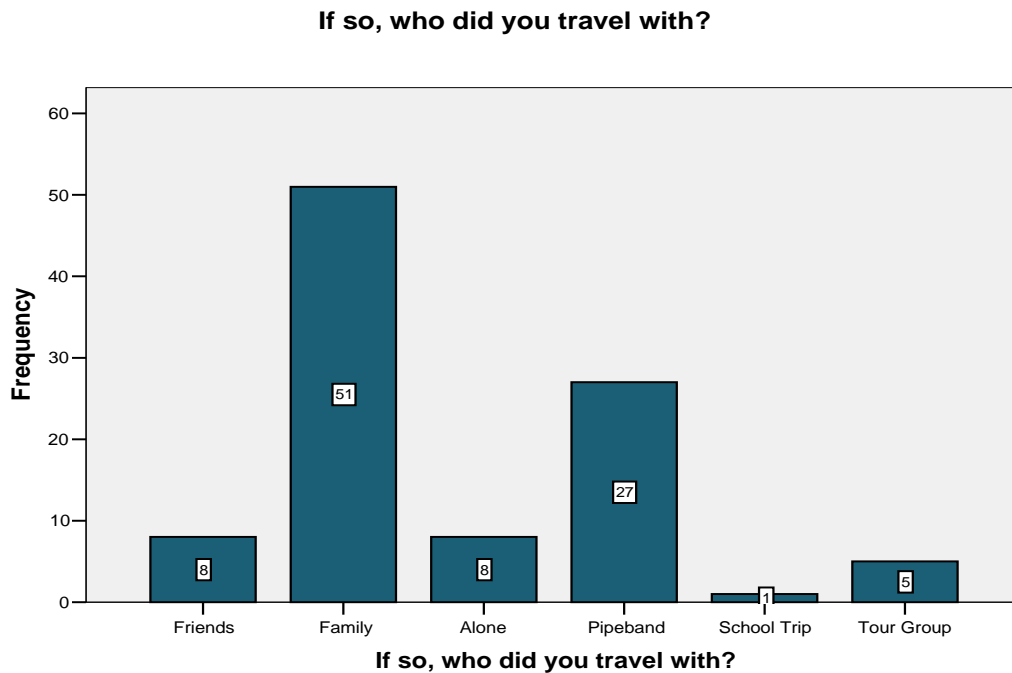


Figure 4.17 Listing of Canadian Scottish descendants travel companions

Interestingly, out of the 50.7% of individuals who had not been to the homeland, a strong majority (97.1%) of them would consider going to Scotland. The motivations to travel to the homeland were assorted and are listed in Table 4.3.

Ranking	Motivation	Percentage
1	Heritage	50.70%
2	Family History	39.40%
3	Other	45.30%
4	Natural Attractions	37.90%
5	Cultural Activities	33.50%

Table 4.3 Survey Respondents Motivations for Traveling to Scotland

Additionally, the respondents were questioned if they had ever taken an ancestral trip to Scotland. Only a small sample size had actually journeyed to their homeland (Figure 4.18). For those that had not traveled to Scotland, approximately three quarters of them

would consider the trip and the outstanding percentage of respondents replied they would not consider a journey to the homeland.



Figure 4.18 Genealogical Trips taken to Scotland

4.3.5. Summary of Findings

The ancestral journey for residents in the town of Fergus was not displayed in the Fergus Elora News Express from 1998 to 2005. The lack of evidence of an ancestral journey on a personal level did not reflect the notion that Scottish heritage or a journey overseas was not important on a communal level. The Blairgowrie Rattray- Fergus Twinning Association and their coordinated efforts exhibited the importance of remaining tied to the homeland on a social level through cultural exchanges and visits.

The importance and desire for Canadian Scottish descendents to journey to the homeland was viewed along a continuum from not important to extremely important. The overwhelming majority of the participants interviewed believed it was an important journey to make once in their lives but it would not be their only motivation for visiting Scotland. A few of the Canadian Scottish descendents that had never been to Scotland but were proud of their heritage felt their journey to the homeland on an emotional level and visited the Highland Games every year. On the contrary, there was also descendents who were mildly curious about their ancestral connections but would travel to the homeland for many reasons besides genealogical interests. Lastly, there were those descendents whom were extremely interested in their journey to the homeland and may be classified as repeat visitors and repeat ancestral tourism visitors.

4.4 Chapter Summary in the Context of Key Points

This chapter outlined the findings of the research exercises based on the first three objectives. The identification and definition of heritage and genealogy was presented from a community perspective through contents found in the Fergus Elora News Express. Findings from the focus group research and the individual interviews with Canadian Scottish descendents revealed that while genealogy is important, the descendents were more interested in obtaining their family histories. The level of importance that heritage and genealogy played in the descendents daily lives was varied as well as the depth of research that was or would be undertaken by them. Participants in each of the exercises clearly distinguished that the interest and motivations for genealogical research was dependent on the individual and their life circumstances.

The perceptions and participation in Scottish heritage was observed on a home level in Fergus as well as abroad, in Scotland. The Canadian Scottish descendents interviewed revealed that heritage was extremely important to them by way of participation in cultural events however this interest did not necessarily translate into an interest to go overseas to visit the homeland. For the majority of the descendents who had been to Scotland (or anticipated going in the future), an ancestral tourism experience would be one of many motivations for traveling to the homeland.

Chapter 5: Research Findings from the Supply Side of Ancestral Tourism

The author interviewed fourteen Scottish tourism organizations and one joint Canadian and Scottish tourism organization in September and October 2005 in order to determine how they were facilitating the ancestral tourism market. Each semi-structured interview was approximately one hour in length. The interviews took place at various offices and public meeting places that were convenient and chosen by the participants. The Scottish tourism organizations represented in this chapter are only a sample of the many companies who are now catering to the ancestral tourism market. Contact information for the Scottish tourism organizations selected for interviews were obtained by the “*VisitScotland*” website, the snowball sampling technique, and on-line searches (please refer to data collection in chapter three for further details). Each year, the number of ancestral tourism service providers is growing. Surprisingly, it was revealed by the Ancestral Tourism Project Coordinator, in September 2005, that there were over 300 businesses listed on the Ancestral Tourism Steering Committee membership database.

The Scottish tourism organizations were asked similar questions as the Canadian Scottish descendents in order to document their definitions, perceptions, and promotional efforts for heritage and ancestral tourism (refer to Appendix 6). While researching the supply side of this niche market, the author became familiar with the ancestral tourism product, the role and importance of genealogical information and resources, identified key stakeholders, and how the ancestral tourism initiative had been communicated to the ancestral tourists. Key findings of the Scottish tourism organization interviews will be revealed in addition to photos and links to promotional material used by ancestral tourism service providers. It must be noted that the Scottish tourism organization responses are

coded throughout the chapter as follows: Scottish tourism organization number one is STO 1, Scottish tourism organization number two is STO 2, etc..

5.1. The Supply Side's (Scottish Tourism Organization's) Definition and Identification of Heritage

The organizations interviewed had alternative definitions and identification of heritage than the Canadian Scottish descendents. Heritage was first and foremost defined as a “sense of belonging”:

STO 1: “Heritage is a sense of belonging and everything that goes with it”.

STO 5: “Heritage is the idea that they (descendents) come from a homeland. Their sense of history and their sense of community is a common sense of community that they feel they can belong to.”

STO 6: “Heritage is a continuity that they are related in a line of people that contributed to world politics and development of different nations”.

Heritage was also described as a subjective phenomenon with no concrete definition:

STO 5: “I have a different perception of heritage than visitors who come here because I grew up in Scotland. Heritage equates to whatever the tourist believes their ancestor to be, what their mind conjures up, and how they want to experience it. There are different types of heritage...it does not have to be a family. It can be a place like Edinburgh Castle”.

STO 7: “How do you narrow down heritage? The definition of heritage will depend on how you want to characterize it... economically, by period, politically, socially, ecclesiastically, or by covenants?”

STO 8: “Heritage is the whole package. It is not only the people, but how they lived and worked, and the history that was going on. Heritage encompasses it all”.

STO 12: “It is different things for different persons. Different people will have different concepts of what history is. There are those who are complete history buffs and those who are content with a limited amount.”

The Scottish tourism organizations recognized the economic implications of heritage and ancestry. Heritage and ancestry was defined and identified as a commodity, within the context of tourism. The Scottish tourism organizations were reliant upon the selling power of heritage and ancestral resources in order to operate in the tourism industry:

STO 1: “Heritage tourism is the belief that there is a physical element between them (the tourists) and Scotland and that classifies as heritage. Heritage tourism is the personal element and connection because everywhere in Scotland is heritage tourism if you use it.”

STO 3: “Heritage is essential for marketing Scotland as a tourist destination. Scotland has fantastic attractions that associate themselves with heritage such as food and drink centers and heritage centers. We are blessed with such a rich tapestry and rich history as newer countries may not have the heritage that we have. Heritage is our unique selling point and European marketing does not have such an ancestral focus.”

STO 7: “Heritage is translated into tourism whereby people are connected to Scotland either through a town or people.”

STO12: “Scottish heritage has an aura about it, especially in the diaspora. Some Scots are Global Scots and are investing back into the diaspora such as the vice president of Microsoft who is from the Inverness area.”

STO 13: “Scotland has a tangible culture which can be adopted by people in North America. Scottish heritage is attractive and getting people who are active people in their community to come across to the homeland, is the key to ancestral tourism.”

5.1.2 The Supply Side’s Definition and Identification of Genealogy

The majority of the Scottish tourism organizations defined and identified with genealogy as being ‘the family tree’:

STO 1: “Genealogy is the path identified by family that connects one generation of people to the other”.

STO 2: “Genealogy is looking at who your ancestors were.”

STO 5: “Genealogy is the family tree and extension of the line. Where you come from, it is a very Celtic thing to do that. It is coming from a line of people who share the name. The exploration of going back and it is addictive.”

STO 8: “Genealogy is tracing the lines of your family back. It would be interesting to know what genes are passed down and then the actual behavior and character of the ancestors. It is hard to find out unless it is written down.”

It was also emphasized that genealogy was just part of the equation when it came to understanding ancestral tourism. Descendants were looking for more than genealogy; they wanted to know their family history:

STO 2: “Genealogy is looking at who your ancestors were whereas family history is looking at what your ancestors were and where they came from. Family history is a real passion. Family history influenced greatly by the man’s profession and the family often moved because of the man’s job, the process of emigration is important to consider and get details on because it is the actual act of immigration that is the most important. People immigrated for different reasons”.

STO 7: “My goal is to get people interested in genealogy and then the larger history.”

STO 8: “Most people want the larger picture. Most individuals who are asking for research have ancestors who have come from villages, so it is easier to find out about their heritage because it is a smaller area.”

STO 12: “Researching gives you a better idea of your own family history, as your identity will change when you immigrate to a new place. People who emigrated from Scotland were very few times from prominent families, lots were tenants and economic slaves.”

STO 13: “Genealogy is distinct from family history. Genealogy is more putting the skeleton together, which is more of a dry way of tracing families- name and dates. Family history is different... it's more than skin and bones. It is the interesting things about people and places.”

The Scottish tourism organizations indicated that genealogical activities had become more popular and the hobby was becoming more professionally oriented:

STO 8: “Genealogy used to be an activity for retired people but now there are colleges. It has translated from a hobby to a profession. Helping people and not charging is a thing of the past.”

STO 9: “Genealogy is one of the most popular indoor hobbies. It has been given different titles, and it used to be the local registrars who were responsible for recording and providing record of life events since 1855.”

STO 13: “The popularity of genealogy and family history is increasing and getting more detailed. Fifty years ago people were content with seeing Edinburgh Castle, now they want it more in depth because they have gained more knowledge themselves. However, the market of research has been cornered by retired people who are quite happy to do it at a nominal fee. It is hard to do research and make money- there is no scope to make any margins on it.”

5.1.3 Summary of Findings

The Scottish Tourism organizations perceived heritage in three ways. These included a sense of belonging, a subjective phenomenon, and a commodity. The depth of the genealogical information that was being researched by ancestral tourists and researchers was more than just the branches of the family tree. It was known that ancestral tourists wanted to embrace their family histories and gather as much of their personal heritage that included names, dates, place associations, occupations, etc. Genealogical research has also been identified as a more professionalized activity in recent years with the increase in accreditation certificates and university courses related to personal heritage.

5.2. Characteristics of the Ancestral Tourism Product and Ancestral Tourists

When interviewing the Scottish tourism organizations it became clear that there was a need to establish the product that ancestral tourism providers sold and how ancestral tourists participated in this experience. This section of the thesis outlines the general characteristics of ancestral tourism, ancestral tourists, and the resources used to participate in an ancestral tourism experience.

5.2.1 The Ancestral Tourism Product and Ancestral Tourists

A common ground was established to outline that the ancestral tourism product was difficult to define and different for each tourist. The Scottish tourism organizations stated that ancestral tourists were searching for different destinations, different levels of detailed genealogical information, held different attitudes, and social experiences:

STO 2: “The ancestral tourism product is very personal and it will be different for everyone.”

STO 3: “The ancestral journey is very unique and individual for the visitor.”

STO 4: “The ancestral tourism product is wide ranging from B and B’s to museums.”

STO 5: “The trigger for ancestral tourists is they have a specific interest in coming and have a relative from only one place in the world. Tourists may come for the family history tour or the generic name history tour. I find that the more research done, their expectations are not exaggerated and they have a more realistic view. I can provide a social history of that side of things and bring it to life.”

STO 6: “The emphasis with ancestral tourism is that the research is not complete until they physically come to Scotland. The intellectual journey is not complete until they make the physical journey. Ancestral tourism can be a fringe activity to a mainstream activity for tourists.”

STO 8: “There is a big difference in the attitudes of particular visitors. For example an American client came to Fife for one afternoon and to play golf at St Andrews, whereas a New Zealand couple decided to stay in the area for 2- 3 days to research family. Everybody wants something different. Nature of clients is interesting....everyone has different goals.”

STO 11: “The ones who are searching have the time to pursue family lineage and it is trip of a lifetime. The information available in our castle is generalized genealogy. The hardcore tourists are willing to go to the direct places themselves.”

STO 12: “Ancestral tourism is a niche market and there is potential to exploit the interest but as a service provider we have to make it cost to identify with family roots.”

STO 13: “Ancestral tourism is an unknown commodity. It has always been there, particularly in Scotland.”

The common ancestral tourists were often characterized as middle aged Americans who had the extra income for ancestral journeys:

STO 2: “There are more females than males that do ancestral tourism and the market is older. It is usually grandparents who think they want to leave something for their descendents. They have more time to do research once they are older.”

STO 3: “There are fifty million people worldwide with Scottish descent. Our key market is North America, Australia, New Zealand, and South Africa. We did research in 2003 to find out about the market.”

STO 6: “Middle class America is keenly interested in ancestral tourism”.

STO 11: “The clientele for ancestral tourism is older, usually fifty plus.”

STO 13: “The clientele that is coming are older individuals and families.”

STO 15: “Most of the visitors are from North America, New Zealand, South Africa and Australia. The visitors are middle aged.

The type of ancestral tourism experience offered to tourists was mixed with package tours such as ‘clan itineraries’ (refer to Appendix 7) where an ancestral tourist would tour a particular region in Scotland based on their surname or to a particular family region:

STO 1: “**** offers prepared tourism packages and individual travel arrangements for ancestral tourists.”

STO 3: “We have gotten lots of positive feedback on the Clan Itineraries that are offered on the website. There are colourful maps and itinerary suggestions. People can get a taste of where to go and what to do without have to do all the research if they are not interested. They are adding two clan itineraries per month. We are choosing the biggest clans and those that have the most geographical spread to promote.”

STO 4: “Most of the clan tours offered are few and far between, they are mostly general inquiries. We get different types of tourists. There are anoraks who do all research before they came and the bigger market are general inquiries and visits with clan lands.”

STO 6: “The clan itineraries are quite popular. They are touring itineraries based on the individual history of different clans which give people some sort of tourist route to follow which complements the research interests they have got in the clan.”

STO 13: “There are generic Clan programs which are fairly easy to implement as there are geographical areas. These are often marketed to clan associations. Usually there is one motivator in the group and the others follow.”

Ancestral tourism experiences were also offered on a more individualized level where the journey was more personally oriented and was often initiated by one member of the family or a stimulator:

STO 4: “Usually it is one visitor of the family that is highly interested or did research so the product they are searching tends to be more general.”

STO 5: “Some people that you might tour with are not as keen on ancestry as you are so often one member of the family is researching and the others are along for the ride.”

STO7: “It is good to connect with individuals who may be the movers and shakers of different organizations and they may help organize a journey to the homeland.”

STO 13: “Family bibles are a good way to find family information. Usually one cousin will have it. In families there is usually one individual per family that stimulates the interest and research.”

Ancestral tourism has some unique advantages as a distinct type of tourism because it got tourists off the beaten path, had no seasonality, and mixed well with other travel motivations:

STO 3: “Ancestral tourism takes people off the beaten track and away from iconic attractions and disperses the tourist population. It is one of the only tourism brands that do that.”

STO 5: “Ancestral tourism is one of the new triggers and is lasting. There is a big market and it is not very seasonal. People are coming for scenery, history and activities. Tourists are coming from a long distance so they are going to do other things as well (besides an ancestral experience)”

STO 8: “Ancestral tourism coexists well with other activities. They should intermingle well as long as it is not done too much on the tartan image.”

STO 11: “Our clients who come, most of them are Londoners who have money and want short natured stayed trips. We are a romantic destination and get a lot of inquiries about weddings from the US. We have general ancestral tourists. For the more active there are lots of activities such as golf, hill walking, fishing and such.”

STO 13: “Usually in a group, one of the parents is interested in family history and the others are not so you have to balance out the expectations. For example a family history trip with a village search that includes the Harry Potter theme.”

STO 15: “Sometimes the visitors only see relics or a heap of stones when they visit a site. Once a visitor has found the information they are looking for we recommend the visitor to go and see the actual site if they have the transportation to get there because it is off the beaten track, per se.”

The Scottish tourism organizations recognized that tourist perceptions are varied. Some tourists had more “real” or authentic expectations of the country while others had more romantic expectations of what they believed Scotland to be:

STO 1: We have to gently remind people that their expectation of the location their ancestors emigrated from is not that grand. It is a truism of emigration is that people came from rough areas. People are shocked because their expectations are too see a quaint little town- not a heavy industrial area. Most tourists are uncertain of the reality of the tourism product. Their reality may be absolutely accurate of where they come from but what they are forgetting is they are still on holiday. The location may be different than perceived.”

STO 5: “There are two types of ancestral tourists. Those who are all descendents of Robert the Bruce and then those who have a very definite idea of the names and dates of their ancestors, but no real idea of how they lived or died. Then there are the clan people who have a name. They have a romantic or glorious view of the past and want to be a part of it. It is a big sting when it does not happen. There is a real wanting to belong to a community.”

STO 6: “Some tourists do not want the mystic dream. They want Scotland as it is , not Sir Walter Scott’s version. They want to visit living breathing Scotland with its problems and challenges.”

STO 12: “Organizations should be cautious that the product being offered meets the expectations from tartans to world class accommodation. The industry must be ready for all types of tourists as the perceptions are varied.”

STO 13: “The potential to have a strong ancestral tourism experience and have it reciprocated will depend on who the tourist meets when they are traveling. If they just meet professional tourism providers then the relationships won’t be strong, but if they meet real, distant relatives, that is different.”

5.2.2. Resources Used to Participate in an Ancestral Tourism Experience

The genealogical resources used by ancestral tourists were an integral part of the ancestral tourism product; without these resources, ancestral tourism was not possible.

The genealogical resources in question were the essential component that separated ancestral tourism from generic Scottish heritage tourism. The extent and scope to which the ancestral tourists used genealogical resources was dependent on their intensity of the research undertaken. The Scottish tourism organizations were interested in helping tourists not only find their genealogical connections but go one step further and help them with their family history research. Scotland boasted to having one of the most organized and accessible genealogical databases in the world, with help from the Mormon Church Records:

STO 2: “The genealogical resources in Scotland are the best in the world. It is becoming easier to research and no longer a hobby as it can be done in a week.”

STO 5: “Scotland is the best country in the world to trace ancestors, and they have a very good record system.”

STO 13: “Scotland is a great place to do research, probably one of the best in the world, especially when you get to sects of particular clans which is the association of a clan. The name of a town or clan estate where people are born may be listed. The census is the best place to look and the 1911 Census is now open to look at.”

The most popular genealogical resources that the Scottish tourism organizations identified were electronic sources. The genealogical websites found on the internet were the most convenient for ancestral tourists since they could access genealogical information prior to their journey to the homeland. Some potential ancestral tourists did have challenges researching their information via the internet, prior to their journey to the homeland, but often used the electronic sources in their first attempt.

STO 1: “The Internet is a good resource but it has its limitations, it asks more questions or offers more outlets than it does solutions. Internet is a giant library, but there is nothing organic about it but people refer to it as a partner. Folks want to use internet but don’t want to do the work.”

STO 2: “All the resources are getting more digitized so they will be getting better and better.”

STO 3: “There are nominal resources and Scotland is rich in family history research. We have the ancestral tourism website and links to Visit Scotland. We have a lot more to do with our website and want to update it.”

STO 4: “DIGROS System is being made which digitizes all of the public records so all local authorities will have access to all records held in the new Family History Centre.”

An emerging project, known as the **Digital Imaging of the Genealogical Records of Scotland’s people (DIGROS system)**, was in development in the fall of 2005 to help accommodate ancestral tourist requests. During 2004, the exercise of creating digital images of all the paper records held on the six kilometers of shelves in New Register House, which document more than 60 million individual names, was completed (<http://www.gro-scotland.gov.uk/famrec/hlpsrch/leaflet11.html>). The new system allowed tourists to research their family records more effectively and efficiently than

using the indexes and microform copies. It was stated in Leaflet S11, from the General Register's Office from Scotland that:

“Equally importantly, DIGROS allows the complete information contained in the records to be accessed by customers without the search rooms via the Internet, or by registrars and their customers in local registration offices. Customers from elsewhere in Scotland (or elsewhere in the world) no longer have to travel to Edinburgh or order extract copies to see the contents on DIGROS's comprehensive records of Scotland's people. DIGROS received £3,000,000 worth of funding from the Scottish Executive specifically to cover the 3 year life of the DIGROS program.”
Source: (<http://www.gro-scotland.gov.uk/famrec/hlpsrch/leaflet11.html>)

A second electronic project which was under development in the fall of 2005 was a new Virtual Emigration Museum.

STO 6: “One idea developed is the Virtual Digital Emigration Museum-. The partners will include the National Archives, National Library, National Museum, etc. It will bring all emigration resources together digitally and allow individuals to gain access to those collections.”

The most commonly referred governmental websites that dealt with ancestral tourism were www.ancestralscotland.com, www.visitscotland.org, and www.scotlandsppeople.gov.uk.

The second genealogical resource that the Scottish tourism organizations identified was concrete location. That is, locations that housed genealogical information where the ancestral tourists would visit to gain more in-depth information about their past relatives. These locations included local registrars' offices, a regional genealogical center operating the Digital Imaging of Genealogical Records of Scotland's people system, church yards, the National Archives Office, and a genealogical hotel with a resource library, a family history centre and local library. A new facility, The Family History Centre, was under construction on Princes Street in Edinburgh. It will bring together services provided separately by the General Register Office for Scotland, the National Archives of Scotland, and the Court of the Lord Lyon. The official opening was

scheduled for December 2006. Deputy Justice Minister, Hugh Henry, stated in a Scottish

Executive news release:

“The buildings contain a treasure trove of information reflecting the personal histories of Scots over many centuries. The creation of a single family history campus will unite the efforts of three Offices providing genealogy research services. It will produce a first class facility- a visitor attraction in its own right. This will be a magnet to ancestor hunters both in Scotland, but across the world. It will increase our understanding of our past and help to boost tourism.” (28 January 2004).

It may be noted that as of March 2007, construction on the Family History Centre is still underway. The new opening date is aimed for autumn 2007. Proposed plans for the Family History Centre project may be viewed at

“<http://www.scotlandspeoplehub.gov.uk/Accommodationnews.htm>”.

STO 2: “People will search graveyards and tombstones, marriage certificates are good as well. I should mention that local libraries are good sources of information as there are old newspapers, local archive offices, local history societies, local map libraries.”

STO 3: “New building being constructed called the Scottish family history Center which will house and bring the Registrars Office, the National Archives and the Lord Lyons Office all under one roof.”

STO 4: “Councils are launching new genealogical centres where tourists can sit down with registrar offices and use the DIGROS system to get information.”

STO 7: “The Scottish family history service is supposed to be opening up and be a one stop shop for people interested in their Scottish Heritage.”

STO 9: “The local registrars have been given access to the Census Records and Statutory Birth, Death and Marriages records for all of Scotland’s people. This is a great boost for customers and the service. We can carry out research in Fife, regardless of where the relatives are from. Our center can assist with searches and we have packages available.”

STO 11: “The hotel has a resource library for guests with books and internet access. The hotel also gets help from ***** to do searches for people who want to take it further. There is lots of room in the library to spread out the research materials. Our library was named after the owners’ great-great-grandfather who immigrated to Australia.”

STO 15: “Our family history centre is volunteer-based. Inverness has one full time staff person to help with genealogical searches but they are part of the library staff.”



Figure 5.1 Inverness Library



Figure 5.2 National Archives of Scotland



Figure 5.3 National Registrar's House



Figure 5.4: Scottish Family History Centre Under Construction, 2005



Figure 5.5 Fife Genealogical Centre housed in the Local Council Office

The third genealogical resources that the Scottish tourism organizations identified were published materials and guides for ancestral tourists. The published literature included

books themed on ancestry and immigration, ancestral tourism resource guides, and tourism brochures:

STO 3: “There are books and pamphlets published for genealogical information and contacts for visitors by Visit Scotland. The Kingdom of Fife produced one as well.”

STO 7: “There are authors that have contributed to emigration literature. Two that come to mind are David Dobson and Donald Whyte. They studied Scottish emigrants to Canada before confederation as well as Dr. Marjorie Harper at the University of Aberdeen. She wrote a book on Scottish migration to Canada. There are also different materials that ancestral tourists use such certificates, bibles, photos along with list of potential questions to ask.”

STO 14: “There are directories that can be used to do research ...the Scottish Research Guide, the Directory of Scottish Newspapers, and National Library Index in Edinburgh. Tourists can also get information from local historical societies and military documents. War creates a lot of paper records. People can look at pension records, medals, and regimental histories. Parish registries are also possible. It is funny because in some textbooks and registries in the 1600’s, the man had a child without the wife being mentioned.”

STO 15: “Volunteers are recording the monumental inscriptions on the gravestones which are a huge task as there are 21 parishes. Then a monumental book is published for each parish in the Orkneys. The monumental inscriptions are on the computer as well.”



Figure 5.6 Examples of published materials for sale at ancestral tourism locations.

It must be made clear that all of the genealogical resources listed above, electronic and published, were not free for use by the public. A few of the genealogical resources, especially the electronic resources, existed on a fee-for-service basis.

STO 4: “The DIGROS system is a fee for service system, so it will be used for commercial gain.”

STO 5: “Scotland has a high level of service for a very reasonable price. The genealogical information is accessible because it is not outrageously priced.”

STO 8: “I charge individuals a fee for the research. I go down to the old grave sites and churchyards and find detailed information for clients. I take photos for clients and arrange tours of local resources.”

STO 9: “We have service for locals and tourists. We do a fee for service for people looking for information via the internet. Our genealogy centre has access to the records at no costs and we have received pictures of the local area from registrar’s office and the funding from the St. Andrews preservation Trust.”

5.2.3 Summary of Findings

The ancestral tourism product was challenging to define because it was a very personal experience for each ancestral tourist. Some ancestral tourists were mildly curious about their family background while others were hard core heritage buffs. This range in typology was reflective of the experiences offered to ancestral tourists. They could have taken a general Clan Itinerary journey or a well researched and personalized trip where they visited their own ancestral Mecca. Ancestral tourism was a flexible form of niche tourism: it was not dependent on seasonality and mixed well with other types of tourism. The genealogical resources sought during the ancestral tourism experience varied from electronic sources and websites, to published materials, to visiting concrete locations and sites. It was assumed that ancestral tourists would use more than one genealogical resource during their ancestral tourism experience but this would be reflective of the type of ancestral tourist.

5.3. The History of the Development of Ancestral Tourism

One theme that arose during the interview process was the history of the development of ancestral tourism and identifying the key stakeholders involved in the ancestral tourism experience. The key stakeholders responsible for facilitating the ancestral tourism experience varied in structure and governance and comprised non-profit organizations, research units, government agencies, and private enterprises. Each of the Scottish tourism organizations involved helped deliver the ancestral tourism experience to Scottish descendants and helped facilitate their genealogical interests into a journey to the homeland.

In the late 1990s, the Scottish Executive was looking at initiatives for the next Millennium, and favored heritage-based strategies. The original ancestral tourism initiative came from the strategy titled “The New Strategy for Tourism National Document” developed by the Scottish Executive, Visit Scotland, and the Scottish Enterprise in the year 2000. It identified ancestral tourism as a potential niche market so resources were devoted to its promotion and development. The first product development research phase commenced in 2001 and ended in 2004. During this time, Visit Scotland conducted a market appraisal which was undertaken by DTZ Pidea Consulting. It was one of the largest studies of its kind and included more than 6000 online respondents from 67 countries. They produced a brochure with a summary of the key findings. The brochure highlights the potential of ancestral tourism for all sectors of the industry. Their key findings found in the brochure are as follows:

“English based Scots made up 35% of the total respondents. 19% were from the USA, while Canada made up 15% and Australia was 13% of our sample.

Ancestral Tourists: 1) Genealogy was the motivation for an estimated 260,000 tourist trips to Scotland in 2001, 2) Almost 90% of ancestral tourism trips to Scotland were made by UK based

visitors in 2001, 3) Overseas visitors accounted for only 30 000 visits but generated total spending of 19.5 million pounds. The USA, Canada, Australia, and New Zealand are the main overseas market, and 4) The average trip length amongst respondents was 13.5 nights, compared to an average trip duration of 4.1 nights for all tourist visits to Scotland.

Expenditure: 1) Ancestral tourists generated total spending of 153 million from 3 million bed nights during 2001, 2) Visitors undertaking genealogy activities spend at least 10% more per day than the average tourist to Scotland, 3) Average spending by overseas ancestral tourists is 45 pounds per day, while UK ancestral tourists spend 52 pounds, and 4) Overall, ancestral tourists are estimated to account for just less than 2% of all holiday trips to Scotland, but almost 5% of total expenditure.

Market Potential: 1) The potential value of ancestral tourism could grow to between 5% to 13% of total tourism expenditure per year, 2) In the future, the number of ancestral tourists could increase to between 300,000 to 800,000 trips annually with the overseas market providing the greatest area for potential growth, 3) 97% of visitors expect to return to Scotland in the future, 4) 64% of visitors said their expectations were exceeded in some way during their trip.”

At the beginning phase of the ancestral tourism initiative, a consultant was also hired by Visit Scotland to initiate this product development task. The consultant helped coin the term “ancestral tourism”:

STO 6: “I helped the term change from genealogical tourism, to family history tourism, to ancestral tourism. Ancestral tourism was the most appropriate title for this niche market.”

The consultant was part of the product development workshop that brought people together who had a strong motivation in developing ancestral tourism. Brainstorming sessions were held to identify product development ideas. A total of fifty business ideas were developed of which twelve were then selected. Business advisors were hired to help facilitate the product development ideas but most of them did not develop because the private sector did not have the financial backing to do so. The only business idea from the original twelve selected is the Virtual Emigration Museum previously mentioned in the genealogical resources section.

The Scottish Borders were the first region to commission a study to ask how to bring Ancestral tourism forward. They were the first area to commission some external work as they had seen a huge migration of people to England, North America, Australia, and South Africa. The Orkneys Islands and the MacKay Clan were also involved in

academic studies to further their knowledge of the potential for ancestral tourism from 2001 to 2002 with the help of Dr. Paul Basu, at the University of Sussex. The result of the research undertaken in the Highlands and in the Orkneys was a Ph.D. thesis written by an anthropologist (Basu 2003). This thesis marked the first academic contribution to this niche market. Despite the academic interest and the research activities on ancestral tourism, this niche market remains strong due to the emotional connection it provides to individuals. One consultant summarized the strength of ancestral tourism:

STO 6: “People want to talk about it, want to talk to other people about it, and they want the connection. Ancestral tourists have the emotion and desire to communicate.”

A website was then developed in 2002 with the assistance of Visit Scotland, and redeveloped in 2005 to help accommodate the ancestral tourism initiative under one portal. It is estimated that 40-50000 users a month read the website. This website is meant to be a ‘one stop shop’ for ancestral tourists looking to organize a trip to the homeland (www.ancestralscotland.com).

5.3.1 Key Stakeholders and their role in the Ancestral Tourism Initiative.

There were several parties involved in facilitating the ancestral tourism experience for Canadian Scottish descendents. The first group recognized was private entrepreneurs or private tour operators. One Canadian company, with a company in Scotland, was also interviewed because it offered ancestral package tours for visitors. Their package tours were organized based on a bronze, silver, and gold level with respect to the depth of research that was conducted for the individual tourist. The Canadian tour company, together with a system company in Scotland, marketed this package tour offer for approximately a year and a half, from the spring of 2004 until the winter of 2006. They have since removed these options from their website and replaced them with an Orkney

Homecoming Tour. The tour is scheduled to take place in May 2007. The other private tour operators were in Scotland and each gave a distinctive focus to the ancestral tourism scene:

STO 5: "I am a small private tour company catering to small niche tours. I have tailored my product to individual interest and to create itineraries. Most of the tours I do are from general inquires. I hope to be the best in the market. I offer ancestral tours, whiskey trails, honeymoon packages, and city breaks. I incorporate historical information into the modern world. I have core elements and work with different agencies and institutions to create packages and sell them through their company."

STO 7: "I lead tours with DA Tours Ltd, and they focused on historical and cultural aspects. I also lecture at highland games around Ontario and Nova Scotia."

STO 8: "I started doing basic research and then set up a website in October 2004. I have a different slant to my work and try to set up places for people to visit before they come to Scotland and save time for them. I am revamping my website so that it is geared for people who are coming to Scotland. I will do research for those who are not coming, but it is not my main focus. I will also provide a photo journal for descendents if they so wish to have one made."

STO 13: "My job is everything and it is just I. I started in June 2005 and do inbound tourism and ancestral tourism. I deal with ancestral tourism for Scottish heritage, Jewish, Irish, Welsh, and some English. Scottish is the top of the tree. It is tangible, and you get more involved with it. I put together customized tour packages with exception of flights. I worked for a previous employer and then went independent. I am offering family history tours, not other things as I don't want to water it down by offering other elements. I hope to building relationships with professional researchers."

The second group of stakeholders involved in facilitating the ancestral tourism initiative was professional research companies who provided assistance to ancestral tourists for a fee. They operated specifically by conducting genealogical and family history research for a sum of one hundred to two hundred and fifty pounds. The assurance in paying this fee is that the information provided is as accurate as possible.

STO 2: "***** is a professional research company. Genealogy was my hobby and I had decided to set up a professional company. I have been involved in the ancestral tourism initiative from the beginning. I was on the original steering committee for the initiative and was chairman for a year. I did the research for the promotional video for Ancestral Scotland. I also do writing for the Family Tree Magazine as well as research for Visit Scotland for famous people to get them some publicity."

STO 8: "I will do research for one side of the family for domestic clients as well those who don't have the time or inclination to do it themselves. I do charge for the service so that I can break even. Anyone will tell you there is very little money in doing research as it is very time consuming."

The third party involved in the ancestral tourism initiative was the public sector or otherwise known as “*Visit Scotland*”. “*Visit Scotland*” ran the Ancestral Tourism department which was staffed by one full-time marketing manager. Ancestral Scotland’s mission was to stimulate interest in ancestral travel amongst Scottish descendents and convert that interest into travel. The Ancestral Scotland department functioned as a coordinating body and was not responsible for funding private sector groups:

STO 4: “The public sector is involved to facilitate proper development but does not believe in an operational level with respect to ancestral tourism.”

STO 7: “Visit Scotland is the main body that has a preferred list of companies and they act as a coordinator rather than advertise for service providers. Visit Scotland used to be more service provider friendly but it got expensive so the Tories cooled that down. The entrepreneurs do their thing and the tourist board acts as a coordinator.”

The Ancestral Tourism Steering Group works in partnership with the department of Ancestral Scotland to help facilitate the ancestral tourism initiative. The Steering Group was in operation to assist the trades and tourism operators. The project manager of the Ancestral Tourism Steering Group is funded by Visit Scotland, started in February 2005, and helped businesses interested in tourism and the ancestral tourism market:

STO 3: “The Ancestral Tourism Steering Group looks after product development and trade development and works with the trade sector to put together packages for tourists.”

STO 4: “The Steering Group Committee manager’s job is to work with groups and signposting and helping with resources.”

The Ancestral Tourism Steering Group has also worked with sector groups such as industrial museums, coal mining museums, and fishing museums.

Ancestral tourism stakeholders are also organized at the regional level. A few examples include the Fife Ancestral Tourism Forum and the Peterhead Tourism Initiative. These regional organizations are often community based and made up of private and public agencies. They work collaboratively to stimulate ancestral tourism

interest in their region and published local information brochures and websites for ancestral tourists. One example of the development of a regional office is the Fife

Genealogy Centre:

STO 4: “It is a local office that runs part time in St. Andrews. It is open on Tuesday, Wednesday, and Thursday from 9am to 12pm. The woman who is running the genealogical centre has over 18 years of experience working in the registrar’s office. They run one hour research sessions and get a lot of local inquiries. The Fife genealogical centre is a pilot study and if it works well may expand to Kirkcaldy and Dunfermline.”

A sixth group of stakeholders in the ancestral tourism initiative were volunteer organizations that catered to ancestral tourists such as family history societies and local museums. The volunteer organizations were very knowledgeable about local history in their respective areas. Their level of operation was dependent on the good will of volunteers and most often only open part-time hours:

STO 15: “The Orkney Family History Society is a volunteer organization that records and organizes family information for the Orkney Islands. They record information, do data entry by household characteristics, name searches and personal contacts, and assist with inquiries. Their job is two fold: to organize the info and then help inquiries. They started in 1996 and their first office was in a small house. They then moved to the back of the tourist office and now part of the New Orkney Library.”



Figure 5.7 The Orkney Library and Public Archives which houses the Orkney Family History Society.

One crucial stakeholder in the ancestral tourism initiative was a consultant who dealt specifically with tourism and heritage projects and was one of the first key players in the

ancestral tourism initiative. He was extremely involved in the development of the ancestral tourism initiative and continues to play an involved role in the enhancement of the initiative. His background is in history and he worked for the Orkney Tourist Board in the early 1990's when the shift from natural to cultural tourism took place.

The final stakeholders in the ancestral tourism initiative were educators in the academic arena. One adult education teacher and one professor at the University of Highlands and Islands presented insightful commentary and presentations on the ancestral tourism initiative. The adult education teacher specifically targeted Canadian Scottish descendents at Highland Games in order to stimulate interest in ancestral tourism. He focused his lesson plans on family history in order to personalize the teachings, and then broadened his approach to include social and national Scottish narratives.

5.3.2 Summary of Findings

The development of the ancestral tourism initiative is approximate seven years old. The “New Strategy for Tourism Document” was written to provide some strategic planning for the new millennium. The ancestral tourism initiative really started to move forward in 2002 with the assistance of a business development exercises, a few research projects and reports, and the development of the ancestral tourism website. During this development phase, many key stakeholders were involved and contributed to the ancestral tourism initiative. A wide variety of stakeholders involved included private entrepreneurs, professional research companies, the public sector, an industry-led steering group, regional forums, volunteer organizations, consultants, and academia.

5.4 The Marketing and Promotion of Ancestral Tourism from the Key Stakeholders

The Scottish tourism organizations were questioned on their marketing and promotional efforts for the ancestral tourism initiative. The marketing surrounding the ancestral tourism initiative was devoted exclusively to the international market which included the U.S., Canada, Australia, and New Zealand. From 2003 to September 2005, the public sectors' ancestral tourism promotional activity occurred through press releases, e blasts, Google activity, advertisements with “*VisitBritain*” tourism databases, heritage events, the British Press, Scottish interest magazines, on-line banner adverts, commercial carriers, and overseas promotional events and visits such as hosting the Edinburgh Tattoo, in Sydney, Australia, in February 2005.

STO 3: “The majority of Ancestral Scotland promotion occurs with Visit Britain, online advertising, and inserts in Scottish interest magazines.”

Unfortunately, the entire marketing budget for ancestral tourism was devoted to overseas marketing which meant that there was absolutely no marketing budget for the domestic market which includes England, Ireland, and Wales. This shortfall was discussed by many of the Scottish tourism organizations:

STO 2: “Unfortunately all the marketing goes to the overseas market and there is no domestic marketing for ancestral tourism for England. It is an administrative glitch that is not easy to fix.”

STO 3: “There is the UK and Ireland Market and the International Market which is most importantly the North American. The UK Market is divided into brands such as golf, freedom of Scotland etc. The International department promotes to the territories. The ancestral tourism brand is promoted to the International market only.”

STO 3: “There is no marketing with overseas highland games. We originally thought it would be good synergy for promotion of ancestral tourism but research done showed that individuals attending highland games were not highly proportional to those who owned passports. So it was not a priority. Instead we have what is called Scots Agents. It is an educational program which is a trade team with a database and then the Scots Agents personnel come out and promote various packages. Reasoning is you might catch people with an interest but no intention of visiting Scotland.”

STO 4: “The potential of the United Kingdom market is not being recognized which is a problem because the awareness in the UK about ancestral tourism has increased; so the potential is huge.”

STO 12: “Promotion is all overseas and there is little promo happening in the UK, which is a shame due to the currency exchange. Once people from overseas see the exchange, they can see how expensive it can be. Pricing and service culture in the UK is very different, so the industry has to work extra hard for people to come.”

STO 13: “English people with Scottish heritage come to visit but they generally organize themselves because they know Britain and are comfortable by themselves.”

The Scottish tourism organizations identified the traditional avenues of the internet and published materials for their marketing and promotion of the ancestral tourism initiative. Every Scottish tourism organization that was interviewed had respective websites for their organization which were their primary mode of promotion:

STO 3: “Our website is at the core for marketing and promotion of ancestral tourism activities. We have a subscriber database and quarterly newsletter telling prospective visitors and trades people of upcoming events. Our website was re-launched last year and is an ancestral tourism portal which is a signpost that points tourists in the right direction to find out more information on their name or clan. It is the place to get started for tourists.”

STO 8: “I operate through the website and through promotion with Ancestral Scotland. I also advertised on the ancestral tourism e-newsletter that goes out to a wide list of suppliers. I am finding every avenue possible. The internet is the best way but costly.”

STO 13: “I market with the Visit Scotland email campaign. Most of my marketing is overseas and mostly with the USA.”

Scottish Tourism Organizations and Highland Games Sites

Ancestral Scotland
 Great Canadian Travel Company
 Fife Genealogy Centre
 Scottish Routes
 Dr. Kerry Godfrey
 Scottish Ancestors
 Scottish Roots Ancestral Research Service
 Ancestral Roots Travel
 Orkney Family History Society
 Dalmunzie Hotel
 Ancestral Scotland Steering Group
 Glengarry Highland Games
 Fergus Scottish Festival

Scottish Tourism Organization’s Website

<http://www.ancestralscotland.com/>
<http://www.greatcanadiantravel.com/>
<http://www.ancestralscotland.com/news/StAndrewsCentre>
<http://www.scottish-routes.com>
<http://www.uhi.ac.uk>
<http://www.scottishancestor.co.uk/Index.htm>
<http://www.scottishroots.com/index.html>
<http://ancestralrootstravel.com/>
<http://www.orkneyfhs.co.uk/>
<http://www.dalmunzie.com/>
 gillian@tals.co.uk
<http://www.glengarryhighlandgames.com/>
<http://www.fergusscottishfestival.com/>

Table 5.1 Scottish Tourism Organizations and Websites

It was made known throughout the interview process that the number of visitors to ancestralscotland.com was approximately between 45,000 to 50,000 visitors per month

from January 2005 to August 2005. The largest number of visitors to the public sector website was in April 2005 with a total of 52,390 hits. This number is reflective of the Ancestral Tourism marketing activity at Tartan Week in New York, United States in April of 2005.

The Scottish tourism organizations also promoted their services through a wide variety of printed materials that included magazines, brochures, and marketing materials such as trade and media compact discs:

STO 1: "Our promotion of ancestral tourism packages was advertised in the British Press, and a few newspapers targeting the British market. We also advertised with the airline industry and British Magazines."

STO 3: "Ancestral Scotland promotes themselves with Visit Britain and Scottish interest magazines."

STO 4: "Marketing of ancestral tourism is high on the list of priorities for Visit Scotland. It is high on the agenda and they are keen on marketing Scotland's culture, heritage, and roots."

STO 6: "Edinburgh is at the center for resources and administration. So a bunch of agencies got together and decided to produce a guide. It is a printed and electronic guide and it is hoped it would stimulate more tourism so that visitors would spend more and do touristy things. The pamphlet brought together different agencies and established new partnerships."

STO 7: "The tourist board produces brochures but they are thinning out as people are more on the web. There are key places that pretty much every ancestral tourist will want to visit such as castles, museums, local libraries, archives etc."

STO 11: "We advertised with different magazines such as the Australian Highlander. The Singleton Pipe Band had played in the Edinburgh Tattoo and they then performed outside which was great for us. We did receive a promotion from a wedding magazine once as well. The internet is our biggest source and we are constantly updating it and making changes. We have a CD to pass to groups for any inquiries."

STO 13: "My marketing is happening with press publications, and marketing directly with the family history market."

It is important to note that the ancestral tourism initiative was also promoted 'in house' in the business development section on the "*VisitScotland*" website. The research reports and data sheets available for downloading promoted the characteristics and advantages of investing in the ancestral tourism initiative. The resources available for the potential trade and industry partners in Scotland, included market material,

correspondence with a project manager, and marketing assistance from a governmental marketing manager. “*Visit Scotland*” was also offering an accredited program for those businesses wishing to invest and participate in product development for the ancestral tourism initiative. The accredited program, known as the “Ancestral Tourism Welcome Scheme”, was designed to strengthen the ancestral tourism initiative and provide a basis for quality assurance (of the ancestral product) and standards for ancestral tourists. The “Ancestral Tourism Welcome Scheme”:

“...is a training course for the trades’ side. It gives the local businesses a good grounding in local ancestral tourism resources, sites, and websites, and raise awareness of where people can find ancestral information. It is at its early stages but acts as an accredited program and they can boost their marketing because of it. It is important for everyone to know the potential and the benefits of ancestral tourism.” (STO 3)

“...is a sign of an increase in Ancestral tourism. The ancestral tourism training courses involve tourism agencies with businesses and societies coming together to discuss how to bring resources together as have the same customers with same motivations. The Ancestral Tourism Welcome Scheme course is an entry point to receive the badge. It is conducted because there is a perception that ancestral tourism will become a mainstream activity.” (STO 6)

Entry into the “Ancestral Tourism Welcome Scheme” was available by attending and graduating from the ancestral tourism training course which was developed by “*VisitScotland’s*” Training Board. The course was focused on people in frontline tourism businesses such as restaurants, pubs, and visitor attractions. The ancestral tourism training course helped frontline tourism businesses obtain six objectives that included: understanding the particular nature of ancestral tourism, being aware of the national ancestral tourism initiative and local ancestral research resources, feeling confident about giving accurate information to visitors, knowing how to get further information on aspects of ancestral tourism, and feeling enthusiastic about helping to develop this aspect of tourism in their area. The cost of the training course was approximately fifty pounds and if more than ten percent of employees attended a training course, the business could

join the “Ancestral Tourism Welcome Scheme” for no extra cost. Upon completion of the course, the business would then sign up to the scheme, and commit to adhering to the Code of Conduct. Their award could be promoted through the Ancestral Scotland website.

In the fall of 2005, “*Visit Scotland*” partnered with overseas stakeholders to expand their marketing efforts to North America. Ancestral Scotland held a press event for the launching of their new updated website in Toronto:

STO3: “We flew two clan chiefs over to Toronto and twenty to thirty newspaper reporters there and gave them an online tour of the site. We wanted to bring ancestral tourism alive and not show the dusty archive image. We also had two clan chiefs talk about their family history.”

There was also a significant promotional effort of ancestral tourism in New York, during Tartan Week, in April 2005:

STO 6: “We set up a pavilion at Grand Central Station where the visitor count was very high. We did lectures and seminars and showed the Scottish Executive that this market is a major component and motivation for tourists to Scotland. Tartan week had a strong focus on ancestral research and ancestral tourism. There was a huge high tech village which cost about a million pounds to produce. About 250,000 visitors came to the village. Tartan week really showed Visit Scotland and the Scottish Executive that this market has got real substance and that ancestral tourism is a major component of Scottish Tourism.”

The icons and images used by the public agencies and private enterprises for promoting ancestral tourism consisted of traditional iconographic images such as castles, landscape shots, tartan, bagpipes, castles, and ancestral photos. An attempt was made by the public sector to decrease the use of old, dusty, photographic images and showcase Scotland as a dynamic and socially engaging country by using pub events, music events, and highland dancing legs. However, the traditional icons and images prevailed in the marketing efforts because they were recognizable:

STO 3: “The Scottish icons do work so we bring them along when we are trying to market the country.”

STO 5: “Scotland offers wilderness, emptiness, and an escape. These are all the images that Visit Scotland uses to pull on the emotions or tourists’ heartstrings.”

STO 8: “I use the images of Fife and landscape photo’s to encourage people to come to Scotland.”

STO 13: “I enjoy using logos such as the “past to the present” and pictures of evocative landscapes and often Scottish landscapes.”

5.4.1 Summary of Findings

The original philosophy backing the ancestral tourism initiative was not to exploit Scottish descendents but rather enable them to gain the information needed and help stimulate their interest into a journey to the homeland. The stimulation to entice Scottish descendents across to Scotland occurred through international marketing with websites, printed materials, and outbound visits to Toronto, Canada and New York, USA. The marketing efforts were also visible from an ‘in house’ perspective. The ancestral tourism initiative had a strong marketing effort to the trades and industry sector. One of the ‘in house’ marketing initiatives was the Ancestral Tourism Welcome Scheme. The traditional images and icons of Scotland were used; however an attempt was made to deliver the perceptions of Scotland as a trendy and vibrant country as well.

5.5 Chapter Summary in the Context of Key Points.

The facilitation of the ancestral tourism initiative by Scottish tourism organizations to Scottish descendents was outlined in this chapter. The identification and definitions of heritage and genealogy were reviewed as well as the characteristics of the ancestral tourism product and the idiosyncrasies of ancestral tourists. All of the ancestral tourists researched their family histories with the genealogical resources discussed. The development of the ancestral tourism initiative began with a top down approach by the Scottish government and has translated to a nation-wide and niche form of tourism. The number of stakeholders involved is constantly growing and is a reflection of the flexible

nature of this type of tourism. The desire to translate Scottish descendents' interest in genealogy to a journey to the homeland was assisted by various marketing initiatives that played on emotional connection and unique experiences.

Chapter Six: Discussion

This chapter will discuss the findings presented in chapter four and five. The discussion of the findings will be presented under each research objective. The two prominent themes that emerged when analyzing the supply side data were the challenges and strengths of the ancestral tourism initiative.

6.1. The Definition and Identification of Heritage and Genealogy for Canadian Scottish Descendants.

Scottish heritage was defined and identified as a socially and personally oriented phenomenon for Canadian Scottish descendants in the diasporic community of Fergus. Evidence of the collective nature of Scottish heritage was present in numerous articles published in the Fergus Elora News Express. There were more Scottish heritage articles in the period from 1998 to 2002 and than from 2003 to 2005. The decrease in Scottish content articles from 2003 to 2005 may be attributed to the decline in editorial letters surrounding controversial built heritage issues (such as the Beatty Dam and the Grand River Raceway), articles pertaining to the Blairgowrie and Fergus Twinning Association cultural exchanges, and a waning of theatre programming directly related to Scottish heritage.

Despite a regression in Scottish heritage articles, from January 2003 to June 2005, Fergus continued to be perceived as a 'Scottish town' both visually and culturally. The visual heritage of the town remained a significant issue for residents. Similarly, the Scottish socio-cultural setting of the town remained an essential characterizing feature. Residents remained committed to hosting annual cultural events such as the Heritage Days festival, the Robbie Burns Night, the Fergus Scottish Festival and Highland Games,

and participating in numerous Scottish based interest groups. Maintaining the perception of Fergus 'as a Scottish town' was economically important for the community as well as private merchants. These annual events also enhanced the social dynamics of the various non-profit community organizations (Nash 2002).

Scottish heritage, as a social phenomenon, stood out particularly during the annual events when community volunteerism was high. The volunteer efforts and the significant social energy that went into running the cultural events, as outlined by Morgan and Pritchard (2004) helped confirm Fergus was an 'active Scottish diasporic community'. Additionally, residents of the Fergus community reinforced their diasporic consciousness (Nash 2002) when they commemorated their ancestors' history of emigration at the candlelight ceremony, held on the Friday evening at the Fergus Scottish Festival and Highland Games.

Scottish heritage and ancestry was defined and identified on a personal level during the focus group discussion and interview process. The Canadian Scottish descendents identified with heritage on a geographical level by referencing Fergus, Ontario, England, and Scotland and were extremely knowledgeable and proud of their personal ancestry. Scottish heritage was defined as both 'people and place oriented'. Descendents reviewed notions of family values, childhood memories, traditions passed on from parents, and hyphenated identities. The process of creating a sense of belonging to a particular destination and heritage through childhood memories was highlighted in the works of Stephenson, in 2002. The notion of a hyphenated identity is comparable to other diasporic research, particularly in the works of Hague in 2001 and Basu in 2003.

The definition and identification of genealogy differed slightly than heritage. Genealogy was barely mentioned in the Fergus Elora News Express with the exception of the Genealogy Tent and the Avenue of the Clans found at the Fergus Scottish Festival and Highland Games. Genealogy was quite popular among the Canadian Scottish descendents interviewed. Discussing the growing trend in genealogical interests with the descendents reinforced the assumptions outline in the literature review that the number of individuals interested in genealogy is on the rise (Nash 2002; Basu 2003; Meethan 2004; Richards 1996, and McCrone 1995). The Canadian Scottish descendents interviewed had a strong desire to explore their genealogy in a more social context: they were particularly concerned with researching their family histories (Nash 2002, Basu 2005). It was not until the descendents became older that they relied on external factors such as serendipity to expand their personal heritage knowledge. Most of the descendents became increasingly interested in their family histories when their family roles changed and took on new parameters such as the birth of a child or the loss of a loved one.

The descendents identified the responsibility of passing down their family history to future generations, once they had realized how important it was to them. It was revealed that few families had actually taken the time to record their family histories. This was in part due to the lack of time and resources of the new immigrants as they possessed lower education levels than their children, and perhaps had less of an ability to document their lineage. The degree of importance genealogy and family history held for each descendent varied. Some descendents were mildly curious while others had reached a saturation point with respect to their research. Each descendent identified that a stimulant was often the motivator for conducting genealogical research such as a member

of the family or an external event. The genealogical research undertaken by the descendents used a variety of sources that included commercial and non-commercial sites (Nash 2002, Meethan 2004). In summary, the factors that influenced the Canadian Scottish descendents interest in Scottish heritage and genealogy/family history can be reviewed in Table 6.1.

Influential Factors of Heritage and Genealogy

Heritage	Genealogy
Descendents' Geographical Location	Family Connections
Volunteerism	Stimulator (Family member or cultural event)
Participation in Scottish interest groups	Life changing event
Ancestors' History of Emigration	Individual Responsibility
Cultural Event Participation	Serendipity

Table 6.1 Factors influencing Heritage and Genealogy/Family History for Canadian Scottish Descendents.

Table one provides substantial information because it summarizes the motivations and activities of Scottish heritage and genealogy for Canadian Scottish descendents in a diasporic community. The key factors that influence descendents' participation with heritage and genealogy are worthy of consideration especially for parties interested in capturing and marketing the ancestral tourism experience to overseas visitors. This table reviews the influential factors of heritage and genealogy in a Canadian context and may shed some light for ancestral tourism parties who are looking to gain a deeper understanding of their market segmentation. It would be of benefit for ancestral tourism marketing bodies, heritage destination managers, and ancestral tourism service providers to take into account these findings when they develop their marketing strategies since they provide a unique perspective about the nature of the ancestral tourist. It was documented by Richards in 1996 that increased levels of cultural consumption at home

are likely to be reflected in increased levels of cultural consumption on holiday (272).

Ancestral tourism parties keen on translating the interest of heritage and genealogy into a journey to the homeland should bear in mind Canadian Scottish descendents' motivations and activities on their home turf. This would be a valuable start.

6.2 The Perceptions and Participation in Scottish Heritage and Ancestry.

The common perceptions of Scottish heritage and ancestry were divided into those who had never traveled to Scotland (induced perceptions) and by those who had actually visited the country (complex perceptions). Findings from the Fergus Elora News Express, the focus group discussion, the individual interviews, the survey results, and observations at the Fergus Scottish festival and Highland Games all reinforced the traditional perceptions of Scottish heritage such as scenery, castles, bagpipes, kilts and friendly people. The induced perceptions were categorized into three groupings which included nostalgic and romantic perceptions, landscapes and rural settings, and the local population. The complex perceptions, undoubtedly, included more experiential perceptions and negative elements.

The importance and authenticity of Scottish heritage, for the Canadian Scottish descendents interviewed, varied greatly. The level of importance that heritage played in the lives of the descendents was dependent on the amount of time that the respective family spent in the New World (Canada). The descendents' families who had emigrated recently, tended to be more attached to their Scottish heritage since they had a more recent and experiential grounding, in Scotland. In contrast, those descendents whose family had emigrated earlier in history were less attached to their Scottish heritage, and had more of an emotional tie rather than an experiential one. This finding is significant

because it reveals that Canadian Scottish descendents who are more likely to materialize their journey to the homeland may also have more authentic perceptions of the country. Parties involved in the promotion of the ancestral tourism initiative should recognize that some of their potential target market may very well be ex-patriots and their families who have a very sincere grounding and understanding of Scottish heritage and ancestry. Canadian Scottish descendents whose families emigrated more recently in history may not be persuaded by the romantic and traditional Scottish iconography. In essence, ancestral tourism service providers should acknowledge that Canadian Scottish descendents may be the active creators of authenticity for their ancestral journey since their perceptions of Scottish heritage and ancestry will be personally constructed and contextual (Chhabra 2005). This notion was summarized by Xie and Wall (2002) when they uncovered that authenticity is not a tangible asset but rather a judgment or value placed on a setting or product.

The participation in Scottish heritage was very prominent during each research collection exercise. It is important to recognize that the participation in Scottish culture occurred in the town of Fergus, or in the personal homes of the Canadian-Scottish descendents. The Fergus Elora News Express highlighted the Scottish heritage events that took place during the calendar year, the Scottish interest groups within the community, and the local history column that contained Scottish heritage content. The focus group participants and the Canadian Scottish descendents who were interviewed recited a variety of leisure activities that they participated in which included non-Scottish heritage; however much of their leisure time was dedicated to Scottish- based activities. The descendents participated in Scottish heritage through Scottish interest groups, reading

Scottish literature, collecting photos or relics, listening to Scottish music, wearing Scottish attire, and collecting Scottish memorabilia. These findings reinforced the notion that Scottish heritage can be represented and romanticized in popular culture, literature, and art (Cohen Hattab 2004; Holmes and Inglis 2003; Pocock 1992, and Waterston 2001).

The participation in Scottish ancestry was not as pronounced as the participation in Scottish heritage. The only evidence where descendants participated in Scottish ancestry in a collective atmosphere included the Avenue of the Clans at the Fergus Scottish Festival and at the Heritage Days Festival at the Wellington County Museum and Archives. When questioned on an individual level, the descendants did participate in Scottish ancestry with varying degrees of interest. These research findings highlight genealogy as a very personal activity and one that is considered when an individual has more disposable leisure time. This finding has implications for Scottish tourism organizations who are attempting to stimulate Canadian Scottish descendants' interest in an ancestral tourism experience. Scottish tourism organizations may consider hosting ancestral education and awareness seminars or family history fairs, in conjunction with Scottish festivals and highland games, for individuals who are retired and have varying degrees of interest in the subject matter.

6.3 The Importance of an Ancestral Tourism Experience.

There were no articles in the Fergus Elora News Express that referred to ancestral tourism. There were, however, numerous articles highlighting journeys to the homeland from a communal perspective. Many students and dignitaries, between 1998 and 2005, traveled to Scotland, on various occasions for cultural tours and sightseeing. These visits

were inspired and facilitated by the efforts of the Blairgowrie-Rattray Fergus Twinning Association as reviewed in chapter 4.3.1. It is important to note that the students and dignitaries who participated in the trips to Scotland were not actual ancestral tourists, but rather cultural tourists who happened to be participating in a communal journey to a specific destination that was connected with their town's historical background. The volunteerism and activities within the Twinning Association had decreased in the last few years which are in part due to the increasing age of those responsible for the twinning efforts.

The importance of an ancestral tourism experience was more revealing when the researcher questioned the focus group and interview participants. Prior to revealing their desires for an ancestral tourism experience, the Canadian Scottish descendents outlined their extensive travel experiences which included both domestic and international destinations. Many of the Canadian Scottish descendents had traveled to various countries, including Scotland, and approved of the ancestral tourism journey. The degree of importance for the ancestral tourism journey was best reviewed along a continuum as described by tourist type. Placing the ancestral tourists along a continuum, as was done by Collins et al. in their descriptions of Jewish Diaspora tourists in 2004, was of great benefit because it allowed for a certain degree of flexibility when conceptualizing the ancestral tourism phenomenon. Some descendents were fully supportive of the ancestral tourism experience and were known as *'home-comers' and return visitors*. Secondly, there were descendents who were mildly curious about their ancestral heritage and were described as *supplementary ancestral tourists*. Supplementary ancestral tourists would research their family history while visiting Scotland for other reasons. Thirdly, there were

descendents who had been to Scotland for other reasons but would consider participating in some ancestral research if it was of a very general nature such as a clan tour. These descendents were known as *incidental ancestral tourists*. Lastly, there were those descendents who were satisfied with being connected to Scotland strictly on an emotional level and would not consider traveling to Scotland to materialize their journey. They would travel to destinations other international destinations if they had unlimited travel dollars. The typology of ancestral tourists characterized in this thesis was consistent with the typology outlined in the 'New Strategy for Tourism Document' published by the Scottish Executive in 2001.

The Canadian Scottish descendents who were surveyed at the highland games were in favour of the ancestral tourism experience. Half of the descendents surveyed had been to Scotland and fourteen percent of those individuals had researched their family history while visiting. Three quarters of the survey respondents who had not traveled to Scotland, stated they would consider taking a genealogical trip in their lifetime. Consequently, these statistics demonstrate that highland games may be a potential avenue for marketing ancestral tourism. It is not to say that three quarters of Canadian Scottish descendents approached would participate in an ancestral tourism experience; however they would consider genealogy, as one of their many motivations for visiting the homeland.

In summary, the importance of an ancestral tourism experience for a Canadian Scottish descendent was dependent on their ancestral tourist type. The majority of the Canadian Scottish descendents interviewed were classified as supplementary ancestral tourists. The Canadian Scottish descendents interviewed were more dedicated to Scottish

heritage and cultural participation at a local level with their peer group networks than they were to an ancestral tourism experience. This notion can be associated with Stephenson's (2002) findings that summarized the possibilities of local discourse, with peer group networks, having a more direct role in creating the desire to travel, than the language and marketing of ancestral tourism.

6.4. The Supply Side: Definitions and Identifications of Heritage and Genealogy

The Scottish tourism organizations held similar definitions as the Canadian Scottish descendants with regards to heritage and genealogy. They viewed heritage as a sense of belonging and a term that was difficult to actually narrow down. Genealogy was referenced as being "family history" and had become a more professionalized activity in recent years. The only disconnect that occurred between the demand and supply side's definitions and identification of heritage and genealogy were the economic implications associated with ancestral tourism. The supply side viewed Scottish heritage and genealogy as a commodity, in the context of tourism activity. This disconnect confirmed the already acknowledged controversy of 'selling heritage' and the exploitation of heritage resources outlined in the literature review. The sensitivity of economic exploitation of heritage was addressed by one consultant (STO 6). He stated that the original philosophy of the ancestral tourism initiative was not to "exploit the market" but "enable" tourists to access resources that would be useful for them to investigate their ancestors and travel to Scotland. This 'enabling philosophy' has been undermined in various articles such as:

"St. Andrews is set to *capitalize* on the latest tourism trend to sweep the western world. The new centre opens in hopes that thousands of Americans will visit the town to trace their roots."

“This brochure is a summary of the key findings. It highlights the potential of ancestral tourism for all sectors of the industry and provides some inspiration to help you to capture a larger share of this lucrative market.....Overall, ancestral tourism offers the industry one of the most exciting opportunities for growth. Businesses – large and small- must be ready to exploit this sector.’

Essentially, the ‘exploitive’ notion of ancestral tourism opportunities is geared for the industry and trades sector audience. However, it could be problematic if ancestral tourists from Canada became familiarized with this terminology since they may feel they are being manipulated. Taking part in an ancestral tourism experience is a very personalized and emotional process and it remains questionable if ancestral tourists even regard themselves as tourists. Further research is needed to validate if ancestral tourists want to be regarded as tourists themselves since they are participating in a journey to the ‘homeland’.

6.4.1 The Ancestral Tourism Product.

The ancestral tourism product was difficult to define because ancestral tourists were (or would be) searching for different locations, genealogical details, attitudes, and social experiences. Ancestral tourists visited sites that were not typical tourist destinations, were found off the beaten track, and sometimes difficult to access. Ancestral tourism has advantages as it is not defined by seasonality and spreads economic benefits to more peripheral areas (Nash and Martin 2003); however, it also presented some challenges. The product that is sought by ancestral tourists is varied and there is little guarantee of what can be found when one chooses to materialize their journey to the homeland. Scottish tourism organizations expressed concern when ancestral tourists came to Scotland with romantic expectations of their ancestral ‘Mecca’ being in the Scottish Highlands when in fact their ancestral home was in the middle of an industrialized slum.

The truism of emigration is that many Scottish immigrants were economic slaves and emigrated from the lowlands where living conditions were harsh, food was scarce, and unemployment was high-thus the motive to emigrate in the first place. The challenges associated with the ancestral tourism product are found in the works of Basu (2003) and (2005) and Timothy and Coles (2004).

The best known genealogical resources used by ancestral tourists were electronic sources, concrete locations, and published materials. Scotland had the reputation as having the best on-line sources for genealogical research which helped accommodate thousands of ancestral tourist inquiries. This being said, it must be cautioned that ‘internet availability does not necessarily mean internet ability’. Many ancestral tourists would start their primary research on the internet only to find that they were not able to navigate through internet sites, were not prepared to pay the fee for service charges, or were unable to confirm accurate family information. The genealogical information available for ancestral tourists was complicated and required the services of professional genealogists to help navigate and interpret the resources used. A few of the genealogists that were interviewed felt they were losing business due to the internet. They were required to change their professional focus from genealogy to family history narratives. The new DIGROS system that was being utilized by various registrar offices and public service providers around Scotland needed to be operated by a trained staff or genealogist. The DIGROS system has made genealogical data more accessible for the public and visitors; however, it is cautioned that knowledgeable staff was still required to help interpret the data presented.

A few of the key genealogical facilities and ancestral tourist destinations were not appropriate. They had good online sources but were not capable of dealing with walk-in ancestral tourists. The personal service was lacking at a few of the genealogical facilities and the research atmosphere was frosty. There was the possibility for an underlying sentiment of disdain when ancestral tourists inquired about personal assistance because the staff did not want to be consumed by facilitating an ancestral search. It was also noted that genealogical facilities outside of the urban areas were pushed for office space. There were some offices that could only accommodate approximately four to six people at one time. The walk-in assistance and office space issues are being addressed by the construction of the new Family History Centre in Edinburgh. It remains questionable if more rural genealogical offices will be capable of accommodating more than a couple of ancestral tourists at any given time.

It was outlined by Scottish tourism organizations that while ancestral tourists would be utilizing genealogical facilities as well as non-tourist destinations, they would also be visiting general Scottish heritage sites such as castles and the Edinburgh festival (Prentice 2003, Hughes 1995). The Scottish tourism organizations highlighted the fact that most ancestral tourists that participate in ancestral research were motivated to visit more generic tourism sites, participate in nature activities, and visit mediatized spaces such as "Braveheart Country" (Edensor 2001, Inghis and Holmes 2003).

6.4.2. The History of the Development of the Ancestral Tourism Initiative.

When reviewing the development of the ancestral tourism initiative, one may conclude that it is maturing. The ancestral tourism initiative began from a top down approach when product development ideas were explored by government staff and business advisors. A

total of twelve product developments were identified as viable projects, however none of them progressed on an operational level due to the lack of financial resources to fund their development. This exercise taught government officials that their strategy for the ancestral tourism initiative would not succeed from a top down approach and would only thrive from a grass roots level. The Scottish Executive has since axed the product development strategy (with the exception of the Virtual Emigration Museum) and has hired a project manager to help private enterprises develop ancestral tourism products on the ground level.

“VisitScotland” has taken on more of a marketing coordinator role to help facilitate the promotion and management of ancestral tourism. *“Visit Scotland”* offers quality and assurance workshops such as the “Ancestral Tourism Welcome Scheme” as discussed in chapter five. A concern remains that the public sector is aiding businesses to develop new ideas, however these businesses are small to medium businesses and still do not have the financial leeway to commit to the product development ideas. The private enterprises must compete with local development agencies to receive funding and move forward on their ancestral product development ideas. The concern is that the public sector is working on ancestral tourism from a national marketing perspective but their efforts are not being translated into sales on the ground level. Some Scottish tourism organizations have expressed apprehension because *“Visit Scotland”* is not ‘putting the money where the promotion is’.

The ancestral tourism initiative is led by the Ancestral Tourism Steering Group. This steering group is industry led and operates on a grass roots level. The parties involved in the Steering Group wish to see the ancestral tourism initiative become a

sustainable niche form of tourism. It is important to note that the Ancestral Tourism Steering Group has a membership database of approximately three hundred private enterprises. The enterprises are small to medium based businesses and have incorporated ancestral tourism as one of many segments in their operations. The Scottish tourism organizations that were interviewed used ancestral tourism, alongside other tourism products, in their tourism development strategies and operations. It was difficult to find an ancestral tourism service provider that used ancestral tourism as the mainstay of their organization. This finding suggests that although ancestral tourism is viewed as an economically viable niche market, it remains to be a small percentage of the total types of tourism experiences available in Scotland. Catering to ancestral tourists is plausible for different sectors of the tourism industry, however, the calendar and human resources needed to service this market (especially personalized research services) is beyond the capacities of most small to medium businesses.

6.4.3 Ancestral Tourism Key Stakeholders and Their Roles

There was an assortment of key stakeholders in the ancestral tourism initiative. They included private tour operators, professional research companies, the public sector, an industry led steering group, regional organizations, volunteer organizations, consultants, and academia. Various private tour operators offered package deals for ancestral tourists as an alternative to the individualized service because it was more economical and time efficient. The private tour operators were candid about the exhaustive lengths of time it took to do genealogical research for individuals, particularly when the ancestral tourists knew very little about their personal heritage. Reluctantly, three private tour companies have since pulled their ancestral package tours as they were not well received. The

package tours were the most economical for the tour operators but did not deliver the type of ancestral tourism experience that the descendants were looking for. A trend has since emerged to market the ancestral tourism experience based on a clan tour or a specific geographical region so that the ancestral tourism product was a 'tighter knit'. One example of an ancestral tourism product that is more regionally based is the Orkney Homecoming scheduled for May 2007. This homecoming initiative parallels the Orkney Homecoming Initiative that took place in 1999 (Basu 2003). It was well received because it involved real people and places, Orcadian businesses, and was socially beneficial for the community at large.

The volunteer organizations were the most vulnerable group in the ancestral tourism initiative based on their operational structure and capacity. The volunteer organizations included Family History Centres and Clan Society Organizations. These organizations were membership based and had limited operational funding and capacities. The volunteers that were administering these organizations were from the older generation and indicating that it was difficult to recruit younger volunteers to help manage the organizations. Essentially, it was seniors servicing older ancestral tourists. This issue is of concern for the volunteer-based organizations because it brings in questions of sustainability for these organizations. Most of the volunteer organizations operated on a part-time basis and were not equipped to deal with mass inquiries. The proposed number of ancestral tourists was to rise from 260,000 in 2005 to somewhere in between 300,000 and 800,000 in 2006. It remains questionable if these volunteer organizations were actively engaging in the ancestral tourism initiative, unless they

received some type of administrative support from their regional councils or development agencies.

6.4.4 The Marketing and Promotion of Ancestral Tourism Initiative.

The largest marketing and promotional efforts for the Ancestral Tourism Initiative occurred overseas. There was virtually no promotion of ancestral tourism or (heritage tourism in general) on a domestic level. This was viewed as a shortfall from various Scottish tourism organizations as reviewed in chapter five. This finding reflects a study that was undertaken by Pritchard and Morgan (2001), in which they summarized different branding campaigns used by the Wales Tourist Board for the domestic and overseas market. The domestic marketing campaign, geared for United Kingdom based visitors, was “landscape based whereas the overseas branding campaign was culturally based” (174). The lack of domestic ancestral tourism marketing was a contentious issue because ninety two percent of visitors to Scotland were domestic, and the level of awareness for ancestral tourism was perceived as higher among United Kingdom residents than the Canadian Scottish descendent interviewed. One anecdote, told by a Scottish tourism organization, stated that “there are more Scotsmen living in London than Edinburgh” so the potential customer draw for ancestral tourism, from England, is substantial and worth consideration. The lack of funding for the domestic marketing of the ancestral tourism initiative was viewed as an administrative glitch and not one that was easily corrected.

Scottish tourism organizations expressed concern for the marketing and promoting of ancestral tourism to the correct audience in the overseas market. Firstly, there was no guarantee that the marketing efforts of an ancestral tourism experience would help translate a Scottish descendents’ interest in genealogy into an actual journey

overseas. Secondly, there was little evidence of any monitoring strategy to help measure the effectiveness of the ancestral tourism marketing activity. One Scottish tourism organization questioned the overall marketing strategies and substantial financial investments made by Visit Scotland as they were not convinced that their efforts translated to any additional ancestral tourist numbers, in Scotland.

The ancestral tourism initiative must compete with other niche forms of tourism in Scotland, and European countries, for tourism dollars and visits. Stakeholders in the ancestral tourism initiative, as many other tourism parties, had to deal with the common complications of the tourism industry such as high fuel prices, flight cut backs, expensive hotel rooms, and human resources shortages (Martin et al. 2006). Current labour shortages in Scottish hotels were being amended by hiring eastern European staff. This action may cause further complications as it will compromise Scottish descendents expectations of a traditional Scottish experience.

The majority of the traditional Scottish icons and images were still being used by Scottish tourism organizations to overseas markets. The typical Scottish icons and images used included the Highlands, majestic Scotland, and the everyday Scotland (Butler 1998, McCrone et al. 1995). Nonetheless, the Scottish tourism organizations described their aspirations to promote ancestral tourism outside of the typical Scottish manner to challenge the 'Sir Walter Scott's' version of Scottish heritage. The majority of the promotional efforts reviewed were also marketed to descendents in the United States and Australia. There was little known marketing activity undertaken to capture the Canadian ancestral tourism market, specifically.

6.4.5. The Strengths and Opportunities of the Ancestral Tourism Initiative

Many of the Scottish tourism organizations interviewed expressed the notion that the ancestral tourism initiative was embryonic and the ‘tip of the iceberg’. Despite the challenges associated with ancestral tourism, there was a belief that this niche form of tourism would become a mainstream market in the Scottish tourism industry. The ancestral tourism initiative was described as a very positive and moving experience for ancestral tourists because it touched people on an emotional level. The Scottish tourism organizations expressed a belief that the ancestral tourism initiative was unique because it was easily identifiable and non competitive: you either had Scottish ancestry or not. The Scottish tourism organizations felt that with an estimated twenty eight million people in the world claiming Scottish ancestry, the ancestral tourism market could only prosper (Basu 2003 and Coles 2004). The genealogical resources available in Scotland were described as some of the best in the world. The challenge for the ancestral tourism service providers was to help materialize the Scottish descendents passion for genealogy and family history into an actual journey to the homeland. It was believed by many ancestral tourism service providers that once this genealogical interest could be translated into travel the potential for ancestral tourism would grow exponentially.

A significant strength of the ancestral tourism initiative was that it was led by an Ancestral Tourism Steering Group that was comprised of an assortment of trades and industry representatives. The ancestral tourism initiative had developed over the past decade and contained social strength from the assorted parties involved: it was not just a glossy initiative. Many businesses wanted to participate in the ancestral tourism initiative because they viewed it as an outlet to give them a competitive advantage and was

heterogeneous in nature. Ancestral tourism was noted as being one niche form of ancestral tourism that integrated well with other forms of tourism such as golf tourism or generic heritage tourism.

The last section of this thesis will summarize the key findings and discussion points with regard to the ancestral tourism experience, the key resources, the marketing and promotional efforts, and the key stakeholders involved. Recommendations for key parties interested in the ancestral tourism initiative will be outlined and the need for further research will be addressed.

Chapter Seven

Conclusions and Recommendations

7.0 Conclusions

The primary intention for this thesis was to determine the importance and explore the facilitation of heritage and ancestral tourism for Canadian Scottish descendents in a diasporic community. Fergus, Ontario was used as one case study location, in part because of its known history as an original Scottish settlement, and because it is presently perceived as a 'Scottish town'. Qualitative research which included a content analysis of the local community newspaper, a focus group discussion, and individual interviews, was undertaken in this community. These research collection exercises were administered in order to determine how Canadian Scottish descendents defined, identified, perceived, valued, and participated in Scottish heritage and ancestry. Scotland was used as the second case study location in order to determine how Scottish tourism organizations were facilitating the ancestral tourism experience to the Canadian Scottish descendents.

The preceding chapters have examined and discussed the four research objectives outlined in an attempt to answer the thesis question. The researcher felt it was important to consult with both the demand (Canadian Scottish descendents) and the supply side (Scottish tourism organizations) in order to establish a comprehensive review of the successes and challenges associated with ancestral tourism. Key concepts of Scottish heritage were included as part of the original research question because it was assumed that Scottish ancestry, and Scottish ancestral tourism, falls under the larger cultural heritage tourism umbrella. Previous research in this subject matter has concentrated mostly on the ancestral tourists' characteristics and motivations. This thesis has contributed to the ancestral tourism literature, in the context of tourism studies, because it

extends slightly further than the recent academic research printed, to include the voices, opinions, and knowledge of the key stakeholders in the ancestral tourism experience.

7.1. The Definition and Identification of Scottish Heritage and Ancestry

The Canadian Scottish descendents and the Scottish tourism organizations defined and identified with Scottish heritage and ancestry in similar fashions. Each group defined Scottish heritage and ancestry as a phenomenon oriented in ‘people and places’. Indeed, it was very specific people (late family members), and specific geographical destinations (in Fergus and Scotland) that were of importance for the Canadian Scottish descendents. The Canadian Scottish descendents viewed their home geographies as well as various destinations in Scotland with pride and admiration since they had an emotional and physical connection with their personal narratives and heritage. The key stakeholders in the ancestral tourism initiative understood this dynamic and became involved in the ancestral tourism initiative by coordinating and marketing their ancestral services. It is through an ancestral tourism experience that descendents may search and confirm their personal and social identities through family history details and national narratives (Basu 2005). While the descendents consciously and unconsciously, enhanced their identities, they connected with the ‘people and places’ that they remembered, loved, and admired in their home and host culture. The choice to identify with personal heritage may be connected to building one’s reflexivity. Reflexivity is defined by Giddens as “the ability to produce understanding of events that happened in the past, in order to orient ones self in the future”(Desforges 2000, 932). The Canadian Scottish descendents interviewed in part identified with their Scottish heritage and ancestry in order to add reflexivity to their personal lives.

7.2 The Perceptions and Participation in Scottish Heritage and Ancestry

Scottish heritage and ancestry was perceived through traditional Scottish icons and images by the demand (Canadian Scottish descendents) and supply (the Scottish tourism organizations) side. Interestingly, one theme common for both parties was the desire to replace traditional icons and images with fresh and vibrant ones. Such action could be possible if the Scottish tourism organizations reevaluated their marketing strategies and used more comprehensive, authentic and sincere iconography. These new images and icons would be more congruent with the complex images that most Canadian Scottish descendents already have. Secondly, the traditional Scottish icons and images used for Scottish heritage and ancestry do not reflect the nature of the ancestral tourism product. If every ancestral tourism organization were to develop the same ancestral tourism products and characteristics, the ancestral tourism experience would lose its “distinctiveness”, that is, the ambiguities and complexities that initially make the journey to the homeland worthwhile in the first place.

The participation in Scottish heritage and ancestry for the Canadian Scottish descendents was robust. The descendents actively engaged in socio-cultural participation through cultural events and festivals, Scottish based interest groups, theatre, literature, and the built environment. Ancestry research was itemized as a more personal activity and required the resources of oral histories, electronic sites, concrete locations, and published materials. Many of the descendents increased in age, had life changing circumstances, or participated in the Avenue of the Clans at Highland Games before they participated in Scottish heritage and genealogy. A framework for Scottishness may be useful for conceptualizing the Canadian Scottish descendents participation in Scottish

heritage and ancestry. Findings from the academic literature highlighted the majority of ancestral tourists as middle aged and supplementary. In addition, findings from this thesis found the majority of the Canadian Scottish descendents actively involved in their cultural diasporic communities.

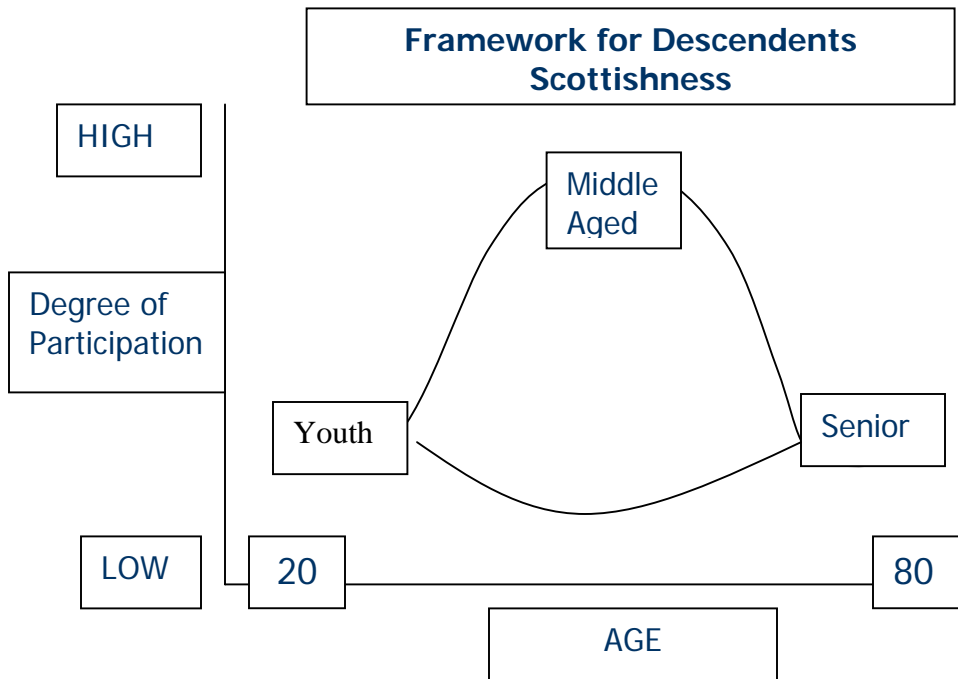


Figure 7.1 Framework for Canadian Scottish Descendents’ Scottishness

7.3 The Importance of an Ancestral Tourism Experience

The importance of an ancestral tourism experience for Canadian Scottish descendents was dependent on which category they were in the ancestral tourism typology. The majority of the descendents were characterized as supplementary ancestral tourists who would consider a journey to the homeland, in light of other motivations. The actual uniqueness of the ancestral tourism experience is that it provides the opportunity to offer a different scale of the Scottish heritage experience. The journey to the homeland offers the descendents an opportunity to build a fulfilled sense of self. Ancestral travel gives the

descendents a sense of moving onward and using travel as a catalyst for building cultural capital (Munt 1994). The opportunity of an ancestral tourism experience is present, however the choice to materialize the journey to the homeland remains in the hands of the descendents. Secondly, as indicated in the framework for Scottishness, it was generally the middle aged descendents who had life-altering experiences that sought to explore their genealogy and family history. This notion may be further understood by considering Gidden's "fateful moments" when "a point of transition in peoples' lives occurs and reflexivity is increased because decisions have to be made about self that will have repercussions in years to come on identity and lifestyle" (1991, 112). Canadian Scottish descendents, who have experienced "fateful moments", may consider an ancestral tourism experience more important than those who have not.

7.4 The Supply Side of Ancestral Tourism

The Scottish tourism organizations' definitions and identification of heritage and ancestry were very similar to the Canadian Scottish descendents except for their identification of the economic implications of heritage. The majority of the service providers were sincere and wanted to 'enable' Scottish descendents to get the resources and assistance needed to research their family histories and help translate this interest into a journey to the homeland. The challenges and recent developments of the ancestral tourism product were reviewed and it was clear that both the public sector agencies and private sector enterprises were committed financially and strategically to the ancestral tourism initiative. The marketing and promotional activity for the ancestral tourism initiative was overseas through electronic websites, e-blasts, banner advertisements, and printed inserts in Scottish heritage magazines in the United States and Australia.

The economic implications of the ancestral tourism initiative were comprised of different elements. The ancestral tourism market was believed to be worth more than one hundred and fifty million pounds per year to the Scottish Economy (Angus Life 2007, 8 and Visit Scotland 2001). Overall, ancestral tourists were estimated to account for just less than two percent of all holiday trips to Scotland, but almost five percent of total expenditure. It was reviewed in the literature, as well as by the Scottish tourism organizations, that ancestral tourism was economically viable because tourists spent more, stayed longer than the average visitor, and traveled to more peripheral areas which in turn increased the economic dispersion of the market. However, it should be noted that one Scottish tourism organization was skeptical of the economic implications of ancestral tourism:

“Amount of actual ancestral tourists there are must be kept in perspective and the economic spin offs from ancestral tourism must be kept within context. Ancestral tourists are only a small piece of the big tourism pie. They are perhaps 10,000 visitors out of 5 million tourists that visit Scotland on a whole. It is questionable if the big development grants that have gone into the ancestral tourism initiative have actually benefited the tourist trade.”

It was also believed that ancestral tourism would play a larger economic role in the upcoming ‘Theme Years’ that would be held in Scotland. It was believed that one initiative, known as Highland 2007, would have an ancestral component to it. The Highland 2007 initiative is attempting to draw visitors and locals to various events, festivals, and activities throughout the Scottish Highlands for the entire year. This notion has since been challenged. The potential partnership between Highland 2007 committee members and the Ancestral Tourism Steering Group fell short in the fall of 2005 when the ancestral tourism initiative was not well received. This was due to Highland 2007 being more of an event focused initiative. Thus, a gap emerged when the trades industry realized they would not be participating in an event that they thought would be of benefit

for the whole ancestral tourism community. A second initiative that is in the works is the Year of the Homecoming in 2009, which is a year dedicated to homecoming festivals. The Homecoming Year would go along with the 250th anniversary of Robbie Burns. It is believed that this initiative will be a platform to promote ancestral tourism to a potential market. The Scottish Executive is actively supporting this idea and would like to encourage people with ancestry to come to Scotland. It remains to be seen if the optimism surrounding the Homecoming Year initiative will translate to more collaborative partnerships between key tourism industry players.

The socio-cultural implications of ancestral tourism for the supply side emerged as the interviews were analyzed. A cultural benefit of the ancestral tourism initiative was that businesses outside of the heritage industry became more aware of their local history, culture, and heritage. The Ancestral Tourism Steering Group extended them to include businesses outside of the regular heritage parties so that relationships and networks among various trades and industry could be formulated. Thus the ancestral tourism initiative would have a long-term multi-layered impact on the ground level. Also, ancestral tourism helped citizens in the country of origin recognize their own ancestral ties and helped make heritage a more important element in peoples' consciousness. Taking part in the ancestral tourism initiative helped local populations build confidence and sustain their own community identity.

The ancestral tourism initiative, on social and cultural levels, had the potential to create a reciprocal effect. After the Orkney Homecoming Initiative had passed in 1999, the Province of Manitoba and the Orkney Isles have signed a Treaty of Friendship. Six years later, members from the Orkney community, who had participated in the original

Orkney Homecoming, traveled to Manitoba to participate in the Red River Reunion to reaffirm the treaty and promote the previously mentioned Orkney Homecoming, in 2007. One Orcadian women has reciprocated the ancestral tourism ideologies and has connected with a band in Saskatchewan, Canada that has ties to the Orkney Isles through family lineage and the Hudson Bay Company. She was made a honorary member of that community. This Canadian-Orcadian link, historically bound by the Hudson's Bay Company, is of special interest to the First Minister of Tourism in Manitoba. Mr. Eric Robertson is very aware of the importance of ancestral connections. It is speculated that within the next few years, the Province of Manitoba will engage, on some level, ancestral tourism and homecoming initiatives.

To continue on the communal level of ancestral tourism, the twinning of Blairgowrie, Scotland and Fergus, Ontario, continues to exist. The twinning project was founded on the historical connection of Adam Ferguson. After the initial twinning project gained momentum, it was realized that the developments of both communities were historically similar as they functioned as mill towns and farming communities. Comments from students and descendents from Fergus that have been to visit Blairgowrie acknowledge the visual heritage of each town as being very similar. The Blairgowrie-Fergus Twinning Association is volunteer based and has been responsible for helping to facilitate cultural exchanges between Canada and Scotland with school groups, dance groups, choirs, and dignitaries. The funding for these cultural exchanges occurred by fundraising and parental support. Despite the actions that have emerged in the past decade due to the twinning project, it was revealed that there is not a lot of

current interest at the committee level to maintain or strengthen this partnership. The exchange activity between these two communities may decrease in the near future.

7.5 Limitations of the Research Undertaken

Although this study extends understanding of the motivations and activities of the demand and supply side of the ancestral tourism experience, the research presented is limited and should be validated with further academic research. Firstly, the researcher is of Canadian Scottish descent and is interested in Scottish heritage and ancestry on a personal level. This being stated, having an ethnographic lens from which to view Scottish heritage and ancestral activities provides the reader with an “emic” view of the subject matter presented. It must also be noted that the research participants interviewed and observed in this study were self-confessed Canadian Scottish descendents and were not asked to validate their identities with proper documentation.

Secondly, the content analysis undertaken at the beginning of the data collection phase was limited in the sense that most content analysis exercises usually involve two coders to minimize the risk of research bias (Hall and Valentin 2005, Pritchard and Morgan 2001). In order to enhance the credibility of the content analysis research findings, the researcher undertook methods triangulation by conducting a focus group discussion and semi-structured interviews, and triangulation of qualitative data sources by member checking the semi-structured interviews and comparing observations with interviews and written evidence (Patton 2002). This study also revealed that qualitative research is a very effective method for exploring the multiple realities of Canadian Scottish descendents and stakeholders involved in the ancestral tourism initiative; however, such research is expensive and time-consuming as one must travel extensively

and transcribe and “theme” all data. Thus, it is important that adequate levels of funding be allocated to studies that use these research methods and international case studies.

7.6 Recommendations for Parties Interested in Ancestral Tourism

7.6.1. Stakeholder Involvement

The mix of stakeholders involved in the ancestral tourism initiative is complex. The parties involved in helping facilitate the ancestral tourism initiative come from a variety of ideological backgrounds, operate in an assortment of capacities, and are motivated by the ancestral tourism initiative for a variety of reasons. It was not the purpose of this thesis to provide a critical assessment of which parties were more sincere than others, but rather provide an inventory of which parties helped facilitate the ancestral tourism experience. Ultimately, the success and speculated future potential of the ancestral tourism initiative will be dependent on the collaborative efforts and communications styles of the key stakeholders involved.

Findings from this thesis show that ancestral tourism stakeholders are starting to organize themselves at regional levels. The concept of organizing ancestral tourism partnerships at a regional level is worth further exploration as it has been documented that the increase in regionalism is an important spur to heritage production today (Richards 1996). The Fife Ancestral Tourism Forum, The Angus Council (responsible for planning the Angus and Dundee Roots Festival for 2008), and the Peterhead Tourism Initiative are all examples of local community organizations collaborating to market and offer an ancestral tourism product that is distinctive to their regions. As illustrated in the history for ancestral tourism development, formulating the initiative from a top down approach was not as well received as a grass roots approach. It was also demonstrated

from the demand side that organized ancestral tours from a regional perspective, such as the Orkney Homecoming in 1999, and 2007, were more successful than the late ancestral tourism packages offered at an individual level. One gap that currently exists is the lack of a regional ancestral tourism group in the Highlands and Islands of Scotland. This is problematic due to the nature of their emigration history in the region: many Canadian Scottish descendents who have personal narratives linked with the Highland Clearances, will be searching for a connection in the Highlands empty landscape.

One stakeholder, who will need future support to sustain their physical space and functioning capacities, will be the volunteer and non-profit organizations. The Family History Societies, Clan Centres, and local history groups need financial, administrative, and logistical support if they are to sustain their current operations. Grass roots organizations are essential players in the development of ancestral tourism initiatives. It is important to recognize the value of the local volunteers who provide genealogical research support for ancestral tourists and to recognize that the local historians, in themselves, are a significant resource. The informal networks such as local individuals whom take it upon themselves to educate and familiarize themselves with local settlement histories and community based archives and libraries, may play a larger role in making ancestral tourism an authentic and memorable experience for the descendents who have 'returned home'. Support systems for informal ancestral tourism networks should be fostered.

7.6.2 Marketing Activity

The majority of the marketing activity for the ancestral tourism initiative documented in this thesis was to the overseas market. As highlighted by many Scottish tourism

organizations, this is a shortfall that must be corrected. There is documented evidence that ancestral tourists spend more money. As well, the largest visitor market to Scotland is domestic visitors. It would be valuable to re-examine these two factors and look at the implications of marketing ancestral tourism to the domestic market. This could possibly help increase the actual number of ancestral visits to the homeland. Realistically, with the price of oil and the assortment of tourism experiences available to Canadian Scottish descendents, expanding the definition of 'who' classifies as an ancestral tourist may be advantageous for those looking to capture, enable, and exploit the market.

Despite the majority of the marketing activity being done overseas, little activity was dedicated to the Canadian market specifically. A few marketing projects were coordinated in Toronto, but this is substantially lower than the marketing activity that has occurred in the United States and Australia. Three potential avenues for marketing the ancestral tourism initiative that are worthy of consideration include Scottish Festivals and Highland Games, Clan Societies, and to diasporic communities such as Fergus, Ontario. The majority of the Canadian Scottish descendents who identified with heritage and ancestry were influenced by a variety of factors as reported in chapter six. It would be of benefit for the Scottish tourism organizations to review these factors and contemplate how they may be relevant to their respective marketing strategies to tap into wider Scottish family networks.

7.6.3 Ancestral Tourism in a Modest Perspective

Lastly, it is recommended that ancestral tourism remain as a niche market. The economic and socio-cultural implications of this form of tourism are positive, however, the potential at which it grows is ultimately up to the consumer- the Scottish descendents.

Ancestral tourism is a viable, emotional, and interesting market but there is safety in diversification. Healthy communities have diversified economies (Gill and Reed 1997). Ancestral tourism may grow exponentially or it may fade. Consequently, the ancestral tourism initiative is evolving with new initiatives and technology. The development of the ancestral tourism initiative, which includes the centralization of genealogical resources in the Family History Centre in Edinburgh, the dissemination of genealogical data in the DIGROS system, 'The Year of the Homecoming in 2009, the Book of Scottish Connections undertaken by the Registrar General's Office (<http://www.scotexchange.net/businessdevelopment>), twinning initiatives with overseas communities, The Virtual Emigration Museum, and genetic profiling of genealogical research (The Scotsmen 2005, 36), may cause ancestral tourism to flourish into a mainstream form of tourism. These current projects, partnered with the ancestral tourism Initiative, should consider the creation of intimacy in their developments if they are to connect at a very personal level with the Scottish descendents. The creation of intimacy is "a key component in the communication of nationhood and cultural heritage" (Palmer 2005, 23). In essence, descendents are attracted to sites - either electronic or concrete- where they can connect with the "felt history" of a location rather than the chronological details. "Felt history" is of vital importance because the themes of Scottish heritage that are attached to that site will depict one's descendents and era (Poirer et al. 2006).

7.6.4 The Need for Further Research.

It is agreed by various authors that more research in the ancestral tourism field is needed (Timothy and Teye 2004; McCain and Ray 2003; Coles 2004; Hannan 2004 and Stephenson 2002). It is noted that researchers should investigate the demand side of this

ancestral tourism experience by reviewing the complex emotional connections associated with diasporas (Timothy and Teye 2004). Additionally, gaining a deeper appreciation of the potential market (Coles 2004), understanding the nature and condition of certain diasporas, and untangling the travel behaviour of different types of ancestral tourists is also needed (Hannan 2004). Developing a deeper understanding of the motivations of particular ancestral tourists based on their diasporic settlement would also be worthwhile to provide market segmentation. For example, how do Canadian Scottish ancestral connections and motivations differ from Australian ancestral tourists' connections and motivations?

Further research is also recommended with regards to the supply side of ancestral tourism. This limited research offers a glimpse into the dynamics of the supply side of ancestral tourism, however many authors document the need for further research. Managers of the ancestral tourism experience are “cautioned that they should anticipate the motives of their future clients in order to have a successful tourism experience” (Timothy and Teye 2004, 140). Dedicated strategic marketing is needed to avoid repackaging the typical heritage product with a diasporic façade and the supply side is cautioned to acknowledge the complex nature of the diasporas and connect with their citizens (Coles 2004, 228). Coles also cautions “that producers should recognize their roles as mediators of diasporic identities and realize that they are the gatekeepers of a particular resource” (2004, 229). The producers of the ancestral tourism experience must also be made aware of the potential social ramifications of top down promotion of particular placed heritage identities (Morgan and Pritchard 2004, 247).

This thesis reviews heritage and ancestral tourism within the Canadian Scottish context. There is a possibility of extending this “demand and supply” research approach to include other prominent ethnic and diasporic communities in Canada. One may want to consider the implications of ancestral tourism within the light of current federal Canadian immigration policies. Canada’s immigration source countries are changing drastically to include Asian, Indian, and South American countries. Thus, the potential for exploring ancestral ties between Canada and the variety of emerging immigrant “homelands” is worth consideration. In essence, the ancestral tourism phenomenon discussed in this document, may be translated to future ancestral tourism activity between Canada, and an expanding market of host (homeland) countries. The exploration of future ancestral tourism activity, beyond the British context may provide a significant contribution to the dimensions of ancestral tourism and diasporic literature.

Appendices

Appendix 1: Focus Group Question and Protocol

Opening Comments

- Welcome, statements regarding the purpose of the study, focus group procedures, and ethical issues.

Put together a Collage and we will look at them at the end.

- The items you brought with you today remind you of heritage, ancestry, genealogy, and travel. Can you put together a collage of the images that you brought with you that will accurately portray what heritage and ancestry means for you.

Opening Question

- Can you please tell us a little about yourself

Introductory Questions

- When you think of heritage and roots/genealogy, what does it mean to you?
- How do you define heritage and genealogy?

Transition Questions

- Is heritage an important aspect of your daily life? Why or Why not?
- Is ancestry/genealogy an important aspect of your life? Why or Why not?
- What are your feelings of heritage and genealogy?
- Is it important for other family members? Explain how so or how not?

Key Questions

What activities do you participate in and how do you spend your time?

What are your traveling experiences? Please describe them.

What are your perceptions of Scotland?

What are your feelings about a journey to the “homeland”?

Ending Questions

- All things considered, what would you say is the most important aspect of heritage or ancestry in your life?
- Of all the choices given to you today, would you go on an ancestral tourism trip?
- Is there anything about heritage or ancestry that we have not talked about that you would like to add?

Appendix 2: Newspaper Advertisement

**DO YOU HAVE SCOTTISH ANCESTRY AND ONE HOUR OF TIME?
PARTICIPANTS NEEDED FOR RESEARCH ON SCOTTISH HERITAGE AND
GENEALOGICAL TOURISM. TOURISM POLICY AND PLANNING,
UNIVERSITY OF WATERLOO.**

We are looking for residents in the Fergus Elora Region that have Scottish heritage (maternal or paternal lineage accepted) to take part in a study of Scottish heritage, genealogy, travel experiences, and leisure activities. ALL RESPONSES ARE APPRECIATED. As a participant in this study you will be asked to partake in an informal interview with the researcher. The identities of all participants will remain fully confidential. Your participation would involve one meeting lasting up to 60 minutes. For more information about this study, or to volunteer for this study, please contact Lesley Gaudry @ lrgaudry@fes.uwaterloo.ca (preferably) or (519)-883-4176. This study has been reviewed by, and received ethics clearance through, the Office of Research Ethics, University of Waterloo.

Appendix 3: Recruitment Poster for Interviews

**Department of Environmental Studies
University of Waterloo**

***PARTICIPANTS NEEDED FOR
RESEARCH IN SCOTTISH HERITAGE
AND ANCESTRAL (Genealogical) TOURISM***

We are looking for volunteers to take part in a study of the importance and facilitation of heritage and ancestral tourism for Scottish Canadian descendents. We are interested in interviewing those **who DO** and **DO NOT** find heritage issues important. All responses are welcome.

As a participant in this study, you would be asked to participate in a semi-structured interview questioning how you would define heritage and if you do or do not identify with your Scottish heritage. Questions regarding genealogy, travel experiences, and leisure activities will also be highlighted.

Your participation would involve two sessions, each of which is approximately 60 minutes.

In appreciation for your time, you will receive a small honorarium.

For more information about this study, or to volunteer for this study, please contact:

Lesley Gaudry, Tourism Planning and Policy, University of Waterloo
at
519-883-4176 or

Email: lrgaudry@fes.uwaterloo.ca. This study has been reviewed by, and received ethics clearance through, the Office of Research Ethics, University of Waterloo

Appendix 4: Interview Protocol- Open ended questions that included:

- 1) Please tell me about yourself.
- 2) What does heritage mean for you?
- 3) What does genealogy mean for you?
- 4) Can you describe your leisure activities?
- 5) What are your travel experiences?
- 6) Would you consider or have you been on an ancestral tourism trip? Why or Why not?
- 7) What are your perceptions of Scotland?
- 8) If you won a million dollars, where would you travel and why?
- 9) Is there anything else you would like to add about heritage or ancestry?

Appendix 5: Survey Questionnaire

University of Waterloo Survey Questionnaire

Project Title: What Clan Are You? An Exploration of Heritage and Roots Tourism with Canadian Scottish Descendents

You are invited to participate in a research study examining the importance of heritage and genealogical tourism for Canadian Scottish descendents. The purpose of the study is to understand how descendents feel about their heritage and how it may or may not influence their travel behaviour. This survey should take approximately 5 minutes of your time. Your participation is voluntary. If you decide to participate, you may withdraw from the study at any time without penalty. The answers you provide in this study will be kept strictly confidential. All identifying characteristics will be removed if direct quotations are used in any report resulting from this study. If you have any questions at any time concerning this study or the procedures, you may contact the researcher, Lesley Gaudry at lrgaudry@fes.uwaterloo.ca or her supervisor, Dr. Judie Cukier at jcukier@fes.uwaterloo.ca or Dr. Robert Shipley at rshipley@fes.uwaterloo.ca. This project has received ethics clearance from the University of Waterloo Office of Research Ethics. The overall results will be reported in my Master's thesis and in reports for Scottish interest groups.

1) **Where are you from?** Town/City_____

Province/State_____

2) **Have you ever been to a Scottish Festival or Highland Games?** Yes or No

3) **Have you ever been to this Scottish Festival before?** Yes or No? If so, how many times?_____

4) **Do you have Scottish Heritage?** Yes or No? If no, Thank you for your time.

5) **Do you consider yourself to be Scottish?** Fully Partially (maternal or paternal side)

Comments_____

5.B) Approximately what year/decade did your ancestor emigrate to North America?_____

6) **Is Scottish Heritage important to you?** Yes No Unsure?

7) **Is genealogy important to you?** Yes No Unsure?

8) **Have you ever looked up your family history?** Yes or No?

9) In the next five years, do you think you may look up your family history? Yes or No ?

10) Do you participate in Scottish interest groups? Yes or No ? If Yes, please circle those that apply to you:

Highland Dancing Scottish Country Dancing Pipe Band Fiddling
Groups
Celtic Band or Musician Heavy Games Clan Associations Gaelic Club
Literature Club Other

11) Do you participate in Scottish culture? Yes or No? Please circle those that apply:

Read Scottish Books/ Poems Eat Scottish Food Wear Scottish Dress
Speak Gaelic Listen to Scottish /Pipe Band Music Keep Pictures of Scotland
Have Clan Memorabilia Wear Celtic Jewelry Have Celtic Tattoos
Other _____
Have Scottish Personality Have Scottish Artwork Save Scottish **Memorabilia**

12) What are your favorite attractions at this highland games? Please circle those that apply.

Clan Tents Merchandise/Vendors Pipe Band Competitions Highland Dancing
Heavy Games Children's Wee Games Food Music Tents/Concerts Beer Tents
Mass Bands Fiddling Exhibits
Sheep Herding Scottish Markets Exhibits Guest
Speakers Other _____

13) Do you attend any other festival/events throughout the year, other than highland games? Yes or No? Please circle those that apply: Jazz Festivals Bluesfest

Country and Western Festival
Bluegrass Festival Folk Festivals Truck and Car Shows Fall Fairs
Other _____

14) Have you ever been to Scotland? Yes or No?.

13B) If so, who did you travel with? _____

13C) If no, would you ever consider going to Scotland? Yes or No?

15) What were (or would be) your reasons for visiting Scotland? Please Circle those that apply.

Family history Heritage Cultural Activities Natural Attractions Hiking
Sports/Golf Festivals/Tattoos Architecture People Visit Friends and
Family
Relaxation Other _____

16) Have you ever taken a genealogical trip to Scotland? Yes or No?

17) If no, would you consider a genealogical trip to Scotland to see where your ancestors came from?

Yes, No Unsure

18) Do you consider Scotland to be your “homeland”? Yes No Unsure?

Comments _____

19) Do you consider Canada to be your “homeland”? Yes No Unsure?

Comments _____

20) What are your perceptions of Scotland? Please circle those that apply.

Scenic Rolling Hills Expensive Castles Tartan Heather
Architecture
Cultural Thistles Friendly People Beer
Historic Crowded
Bagpipes Modern Artistic Sports Trails Rural
Quaint Rough Other _____

21) Which travel resources do you use the most? Please Circle those that apply?

Travel/Guidebooks Internet Own Experience Friend/Family
Tourist Information Centers Travel Agent Other _____

22) Male or Female **23) What is your year of birth?** _____

24) Postal Code/Zip Code _____

25) Any additional comments?

Appendix 6: Key Informant Interview Protocol- Open ended questions that included:

- 1) Please tell me about your organization?
- 2) What is your definition of heritage or what does heritage mean for you?
- 3) What is your definition of genealogy or what does genealogy mean for you?
- 4) What are your tourism development strategies?
- 5) What are your perceptions of ancestral tourism?
- 6) Please describe the nature of your clientele and their expectations?
- 7) Do you maintain any partnerships?
- 8) What do you think are the strengths and weaknesses of ancestral tourism?
- 9) Do you see any opportunities or threats with ancestral tourism?
- 10) Would you like to add anything else about heritage or ancestry?

Appendix 7: Example of a Clan Gordon Itinerary

The North East of Scotland was home for the clan Gordon, an area that, today, is famed for its gentle beauty, renowned whisky distilleries and, in Balmoral Castle, its royal favour. This itinerary is centred around Aberdeen, the Granite City, where old maritime traditions meet the hi-tech wealth of the international oil industry.

The clan Gordon was, at one time, the most powerful in the whole of the north of Scotland. The clan's chief, The Duke of Gordon, was a self-styled Cock of the North, someone who liked to flaunt his power and wealth. The Duke's most ancient title was the Gudeman of the Bog, from the Bog-of-Gight, a marshy morass in the parish of Bellie, Banffshire. This was the centre of his stronghold, home to Gordon Castle, once considered to be the most magnificent edifice in the north of Scotland.

[Clan Gordon Itinerary map](#)

Day one

Arrive in Aberdeen and spend a few hours exploring the distinctive grey-stoned architecture that gives the place its nickname of the Granite City. In the afternoon, a trip to the Gordon Highlanders Museum, about two miles from the city centre, will offer an insight into the famous regiment along with an unrivalled opportunity to gain access to the clan archives.

Day two

Spend a day exploring the lush beauty of Royal Deeside. Nestling amid the glorious scenery, near the picturesque town of Banchory, is the 13th century Drum Castle, one of the oldest tower houses in Scotland. Nearby Crathes Castle is one of Scotland's most beautifully preserved houses and features some truly delightful gardens. Both castles are run by The National Trust for Scotland.

Day three

It's time to visit Huntly, a former stronghold of the clan Gordon, where its Castle played a pivotal role in the history of the clan over many centuries. Fyvie Castle, just a few miles away, was once a royal stronghold and houses a fine collection of arms dating back to the 13th Century. It is claimed that each of the five towers was built by different families - the Gordons being responsible for one of them.

Day four

Take a leisurely drive up towards the coast of Banffshire, before swinging westwards towards the village of Fochabers in Morayshire to see Gordon Castle. Built by the Dukes of Gordon, the Castle you see today is largely an 18th century reconstruction but it stands on the site of several older buildings stretching back over 500 years. There is a monument to the Duke of Gordon in the town of Elgin, less than ten miles up the road.

Day five

Spend a more leisurely day by heading along to Haddo House, home, since 1682, of the Earls of Aberdeen. Haddo House is a beautiful Georgian building designed by William Adam and features fine collections of art and antiques, as well as personal portraits, plaques and memorabilia of the Gordon family who have occupied the property for more than 400 years.

Day six

A day to explore the city of Aberdeen, perhaps to visit the fine Maritime Museum or the elegant buildings of Kings College, one of the oldest university colleges in Scotland.

Day seven

Leave Aberdeen behind, but take with you memories of a place steeped in the myths, legends and heritage of the Clan Gordon.

If you would like to undertake this trip, check out our [accommodation section](#) to make your arrangements or why not print out this itinerary and ask your travel counselor / travel agent to make the booking for you.

To search over 8,000 quality assured accommodation, from bed and breakfast to castles log on to www.visitscotland.com.

The information contained in this itinerary is as supplied to VisitScotland and to the best of VisitScotland's knowledge was correct at the time of publication. VisitScotland can accept no responsibility for any errors or omissions. June 2004.

Appendix 8: Listing of Scottish Spectacles

Type	Title	Description	Article Date	Year
Theatre	Politics in the Park	A show straight from Glasgow, Scotland	14-Jan-98	1998
Theatre	Come by the Hills	A world premiere that featured songs and stories of a Highlander transplanted to Canada.	8-Sep-99	1999
Theatre	Theatre is critical to community and tourist trade	Theatre is important for taking pride in their heritage and individuality.	29-Sep-99	1999
Theatre	Outstanding roster at Fergus Grand Theatre	Patrons could expect to be taken away to Scotland in the 2004-2005 seasons.	29-Sep-04	2004
Highland Dancing	Highland Dancing in St. Thomas	Dancing Competition.	6-May-98	1998
Highland Dancing	Local Wins	Announcement of awards from the Fergus Scottish Festival.	12-Aug-98	1998
Highland Dancing	MacDonald School of Scottish Arts	Ads for Highland Dancing Lessons	26-Aug-98	1998
Highland Dancing	Johnson Capture Trophy in Vermont	Local highland dancer's awards from competition in the U.S.	2-Sep-98	1998
Highland Dancing	Scottish dancers Fare Well on own stage.	Placings from the Fergus Scottish Festival.	7-Oct-98	1998
Highland Dancing	Scottish dancers keep the awards coming.	Picture and announcement of wins at competitions	12-May-99	1999
Highland Dancing	Senner strikes gold in Maryland	Local dancers win awards.	19-May-99	1999
Highland Dancing	Weekend Warriors.	Local dancers receive treatment at Grove's Sport Medicine Clinic.	14-Jul-99	1999
Highland Dancing	Big Results from Ottawa	Local dancers win awards in Ottawa	28-Jul-99	1999
Highland Dancing	MacDonald School of Scottish Arts	Advertisement for lessons	25-Aug-99	1999
Highland Dancing	Senner and Fahletta take overall titles	Local dancers win awards.	6-Oct-99	1999
Highland Dancing	Scottish school students turning in quality results	Dancers receiving great results at recent competitions	17-May-00	2000
Highland Dancing	Doing the School Proud	Dancers from the MacDonald School of Scottish arts competed in Vermont	5-Sep-01	2001
Highland Dancing	Helping hands, feet, and smiles.	Local highland dancers participate in COGECO telethon for community hospital.	24-Sep-03	2003
Highland Dancing	Twinkle Toes	MacDonald School of Scottish Arts holds benefit concert	26-Nov-03	2003
Pipe Band	Fergus Pipe Band	Hosts annual AGM	23-Dec-98	1998
Pipe Band	Fergus Pipe Band	Elects new officers and historical Article	15-Dec-98	1999
Pipe Band	Grand Celtic Steals Show in Orillia	Pipe band places at band competition	8-Aug-01	2001
Pipe Band	Local pipe band has a "grand" day.	Grand Celtic Pipe Band performs at Hanover Competition	15-May-02	2002
Pipe Band	Memory Trees	Fergus Pipe Band member Scott Davidson leads Memorial Service with bagpipes.	24-Jul-02	2002
Pipe Band	Fergus Pipe Band celebrates 25 years.	The FPB celebrates 75 years of playing and friendship.	7-Aug-02	2002
Pipe Band	Grand Celtic Pipe Band	Grand Celtic performs at different summer festivals.	28-Aug-02	2002
Pipe Band	Fergus Pipe band celebrates 75 years	Fergus Pipe Band celebrates anniversary with a ceilidh	2-Oct-02	2002
Pipe Band	Fergus Pipe Band	Participates in the Fergus Santa Claus Parade	11-Dec-02	2002
Pipe Band	Fergus Pipe Band takes first place	Fergus Pipe Band takes 1st place at Hanover indoor games.	7-May-03	2003
Pipe Band	The Caper	Fergus Pipe band performs at local Teddy Bear Picnic.	2-May-03	2003
Pipe Band	Fergus Pipe Band	Fergus Pipe Band performs at Relay for Life for Cancer Research	9-Jul-03	2003

Pipe Band	Fergus Pipe Band takes top honours	The FPB declared Grade 5 Champion Supreme for Ontario.	3-Dec-03	2003
Pipe Band	Fergus Pipe Band playing for Santa	Fergus Pipe Band performs at the Santa Claus Parade.	24-Dec-03	2003
Pipe Band	A Grand Opening	Fergus Pipe Band performs at the opening of the Grand River Raceway	12-May-04	2004
Pipe Band	Grand Celtic Pipe Band Starts with a bang.	Pipe band competes at the Hanover indoor games.	12-May-04	2004
Pipe Band	Grand Celtic places high in competition	Pipe band has been practicing during winter for the competition season.	14-Jul-04	2004
Pipe Band	Let the Battle Begin.	Fergus Pipe Band ceremonially welcomes spectators to the Battle of Waterloo.	4-Aug-04	2004
Pipe Band	Remembrance Day Services		17-Nov-04	2004
Pipe Band	International Curling	Fergus Pipe Band plays at the Salem Cenotaph	24-Nov-04	2004
		Fergus Pipe Band plays at the Transatlantic Rotary Curling Quaich		
Concert	The Flame of Wrath	Fergus Scottish Festival hosts the 78th Fraser's Pipe Band World Premier Concert	10-Jun-98	1998
Concert	Music of a Thousand Nights	A show of East Coast flavour from Rita MacNeil	8-Jul-98	1998
Concert	Rawlins Cross	Celtic band plays In Elora	23-Jun-99	1999
Concert	Rathlin	Celtic band plays In Elora	16-Feb-00	2000
Concert	The Fair City Singers	Scottish and Irish Band plays at St. Andrews Church	21-Jun-00	2000
Concert	Sounds of Scotland	Scottish youth choir from Perth, Scotland performed for Canada Day celebrations.	26-Jul-00	2000
Concert	Ashley MacIassac	Local Scottish bands performed at the Theatre on the Grand.	26-Jul-00	2000
Concert	The Scots are Coming	Celtic fiddler wows audience in Grambel Barn at the Elora Festival.	20-Sep-00	2000
Concert	Elora Arts Council AGM includes Celtic Band	A Celtic night of music performed with the Kitchener Waterloo Symphony.	21-Mar-01	2001
Concert	Theatre on the Grand	Local residents Sean Geddes performs Celtic music at the AGM	30-May-01	2001
Concert	Scottish Orchestra performs in Fergus	Local piper plays for opening night gala.	8-Aug-01	2001
Concert	Maritime pub night in mid winter season.	The Perth Strathspey and Reel Society Orchestra performed at the Melville United Church.	6-Feb-02	2002
Concert	Singer brings tales of Celts to Elora	Centre Wellington Singers hosted Celtic and East Coast Music evening.	19-Mar-03	2003
Concert	One Fergus performance only for Scottish show	Celtic musician Jennifer Clark performs songs of her ancestors.	3-Sep-03	2003
Concert	A Breath of Scotland to blow through Fergus	Ronnie Coburne performs 'A Breath of Scotland' with other Scottish artists.	8-Sep-04	2004
Concert	Mesmerized by the beautiful sounds	Ronnie Coburne performs 'A Breath of Scotland' with other Scottish artists.	24-Nov-04	2004
Concert	Pipe Band concert commemorates VE Day.	Tony McManus performs traditional Celtic music at the Elora Centre for the Arts.	18-May-05	2005
Event	The Spirit of Scotland in Elora	Fergus Pipe Band performs their 'Bridging the Gap' concert.	28-Mar-01	2001
Event	Celtic Delights	Companions of the Quaich host event in Elora.	16-Jan-02	2002
		The Dalby House in Elora is the scene for Celtic jam sessions held on Friday nights.		

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