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**Learning on Country with Bana Yarralji Bubu: Educational tourism and  
Aboriginal development aspirations**

Thesis submitted by Helen Murphy  
(B.A., M.A)  
In October 2015

For the degree of Doctor of Philosophy in the  
College of Marine and Environmental Sciences  
James Cook University

## **Declarations**

I declare that this thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references is given.

Signature

---

Helen Murphy

Date

## **Declaration of Ethics**

The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council (NHMRC) National Statement on Ethical Conduct in Human Research 2007. The proposed research study received human research ethics approval from the JCU Human Research Ethics Committee Approval Number #H4865.

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Signature

Helen Murphy

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Date

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## **Abstract**

Globally, most countries around the world recognize the importance of gaining a share of the global tourism market, viewing tourism as an important contributor to broader economic and social development policies (Jenkins 1991). The benefits from tourism include earning foreign exchange and creating jobs, and it is the ability of tourism to create these and other kinds of benefits that “collectively justify tourism’s alleged role as a vehicle of development” (Sharpley & Telfer 2002:1). If development is conceived of as simply consisting of economic growth, then assessing the relationship between tourism and development is relatively straight-forward. However, the often unquestioned assertion (by both governments and academics), that tourism is an effective means of achieving development, fails to recognize the different meanings of development, and the different processes by which it is achieved (Pearce 1989). In recent times, development has come to mean much more than economic development, expanding to a broader notion of the self-actualization of individuals occurring across political, social and economic arenas. There is also increasing recognition that “Indigenous epistemologies, science and ethics have much to offer” in development debates (Loomis 2000:896). In Australia, Aboriginal individuals and communities often view tourism as a way to achieve broader development goals (Buultjens and Fuller 2007), yet the relationship between Aboriginal development aspirations and tourism has often been overlooked. Understanding what Aboriginal people are hoping to achieve through involvement in tourism, and the types of tourism that will meet the needs and desires of these Aboriginal individuals and communities, is an important part of supporting successful Aboriginal tourism development.

In this research, the relationship between educational tourism and Aboriginal development aspirations is examined through a case study of Bana Yarralji Bubu, an Aboriginal tourism enterprise in northern Queensland. Context to the case study is provided by interviews with regional educational tourism providers. The Wallace family live and work on their traditional lands, hosting groups of educational tourists who seek to learn about Aboriginal culture and land management. Several tourism researchers over the years have recommended involvement in niche or special interest markets as providing ‘excellent opportunities’ for Aboriginal tourism (Schmiechen and Boyle 2007; Martin 1997; Burchett 1993). In particular, Schmiechen and Boyle (2007) identify the investigation of niche markets such as educational learning markets as a major research priority for Aboriginal tourism research. Despite this, government approaches have focused on ‘mainstreaming’ Aboriginal tourism (Tourism Australia 2010), which means that participation in “broader tourism opportunities rather than [a] focus on the cultural dimensions” has been encouraged (Boyle 2001). Schmiechen and Boyle (2007:67) call for an examination of “the opportunities presented by educational learning markets” and for means to be devised to

design “appropriate product configurations for these specialised travellers”. This research responds to this call, but combines this examination with consideration of how Aboriginal tourism operators are seeking to fulfil their aspirations for not only economic, but social, environmental and cultural development through this form of tourism. This research asks: When involvement in tourism is driven by aspirations for achieving broad-based development goals for Aboriginal families and communities, how do these aspirations affect the development and operation of the tourism enterprise, and how realistic are the expectations that tourism can deliver these goals?

This thesis uses an exploratory sequential multiple method design. Firstly, a literature review is used to explore the relationship between tourism and development. This research is situated in a development studies framework in order to examine the interdependence between tourism and the broader sociocultural, political and economic environment that it operates in. It also serves to highlight the outcomes of tourism that result in ‘development’ and the engagement that occurs between and within the components in the tourism system. Aboriginal development aspirations are explored through the qualitative case study of Bana Yarralji Bubu, an Aboriginal family supplying educational tourism experiences. The case study is contextualized through the results of interviews undertaken with regional supply-side operators of educational tourism. A segmentation approach is then used to explore potential market segments for educational tourism featuring Aboriginal learning experiences. This is done because the motivations and preferences of tourists can affect the potential developmental outcomes of tourism. The results of the literature review and the case study are used to inform the design of a quantitative online survey, which gathers information about tourist preferences for the characteristics of an educational tourism product featuring learning about Aboriginal culture, land or art. Finally, the tourism-development model is used to analyse the research results and examine the relationship between Aboriginal development aspirations and tourism. The reason for collecting both quantitative and qualitative data is to explore not only the nature of Aboriginal educational tourism but also the context in which this form of tourism operates.

Educational tourism in an Aboriginal context is found to be a form of tourism where learning experiences are based around the study of natural areas, flora and fauna and Aboriginal cultures and histories. It is a form of tourism created through collaborations between tour operators, travel planners from academic, environmental and special interest organisations and Aboriginal communities, families and individuals. This research finds that involvement in tourism for Bana Yarralji Bubu is a means of achieving development aspirations. They are guided by a model for development (an adaptation of the sustainability compass) arising from their values and ethics, based on their location on the land they identify with, and striving for simultaneous achievement of economic, social, cultural and environmental goals. Bana Yarralji Bubu’s approach to business reflects the importance of this vision, as well as their cultural values, ethics, concepts and

knowledge. Educational tourism forms the basis of their broad-based development strategy by providing the economic profits that will fund their social, cultural and environmental goals. In addition, being able to live and run a tourism enterprise on the land they identify with enables them to protect and manage their land and culture. The profits from educational tourism (and distributed back to family and community through the social enterprise) are used to improve wellbeing and spiritual healing outcomes, as well as protecting and maintaining environmental and cultural obligations.

This research finds that that as a vehicle for Aboriginal development aspirations, educational tourism has the potential to be a developmental tool. However, it also finds that tourism by itself, regardless of the type of tourism, is not enough to solve complex developmental problems. This research shows that benefits have been identified from participation in educational tourism, including cross-cultural understanding, cultural revival and economic development and this is in part due to the focus on informal, highly interactive learning experiences which resonated with tourists. The identification of different tourist types demonstrated that a range of educational tourism products can be designed to appeal to these different tourist types featuring different levels of interaction with Aboriginal hosts. Thus some tourists have the potential to contribute to development outcomes (through community development projects and immersive experiences), while others (desiring low levels of interaction) may only contribute financial gains. However it is also found that significant challenges exist. These challenges include land use and planning restrictions, creating and maintaining cross-cultural collaborations with supply-side partners and lack of social cohesion between family, clan and nation which can negatively affect the ability of the enterprise to provide benefits. These challenges need to be taken into consideration if developmental outcomes from tourism, no matter which form, are to be enhanced.



## Table of Contents

1	Introduction.....	15
1.1	The research process .....	17
1.1.1	Theoretical Framework .....	17
1.1.2	Statement of the Problem .....	19
1.1.3	Research questions .....	20
1.2	An overview of the literature .....	20
1.2.1	Aboriginal tourism and development.....	20
1.2.2	Educational tourism .....	21
1.2.3	Appropriate and Sustainable Tourism Development .....	23
1.3	Overall Research Design.....	24
1.3.1	Research design.....	24
1.4	Contributions of the Study .....	26
1.5	Thesis structure .....	27
1.6	Chapter summary .....	29
2	The Case Study: Bana Yarralji Bubu .....	30
2.1	Origin of the business.....	31
2.2	The Eastern Kuku Yalanji Lands and People.....	33
2.2.1	Estates. ....	35
2.2.2	Families.....	35
2.2.3	Environment.....	35
2.2.4	European contact.....	36
2.2.5	The removal .....	36
2.3	The vision for the enterprise .....	37
2.3.1	Sustainability compass .....	38
2.3.2	A tourism and development model for Bana Yarralji Bubu .....	39
2.4	The research process .....	40
2.5	Summary .....	41
3	Tourism and Development.....	42
3.1	What is Development? .....	43
3.1.1	Evolving definitions .....	43
3.2	Indigenous Development .....	46
3.3	Development Processes.....	47
3.3.1	Imposed Indigenous development.....	48
3.3.2	Indigenous- driven development .....	49
3.3.3	Interaction between development processes .....	54
3.4	Relationship between tourism and development.....	56
3.4.1	Development and Aboriginal Tourism.....	56
3.5	A framework for tourism and development .....	60
3.5.1	Tourism models.....	60

3.5.2	Tourism and development model .....	62
3.5.3	An updated tourism and development framework .....	67
3.6	Conclusion .....	69
4	Educational tourism .....	71
4.1	What is educational tourism? .....	71
4.1.1	Place based learning .....	76
4.1.2	Educational Tourism system framework.....	78
4.2	Who are educational tourists? .....	80
4.2.1	A segmentation approach for educational tourism.....	80
4.2.2	Cultural motivation .....	82
4.2.3	Level of interaction .....	85
4.2.4	Learning motivation .....	87
4.2.5	The travel – learning continuum .....	88
4.2.6	Summary of tourist sector characteristics .....	90
4.3	Spectrum for educational tourism opportunities .....	95
4.4	Summary .....	97
5	Research strategy and methods .....	99
5.1	Worldviews .....	100
5.1.1	Pragmatism.....	101
5.1.2	Constructivist .....	101
5.1.3	Participatory .....	102
5.2	Research Design.....	104
5.2.1	Identification of research topic.....	104
5.2.2	Research design.....	106
5.3	Research Methods .....	107
5.3.1	Step One: Qualitative Phase: Case Study.....	107
5.3.2	Step Two: Quantitative Phase: Analytical Survey .....	112
5.3.3	Step Three: Qualitative Phase: Focus groups.....	113
5.4	Data Collection .....	113
5.4.1	Ethics.....	114
5.4.2	Qualitative Study One: Aboriginal educational tourism case study.....	114
5.4.3	Quantitative Study Two: Market Demand Survey .....	115
5.4.4	Qualitative Study Three: Interviews and focus groups .....	122
5.5	Data Analysis .....	125
5.5.1	Analysis of qualitative data .....	127
5.5.2	Statistical Methods .....	127
5.6	Summary .....	132
6	Results.....	133
6.1	Bana Yarralji Bubu .....	133

6.1.1	Sustainability compass .....	133
6.1.2	Governance .....	142
6.2	Land use and administration systems .....	143
6.2.1	Native title .....	143
6.2.2	ILUAs .....	143
6.2.3	Development approvals .....	146
6.3	Opportunities and challenges .....	152
6.3.1	Supply of AET to market .....	153
6.3.2	Opportunities and challenges for collaborations .....	154
6.3.3	Opportunities and challenges for product development .....	156
6.3.4	Opportunities and challenges for tourism business development .....	159
6.3.5	Opportunities and challenges for learning about Aboriginal culture .....	160
6.4	Conclusion .....	162
7	Educational Tourists .....	164
7.1	Qualitative Results: Tourist Preferences .....	164
7.1.1	Learning activities .....	164
7.1.2	Interaction with Aboriginal people .....	166
7.1.3	Facilities and setting .....	167
7.1.4	Authenticity .....	167
7.1.5	Activities .....	168
7.1.6	Benefits .....	169
7.1.7	Emotion .....	172
7.2	Survey results on demand for Aboriginal educational tourism .....	173
7.2.1	Description of Sample .....	173
7.3	Identification of Tourist Types .....	183
7.3.1	Tourist type characteristics .....	184
7.3.2	Motivations by tourist type .....	187
7.3.3	Facility preferences by tourist type .....	189
7.3.4	Activity preferences by tourist type .....	195
7.3.5	Learning preferences .....	200
7.3.6	Summary of tourist type characteristics .....	201
7.3.7	Cluster Analysis .....	205
7.3.8	Summary .....	205
7.4	Summary .....	205
8	Discussion of Results .....	207
8.1	Aboriginal development aspirations .....	207
8.1.1	Model for tourism and development .....	208
8.2	Development through educational tourism .....	211
8.2.1	Focus of development .....	212

8.2.2	Marketing type and tourist type .....	213
8.2.3	Cultural Awareness .....	213
8.2.4	Location .....	214
8.2.5	Infrastructure .....	214
8.2.6	Planning .....	215
8.3	Tourist types and the implications for educational tourism .....	216
8.3.1	Motivation .....	216
8.3.2	Interaction .....	218
8.3.3	Emotional response .....	220
8.3.4	Authenticity and location .....	220
8.3.5	Tourist types identified in the research .....	222
8.3.6	Opportunities for educational tourism.....	225
8.4	Challenges for Educational tourism .....	228
8.4.1	Partnerships and collaborations.....	228
8.4.2	Social cohesion.....	230
8.4.3	Land use and land administration systems .....	232
8.5	Educational tourism as a development vehicle .....	232
8.5.1	Tourist types.....	233
8.5.2	Environmental linkages.....	234
8.5.3	Planning .....	234
8.5.4	Scale and control of development .....	234
8.6	Summary .....	235
9	Conclusion .....	237
9.1	Summary of the research.....	239
9.1.1	The relationship between educational tourism and development.....	239
9.1.2	Educational tourism and tourist types .....	240
9.1.3	Educational tourism as a vehicle for development.....	243
9.1.4	Recommendations for appropriate development.....	245
9.2	Importance and implications of findings.....	246
9.3	Limitations of the results.....	249
9.4	Recommendations for further research .....	250
9.4.1	Aboriginal culture in a tourism context.....	250
9.4.2	Demand for Aboriginal educational tourism.....	250
9.4.3	Land use restrictions and development of Aboriginal tourism businesses.....	251
9.5	Final Reflections .....	251
	References .....	236
	Key Definitions.....	270

## List of Figures

Figure 1-1 A tourism-development system.....	18
Figure 1-2 diagram of overall thesis structure .....	28
Figure 2-1 The sustainability compass.....	38
Figure 2-2 A tourism and development model for Bana Yarralji Bubu.....	40
Figure 3-1 Development meanings according to development paradigm.....	44
Figure 3-2 A model for social entrepreneurship .....	51
Figure 3-3 A capabilities approach to social entrepreneurship .....	52
Figure 3-4 A Transitional Model for Aboriginal Social Enterprise .....	53
Figure 3-5 The recognition space.....	55
Figure 3-6 Indigenous planning as an outcome .....	58
Figure 3-7 An Indigenous tourism system .....	61
Figure 3-8 A tourism- development model.....	63
Figure 3-9 A niche tourism framework .....	64
Figure 3-10 Tourism development framework .....	69
Figure 4-1 A niche tourism framework .....	73
Figure 4-2 An educational tourism systems approach .....	79
Figure 4-4-3 Indigenous tourist types .....	84
Figure 4-4 The travel-learning continuum .....	89
Figure 5-1 Research framework for this thesis .....	100
Figure 5-2 The research design process .....	104
Figure 5-3 Multi-Method Model used in this thesis.....	107
Figure 5-4 The Participatory Action Cycle.....	111
Figure 5-5 Stages in the Cluster Analysis Decision.....	131
Figure 6-1 The sustainability compass.....	134
Figure 6-2 Governance structure for Bana Yarralji Bubu.....	142
Figure 6-3 Definition of colour zones in the EKY ILUA implementation area.....	144
Figure 6-4 Development Application One: proposed site plan, stage one .....	148
Figure 6-5 Cape York's most expensive loo? .....	150
Figure 7-1 Size of five tourist types.....	184
Figure 8-1 A tourism-development 8-2.....	211

## List of Tables

Table 3-1 A mass-alternative tourism continuum .....	64
Table 3-2 A mass and niche tourism continuum.....	65
Table 3-3 Tourism and development framework.....	66
Table 4-1 Tourism sector definitions related to learning. ....	74
Table 4-2 Summary of tourist sector characteristics.....	94
Table 4-3 An educational tourism opportunity spectrum .....	96
Table 5-1 Comparison of worldviews used in this thesis.....	103
Table 5-2 Research questions and objectives identified for this thesis.....	105
Table 5-3 Selection of case studies.....	109
Table 5-4 Strengths and weakness of evidence sources. ....	110
Table 5-5 Advantages and disadvantages of e-surveys .....	112
Table 5-6 Advantages & disadvantages of focus group method .....	113
Table 5-7 Submission and amendment dates of ethics amendments .....	114
Table 5-8 Data sources used in case study.....	114
Table 5-9 Organizations contacted to participate in e-survey .....	116
Table 5-10 Variables describing travel motivations .....	117
Table 5-11 Variables describing demographic and trip characteristics .....	118
Table 5-12 Variables describing trip characteristics- Actual AETs.....	119
Table 5-13 Variables describing learning preferences .....	120

Table 5-14 Variables describing cultural activities.....	121
Table 5-15 Variables describing location and facilities .....	121
Table 5-16 Supply-side operators interviewed for this research.....	123
Table 5-17 Topics and questions guiding data analysis .....	126
Table 5-18 Statistical methods used in this research.....	128
Table 7-1 Replies received from online survey .....	173
Table 7-2 Demographic profile of entire sample .....	174
Table 7-3 Demographic profile of female sample .....	175
Table 7-4 Demographic profile of male sample.....	175
Table 7-5 Rates of active volunteering by age and gender .....	176
Table 7-6 Correlation between learning variables and volunteering .....	176
Table 7-7 Trip characteristics of entire sample.....	177
Table 7-8 Maximum acceptable tour size by age category cross tabulation.....	177
Table 7-9 Location of last learning experience on holiday by age category cross tabulation ...	178
Table 7-10 Frequency of Indigenous and Aboriginal travel in last two years .....	179
Table 7-11 Travel party and purpose of travel on Aboriginal holiday.....	179
Table 7-12 Satisfaction with features of Aboriginal holidays .....	180
Table 7-13 Importance of motivation items for whole sample .....	181
Table 7-14 Reason for interest in Aboriginal culture.....	182
Table 7-15 Correlation between learning about Aboriginal culture and nature.....	183
Table 7-16 Characteristics of tourist types .....	186
Table 7-17 Structure Matrix for Motivation Components.....	188
Table 7-18 Order by size of loadings in which variables contribute to components.....	188
Table 7-19 Kruskal-Wallis H test results on learning components.....	189
Table 7-20 Most important facilities by tourist type (means reported) .....	190
Table 7-21 Pattern matrix for facilities components (SPSS 22).....	192
Table 7-22 Component correlation matrix for facilities components .....	193
Table 7-23 Kruskal Wallis-H results for facilities components.....	194
Table 7-24 Kruskal Wallis H tests on individual facilities items.....	194
Table 7-25 Top five activities for tourist types (means reported) .....	196
Table 7-26 KMO and Bartlett's Test for activities PCA .....	197
Table 7-27 Structure Matrix on Activity Components (SPSS 22) .....	198
Table 7-28 Component Correlation Matrix on Activity Components.....	198
Table 7-29 Kruskal Wallis H tests on activities components.....	199
Table 7-30 learning preferences by tourist types .....	201
Table 7-31 Summary of tourist type characteristics and preferences.....	204
Table 8-1 AET product spectrum (developed for this research).....	227

### **List of Plates**

Plate 2-1 Marilyn and Peter Wallace at Shipton's Flat .....	30
Plate 6-2 Black Mountain .....	135
Plate 6-3 The enterprise office (on the left) and amenities block at the campsite.....	138
Plate 6-4 Local waterhole located near the campsite.....	141
Plate 6-5 Development application notice at Shipton's Flat (stage one) .....	147
Plate 6-6 Construction of the amenities block .....	149

### **List of Maps**

Map 2-1 Location of Bana Yarralji Bubu .....	32
Map 2-2 Location of Bana Yarralji Bubu, showing Kuku Nyungkal area of interest.....	34
Map 5-1 Location of supply-side tourism operators .....	124

Map 6-3 EKY native title determination area and WTWHA area .....	145
--	-----

## **List of Appendices**

### **Survey**

Appendix 1: Semi-structured interview questions – tour operators.....	273
Appendix 2: Research summary information sheet.....	274
Appendix 3: Informed consent form.....	275
Appendix 4: Survey on market demand for Aboriginal educational tourism.....	276
Appendix 5: Timeline and pilot testing procedure for survey.....	284
Appendix 6: Invitations to participate in online survey .....	285

### **Statistical Results**

Appendix 7: Results of cumulative odds ordinal logistic regressions (demographic).....	286
Appendix 8: Results of tourist trip characteristics .....	287
Appendix 9: Cumulative odds (full results).....	287
Appendix 10: Results of Spearman's Rho correlations on nature and Aboriginal holidays.....	293
Appendix 11: Top 5 motivations by tourist type.....	296
Appendix 12: Principal components analysis on motivation variables .....	296
Appendix 13: Differences between tourist types on motivation items.....	299
Appendix 14: Results of PCA analysis on facilities items.....	299
Appendix 15: Differences between tourist types on facilities items.....	303
Appendix 16: Results of PCA on activities items.....	304
Appendix 17: Differences between tourist types on activity items.....	308
Appendix 18: Results of cluster analysis.....	310

# 1 Introduction

Globally, most countries around the world recognize the importance of gaining a share of the global tourism market, viewing tourism as an important contributor to broader economic and social development policies (Jenkins 1991). The benefits from tourism include earning foreign exchange and creating jobs, and it is the ability of tourism to create these and other kinds of benefits that “collectively justify tourism’s alleged role as a vehicle of development” (Sharpley & Telfer 2002:1). If development is conceived of as simply consisting of economic growth, then assessing the relationship between tourism and development is relatively straight-forward. However, the often unquestioned assertion (by both governments and academics), that tourism is an effective means of achieving development, fails to recognize the different meanings of development, and the different processes by which it is achieved (Pearce 1989). In recent times, development has come to mean much more than economic development, expanding to a broader notion of the self-actualization of individuals occurring across political, social and economic components. There is also increasing recognition that “Indigenous epistemologies, science and ethics have much to offer” in development debates (Loomis 2000:896). In Australia, Aboriginal individuals and communities often view tourism as a way to achieve broader development goals (Buultjens and Fuller 2007), yet the relationship between Aboriginal development aspirations and tourism has often been overlooked.

Supporting successful Aboriginal tourism development requires analysis of how tourism can meet the needs and desires of these Aboriginal individuals and communities. In this research, the relationship between tourism and Aboriginal development aspirations is examined through the case study of Bana Yarralji Bubu, an Aboriginal educational tourism enterprise in northern Queensland, and contextualized by interviews with regional educational tourism providers. Marilyn and Peter Wallace are the owners and managers of Bana Yarralji Bubu, and with their family, live and work on their traditional lands. They host groups of educational tourists who seek to learn about Aboriginal culture and land management. Bana Yarralji Bubu has been created as a means of achieving the family’s broad-based development goals across environmental, social, cultural and economic dimensions. It operates as a social enterprise, that is, benefits derived from the enterprise are used to drive improvements in social, human and environmental wellbeing. This research asks: When involvement in tourism is centred on achieving development goals for Aboriginal families and communities, how do these aspirations affect the development and operation of the tourism enterprise, and how realistic are the expectations that tourism can deliver these goals? This involves examining which is more important to a family based entity: satisfying the family/community or satisfying the market.



Supporting successful Aboriginal tourism development also requires understanding of what different tourism markets are seeking through involvement in Aboriginal tourism, and how this affects developmental outcomes. Bana Yarralji Bubu operates as an educational tourism enterprise. Several tourism researchers over the years have recommended involvement in niche or special interest markets as providing ‘excellent opportunities’ for Aboriginal tourism (Schmiechen and Boyle 2007; Martin 1997; Burchett 1993). In particular, Schmiechen and Boyle (2007) identify the investigation of niche markets such as educational learning markets as a major research priority for Aboriginal tourism research. Schmiechen and Boyle (2007:67) call for an examination of “the opportunities presented by educational learning markets” and for means to be devised to design “appropriate product configurations for these specialised travellers”. This research responds to this call, but combines this examination with consideration of how this may affect the ability of Aboriginal tourism operators seeking to fulfil their aspirations for not only economic, but social, environmental and cultural development through this form of tourism. It also examines the opportunities and challenges to achieving these aspirations through educational tourism. This thesis examines the issue of whether educational tourism has the potential to be a realistic means of achieving Aboriginal development aspirations.

This chapter is presented in seven sections including this introduction. The first section describes the overall research process adopted to examine the research topic. Section 1.2 presents an overview of the relevant literature. Section 1.3 outlines the overall research design developed for this thesis. Section 1.4 describes the contribution this thesis makes to the fields of tourism and development. Section 1.5 provides an overview of the structure of the document and Section 1.6 presents the chapter summary.

This research uses the term ‘Aboriginal’ tourism as it refers to mainland Australian Aboriginal tourism opportunities, recognising that this term is most appropriately used to refer to the specific identity of mainland Aboriginal peoples within Australia on a national level. The term ‘Indigenous’ is used in the international context. However, throughout this thesis, it is acknowledged that the words “Indigenous” and “Aboriginal” are used interchangeably both in the academic literature, government policy and grey literature to describe Australia’s First Nation peoples. There are debates about the use of both terms (see Tremblay & Wegner 2009), however I have been guided by my discussions with Bana Yarralji Bubu in deciding to use the term ‘Aboriginal’, and use this throughout for consistency. There are also debates over definitions for Aboriginal tourism, and here I would be guided by Nielsen’s (2010:8) suggestion that it is not the role of the non-Indigenous researcher to “determine what counts as ‘Indigenous’ or to “try to define and reduce a concept like ‘Indigenous tourism’”. However, for the purposes of this research, a useful definition is Butler and Hinch’s (2007:5) definition of Aboriginal tourism as

“tourism activities in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction”. Nielsen (2010:8) points out that this definition has value because it “recognises Indigenous agency and control, rather than Indigenous people being merely the passive *producers* of tourism experiences”.

## **1.1 The research process**

This section outlines the theoretical framework used in this thesis, the statement of the problem, the aims and objectives of the study, and the research design used in this research.

### **1.1.1 Theoretical Framework**

To investigate the potential of educational tourism as a means to achieve Aboriginal development aspirations, this thesis analyses tourism within a development studies framework. This has been described in the literature, but rarely in an Australian Aboriginal context. This research uses Sharpley and Telfer’s (2002) model for a tourism-development system that shows the interdependence between tourism and the broader sociocultural, political and economic environment that it operates in, and also between the outcomes of tourism that result in ‘development’. The model (see Figure 1-1 following) shows that specific elements of tourism, its outcomes, the nature of local development and the external factors that influence the nature of tourism development, all interact within a dynamic tourism-development system.

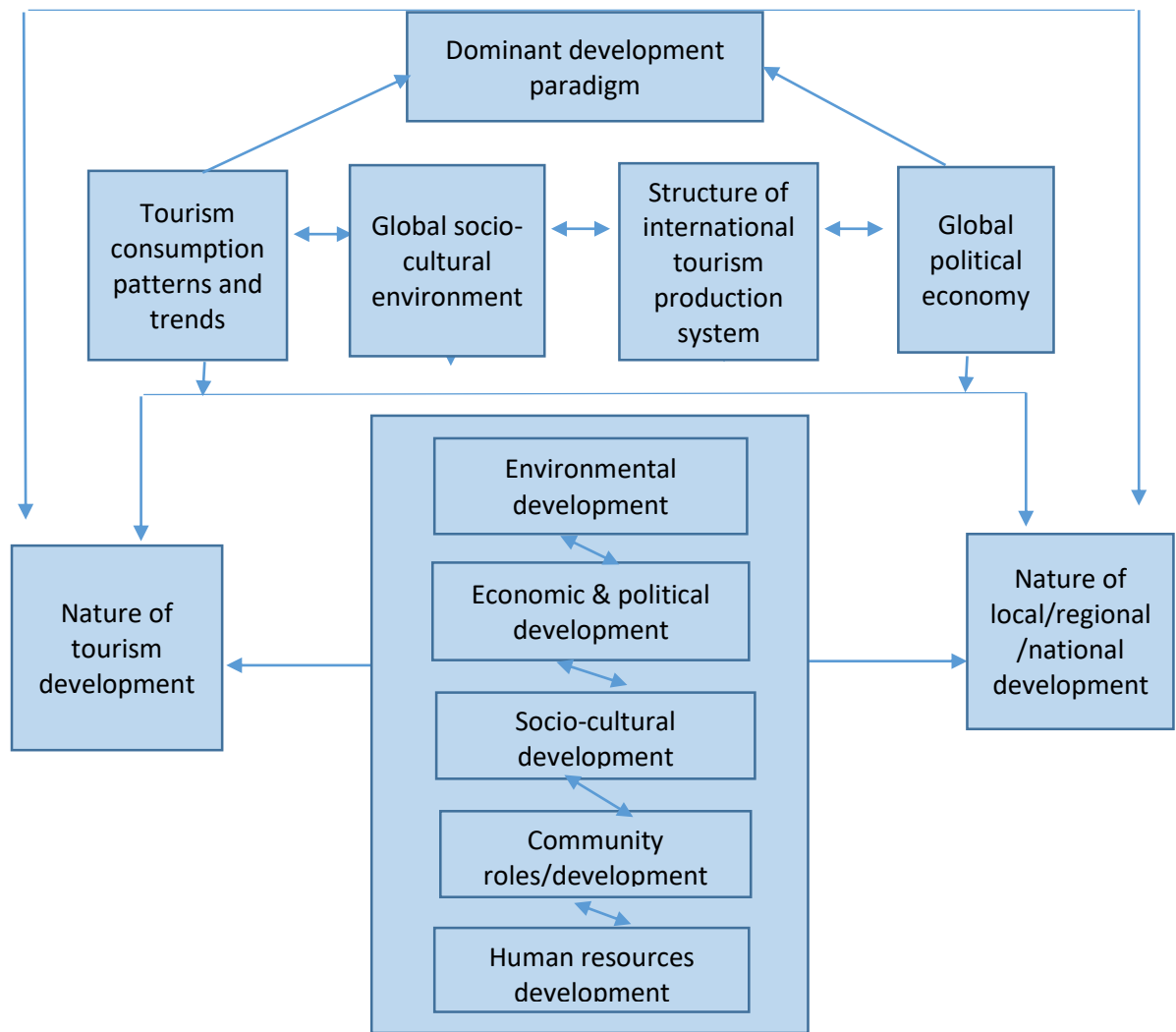


Figure 1-1 A tourism-development system.  
Source: Sharpley and Telfer (2002)

This research adapts Sharpley and Telfer's tourism development system framework to describe how an Aboriginal family plans to develop an educational tourism enterprise, and the interaction between their development aspirations and the form of tourism they are using as a means of fulfilling these aspirations. The framework shows that the dominant development paradigm underlying tourism development affects the nature of tourism development. When this paradigm is based on Western views of development, alternative or traditional views of development, such as those of Indigenous peoples and their perspectives and cultures are excluded (Mehmet 1995). However when a development paradigm such as alternative development which can incorporate different perspectives of development including those of Indigenous peoples, underlies tourism development, this affects tourism development processes and outcomes. This can include local processes and values being used to participate in the global economy. This approach is useful for

examining the development of Bana Yarralji Bubu because their approach to business stems from their holistic multidimensional development aspirations. It is also useful for examining the challenges they face as they try to develop their business and the outcomes derived from the business across different dimensions. As argued by Foley and O'Connor (2013), Aboriginal entrepreneurs must engage with two cultures: Aboriginal and non-Aboriginal and this process of engagement that occurs between cultures can affect broader phenomenon such as business development. The tourism enterprise is situated in an external environment comprised of the political environment, and tourism markets which impact on the ability of the tourism business to operate. It is the interaction between these forces within a tourism context that informs understanding of how Aboriginal tourism operators approach educational tourism.

#### 1.1.2 Statement of the Problem

Involvement in tourism is often promoted as a means of economic and social development for Indigenous people, the assumption being made (by both governments and academics) that tourism is in general an effective vehicle for development. This assumption is problematic as standard approaches to measuring the effectiveness of tourism as a development tool are lacking (Sharpley and Telfer 2002). It is also problematic as the specific factors affecting whether tourism can play an effective developmental role in different countries and societies are overlooked. Furthermore, it overlooks the different meanings that development holds for different people. Academic research has focused more on the positive and negative outcomes of Aboriginal involvement in tourism rather than the “inherent processes, influences... [and] objectives...of tourism-related development” (Sharpley and Telfer 2002:3). Looking at development as a process means that the specific conditions (both enabling and constraining) affecting the achievement of that development through tourism can be focused on. Moreover, while the links between learning and Aboriginal tourism have been acknowledged (Notzke 1998; Zeppel 2002), examination of aspirations for Aboriginal development and different types of tourism, such as educational tourism, has been lacking. An important part of this examination, which is lacking in the literature, is an analysis of the motivations and expectations of educational tourists for Aboriginal tourism products because the manner in which tourism is ‘consumed’ has significant implications for the developmental outcomes of tourism, as noted by Sharpley and Telfer (2002). This research examines whether educational tourism has the potential to satisfy Aboriginal development aspirations. This examination is important if sustainable and appropriate educational tourism enterprises are to be developed that meet the needs of Aboriginal individuals, families and communities, as well as educational tourists.

### 1.1.3 Research questions

The overall research aim of this thesis is to examine the relationship between development aspirations and Aboriginal involvement in educational tourism. This research is guided by the following research questions:

- (1) Is educational tourism a realistic means of satisfying the holistic development aspirations of Bana Yarralji Bubu?
- (2) What are the opportunities and challenges to achieving these holistic development aspirations through educational tourism?

This thesis seeks to understand the relationship between Aboriginal development aspirations and educational tourism. It also seeks to understand how Aboriginal tourism operators can develop appropriate and sustainable educational tourism enterprises.

## 1.2 *An overview of the literature*

This section provides a brief overview of three important themes in the literature which are relevant for this thesis. These themes are (1) the relationship between Aboriginal tourism and development, (2) Aboriginal involvement in niche markets such as educational tourism, and (3) the development of appropriate and sustainable tourism.

### 1.2.1 Aboriginal tourism and development

Development is a complex and contested term, particularly for Aboriginal people subject for too long to development policy based on Western principles. However, there is growing recognition of the value of Indigenous approaches to development (Loomis 2000). Internationally, Indigenous priorities for development include respect for the natural environment, use of participatory approaches in defining development aspirations, holistic strategies to improve well-being and recognition of local diversity and culture (van Nieuwkoop and Uquillas 2000; Giovannini 2012). Australian Aboriginal development aspirations reflect these priorities as well as the importance of communal wellbeing and reciprocity over the individual ownership of possessions and the connection of Aboriginal identity and culture with traditional lands (Thompson, Alvy et al. 2000; Dockery 2010). As discussed further in Chapter 2, despite the identification of some common principles of Indigenous development, and calls by Aboriginal organisations in Australia for economic development approaches to be combined with social, cultural political and environmental development, this does not mean that there is agreement over the ways in which broad-based development goals can be fulfilled. There is a need to examine in more detail the diversity of strategies being used to pursue Indigenous-driven development.

Aboriginal involvement in tourism is often promoted as a method of improving economic and social benefits for Aboriginal people. However, Sharpley and Telfer (2002:51) find that while the authors of tourism literature “recognise the importance of tourism as a development strategy” only a “small number of studies make any reference to the underlying theoretical paradigms of development theory”. Debates over the relationship between Aboriginal tourism and development for Aboriginal people in the literature tend to focus instead on the outcomes of tourism involvement. Negative outcomes from Aboriginal involvement in cultural tourism such as exploitation, adverse environmental or social impacts have been noted (Greiner, 2010; Fuller, Caldicott et al. 2007; McIntosh and Ryan 2007). The sale of “sacred lands, sacred knowledge systems, sacred ceremonial sites and sacred trusts simultaneously” do not guarantee social and economic development for Indigenous communities according to Johnston (2006:2). On the other side, positive outcomes from Aboriginal tourism have also been identified. Colton and Whitney-Squire (2010) find broad Aboriginal community development benefits arising from tourism development. In addition, Aboriginal tourism has been seen as a tool for cross-cultural understanding (Moscardo and Pearce 1999; Notzke 2006; Zeppel 2002), cultural revival (Butler and Hinch 2007) and economic development (Altman 1989). However the benefits derived from Indigenous participation in tourism will vary according to local contexts and histories as well as challenges such as lack of skills, cultural factors and low market profiles (Buultjens and Fuller 2007:viii). While these outcomes are important, they need to be tied to understanding of what development means to those pursuing it. These debates indicate that the relationship between development and tourism needs to be examined carefully, in particular what development means to those pursuing it, as well as the processes by which development is pursued.

#### 1.2.2 Educational tourism

Exploration of Aboriginal involvements in niche markets has been identified as a priority for Aboriginal tourism research given the potential opportunities for Aboriginal tourism in this sector (Schmiechen & Boyle 2007). Niche tourism has been defined from an ecological perspective as “an organism’s optimum location, which an organism can successfully exploit in the presence of its competitors” (Novelli 2005:4). Based on the idea that the market is made up of groups of individuals with specific needs, niche markets are created when groups of individual tourists have a high level of desire for products catering to these needs or interests (Novelli 2005:5). As discussed in more detail in Chapter 3, educational tourism is one such niche market where tourists travel to a location to consume learning experiences related to that specific location (Patterson 2006). Travel, education and learning are often associated as people learn from and interpret experiences when they travel (Stone and Petrick 2013). However, as noted in the literature “the concept of travel for education and learning is a broad and complicated area, which explains why tourism academic and industry have to date largely ignored this field” (Ritchie 2003:9).

Aboriginal tourism experiences have often been associated with learning and education (Tourism Queensland 2010; Notzke 1998; Zeppel 2002; Moscardo & Pearce 1999). However, the ways in which learning about Aboriginal land, art or culture occurs in a tourism context have not often been a focus in the literature. How? In New Zealand, learning is found to be enhanced through interaction with Maori people, informal learning styles and the physical location where the learning takes place (McIntosh 2004; McIntosh and Johnson 2004). McIntosh (2004:12) also notes that this contrasts with the nature of existing tourism products. Higgins-Desboilles (2006) has examined the experience of tourists seeking understanding about Aboriginal cultures through reconciliation tourism, finding that tourism can play an important role in fostering reconciliation between Indigenous and non-Indigenous people. Wright et al (2007) describe their experiences as university lecturers taking students to remote communities to learn from Aboriginal tour operators, finding 'multi-directional' learning experiences can occur through tourism. Greater understanding of the preferences of educational tourists for Aboriginal learning experiences would enable more appropriate learning experiences to be provided by Aboriginal tourism operators.

Ritchie (2006) finds that educational tourists seek a variety of travel experiences according to whether travel or education is the primary motivating factor for travel, however we know little about how these preferences in an Aboriginal tourism context. Studies on 'learning markets' for Aboriginal tourism undertaken in the Northern Territory (NT) identify potential groups of Aboriginal educational tourists including special interest groups, university and school groups and university alumni (James 2006). They are seen to be primarily motivated by cultural experiences but little empirical data is provided on potential tourists' educational motivations within the broader tourism experience, behaviour patterns, and interest levels in different kinds of Aboriginal educational activities. There are several excellent typologies developed for Indigenous tourists however, none of them specifically addresses the Aboriginal educational tourist. These include Moscardo and Pearce's (1999) classification of Aboriginal tourists according to level of interest in engagement with Aboriginal culture as well as Wu's (2012) segmentation of tourists to Indigenous tourism attractions on Hainan Island (China) based on serious leisure perspectives. Typologies also exist in the broader educational tourism sector (Arsenault 1998) but there is little understanding of how these tourists view learning about other cultures, specifically Indigenous cultures. This is important because perceptions of demand for Aboriginal tourism vary. Ruhanen, Whitford et al. (2013:3) perform a gap analysis of supply and demand issues in Australian Aboriginal tourism, finding that Aboriginal tourism operators overestimate international visitor demand for Indigenous tourism experiences and the attraction of remote locations, which results in "supply led, 'build it and they will come' approaches" rather than "demand driven product development". While some see demand as relatively high (Tourism

Research Australia 2010) others contest this or point to flaws in methods for determining demand (Ruhanen, Whitford et al. 2013; Tremblay in Buultjens & Fuller 2007). This indicates that understanding “the complex relationship between interest in Aboriginal culture, the demand for Indigenous tourism products and their supply” is a major challenge for increasing development of Aboriginal tourism enterprises (Buultjens and Fuller 2007:viii).

### 1.2.3 Appropriate and Sustainable Tourism Development

If tourism is to be a vehicle for development, it must be appropriate and sustainable. This infers that tourism must meet the changing interests and conditions in the host community (Brohman 1996), and it must also meet “the needs and wants of the local host community in terms of improved living standards and quality of life; satisfy the demands of tourists... and safe-guard the environmental resource base for tourism, encompassing natural, built and cultural components” (Hunter, 1995: 156). Sharpley and Telfer (2002) have developed a list of considerations for appropriate and sustainable tourism development which includes appropriate scale and control of development, local participation in planning and local involvement in tourism development. Nielsen (2010) argues that there is a link between Aboriginal control of involvement in tourism and the ability of tourism to be “a sustainable and viable tool in the social and economic development of Indigenous people”. This finding is reflected in the broader literature with positive outcomes from Aboriginal tourism found to be enhanced with Indigenous-driven, self-determined approaches to Indigenous tourism planning (Notzke 1999; Ryan and Huyton 2002; Butler and Hinch 2007; Colton and Whitney-Squire 2010; Nielsen 2010; Matunga 2013). However, while these studies recognize the link between tourism and broad-based development for Indigenous people they are mainly focused on regional or community-level organisations. There is little focus in the literature on family-level planning for tourism, and the relationship between these self-determined approaches and the achievement of development goals. In addition, family-level studies of other aspects affecting appropriate and sustainable tourism development have been neglected, including how families negotiate barriers to the development of Aboriginal tourism posed by land ownership laws, formal land use planning processes and access to land which make the establishment of tourism infrastructure on Aboriginal lands very challenging (Hibbard et al, 2008, Harwood 2012; Birdsall-Jones, Wood et al. 2007; Byrnes 1994).



### **1.3 Overall Research Design**

This section describes the research design guiding this thesis.

#### **1.3.1 Research design**

This thesis is guided by a practical approach that seeks to solve problems rather than explore the nature of reality (Tashakkori and Teddlie 2003). Pragmatism sees theory as an aid to practice (Rorty 1991). Moreover it is a philosophy based on action, rather than knowing or being and ideally, rather than separating the process from the substance, defines problems in the context of specific histories and attachments of people to specific locales (Hoch 1984). This approach of using ‘what works’ means this research is not committed to one method of data collection, analysis or system of philosophy (Creswell 2014). The research objectives of this thesis will therefore be achieved through the use of a multiple methods approach as discussed in more detail in Chapter 4. In brief, an exploratory sequential multiple method design will be used, and it will involve first qualitatively exploring this form of tourism. This data will then be used to inform the quantitative phase of the study, and finally these results are enriched with a further qualitative step involving focus groups and interviews. The first phase of this study will be a qualitative exploration of educational tourism through a case study of an Aboriginal educational tourism enterprise in which observations, participation and interviews will be collected from the enterprise owners and tourists visiting the enterprise. From this initial exploration, the qualitative findings, in conjunction with a literature review, will be used to develop variables that can be explored on a larger scale. The subsequent quantitative phase will involve an online survey used to collect data from educational tourists. In the final step, qualitative methods such as focus groups and interviews with Bana Yarralji and regional supply-side operators will be used to relate the survey findings back to real world situations. These interviews were also used to gain an appreciation of the broader opportunities and challenges shared by other Aboriginal family orientated providers within the region.

The reason for collecting both quantitative and qualitative data is to explore not only this form of tourism but also the context in which this form of tourism operates. It was important to me as a non-Aboriginal researcher that this research have practical application or benefit to Aboriginal people. The use of a pragmatic approach was extremely important to allow a detailed examination of Aboriginal approaches to development and tourism, but also to provide recommendations for the development of educational tourism products featuring Aboriginal learning experiences.

##### **1.3.1.1 Participants**

The participants in this research are Marilyn and Peter Wallace, the owners and managers of Bana Yarralji Bubu, an Aboriginal educational tourism business. Members of their family also participated in the research. In addition, owners and managers of other Aboriginal educational tourism businesses in the region, as well as tourism officials, tour operators and travel planners

involved in the supply of educational tourism were interviewed to give market context to the research. Tourists visiting Bana Yarralji Bubu were interviewed about their educational tourism experiences at the destination, and written feedback was collected from previous visitors to the enterprise. An online survey collected responses (n=369) from potential Aboriginal educational tourists.

#### *1.3.1.2 Case study*

This research uses a case study approach of an Aboriginal educational tourism enterprise, Bana Yarralji Bubu, located in the Wet Tropics World Heritage area of northern Queensland. This case study is used to understand not only the supply of tourism by an Aboriginal family but also the complex contextual conditions surrounding this supply. The case study, completed over a three year period, involved observation, participation in workshops, interactions and semi-structured interviews with the Aboriginal family operating the tourism enterprise. An overview of the context in which the enterprise operates is presented as is the development of the tourism enterprise by an Aboriginal family. The location and site of the tourism enterprise are described including description of the location, scale of development and tourist facilities. The case study is also used to describe how the educational tourism product is provided to the tourist by the Aboriginal family, and the factors affecting land use.

#### *1.3.1.3 Survey*

The results from the first qualitative step were used to inform the design of the survey. Characteristics compiled from a review of the literature were used to develop a set of variables to describe an Aboriginal educational tourism product. After design and testing, the market demand survey was distributed online using QuestionPro survey software, with paper copies (and return envelopes) provided to respondents without access to a computer. The respondents were drawn from potential groups of Aboriginal educational tourists identified from the relevant literature including older adult learners, university staff students and alumni, and members of special interest groups such as reconciliation groups and other groups with an interest in Aboriginal culture, including Church groups. (Ritchie 2003; James 2006, Schmiechen et al 2010; Benson 2010). The survey was distributed via email and social media sites (including Facebook, social networking websites and e-newsletters) to potential Aboriginal educational tourists identified from the literature. 369 responses were received. Data is analysed with SPSS 22 software and several descriptive statistical methods are used to explore the data.

#### *1.3.1.4 Focus groups*

The final qualitative step involved presenting the results of the survey to the Aboriginal family operating Bana Yarralji Bubu. This was done in order to get their reaction to the data, and to enable them to make decisions about what products could be supplied in future. In addition,

interviews and focus groups with regional supply-side educational tourism operators were also used to further deepen the survey results.

#### ***1.4 Contributions of the Study***

As noted in the literature, the field of educational tourism is a broad and complicated area, which has often been ignored by academics and industry (Ritchie 2003). In particular, Aboriginal involvement in educational tourism is relatively unexplored in the tourism literature, despite the potential for Aboriginal involvement in this niche tourism sector. While a link between Aboriginal tourism and learning is acknowledged (Zeppel 2002), greater examination of how this learning occurs, how this learning is enhanced, and what tourists are seeking from the experience is needed. There is little data available about market demand for Aboriginal educational tourism products, making it difficult for Aboriginal tourism operators to develop appropriate products. In particular, operators lack detailed data on tourist preferences for learning about Aboriginal cultural traditions and landscapes in a tourism context, as well as the relationship between learning about Aboriginal tourism, land or art, and more recreational aspects of the Aboriginal tourism experience. This research will contribute to the knowledge on Aboriginal tourism by providing data on tourist preferences related to activities, facilities and ways of learning in an Aboriginal educational tourism experience. Identification of potential markets for Aboriginal educational tourism & preferences will be useful to not only Aboriginal tourism operators in developing Aboriginal educational tourism products, but also to other supply-side stakeholders seeking to collaborate with Aboriginal tourism operators.

This research also contributes to the literature because it links the study of a form of tourism with a theoretical framework from the field of development studies. Despite the frequently made assertion that tourism can improve economic and social outcomes for Aboriginal people, there has been little examination of the underlying assumptions of this claim. For example, what economic and social outcomes are being referred to, and whose idea of development is being used? How is this development to be pursued? Examining the development paradigms underlying development approaches is essential in understanding the nature, outcomes and challenges of development. Given that this research focuses on a case study of an Aboriginal family involved in educational tourism as a means of achieving development aspirations, exploring the link between tourism and development is essential to understand their motivation for tourism development, but also whether educational tourism has the potential for realizing their aspirations.

Finally, this research contributes to the literature because it examines the challenges affecting the potential for educational tourism to achieve Aboriginal development aspirations. These

challenges include land tenure systems which inhibit tourism development on Aboriginal land. This research will contribute to the knowledge on the relationship between land administration and land use planning systems and Aboriginal tourism development. This research will be useful to Aboriginal individuals and families seeking to establish tourism infrastructure on Aboriginal Freehold Land as well as to policy makers seeking to improve successful Aboriginal participation in tourism.

### ***1.5 Thesis structure***

Following this introductory chapter, Chapter 2 introduces the case study of Bana Yarralji, describes their educational tourism enterprise and outlines their development aspirations. This is followed by Chapter 3, which examines the relationship between tourism and development. To structure this investigation, I position the research framework within the broader discipline of 'development studies' to enable an examination between the development goals of a family based tourism supplier and that of the tourism industry sector. The objective of this literature review is to examine the nature of development and how the relationship between development and tourism can be conceptualized. It proposes a theoretical framework based on Telfer and Sharpley's (2002) tourism-development system that shows the interdependence between tourism and the broader sociocultural, political and economic environment that it operates in, and also incorporates the development paradigm underlying the nature of tourism development. Chapter 4 examines the nature of educational tourism and the educational and recreational needs and characteristics of educational tourists. Different types of educational tourists are identified and a range of potential educational tourism products identified. Chapter 5 describes the multiple methods research strategy for this study that is applied to analyze the research questions. Multiple methods are used to get quantitative data from potential Aboriginal educational tourists, identifying tourist typologies and preferences for an Aboriginal educational tourism product. Qualitative data is sought through a single case study, as well as semi-structured interviews with regional tour operators, tourists and stakeholders. Chapter 6 present the research results from the case study of Bana Yarralji Bubu. To gain an appreciation of whether or not the issues they face were shared by other Aboriginal family orientated providers I expanded the research strategy to other suppliers within the region, thus this chapter also presents the results of the interviews and focus groups results with supply-side operators. Chapter 7 presents the results of the survey data on Aboriginal educational tourist characteristics and preferences. These chapters are followed by a discussion of results and conclusions in chapters 8 and 9. The objective of these chapters is to understand how realistic whether educational tourism can be a potential means of satisfying Bana Yarralji Bubu's development aspirations, what the challenges and opportunities are to this form of tourism being a developmental tool and to make recommendations for the generation of appropriate and

sustainable educational tourism development for Aboriginal tourism operators. The structure of this thesis is outlined in the following figure (refer Figure 1-2).

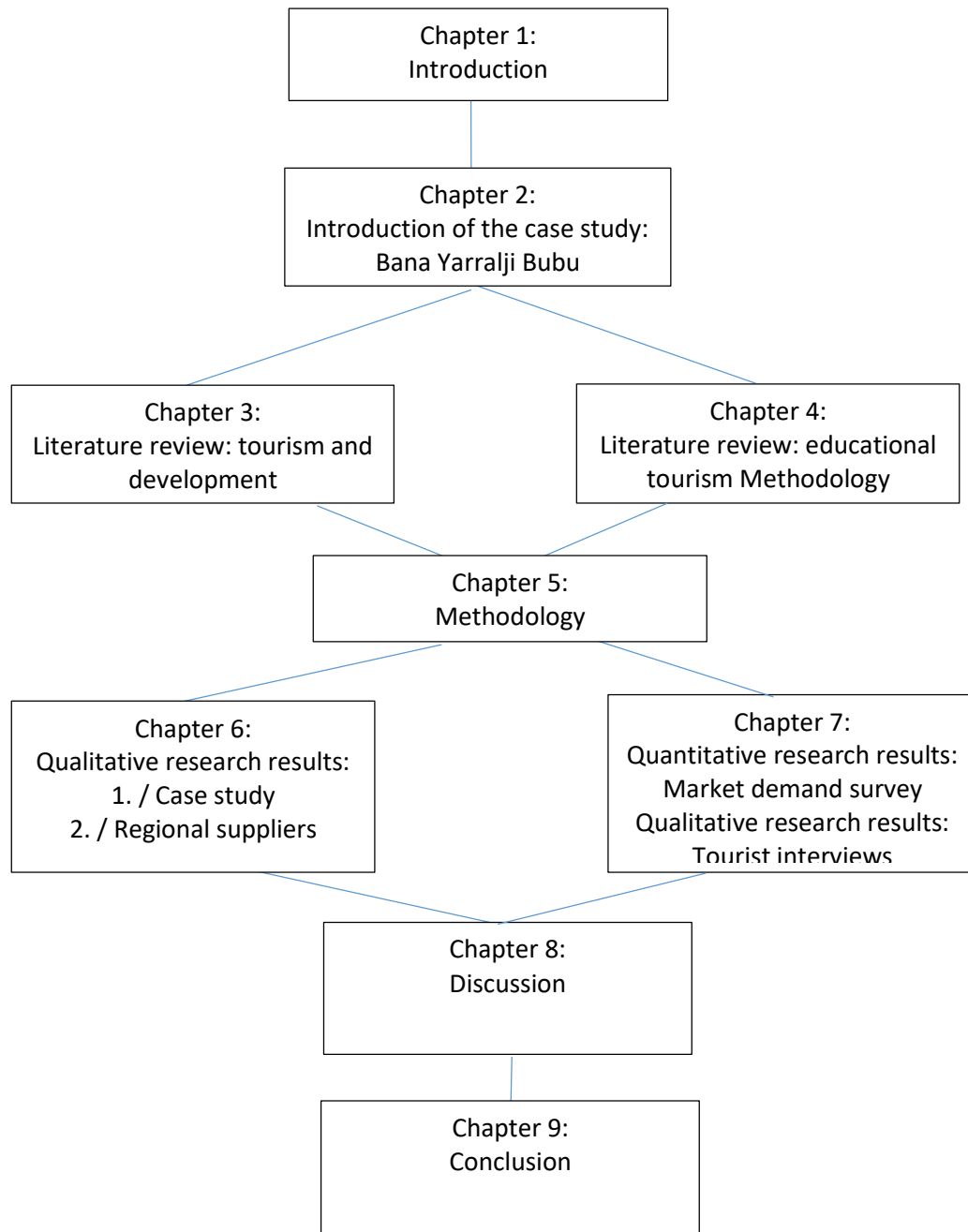


Figure 1-2 diagram of overall thesis structure

## ***1.6 Chapter summary***

This chapter has introduced the background and context to the research. It has also provided an outline of the structure of this thesis to give context to the exploration of Aboriginal involvement in educational tourism as a strategy for achieving development aspirations. This chapter has also introduced the research process followed in this thesis and identified the research aim and objectives. The following two chapters review the literature in order to identify theoretical concepts that can be used to develop a conceptual framework for an examination of the relationship between development and educational tourism.

## 2 The Case Study: Bana Yarralji Bubu

This thesis uses the case study of Bana Yarralji Bubu, an Aboriginal educational tourism enterprise located in northern Queensland, Australia, as a means of examining the relationship between involvement in educational tourism and whether this involvement can realistically result in achieving development aspirations. Bana Yarralji Bubu is run by Marilyn Wallace, a Kuku Nyungkal elder, and her husband Peter who identifies as a Kuku Yalanji and Kuku Bidji elder (refer plate 2.1).



Plate 2-1 Marilyn and Peter Wallace at Shipton's Flat  
(Source: Bana Yarralji Bubu 2009)

In this research, the identification of the research topic arose iteratively, in collaboration with Bana Yarralji Bubu. When I first met Marilyn and Peter, the original intent of their enterprise was to provide Aboriginal hosting services on country, and over time this was formalized into providing educational tourism services to educational institutions and special interest organisations. Bana Yarralji Bubu was created as a formal entity, and during the process of business planning, the development goals of Bana Yarralji Bubu were articulated. It became evident that the supply of tourism would be affected by the development goals of Bana Yarralji Bubu but there was no understanding of how this would affect the size of the market or the type of market. So this research set about to answer these questions and in the process sought to address the dilemma of determining which is more important to sustaining a family based entity:

satisfying the community or satisfying the market. This chapter is structured as follows. Following this introduction, Section 2.1 describes the origin of Bana Yarralji Bubu. Section 2.2 outlines the historical and cultural context in which the enterprise operates. The development goals of Bana Yarralji Bubu are described in Section 2.3 and this is followed by an outline of the development of the research approach in Section 2.4. Section 2.5 summarizes the chapter. This chapter is followed, in Chapter 3, by an examination of the development studies literature, to give context as to how development studies does or does not take into account Aboriginal perspectives on development.

## **2.1 Origin of the business**

Peter and Marilyn spent much of their married life in Wujal, a small Aboriginal community on the banks of the Bloomfield River (formerly the Bloomfield mission) (refer map 2.1). However, they yearned for many years to return to the land they identify so they could fulfil their obligations to that land, as well as create a livelihood for themselves and their family. The importance of this move back to Country is described by Marilyn.

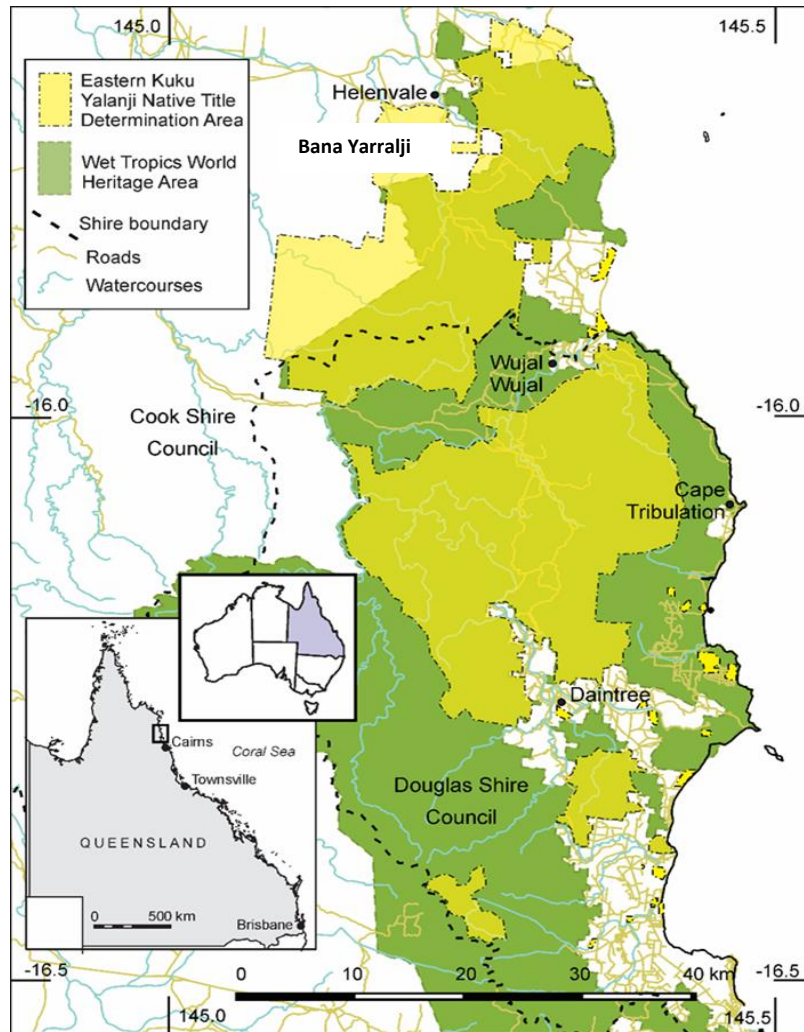
*When I came back home, this [is] my ancestral place, my parent's place... I grew up in a small community called Wujal ...so I came back and moved here 8 years ago, and ... We want to go back on country, we want to live our lifestyle, exercise our native title rights, teaching language, fishing and hunting... looking after the wildlife, ...and to come back and share our knowledge. In our knowledge we see and do, and we believe that spirits are still existing, our parents our grandparents come with us, we can't see them, they can see us, and that's why going back to this, it's very important" (Marilyn 2013).*

A family Elder selected Marilyn's father's country at Shipton's Flat (the Kunawarra estate) as an appropriate site, and the family moved there in the late 2000s (Wallace, White et al. 2011). The site at Shipton's Flat, a former cattle yard, was a cleared area located near a stream, with no power, running water or other facilities. The Wallace family called on old friends to help gather materials and put up an ironwood and corrugated iron shed, dig pit toilets and set up basic facilities to store and pump water (White, pers. comm. 2014).

Initially, the family received an income by operating an Aboriginal ranger service at Shipton's Flat, funded by the Working on Country program. Before the end of the funding period (2009-2013), Marilyn and Peter were keen to transform the ranger service into a self-sustaining tourism enterprise not reliant on government funding. They wanted to achieve this through running a fee-for-service ranger service in combination with an educational tourism enterprise, where the rangers would host groups of students, visitors and the local community. Unfortunately, this was not possible, and after the ranger funding ended, Marilyn and Peter concentrated fulltime on developing the educational tourism business, Bana Yarralji Bubu.



*“So we worked on, got our management plan [and]...we looked at history and land management that kind of thing and looking at our own community. We looked at our lore and custom is at risk, our language is at risk. All of those things...it goes right back to how people are connected to the land in a tribal way and it’s something that we want to carry on. We’ve seen an opportunity when we’ve got land that we can start pulling something together. Start consolidating our lore and custom L-O-R-E and the L-A-W and the opportunity is here” (Peter 2013).*



Map 2-1 Location of Bana Yarralji Bubu  
Source: Connect Spatial (2015)

Marilyn chose the name Bana Yarralji Bubu for their tourism enterprise, which means ‘cool, freshwater country’ in Kuku Nyungkal language. This name reflected the importance of the waterfalls, rivers and streams that flow through their lands where they wish to restore Nyungkal lore and culture (White 2011). The enterprise hosts groups of students, environmental volunteers and researchers on Country, educating them about Aboriginal culture and worldviews, and the importance of caring for Country in traditional ways. Marilyn and Peter have established collaborations with a small number of academic institutions and research organisations. From

these collaborations, Bana Yarralji Bubu has created educational tourism products. For example, one collaboration occurred between Bana Yarralji Bubu and researchers at the (former) School of Marine and Tropical Biology at James Cook University mapping climate change impacts on the unique biodiversity of the Wet Tropics World Heritage Area. To get volunteers to assist with this mapping, the researchers approached Earthwatch, and an expedition was developed where participants pay to undertake bird, lizard, frog and bat surveys with the scientists. As the expedition takes place on Nyungkal lands, Bana Yarralji Bubu became involved in educating the participants “in order to blend traditional ecological with scientific ecological knowledge” (Williams 2012). Other collaborations have been established with both domestic and international universities through visiting researchers, and this has resulted in regular visits by university student groups. For example, in 2013, biology students from the UK spent approximately six weeks studying and applying cultural mapping techniques, and surveying and documenting the flora and fauna in and around the Annan River catchment.

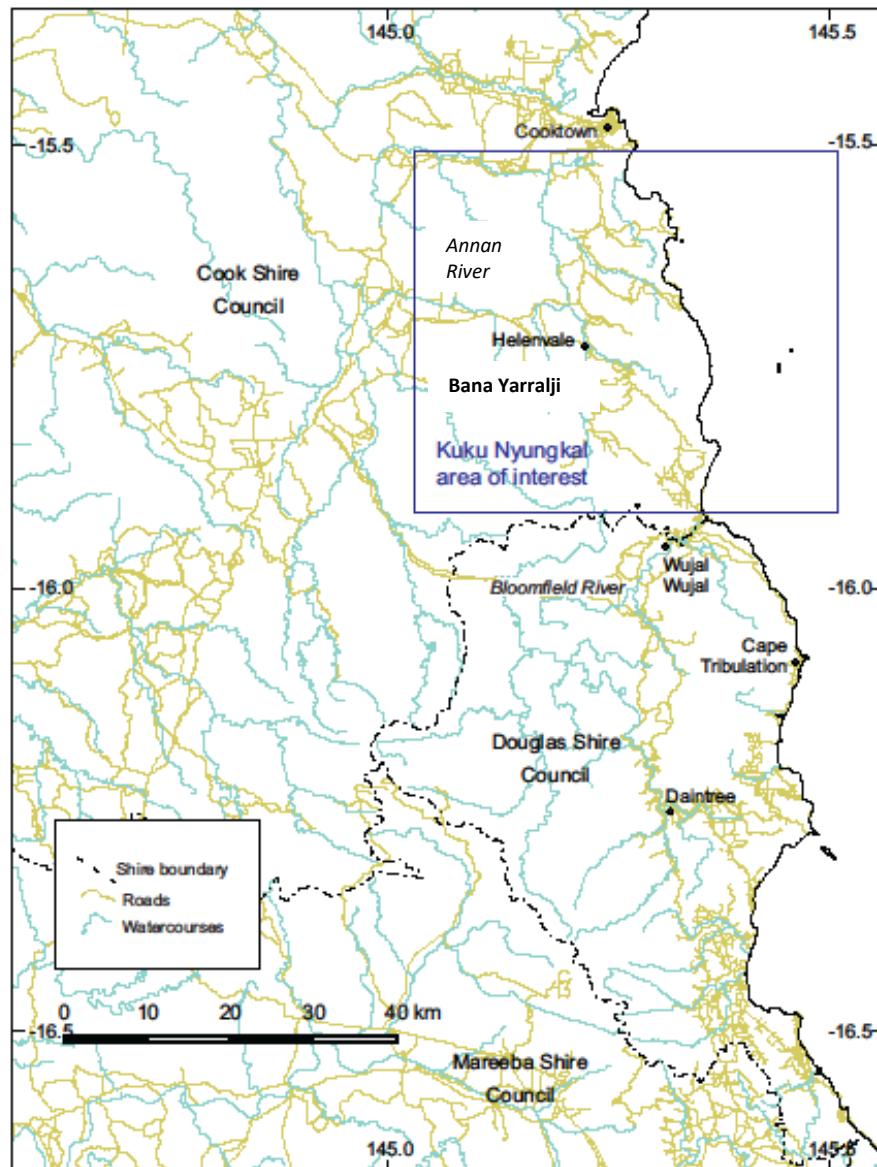
The tourism enterprise embodies their vision for their family and the land they identify with. To understand the importance of the move back to Country to establish this tourism enterprise, it is important to first understand the historical context in which the return to Country took place.

## ***2.2 The Eastern Kuku Yalanji Lands and People***

The Eastern Kuku Yalanji are one of the 18 rainforest Aboriginal traditional owner groups in the Wet Tropics World Heritage region of far north Queensland. The Eastern Kuku Yalanji lands are the traditional home of a number of clans, including the Kuku Nyungkal and Jalunji-warra (Dept. of the Environment, 2013). Marilyn’s mother was a Kuku Nyungkal women from Rossville, and her father was a Kuku Nyungkal man from Shipton’s Flat (Wallace, 2007). One of the main sources of information about the social history of the Kuku Nyunkal people is Anderson’s (1984) PhD research, carried out in the area between 1977 and 1982. He considered the Kuku Nyungkal as part of the Kuku Yalanji clan group, using the term “‘Kuku Yalanji’ to refer collectively to the Aboriginal peoples of the Annan and Bloomfield River areas” (Anderson 1984: xiii). However, McClean and Bana Yarralji Bubu (2011) note that the Kuku Nyungkal see themselves as a separate clan to the Kuku Yalanji. The Kuku Nyungkal people are the Aboriginal traditional owners of the lands of the Upper Annan River (refer Map 2-2). The boundaries of Kuku Nyungkal land “stretch from Annan River, Kings Plain, Rossville, Shipton’s Flat and Mount Amos/Archer Point to Cedar Bay and includes Hope Islands” (Bana Yarralji Bubu Strategic Plan, unpublished, 2008).

Before the arrival of Europeans, Kuku Nyungkal people occupied their land according to nine patrilineal clan estates which were based around specific parts of the Annan River basin.

Anderson (1984:84) states that “one’s primary association to territory was through one’s patrilineal clan...Although one had rights in other countries through other kin relationships, one was a member of one’s father’s and father’s clan”. Kuku Nyungkal also ‘belonged’ to Country because they were born there. Because people generally attempted to stay in the patrilineal clan area, they had an intimate relationship with their father’s Country as well as resources. “The ideal then, for Kuku-Yalanji was to be not only born in one’s Country, but also to live there throughout one’s life if possible and to use the Country, its campsite, wells and resources. This was not just a right: it was an obligation” (Anderson 1984:87).



Map 2-2 Location of Bana Yarralji Bubu, showing Kuku Nyungkal area of interest.  
Source: Connect Spatial (2015)

### 2.2.1 Estates.

The nine estates in the upper Annan River area were groups of sites, generally bounded by geographical features (Anderson 1984). These estates were culturally and linguistically distinct, sharing a common dialect, Kuku Nyungkal. An estate would host approximately 20 to 50 people, who during the year, moved around the land in search of food by hunting and gathering (Hill and Baird 2003). For example, early in the wet season, Kuku Nyungkal people camped for two months at Kings Plains to harvest magpie goose eggs. However, at the height of the wet season, mobility was reduced and semi-permanent camps were established on high ridges. The semi-permanent camps were identified with a *majamaja*, a focal male. The *majamaja* (or boss) had high status and authority, and he decided the location, size, composition and resource base of the camps. He was connected to the *ngujakura* ('law' or 'dreaming') and "ensured health and well-being in the human world and order in the natural world" (Anderson 1984:477). The camps thus played a crucial role in not only land management, but also management of resources, people and lore. The group on a particular estate would be comprised of the immediate family and kin of the *majamaja*, and others, not necessarily related who chose to camp there. The estate name (with the suffix- *-warra*) referred to not only people associated with the estate by patrilineal descent, but also people who camped there (Anderson 1984).

### 2.2.2 Families.

Despite the importance of sharing resources with extended family and relations, the nuclear family unit still remained the focus and it as important for both men and women to play a role in providing for their families. The individual family based at a camp was "the central basis of social life from which the complex network of social relationships which compose Koko-yalunyu [sic] society is derived" (McConnel 1931:21-22 in Anderson 1984:116). These relationships, as well as ties created through marriage, kin loyalties and inter-clan tensions, all contributed to muddying "the ideal model of strict clan-estate residence association" (Anderson 1984:111).

### 2.2.3 Environment.

Anderson (1984) describes three traditional levels of relations between Kuku Nyungkal people and the landscape. The first level was individual attachment to the land. Kuku Nyungkal used the term *bubu mukul bajaku* (very old place) to describe their close relationship to a deeply familiar area, where they felt safe. In contrast, unfamiliar Country contained both physical and spiritual danger. The second level was a cultural view of the environment as a humanized landscape. This meant that the landscape could interact with people, either providing resources or bringing hardship or catastrophe. (Rigsby 1980; p.91 quoted in Anderson and Coates 1989; p.80). To avoid these catastrophes, it was essential to look after the *bubu* (or land) properly by using it regularly and maintaining social order. Thirdly, group membership affected relationships with the land. Groups were closely associated with specific areas in the landscape, such as the Kunawarra clan who were associated with the Shipton's Flat area (Anderson 1984:84).

#### 2.2.4 European contact

The influx of Europeans into southeast Cape York Peninsula changed these traditional lifestyles and the environment where they took place irrevocably. This influx was driven by the discovery of resources such as timber, tin and marine resources and the desire of Europeans to exploit them. By 1890, with mining leases, timber reserves, and sugarcane-growing farms, nearly all of the land in the region “was designated according to European economic potential and classified, alienated, selected or occupied on this basis” (Anderson 1989; p. 25). While this occupation brought environmental degradation of traditional lands and destruction of Kuku Nyungkal story places and campsites, Anderson (1984) notes that sizable traditional Kuku Nyungkal camps could be found throughout the area until the time of the Second World War. A Lutheran mission was established in 1886 on the Bloomfield River (the present site of Wujal Wujal) but it was short-lived, closing in 1902, after which the Nyungkal people “continued to live on [their] traditional lands more or less undisturbed by European settlement for the next fifty years” (Smyth 2008:9).

#### 2.2.5 The removal

While Eastern Kuku Yalanji were “insulated from some of the worst excesses of Queensland colonial history” in the 1950s, they could not escape the process of forced removal from their traditional lands into missions and reserves either along the Bloomfield River or further south to Yarrabah and Palm Island (Wallace, White et al 2011). By the late 1970s, “more than ninety per cent of the some 300 Kuku-Yalanji people in the area were resident most of the time at [the Bloomfield Lutheran] mission” and the camps over Nyungkal Country were empty (Anderson 2010). A report by the Lutheran Church (1978) illustrates the trauma caused to the Kuku Yalanji as a result of this government policy:

*The Bama [trans. people] are deeply hurt (the degree can hardly be described) that across the years they have been 'evicted' from their traditional lands by the encroachment of white settlers. From their traditional hunting grounds they were gradually herded into camps along or near the Bloomfield River. Finally they have been constricted within the confines of a 250 acre reserve at Wujal Wujal. The depth of their feelings was variously expressed: "We are like a crane standing on one leg (no room for two feet on the ground) on a little island": "we are like animals in a wild cage" (Lutheran Church 1978 in Anderson 1992).*

The forced relocations had many negative effects for Eastern Kuku Yalanji people, including the loss of culture and mobility. The resettlement of different clan groups into a tiny mission resulted in tensions still felt today between some Bloomfield River and Annan River family groups. According to Anderson (1992) this stemmed from the perception that the traditional owners of the mission site, the *Wujalwujalwarra*, received more resources, jobs and houses than “residential” community members, such as the Annan River people and non-Bloomfield Aboriginal people brought to the area under the *Aboriginals Protection and Restriction of the Sales of Opium Act 1897 (Qld)*. Tension arising from these feelings of discrimination and exclusion was made worse by enforced and overcrowded community living, resulting in social

problems such as excessive drinking, suicide and poor health outcomes (Royal Commission 1989 in Anderson 1992). The pain caused to Nyungkal people through government policy continue to echo in the community to this day and Nyungkal people fought for many years to return to Country and heal this trauma.

In 1992, the High Court of Australia reached a decision in the *Mabo* case and overturned the concept of *terra nullius* (a land belonging to no-one), declaring that the common law of Australia recognised native title. This meant that the pre-existence of Indigenous property rights prior to European colonization were recognised. Under the *Native Title Act 1993 (Cwlth)* a process was set up under which Aboriginal and Torres Strait Islander people could have their native title rights recognised and recorded (Wensing and Sheehan 1997). Native title recognises the rights and interests of Aboriginal and Torres Strait Islander peoples over their land and waters according to their traditional laws and customs (NNTT 2007). This includes the right to camp on, hunt animals or gather plants in the native title determination area, however it does not include the right to develop the land for commercial purposes. In 2007, after fifteen years of negotiation, the native title rights of the Eastern Kuku Yalanji people were formally recognised for the first time. The consent determination recognised their native title rights and interests over 126,900 hectares of land, and exclusive native title rights over 30,300 hectares in the determination area (refer Map 4-2). The Eastern Kuku Yalanji native title determination has enabled many Eastern Kuku Yalanji people to fulfil their aspirations to return to Country, although the process has not been without difficulties (as discussed further in Chapter 6).

### **2.3 The vision for the enterprise**

In the initial planning process for their tourism enterprise, Peter and Marilyn took part in a series of workshops (facilitated by the Centre of Appropriate Technology (CAT)) during which they outlined their vision for Bana Yarralji Bubu, and their plans for developing Shipton's Flat as a tourism site. Their overall vision was to return to Nyungkal Country to not only look after the land, water, plants and animals, but also develop a better future for their family and clan.

*"We feel today that it is our responsibility to return home to our custodial land to take action through traditional lore and custom to look after our land, waters, plants, and animals. The reason for moving back to country is to develop a better future for our families and Kuku Nyungkal warra people" (Wallace, 2008).*

*To heal ourselves we must go back to our country and focus on positive decisions and outcomes. We cannot look back, only to look forward as custodians for land and sea. We must be creative thinkers to develop relevant opportunities for our mob. We must keep our culture and identity on our bubu (country) as a Nyungkalwarra (Nyungkal person) for future generations returning to their bubu (Bana Yarralji Bubu, Strategic Plan, unpub. 2009).*



### 2.3.1 Sustainability compass

They adopted a sustainability compass to guide the development of their tourism business (Refer Figure 2.1). Using the compass, their vision was translated into four inter-related goals. These goals are (1) the wellbeing goal to improve the wellbeing of individuals and communities through cultural awareness. This goal is to heal their family and community both spiritually and physically through connection with the land. The second goal is the nature goal to protect and manage their land and sea resources. This goal reflects the importance of Marilyn and Peter's obligation to protect the land they identify with. Their objective is to protect and manage the people, lands, plants and animals in both land and sea Country for past, present and future generations. The third goal is the society/culture goal to protect and manage cultural identity, lore and customs. This goal reflects the importance of protecting and managing lore and custom, including cultural identity, history and language. As well as keeping culture alive, this goal also focuses on dealing with social issues through the development of a healing centre. The fourth goal is the economic goal to create job opportunities. This goal outlines the objective for Marilyn and Peter to create jobs on Country, so that family and community members do not have to move away to find work. They want to enable Nyungkal people to derive an income on the land as well as fulfil cultural obligations to that land.

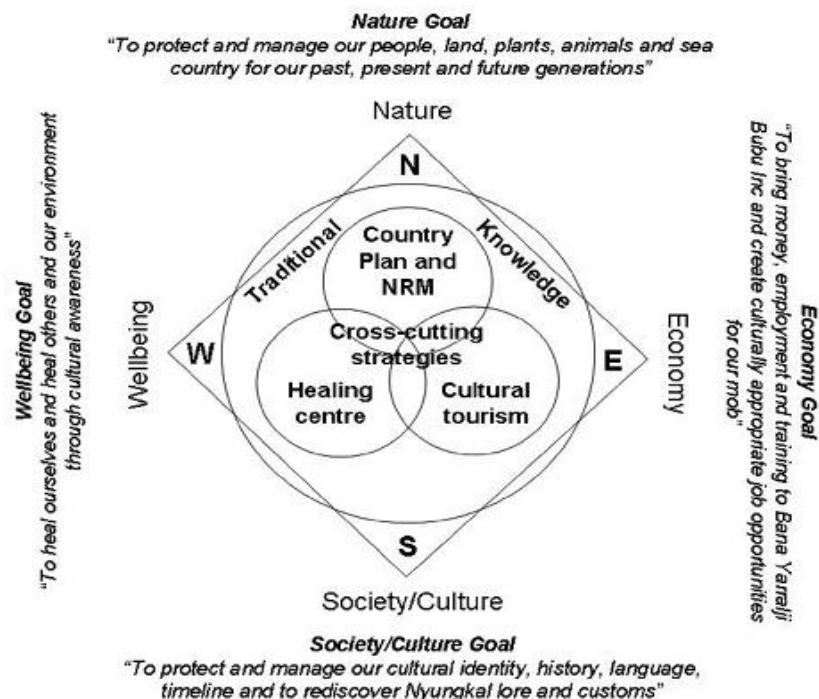


Figure 2-1 The sustainability compass  
Source: Bana Yarralji Bubu (2009)

Using the compass is a way of demonstrating that all four goals must be achieved in balance if the enterprise is to be sustainable. The original strategies for achieving these goals were through natural resource management, a healing centre and cultural tourism. Over time these strategies changed to an increased focus on educational tourism as the prime vehicle for economic development (and also a means of achieving natural resource management), which would then be used to fund healing programs and ultimately a healing centre.

### 2.3.2 A tourism and development model for Bana Yarralji Bubu

Bana Yarralji Bubu has incorporated their holistic development aspirations into the development of their tourism enterprise. The model following (Fig. 2. 2) shows that Bana Yarralji Bubu and their aspirations for tourism development are located at the centre of the educational tourism supply system. This model has similarities to Bronfenbrenner's ecological model, where a person's development is found to be affected by five interconnected environmental levels (Bronfenbrenner 1979). Bana Yarralji Bubu's aspirations for development affect the way they supply educational tourism. As illustrated by the outward and inward pointing arrows, their goals are outwardly focused for tourism and inwardly focused for healing and looking after Country. The model also illustrates the context in which the supply of Aboriginal educational tourism by Bana Yarralji Bubu takes place. Bana Yarralji Bubu are embedded within the social structure of the Nyungkal clan group and Eastern Kuku Yalanji nation, and the inward arrows at the clan and nation levels illustrate the inward pressures and influences on Bana Yarralji Bubu. These pressures and influences include the importance of Aboriginal values such as kinship, social identities and relation to Country in the operation of a tourism enterprise and the need for social cohesion at the clan level. Native title also impacts on the supply of tourism because this system does not recognise the family, but rather operates at a clan and nation level with all decisions administered at the level of the Land Trust or RNTBPC.



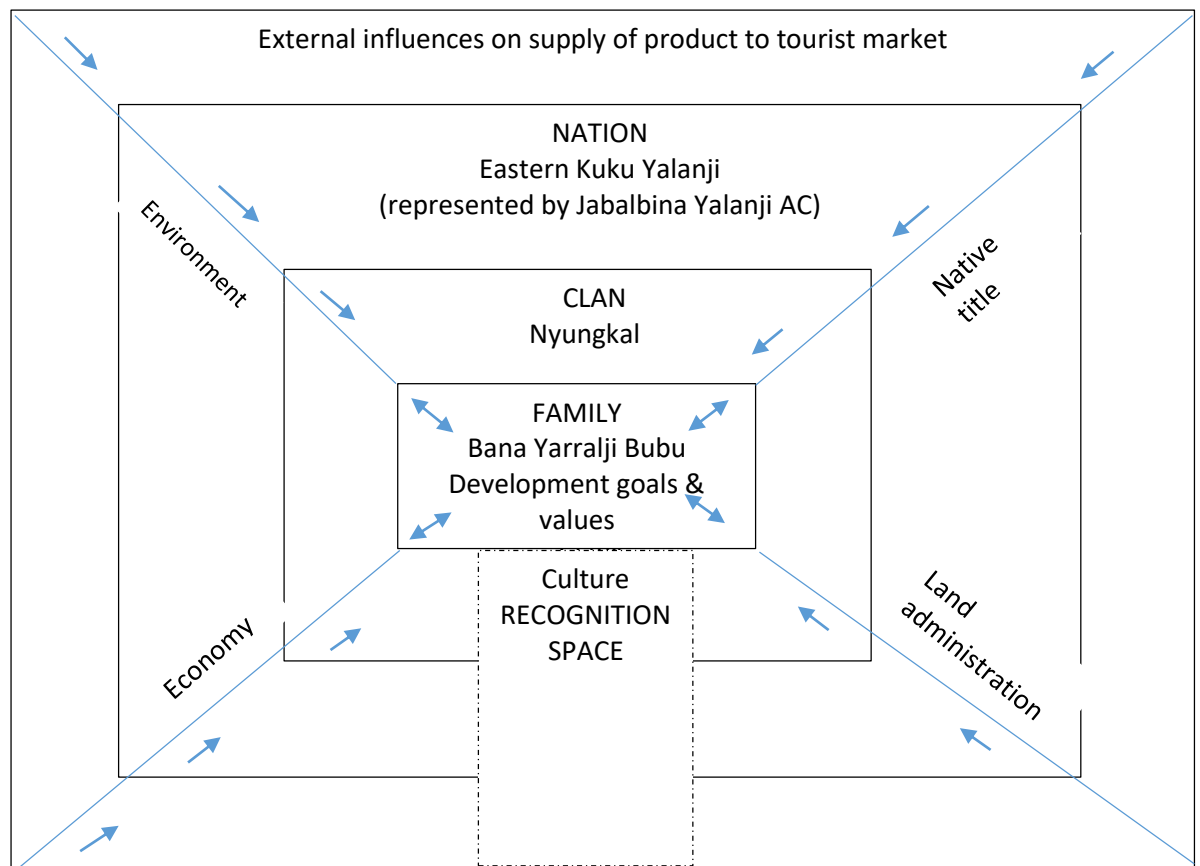


Figure 2-2 A tourism and development model for Bana Yarralji Bubu (developed for this research)

## 2.4 The research process

In consultation with Marilyn and Peter Wallace, the initial goal of this research was to investigate the creation and operation of an Aboriginal tourism social enterprise. However, as the project progressed, the research questions were refined and changed. Many of my visits to Shipton's Flat coincided with visits by university, research or conservation groups who had come to spend time on Country with Bana Yarralji Bubu and learn about Aboriginal culture and land management. A research objective therefore became understanding more about the nature of educational tourism. A series of trips were undertaken to Shipton's Flat to gain first-hand experience of the tourism business at the destination, the issues surrounding establishment of the business, and the values and cultural outlook of Marilyn and Peter. Discussions with Bana Yarralji Bubu through the course of these visits revealed that it was difficult for them to design appropriate educational tourism products when they had little relevant market information available to them. The lack of research on the demand for educational tourism and in particular, how the learning needs of educational tourists can be incorporated into the "development of suitable tourism experiences" is noted in the literature (Ritchie (2003:252). Therefore finding out more about the learning,

educational and recreational needs of educational tourists, particularly in an Aboriginal tourism context was an important component of the investigation into the nature of educational tourism.

Over the course of the research, it became apparent that the development of Bana Yarralji Bubu as an educational tourism enterprise was strongly connected to Marilyn and Peter's broader development goals. Marilyn and Peter are driven by their need to establish a tourism enterprise that will allow them to realize their vision for the land that they identify with. This vision involves achieving multidimensional and interconnected goals for their family, community and land and is integral to the way they approach tourism. It became apparent to me, as a non-Aboriginal researcher, that understanding the relationship between the development of the tourism enterprise and their development aspirations was crucial. This involved understanding more about the historical and cultural context from which their vision evolved as well as understanding how their vision was translated into specific development aspirations for their family and community. It also became apparent, as we worked together in the initial stages of this research, that they were facing a number of challenges in developing their educational tourism enterprise. Therefore a research objective was identified: to examine the opportunities and challenges facing Aboriginal tourism operators involved in educational tourism. And finally, in order to provide some practical outcomes from the research to Bana Yarralji Bubu and other Aboriginal tourism operators seeking involvement in educational tourism, a final research objective was identified: to make recommendations for the development of appropriate and sustainable educational tourism products.

## ***2.5 Summary***

This chapter has introduced the case study of this research. The origins of Bana Yarralji Bubu as an Aboriginal tourism enterprise providing educational tourism products was described. In addition, the historical and cultural context that the enterprise is situated in was described. Finally, the vision driving the creation and operation of the business was outlined. It was found that this vision is integral to operation of the enterprise, and provides the foundation for the way they approach tourism. Given the importance of the development goals of Bana Yarralji Bubu, this research has been placed within the broader discipline of development studies. The following chapter will examine the development studies context in order to find out if this literature takes into account Aboriginal perspectives on development.

### 3 Tourism and Development

Tourism has often been put forward as an effective means of achieving development, often comprising “an important and integral element of ...development strategy” for less-developed countries (Jenkins 1991). Since the 1990s, the huge growth in the level of participation in tourism has resulted in tourism becoming a powerful, international economic force. Tourism is promoted as a development strategy based on its “catalytic role in broader social and economic development” (Sharpley and Telfer 2002:12). However, Pearce (1989) notes that the relationship between tourism and development in the academic literature has usually focused on the developmental consequences of tourism instead of the processes by which these consequences occur. In considering the question of whether tourism has the potential to be a means of achieving development aspirations, two issues arise. Firstly what is development, and in particular what does it mean to those people who are trying to achieve it? Is development conceptualised as economic growth or is it more broadly defined? Secondly, how is development realised through tourism? According to Sharpley and Telfer (2002) this means paying attention to the “inherent processes, influences, objectives and outcomes of tourism-related development” in order to understand the extent to which tourism can play a developmental role. Looking at these two issues in more detail will give clarification to the question of whether tourism has the ability to achieve development aspirations. In turn, this will form the basis for examining the more specific question of whether educational tourism, in particular, has the potential to be a means of achieving Aboriginal development aspirations.

This chapter will firstly examine what is meant by the term ‘development’, including the changing meanings of this term over time. While its meaning continues to be contested, and evolve in line with these contestations, this does not prevent it being widely used to describe the ways in which people strive to shape their futures, as discussed in Section 3.1. In Section 3.2 the meaning of development to Indigenous peoples is discussed. The ways in which Indigenous development have been pursued by the government are then contrasted in Section 3.3 with different Indigenous approaches to economic development and Aboriginal business development. This leads to a discussion of the interaction between mainstream and alternative systems, and how this interaction can occur for Aboriginal business owners. The relationship between tourism and development is then discussed in Section 3.4, in particular the relationship between development and Aboriginal tourism. Finally models for understanding Aboriginal tourism are examined in Section 3.5 before a framework for tourism and development is outlined (after Sharpley and Telfer 2002), which links together the form of tourism with the underlying development

paradigm. This framework is then adapted for the analysis of whether educational tourism has the potential to be a means of achieving development aspirations of Bana Yarralji Bubu. Section 3.6 concludes the chapter.

### **3.1 *What is Development?***

The term ‘development’ is a complex and ambiguous term, and it has been interpreted differently by different actors at different times (Sumner and Tribe, 2008). In the post-war era, conventional thinking proposed that countries and societies could achieve development, or economic growth, through modernization, or catching up with the West (Harrison 1992). By the 1980s, disillusionment with this process of modernization meant that development and all it represented was being questioned to the extent that commentators called for ‘an end to development’ (Sachs 1996). These highly contested changes reflect the zigzag nature of development approaches and thinking. While this makes the field of development studies one “in flux...with rapid change and turnover of alternatives”, Nederveen Pieterse (2001:1) argues that this process of ‘rethinking and crisis’ are intrinsic to development, and that a more balanced perspective of this complex phenomenon can be gained by recognising that “development is [a dramatic and complex] struggle...over the shape of futures” rather than dismissing the term entirely. As discussed in the following section, the different meanings of development reflect the historical contexts in which they occur, and differing approaches to dealing with change.

#### **3.1.1 *Evolving definitions***

When examining definitions of development, firstly it is useful to note that the term development can refer to different things. Development can be a philosophy, based on the attainment of a desirable future state for a society. It can also be seen as a process, where a society moves from one condition to another. Development can also be seen as an outcome of this process, where development is achieved. Finally it can be seen as a plan that guides the process of development; the steps taken to achieve development (Sharpley & Telfer 2002:23).

Over the last one hundred years, as described above, development thinking has undergone several major transformations (refer table 3.1). In the 1940s, development primarily meant economic growth, which was to be achieved through a process of industrialization (Nederveen Pieterse 2001: 6). By the post-World War Two era, the meaning of development had broadened to include economic growth and political modernization. Development was seen as a process of modernization or ‘good change’ intended to bring about the long-term structural transformation of both economies and societies. This process was to be achieved through adopting Western political, economic and technological systems. Western bureaucrats knew what kind of change was ‘good change’ for the ‘developing’ post-colonial world, and imposed Western models of economic growth and political governance, ignoring local histories and contexts (Sumner and

Tribe 2008). Modernization approaches viewed Indigenous populations and their traditional cultures as obstacles to development (Loomis, 2000). Disillusionment with the outcomes of this approach led people to question whether development required focus on more than just economic growth and imposed institutions. In the 1960s, dependency theory gained traction as a reaction against modernization theory (Sharpley and Telfer 2002:41). One of the core propositions of this approach was that economic growth was not beneficial for all countries of the world. Rather, economic growth in advanced, industrialized countries often led to problems in poorer countries. It was proposed that this was due to the effect of external (political, economic) factors on national development policies which created relationships of dependency between rich and poor nations. This dependency was seen as “shap[ing] a certain structure of the world economy such that it favours some countries to the detriment of others and limits the development possibilities of the subordinate economics” according to Dos Santos (1971:226). The goal of poorer countries should therefore be on national accumulation, self-reliance and disassociation from world markets (Hettne 1995).

In the 1970s a new paradigm gained ascendance, which signalled a move away from the idea of development solely as economic growth. Alternative development sought to address the weaknesses of previous approaches by proposed broader views of development incorporating social and political development as well as self-determination (Goulet 1968). It also focused on local and community development, and the links between tourism and the environment. Following this approach, in the 1980s the idea of human development came to the fore based on Amartya Sen’s work on development as the building of capacities and rights. Development came to be seen as “the continuous and positive change in the economic, social, political and cultural dimensions of the human condition guided by the freedom of choice and limited by the capacity of the environment to sustain such change” (Sharpley & Telfer 2002:27).

<b>Period</b>	<b>Development theories</b>	<b>Meanings of development</b>
1940>	Development economics	Economic growth through industrialization
1950>	Modernization theory	Economic growth combined with political and social modernization
1960>	Dependency theory	Accumulation- national, auto-centric
1970>	Alternative development	Social and community development
1980>	Human development	Enlargement of people’s capacity and choices
1980>	Neoliberalism	Economic growth through structural reform, deregulation, liberalization, privatization
1990>	Post-development	Means, goals and results of development seen as a failure
2000>	Alternative development	Local, community development
2000>	Sustainable development	Development meeting needs of present and future generations

Figure 3-1 Development meanings according to development paradigm

Source: Nederveen Pieterse (2001:7)

At the same time as human development theory came to the fore, neoliberalism was proposed by theorists, with the view that economic growth should be based on allowing market forces to do their work rather than through government intervention. Economic growth was still the main focus, but “the agency of development switch[ed] from state to market” (Nederveen Pieterse (2001:6). In the 1990s, these views were challenged by post-development views that ‘development’ should be abandoned (Sachs 1996) because it was thought that no economic activity could be an effective vehicle for development (Hewitt 2000). In response to these concerns, Curry (2003) and others in the post-development era have re-imagined alternative development, redefining development to include local socio-economic practices. Gibson-Graham (2007:180) describes a move away from top-down, neo-liberal one-size-fits-all approaches in favor of community-level strategies based on local economic practices, values systems and processes. In this view, the process of change is no longer a straight-forward transition from one state to another but instead is viewed as a messy, non-linear process (Curry *et al*, 2012). In addition, Gibson-Graham (2007) suggests this way of thinking about development broadens the possible solutions to development dilemmas. Because local internally-driven change uses community resources such as capacities and social networks, these resources become to be seen as assets rather than the usual “monotonously stylized representation of lack for which outside assistance is the only solution” (Gibson-Graham 2007, p. 183-184). In this way, different forms of labor, enterprise, values and relations can be possible solutions to development dilemmas.

Making sense of these different perspectives and meanings requires viewing the different meanings of development within the different historical contexts in which they occur, as suggested by Nederveen Pieterse (2001:7). By looking at how the meaning of development changes “in relation to changing circumstances and sensibilities” it becomes “a mirror of changing economic and social capacities, priorities and choices”. Development in a particular era therefore reflects the way in which problems were addressed and thought about at that time. And these meanings of development are then challenged in the following era as new ways of thinking and approaching problems are developed. Secondly, Nederveen Pieterse (2001) suggests that development can also be seen as reflecting the “changing relations of power and hegemony” at specific historical periods. For example, modernization theory arose at a time of US hegemony, and reflected the desire for nation-building through economic growth and democratization. Subsequently, problems arising from this approach, and changing power relations in an era of decolonialization led to development theorists, and the people subject to development, rejecting Western political and economic models and embracing non-Western development approaches.

While the concept of development continues to evolve, it has come to be defined as a broad concept based on the “self-actualization of individuals within a society” (Sharpley & Telfer

2002). Self-actualization should occur across several components. These include economic, social and political components which means individuals should have equal access to resources and the ability to create wealth, opportunities in health, education, employment and housing and recognition of their human and political rights. Self-actualization also consists of cultural, ecological and full-life components. This means the recognition of cultural identities as well as protection of the meaning systems, symbols and beliefs of a society and environmental sustainability. Development thus also includes the concept of sustainability, and sustainable development is defined as ‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs’ (World Commission on Environment and Development (1987) in Sharpley and Telfer 2002:37). Thus development can be defined as “the continuous and positive change in the economic, social, political and cultural dimensions of the human condition, guided by the principles of free choice and limited by the capacity of the environment to sustain such change” (Sharpley & Telfer 2002: 27).

### ***3.2 Indigenous Development***

Development means different things to those pursuing, and those directing it. For much of history, Indigenous peoples have been the subjects of development, with their own cultures and beliefs deemed to be barriers to progress. Development was imposed from above, based on Western models, with the goal of bringing “backward” or under-developed Indigenous cultures in line with “forward” developed societies (Sumner and Tribe, 2008). Indigenous people were subject to a process of change under which Western value systems and cultural assets were seen as better than Indigenous, scientific knowledge was better than traditional knowledge, and European populations and cultures were better than Indigenous ones. “Other social, cultural and economic practices [were] ignored: they become ‘non-existent’” (Gibson-Graham, 2007). However, as Indigenous people around the world fought for the recognition of their human and political rights, they also protested these ‘ethnocentric and value-laden’ development approaches which had failed to address their needs or deliver them from poverty (Escobar, 2001).

While Indigenous “concepts, principles, models and efforts to explore alternative development paths have been largely overlooked” there is recent recognition that “indigenous epistemologies, science and ethics have much to offer” in development debates according to Loomis (2000:896). These definitions have been used by Indigenous communities and individuals, both internationally and abroad, to drive their own development strategies. Internationally, Indigenous aspirations for development include protecting the natural environment, use of participatory approaches in defining development aspirations and holistic strategies to improve well-being and recognition of local diversity and culture (van Nieuwkoop and Uquillas 2000; Giovannini 2012). Giovannini (2012:1) describes a Latin American Indigenous view of development based on the

concept of *buen vivir* (“living well”) where “collective well-being [is] based on a relationship of reciprocal and respectful exchange between humans and the natural environment, on the promotion of collective rights and on a community-based model of production that implies a sustainable use of natural resources”. This concept, enshrined in the constitutions of Ecuador (2008) and Bolivia (2009), has been used by Indigenous organisations in Latin America as a development model which prioritizes respect for the natural environment and meeting the needs of Indigenous peoples over economic growth and environmental exploitation (Giovannini 2012). In a New Zealand context, Loomis (2000) describes some key principles underlying and guiding Maori development. These include reverence for creation, equality between man and nature, the kinship of all things and responsibility for natural resources.

Australian Aboriginal development aspirations reflect these priorities as well as the importance of communal wellbeing and reciprocity over the individual ownership of possessions, and the intimate connection between Aboriginal identity and culture with traditional lands (Thompson, Gifford et al. 2000; Dockery 2010). These approaches reflect Indigenous approaches to development based on circular, holistic views of well-being and development. These values and traditions include pluralistic views of society and community sharing of resources (Foley 2003), aspirations to achieve social change (Frederick 2008; Wood and Davidson 2011), the importance of cultural obligations and values (Peredo, Anderson et al. 2004), and the “powerful drive for collective action” arising from the drive to gain control of Indigenous lands (Giovannini 2012). In the Australian context, Martin (2005:127) argues that kinship is the “core structuring principle of social process” for family and society, therefore connections to small or local groups (such as family defined through kinship) are favoured, resulting in distrust and lack of engagement with wider society. He suggests that “our understandings of the position of Aboriginal people in Australia today ... must not only take account of the legacies of colonisation and dispossession, but also of the consequences of widespread maintenance of characteristic Aboriginal worldviews and practices” including in economic modes (Martin 2005). While frameworks inclusive of Indigenous socioeconomic, cultural and environmental goals have been developed, there are many different ways to achieve this, reflecting the diversity of Indigenous development aspirations.

### **3.3 Development Processes**

The following section examines firstly the imposition of development strategies on Australian Indigenous people. It then examines Indigenous approaches to self-determined development, and the interaction between these two approaches.



### 3.3.1 Imposed Indigenous development

Historically, for Australian Indigenous populations, development has meant being subject to development policy based firmly on Western, scientific approaches. When the first settlers arrived in Australia, the land was declared “unoccupied by application of the legal doctrine of terra nullius and Indigenous peoples were thus pronounced savage...and in need of civilising” (Mazel 2009:480). In the nineteenth century, against a backdrop of violence and disease, Aboriginal people were removed to reserves for their own ‘protection’. With no hope of becoming civilized, the race could die out, allowing unfettered economic development for colonial settlers (Mazel 2009, p. 499). Over time however, Indigenous policy changed from protection to integration and assimilation, the goal being to transform Aboriginal people into civilized, ‘modern’ people through the adoption of European values and rejection of ‘backward’ cultural practices (Fitzpatrick, 1990). The state sought to transform “the ignorant, residual, inferior, local and non-productive” into the “scientific, advanced, superior, global, or productive” (Santos quoted in Gibson-Graham, 2007, p. 239). Non-Indigenous attitudes and approaches to development reflect firstly the history of interaction between settlers and Indigenous people and later, the modernization paradigm of development. The state’s role became to bring the development of Aboriginal people in line with the rest of the Australian population.

In the wake of the 1967 referendum, underpinned by growing recognition of the rights of Indigenous Australians, including land rights, a range of development initiatives were undertaken based on self-determination and self-management (mirroring the rise in alternative development thinking). However, along with the growing realization that ‘self-determination’ was in fact more rhetoric than real (Maddison, 2009), these policies were ultimately judged to have caused crises in welfare dependence, substance abuse and health in remote communities (Sutton, 2011). This led to a re-think of Indigenous policy with Indigenous development approaches reverting to ‘neo-paternalistic’ strategies of mainstreaming and mutual obligation (Maddison, 2009, Mazel, 2009). Current Indigenous development policy in Australia focuses on mainstream economic participation through home ownership and job creation, including in the tourism sector (FaSCHIA, 2010). The focus continues to be upon economic growth as opposed to alternate or self-determined approaches to economic development, encompassing hybrid economic practices which may be more suited to remote Aboriginal communities (Altman, 2001). Indigenous development policy in Australia continues to be criticized for short-term approaches, policy swings and lack of meaningful Indigenous consultation and participation (Winer, Ludwick and Murphy 2012). Hence while development policy has changed over the years, the underlying view of development, as a means achieving parity with the mainstream through the adoption of Western economic practices and values, remains constant.

### 3.3.2 Indigenous- driven development

Indigenous views of development have been found to be characterized by holistic views integrating economic priorities with broader development goals and based on Indigenous practices and value systems. Indigenous approaches to economic development must therefore involve not only economic considerations but also integration with education, health, wellbeing and environmental priorities. These values have been found to translate into different approaches to development. Durie (1998) has proposed models for Maori development based on these Maori ethics and epistemologies that reflect circular models of development used by other Indigenous thinkers. Loomis (2000:898) suggests that the prevalence of circular models of development and wellbeing in Indigenous thinking “symbolize the wholeness of existence and the symbiotic relations between human beings, nature and the spirit world”. These models also exist in the sustainability literature: for example the AtKisson (2014) sustainability compass, a tool for sustainability planning used by different organisations and communities to develop a vision for development (AtKisson 2014). It is based on a vision of simultaneously achieving economic, cultural, nature and wellbeing goals.

The interconnectedness of these development aspirations is reflected in calls by Aboriginal organisations for the integration of economic participation with social concerns, cultural priorities, legal rights and effective governance systems (NAILSMA 2012). Development does not just mean economic development but also must provide a means of overcoming social problems and environmental issues. This can result in different approaches to business development for Aboriginal entrepreneurs (Foley 2003; Martin 2005). For example, economic modes can differ from mainstream Australian modes by favouring social not material forms of capital, rejection of individual accumulation and rejection of dominant economic development ideology. There is widespread recognition that social-economic, historic and cultural contexts must be taken into account in the study of Indigenous enterprise development (Anderson, Dana et al. 2006; Overall, Tapsell & Woods 2010). It has been suggested that minority ethnic groups have distinctive entrepreneurial styles because “business strategies are shaped by habitus or the views and preferences held by individuals that are themselves in turn moulded within nationality, ethnicity, gender, age, and class” (Cave et al 2007:436). Habitus is defined as “the system of acquired dispositions functioning on the practical level as categories of perception and assessment or classificatory principles as well as being the organizing principles of action” (Bourdieu 1990a, p. 53). It is the way people react to the world around them based on various influences such as family and ethnicity. The process of entrepreneurship according to Anderson et al (2006) involves Aboriginal individuals and communities identifying business opportunities and then developing resources and organisations with the aim of realizing their economic and development aspirations

through those opportunities. This can involve utilizing hybrid business approaches, including social enterprise, culture-based economy models, and hybrid economy models.

#### *3.3.2.1 Social enterprise*

Social enterprise involves organizations using innovative market-based approaches to solve diverse social, economic, educational and environmental problems (Peredo and Chrisman 2006; Curtis 2008). While the term ‘social enterprise’ includes a diversity of organizational types, the defining characteristics are identified as a high degree of social mission combined with the trading of goods and services (Peattie and Morley 2008). Social enterprises “that do... not measure success by profit alone, but operate to resolve pressing social problems” can be a viable means of enacting locally-driven development goals (Pearson and Helms 2013: 52). Social entrepreneurs address the development issues that states and markets have been unable to unwilling to address. This can be particularly appealing to Indigenous communities that continue to face broad-based disadvantage.

Social enterprises are comprised of many different types and structures of organisations, many using innovative approaches to create social benefits or social value. This diversity makes the conceptual framing of these organisations challenging (Dart, Clow et al. 2010). Some authors have proposed models for social enterprise based on the level of integration between trading activity and social programs (Cheng & Ludlow 2008) or the centrality of either profit or mission (Alter 2006). Others have focused on business model frameworks, describing the design of the essential interdependent systems necessary to create a sustainable enterprise. Vives and Svejnova (2011) use a lifecycle business model as a framework for social business. The business model moves through four stages: origination, design, operation and change, with emphasis placed on the conception or motivation for establishing the business, and the outcome or change bought about by the business. This is consistent with Yunus et al’s (2010) finding that the design of social business models is affected by the motivations of the social entrepreneur. These motivations are primarily based around social value and development, however “economic gain is important to the extent that it guarantees the financial viability of the social venture” (Mair & Marti 2006 in Vives & Svejnova 2011).

Hao Jiao’s (2011) model for social entrepreneurship examines the different components of social entrepreneurship (refer Figure 3-2). He argues that the personal characteristics of the social entrepreneur (such as human capital, social capital at an individual level and entrepreneurial intention or motivation) will have positive effects on the operation of the social enterprise. That is, higher levels of human and social capital will be positively related to successful social enterprise activities, but intention and motivation will moderate these effects. He also argues that higher levels of external social and institutional environment factors (including support, education and funding) can promote social entrepreneurship which leads to social benefits. This

model is a useful model for bringing together the factors that influence the creation of social enterprises, as well as the intervening factors that influence the operation and outcomes of the enterprise. However, by focusing on the attributes of the individual social entrepreneur and external factors, it does not address the economic or cultural dimensions of the enterprise.



Figure 3-2 A model for social entrepreneurship  
(adapted from: Hao Jiao 2011)

Yujuico (2008) analyses social enterprise through a capabilities approach framework. Drawing on Sen's work, influential in the human capabilities development approach, Yujuico identifies ten central human capabilities left unfulfilled by states and markets. He also looks at the internal capabilities of the social entrepreneur, as well as the external conditions that must be developed to ensure human wellbeing. He also analyses the different forms of capital that assist human wellbeing improvements, including human, social and physical capital. He concludes that social entrepreneurs create value by combining these resources in new and different ways to increase capabilities (refer fig. 3-3 following). This model thus attempts to link development, as a process of improving human capabilities, and a particular form of enterprise. However, his focus is on internal capabilities rather than external conditions affecting the enterprise. Thus while the importance of the social enterprise being embedded in the local community is noted, there is little examination of other external conditions.

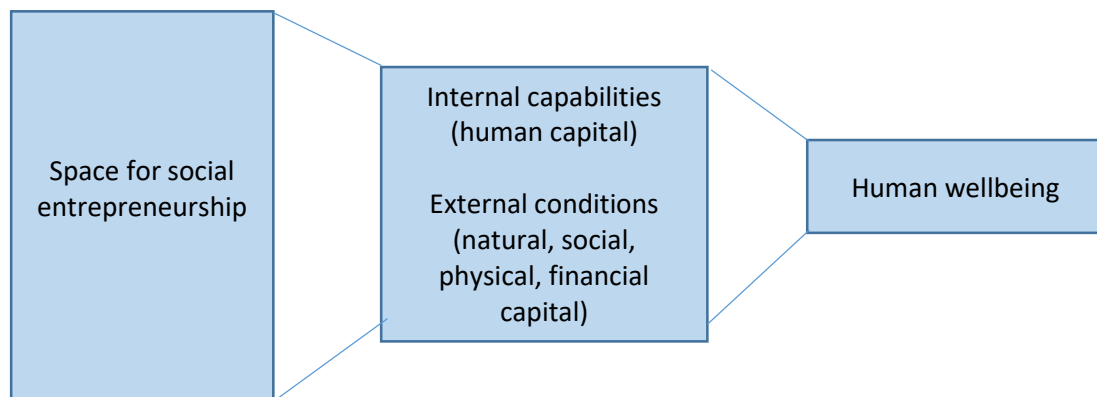


Figure 3-3 A capabilities approach to social entrepreneurship.  
Source: Yujico (2008)

A number of authors have presented social enterprise as a culturally acceptable form of business for Aboriginal people, based on the cultural and anthropological features of their society (Giovannini 2012; Peredo, Anderson et al 2004). Giovannini (2012) points out that Indigenous institutions based on collective principles (labour organisation, collective decision-making) and social relations based on reciprocity align with the principles of social enterprises. Social enterprise has therefore been suggested as an important means of incorporating Aboriginal cultural values and governance systems into business ventures. This is particularly important in an Aboriginal context, where traditionally government policy was seen as “imposing a set of measures on Indigenous people, rather than supporting them to develop their own solutions to community problems” (Maddison 2009:487). In a study of a successful Maori tourism social enterprise in New Zealand, Overall et al. (2010) found that enterprise sustainability and innovation is enhanced through the incorporation of historical and cultural context into business models and governance frameworks. They find social enterprise provides a way of reconciling tensions between Indigenous cultural contexts and traditional Western governance and business frameworks because it can incorporate culturally appropriate business models based on Maori genealogical relationships. The business model used by the social enterprise featured a double spiral shape (or *Takarangi*) which is used to illustrate the interaction between a Maori leader (*rangatira*) and younger innovative tribal member (*potiki*) that leads to innovative activity.

Pearson and Helms’ (2013) study of a remote Aboriginal social enterprise operating a timber operation, cattle station and tourism facilities in northern Australia also finds that the long-term

sustainability of the business is due to the incorporation of cultural norms, values and hybrid business practices. These include an appreciation of the role of existing social structures in governance arrangements, the operation of the enterprise on ancestral lands “for which the members hold holistic and spiritual connection” and “integrating the collective community based orientation” through operation of a social enterprise (Pearson and Helms 2013:61). They develop a transitional framework (refer Figure 3-4 following) viewing the path to social enterprise as a transition between traditional Aboriginal structures and contemporary commercial frameworks. The social enterprise, through mixing traditional cultures and contemporary business practices gradually becomes a commercial enterprise requiring no government funding. The authors find that recognizing the need of clan members to maintain traditional hunter- gatherer lifestyles at the same time as pursuing commercial activities, guides the enterprise slowly towards a market economy. Altman (2001) has also grappled with the interaction between mainstream economies and customary economies. However, rather than viewing the relationship between the two as a transition, he combines the two in the idea of the hybrid economy. This idea has been influential in “broaden[ing] the notion of the economy and development” for remote Indigenous Australians and has come to be seen as a major alternative to mainstream approaches because it recognises that “non-market community economies” can provide different pathways to economic development (Martin 2005:131). However, it is not clear in these approaches how combining or transitioning between traditional and contemporary practices for Aboriginal individuals and communities is to occur in practice. It cannot be assumed that this is a smooth or linear process.

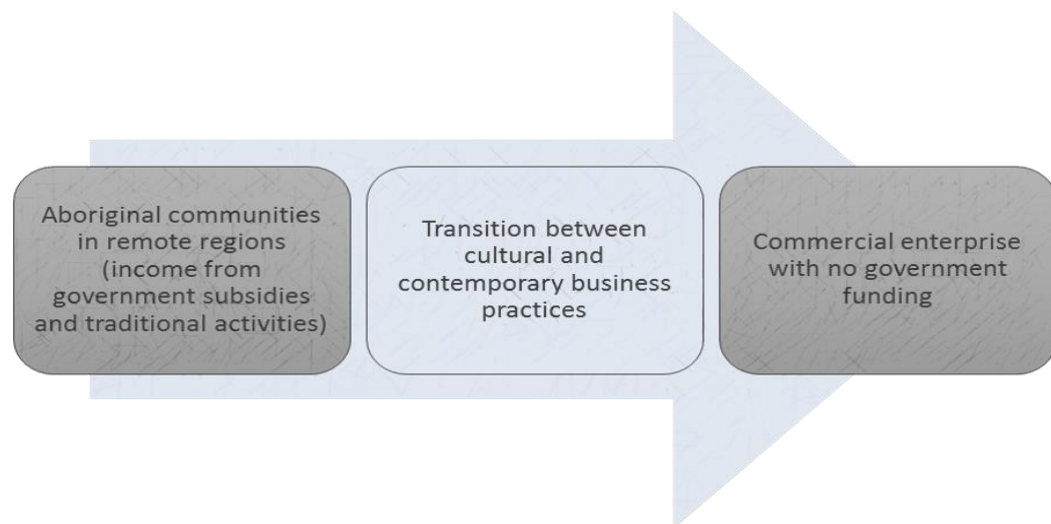


Figure 3-4 A Transitional Model for Aboriginal Social Enterprise  
(Adapted from Pearson & Helms 2013)

### 3.3.3 Interaction between development processes

Development can be driven by Aboriginal planning processes and carried out through culturally appropriate forms of enterprise. However it must still interact with mainstream cultural and economic systems. For instance, government approaches are based on mainstream economic participation and values, while community-based approaches call for the “empowerment of local economic practices and alternate value systems” (Gibson-Graham 2007:180). Aboriginal people planning for business are caught between the expectations of two cultures. Examining how they deal with these expectations is an important part of understanding local development processes and their interaction with mainstream economic practices. In the literature, several aspects of the interaction between mainstream and Aboriginal cultural and economic systems are discussed. Foley and O’Connor (2013:290) stress that “Indigenous entrepreneurs embedded in mixed minority/dominant cultural contexts have to consider at least two cultures simultaneously”. They find that this can be a difficult choice for Aboriginal entrepreneurs as it goes against cultural and social norms. Martin (2005:126) expands the idea of this simultaneous operation within two cultures by describing the process of engagement and transformation of both Aboriginal and non-Aboriginal values and practices that takes place within Aboriginal organisations. These organisations become the place where Aboriginal individuals or communities interact with mainstream culture to address issues of concern. Development therefore becomes a process of strategic engagement by Aboriginal individuals and communities with mainstream culture.

*“[Strategic engagement describes] how Aboriginal individuals and communities interact with, contribute to, draw from, and of course potentially reject, values and practices of the dominant Australian society, in a considered and informed manner that provides them with real choices as to where to go and how to get there. Strategic engagement can be seen as a particular dimension of ‘social inclusion’ which focuses on the agency of the excluded themselves, which attempts to encompass the possibility of worldviews and practices that entail a degree of autonomy and distinctiveness from those of the dominant society, but which also recognises that addressing marginalisation of necessity requires negotiating forms of engagement with that society” (Martin 2005:134).*

Development involves ensuring Indigenous decisions are “consistent with Indigenous values, worldviews and processes” but they must also be “externalized to the settler state and its planning apparatus through political influence, mediation, negotiation and advocacy” (Martin 2003:21).



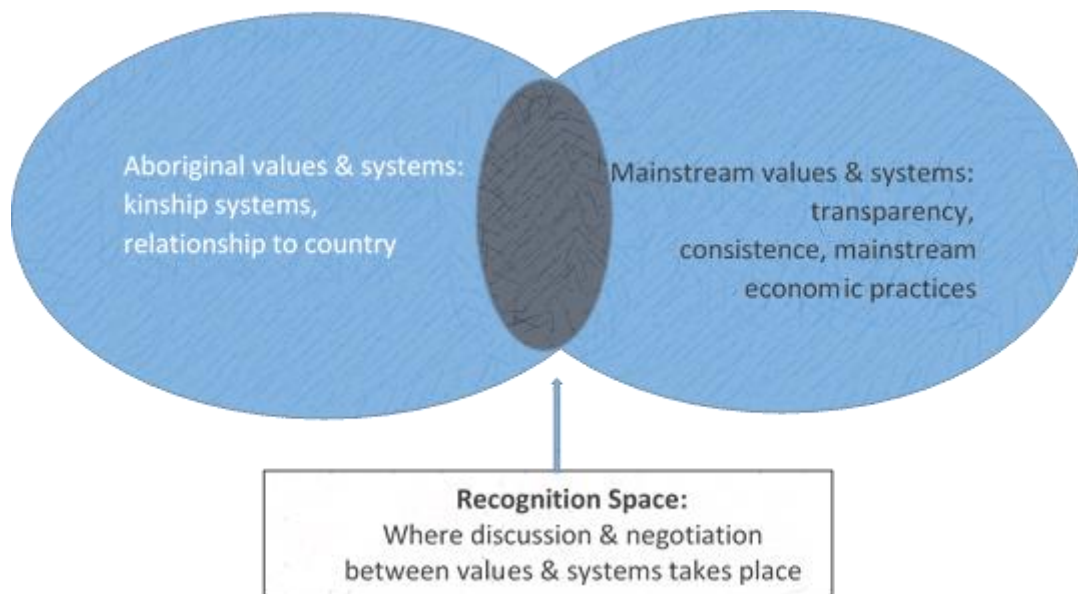


Figure 3-5 The recognition space  
Source: adapted from Pearson (1997) in Martin (2005)

Martin's work draws on the concept of Pearson's 'recognition space' (refer Figure 3-5). The recognition space has been used to examine the arena or zone where discussion and negotiation between Aboriginal and mainstream approaches to land management, culture or land rights takes place (Pearson 1997; Wensing 1999; Martin 2005). Pearson originally used the recognition space as a way to explain native title as the overlap between Aboriginal and mainstream systems of law. This analogy is also useful in describing the broader development processes, as these involve engagement between cultures with different worldviews, and underlying development paradigms. Martin also argues that it is also useful in describing broader phenomena such as business development. As noted by Foley and O'Connor (2013) above, Aboriginal entrepreneurs must work between minority and dominant cultures, and as such this process of engagement and negotiation takes place in an 'intercultural' space (Merlan 1998). Martin argues that by seeing interaction as an active two-way process of engagement between two cultures, it highlights the agency of Aboriginal people who are active participants in the process. Thus, the process results in the distinctive characteristics of particular Aboriginal groups being transformed by the dominant society, but also results in Aboriginal people themselves 'appropriating and incorporating' the dominant society's forms. However, Martin also argues that while Aboriginal and non-Aboriginal people are "operating within (more or less) shared domains, they may well of course be doing so from quite distinct positions" (Martin 2005:130). This approach highlights the agency of Aboriginal people in development processes- rather than passive participants, Aboriginal people are adapting development processes and business development processes to their own needs.



### ***3.4 Relationship between tourism and development***

In considering the relationship between tourism and development, it would be a simplistic assumption to expect tourism is enough by itself to solve complex development problems. However it remains an attractive option for many countries and regions around the world. Sharpley and Telfer (2001) suggest the following reasons to explain the attractiveness of tourism as a development option: tourism is a growth industry; tourism redistributes wealth; there are no trade barriers to tourism; tourism utilizes natural, 'free' infrastructure; and tourism has more opportunities for backward linkages throughout the local economy. Tourism is also a strategy for economic development that suffers from many of the same problems as other development strategies as noted by Brohman (1996): excessive foreign dependency, the creation of separate enclaves, reinforcement of socioeconomic and spatial inequalities, environmental destruction, and rising cultural alienation. In addition, Sharpley and Telfer (2002:7) propose another factor: the nature of tourism as a form of consumption. As tourism is normally considered a leisure activity, and associated with freedom from work and escape from the routine, two of the main motivations for travel for tourists are avoidance/escape and ego enhancement/reward. Therefore, despite the rise of sustainable and responsible tourism, the ways in which tourism is consumed suggest that, "beyond financial considerations, tourists contribute little to the development process". Hence, examining the motivations and expectations of tourists is useful in understanding the extent to which tourism contributes to development.

#### **3.4.1 Development and Aboriginal Tourism**

There are conflicting opinions on whether Aboriginal tourism has the ability to be a vehicle for development. Negative outcomes from Aboriginal involvement in cultural tourism have been noted including exploitation, adverse environmental or social impacts as well as the limited ability of tourism to fix economic and social problems for Aboriginal people (Birdsall-Jones, Wood et al. 2007; Fuller, Caldicott et al. 2007; Greiner 2010; Johnston 2006). However, government departments and tourism bodies in Australia continue to promote the potential of Aboriginal tourism and its ability to provide economic and social benefits. In the academic field, these benefits have been identified as including broad Aboriginal community development benefits, cross-cultural understanding, cultural revival and economic development (Altman 1989; Moscardo and Pearce 1999; Zeppel 2002; Colton and Whitney-Squire 2010). Buultjens and Fuller (2007: viii) note however that while Aboriginal participation in tourism 'is likely to provide a diverse range of benefits', these benefits will differ according to "the multiplicity of Aboriginal histories and cultures throughout Australia". As well as considering local contexts and histories, challenges faced by Aboriginal communities and individuals include lack of skills, cultural factors and low market profiles (Buultjens and Fuller 2007: viii). In addition, development outcomes can be enhanced when Aboriginal people have the opportunity to exercise rights over

their land, to control resources and tourism development and to participate in decision-making (Colton and Whitney-Squire 2010:275). These findings reflect Bryant's (1999 in Buultjens and Fuller 2007) opinion that development outcomes can be enhanced when development is locally driven, when development paths are pragmatic, and are characterized by linkages and partnerships with the wider society.

#### *3.4.1.1 Decision-making*

The link between success of tourism initiatives and Indigenous-driven, self-determined approaches to tourism planning has been widely acknowledged in the literature (Butler and Hinch, 2007; Neilsen 2010; Notzke, 1999). In a study of Arizona Hopi reservations, the authors argue that tourism development will not be successful unless planning activities incorporate the cultural perspectives and values of Indigenous decision-makers (Van Otten and Vasquez (1992) in Piner and Paradis 2004). These planning processes have been characterized as inclusive and cooperative, controlled from within the Indigenous community and incorporating cultural values and local economic practices (Piner and Paradis 2004). Matunga (2013:14) defines Indigenous planning as "a process, approach or indeed activity that links specific Indigenous communities to defined ancestral places, environments and resources". He argues that the four essential pre-existing conditions of Indigenous planning must include the existence of a group of people linked by ancestry and kinship connections, an inextricable link with traditional lands, an accumulated knowledge system about the place, environment or land, and a set of cultural distinct practices for making decisions and applying them to actions agreed by the kinship group through institutional arrangements. However, successful Indigenous planning requires more than these four conditions. It must also be directed towards specific outcomes such as improved environmental outcomes, political autonomy and advocacy, social cohesion and wellbeing, economic growth and distribution, and cultural protection and enhancement (refer figure 2.6 following). Firstly, environmental outcomes such as quality and quantity refer to cultural relationships with traditional lands and obligations to care for that land, as well as the communal nature of the ownership of land and resources, which should be enhanced by planning processes. Environmental issues are strongly tied to the issue of return of Indigenous lands to Indigenous peoples, so that lands and resources can be managed in appropriate ways. Secondly, social cohesion or commitment to the kinship group, and improving the wellbeing of the kinship community are essential outcomes due to the consensual nature of Indigenous decision making processes. Planning processes need to be based around social cohesion and measures of wellbeing that are locally defined.

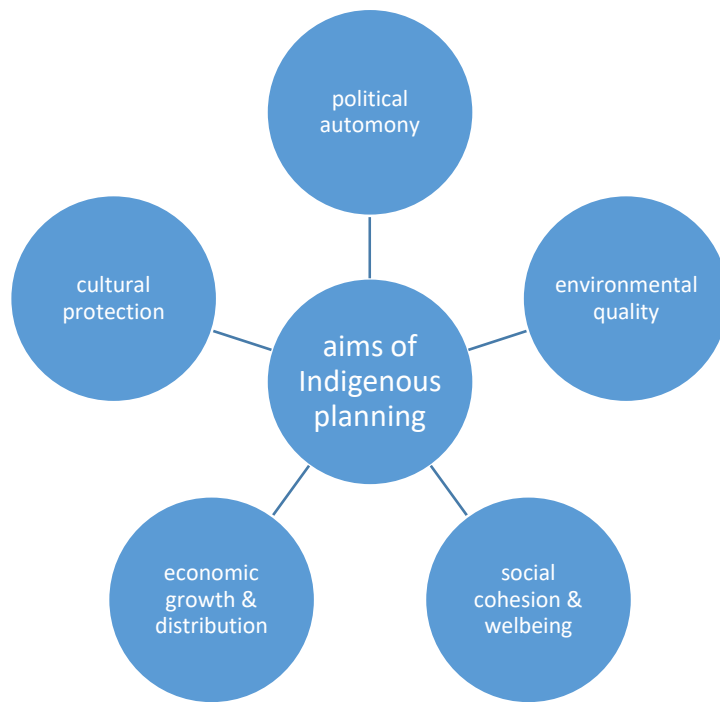


Figure 3-6 Indigenous planning as an outcome  
(Source: Matunga 2013:23)

Thirdly, political autonomy is an essential condition of Indigenous planning as Indigenous people must have “the right...to determine what is most appropriate for their situation and context” (Matunga 2013:25). This can mean using either traditional or updated Indigenous models and/or Western models so that more equitable participation in planning processes can be achieved. Fourthly, Indigenous planning processes should protect distinctive Indigenous cultural qualities. This is so “Indigenous (and other) knowledge, both traditional and contemporary, [are used] to make decisions highly contextual to that community, located within its worldview, set of beliefs and value system, how it sees itself and its future” (Matunga 2013:14). Finally planning must acknowledge that economic growth and distribution relies on the return of traditional lands and resources as well as the ability to commercially develop those resources (Matunga 2013). In addition, the benefits of economic growth must be redistributed back to the traditional owners of the lands and resources. These conditions for development highlight the importance of all these conditions being present for development outcomes to be achieved.

#### 3.4.1.2 *Rights over land*

For Indigenous people, a key factor influencing development outcomes is the nature of the rights that they exercise over the land they identify with. Anderson et al. (2006) found that for Aboriginal people in Canada, the realization of Aboriginal rights to lands and resources is a critical factor in undertaking economic development and achieving development goals. Similarly

in Australia, this need is identified, however a common refrain in Indigenous communities is the need for reform of land ownership and use laws to “facilitate rather than inhibit economic use by Indigenous people, including native title interests” (NAILSMA 2012, p.26; Wallace *et al*, 2011). Moreover, the lack of recognition of Indigenous social, environmental and community values in land and water planning and management is an on-going issue. Frustration with land ownership laws as well as formal land use planning processes has been widely noted. (Hibbard et al, 2008, Harwood 2012) While reform in land administration and land use planning is needed for a diversity of aspirations to be supported, including tourism, conservation, Indigenous enterprise or agriculture, it must be noted that there is debate over the type of reform needed to enable economic development on Aboriginal land (Bradfield, 2005). In the meantime, low economic participation levels resulting from these laws impede Indigenous ability to drive the development agenda.

An important drawback of government Indigenous economic development policy is its assumption that economic development can be driven through Indigenous control of land and resources, without recognizing that important barriers exist to prevent this happening. Government strategies have stated that Indigenous Australians’ ownership or control of approximately twenty percent of land<sup>1</sup> and associated resources in Australia can provide a pathway to economic development (FaSCHIA 2010). Some pathways have been identified as land management, eco-services, tradable assets, customary economy activities (such as hunting), home ownership and commercial business development (Altman and Dillon 2004). However, the ability to derive these types of economic benefits from Indigenous lands is heavily dependent on how remote the land is, what restrictions are contained in the type of ownership and the value of the land. Much Indigenous-owned or controlled land has low commercial value, due to its remoteness, nature and type of ownership (communally-held or with restricted title). Land that is unlikely to be productive, with title in a form that is not easily commercialised, and with weak land use rights will be a burden on economic participation and development rather than an asset. (Byrnes, 1994, Harwood, 2012).

These factors, amongst others must be taken into consideration when considering whether Aboriginal tourism can contribute to development outcomes. In the next section, a framework for describing the relationship between tourism and development is discussed.

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<sup>1</sup> Altman (2014: 5) notes that this figure is closer to one-third of terrestrial Australia.

### ***3.5 A framework for tourism and development***

This section looks at frameworks that have been developed for explaining tourism systems, in particular Indigenous tourism. A model, defined as an abstract representation of some real world phenomenon, is constructed so that understanding or explanation of that phenomenon can be advanced (Harwood 2010). Models are evaluated in terms of “whether they fit some observed portion of the real world (a) closely enough; (b) in certain respects and (c) for the purpose at hand...no one model is absolutely best; none is literally true” (Burch 2006:40). This approach has been used to further understanding of tourism systems in general as well as Aboriginal tourism systems more specifically. Sharpley and Telfer (2002:51) find that while the authors of tourism literature “recognise the importance of tourism as a development strategy” only a “small number of studies make any reference to the underlying theoretical constructs of development theory”. It is found that models describing Indigenous tourism systems do not explicitly incorporate development considerations, and hence other models must be looked to for explaining the relationship between tourism and development.

#### **3.5.1 Tourism models**

Two existing models used to describe Indigenous tourism systems are by Butler and Hinch (2007) and Ryan and Trauer (2007)’s that are based on the geographical flow of tourists between the generating region and the destination where the indigenous hosts live (after Leiper 1990). Both models illustrate the main actors in the tourism system, and the inherent role of culture. The tourism product is framed by culture within the Indigenous tourism products, and implicit in the “basic values and principles that are infused in the way an enterprise is operated” (Butler and Hinch 2007:8). Through tourism, the host culture interacts with many other cultures, including the mainstream destination culture, the global culture of the tourism industry and the variety of cultures of international tourists. All these participants in the tourism system use their own cultural filters to make sense of other participants’ values and practices. Ryan and Trauer (2007) view culture as a zone between tourist demand and tourism supply, affecting both supply and demand. From the demand side, the desire to experience another culture is shaped by the cultural beliefs “and representations of those actions as being personally satisfying, pertinent and appropriate to the potential tourist” (Ryan & Trauer 2007:221). From the supply side, Indigenous groups involved in tourism can “seek to use the interest in cultural difference and “otherness” for social and economic gain” and to “control the commodification of their culture” (Ryan and Trauer 2007:222). Both these approaches highlight the process of engagement and negotiation that occur in the intercultural space as suggested by Martin (2005). So while culture can be an attribute of demand, influencing the search to satisfy the motivation of the tourist, in these systems, culture is also viewed as “political statement” or a way for Indigenous tourism suppliers to negotiate with mainstream cultures.

Butler and Hinch's (2007) model (refer Figure 3-7 following) highlights the broader economic, social, political and physical contexts in which Indigenous tourism takes place because these contexts can have a substantial impact on Indigenous tourism. These are also important considerations for evaluating the capacity of tourism to solve developmental dilemmas. Economic issues can include the promotion of Indigenous tourism development by governments seeking to strengthen economic performance in remote Indigenous communities. The social environment includes the low socio-economic outcomes of many Indigenous peoples which can impact their ability to participate fully in society. The political environment includes the external political context of increasing exercise of Indigenous legal and political rights, including land claims, as well as the internal political context of traditional governing structures of Indigenous organisations and communities. The natural environment includes the strong connection between Indigenous people and their land, and greater control of Indigenous lands which "has allowed Indigenous people to pursue land-based tourism as an attractive compromise between involvement in a wage economy and traditional subsistence practices tied to the land" (Butler and Hinch, 2007:10-11). However, the model does not show how these factors can affect the outcomes of development.

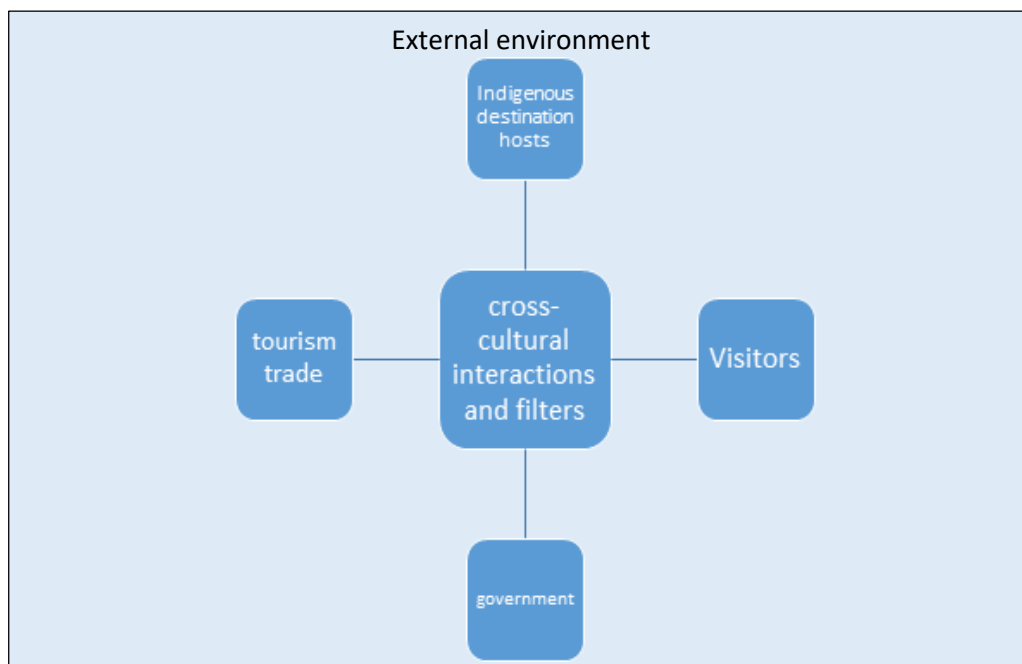


Figure 3-7 An Indigenous tourism system  
(source: Butler and Hinch 2007)

This model is useful for highlighting the impact of these external factors on Indigenous tourism, in a way that simple tourism system models fail to do. However, more attention is needed in the

areas of land ownership structures and Aboriginal development aspirations. Firstly, more emphasis on land ownership structures in an Aboriginal tourism system would be appropriate, given that these structures have been identified by Aboriginal tourism operators in Australia as one of the major issues constraining tourism development (Schmiechen and Boyle 2007; Higgins-Desbiolles, Trevorrow et al. 2014) An Aboriginal tourism system incorporating the impact of land tenure systems as an important component of the broader physical context could enhance understanding of how these Aboriginal land tenure and ownership systems are inhibiting Aboriginal tourism development. Secondly, the system does not specifically acknowledge the impact of the development aspirations of Aboriginal people on tourism development. Locally driven approaches to Aboriginal tourism can include business approaches that seek to combine tourism with strategies for achieving broad-based goals. These aspirations and approaches, characterized by emphasis on social, human and economic development, affect Aboriginal involvement in tourism, and may conflict with existing external political and economic contexts. This interaction should be acknowledged in an Aboriginal tourism system.

### 3.5.2 Tourism and development model

In order to demonstrate and understand the relationship between tourism and the underlying concepts of development theory, Sharpley and Telfer (2002) propose a model that shows the relationship between tourism and the broader sociocultural, political and economic environment that it operates in, and also between the outcomes of tourism that result in ‘development’. The model (refer figure 3-8) shows that specific elements of tourism, its outcomes, the nature of local development and the external factors that influence the nature of tourism development, all interact within a dynamic tourism-development system. In the model, the dominant development paradigm influences the nature of tourism development, and the nature of local/regional or national development. It in turn is influenced by the global economy, as well as the nature of tourism consumption.

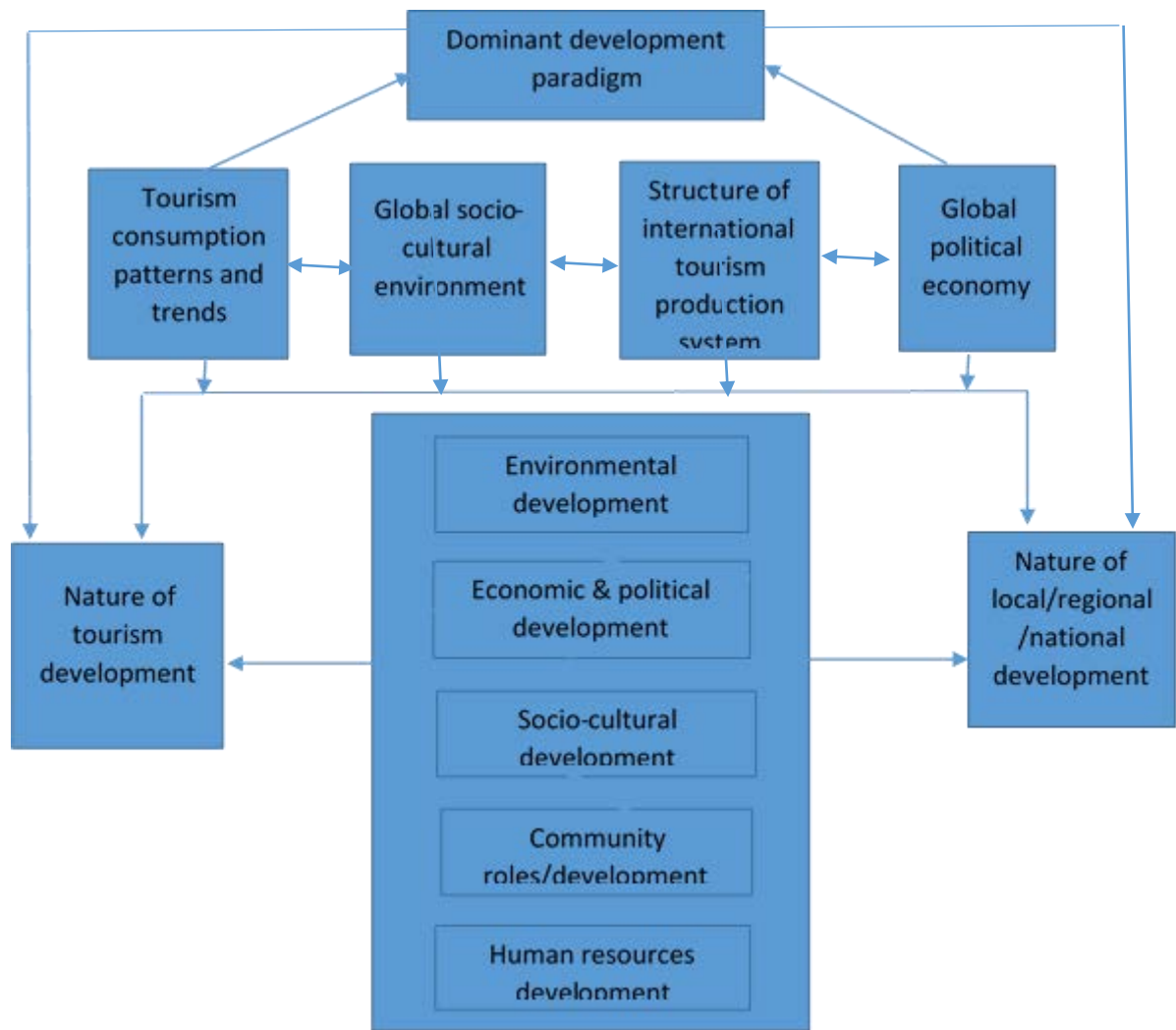


Figure 3-8 A tourism- development model.  
Source: Sharpley and Telfer (2002)

### 3.5.2.1 *Alternative tourism*

Two of the main development paradigms underlying tourism development are alternative development and modernization. As outlined earlier, alternative development approaches define development more broadly than modernization approaches. Development is viewed as not only economic growth, but also social and political development, self-determination, as well as local and community development. Increased participation in the development process is linked to empowerment and local control over decision-making (Brohman, 1996). Similar to the trends in development theory, dissatisfaction with existing forms of tourism, such as mass tourism, led to tourism analysts focusing attention on alternative tourism (Brohman, 1995). Similar to alternative development, alternative tourism is characterized by community involvement in development (Inskip 1991), local involvement in planning processes and planning guided by principles of sustainable development (Holden 2000). It is also characterised as smaller in scale than mass tourism with small-scale development, low density accommodation small-scale operators, authentic attractions, low volume of tourists, niche marketing, and linkages to local communities



(Wood 2010, Benson 2007). Because of this smaller scale it is often associated with creating low social and environmental impacts. However, the literature also argues that alternative tourism is not always beneficial. (Sharples and Telfer 2002). Tourism opportunities can be placed along a continuum between mass and alternative tourism, as illustrated in table 3-1 following.

Table 3-1 A mass-alternative tourism continuum  
(Source: Benson 2007)

		<b>Mass tourism</b>	<b>Alternative tourism</b>
Accommodation	Density	High.....low	
	Scale	High.....low	
Attractions		Contrived.....authentic	
		Generic.....unique	
Market	Volume	High .....low	
		Seasonal.....year-round	
Economy	Imports	High .....low	
	Linkages	Minimized.....maximized	
Regulation	Local control	Low.....high	
	Local planning	Low.....high	
Impact	Social	High.....low	
	Environmental	High.....low	

Under the umbrella of alternative tourism exist a number of niche tourism sectors (refer Figure 3-9 following). Niche tourism is defined in this research from an ecological perspective as “an organism’s optimum location, which an organism can successfully exploit in the presence of its competitors” (Novelli 2005:4). Based on the idea that the market is made up of groups of individuals with specific needs “relating to the qualities and features of particular products”, niche markets are created when groups of individual tourists have a high level of desire for products catering to their specialized needs or interests (Novelli 2005:5).

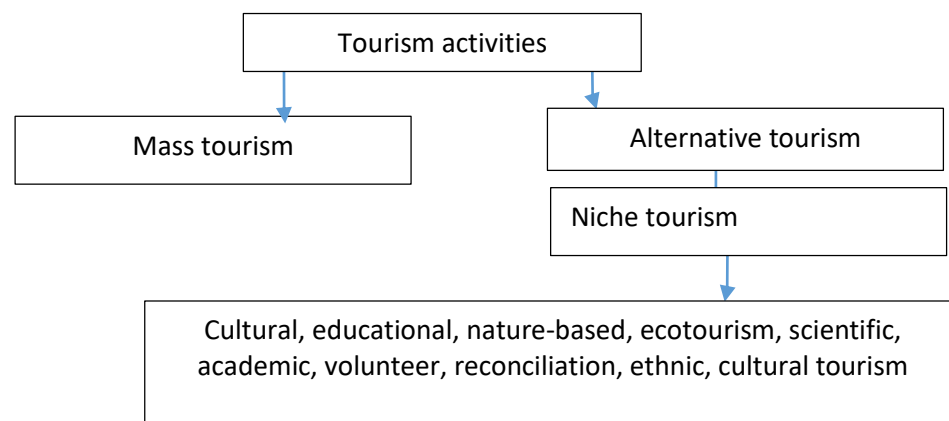


Figure 3-9 A niche tourism framework  
Source: adapted from Novelli (2005)

Niche tourism products can be based on special interests, culture and/or activities that take place in authentic settings and involve only a small number of tourists. As the tourism market is increasingly diversified, the process of “establishing, often very precise, market niches has allowed small businesses to gain their own edge in a highly competitive and generally price-sensitive market” (Novelli 2005:8). Niche tourism products therefore are designed to appeal to specific market segments through differentiated, unique products featuring a more exclusive, flexible and independent travel experience. Niche tourism is characterised as small in scale, more authentic, featuring more interaction between host and guest, and allowing the tourist to step out of the tourist bubble common to mass tourism experiences features more emphasis on the unique features or sense of a place and is associated with more involvement and benefits for local communities (Novelli 2005; Ali Knight 2011). (Refer table 3-2).

Table 3-2 A mass and niche tourism continuum  
Source: Marson (2011), Novelli (2005)

	<b>Mass</b>	<b>Niche</b>
Development	Large scale.....	small scale
Participation	Large scale.....	small scale
Tourism Product	Rigid, standardized.....	differentiated, unique
Market segment	Large .....	smaller, more specific
Cost	Low.....	high
Travel	Organised.....	independent
Experience	Mass.....	exclusive
Delivery	Standardized.....	flexible
Investment	External.....	local
Interaction	Low.....	high
Authenticity	Staged.....	authentic

### 3.5.2.2 *Links between alternative tourism and development*

Sharpley and Telfer (2002) have developed a framework designed to show the links between tourism and development based on a number of development components. Their conceptual framework examines the relationship between tourism and development strategies, identifying the main influences of the development paradigms as they apply to tourism development. The 26 components, grouped into two headings: scale and control of development and linkages to local community and environment, are based on a review of the development literature (refer Table 3.3 following). For example, comparing modernization and alternative development paradigms, the main focus of modernization is economic growth, while for alternative development it is sustainability. Positive and negative aspects of the development paradigms can then be determined. For alternative development, the focus is on sustainability this is assumed to have a positive outcome of lower impacts, however, it has the negative outcome of lower profits. Similarly, a lower rate of development and economic distribution can also result in lower profits.

Planning from the bottom-up can be positive due to enabling local involvement, but it can also be difficult to coordinate. Local involvement and ownership are also positives, however when local actors are inexperienced in tourism, it can be assumed that this can have detrimental effects on tourism development. The role of the government can have negative effects when there is over-regulation which may prevent tourism development. In addition, the type of tourist associated with tourism has a positive effect are special interest tourists who are supposedly concerned about the environment. However, Sharpley and Telfer (2002) maintain that attracting this type of tourist will result in lower profits. While mass tourism is associated with higher profits, it is also assumed that special interest tourists can be prepared to pay more to indulge their special interest, therefore this type of tourist remains attractive for alternative tourism development.

Table 3-3 Tourism and development framework  
Source: Telfer (1996a) in Telfer and Sharpley (2002)

Development- Tourism as an agent of development		
<b>Components of development</b>		
<b>(a) Scale and control of development</b>	<b>Modernisation theory</b>	<b>Alternative development</b>
Focus	Economic	Sustainability
Scale of development	Large	Small
Rate of development	Fast	Incremental
Economic distribution	Trickledown	Local owners
Planning	Top-down	Bottom-up
Local involvement	Limited	High
Ownership	Foreign	Local
Industry control	External	Internal
Government role	High-low	High-low
Management origin	Foreign	Domestic
Accommodation type	Enclave	Mix
Spatial distribution	Concentrated	Disbursed
Tourist type	Mass	Special interest
Marketing target	Package tours	Independent
Employment type	Formal	In/formal
Infrastructure levels	High	Low
Capital inputs	High	Low
Technological transfer	High	mix
<b>(b) Environmental and community linkages</b>		
Resource use	High	Low
Environmental protection	Low	High
Hinterland integration	Low	High
Intersectoral linkage	Low	High
Cultural awareness	Exploitative	Protective
Institutional development	Low	High
Local compatibility	Low	High
Adaptive capacity	High	Low

According to Brohman (1996) appropriate tourism development is tourism that meets the changing interests and conditions in the host community, while sustainable tourism development “meets the needs and wants of the local host community in terms of improved living standards and quality of life; satisfy the demands of tourists... and safe-guard the environmental resource base for tourism, encompassing natural, built and cultural components” (Hunter, 1995: 156). There are varying opinions in the literature about how these components of development can best contribute to the development of appropriate and sustainable tourism. For example, Milne (1990) finds that small-scale enterprises can provide more profits and control for local people than larger scale tourism development. This is countered by Jenkins (1982) who finds that the negative effects of large-scale development can be reduced by pre-planning. Others advocate a mix of development scales (Wall 1993). The role of government can have an enabling effect when focused on facilitating investment (Sharpley and Telfer 2002). In addition, the relationship between tourism and the environment is important, so the need for environmental planning and monitoring is called for (Inskeep 1987). In Indigenous contexts, this may involve looking at the relationship between government control of environmental regulations and Indigenous land management and monitoring practices. Governments can also inhibit development when land use regulations prevent tourism development, as noted in Chapter 2. Sharpley and Telfer (2002:72) also suggest that “understanding the relationship between both tourists and tourism development with the host communities and host environments is important as it relates to sustainable development” because different types of tourists have different expectations and demands which the host community needs to meet. The type of tourist therefore “has implications for the level of interaction with the local community” and the “extent to which local people can participate in the industry”. Sustainable and appropriate development should also be characterized by high levels of involvement of local communities in tourism planning (Brohman 1996). Consideration of these components can enable recommendations to be made about appropriate and sustainable tourism for tourism operators.

### 3.5.3 An updated tourism and development framework

The discussion in this chapter has examined the relationship between tourism and its potential impact upon development outcomes. The literature suggested that modernization approaches in development studies have failed to appreciate the multiple benefits sought from tourism such as contributions to social wellbeing, environmental protection and cultural heritage management. Instead the focus of research has tended to be upon the economic benefits or growth to a region or community as a consequence of introducing tourism. Alternative development theories have proposed broader views of development, aligning more closely with Aboriginal holistic views of development. These approaches can also incorporate different approaches to business development for Aboriginal entrepreneurs, including social enterprise. However, tension remains between mainstream and alternative economy approaches, as the Aboriginal entrepreneur

strategically engages with both local development processes and mainstream economic practices. An examination of the tourism literature found that models for Indigenous tourism systems do not explicitly incorporate development considerations, thus Sharpley and Tefler's framework was proposed as a basis for examining the relationship between tourism and development. It was found that alternative tourism (featuring niche tourism products based on special interests, culture and/or activities) aligns with alternative development strategies. Alternative tourism and alternative development both focus on sustainability, local involvement and ownership for example. However, while there is some consensus that appropriate and sustainable tourism development has the potential to meet the needs of local host communities, there is less agreement over how the components of development can best contribute to appropriate and sustainable tourism. These components will be examined in this research through the case study of Bana Yarralji Bubu. However, this research will not focus on the global factors affecting the nature of tourism development, but rather will focus on the Aboriginal development goals, the nature of educational tourism they are involved in, and the types of tourists that consume the tourism product. This is done because while it became evident during the course of the research that supply of tourism for Bana Yarralji was affected by their development goals, it was less clear how this would affect the size of the market or the type of market. What is missing in the literature is discussion of how Aboriginal tourism operators are addressing the dilemma between satisfying their own development goals, and the needs of the tourism market.

An updated framework is illustrated in the following figure and provides the basis for the structure of the analysis in the following chapters.

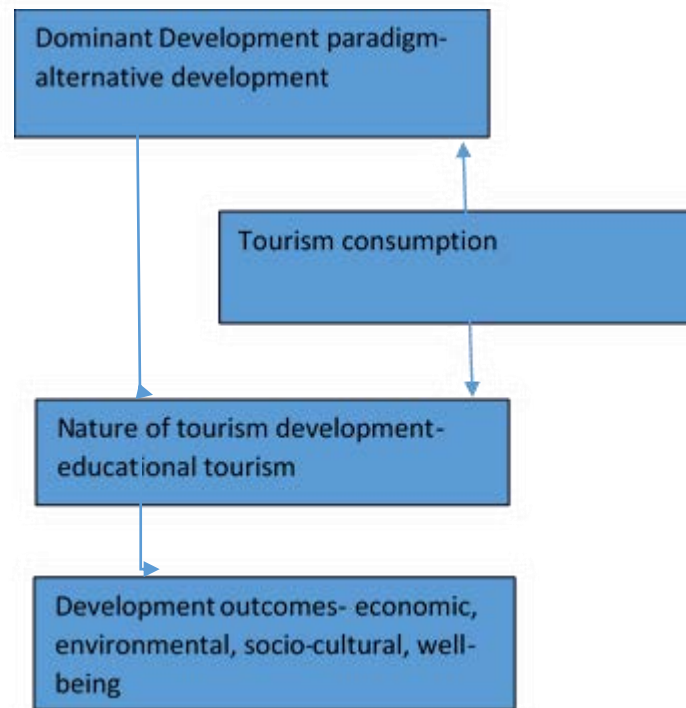


Figure 3-10 Tourism development framework

### 3.6 Conclusion

This chapter has examined the links between tourism and development. This was done in order to understand how underlying development paradigms affect the development of tourism. This is important because the Aboriginal enterprise owners at the heart of this research have sought involvement in tourism as a vehicle for their development aspirations. Understanding more about the relationship between tourism and development enables clarification of whether tourism can be an effective method for development, and the considerations that must be taken into account for developing sustainable and appropriate tourism.

The links between tourism and development were examined firstly through looking at what is meant by development. It was found that meanings have changed over time in response to historical context and power relations, and that development has evolved from a narrow definition based on growth, to a broader definition based on self-actualization of individuals. This chapter also looked at what development means to Indigenous groups pursuing it, and some common principles were outlined. It was also found that the meaning of development influences the processes used to achieve it. For Indigenous peoples, traditionally this has meant being subject to development imposed from above, and more recently the articulation of Indigenous-driven development strategies. However, given that self-determined development for Indigenous

peoples takes place within certain parameters, the interaction between mainstream and alternate approaches were examined. Finally this chapter examined the relationship between tourism and development before outlining a framework for tourism and development, developed by Sharpley and Telfer (2002). This framework was updated and will be used to analyse the relationship between the development aspirations of Bana Yarralji Bubu and the nature of educational tourism markets. This chapter has analysed the development studies literature in order to examine differences between Aboriginal and mainstream perspectives on literature. The following chapter examines the nature of educational tourism and the type of tourist that comprises the educational tourism market. This is done in order to assess the relationship between the need of the family to satisfy both their community (through holistic development aspirations) and the need to satisfy the market (through creation of educational tourism products appealing to educational tourists).

## 4 Educational tourism

Bana Yarralji Bubu as the research partners for this thesis, have formalised a tourism enterprise in response to demand from educational institutions such as universities and schools. In the process of formalising the tourism entity, the Directors (Marilyn and Peter) have identified a range of benefits that they are seeking from the enterprise. The Directors are seeking far broader benefits from the enterprise and product offering than simply financial returns. In the process of developing their business plan, Bana Yarralji Bubu outlined the range of benefits that they are seeking as a consequence of providing educational tourism. However, to provide context to this supply orientation, what is missing is a clear link between what is on offer and the consumers. The education institutions have sought a range of services from Bana Yarralji Bubu, each different to the other, but all encompass a learning experience. The purpose of this chapter is to describe educational tourism as a form of tourism that incorporates learning as a dominant feature of the product. There are many components that define educational tourism such as the types of tourists that consume the products and the impact that they may have upon the development outcomes sought by the host community. The chapter then applies a segmentation approach to examine the market segments of educational tourism that describe Aboriginal educational tourism (including Indigenous tourists, ecotourists and adult/senior educational tourists). A review of the literature examines different educational and Aboriginal tourist typologies with a view to understanding more about their characteristics and preferences for learning and Aboriginal cultural activities. The travel-education continuum is introduced as a way of understanding how preferences for a travel experience can be either focused more towards education or travel and how these preferences might affect developmental processes and outcomes.

This chapter is structured as follows: meanings of educational tourism are discussed and an educational tourism system framework is outlined to clarify the relationships between the components in educational tourism in Section 4.1. In Section 4.2 a segmentation approach is used to examine the different market segments of educational tourists and their characteristics. The travel-education continuum is introduced as a way of understanding the different motivations of educational tourists. This section also examines the preferences of tourists for location, learning and culture and the implications for Aboriginal development aspirations. In Section 4.3. a spectrum for educational tourism opportunities is presented and this is followed by a discussion about the relationship between educational tourism and development in Section 4.4. Section 4.5 presents the conclusion to the chapter.

### 4.1 *What is educational tourism?*

Travel, education and learning are frequently associated because of the ability of travel to “broaden the mind as people learn from and interpret experiences” (Stone and Petrick 2013: 731).



Some authors suggest that educational tourism has its roots in the Grand Tour of the 17<sup>th</sup> to 19<sup>th</sup> centuries when world tours were seen as an essential part of the education of scholars and aristocracy (Benson 2007). Vande Berg (2007) describes how young colonial Americans travelled overseas in order to learn through interaction with different cultures. However others point to earlier antecedents, describing how ancient Chinese scholars undertook learning through travel (Brodsky-Porges 1981). No matter the origin, learning about other cultures was an integral part of these travel experiences. Aboriginal tourism in Australia has also attracted those seeking insight into other cultures. Early tourism activities provided opportunities for travellers to visit Aboriginal people still living a traditional lifestyle and were more about viewing ‘the vanishing race’ than gaining understanding of their culture (Schmiechen et al. 2010). Since then, tourists have moved from gazing at the ‘other’ to seeking a deeper knowledge of Aboriginal culture for understanding as well as reconciliation. From these early roots, educational travel has now evolved into a form of tourism that encompasses a variety of educational experiences, including university educational programs, school trips, seniors’ educational tours and cultural educational programs.

This diversity however makes educational tourism difficult to pin down. In a broad sense, educational tourism can be thought of as a form of tourism where people “travel to learn about the culture or environment of the people and places they visit” (James 2006:4). However, when it is defined in this way, educational tourism becomes as “a broad and complicated area” occurring across different types of tourism, and this explains why it has not been a focus in academic studies (Ritchie 2003:9). As noted by Ritchie (2003), many kinds of tourism involve some form of education or learning, therefore tourists can be involved in educational tourism to satisfy their need to learn about many different subjects or interests. However, when seen in this way, educational tourism can be considered as consisting of a number of overlapping tourism sectors, where a learning or educational element takes place as part of the tourism experience. Educational tourism therefore can be an umbrella term for different tourism sectors that feature these elements (refer fig 4-1). This is a broader conceptualization to Novelli (2005) who sees educational tourism as a sub-sector of cultural tourism (excluding other tourism sectors), under a niche tourism umbrella. Using this kind of framework can allow the different characteristics of these forms of tourism to be examined as they relate to educational tourism.

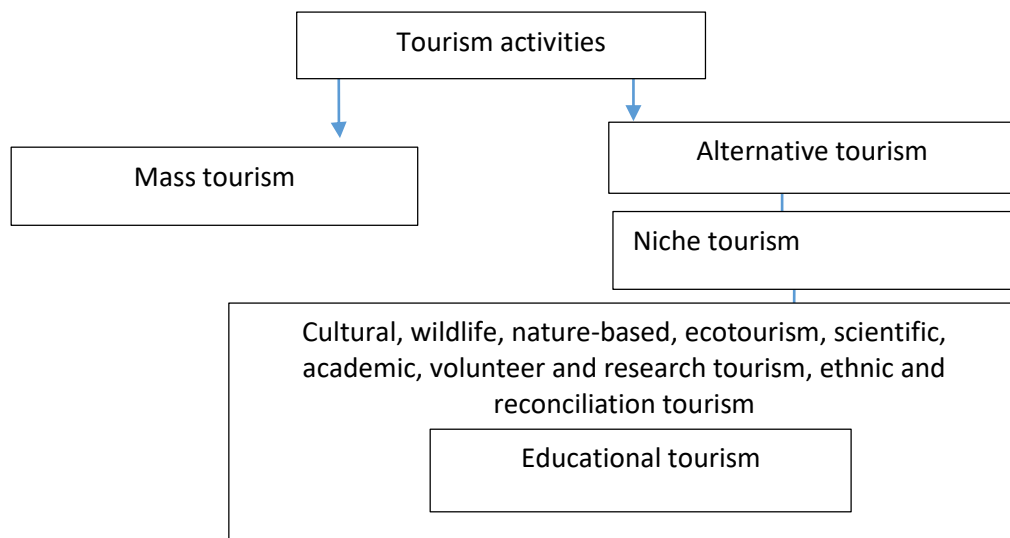


Figure -4-1 A niche tourism framework  
Source: adapted from Novelli (2005)

Some of the main forms of tourism (summarised in Table 4.1) that involve education or learning include ecotourism and nature-based tourism, (Blamey & Hatch 1998, Weaver 2001, Zeppel 2006; Clifton and Benson 2006) as well as volunteer, research and scientific tourism (Benson, 2007, Coghlan 2007) wildlife tourism (Ellis 2003) cultural tourism (Ritchie 2003) and academic (Rodríguez, Martínez-Roget & Pawlowska, 2012). In wildlife tourism, tourists are motivated to gain an understanding of wildlife (Morrison 1995), and in nature-based and ecotourism tourists travel to natural areas “with the specific objectives of studying, admiring, and enjoying the scenery and its wild plants and animals, as well as any existing cultural manifestations (both past and present) found in these areas” (Ceballos Lascurain, 1996). Ecotourism incorporates ideas about conserving the destination environment, positive economic and socio-cultural impacts for local communities and educational elements for the visitor (Blamey, 1995). What is less clear in the literature is how many nature-based tourists and ecotourists are interested in cultural manifestations. However, as ecotourism and nature-based tourism typically take place in intact, ‘relatively undisturbed’ ecosystems (Valentine 1992), Aboriginal cultures and lands are attractive destinations given their abundant biodiversity and wild and scenic nature (Johnston 2000; Zeppel 2006).

Author	Term	Definition
Ritchie 2003	Educational tourism	“tourist activity undertaken by those who are undertaking an overnight vacation... for whom education and learning is a primary or secondary part of their trip” (Ritchie 2003:18).
Llyina & Mieczkowski 1992	Scientific tourism	form of ‘knowledge- orientated’ tourism that seeks to study and preserve relatively undisturbed environments under the leadership of highly qualified scientists. Overlaps with environmentally friendly tourism sectors-e.g. ecotourism, adventure tourism and cultural tourism.
Morse 1997	Scientific study tourism	scientific institution operated tours that are primarily for scientific educational purposes
Kowiewicz 2011	Scientific tourism	“Travel associated with a particular professional activity, i.e. the practice of science” (2011:80) Travel to “facilitate the development and improvement of a specific profession” or traveling as main objective and research tool where research is directly related to travel (2011:82) Travel “propelled and caused by cognitive and emotional needs of conducting some scientific...activity.”
Rodriguez et al 2012	academic tourism	Refers to the “mobility of higher education students” (2012:1583). “All stays lasting less than one year and carried out in higher education institutions outside the person’s usual environment. The main purpose of such a stay would be to complete university degrees and/or attend language courses organized by these schools.”(2012:1584)
Breen 2010	Academic tourism	Temporary relocation for (higher) education or “privileged migration for educational purposes” (2012:84)
Benson 2007	Research tourism	A form of scientific, volunteer, educational, ecotourism and alternative tourism in niche tourism context
Paige 2008	Scientific (research) tourism	Form of ecotourism undertaken by scientific researchers linked to self-fashioning and individual gain...educational adventure for personal purposes (2008:597) Scientific researchers are defined as “people who collect and analyze various forms of data and then publish their results” in academic and non-academic publications. (2008:603)
Lindberg 1989	Hard core ecotourism	Defines ‘Hard-Core Nature Tourists’ as scientific researchers or members of tours specifically designed for education, removal of litter, or similar purposes.
Galley & Clifton 2004;	Research ecotourism	A situation involving professionals, scientists and volunteer participants working together on research or conservation tasks in the field. (2004:69) Such activities are primarily directed towards conservation and monitoring of the natural environment as well as research involving villages and local communities...or ‘sustainable community development’ programmes.
Fennell and Weaver 2005	Ecotourism (ecotourism)	3 core criteria: emphasis on nature-based attractions, learning opportunities, management practices based on ecological, sociocultural and economic sustainability.(2005:374)
Wearing 2001; Chen 2011	Volunteer tourism	Tourism where holiday-makers volunteer to fund and work on conservation projects around world, aims to provide sustainable alternative travel that can assist in community development, scientific research or ecological restoration. (Wearing 2003:217)
Harron and Weiler 1992	Ethnic tourism	A form of tourism “involving first hand experiences with the practices of another culture, particularly with people from the indigenous culture” (Harron and Weiler 1992:84).
Higgins-Desboilles 2006	Reconciliation tourism	A form of volunteer tourism that fosters peace and understanding between Indigenous and non-Indigenous peoples.

Table 4-1 Tourism sector definitions related to learning.  
Developed for this research

Academic tourism includes travel with an educational purpose and features a learning experience with a planned, systematic process featuring objectives and strategies, in a formal context. Academic tourism has been found to be a form of ‘privileged migration’ undertaken by both university students and staff performing research activities outside the university for the purposes of professional development (Breen, 2012; Rodríguez, et al., 2012). Academic tourists travel to undertake research and education activities. These research activities can include research in, about or with Aboriginal communities (Wright et al. 2007). Students undertake educational activities such as curricula-related field trips and student language exchanges, as well as activities related more to personal growth such as cultural immersion camps. While academic researchers may not always consider themselves to be ‘tourists’ when carrying out research, Ritchie (2003:12) reminds us that they “have tourist impacts and regional development implications, even if their motivations are substantially education-related”. Similarly, scientific tourism can feature travel by students and qualified scientists undertaking education and research in or about Aboriginal communities. Scientific tourism occurs when students and qualified scientists undertake research outside of their institutional environment (Kosiewicz, 2011). Tourists participate in scientific tourism through assisting in scientific activities at remote research centres “under the leadership of highly qualified scientists” (Ilyina & Mieczkowski, 1992:465).

Where the learning or educational component of the tourism experience features learning about other cultures, including Aboriginal culture, the sectors of cultural, ethnic and reconciliation tourism are also relevant. (McKercher & DuCros 2002, Higgins-Desboilles 2006). Cultural tourists visit destinations because of their interest in cultures of other communities, regions, groups or institutions (Silberberg 1995). Educational tourism can be linked to ethnic tourism as tourists seek out learning experiences about about Indigenous cultures (Wu et al. 2012) and Indigenous histories and contexts (Higgins-Desbiolles 2006). The role of Aboriginal tourism in contributing to mutual understanding between people of different cultures and lifestyles by changing tourists’ attitudes and enhancing cross-cultural understanding has been acknowledged in the literature (Higgins-Desbiolles 2006; Var et al. 1994). At Aboriginal educational tourism operations such as Camp Coorong, tourists not only gain insight into Aboriginal culture, but also get personal insight, which fosters reconciliation between Aboriginal and non-Aboriginal peoples. Camp Coorong plays an important role in forging networks and cultural exchange between domestic and international Indigenous visitors, particularly when visitors had a ‘gentle and enlightening’ experience, which resulted in feelings of awareness instead of guilt (Higgins-Desboilles 2006:11).

Volunteer tourism is a form of tourism that aims to provide sustainable alternative travel that can assist in community development, scientific research or ecological restoration. It makes use of holiday-makers who volunteer to fund and work on conservation projects around the world. Volunteer tourists are those who ‘volunteer in an organized way to undertake holidays that may involve the aiding or alleviating of the material poverty of some groups of society, the restoration of certain environments, or research into aspects of society or environment’ (Wearing 2001:1). Where volunteer tourism involves aiding groups in society, restoring environments or researching societies or environments, projects can involve community development projects located in Aboriginal communities, or environmental restoration work on Aboriginal lands. From the definitions in table 3.1, we can see that education or learning is a key component of these forms of tourism and they all contribute to educational tourism. Educational tourism with an Aboriginal focus occurs at the intersection of these forms of tourism, and derives characteristics from them.

#### 4.1.1 Place based learning

A key element of this form of tourism is that tourists travel to a location to consume educational experiences directly related to a particular location (Bodger 1998; Patterson 2006). Educational tourism “tells the stories of places in order to enrich the interactions of travellers with them” (Wood 2010:189). Modern educational tourism can then be a way of broadening the outlook of tourists because they learn about the global contexts in which specific places and events occur. In particular, this process occurs through ‘investigating the cultural landscapes of places’ and how these cultures have evolved over time in these contexts (Wood 2010). Educational tourism then can

*...give participants unique insights into different cultural traditions by travelling to the places where each tradition evolved, and tracing how climate, geography, demography and politics interact to create specific types of art and culture. The physical experience of different landscapes, environments and peoples with their myriad colours and scents is the first step to understanding different cultures (Bennison 1999 in Wood 2010:189).*

Accessibility, or access to or distance from places which affects the time and cost of reaching the location, is an important consideration in educational tourism. Similar to university-level educational travel, education for school groups is the primary goal of travel. Travel therefore is seen as an ‘experiential learning tool’ and related to the location in which the learning takes place. Experiential learning opportunities related to location attributes can include biological, cultural, environmental, economic or other learning opportunities. Destinations for school travel must be safe and accessible for large groups. Institutions such as schools and universities must also increasingly consider workplace health and safety risk assessments for excursions. They should also be able to provide a mixture of recreation and place-based learning. Having attractions near the educational tourism destination is also important, and these may include art galleries, museums, scenic beauty sites or good beaches (Armstrong 2003; Ritchie, Carr and Cooper in

Ritchie 2003). Some older learners and school groups may need to be a certain distance from medical facilities, and require all-weather access to a destination. Particularly for school groups, destinations are sought for educational tourism experiences that do not require travelling long distances, although exceptions are made for special excursions (Cooper and Latham 1988; Ritchie and Coughlan 2004). However, educational tourists, such as university students volunteering on research projects, or senior educational tourists such as grey nomads, can prefer to travel independently, favouring learning experiences in “more geographically isolated areas” such as regional and rural destinations (Ruys & Wei 1998).

A connection between learning and place experienced by many educational tourists is noted in the educational tourism literature (Pitman, Broomhall et al 2010). Location is found to be an important factor influencing course selection for older educational tourists. In a typology for older educational tourists, Arsenault et al (1998:70) identify one group that selected their course “based on the fact that they want to visit an area or region...what draws [them] is the opportunity to see and explore new regions and learn about the local area”. However, they do not specify which kinds of landscapes or characteristics of the destination appeal to this tourist type. Baloglu and Uysal (1989) also find a link between interest in location, specifically wilderness and outstanding scenery, experiencing different cultures and interest in learning and increasing knowledge on vacation. This link is also discussed in the volunteer tourism literature. A study by Callanan and Thomas (2005) finds that no matter the type of volunteer project, organisations heavily promote the beauty of the location where the project takes place. They argue that by promoting the beauty of the destination the organisations are indicating that the tourism experience is as much about experiencing the beauty of the destination as participating in less glamorous volunteer activities. This process of glamorizing the destination indicates that travel to a destination of scenic beauty is important to volunteer tourists, and raises questions about “the motives of volunteer tourists, in terms of how much time they spend exploring the destination in relation to their involvement in volunteer activities” (Callanan and Thomas 2005:193). Armstrong et al (2003) similarly find that while motivators related to education including course content and quality of education are important, students are also motivated to experience scenic beauty and good beaches.

While biodiverse landscapes are extremely important for nature-based tourists, the importance of the natural setting, and interaction with that setting depends on the ecotourists’ level of interest in and commitment to the natural environment. ‘Deep green’ ecotourists or ‘dedicated nature tourists’ are those tourist types who are motivated to travel to protected areas to have deep interaction with the natural world and experience wildlife (Lindberg 1991; Blamey and Hatch 1998). Soft ecotourists on the other hand are characterized as having low levels of environmental commitment, preferring a “more superficial and highly mediated” level of engagement with the

natural environment (Orams 2001:28). Zeppel (2006:2) notes the attractiveness for nature tourists of many indigenous lands located in remote areas because they are “high in biodiversity, wildlife and scenic values and are a focus for ...cultural practices”. For volunteer tourists participating in tourism opportunities focusing on environmental or nature-based education, the existence of charismatic fauna species and abundant biodiversity is essential (Cousins 2007; Brightsmith, Stronza et al. 2008). However, in other cases, where they are working on projects that feature ecological restoration, degraded environments in need of regeneration are important (Weaver 2001). Volunteer and research tourists are seen to be motivated more by the standard of learning facilities rather than tourist facilities. Clifton & Benson (2006:242) argue that these tourists are “less constrained by the availability of supporting infrastructure such as transport and accommodation...due to the priority accorded to research associated with the natural or human environment rather than issues of accessibility or quality of lodgings”. However, no empirical evidence of this claim is offered. Similarly, deep-green ecotourists are found to prefer low levels of comfort and fewer facilities (Orams 2001) in contrast to soft ecotourists who seek more comfort and facilities at the destination.

#### 4.1.2 Educational Tourism system framework

The growth in educational tourism over the last twenty years is thought to lie in “the growth and promotion in lifelong learning and further/higher education in Western countries, combined with a search for postmodern tourist experiences, and travel to new and exciting destinations” according to Ritchie (2003:16). This growth means that increasing numbers of organisations are coming together to supply a range of educational tourism products to the market. These include educational institutions, such as schools or conservation organisations who collaborate with domestic and international tour operators to develop educational tourism products. While this can result in innovative partnerships, as noted by Ritchie (2003), it also means that this tourism sector is broad and fragmented, involving different organisations that may not even see themselves as involved in tourism.

Ritchie (2003) develops a tourism system framework for educational tourism that helps to clarify the main components in this form of tourism, and the relationship between these components. Using a tourism system or “interrelated combination of things or elements forming a unitary whole” (Hall (2000) in Cooper and Hall 2013:5) is a way of investigating the relationships between the components in the system. In a simple tourism system, a tourist travels away from home (consumption) and suppliers respond to their needs by supplying products to them (production) which creates a tourism experience. Tourism products and experiences consumed by the tourist are created through the interaction of “the factors that make up consumption and production” which in turn influence the development of tourism products (Cooper and Hall

2013:5) Ritchie's (2003) educational tourism system (refer Figure 4-3), builds on Cooper and Halls' components of consumption, production and experience, expanding the production of educational tourism into the sub-components of the primary tourist product and secondary or support elements. Within an educational tourism context, the primary educational tourism experience is comprised of a number of organisations that provide the setting for the learning experience, resource specialists who present the learning component of the holiday; travel planners from organisations such as special interest groups, conservation organisations or higher education institutions who plan and develop learning programs, and tour operators who provide tour packages for these organisations. The secondary suppliers consist of transportation and hospitality services (including social activities, accommodation and catering) and various travel services.

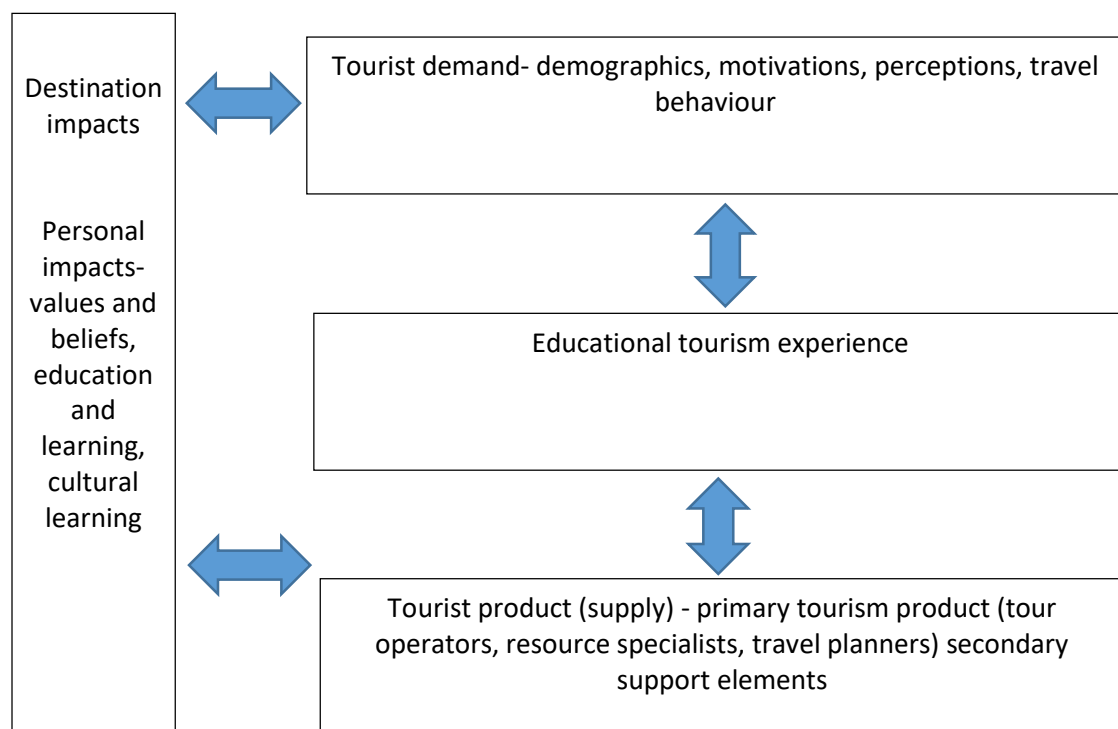


Figure 4-2 An educational tourism systems approach  
(Source: Ritchie 2003: 14-15)

The educational tourism experience is created by collaboration between the primary and secondary suppliers (Ritchie 2003). They supply a diverse array of products that can include courses at language schools, senior cooking courses in exotic locations, nature-based and wildlife programmes such as whale-watching and cultural education programmes (Ritchie 2003; Benson 2007). This model is a useful starting point for conceptualizing the relationships between the



different components of an educational tourism system. However, it is of limited value in understanding how an Aboriginal community at the destination, as owners of the land or amenities, forms part of the system of production. In this model the emphasis is on the impact of tourism on the destination (and vice versa) rather than the actual characteristics of the destination.

## **4.2 *Who are educational tourists?***

Given that tourism is form of consumption, a leisure activity generally associated with short-term escape from the routine or ordinary, tourists themselves play a fundamental role in the development of tourism. As noted in the previous chapter, the needs and expectations of the tourist need to be met by the host community, so the type of tourist visiting has implications for the host community (Sharpley and Telfer 2002). The willingness or ability of the host community to meet those needs and demands will affect the ability of tourism to be a developmental tool. Likewise the willingness of the tourist to adapt to local cultures, try local foods or stay overnight in the community will affect the type of product supplied and the level of interaction between tourist and host. The manner in which tourism is ‘consumed’ thus has significant implications for the developmental outcomes of tourism and examining the motivations and expectations of tourists is useful in understanding these implications. It is expected that different types of tourists will impact the ability of tourism to be a vehicle for Aboriginal development, and that certain market segments may be better suited to the product supplied by the local community. This section uses a segmentation approach to better understand educational tourists and their motivations for undertaking travel. Following the outlining of a segmentation approach, levels of cultural motivation, level of interaction, learning motivation and the relative importance of learning in the tourism experience for different market segments is examined.

### **4.2.1 *A segmentation approach for educational tourism***

Given that many types of tourism involving some form of education or learning, a segmentation approach or “the subdividing of a market into homogeneous subsets of customers” for educational tourism makes sense (Kotler 1997:166). Market segmentation allows for better understanding of the needs of selected customer groups as well as more effective marketing strategies and product positioning (Taylor 1986). It also helps to identify “the different motivations, experiences and impacts of tourist types” and following that, to “match tourism types to resources capabilities” (Hvenegaard 2002:7). This is important because there is little information on the different motivations and requirements of the different sectors of educational tourists, particularly those interested in learning about Aboriginal culture, land or art. In the previous section, the market segments identified for educational tourism were found to include ecotourism, nature-based tourism, volunteer, academic, research and scientific tourism, wildlife tourism and ethnic and reconciliation tourism. Therefore potential market segments for educational tourism consist of

nature-based and cultural educational tourists, adult and seniors' educational tourists, schools and university students (Ritchie 2003) as well as volunteer tourists, research and scientific tourists, ethnic and reconciliation tourists. Specifically for educational Aboriginal tourism experiences, James (2006) suggests potential sectors might include school study groups, university-level study tours, alumni travel tours, special interest groups and independent travellers. Alumni travel is defined by James (2006:4) as "domestic and international tours organised by universities with a specific educational component [and an] emphasis on informal continuing education" while special interest clubs and associations include groups "associated with art galleries, museums, nature, history, birds, reconciliation, volunteers and non-profits".

This is a broad range of market segments with different preferences, motivations and characteristics across sectors. For example, older adult educational tourists, take up diverse educational travel programs offered to seniors by specialized group travel organisations, including cultural or nature-based learning experiences (Patterson 2006). Pennington-Gray and Lanes' (2001:89) research on older learners finds that "preferences for learning while travelling are a large component of the older generations' travel preferences", and these learning preferences are varied in both subject and style. Older learners seek educational experiences to broaden their horizons, for personal development, for enjoyment, to increase knowledge or to combine an interest in lifelong learning with travel and socializing (Gibson 1998; Pitman, Broomhall et al. 2010; Cross 1992). Some of these tourists seek informal learning experiences, while others prefer more formal learning experiences featuring intentional, experiential and structured learning (Pitman et al. 2010). Studies of other market segments such as schools, universities and nature-based educational tourists also indicate varying motivations for travel and preferences for learning and recreation in a tourism context. The university educational travel market has been characterized as primarily motivated by education but also seeking passive, social and hedonistic activities (Carr in Ritchie 2003). Schools also seek a mixture of recreation and place-based learning for their students, while preferences for nature-based and ecotourism activities are found to vary between soft, passive experiences and physically active experiences featuring more intense interaction with the environment (Laarman and Durst 1988; Weaver 2001).

The difficulty in using a segmentation approach is that preferences for learning on holiday, levels of interaction with tourist hosts and so on vary across and within market segments. These different preferences have implications for development because they affect the types of tourism products that can be offered by Aboriginal tourism operators. As noted by Sharpley and Telfer (2002:23) the type of tourist travelling "has implications for the level of interaction with the local community". In order to assess if educational tourism has the potential to be a means of achieving

Aboriginal development aspirations, certain market sectors of educational tourists are examined according to level of (a) interest in learning about Aboriginal culture or land, and (b) level of interaction with Aboriginal hosts.

#### 4.2.2 Cultural motivation

Studies have found that experiencing Indigenous culture is usually not the prime motivation of travellers. In a study of visitors to the Northern Territory (NT), Ryan and Huyton (2000) find that visitors interested in experiencing tourism products based on Aboriginal culture were also interested in natural and adventure-based tourism. They conclude that while Aboriginal culture is appealing to these tourists, they are not 'lay anthropologists', but seeking to indulge other interests as well, including experiencing wider cultural interests and natural settings. This is consistent with McIntosh's (2004) findings that visitors to New Zealand did not rate Maori culture as a major motivation for visiting the country. Similarly, in a study of demand for Maori eco-cultural tourism Wilson et al (2006:51) find that while international tourists were interested in Maori cultural attractions, "interest in Maori eco-cultural tourism appears to be driven more by the fact that such products involve outdoor activities such as boating, walking and horse trekking rather than by the Maori content or indeed by the 'eco' or nature content".

There are many studies suggesting that an interest in Indigenous culture is combined with an interest in nature (Research Resolutions & Consulting Ltd. 2001 in Kutzner et al. 2010; Moscardo & Pearce 1999; Chang et al 2006). A study of visitors to northern Canada by Kutzner et al (2009) found visitors were interested in both Aboriginal tourism as well as nature and a broad range of outdoor experiences. In another study, Kutzner and Wright (2010) recommend combined culture and nature (or 'dual-track') products for Indigenous tourists, identifying the nature-culture observer tourist type with high levels of interest in the natural environment and moderate levels of interest in cultural experiences. Other studies find popular activities on an Aboriginal holiday to include learning about arts and craft, traditional food, plants and animals of the region, and traditional outdoor survival techniques (Notzke 1998; Kutzner et al 2009). Volunteer tourists participate in projects that benefit local communities at the tourist destination, environmental projects or a mixture of both (Chen and Chen 2011; Wearing 2001). In a study of volunteer tourism organisations, Coghlan (2007) found that immersion in an Indigenous community can be an important part of expeditions with a focus on adventure or conservation. Similarly Clifton and Benson (2006:252) found that volunteer tourists involved in research ecotourism are willing to "incorporate cultural exchange" and "taken on information relating to local norms, cultures and beliefs" as part of their tourism experience. This cultural exchange occurs through social contact between host and visitor and interaction with the local community rather than planned touristic activities. Chen and Chen (2011) find that volunteer tourists desire interaction with new peoples

and cultures at the same time as they desire opportunities to contribute to environmental protection.

However the literature also reveals that this link between nature and culture is not as clear cut as these studies suggest. Kutzner et al (2009) found that some visitors to British Columbia were more interested in cultural experiences such as learning about traditional ways of life, stories, traditional food and staying overnight in traditional housing rather than activities related to the natural environment. And Wu, Liu et al. (2012), in a study of Chinese tourists to Indigenous cultural attractions describe a tourist type that combines an apathetic attitude to Indigenous culture with an interest in relaxation and the enjoyment of nature. In the ecotourism literature, deep green ecotourists are generally found to be motivated by "experiencing wildlife and natural areas to the exclusion of interacting with local residents" (Clifton and Benson 2006:250). Ecotourism spectrums identify 'deep green' ecotourists or 'dedicated nature tourists' as those tourist types who are motivated to travel to protected areas to have deep interaction with the natural world and experience wildlife (Lindberg 1991; Blamey and Hatch 1998). Their level of interest in and commitment to the natural environment influences the importance of the natural setting and their interaction with that setting (Orams 2001), but how this affects their desire for cultural attractions is unclear. The challenge becomes understanding the relationship between these preferences, and how the implications for product development for an educational holiday featuring Aboriginal learning experiences.

It cannot be assumed that all visitors to an Aboriginal tourism experience have the same level of interest in experiencing different cultures. McKercher and du Cros (2002) find that some people are motivated to experience cultural tourism more than others, based on the level of importance they assign cultural tourism in the decision to visit a tourist destination and the depth of cultural experience they require. Different tourists seek different types of experience - from shallow to deep, superficial to meaningful, when they engage with a tourist attraction. This has been explained according to the concept of 'serious leisure' (Stebbins 1996) where the cultural tourist is seen as a hobbyist- someone with interest in a particular topic, and skill or experience in that topic. Tourists can either be generalized cultural tourists, with broad, general knowledge of a variety of cultures, or a specialized cultural tourist who focuses on gaining in-depth understanding of one culture or place (McKercher and du Cros 2002). Based on this perspective, Wu, Liu et al (2012) develop a typology of three groups of Indigenous tourists: 'expert' tourists with a serious leisure interest in Indigenous culture, 'interested' tourists who are curious about Indigenous culture and 'apathetic' tourists with no interest in Indigenous culture (refer Figure 4-3). These types are found to have different preferences for types of Indigenous tourism products. Experts seek to experience Indigenous life, while interested Indigenous tourists prefer to gain

understanding about Indigenous culture through viewing displays or shows or taking guided tours. The apathetic Indigenous tourist seeks relaxation and the enjoyment of nature.

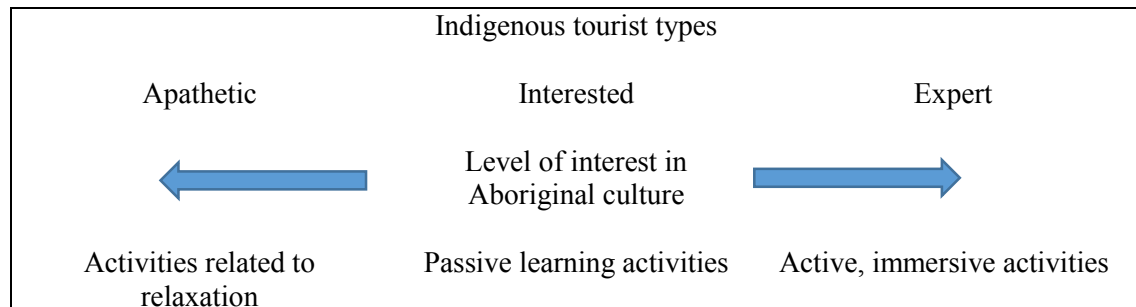


Figure 4-3 Indigenous tourist types  
Source: adapted from Wu, Liu et al. (2012)

Cohen (1979) seeks to understand how tourists engage with the world outside their own culture through his work on the five modes of tourist experiences. He has developed the recreational mode for tourists who seek entertainment on vacation in order to recharge and unwind. Authenticity is not important to him/her- he is seeking entertainment and make-believe not authenticity. The purpose of travel is to “restitute the individual to his society and its values, which, despite the pressures they generate, constitute the centre of his world” (Cohen 1979:185). The second mode is the diversionary tourist, who travels more for diversion than for recreation. Travel is a “mere escape from the boredom and meaninglessness of routine, everyday existence, into the forgetfulness of a vacation” (Cohen 1979:186). The third type is the experiential tourist who is disenchanted or alienated who looks for meaning in other’s lives. They want to experience authenticity through others’ lives without converting to their way of life, they observe, but at a distance. The fourth type of experimental mode of the touristic experience refers to tourists who are on a quest for an alternative through tourism, and sample different lives without fully committing to them. They try different alternatives to see which one is best, but with a clearly set goal of what they actually want, can’t commit to one. Finally the existential mode describes a tourist fully committed to a new spiritual centre- that is, a life external to his or her native society and culture. For Aboriginal tourism, it could be assumed that the third, fourth and fifth type of tourist mode would be interested in experiencing different cultures, albeit in a different way.

Levels of interest in Aboriginal tourism are also found to be affected by previous experience of this form of tourism, as well as the perception that it is not a relaxing experience. In Australia, low levels of interest in experiencing Indigenous tourism by domestic tourists are partly attributed to the perception that it does not satisfy domestic holiday needs of relaxation (Jones Donald Strategy Partners 2009 in Ruhanen, Whitford et al. 2013:20). This would seem to suggest that

tourists expect that Aboriginal tourism is focused around learning and education, and hence is not likely to be successfully combined with a recreational element. Visitors' past experience of Aboriginal tourism can influence their desire to experience this form of tourism in the future (Moscardo and Pearce 1999). Tourism Research Australia (2010) finds that a "significant proportion of domestic travellers are open to Indigenous tourism experiences" even though two thirds of survey respondents had either thought about or experienced Indigenous tourism. In addition a high proportion of visitors to Indigenous attractions have also experienced Indigenous attractions in other countries (Moscardo & Pearce 1999; McIntosh, Smith, & Ingram, 2000).

#### 4.2.3 Level of interaction

This section examines tourist preferences for different levels of interaction with Aboriginal hosts. As found in the previous section, cultural tourists desire different levels of engagement in cultural tourism experiences (McKercher and du Cros 2002). Similarly, Moscardo and Pearce (1999) find that while tourists to an Aboriginal cultural park can have high levels of interest in learning about Aboriginal culture, they seek different levels of interaction with Aboriginal hosts. They identify an "ethnic tourism connection group" interested in learning about Indigenous culture and in having direct contact with Indigenous people. This is consistent with Higgins-Desboilles' (in Ryan and Aicken 2005:225) finding of "a small niche market very keen on Aboriginal and Torres Strait Islander tourism experiences seek out intensive experiences such as visiting communities and in-depth cultural encounters". Kutzner and Wright (2010) also identify an Indigenous tourist type they label the 'culture seeker' who has high levels of interest in Indigenous tourism experiences and preferences for undertaking hands-on activities, staying overnight in traditional Aboriginal housing and participating in week-long cultural camps. McIntosh (20004) distinguishes between 'cultural experimentalists' who want deeper and different experiences, and 'cultural tourists' who want to learn about Maori culture and interact with Maori people. These tourist types are consistent with Cohen's (1972) non-institutionalized tourists (explorer and drifter types) who seek contact with locals, stay in locally owned accommodation rather than star hotels, and adapt to the local society.

Tourists can also have high levels of interest in learning about different cultures, but not crave a highly interactive experience. Similar to McKercher and Du Cros's (2002) sightseeing cultural tourist is Moscardo and Pearce's (1999) "passive cultural learning group" interested more in cultural learning than in direct contact experiences. Other tourists have low levels of interest in contact with Aboriginal people. Moscardo and Pearce (1999) identify an "ethnic products and activities group" more interested in fun and recreation than learning and contact with Aboriginal people. This is consistent with Kutzner and Wrights' (2010) 'sightseer' group who are more interested in a leisure experience featuring sightseeing activity than experiencing Aboriginal

culture, as well as McIntosh's (2004) 'once in a life timers' group looking for fun experiences more than an understanding of Indigenous cultures. Similarly Xie and Wall's (2002) general sightseers or shoppers group are looking for something different at an Indigenous tourism site rather than cultural understanding. These tourist types are consistent with Cohen's (1972) institutionalized tourists (the mass and the individual mass tourist) who have limited contact with local people and the local economy. LeBlanc & Leblanc (2010) describe tourists who visit Indigenous inhabited or owned national parks in Canada, Africa and Australia as wanting different levels of engagement with Indigenous culture. They develop a typology based on the thin-thick ecotourism spectrum, where people seeking "thin" experiences want shallow engagement with the cultural and biodiverse landscape they are travelling in as well as the people who live there. They are thrill-seeking "adventurers" in search of "exoticism". On the other hand, tourists wanting "thick" experiences engage in "socially responsible tourism, learning about cultural policies of the people occupying the land visited before engaging in certain activities, and give back to the community through volunteer actions" (LeBlanc and LeBlanc 2010:42).

According to Cohen (1976), authenticity is more important to tourists seeking a deeper tourist experience. Authenticity is a feature that is often found to be of central concern to both tourists and suppliers in an Aboriginal tourism experience (Notzke 2006). However, it is also found to be difficult to define precisely given that authenticity is "negotiable, context-driven, socially-constructed [and] changes over time" (Cohen 2004). Despite this, so long as "such conceptualizations are...alive and well in the minds of many tourists, tourism brokers and members of host communities" then authenticity remains relevant (Belhassen and Caton 2006:853). In a niche tourism context, the niche tourist reacts against mass tourism and searches for authenticity through more specialized markets. Munt (1994:54) suggests that "as markets become increasingly segmented, tourism becomes less about pure relaxation and more about experiencing and learning about the world. Often this is done through a search for authenticity by looking for the 'Other' which is "...primitive, exotic and...found in... less-developed countries or in the past". However, as noted by Higgins-Desboilles (2006) this search can also involve seeking deeper understanding for the purposes of reconciliation. That said, for Australian Aboriginal tourism, authenticity tends to be associated with remote destinations, the outback as site of the "pre-modern...deferential past" (Heitmann 2011: 55). This is consistent with Carson and Harwood's (2007) findings that the majority of international backpackers visiting Australia viewed Aboriginal tourism located in the Outback as the only authentic representation of 'real' Aboriginal culture. They viewed Aboriginal tourism in urban areas as exploitative and inauthentic, in part because they were confronted with the social problems and poverty characterizing modern urban life for many Aborigines.

Authenticity is also thought to lie in the relationship between hosts and guests, as noted by Pearce and Moscardo (1999). It is associated with informal personal contact with Indigenous people (McIntosh 2004), the environment where the activity takes place (Ryan and Higgins 2006) and the level of motivation of the tourist for experiencing Aboriginal culture (Pearce and Moscardo 1999; Wu et al. 2012). Learning experiences are found to be enhanced when located in a *marae* rather than a tourist venue and feature interaction with Indigenous people (McIntosh and Johnson 2005). This is consistent with Taylor's (2001:9) work on Maori tourism where "tourists and 'actors' are encouraged to meet half way" through the creation of sincere encounters rather than staged experiences. In a survey of tourists' perceptions of authenticity in ethnic minority villages in China, Yang and Wall (2009:243-4) find that while Chinese tourists viewed the physical aspects of the villages such as costumes, body tattoos, dance and song as authentic, Western tourists associated authenticity with non-tourist villages in a "completely natural setting" where nothing was 'put on show'. To the Westerners, the informal interactions with Indigenous people and natural setting were the most important elements of authenticity. Their research concludes that tourist perception of authenticity is influenced by personal feelings and strongly tied to levels of satisfaction. McIntosh (2004) also finds that authenticity can be related to the delivery of tourism experience by Indigenous hosts, and the awareness by tourists that souvenirs purchased are Indigenous-made. However, others noted that while some visitors may seek authenticity in an Aboriginal tourism experience, many are satisfied to experience only a partial or 'negotiated' sample of Indigenous culture (Craik: 1997; McIntosh 2004).

#### 4.2.4 Learning motivation

Tourists experience different places and cultures in their own different ways, which means the experience is "subjectively consumed and negotiated in terms of tourists' prior knowledge, interests, expectations, mythologies and personal meaning, rather than by the cultural offerings of the destination" (McIntosh et al 2004:2). This may result in preferences for different ways of understanding and appreciating other cultures or environments. In a study of senior educational tourists, Arsenault et al (1998) develop a tourist typology which includes one group of activity-oriented people who prefer experiential learning, or learning with a physical activity component, such as field trips. Other types, such as content-committed people select programs based on a specific learning interest, while adventurers are looking for new experiences in "learning, socializing and travel" and are open to a variety of locations, activities and programs. In a study of Maori cultural tourism in New Zealand, McIntosh (2004) finds that appreciation of a host culture can result from different types of interactions- from informal contact with local people, to more formal experiences with Indigenous hosts. She finds that in a Maori tourism context, learning is enhanced through interaction with Maori people, informal learning styles and the



physical location where the learning takes place, noting that few existing Maori cultural tourism products are designed with these factors in mind (McIntosh 2004).

For schools, university, volunteer and research tourists, learning is found to be enhanced by the presence of scientific teams engaged in research projects, or academics who act as learning facilitators and deliverers (Benson 2007). What is less clear is the role of Aboriginal hosts in these types of educational tourism experiences. Wright et al (2007) describe a form of academic tourism where learning occurs between Aboriginal tour operators, university lecturers and students. The authors find that the three groups all contribute to a 'multi-directional' learning experience, providing insight into the different perspectives held by participants in an academic tourism experience. The focus of their research is on the transformation of traditional research relationships between student, teacher and Aboriginal co-researchers in a tourism context, which has implications for development because it recognises that these relationships can be complex particularly given the "colonising processes and power imbalances" characterizing some research (Wright et al. 2007:156).

#### 4.2.5 The travel – learning continuum

A typology that can be applied to the different market segments of educational tourism would be useful in determining the implications for type of educational tourism product developed of the different tourist types. One way of classifying educational tourists is by examining the level of importance of education as a motivation for travel (CTC 2001 in Ritchie 2003). With learning and education occurring in a diverse array of tourism experiences, it is important to clarify what is meant by these terms. Education is defined for this research as "the organised, systematic effort to foster learning, to establish the conditions, and to provide the activities through which learning can occur" (Smith: 1982:47). Education is therefore a more conscious, planned and systematic process than the more natural process of learning which can happen incidentally (Kulich 1987). Some educational tourists will be motivated to undertake general interest learning on holidays, while other educational tourists will seek out a more formal learning experience according to their needs. For example, volunteer tourists and university students are found to be motivated to travel for fun and escape yet the importance of educational benefits of the tourism experience varies for both groups (Hsu and Sung 1997; Babin and Kim 2001; Kim, Giri et al. 2006). Educational forms of tourism can then be placed along a learning/travel continuum according to whether travel or education is the primary motivating factor (CTC 2001). At one end of the spectrum are found general interest learning experiences, and at the other end are purposeful learning experiences such as those undertaken by school or university students (refer Figure 4-4 following). These learning experiences can also be classified according to the level of formality of the educational component of travel (Pitman et al. 2010). Purposeful learning experiences are formal and curricula-related, while travel-first experiences are more informal. This spectrum demonstrates

that educational tourism can be interpreted more broadly across a range of experiences varying from purposeful to general interest. This also indicates that the type of learning or education that tourists seek affects the type of experience, activities and facilities they require. For example, more formal educational tourism experiences such as school tours or research tourism groups may require the provision of educational facilities such as computers and learning areas in order to “support and enhance opportunities for learning and education” (Benson 2007). Learning facilities and materials such as computers, hand-outs or audio-visual materials are important for school groups because they can support large groups of students to have a well-structured learning experience (Ritchie, Carr and Cooper in Ritchie 2003). School travel planners will search for destinations that can provide these learning facilities as well as providing tourism facilities for large groups such as picnic areas where students can eat.

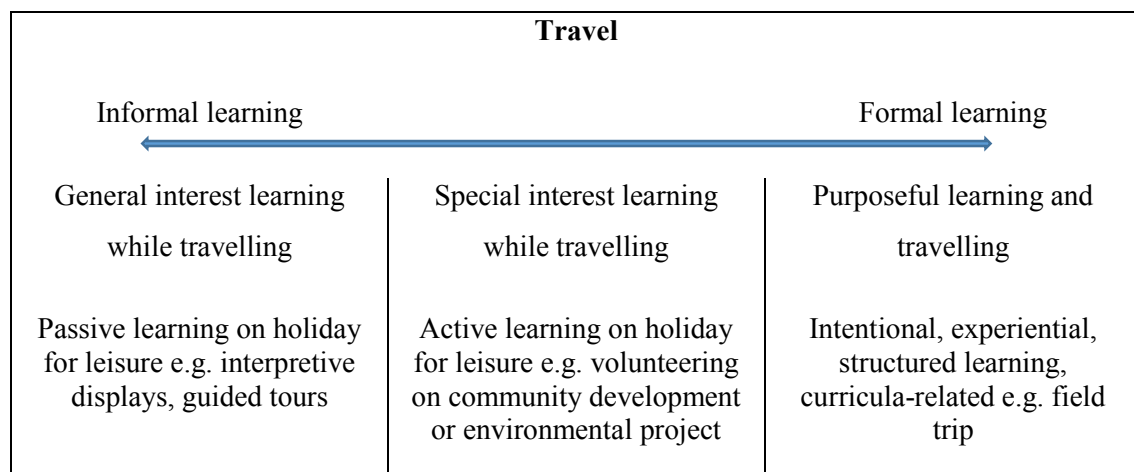


Figure 4-4 The travel-learning continuum  
Source: adapted from Ritchie (2003)

Given the broad range of potential market segments suggested for educational tourism, the education-travel continuum is useful for locating these segments. School and university students and university staff are designated ‘purposeful’ tourists because the tourist experience is secondary to a formal curricula-related educational aspect (James 2006; Rodríguez, Martínez-Roget et al. 2012). General interest learners are seeking informal learning experiences on their travels. Located in the middle of the spectrum are special interest learners such as nature-based, volunteer and cultural educational tourists who combine travel with environmental, cultural or other interests. Based on the learning/travel continuum, educational tourists are considered to be tourists undertaking an overnight vacation or an excursion for whom education and learning is seen as a primary or secondary part of their trip (Ritchie 2003).

If we assume that learning and education occupy different levels of importance for different educational tourists, how can we measure the relative importance of learning and education in relation to general motivations for travel? Crompton's (1979) motivation scale for pleasure vacationers includes seven push motives (escape, self-exploration, relaxation, prestige, social interaction and enhancing kinship ties) and two pull motives (novelty and education). This approach indicates that the motivation of the tourist can be influenced by the 'pull' features of a destination as well as 'push' motivations related to the desire to go on vacation. This approach is useful for examining why tourists travel by looking at both why they select a destination, as well as why they want to go on vacation. Manfredo et al.'s (1996) recreation experience preference (REP) scales are useful in understanding this link. REP scales measure the desired goal states that the tourist seeks to gain through participation in leisure. In the 1970s, motivation theory suggested that people engage in recreation to fulfill certain psychological or physical goals (Driver & Tocher (1970) in Manfredo 1996). People engaged in recreation because they sought to attain a bundle of psychological outcomes. By the 1990s, Manfredo et al (1996) saw motivation as being made up of expectations about both instrumental and long-term outcomes. This enabled them to create a framework for leisure contexts where choice was seen as a "function of the expectation that efforts to recreate (e.g. spending time and money) will lead to performances (i.e. engaging in certain activities in certain settings) which will in turn lead to valued psychological outcomes" (Manfredo et al. 1996:190). That is, the tourist searches for a product that will satisfy their motivations.

As niche tourists, educational tourists are motivated to seek tourism products that cater to their specialized needs and interests, such as learning and education. Novelli (2005:7) suggests that tourism is closely related to the issue of identity because tourist consumption of tourism products is more than just a functional economic process, being a way to create social bonds and emotional pleasure. Because the process of being a tourist is related to the expression of the identity, "the choosing of holiday type and destination can also be seen as part of identity-making" (Novelli 2005). Niche tourists are therefore highly motivated and the location is highly relevant to the specific activity that the tourists want to engage in. Niche tourism responds to the increasingly sophisticated needs and preferences of niche tourists, which are based on specific activities that allow tourists to develop and express their identity. Therefore, in providing a recreational product, four aspects should be considered, including settings, activities, outcomes and personal and social benefits.

#### 4.2.6 Summary of tourist sector characteristics

The characteristics of the various sectors of educational tourists as found in an examination of the literature are summarized in the table following (Table 4-2). These characteristics include the

focus of the travel experience, the goal of the learning experience and how important the destination is in their decision-making about where to have an educational tourism holiday. The different preferences described by these typologies are reflected in Sofield and Birtles' (1996) IPCOST (or Indigenous peoples' cultural opportunity spectrum for tourism) where Indigenous communities engage with tourism according to which level of host-guest interaction they feel comfortable with.

	<b>Seniors/adults educational tourism</b>	<b>indigenous tourism</b>	<b>Nature-based; ecotourism</b>	<b>Research/volunteer tourism</b>	<b>Schools, university tourism</b>
<b>Demographics</b>	Over 50 years old, retired, majority female (Ritchie 2003)	Older Australians families with older children TQ (2010) females, retired regional visitors, (TRA 2010)	middle-aged, female (Blamey and Hatch 1998) affluent (Weiler and Richins 1997)	Majority are female, single, young, well-educated (Galley 2004)	Young, single
<b>Importance of the destination</b>	Destination and learning experiences important: learning related to location/only available at that site/location provides physical activity	Destination important in decision-making- learning tied to location	Destination important in decision-making	Learning experience as important as destination in decision-making	Learning more important than destination (but in some cases learning strongly tied to location)
<b>Focus</b>	Travel and learning both important	unknown	Travel primary and learning secondary	Learning and travel important	Learning primary, travel secondary
<b>Goal of learning</b>	Personal development; broaden horizons, increase knowledge, have leisure experience with peers; life enhancement	Personal development; broaden horizons, increase knowledge, have leisure experience with peers; learn about other cultures	Learning and appreciation of nature; related to high environmental commitment	Personal development but also to give back to others- altruism	Professional development; enhancing cv, academic achievement, to gain study credit, fieldwork towards dissertation
<b>Duration of participation</b>	Longer duration- travel off peak (Senior)	Short	Short	Short-medium depending on the project	Short-medium
<b>Travel purpose</b>	Dual purpose- learning and travelling	can be part of multi-purpose trip	can be part of multi-purpose trip	Specific activity	Specific activity
<b>Active/passive participation</b>	Range from passive to active	Range from passive to active	active	active	active
<b>Location</b>	Regional, rural	Regional, rural, remote	Wilderness, untouched setting	Remote, wilderness-biodiversity	varied

	<b>Seniors/adults educational tourism</b>	<b>indigenous tourism</b>	<b>Nature-based; ecotourism</b>	<b>Research/volunteer tourism</b>	<b>Schools, university tourism</b>
<b>Size of travel group</b>	Medium group size	varied	small	Medium	Medium-large
<b>Physical activity</b>	Low- medium	Medium	high	Medium-high	Medium-high
<b>Number of learning experiences</b>	Ranges from variety to single focus	variety	Single interest	Single interest	Single learning interest
<b>Level of comfort</b>	important	Varies- not known	low	Low	low
<b>Type of learning</b>	Structured, intentional, informal to formal learning, enjoyable featuring social interaction with peers	Informal, range of types of learning sought	Hands-on, experiential	Hands-on, experiential; seek interaction with research teams and scientists	Hands-on, experiential, high quality of education received is priority
<b>Interest in environment</b>	low	Medium- often correlated	high	High	unknown
<b>Interest in Aboriginal culture</b>	high	High but not necessarily primary interest	low	High	unknown
<b>Role of leisure</b>	high	high	low	Medium	Medium
<b>Cultural interaction with hosts</b>	unknown	Medium to high (different degrees of negotiation)	low	variable	unknown
<b>Accessibility</b> (sealed roads, airport, all-weather access)	Easy-moderate access on primary roads; airports; all-weather access	Moderately accessible on primary or secondary roads; airports	Moderately accessible on primary or secondary roads; airports	Moderately accessible on primary or secondary roads; airports	Easy access on highways and roads; all-weather access; coach access and parking
<b>Scale of development:</b> Accommodation standards	Moderate-high level accommodation-	Basic-to high	Basic	Basic	Budget- youth hostels, guesthouses, camping with facilities
<b>Scale of development:</b> Destination infrastructure	Full range: medical care; telecommunications	Moderate – high infrastructure	Minimal infrastructure to support visitors on-site.	Minimal infrastructure to support visitors on-site.	Schools: Full range: Universities: varies

	<b>Seniors/adults educational tourism</b>	<b>indigenous tourism</b>	<b>Nature-based; ecotourism</b>	<b>Research/volunteer tourism</b>	<b>Schools, university tourism</b>
<b>Tourism Facilities:</b> Visitor facilities	High level facilities: visitor information centre, driving tours, walking paths, guides or learning facilitator on site, educational material provided	unknown	Low-moderate level facilities	Low level facilities	Schools: High level facilities: visitor information centre, catering facilities, walking paths, learning facilitators, educational materials Universities: varies
<b>Tourism Facilities:</b> Site activities	Moderate on-site activities: outdoor activities, museums, shopping	unknown	minimal on-site activities: outdoor activities (hiking, swimming)	minimal on-site activities: outdoor activities (hiking, swimming)	Schools: moderate-high level on-site activities to cater to large groups
<b><u>product characteristics</u></b>					
Learning experience	General, informal, range of incidental-intentional, passive (lecture)-active (experiential, hands-on)	General, informal, range of incidental-intentional, passive (lecture)-active (experiential, hands-on)	Incidental, general, range of passive-active, informal	Specific, intentional, structured, formal, range of passive-active	Specific, intentional, structured, formal, active
Learning delivery	learning facilitators provided	TOs as learning facilitators, hosts		research scientists or land managers	academic staff and teachers deliver learning
Educational materials (handbooks, ipods, maps, webpages, novels)	Educational materials provided		none		Educational materials provided; preparation needed by students prior to trip

Table 4-2 Summary of tourist sector characteristics  
Developed for this research

### ***4.3 Spectrum for educational tourism opportunities***

This section brings together the characteristics of the destination and tourist preferences by developing an Aboriginal educational tourism opportunity spectrum. This spectrum, developed from the literature, will inform the market demand survey for Aboriginal educational tourism experiences carried out as part of this research. Opportunity spectrums are based on the premise that the market is diverse, and that to satisfy this diverse market, a range of products is needed. Opportunity spectrums have been used in the literature to provide frameworks for managing natural resource-based tourism (Clarke and Stankey 1979) adventure tourism (Butler and Waldbrook 2003) and ecotourism (Boyd and Butler 1996). They are based on the idea of matching the criteria of a form of tourism with the resource base characteristics of a region. The tourism opportunity spectrum (TOS), developed as a planning tool for meeting a variety of markets for natural resource-based tourism development, was based on the recreation opportunity spectrum (ROS) developed by Clarke and Stankey (1979), itself a tool for managers of wilderness or remote areas. The basic criteria developed for these opportunity spectrums includes (1) access to the destination, (2) other non-recreational resource uses, (3) on-site management, (4) social interaction (5) acceptability of visitor impacts and (6) acceptable level of regimentation. These criteria can be built on to address the specific factors important to a form of tourism. The ecotourism opportunity spectrum (ECOS) links ecotourism tourist typologies (such as Laarman's hard to soft ecotourist spectrum) to factors important for ecotourism. For example, it suggests that hard ecotourists will prefer to visit more inaccessible places, while soft ecotourists may prefer easy to access destinations.

The following spectrum specifically addresses Aboriginal educational tourism. It does this however as a tool for planning by Aboriginal communities and individuals developing tourism products rather than as a 'management approach' as proposed by Butler and Waldbrook (2003). The criteria developed for the AET opportunity spectrum is based on the preceding examination of destination characteristics and facilities as well as tourist preferences for learning, interaction and activities derived from the literature (refer Table 4-3).



Criteria	Aboriginal Educational Tourism spectrum		Literature
	Travel first	education first	
<b>Tourist Preferences</b>			
<b>Type of learning</b>	Unstructured.....structured Informal.....formal Passive.....active General.....specific Incidental.....intentional		Ritchie (2003) Arsenault (1998) Pitman (2010)
<b>Motivation</b>	Multiple purpose.....sole purpose		Ritchie (2003)
<b>Duration</b>	Minutes.....months		Ritchie (2003)
<b>Preparation</b>	None.....full preparation		Ritchie (2003)
<b>Focus</b>	Travel.....education		Ritchie (2003)
<b>Setting</b>	Natural.....man-made		Arsenault (1998)
<b>Level of adventure</b>	Low.....medium.....high		Wood (2010)
<b>Level of comfort</b>	Low.....medium.....high		Orams (2001)
<b>Physical activity</b>	Low.....medium.....high		Arsenault (1998)
<b>Level of skill</b>	Low.....medium.....high		Curtain & Wilkes (2005) Coughlan (2008)
<b>Level of interest in environment</b>	Low.....medium.....high		Kutzner (2008)
<b>Level of interest in Aboriginal culture</b>	Low.....medium.....high		Moscardo & Pearce (1999)
<b>Level of interaction with Aboriginal people</b>	Low.....medium.....high		Moscardo & Pearce (1999)
<b>Authenticity</b>	Low.....high		Notzke (2006)
<b>Location</b>			
<b>Accessibility</b>	Easy.....hard		Ruys & Wei (1998) Cooper & Latham (1998)
<b>Infrastructure</b>	Low.....high		Clifton & Benson (2004)
<b>Accommodation</b>	Low.....high		Clifton & Benson (2004)
<b>Tourism facilities</b>	Low.....high		Benson (2007) Ritchie, Carr & Cooper (2003)
<b>Scale of development</b>	Low.....high		Clifton & Benson (2004) Harwood (2010)

Table 4-3 An educational tourism opportunity spectrum  
Developed for this research

Products can differ in length of time, ranging from being minutes long, or many months in duration (Ritchie 2003). The level of formality of the learning experience can differ from formal to informal, with formal learning experiences requiring a greater level of participant preparation prior to travel (Ritchie 2003; Arsenault 1998). Products can also place different emphasis on learning versus recreation elements. This could include products with both environmental and recreational opportunities “based around general interest in nature and the environment” (Curtin and Wilkes 2005:455) as well as more specialized ‘research conservation’ trips with a primary focus on research (Coughlan (2007). The setting in which the product is offered can vary from natural to manmade, and the level of facilities provided at that setting also varies from a low to high level. The travel-learning continuum is used to differentiate between different Aboriginal

educational tourists based on their relative interest in travel or educational components of the travel opportunity.

#### **4.4 Summary**

In general, as a niche form of tourism located under the umbrella of alternative tourism, educational tourism aligns with the traits of alternative development. It is characterized by small scale development, catering to a variety of special interest tourists, featuring local ownership and high levels of environmental and community linkages. However, it also features different scales of development, accommodation types and capital inputs. Tourist type is also an important consideration. The market segmentation approach showed that a number of different market segments can be considered educational tourists, and they have different needs, motivations and preferences for educational tourism experiences. Of importance to educational tourism is the question of how educational tourists feel about learning about Aboriginal culture, and the level of interaction they seek with Aboriginal hosts. The type of learning experience is also important, and will affect the level of interaction. Criteria have been developed in the educational tourism opportunity spectrum that will be used to explore these preferences and motivations in more depth, in order to provide more understanding of the relationship between educational tourism and development. This will be done through a market demand survey with different educational tourists.

A review of the literature examined different educational and Aboriginal tourist typologies with a view to understanding more about these characteristics and preferences. It was established that these market segments are comprised of people with different characteristics and different preferences for learning and cultural activities, authenticity, facilities and location attributes on holiday. In addition, it was established that the tourist searches for a product that will satisfy their motivations, in the expectation that choosing this product will result in outcomes and personal and social benefits. Educational tourism was found to be a form of tourism where people travel to learn about the culture or environment of the people and places they visit. A number of tourism sectors were found to contribute to educational tourism, and it was proposed that a segmentation approach be used to examine the different tourism sectors. It was found that these sectors all involve learning in a tourism context, however, educational tourists have different characteristics, and preferences for educational holiday opportunities. It was also found that educational tourists have different levels of interest in learning on holiday, and in particular, learning about Aboriginal culture on holiday. The learning-travel continuum was used to understand how the motivation of the tourist is related to the relative importance they assign to travel and learning on holidays.

Educational tourism, as a form of alternative tourism aligns with the principles of alternative development. However, it also exists at a variety of scales and includes a number of different tourist types, therefore more examination is needed of the different components of educational tourism to clarify its relationship with development. In this research, the relationship between the different components of an educational tourism experience will be examined firstly through a market demand survey to gather information about tourist preferences and motivations for undertaking an educational holiday that features learning about Aboriginal culture, land or art. The following chapter outlines the research strategy and methods used in this research.

## 5 Research strategy and methods

The purpose of this chapter is to describe the research strategy and methods used in this thesis. As this research took place with an Aboriginal family, the identification of the research topic and research approach was an iterative, collaborative process. It was important to me as a non-Aboriginal researcher that this process was undertaken with respect, and resulted in a research project that was of use to the Aboriginal family involved while also satisfying the academic requirements to fulfil a PhD. In this thesis, my involvement with Bana Yarralji Bubu resulted in a research aim of examining the nature of the relationship between development and educational tourism featuring Aboriginal learning experiences. Two specific research questions have been developed for this thesis. The first question asks: is educational tourism a realistic means of satisfying the holistic development aspirations of Bana Yarralji Bubu? Answering this question involved examining the nature of educational tourism, as well as the holistic nature of the development aspirations of the Aboriginal family involved in this research. It also involved situating the research in a development studies context to enable an examination between the development goals of a family based tourism supplier and that of the tourism industry sector. While the development goals of the family drive the establishment and operation of a tourism enterprise, the enterprise also needs to satisfy the market. It is this dilemma that the family must grapple with. As noted earlier, to gain an appreciation of whether or not this was a dilemma that was shared by other Aboriginal family orientated providers I expanded the research strategy to other suppliers within the region. Thus the second research question asks: What are the opportunities and challenges to achieving these holistic development aspirations through educational tourism?

This chapter outlines the research approach or “plan or proposal to conduct research” used in this thesis (Creswell 2014:5). There are three inter-related components to this research approach as illustrated in Figure 5-1. The first component is the philosophical worldview or paradigm assumptions that I, as the researcher, bring to the study. The second component is the research design or methodology used and the third component comprises the methods of data collection, analysis and interpretation used (Creswell 2014). My worldview as a researcher influences the design of the research, and this in turn influences the specific research methods chosen. Using this approach, the research design is guided by three questions: (1) What paradigm am I (the researcher) bringing to the study? (2) What is the methodology or research design related to the worldview being used? (3) What methods of research are used to bring this approach into practice? (Guba 1990).



Figure 5-1 Research framework for this thesis  
(Source: Creswell 2014:5)

The research questions in this thesis are exploratory, and the investigation of these research questions has been driven by a combination of worldviews including pragmatism, constructivism and participatory. A number of worldviews were felt to be necessary due to the Indigenous focus of the research question. Therefore a multiple methods approach has been used incorporating both qualitative and quantitative approaches. This introduction is followed by Section 5.1 which outlines the worldview underlying this thesis, Section 5.2 explains the research design and Section 5.3 examines the research methods. This is followed by an outline of data collection and data analysis techniques used in this thesis in Sections 5.4 and 5.5 respectively. In Section 5.6, a summary of the overall research strategy is presented.

## 5.1 *Worldviews*

This section examines the worldviews underlying this thesis. These include pragmatism which is the overarching worldview for this thesis as well as constructivism and participatory worldviews. Worldview is defined by Guba (1990:17) as “a basic set of beliefs that guide action”. These beliefs influence what is studied, how it is studied and how the results are interpreted (Bryman 2007). Therefore “no inquirer...ought to go about the business of inquiry without being clear about just what paradigm informs and guides his or her approach” (Guba and Lincoln 1994:116). A worldview (also known as a paradigm) can be thought of as the way in which we make sense of the world in which we live and how we fit in to that world. In the literature, a worldview is generally thought to comprise three main elements including the ontological, the epistemological and the methodological (Guba 1990). Ontology is the study of being where the researcher tries to

understand the nature of reality. Epistemology is an exploration of the type of relationship between the researcher and reality, where the researcher tries to understand what kinds of knowledge are 'legitimate and adequate' (Gray 2009:17). Methodology is to do with how the researcher should go about finding out knowledge (Guba 1990). In addition to these three components, Jennings (2010) adds axiology which refers to how knowledge is valued and how values influence the research process. The production of knowledge is influenced by the ontology and axiology of the researcher. Their epistemology depends on what they want knowledge about, the kind of knowledge they want determines their methodology, and the methods they use are the tools of this methodology (Gray 2009: 34).

#### 5.1.1 Pragmatism

The overarching worldview guiding this research is pragmatism. Pragmatism is a practical approach to research, where the research question is more important than either the method or the paradigm that underpins the research (Tashakkori and Teddlie 2003). Pragmatists are more concerned with solving problems than answering questions about the nature of reality. While positivists view knowledge as coming from observing and measuring "the objective reality that exists...in the world" pragmatists view knowledge as coming from examining "actions, situations and consequences" (Creswell 2014:11). Part of this process is acknowledging the social, historical and political context in which research occurs (Creswell (2014:11). So rather than try to find the causes or preceding conditions of a particular problem, pragmatists will try to solve the problem in order to "make social life better" (Pansiri 2009:86). In order to solve problems, pragmatists use a variety of approaches to get knowledge rather than be committed to a specific system of philosophy. They "look at where they want to go with the research and use what works" according to Creswell (2014). This allows them to choose from a number of different methods of data collection, analysis and worldviews to solve research problems. Therefore pragmatism is often linked with mixed and multiple method studies that contain both qualitative and quantitative approaches (Pansiri 2009; Creswell 2014). Pragmatism is the worldview guiding this research, and a variety of methods and approaches are used to address the investigation of the supply and demand nature of Aboriginal educational tourism.

#### 5.1.2 Constructivist

While pragmatism is the overarching worldview in this research, the constructivist worldview is also important because of the qualitative element of the research process. In constructivism (or interpretivism), the goal of research is to get sympathetic insight into an event or experience through participation in order to "grasp the emotional context in which the action took place" (Weber 1978:5 in Jennings 2010:40). This requires acknowledging multiple explanations of reality rather than just one true reality as proposed in positivism. Research is undertaken collaboratively "with the researcher and the researched viewed as partners in the production of

knowledge and the interaction between them being the key site for both research and understanding” (Schwandt 1998 in:Phillimore and Goodson 2004:36). Through being involved in the knowledge production process, the values of the researcher become part of the social process of research (Blumer 1962). It is also acknowledged that research undertaken using a constructivist worldview will not be representative of the wider population, but the usefulness of this worldview in tourism contexts has been acknowledged in the literature (Jennings 2010). This is particularly noted in the exploration of interactions between hosts and guests where the researcher is embedded in the host community, using participation and observation to study multiple views of different social actors (Jennings 2010). In this research, the researcher visited the Aboriginal educational tourism operation in order to get deeper insight into the relationship between the various actors in the setting.

### 5.1.3 Participatory

This research is also guided by a participatory worldview because of the Indigenous focus of the research question. This worldview evolved from Heron and Reason’s (1997 in Jennings 2010) experiences with action research and cooperative inquiry. These experiences resulted in a view of knowledge as a joint creation by researchers and participants achieved through collective interactions and participation in experiences. The participatory world view is similar to constructivism, but it places more emphasis on co-creation of knowledge, non-Western ways of knowledge production and strategies for empowerment of participants. The major differences between the worldviews used in this thesis are summarized in Table 5.1 following. Heron and Reason (1997) identify four different ways of knowing that are important for this worldview: experiential (knowing based on direct participation); practical (knowledge coming from action); propositional (knowing based on concepts and theories) and presentational (knowing coming from experience). The interaction of researchers and participants in specific social and cultural contexts create the different ways of knowing (Jennings 2010). The ultimate aim is to create knowledge that can result in change, development and empowerment (Bradbury-Huang 2010; Jennings 2010). As this research has been carried out by working with Aboriginal informants, this worldview has been an important means of informing and guiding the research project. The Aboriginal informants worked with me (the researcher) for the purpose of generating knowledge about the development of their business enterprise.

Table 5-1 Comparison of worldviews used in this thesis

Source: Jennings (2010); Creswell (2014) Gray (2009) Heron and Reason (1997) Decrop (2004)

	<b>Pragmatist</b>	<b>Participatory</b>	<b>Constructivist/ interpretivist</b>
<b>Ontology</b>	‘What works’ in the empirical world Consequence of action Problem-centred Real-world practice oriented	World constructed from participative, collective realities- via interaction in social and cultural context	A phenomenon has multiple meanings; Reality is socially constructed, holistic, contextual; Inductive reasoning; focus on understanding
<b>Epistemology</b>	Objective and subjective in order to solve problems	Researchers and participants are both subjects and participants. 4 ways of knowing	Subjective or intersubjective- researcher is social actor, not aloof Researcher and participant have interactive, cooperative relationship
<b>Methodology</b>	Multiple methods Pluralistic	Multiple methods, depends on co-selection between researcher and participants based on practical knowledge and experiences	Qualitative; data collected in real world, allows researcher to get emic perspective, identify multiple realities All aspects of observation worthwhile
<b>Axiology</b>	Knowledge is propositional, means to social emancipation Values extrinsic & intrinsic to research purpose	Knowledge is collective construct in social and cultural context, Western ways of knowing only one way of knowing	Because research is a social process, values are embedded in research process.

As a non-Aboriginal researcher carrying out ‘non-Indigenist research’ or “research with Indigenous peoples that is conducted by researchers who do not identify as a member of the Indigenous peoples who agreed to participate in a study” (Jennings 2010:134), it was important to ensure that the qualitative phases of the research were characterized by collaborative processes. This is particularly important given that acknowledgements in the literature that many studies examining the involvement of Indigenous peoples in tourism are still based on academic frameworks based on traditional European perspectives (Ryan and Aicken 2005). Non-Aboriginal researchers engaging with Indigenous peoples need to be “reflexive with regard to Indigenous agendas and Indigenist epistemologies and ensure they consider the ethical principles” relating to Indigenous peoples (Jennings 2010). This research has been carried out with Aboriginal informants to increase cross-cultural understanding and culturally appropriate rigorous research (Rigney 1999). It has also been guided by the work of previous researchers who have developed ‘best practice’ principles informed by research with the Kuku Yalanji people (Martin 2008). These include the need for clear guidelines and agreements for research projects, cooperative and equitable approaches to research, respect for Indigenous intellectual and cultural property, and agreements over use of research findings (Fuary 2009).



## 5.2 Research Design

This section outlines the research design process followed in this thesis and describes the process of identifying the research topic and the research design developed (refer Figure 5-2).

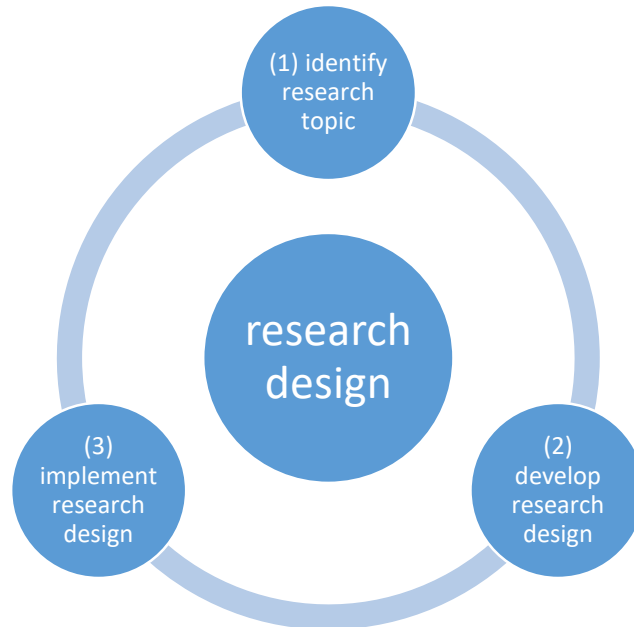


Figure 5-2 The research design process  
Source: adapted from Jennings (2010)

### 5.2.1 Identification of research topic

The identification of the research topic for this thesis was an iterative and collaborative process. The original research aim of this thesis was to examine the process of establishing Bana Yarralji Bubu, an Aboriginal social enterprise, in the form of an Aboriginal cultural hosting venture on Aboriginal land. However, as it became apparent that Bana Yarralji Bubu was providing educational tourism experiences, where people came to learn about Aboriginal culture and land management, this thesis became focused on understanding Aboriginal educational tourism. From this overall research topic, four research questions were subsequently identified. These research questions are outlined in Table 5-2 following.

Table 5-2 Research questions and objectives identified for this thesis

<b>Research questions</b>	<b>Objective</b>	<b>Data source</b>	<b>Methods</b>	<b>Purpose</b>
<b>Q. 1: Is educational tourism a realistic means of achieving Bana Yarralji Bubu's holistic development aspirations?</b>	To examine the nature of development and how the relationship between development and tourism can be conceptualized.	Literature	Literature review	To understand the relationship between development and educational tourism
	To find out more about the nature of educational tourism, and the educational and recreational needs and characteristics of educational tourists so that the main concepts, characteristics and tourist types of this form of tourism can be identified.	Potential and actual Aboriginal tourists	Quantitative survey; qualitative interviews with actual Aboriginal educational tourists	To generalize about the motivations and characteristics of potential Aboriginal educational tourists and their market preferences for location, facilities and activity variables in educational products featuring Aboriginal learning experiences; To identify market preferences by tourist type
<b>Q. 2: What are the opportunities and challenges to achieving holistic development aspirations through educational tourism?</b>	To examine the opportunities and barriers to educational tourism being a developmental tool.	Aboriginal family planning the tourism enterprise	Qualitative-interviews and participant observation	To understand the internal and external factors influencing the supply of educational tourism by an Aboriginal family
	To understand whether educational tourism can be a potential means of achieving Aboriginal development aspirations; to make recommendations for the development of appropriate educational tourism products.	Supply-side operators, tourists	Qualitative-interviews, observations	To understand if educational tourism is an effective means of achieving development aspirations. To provide practical market demand information to Aboriginal educational tourism enterprises.

### 5.2.2 Research design

This section outlines the research design developed for this thesis. Informed by pragmatism, this research adopts multi-methods research as the overarching research strategy. A multi-methods design is defined as a research strategy where qualitative and quantitative studies “that are relatively complete on their own... [are] used together to form essential components of one research program” (Creswell: 2014:10). That is, quantitative and qualitative projects are carried out to answer different parts of the research problem, and the results are then combined to form a ‘comprehensive whole’ (Morse 2003). Multi-methods are distinguished from mixed methods defined as “the collection or analysis of both quantitative and qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of data at one or more stages in the process of research” (Creswell et al 2003:212).

Multi-methods are used in this research to study one phenomenon (AET) to improve the credibility, dependability, validity and objectivity of results (Decrop 1999; Creswell, Plano Clark et al. 2003). The choice of a multi-methods approach for this thesis was driven by consideration of the research question, which involved an Aboriginal context as well as a tourism context, and multiple actors with multiple views. Research questions examining different aspects of Aboriginal educational tourism needed an approach that could combine qualitative and quantitative data and thus “reveal different aspects of empirical reality” (Denzin 1978:28). Focusing solely on quantitative data (such as market demand data) would not have placed the data in an appropriate social and cultural context. For this research, multi-methods were seen as a way to not only improve the credibility of the data but also to provide a more balanced or fleshed out understanding of a complex phenomenon (Tashakkori and Teddlie 1998:674).

Within the overarching multi-method strategy, this thesis is guided by a specific research design. A research design is defined as “a type of inquiry within qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research design” (Creswell 2014:12). This thesis uses a qualitative-quantitative- qualitative (QUAL-QUANT-QUAL) multiple method model, as outlined by Gray (2009:206) and shown in Figure 5-3. This approach is often used when there is little known or understood about the research setting or phenomenon being studied. An initial qualitative stage allows themes and concepts to be identified, which can then be further explored through quantitative methods. In addition, a case study using participatory action research (PAR) was used to explore the process of Aboriginal business development with Aboriginal informants. Through this process, it was identified that Aboriginal educational tourism was the kind of business being established with the associated aim of operating as a social enterprise. A quantitative survey to identify market demand for this kind of

tourism was then developed built on the concepts relating to Aboriginal educational tourism identified in the first research phase through the case study and literature review. In the final step, the survey findings were “deepened and assessed” by a further round of qualitative interviews with regional educational tourism operators and focus groups with Bana Yarralji Bubu. This was done to assess the results of the survey and relate them back to real world situations.

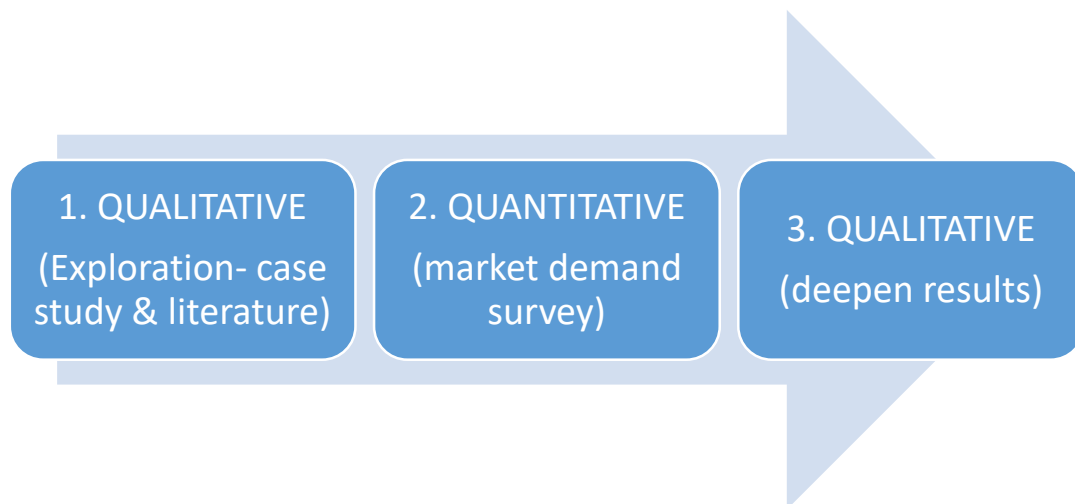


Figure 5-3 Multi-Method Model used in this thesis  
Source: Gray (2009:206)

### 5.3 Research Methods

This section describes the research methods used in this thesis, including a case study, a qualitative survey and focus groups and interviews.

#### 5.3.1 Step One: Qualitative Phase: Case Study

The first phase of research uses a case study approach. Case studies occur when researchers undertake a detailed study of a single example of a phenomenon or case over a period of time, using a variety of data collection methods. The case can be a process, an activity or an individual or individuals (Stake 1995; Yin 2009; Creswell 2014). A case study is defined as an “empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin 2009:18). In general, case studies are the preferred method when (a) how or why questions are being asked or (b) the researcher doesn’t have much control over events and (c) contemporary phenomena in a real-life context are being studied (Yin 2009:2). This method also allows for rich description of phenomena. Flyvbjerg (2006) argues that through a finely detailed case study embedded in real-life situations researchers can produce (1) concrete and context-dependent

knowledge (2) more nuanced views of reality and (3) better explanations of human behaviour than through theories and universal laws.

A case study approach was used in this thesis because it provided a way to examine the social and cultural context in which an Aboriginal educational tourism enterprise exists. In this research it was evident that the phenomenon of Aboriginal educational tourism was strongly connected with and indivisible from its real-life context. The case study approach allowed in-depth and rich descriptions of Aboriginal approaches to educational tourism enterprise creation, the day to day operation of the business at the destination and the larger social and cultural context. This exploratory case study provided data that informed the qualitative phase of the larger research project and also helped to flesh out the quantitative data by providing “rich contextual background” to the real-life phenomenon of Aboriginal educational tourism (Yin 2009:37). My prior involvement with the informants, which grew out of a series of sustainability planning exercises undertaken for their tourism business, meant that there wasn’t a conscious ‘choice’ in selection of the case study. Rather, through this involvement, I became interested in learning more about their particular case and this approach has been supported by researchers such as Eisenhardt (1989) who asserts that a case study doesn’t have to be randomly selected. This contrasts with situations where a researcher first has an interest in a general problem, and then randomly selects a case as an example of that problem.

This case study is a single case design. Flyvbjerg (2006:229) suggests that atypical or extreme cases, defined as “unusual cases, which can be especially problematic or especially good” can provide rich data about a phenomenon by showing the causes of a phenomenon as well as its consequences. Paradigmatic cases on the other hand “develop a metaphor or establish a school for the domain which the case concerns” (Flyvbjerg 2006:230). The selection of case study should be undertaken according to the purpose that the type of case study will serve whilst recognizing that strategies of selection are not mutually exclusive (refer Table 5-3). The case study in this thesis is an extreme yet paradigmatic case. It is extreme because it provides information on the real life challenges facing an Aboriginal family returning to Country with aspirations for establishing an educational tourism enterprise. In particular it is a test-case for an Aboriginal enterprise negotiating their way through the complex planning and legal restrictions in order to develop tourism infrastructure on the land they identify with. It is paradigmatic because it provides in-depth information on the issues facing Aboriginal tourism operators and how these issues affect Aboriginal involvement in tourism generally. These issues (reflected in the research questions identified in this thesis) include how Aboriginal enterprise development occurs at a destination and supply issues for Aboriginal educational tourism operators. The case study is used in this research to (1) explore the phenomenon of Aboriginal educational tourism and (2) examine

the complex contextual conditions surrounding the establishment of an Aboriginal educational tourism enterprise.

Table 5-3 Selection of case studies  
(Source: Flyvbjerg 2006:230)

<b>Selection of Cases</b>	
<b>Type of selection</b>	<b>Purpose</b>
<b>Random selection</b>	To avoid systematic biases in sample
<b>Information oriented</b>	Maximise utility of information from single or small number of cases
<b>(1) extreme/deviant</b>	To get information on unusual cases
<b>(2) maximum variation</b>	To get information on significance on various circumstances on outcome
<b>(3) critical</b>	To get information that allows logical deduction: if valid (not) for this case, it is valid for all (no) cases.
<b>(4) paradigmatic</b>	To develop a metaphor for the domain that the case concerns

There are several elements involved in carrying out a good case study. These include following a case study protocol, protection of human subjects and having a good understanding of the relevant issues (Yin 2009). The major sources of evidence for case studies used in this research are documentation, archival records, direct observation, participant-observation and physical artefacts (Yin 2009:101). The strengths and weaknesses of the different sources of evidence (refer Table 5.4) were weighed up prior to their selection. The data used in the study have been collected in a case study database, to enable it to be retrieved by others (pending permission by informants due to cultural sensitivities and privacy issues). The protection of human subjects involved in the case study was ensured through seeking relevant ethics approvals. Ethics submission no. H4865 covers the protocols followed in this research (and is described in more detail in section 5.4, subsection 5.4.1 following).

Table 5-4 Strengths and weakness of evidence sources.

Source: Yin (2009:102)

<b>Source of Evidence</b>	<b>Strengths</b>	<b>Weaknesses</b>	<b>Example</b>
<b>Documents</b>	Stable, unobtrusive, exact, broad coverage	Hard to find/access, reporting bias, biased selectivity,	Letters, emails, administrative documents; formal studies, news articles
<b>Archival records</b>	Stable, unobtrusive, exact, broad coverage	Hard to find/access, reporting bias, biased selectivity	Maps, charts, organisational charts
<b>Interviews</b>	Targeted, insightful (into causes and explanations)	Response bias, reflexivity; bias due to poor questions	In-depth interviews; semi-structured interviews
<b>Direct observations</b>	Reality (events in real time); contextual (in natural setting)	Expensive and time-consuming; selectivity; reflexivity (presence of researcher)	Formal to casual observations of meetings, field trips etc.
<b>Participant observations</b>	Reality (events in real time); contextual	Expensive and time-consuming; selectivity; reflexivity (presence of researcher); bias of researcher due to involvement in events	Participation in events being studied: assume functional role in organizational setting
<b>Physical artefacts</b>	Insightful (cultural features, technical operations)	Selectivity; availability	Can be physical or cultural tools, pieces of art, technological devices

To carry out the case study, a variety of qualitative methods were used including participant observation, semi-structured interviews, and direct observations. In line with the basic principles of participatory action research (PAR) projects, the following elements informed the case study research. Firstly, the action to be investigated took place in a specific local context (Genat 2009). A key priority was the development of relationships based on reciprocity, equality and trust with Aboriginal informants and the collaborative development of a project that was of value to the group. (Trickett and Espino 2004; Kildea, Barclay et al. 2009) I sought to use an open and flexible style of engagement with a value-free attitude in order to explore the different ways of interpreting and understanding used by the informants. While this was not always an easy process for me as a researcher, the collaborative approach forced me to be mindful of other perspectives and forms of knowledge. The research process was characterized by mutual learning and cycles of action-reflection which produced more learning (Bradbury-Huang 2010:98; Cornwall and Jewkes 1995). This in turn created shared knowledge as illustrated in Figure 5-4 following (Genat 2009). This

research followed the following steps: identifying participants, identifying their goals, carrying out research practice and collaborative action and finally examining results.

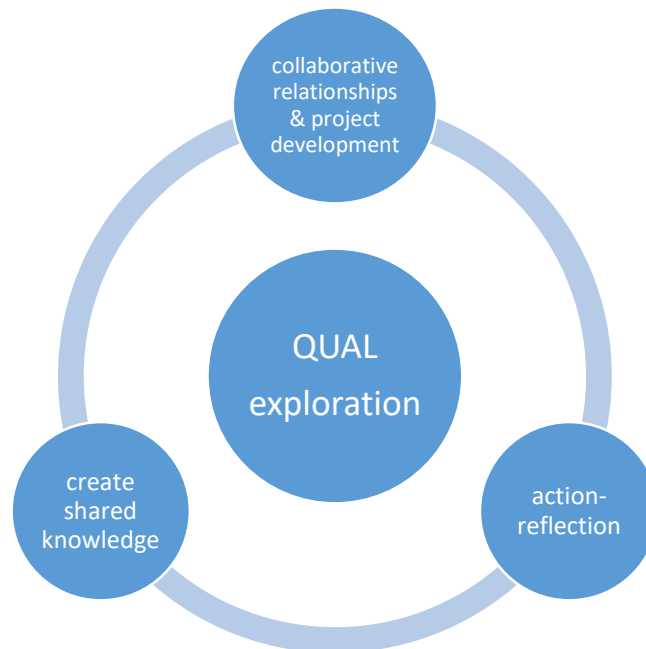


Figure 5-4 The Participatory Action Cycle  
Source: adapted from Genat (2009)

The qualitative data obtained from this part of the research through interviews and observations was assessed according to Lincoln and Guba's (1985) criteria for qualitative inquiry: credibility, transferability, dependability and confirmability. Credibility or the truthfulness of findings was addressed through an extended engagement with the informants in the setting (Decrop 2004). Informants were interviewed and as we worked together over a three year period, such that over time a relationship of trust developed. In addition, data collected was discussed with informants throughout the research process. Interpretations of the data were contextualized through examination of the larger educational tourism market, interviews with supply-side stakeholders about the issues facing Indigenous tourism operators, and feedback from visitors to the enterprise. Interview quotations were used to "give readers the opportunity to interpret the data themselves" (Decrop 2004; 164). Triangulation techniques were also used with multiple interviews and engagements with multiple stakeholders occurring over a three year period.

Transferability, or the applicability of findings to other settings or groups (Decrop 2004) was addressed through rich descriptions of the informants, setting and context in which tourism enterprise development took place. It was also addressed through interviewing regional supply-side educational tourism operators. These findings were then integrated with the relevant



literature. Dependability, or the consistency of research processes over the study period, was addressed through detailing the research process and providing clear data in support of the research findings. Finally, confirmability or neutrality of findings was addressed through looking for different ways to explain the research topic, and providing access to data so others can see how interpretations are made.

### 5.3.2 Step Two: Quantitative Phase: Analytical Survey

The second phase of this thesis used quantitative research methodology. An analytical survey methodology was used to explore the relationship between variables relating to tourist characteristics and preferences for Aboriginal educational tourism. The need for the survey was identified during the initial qualitative research stage, as it became apparent that there was little empirical information about educational tourism market demand relevant to Aboriginal tourism providers. A survey methodology was chosen to suit the need to gather highly structured, generalizable results (Gray 2009). The specific purpose of the survey was to gather a quantitative description of tourist characteristics and preferences for attributes of an Aboriginal educational tourism product.

The survey was distributed via email and social networking websites. While this is a quick and cost-effective method of data collection, it can prevent respondents from providing relevant information outside the structure of the survey. However, to overcome this problem, several open-ended questions were included in the survey so respondents could respond freely. Further advantages and disadvantages of this method of survey distribution are described in Table 5-5.

Table 5-5 Advantages and disadvantages of e-surveys

Source: Jennings (2010: 237)

Advantages	Disadvantages
Speed of contact	Level of access to computers and internet of population being studied
Scope	Possibility of data corruption via virus transmission
Ease of conduct	Possible unreliability of e-lists
Cost of conduct	Surveys may be regarded as spam by recipients
Ability to reach geographically dispersed segments	Low response rates

The design of the survey followed De Vaus' (2002) six principles of question design: reliability, validity, discrimination, response rate, same meaning for all respondents and relevance. During the survey design phase, attention was paid to whether the survey instrument addressed content validity defined as "the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration" (Babbie 1990:143). Construct validity or the theoretical soundness of indicators was addressed by using measures and indicators based on a literature

review examining the conceptual nature of educational tourism and confirmed from discussions with educational tourism operators (Jennings 2010). Reliability, defined as “whether a particular technique applied repeatedly to the same object, would yield the same result each time” was achieved through carrying out a small pilot test of the survey to check for consistent responses. Questions were also assessed for relevance and non-response, with some questions being altered after feedback from participants. Finally discrimination was addressed by providing a range of response alternatives to questions.

### 5.3.3 Step Three: Qualitative Phase: Focus groups

A focus group was used after the survey phase to evaluate the opinions and views of relevant tourism stakeholders towards the results of the survey on market demand for Aboriginal educational tourism products. Focus groups are “focused or semi-structured group interviews” (Minichiello, Aroni et al. 2008:60). This form of interviewing allows a number of different views to emerge, and can also lead to new perspectives emerging through participant interaction as they challenge or reflect on others’ views (Gray 2009, Jennings 2010). In a tourism context, this can clarify the variety of views of tourism stakeholders towards a tourism product. Particularly in Aboriginal tourism contexts, the focus group can be a useful method because it focuses more on group interaction rather than the usual researcher-researched ‘power dynamic’ and lets participants freely speak with each other. Because this method allows participants to express what they mean in their own way, it “gives more weight to the participants’ way of understanding, their language and what they feel is important” (Oates 2000:188). However, as seen in Table 5-6, this method also has limitations, including the unnatural nature of the research setting which can be unsettling for participants.

Table 5-6 Advantages & disadvantages of focus group method  
Source: Thomas in Phillimore (2000)

<b>Focus group method</b>	
<b>Advantages</b>	Interaction between participants enriches data, empowers participants
	Collaborative process of knowledge production
	Flexibility
	Participants use own words to show how they value & define key concepts
<b>Limitations</b>	Artificial nature of research setting
	Influence of peer group/dominant individuals can bias results
	Researcher as moderator can influence participants
	Small number of participants limits ability to generalise to wider population

## 5.4 Data Collection

This section describes the data collection methods used in this thesis, including the qualitative case study, the quantitative online survey and the qualitative interviews and focus groups.

#### 5.4.1 Ethics

In 2012, I attended a workshop on Research Protocols for Working with/for Aboriginal and Torres Strait Islander Peoples. Subsequently in October 2012, an ethics application was submitted to the James Cook University Aboriginal and Torres Strait Islander Ethics Sub Committee. In November 2012, ethics approval (H4865) to proceed with the research was granted by the Sub Committee with the proviso the research office be provided with interview schedules and surveys (which was subsequently done). There were three subsequent amendments to the original ethics approval, which requested (1) extra subject groups to be added as survey participants, (2) extra subject groups to be added to interviewees, (3) updates to information sheets regarding terminology used to describe enterprise (from social enterprise to research tourism to educational tourism). The amendments (listed below in Table 5-7) also provided interview schedules and the survey questions to the sub-committee. Permission was given to distribute paper copies of the survey, so long as anonymity was ensured by providing pre-paid envelopes for survey return.

Table 5-7 Submission and amendment dates of ethics amendments

<b>Submission</b>	<b>Date submitted</b>	<b>Date approved</b>
<b>Ethics</b>	Oct 2012	Nov 2012
<b>Amendment 1</b>	April 2013	May 2013
<b>Amendment 2</b>	May 2014	July 2014
<b>Amendment 3</b>	July 2014	Sept 2014

#### 5.4.2 Qualitative Study One: Aboriginal educational tourism case study

The case study was selected due to prior involvement with the co-participants. The collection of data in the field was guided by the research questions listed in the first section of this chapter. Prior to data collection, agreements were drawn up between the researcher and the co-participants regarding data collection, protocols and confidentiality. Several field trips were made to the study site over a three year period. During this time, interviews and other interactions occurred with the key informants at the study site of Shipton's Flat. The key informants were the Aboriginal family members establishing the tourism enterprise. Interviews and observations undertaken were based on the research issues and questions identified in section 5-2-1. In addition, during these trips, data sources such as documentation, interviews, observations and physical artefacts were used (refer Table 5-8 following).

Table 5-8 Data sources used in case study

<b>Source of Evidence</b>	<b>Actual data source</b>
<b>Documentation</b>	Enterprise documents, sustainability planning documents
<b>Archival records</b>	Historical records of local area relating to Kuku Nyungkal culture and peoples

<b>Interviews</b>	Semi-structured interviews with tourism enterprise stakeholders and local tourism operators
<b>Direct observations</b>	Workshops with informants, observations of enterprise operations
<b>Participant observations</b>	Participation in walks, tourism activities
<b>Physical artefacts</b>	Photos, posters, places important to informants

A number of interviews were also undertaken in different locations with regional tour operators, domestic and international travel planners and customers of the enterprise. The interviews that took place used a semi-structured approach. The interviews were guided by key themes that had been uncovered during the literature review and survey and organised into questions, which allowed flexibility but also ensured basic ground was covered (Hollway and Jefferson 2000). The interviews also covered key issues that had been highlighted iteratively in the field. For example, questions directed at local tour operators explored aspects of educational tourism, including potential benefits, issues and challenges, as well as perceptions of tourist expectations and experiences (refer Appendix 1). Interviews were digitally recorded with the permission of the participant. All participants were provided with a research summary information sheet (Appendix 2) and signed an informed consent form (Appendix 3) before the interviews commenced.

#### 5.4.3 Quantitative Study Two: Market Demand Survey

A quantitative survey was carried out in order to determine market demand for Aboriginal educational tourism. The literature review identified potential groups of Aboriginal educational tourists according to a market segmentation approach. (Ritchie 2003; James 2006, Schmiechen et al 2010; Benson 2010). These groups of potential Aboriginal educational tourists identified as older adult learners, university staff students and alumni, and members of special interest groups such as reconciliation groups and other groups with an interest in Aboriginal culture, including Church groups (refer Table 5-9). Given the time and financial restraints of this PhD research, this approach was used to get the views of representative groups of potential Aboriginal educational tourists for a range of Aboriginal educational tourism products. A web-based survey was developed using survey software provided by QuestionPro (for a full copy of the survey, please refer to Appendix 4). Prior to survey distribution, a small pilot test was undertaken (refer Appendix 5). The survey was then emailed out to the groups. To access these groups, a link to the survey was also posted on social media sites such as Twitter, LinkedIn, Facebook and in e-newsletters (refer Appendix 6). Because of this method of distribution, it was not possible to estimate exact numbers of response rates. Information about the research project and the informed consent form were provided on the survey website and by clicking ‘start’, the respondent confirmed that they had been informed about the research and any ethical issues.

Table 5-9 Organizations contacted to participate in e-survey

<b>Organisation</b>	<b>Sub-group</b>	<b>Distribution methods</b>
<b>Campervan and Motorhome Club of Australia</b>	Older	e-newsletter and Facebook page
<b>Probus</b>	Older	Newsletter
<b>University of Queensland Alumni</b>	University alumni	LinkedIn
<b>JCU</b>	University staff and students	e-newsletter; email
<b>Grey Nomads</b>	Older	e-newsletter
<b>Balaangala Reconciliation Group</b>	Special interest group	Email
<b>The Gap Uniting Church</b>	Special interest group	Email and paper survey

The survey was of a descriptive nature. It sought information about the different segments of expressed and potential Aboriginal educational tourists based on a number of variables, identified in a review of the relevant literature. Where appropriate, a Likert scale was used to measure attitudes of respondents to a number of items. A 5-point response set ranging from strongly agree to strongly disagree, or not at all interested to extremely interested was used to investigate preferences for setting, activity and types of learning for Aboriginal educational holidays. These variables included travel motivation variables which were based on Crompton's (1979) motivation scale for pleasure vacationers. The survey sought information about the level of importance of ethnic and learning motivations in relation to general travel motivation when deciding to take a holiday, as detailed in Table 5-10 following.

Table 5-10 Variables describing travel motivations

<b>Travel motivation variables</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome</b>
	Scale of 1-5	Based on Crompton's (1979) motivation scale for pleasure vacationers	Importance of ethnic and educational motivations in general travel motivation for trips
<b>Escape from mundane</b>		Crompton (1979)	
<b>Exploration of self</b>		Crompton (1979) Wearing (2001) Weiler & Richins (Weiler and Richins 1995)(1995) Galley and Clifton (2004)	
<b>Relaxation; fun</b>		Crompton (1979) Coghlan (2007)	
<b>Ethnic experience</b>		Moscardo and Pearce (1999)	
<b>Learning &amp; education</b>		Galley & Clifton (2004); Clifton and Benson (2006); Whitford and Ruhanen (2009); Ritchie Carr and Cooper in Ritchie (2003); Arsenault (1998); Armstrong (2003)	
<b>Novelty</b>		Crompton (1979); Chang et al (2006); Baloglu and Uysal (1989)	
<b>Enhance kinship relationships</b>		Crompton (1979)	
<b>Social contact</b>		Crompton (1979) Lee, Graefe et al (2007); Orams (2001) Clifton and Benson (2006); Weaver (2001)	

The survey also sought information about the trip characteristics of the respondents with regard to number, frequency, duration and organisation of their holidays, as well as their demographic characteristics as detailed in Table 5-11. Information about membership of volunteer organisations was sought because Wood (2010) and others maintain that support of volunteer organisations is related to some forms of educational tourism. In addition, information was sought about the number of Aboriginal educational trips taken by tourists so that actual and potential Aboriginal educational tourists could be distinguished. Potential Aboriginal educational tourists

were identified through the variables of intention to holiday in Australia within the next five years, and level of interest in learning about Aboriginal culture, land or art on holidays.

Table 5-11 Variables describing demographic and trip characteristics

<b>Demographic &amp; trip characteristic variables</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome</b>
<b>No. of holidays in last two years</b>	open		No. of trips in last 2 years
<b>Independent travel or tour company</b>	4 point scale of never-always	Ritchie (2003) Chang et al (2006)	Independent traveller or requiring tour operator
<b>Size of travel party</b>	5 categories	Wood (2010)	Preferred group size
<b>4. Duration of trip</b>	4 categories varying lengths	Callanan and Thomas (2005)	Length of trips
<b>Age</b>	interval	Weiler and Richins (1995)	Sample description
<b>Gender</b>	M/F	Weiler and Richins (1995)	Sample description
<b>Country of residence</b>	Open ended		Sample description
<b>Education</b>	5 categories	Weiler and Richins (1995); Arsenault (1998)	Sample description
<b>Organisation membership</b>	Yes/no	Wood (2010) Benson (2006) Wearing (2001)	(1) Correlation-membership and participation in AET
<b>Intent to holiday in Australia in next 5 years</b>	Yes/No/Not sure	For this research	To separate potential AEH tourists from non-potential
<b>7. Level of importance of Aboriginal learning on holiday</b>	Scale 1-5	Moscardo and Pearce (1999) McIntosh (2004); Notzke (1998); Zeppel (2006)	Level of interest in learning about Aboriginal culture, land or art on holiday
<b>No. of AET trips in last two years</b>	open	Galley and Clifton (2004); Kutzner (2008)	(1) Separates actual from potential Aboriginal educational tourists; (2) Frequency of Aboriginal educational trips
<b>Travel to learn about Indigenous cultures</b>	Open	For this research	Frequency of travel to learn about other Indigenous cultures provides context to Aboriginal educational holidays

Actual Aboriginal educational tourists were identified and information was sought about their trip characteristics such as travel group and travel purpose. Their level of satisfaction with selected features of their Aboriginal educational holiday were also investigated (refer Table 5-12). In addition, respondents were provided with an open-ended question where they could respond freely about their experiences of Aboriginal educational tourism.

Table 5-12 Variables describing trip characteristics- Actual AETs

<b>Trip characteristic variables- actual Aboriginal educational tourists</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome</b>
<b>Travel group</b>	Open-ended	Tourism QLD (2010)	Travel group for Aboriginal educational tourists
<b>Travel purpose</b>	Open-ended	Tourism QLD (2010)	Main travel purpose of tourists
<b>Satisfaction</b>	Likert scale 1-5	Moscardo and Pearce (1999)	Level of satisfaction with different aspects of Aboriginal holiday
<b>Experience</b>	Open-ended		More detailed responses to experience of Aboriginal educational tourism

The survey sought information about the learning activities preferences of the respondents. These variables included preferences for general learning on holiday as well as preferences for learning about Aboriginal culture, land or art on holidays, as detailed in Table 5-13 following. The survey sought information about the preferences of respondents for Aboriginal educational tourism activities, topics and features. The activities listed describe different levels of participation (active or passive) and contact with Aboriginal hosts. Information was also sought about the learning goals of respondents, and their preferences for learning delivery and learning materials.



Table 5-13 Variables describing learning preferences

<b>Learning Preference variables</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome</b>
<b>Role of learning on holidays</b>	4-point frequency scale (never-always)	Arsenault (1998) Ritchie (2003)	Relative importance of learning on holidays; how central is activity to tourist behaviour
<b>Landscape for learning holiday trips</b>	Remote to urban	Ritchie (2003) Benson (2006)	Type of landscape for previous learning experience on holiday (developed-undeveloped landscape)
<b>Interest in learning activity types</b>	1-5 interest scale	Arsenault (1998); Ritchie (2003); Pitman, Broomhall et al. (2010)	Level of importance of different types of learning experiences- scale of formal to informal, active to passive.
<b>Interest in learning about specific Aboriginal topics on holidays</b>	1-5 level of interest	McIntosh (2004); Moscardo and Pearce (1999); Zeppel (2002); Kutzner et al (2008)	Average level of interest in specific Aboriginal topics
<b>Goal of learning about Aboriginal culture, land art on holiday</b>	Six categories	Ritchie (2003); Arsenault (1998) Callanan and Thomas (2005) Benson (2006)	Reason for interest in learning about Aboriginal culture, land or art
<b>Learning delivery on AET holiday</b>	Five categories	Ritchie (2003)	Preference for different learning facilitators
<b>Learning materials on AET holiday</b>	Four categories	Ritchie (2003); Arsenault (1998)	Average level of importance of learning materials
<b>Features of tourist experience on AET holiday: comfort, adventure, physical activity, learning, cultural interaction</b>	1-5 level of importance	Weaver 2001 Brown and Lehto (2005); Lee, Graefe et al (2007) Galley and Clifton (2006) Baloglu (1996) Galley & Clifton (2006); Orams (2001)	Average level of importance of features of AET experience

The survey also sought information about the cultural activity preferences of respondents (although it must be noted that there is some overlap with the variables describing learning preferences). Table 5-14 following outlines the variables relating to cultural activity preferences, including interaction with Aboriginal people and a variety of cultural and leisure activities.

Table 5-14 Variables describing cultural activities

<b>Cultural activity preference variables</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome</b>
<b>Interaction with Aboriginal people</b>	1-5 level of importance	Galley and Clifton (2006); McIntosh (2004); Moscardo and Pearce (1999); Notzke (1998); Zeppel (2002); Sofield and Birtles (1996)	Average level of importance of cultural interaction of AET experience
<b>Participation in leisure activities</b>	1-5 level of importance	Moscardo and Pearce (1999); Kutzner (2008); Higgins-Desboilles (2014) Ritchie (2003)	Average level of importance of leisure activities on AEH holiday
<b>Arts and crafts</b>	1-5 level of importance	Chang et al. (2006); McIntosh (2004); Moscardo and Pearce (1999); Ryan and Huyton (2000); Notzke (1998)	Average level of importance on AEH holiday
<b>Guided tours</b>	1-5 level of importance	McIntosh (2004); Notzke (1998); Ryan and Huyton (2000); Zeppel (2006)	Average level of importance on AEH holiday
<b>Nature- based activities</b>	1-5 level of importance	Moscardo and Pearce (1999); Notzke (1998); Ryan and Huyton (2000); Chang et al. (2006)	Average level of importance on AEH holiday

The survey also sought information about the location and facilities preferences of respondents (refer Table 5-15). These variables describe the demand preferences of potential tourists with regards to accessibility, scale of development, visitor facilities and intrinsic setting characteristics.

Table 5-15 Variables describing location and facilities

<b>Location and facilities variables</b>	<b>Measurement scale</b>	<b>Literature</b>	<b>Outcome (per tourist type)</b>
<b>Destination infrastructure; accessibility</b>	1-5 level of importance	Bull (1998); Higgin-Desboilles (2014); Ritchie (2003); Harwood (2010)	Average level of importance of infrastructure and accessibility
<b>Visitor facilities</b>	1-5 level of importance	Baloglu (1996), Harwood (2010), Benson (2005), Higgin-Desboilles (2014)	Average level of importance of visitor facilities
<b>Landscape features</b>	1-5 level of importance	Cousins (2007)	Average level of importance of visitor facilities
<b>Fauna</b>	1-5 level of importance	Cousins (2007)	Average level of importance of fauna

#### 5.4.4 Qualitative Study Three: Interviews and focus groups

Qualitative data from potential and actual Aboriginal educational tourists was collected from different sources. Actual Aboriginal educational tourists were identified through the online survey, and they were asked to answer an open-ended survey question about the highlight of their Aboriginal tourism experience (n=83). In addition, all survey respondents were given the opportunity to provide open-ended responses regarding any additional activities they would like to undertake on an Aboriginal educational holiday (n=31) and if they had any additional comments (n=94). Semi-structured interviews were also undertaken with a group of students from James Cook University visiting Bana Yarralji Bubu (n= 30). Individual and group face-to-face interviews were conducted with the students at Shipton's Flat. They were asked about their impressions of two recent Aboriginal educational tourism experiences. The first experience was a half day rock art tour at Laura led by Aboriginal and non-Aboriginal tour guides. The second experience was a day-long cultural learning experience at Shipton's Flat with Bana Yarralji Bubu. At Shipton's Flat, they were first welcomed to Country with a smoking ceremony and then took a guided walk through the forest where Marilyn talked about bush tucker, seasonal calendars and medicinal use of plants. The students were also divided into male and female groups to have separate discussions about men's and women's business. Students were asked what they thought of both experiences, how satisfied were they with the learning experience and why, and what elements they thought were lacking.

Written feedback was provided by group leaders of three different groups of educational tourists who visited Bana Yarralji Bubu between 2013 and 2014 (n=65). The groups camped on Country at or near the ranger base for up to one week, were welcomed onto Country with a smoking ceremony and participated in a variety of cultural and land management activities. The group leaders provided open-ended responses on behalf of individual students about the positive and negative parts of their educational tourism experience. This allowed the group leaders to discuss whatever issues they felt were most important, without being constrained in their responses. Lastly a focus group was held to discuss the findings of the online survey. This provided a means for Marilyn and Peter to discuss and comment on the survey results.

On the supply side, several interviews were undertaken in 2014 with regional supply-side operators in Aboriginal educational tourism to provide market context to the case study. These included non-Indigenous and Aboriginal tourism business owners providing educational tourism products, as well as domestic and international educational tour operators and travel planners (refer Table 5-16). The location of the tourism businesses described above are shown in Map 5-1 following.

Table 5-16 Supply-side operators interviewed for this research

<b>Interviewees</b>	<b>N</b>	<b>ID</b>
Cairns-based managers of a conservation volunteer organisation (investigating development of educational tourism products with Bana Yarralji Bubu)	N=2	TP1
The owner & manager of an Aboriginal educational tourism enterprise in Tully, north Queensland; Aboriginal tour guide working for the enterprise	N=2	AO1 AO2
The CEO of an educational tourism enterprise specializing in running secondary school cultural immersion tours to remote Aboriginal communities	N=1	TO3
The owner of an educational tourism company providing Aboriginal educational tours to international & domestic school & university groups	N=1	TO4
A university-based travel planner involved in running an Earthwatch expedition featuring collaboration with Bana Yarralji Bubu	N=1	TP2
An overseas-based travel planner organising educational tourism experiences for university level students with an Indigenous component	N=1	TP3
A Cairns-based tourism official and town planner	N=1	T1
The owner and manager of a tour guide business hosting tours to rock art sites west of Hopevale in northern Queensland	N=1	TO5
The manager of a large-scale Aboriginal tourism attraction at Mossman featuring educational bushwalks with traditional owners.	N=1	TO6



Map 5-1 Location of supply-side tourism operators  
Source: Spatial Connect (2015)

### ***5.5 Data Analysis***

This section describes the data analysis techniques used in this thesis for both quantitative and qualitative data. The data analysis process is guided by the topics and questions outlined in Table 5-17 following.

Table 5-17 Topics and questions guiding data analysis

<b>Topics</b>	<b>Questions</b>	<b>Output</b>
<b>1. Motivations</b>	What are the overall tourist motivations?	Tables on most important motivations
	What are the most important tourist motivations for each tourist type?	Table of top five motivations for each tourist type
	What are the underlying dimensions?	Motivation components derived from PCA
	What are the differences between tourist types on the motivation components?	Examination of importance levels assigned to facilities components by different tourist types
<b>2. Demographics, trip characteristics</b>	What are the overall tourist holiday preferences of the sample?	Description of sample (demographics, trip characteristics.)
	Is there a relationship between volunteer membership; interest in nature & the variable of learning about Aboriginal culture on holidays?	Correlation (Spearman's Rho) between variables
	Who has previous experience of AET? What are their trip characteristics and satisfaction levels?	Description of satisfaction, trip characteristics of actual Aboriginal educational tourists
<b>3. Tourist preferences</b>	What are the location and facility/activity/learning preferences by tourist type?	Table on top five facilities/activities/learning preferences of tourist types
	What are the underlying dimensions of location and facility/activity preference variables?	Facilities/activities components derived from Principal Components analysis
	What differences exist between tourist groups on location and facilities/activities components and items?	Examination of importance levels assigned to facilities/activities components by different tourist types
<b>4. Tourist types</b>	What are the tourist types that can be identified?	Identification tourist type by level of importance of learning about Aboriginal culture, land or art
	What are the characteristics of the tourist types?	Description of trip characteristics and demographics of tourist types
<b>5. Predicted group membership</b>	Can membership of the five tourist types be predicted based on preferences for selected variables?	Determination of product variables that are significant predictors of tourist type; group identification based on product preference

#### 5.5.1 Analysis of qualitative data

For a case study, data analysis takes the form of a descriptive framework when a subject or issue doesn't have an underlying theoretical proposition (Yin 2009). A descriptive framework was used to organise the case study data, and to help identify causal links and contrasting perspectives (Yin 2009:131). Interviews and observations made during the course of the case study were transcribed verbatim by the researcher. NVivo, a computer-assisted qualitative data analysis software was then used to analyse the case study data. This involved creating a set of codes to describe the main concepts in the data according to the initial themes identified in the research questions and literature. The data were then coded according to these themes at the same time as new codes were being created as needed to describe ideas arising from the data. This process of analysis, which resulted in a large amount of rich data, followed Fielding and Lee's (1998) key stages of re-reading the data; building comparing and contrasting categories, searching for relationships and grouping categories together, and finally recognising and describing patterns, themes and typologies. Once completed, the finished case study data was incorporated into the larger multiple methods study.

#### 5.5.2 Statistical Methods

The statistical techniques used in this research are listed in Table 5-18 following. Statistical methods were used to examine different groups of variables, and also to discover the relationships between them. Different tourist types were derived based on selected variables, and those tourist types were used as a basis for comparison of motivation, activity, product and holiday preferences. Relationships were also explored between selected product variables to test assumptions in the relevant literature regarding educational and Indigenous tourism. SPSS 22 was the statistical software program used to perform all these statistical tests.



Table 5-18 Statistical methods used in this research

<b>Statistical Method</b>	<b>Description:</b>	<b>Rationale</b>
<b>1. Factor analysis-principal components analysis (PCA)</b>	To analyse interrelationships among a large number of variables and explain the variables in terms of their common underlying dimensions (factors) (Hair, Black et al. 2006).	To explore the interrelationships between the product variables.
<b>2. Kruskal Wallis H test</b>	Non-parametric method of comparing means or values across variables when assumptions for ANOVA cannot be met (Pallant 2010).	Used to test for significant differences in product preferences between tourist types
<b>3. Ordinal regression</b>	Used to predict an ordinal dependent variable with one or more independent variables. Similar to generalization of multiple linear regression (Laerd Statistics 2013)	Used to predict membership of tourist type based on product activity, feature, demographic and facilities variables.
<b>4. Correlation analysis (Spearman's Rho)</b>	Non-parametric method of measuring the strength of association between two ranked variables when assumptions for Pearson correlation cannot be met (Laerd.com 2013).	To explore relationships between: (1) importance of learning about Aboriginal culture on holidays and selected product variables and (2) demographic variables and product preferences
<b>5. Mann Whitney U Test</b>	Non-parametric method of comparing differences between 2 independent groups when the dependent variable is ordinal, and not normally distributed (Laerd.com 2013)	To understand product preferences between gender groups and two age categories
<b>6. Cluster analysis</b>	Identification of sets of clusters in which each case is as similar as possible to the other cases in the cluster while being as different as possible from the cases in the other cluster. (Hair Black et al 2006:555)	To identify groups in sample based on the product preferences of the sample.

#### 5.5.2.1 *Kruskal-Wallis test*

This test, also known as the Kruskal-Wallis H test, is used to test for significant differences on continuous variables between three or more groups. Scores are converted to ranks and the mean rank for the groups are compared (Pallant 2010). In this research, this test is used to test for significant differences on Aboriginal educational product preferences between the tourist types derived in this study. It is a non-parametric alternative for one-way between-groups ANOVA which does not have as stringent assumptions about the population from which the sample has been drawn (normal distribution) and the nature of data (Pallant, 2010). As such, it is suitable for data measured at the ordinal level, as is the case in this research. The assumptions for this technique are random samples and independent observations- that is, different people must be in the different groups. After the analysis is run, and if a statistically significant result is obtained, post-hoc tests must be done to find out which of the groups tested are significantly different from each other. This is done through Mann-Whitney U tests, with a Bonferroni adjustment applied to the alpha values, to control for Type 1 errors.

#### 5.5.2.2 *Ordinal regression*

Ordinal regression is used to predict an ordinal dependent variable given one or more independent variable. In this research, this statistical method is used to predict membership of tourist type based on product activity, feature, demographic and facilities variables, in order to assess the meaningfulness and confirmability of the cluster analysis and the derivation of tourist types. This method can be used to either predict a dependent variable based on two independent variables or from the interaction between those two variables. To carry out this method, one dependent variable at ordinal level (for example, a variable measured by Likert items) and one or more independent variables that are continuous, ordinal or categorical are needed. In this research, cumulative odds ordinal logistic regression with proportional odds was used. This means that the ordinal dependent variable is split into dichotomies based on cumulative categories and separate binomial logistic regressions are run on each cumulative dichotomies. When the model is constrained (that is, “the effect or slope efficient of the variables is the same, or the independent variable parameter estimates are equal at all cumulative dichotomies” (Laerd 2013), we can say, as in linear regression, that the effect of the independent variable is the same for all cumulative categories. Therefore it can be said that “the effect of a variable is to have higher or lower values/categories of the dependent variable, regardless of the value of the dependent variable” (Laerd 2013).

#### 5.5.2.3 *Correlation analysis*

This is used to identify the strength and direction of possible linear relationships between 2 or more variables in a dataset. Spearman Rank Order Correlation (rho) was used in this research because it is designed to use with ordinal level data, there was a monotonic relationship between

the two variables analysed and also because the survey data did not meet the criteria for Pearson correlation (Pallant 2010).

#### *5.5.2.4 Mann Whitney U test*

This test is the nonparametric alternative to the independent-samples t-test. Where the t-test compares the means of two groups, the Mann Whitney U test compares medians and then works out whether there is a significant difference between groups. In this research it is used to understand product preferences between gender groups and age categories.

#### *5.5.2.5 Cluster Analysis*

Cluster analysis is used by researchers “searching for a ‘natural’ structure among...observations based on a multivariate profile” (Hair, Black et al 2006:555). This method is used to identify groups within the sample based on the characteristics of the sample. The aim is to identify sets of clusters in which each case is as similar as possible to the other cases in the cluster while being as different as possible from cases in other clusters (Everitt et al. 2011). In contrast with factor analysis, in which variables are grouped together based on patterns of variation or correlation, in cluster analysis, objects or “persons, products or service...or any other entity that can be evaluated on a number of attributes” are grouped together based on proximity (Hair Black et al 2006:559). In this research, cluster analysis is used to explore relationships between different respondents and allow more understanding of the subgroups existing within the larger population of survey respondents. These subgroups are based on the product preferences of the sample. These clusters and their associated preferences can then be compared with the preferences of tourist types identified in the research, as a means of understanding more about subgroup preferences. The cluster analysis decision-making process outlined by Hair, Black et al (2006) was followed to enhance statistical accuracy (refer Figure 5-5).

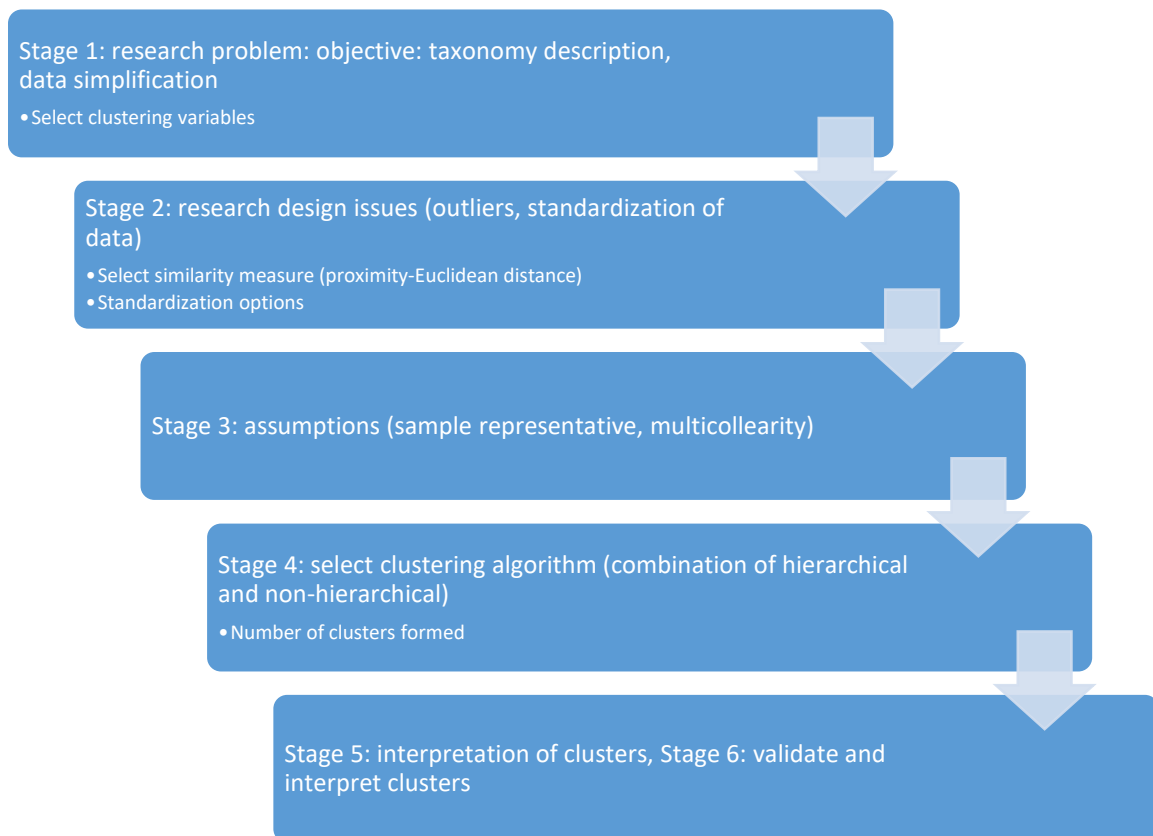


Figure 5-5 Stages in the Cluster Analysis Decision  
Source: Hair, Black et al (2006:568)

Hair, Black et al (2006:560) recommends that researchers using cluster analysis ensure their work has strong conceptual support. They suggest that cluster analysis “should be applied from a confirmatory mode...to identify groups that already have an established conceptual foundation for their existence” (Hair Black et al 2006). As the cluster variate, or “the set of variables representing the characteristics used to compare objects” is determined by the researcher rather than empirically, care must be taken in selection of variables used. The requirement for strong conceptual support was addressed in this research by ensuring that the variables used as cluster variates were derived from an examination of the relevant literature and discussions with stakeholders. In this research two-step cluster analysis was performed on the variables. The first step comprises the construction of a Cluster Features (CF) Tree where the first case is placed at the root of the tree in a leaf node and then each subsequent case is added, either to an existing node or a new node, using the distance measure as the similarity criterion (SPSS). In the second step, the leaf nodes are grouped with an agglomerative clustering algorithm. Cluster solutions are evaluated using Schwarz's Bayesian Criterion (BIC) as the clustering criterion (SPSS). This method of clustering was used in this research because it is useful for larger data files. According to Norusis (2011:363), “even 1,000 cases is large for clustering”. This research had 369 cases so this method was deemed appropriate. It is also a useful technique for producing solutions based

on mixtures of continuous and categorical variables and for deriving different numbers of clusters (Norusis 2011). Prior to analysis the cases were randomly arranged as the final solution can be affected by the order of case files (Norusis 2011). In addition, the relationship between objects and clustering variables was found to be 'reasonable' according to Mooi and Sarstedt's (2011) guideline that the number of observations should be at least  $2^m$ , where  $m$  is the number of clustering variables. Sample size must be large enough to guarantee substantial segments however De Vaus (2002) states that smaller samples are adequate where most people in the population are expected to answer the same way.

## **5.6 Summary**

This chapter has provided an overview of the research strategy and methods applied in the study to address the research aim and objectives. The research uses a pragmatic paradigm incorporating a multiple methods approach to understand the conceptual, supply and demand nature of Aboriginal educational tourism. A qualitative case study approach is used to examine how and why an Aboriginal family supplies Aboriginal educational tourism products to the market. Tour operators involved in educational tourism, other Aboriginal educational tourism enterprise owners and visitors to the enterprise are interviewed to provide context to the case study. A quantitative approach is used to provide data about market demand for Aboriginal educational tourism products. Older educational tourists, university staff, students and alumni and members of special interest groups are sought as the sample to represent three main potential market segments for this form of tourism. The results of the survey are discussed in a subsequent focus group made up of key informants. The research strategy was developed to address the research aim and objectives and enabled a series of questions to be asked that progressed understanding of Aboriginal educational tourism. The following chapters analyse the data collected for this thesis. Chapters 6 and 7 present the data results from the market demand survey as well as the case study results and interviews with supply-side operators and visitors to the enterprise. Chapter 8 discusses the qualitative and quantitative results and Chapter 9 presents the conclusions drawn in this research.

## 6 Results

This chapter presents the results of the case study of Bana Yarralji Bubu, an Aboriginal educational tourism enterprise owned by Marilyn and Peter Wallace. Section 6.1 outlines Marilyn and Peter's vision for development, and how they are seeking to achieve their development aspirations through educational tourism. Section 6.2 presents the results on the land use and planning regulations that apply to the land that Marilyn and Peter identify with, and Section 6.3 presents the results on the opportunities and challenges facing Bana Yarralji Bubu and other Aboriginal tourism operators involved in educational tourism. This is followed by the conclusion in Section 6.4.

### 6.1 *Bana Yarralji Bubu*

This thesis uses the case study of Bana Yarralji Bubu, an Aboriginal educational tourism enterprise located in northern Queensland, Australia, to examine the relationship between tourism and development. This section describes the sustainability compass, used to guide the development of Bana Yarralji Bubu, and the governance arrangements of the enterprise.

#### 6.1.1 Sustainability compass

They adopted a sustainability compass to guide the development of their tourism business (Refer Figure 6.1). Using the compass, their vision was translated into four inter-related goals. These goals are to improve the wellbeing of individuals and communities through cultural awareness (W); to protect and manage their land and sea resources (N); to protect and manage cultural identity, lore and customs (S); and to create job opportunities (E). Using the compass is a way of demonstrating that all four goals must be achieved in balance if the enterprise is to be sustainable. The original strategies for achieving these goals were through natural resource management, a healing centre and cultural tourism. Over time these strategies changed to an increased focus on educational tourism as the prime vehicle for economic development (and also a means of achieving natural resource management), which would then be used to fund healing programs and ultimately a healing centre. The healing centre is envisaged as a place where community members could come to undertake short-term programs addressing specific social issues or longer term residential programs designed to holistically address social issues and traumas.

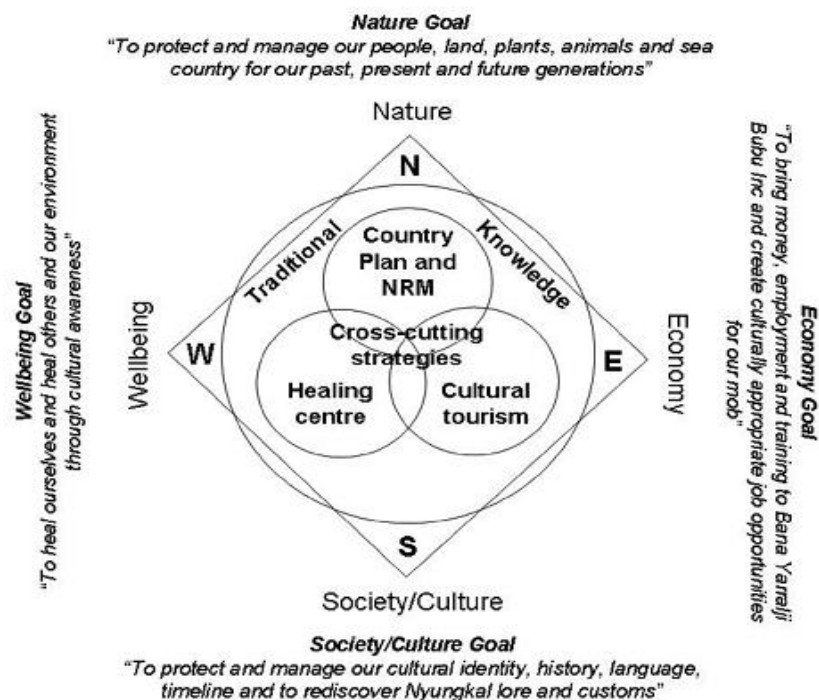


Figure 6-1 The sustainability compass  
 Source: Bana Yarralji Bubu (2009)

#### 6.1.1.1 Nature Goal: To protect and manage land and sea country.

This goal reflects the importance of Marilyn and Peter's obligation to protect the land they identify with. Their objective is to protect and manage the people, lands, plants and animals in both land and sea Country for past, present and future generations. Over the years, Marilyn and Peter have pursued this goal through investigating cultural heritage listing for important areas on Country, attempting to provide natural resource management (NRM) services to relevant authorities and the establishment of an Aboriginal ranger program. They describe the importance of protection and respect for sacred sites as follows:

*"...the sacred sites, that's our asset, why is the land is our asset? The white man law system it treats the body and the soul but not on the spiritual side of things. It comes up in our sacred sites...we say you can't go in there, you can't disturb anyone in there. And the waterfall and things like that, we go there to pray and to be a doctor, like going to a university. It gives us power to qualify ourselves" (P. Wallace, pers.comm. 2014).*

Peter, in particular, is interested in using the enterprise as a way to not only protect the environment but also to find out more about it.

*"Today we need to start moulding together the scientific knowledge and the traditional knowledge of the landscape. If we don't look after it now and do hands on stuff and working together bring everything to standard today, we're lost. Everything suffers- the people suffer, the environment suffers, animals suffer and we've got a package here that... we done a business package" (Peter 2014).*



Marilyn and Peter could see the attractiveness of the highly bio-diverse Nyungkal lands to researchers and students. Animals in the area include the Bennett's Tree Kangaroo, known by the Nyungkal people as "the king of the jungle because it looks after the rainforest and high plains" (Smyth and Bana Yarralji 2008). Bennett's Tree kangaroo in Nyungkal language is *Jarrabina*, and it lends its name to the nearby Jarrabina forest where it lives. Trees in the area used for various purposes (such as fire) include the box wood (*dari*), iron wood (*jujubala*) and blue gum (*jirramar*), red cedar and iron wood (housing), paper bark (walls); white gum, fig and milky pine tree (medicinal). Birds that live in the local area include the bulja (or night owl), the hammer bird and the grass bird (Smyth and Bana Yarralji 2008).

There are several animals that are endemic to the region including the Black Mountain skink (*Liburnascincus scirtetis*), the black mountain boulder frog (*Cophixalus saxatilis*), and the black mountain gecko (*nactus galgajuga*). These three animals live only in the six square kilometres of the Black Mountain National Park (*Kalkajaka*), which makes Black Mountain "one of the most restricted habitat ranges of any Australian animal" (Queensland Government 2013). Black Mountain is of great cultural significance to the Kuku Nyungkal people and there are a number of sacred sites (*Yirrmal*) on the mountain (refer Plate 6-2).



Plate 6-1 Black Mountain  
Source: author's photo (2013)



Marilyn and Peter have established collaborations with a number of academic institutions and research organisations. From these collaborations, Bana Yarralji Bubu has created educational tourism products. For example, one collaboration has occurred between Bana Yarralji Bubu and researchers at the School of Marine and Tropical Biology at James Cook University mapping climate change impacts on the unique biodiversity of the Wet Tropics World Heritage Area. To get volunteers to assist with this mapping, the researchers approached Earthwatch, and an expedition was developed where participants pay to undertake bird, lizard, frog and bat surveys with the scientists. As the expedition takes place on Nyungkal lands, Bana Yarralji Bubu became involved in educating the participants “in order to blend traditional ecological with scientific ecological knowledge” (Williams 2012). Other collaborations have been established with both domestic and international universities through visiting researchers, and this has resulted in regular visits by university student groups. For example, in 2013, biology students from the UK spent approximately six weeks studying and applying cultural mapping techniques, and surveying and documenting the flora and fauna in and around the Annan River catchment.

Other visiting groups include university-level environmental and sustainability planning students studying Indigenous land management and sustainable planning for Indigenous communities. Bana Yarralji Bubu provides experience-based learning about Aboriginal culture, land management and art that is related to the physical location as well as the location as an embodiment of Aboriginal culture. Collaboration with conservation and land management groups has enabled Bana Yarralji Bubu to work with volunteers who participate in environmental protection activities as well. This is an important source of labour for environmental management activities, however it does not currently constitute a significant revenue source for the enterprise. What is more important to Peter is ensuring that visitors, particularly scientists, understand that “*it has rules, this countryside*”. So through educating scientists and volunteers about these rules, they will see “*where we coming from you know*” and be protected on Country.

*“[When educating tourists] we gotta take it a bit further now and add knowledge...within a 10 kilometre radius we can monitor the seasonal things you know...If you go into a sacred place, you need a 60 k. buffer radius, there are indicators that will tell you that, ... but if you can't read it, you know, you gonna do more harm to that thing. So that happens sometimes, people are in that area [and] approach it the wrong way or disturb something, not singing out or things like that. Things can move around, they smell you if you going the wrong way...it's the way that you approach that place, you could get wrong data from there” (Peter 2013).*

However Marilyn and Peter have found that creating partnerships with scientific groups can be challenging, particularly given the differences between Western scientific knowledge and traditional ecological knowledge. The anthropologist, Bruce White, who assisted Marilyn and Peter to establish Bana Yarralji Bubu describes how

*“I’ve been there when elders and Marilyn and Peter explain to scientists how they look at the world and some people find it confronting hey” (White 2013).*

However, it has also been a positive experience with the different participants all gaining something from their involvement.

*“They can see a win-win-win all around; students gaining natural and cultural experiences; natural resource managers gaining valuable data; and Bana Yarralji showing themselves to be both hosts and emerging custodians of [their] lands and waters” (Bana Yarralji Blog 2011).*

#### **6.1.1.2 Economic Goal: Creating culturally appropriate job opportunities.**

This goal outlines the objective for Marilyn and Peter to create jobs on Country, so that family and community members do not have to move away to find work. They want to enable Nyungkal people to derive an income on the land as well as fulfil cultural obligations to that land. Their objective is to use the enterprise to create NRM and tourism jobs to ensure future livelihoods for family and the younger generation, instead of relying on government funding. A key strategy has been the development of “culture and nature-based tourism products that tie in with NRM activities” (Bana Yarralji Vision, unpub. 2008).

*“That’s the positive side of our contribution, to our project, ‘cause we said to our family...In the government’s eyes, there’s no certainty. Bana Yarralji have certainty...we want to keep the kinship structure alive. That’s why we creating jobs for our people, ‘cause our people see us as a role model...They look at us setting up something positive. (Marilyn 2013)*

*“We hope to do something like that- train our young people. And watering that plant [the young person] to help them get their roots down. And no-one else is doing it in our community...We want to take these guys as far as having their own business or having a share in the business. And looking at the caravan park and camp ground and the cultural centre here and invest in the whole thing, create real jobs for them.” (Peter 2013).*

The realities of operating a tourism business has proved challenging at times. There is a degree of tension between the expectations of the visiting tourists for activities to be provided and the capacity of Bana Yarralji Bubu to provide these activities. The anthropologist, Bruce White, who worked with Marilyn and Peter to establish the enterprise, describes this as follows:

*“If you keep going to someone else and asking what do you want, often what they want is very difficult to provide...for example...they say we want dancing, art, performances all this kind of stuff, and if you start bending over backwards trying to give people what they want, you will fail. It’s too hard on you, it’s too hard on them. It’s too disappointing. And it’s more honest, if you work out what you can give and what you are actually able to do and just say to them, are you interested?” (White pers. comm. 2014).*

Other challenges for Bana Yarralji Bubu include the small-scale and seasonal nature of the tourism enterprise. The coastal route via the Bloomfield Track (linking Cape Tribulation with

Wujal and Rossville) is only accessible by 4WD and can be temporarily impassable if rivers rise following extremely heavy rain in the wet season, or trees fall across roads during cyclones. A new bridge at the Bloomfield crossing at Wujal Wujal (replacing a causeway) has improved access from the south during the wet season, but groups can be unwilling to travel during the wet season, even if the roads are open. This means that Bana Yarralji has thus far been unable to provide jobs to all family members, or fund the social benefits they want to provide to family and clan. In addition, trying to simultaneously achieve their multidimensional goals has been exhausting for Marilyn and Peter, who have many projects on the go, all needing time, attention and resources.



Plate 6-2 The enterprise office (on the left) and amenities block at the campsite.  
(Source: author's photo 2014).

Another challenge for the business has been establishing the infrastructure needed for the tourism business. This is partly due to the remote location of the enterprise, as well as the lack of start-up capital, and planning regulations (detailed further in section 6.2). They have been able to use the infrastructure originally set up for the ranger base for the tourism enterprise, including a small demountable office block (formerly the ranger base) and an ablutions block comprising two composting drop toilets, two showers, sinks, washing machine and dryer (refer Plate 6-3). There

is basic water supply infrastructure which carries water from the adjacent creek to the site. Tourists can also use a solar power satellite based 'community phone' located in an open area near the office where it can receive the most sunlight. There is a sizeable camp site area, but currently few facilities to cater to large groups, such as picnic areas, or cooking facilities. Tourists can also make use of several picnic tables and plastic chairs/wooden stumps for seating but cooking facilities are basic, with cooking being done over an open fire unless a barbeque is available. There is an outdoor sink for washing cooking utensils, but no undercover area for eating, unless a tarpaulin is set up.

#### **6.1.1.3 Wellbeing Goal: Healing through cultural awareness.**

Bana Yarralji Bubu are strongly motivated by increasing well-being in their family and community, as well as the wider non-Aboriginal community. Marilyn and Peter describe this as "ways to keep people happy, strong, healthy and build on spiritual strength" (Bana Yarralji Bubu Vision, unpub. 2008). Wellbeing is thought of by Marilyn and Peter as a broad concept referring to spiritual and physical healing of mind and body. This process of healing is also intimately connected with the land. They describe how they would like to "provide opportunities for younger people to reconnect with culture through working on the land with us" (Bana Yarralji Vision, unpub, 2008). People are healed by returning to Country, and Country is healed when people return to the land and care for it. Healing is also intimately connected with culture, because as people rediscover their culture, they will also begin to heal.

For Marilyn and Peter, the enterprise is strongly focused on educating visitors and rebuilding their own family and community knowledge about land and culture. Their vision for rebuilding this knowledge in the Nyungkal community is through having family and community members involved in the enterprise, holding cultural camps, language classes, cultural mapping exercises and creating a database of traditional ecological and cultural knowledge. Hosting camps at the tourism enterprise is seen as a way to allow community members to reconnect with Country, and get away from distractions and tensions in local towns. The camps are also designed to educate the community about how to solve social issues such as drinking, gambling and poor health outcomes. In addition, cultural knowledge is rebuilt through family members being employed by the enterprise and communicating their culture to others. These jobs are also seen by Marilyn and Peter as a way to foster self-esteem and improve the well-being of family members through living on Country, and in this way, economic, cultural and well-being goals are simultaneously addressed.

*"I see light at the end of the tunnel. I worked in family wellbeing for 11 years and I see the psychological problems that young people go through. It is trying to create a better position for them. The jobs have been a really good help for the young people. It is really good therapy for them. They are coming through really well" (Peter 2011).*



#### 6.1.1.4 Society/Cultural Goal: Protecting cultural identity, rediscovering lore.

Marilyn and Peter view the protection and management of lore and custom, including cultural identity, history and language to be a major focus of the enterprise. As well as keeping culture alive, this goal also focuses on dealing with social issues through the development of a healing centre. Marilyn and Peter seek to achieve this goal through not only educating tourists about Aboriginal culture, but also through helping their own family and community rediscover culture and lore.

*“That’s [why] we want to continue educating the outside world... we need to have an understanding of our culture and how we take care of things and how we been taught to look after things. I think it’s very important. People need to know about the l-o-r-e and how we in the past have sustained that place. We really need to teach people. Sometimes people go in there and they aren’t respecting that. The land is about respect... that’s one of the duties of care that we have to explain those sort of things. But we want to put that in some sort of an educational curriculum that can also teach about those sort of things so the land is respected” (Peter 2013).*

The desire to educate others is strongly connected to their desire to fulfil their cultural obligations to live on the land, and care for the land. Peter explains it as a duty of care that they have to Country. For Marilyn and Peter, educational tourism is a way that they can bring together their cultural obligations to the land (nature goal), the revitalization of culture and lore (society/culture goal) and their desire to educate the wider community.

*“With the clan group here... we have an obligation to that land. You can see the land is starting to get sick and under stress and if ...people could look at the land and heal the land and learn from [it] but we need to educate our own mob as well...so we want to teach them about the identity, lore and custom, about their boundary and other people that come in from outside. The land is plotted out for us, for all these other clan groups here, it’s beyond our control. ...That’s we want to continue educating the outside world... we need to have an understanding of our culture and how we take care of things and how we been taught to look after things. I think it’s very important. People need to know about the l-o-r-e and how we in the past have sustained that place. We really need to teach people. Sometimes people go in there and they aren’t respecting that. The land is about respect... that’s one of the duty of care that we have to explain those sort of things. But we want to put that in some sort of an educational curriculum that can also teach about those sort of things so the land is respected” (Peter 2013).*

Tourists are taught about the unique cultural attributes of places of cultural significance, story places and sacred sites. For example, the Annan River flows past the campsite, and there is a small swimming hole, where people can swim, bathe or fish (refer Plate 6-4). The river is seen by Nyungkal people as the corridor for the rainbow spirit (*Yirrmbal*) and is also used for “travel, healing and teaching” (Smyth and Bana Yarralji Bubu 2009:5). Local non-Aboriginal residents often leave rubbish along the river when they visit, therefore signs have been put up by the Bana Yarralji rangers asking locals to “respect our *bubu* (land)”.



Plate 6-3 Local waterhole located near the campsite  
(Source: Bana Yarralji Bubu 2009)

Marilyn and Peter see the enterprise as a way to increase understanding and cultural awareness between Aboriginal and non-Aboriginal people (society/culture goal). Through fire-side stories, informal talks and discussions and participation in cultural activities, Marilyn and Peter feel pride in teaching others about their culture, while tourists gain understanding through personally connecting with them in an informal, relaxed atmosphere. A travel planner (TP3) who had brought a group of students to Bana Yarralji Bubu viewed these experiences as not only enhancing understanding between Aboriginal and non-Aboriginal people through building respect, but also through presenting the realities of modern Aboriginal life.

*“The way to do that is to get the kids out and see the realities, and they are not always going to be the romantic realities – some of it’s going to be really confronting...and all in all it was a bit taxing for some students [but] many of them still point out that it was an incredibly rich experience.” (TP3)*

The strong sense of connection that is created between tourists and Marilyn and Peter has been a highly successful outcome for the enterprise. This is despite Bana Yarralji having few of the facilities thought, in the literature, to be required to support learning (Benson 2007). Bana Yarralji Bubu currently offers no learning materials for visiting groups, being reliant on oral communication rather than printed materials. Instead, they adopt a natural story-telling approach presented on their Country, at the place where they live.

### 6.1.2 Governance

The sustainability compass also illustrates Marilyn and Peter’s strategies for achieving these goals through the cross-cutting sectors of natural resource management, cultural tourism and the establishment of a healing centre. It is anticipated that these strategies will work together and enable the fulfilment of the four goals. In addition, Marilyn and Peter have sought not only to imbue their enterprise with cultural values but also to use an Aboriginal governance system in their enterprise. Their governance system incorporates a Council of Nyungkal Elders who provide guidance on culture and lore. It also acknowledges the role of the community and clan groups (refer Figure 6-2). This governance structure was an important consideration in the establishment of the enterprise, not only for cultural reasons, but also because they were seeking to operate a family-run business on communal land. Marilyn describes the importance of operating within the clan and kinship structure for Bana Yarralji Bubu.

*“...We have obligations. We have our council of elders. Like the local, state and Commonwealth governments our process is the same. We have our council of elders, our family kinship structure and the clan group involved decision making to get approval. In this case we had to get approval. For example, we were going to put our house up. If we talk amongst ourselves and the elders say yes, you can go and pick a place and then approval is given to you. It is the governance structure of our law and custom. There is a similarity to your governance structure. The consultation has to take place. In these consultations we have the same thing—the meetings go on and we then come to agreement. Because of the past history, it is now a diverse people who want to go back to their locations and areas to build homes and have a better future for their children, but they have[n’t been able to] come back because the right has been taken away [until now].. “(Marilyn 2011).*

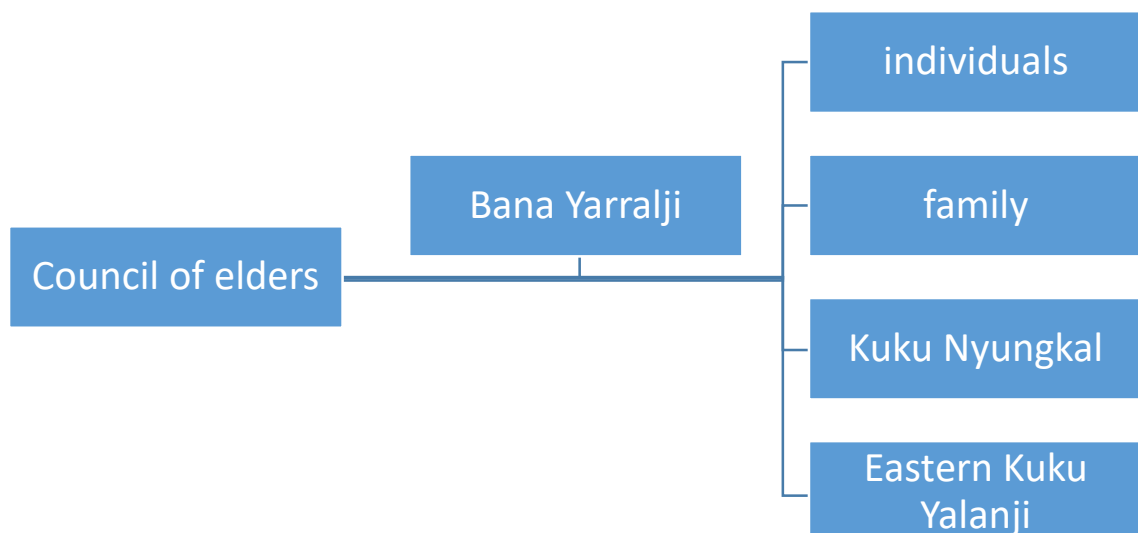


Figure 6-2 Governance structure for Bana Yarralji Bubu  
(Source: Bana Yarralji Bubu 2013)

## 6.2 Land use and administration systems

After the move back to Country, Peter and Marilyn set about the process of getting approval for their plans to commercially develop Shipton's Flat. Marilyn and Peter have provided the test case for tourism development on Nyungkal lands, because they are the first family organization to

*“find its way through the complex web of lores, laws and planning regulations to actually lodge a development application to legitimize construction of [infrastructure] critical to living permanently on, caring for and conduct commercial activities from Aboriginal freehold within the Eastern Kuku Yalanji ILUA area” (Wallace et al 2011).*

### 6.2.1 Native title

To construct the basic infrastructure needed to operate their tourism enterprise, including an office, basic toilets and showers, water and power supply, Marilyn and Peter first had to seek approval for their plans under Aboriginal lore from Nyungkal elders and the Jabalbina Yalanji Land Trust (Wallace, White et al 2011). Under the *Native Title Act 1993 (Cwlth)* an incorporated body, called a Prescribed Body Corporate, must be set up by native title holders to represent them and manage their native title rights and interests (ATNS 2011). Jabalbina Yalanji Aboriginal Corporation is the Registered Native Title Prescribed Body Corporate (RNTPBC) of the Eastern Kuku Yalanji people. When the land area in the determination was transferred to Aboriginal Freehold Land under the *Aboriginal Land Act 1991 (Qld)*, Jabalbina also became the Aboriginal Land Trust charged with holding the land on behalf of the Eastern Kuku Yalanji people. Jabalbina therefore represents the Eastern Kuku Yalanji people in all matters related to the ownership, use, occupation of, and access to Eastern Kuku Yalanji Country (Jabalbina 2015). This means that if Marilyn and Peter want to commercially develop Shipton's Flat, they are required to seek the prior approval of Jabalbina, which represents all the traditional owners of the land.

### 6.2.2 ILUAs

After the native title determination a series of Indigenous Land Use Agreements (or ILUAs) were negotiated between the Eastern Kuku Yalanji as represented by Jabalbina Yalanji RNTPBC and various parties including the State of Queensland, local government councils and leaseholders (NNTT 2007). The ILUAs detail how the land and waters in the determination are to be used and managed. A colour zoning system is used to outline the different areas within the native title determination area. These include green zones which are designated national parks, purple zones which are conservation and recreational reserves, yellow zones which are Aboriginal Freehold Land declared as nature refuges and pink zones which are Aboriginal Freehold Land designated for residential and commercial development by Eastern Kuku Yalanji people (refer Figure 6-3).



**Pink** zones are Aboriginal Freehold Land that will be transferred to Eastern Kuku Yalanji people under the *Aboriginal Land Act (Qld 1991)*.

**Green** zones are National Park within the Native Title determination area. Light green areas are new National Parks to be gazetted under the *Nature Conservation Act (Qld 1992)*.

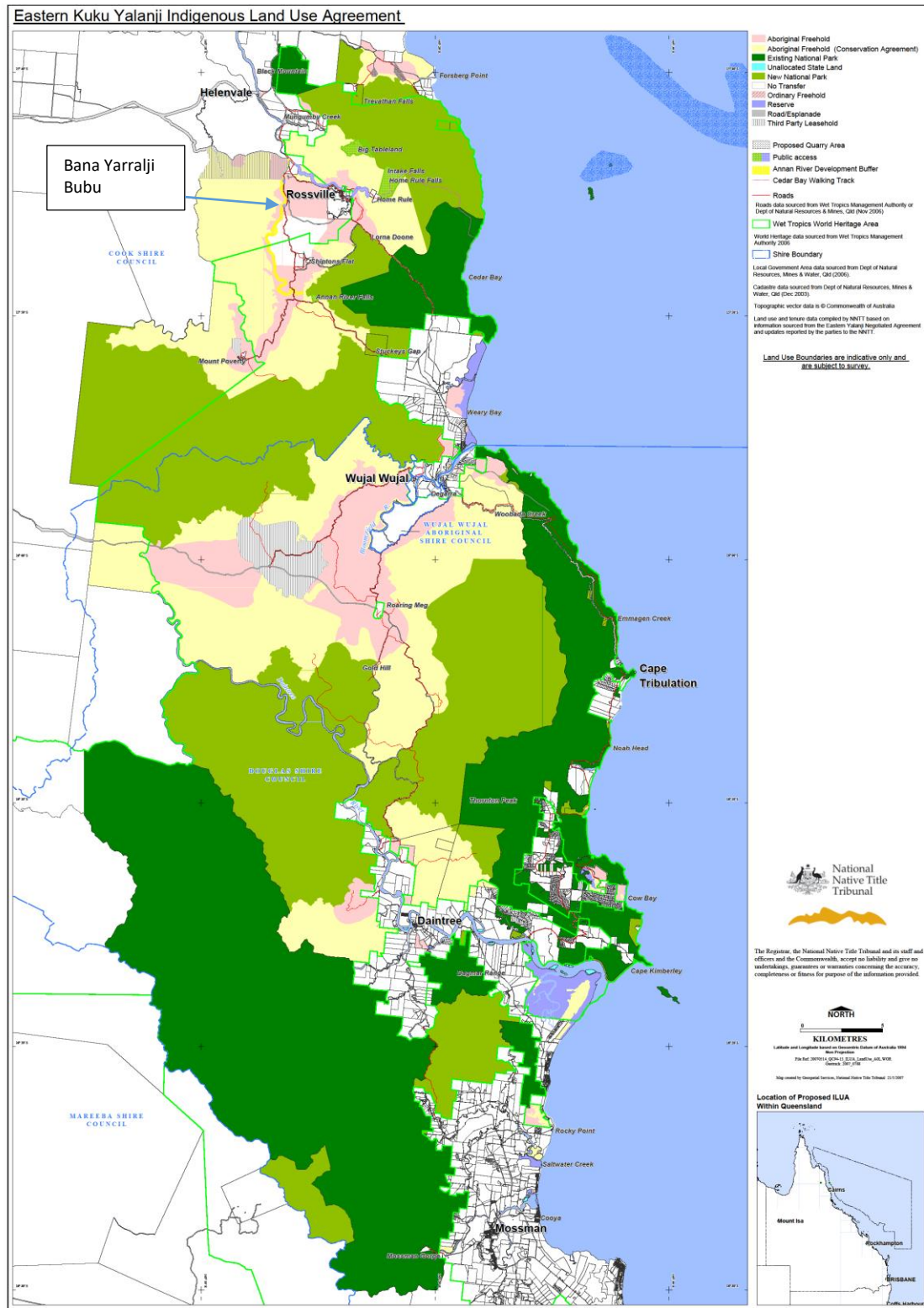
**Yellow** zones are Aboriginal Freehold Land that will be transferred to Eastern Kuku Yalanji people under the *Aboriginal Land Act (Qld 1991)* that will be declared a Nature Refuge under the *Nature Conservation Act (Qld 1992)*.

**Purple** zones are conservation and recreational reserves within the ILUA implementation area that will be solely managed by Eastern Kuku Yalanji people or jointly managed with Cairns Regional Council or Cook Shire Council, depending on their location.

Figure 6-3 Definition of colour zones in the EKY ILUA implementation area  
(Source: Jabalbina 2014)

In 2011 approximately 63,000 hectares of land was formally transferred to Jabalbina Yalanji Land Trust under the *Aboriginal Land Act 1991 (Qld)*. Jabalbina manages approximately 48,000 hectares of this land as a Nature Refuge under the *Nature Conservation Act 1992 (Qld)*, which they co-manage with state authorities. In return for setting aside this land as a nature reserve, the remaining 15,000 hectares was made available for residential and economic development for the benefit of Eastern Kuku Yalanji people (the pink zone). Development in the pink zone is subject to constraints imposed under the *Native Title Act 1993 (Cwlth)*, the *Sustainable Planning Act 2009 (Qld)*, the *Vegetation Management Act 1999 (Qld)* and associated legislation as well as Shire planning schemes (Jabalbina 2015).

In addition, much of the Eastern Kuku Yalanji Native Title determination area is located in the Wet Tropics World Heritage area (refer Map 6-3). Therefore development in the area is subject to the *Wet Tropics World Heritage Protection and Management Act 1993 (Qld)*. Established in 1988, the Wet Tropics World Heritage Area (WTWHA) occupies approximately 450 square kilometres between Townsville and Cooktown. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) recognised Queensland's Wet Tropics World Heritage values because of its outstanding universal value according to the criteria of natural beauty, biological diversity, and evolutionary history (WTWHA 2015). The cultural significance of the area to the Aboriginal rainforest people was subsequently recognised in 2011. The original focus on natural values was reflected in a management plan that was highly restrictive in permitting development within the WTWHA. This means that development in the Pink Zone has been very restricted because not only is the land steep and isolated, but the majority of the land is subject to "relatively high levels of planning regulation" (Wallace, White et al 2011:15).



Map 6-1 EKY native title determination area and WTWHA area  
Source: NNTT (2007)

The native title determinations and subsequent ILUAs have enabled many Eastern Kuku Yalanji people to fulfil their aspirations to return to Country. However, their return has been soured by the realization that the complex land use and land administration systems governing Aboriginal land effectively prohibit most economic development. The high level of government regulation has meant for some traditional owners that return to Country is achieved through bypassing complex government regulation and occupying Country in substandard living conditions such as corrugated iron shelters or under tarpaulins (Wallace, White et al 2011). The first step for Marilyn and Peter was consulting with Jabalbina, as the Prescribed Body Corporate. Jabalbina is required to consult with all native title holders (under the *Native Title (Prescribed Body Corporate) Regulations 1999*) prior to giving consent to any development proposal. Jabalbina then (as a Land Trust) gives owner's consent to development applications (DAs) lodged with the local Shire Council (in this case, Cook Shire). This consultation process, described as drawn-out and emotionally intense, added another layer of complexity to an already complicated process (Wallace et al 2011).

#### 6.2.3 Development approvals

The second step involved obtaining development approval from the Cook Shire Council to conduct commercial activities on Aboriginal Freehold Land. Despite the enterprise being located in the pink zone established by the ILUAs and designated to “accommodate...the commercial infrastructure requirements of the Eastern Kuku Yalanji people”, most of the pink zone is also zoned Conservation in Cook Shire planning schemes, which makes all development proposed within the zone ‘impact-assessable’. In addition, the *Vegetation Management Act 1999* applies to much of the Pink Zone as it contains *endangered* or *of concern* remanent vegetation (Wallace, White et al 2011). The process of lodging the DA was therefore extremely complex and would not have been possible without the pro bono legal advice and engineering expertise provided from the Centre of Appropriate Technology (CAT), Aurecon, Engineers without Borders (EWB), Jabalbina and others. These experts donated their time to draw up designs and plans for the site, do soil testing, and address the legal and myriad other issues required to support the DA application. A DA was finally lodged seeking approval for a Caravan Park, a description which reflected the existing council categories for development rather than Marilyn and Peter's aspirations for a cultural hosting business (Refer Plate 6-5). The DA covered the first stage of Marilyn and Peter's plans, as illustrated in Figure 6-4. An application for a second stage of development was to be lodged at a later date.



Plate 6-4 Development application notice at Shipton's Flat (stage one)  
 (Source: Bana Yarralji Bubu)

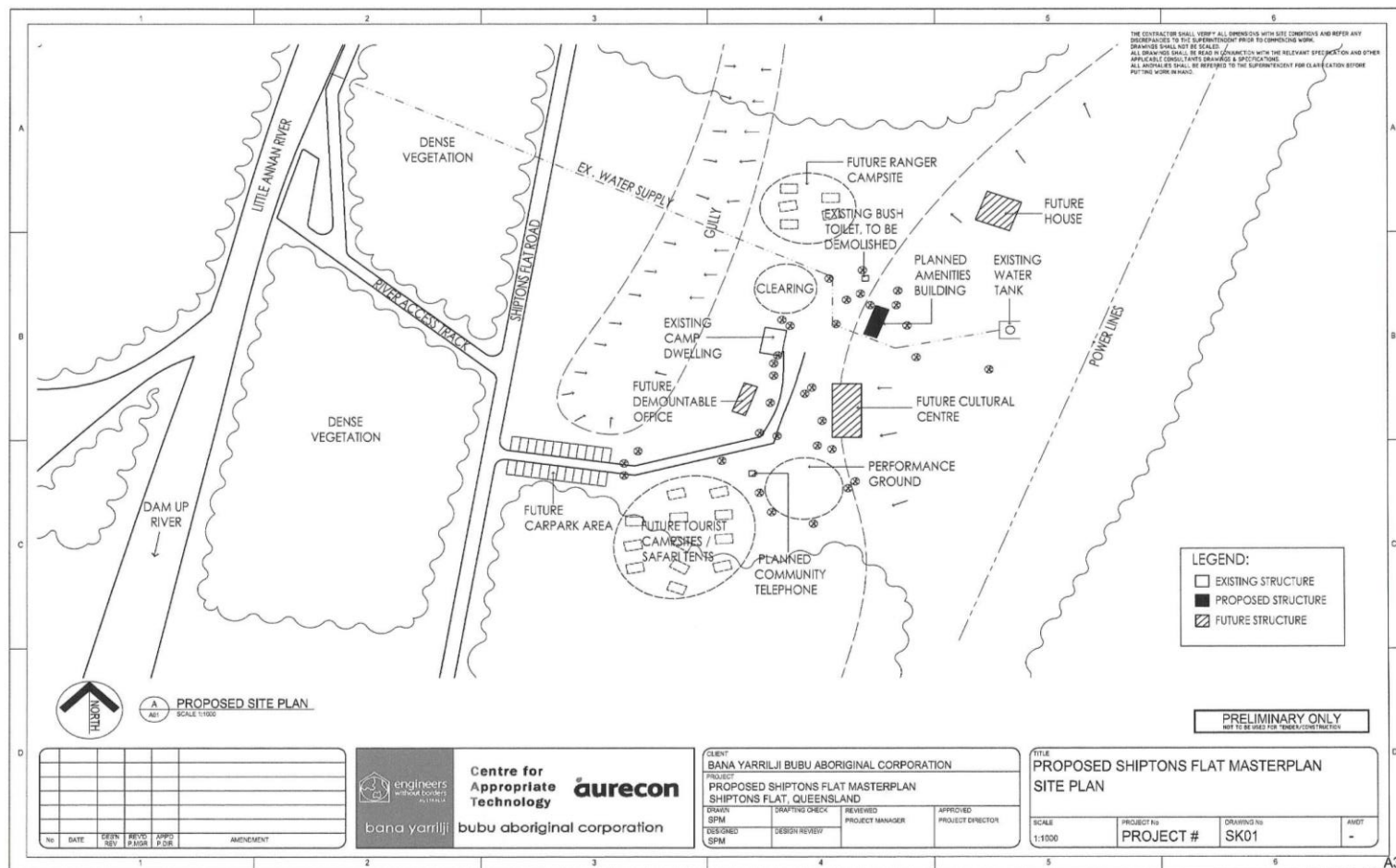


Figure 6-4 Development Application One: proposed site plan, stage one  
 Source: CAT and Aurecon (2010)



Approval for stage one was finally granted after three years and construction of the amenities block could finally begin, with more pro-bono help from CAT, Aurecon and Indigenous Volunteers Australia (refer Plate 6-6). The amount of pro-bono work provided by these and other organizations was estimated to be nearly \$140,000. Hence the toilet block became known regionally as “Cape York’s most expensive loo”! (Refer Figure 6-5).



Plate 6-5 Construction of the amenities block  
Source: Bana Yarralji Bubu (2011)



Queensland's *Aboriginal Land Act 1991* (Wallace, White et al 2011). As such they must consider all Aboriginal people with an interest in the land. According to White (2013) Marilyn has

*“every right under local Aboriginal lore, through her father, to set up home and base on the selected land”. [But]Obtaining a lease would seem to effectively establish exclusive private property rights for a few over lands that are held communally for the many in a way that seems to challenge and run counter to the way most people conceive of native title plus associated tradition and lore”(White 2013).*

The process of obtaining a lease (currently on-going) has been an emotional and drawn-out process requiring Marilyn and Peter to come to grips with a complex legal process involving many stakeholders. Currently, without a lease, under Australian law, the infrastructure that Marilyn and Peter put onto the land they identify with automatically becomes the property of Jabalbina, the Aboriginal Land Trust. In the meantime, a further application has been made covering the second stage of the development, which includes an expanded campground area and cultural center.

The process of getting approval to build infrastructure on the land they identify with has been a long and arduous journey for Marilyn and Peter. Given these challenges, their efforts to establish their tourism enterprise has also at times been a highly emotional and frustrating process. Marilyn describes the difficulties she experienced in navigating these systems as follows:

*“I must say my hardship and struggling are from the legislation. I grew up in a two-law system. Today I accept those two laws strongly. I believe today that living under the act of the native title holder is exercising my native title rights. I see there is a priority for me to move back there to look after the flora and fauna, the waters, the river ways, our people, our young children, the future coming up and our identity especially the language. The battle was that you must meet the criteria of going through consultations, writing letters, having meetings and one of my big aims was to have infrastructure. With all this, where we live is an asset and is an opportunity for employment and for future development. Where we come there are five waterfalls. Our vision and our aspiration here is to create a sustainable business. Today I am facing the situation that I must compromise my future development” (Wallace in House of Representatives, 2011: 53).*

Marilyn and Peter's experience in applying for a development application brought to light the expectations they had of the Native Title process and the difficulties of meeting these expectations. The need to obtain a lease from Jabalbina Land Trust over the Aboriginal Freehold Land to secure the development has also been challenging. When combined with the constraining effect of legislation (such as conservation regimes) and planning schemes over Aboriginal land, these factors have greatly complicated the application process. Engaging and negotiating with these regulatory systems has occupied much of Marilyn and Peter's time and as a consequence, they have less time to spend on developing their tourism enterprise. Marilyn and Peter have a strong vision of where they want to go with the business and the infrastructure that they need to get there, however, the long and complex process of approvals has depleted their energy and



resources. On the other hand, they can see the potential for this form of tourism to achieve their aspirations of providing a livelihood (economic goal), looking after Country (nature goal), revitalizing culture (cultural goal) and healing on Country (well-being goal).

This section has provided a brief overview of Marilyn and Peter's journey to establish a tourism venture on Aboriginal freehold land that Marilyn identifies with. It has provided the context to the situation that affects the use of Aboriginal Freehold Land for economic development purposes, such as tourism. It has also provided the cultural and historical context in which the return to Country and drive for economic development takes place. Marilyn and Peter's aspirations for the use of the land were described and these involved establishing an educational tourism venture to provide them with a livelihood on Country, educate others about their culture, and provide benefits to their family and community. However, their attention has been diverted away from growing their business because of the need to deal with the regulations governing development on the land they identify with. Without the ability to engage with non-Aboriginal systems and organisations and enlisting experts to donate their time and skills, they would not have been able to begin this on-going process. The high level of government and planning regulation described in this section are therefore found to be a major barrier to the establishment of their tourism enterprise, and the realization of their aspirations.

### ***6.3 Opportunities and challenges***

This section examines the opportunities and challenges for Aboriginal educational tourism within the region as perceived by supply-side operators. A number of stakeholders were interviewed including tour operators, owners and managers of Aboriginal enterprises providing educational tourism products and travel planners from conservation, educational and special interest organisations. These opportunities and challenges are explored for a number of reasons, the first of which is to give greater regional market context to the case study. This examination of the larger regional market allowed the applicability, or transferability of the findings to other settings and groups to be enhanced in line with Lincoln and Guba's (1985) criteria for qualitative inquiry. This extends the understanding about Aboriginal educational tourism beyond the experience of Marilyn and Peter. In addition, the data collected through these interviews provides a means of assessing the credibility of the case study findings. Finally, an examination of the data from these interviews allows more understanding of how educational tourism products are supplied in the region, and how Bana Yarralji Bubu's products sit within that landscape. The topics examined in this section include opportunities and challenges for collaborations and partnerships, product development, business development and learning about Aboriginal culture.

### 6.3.1 Supply of AET to market

The supply of Aboriginal educational tourism occurs through collaborations established between tour operators, travel planners and Aboriginal organisations, families or communities. These collaborations occur in a number of ways. A domestic tour operator (TO4) specializing in educational tourism products described how her company uses international agents to secure bookings for their educational tourism products. Her company also receives bookings from domestic educational institutions. She works with the travel planner from the institution to produce a tour that satisfied their educational and recreational needs. She has established connections with a small number of Aboriginal suppliers in the local area, who supply a variety of cultural education products. Another domestic tour operator (TO5) described how he liaises directly with a number of schools around Australia who are interested in offering cultural immersion camps for their senior students. He has established connections directly with a number of Aboriginal communities and families who would host the student groups and provide cultural and community development projects for the students to participate in.

The travel planners interviewed for this research (TP 1, 2 & 3) either contact Aboriginal suppliers directly, or via other another institution. In the case of TP3, the international university-based travel planner has established relationships directly with Aboriginal partners and worked with them to establish itineraries and activities. TP1, the manager of a conservation volunteer organisation, also works directly with Aboriginal suppliers to establish conservation volunteer opportunities with Aboriginal educational components. TP2 first established a collaboration with Earthwatch. This involved TP2 supplying a research project, and Earthwatch supporting the project through supplying volunteers to work on it. After the project was established, collaborations were established with Aboriginal suppliers to provide an Aboriginal educational component to the product.

The Aboriginal supplier of AET products (AO1) interviewed for this research has a tourism enterprise offering Aboriginal educational products. She relies on international agents to bring her business, as well as local tour operators. Tourists are also able to book directly via the company website. The company offers a variety of culture-based activities, as well as cultural activities combined with nature-based and adventure activities. The company provides these activities on land that the supplier identifies with, however, as there is no Native Title determination over the land, she accesses the land through agreements with local landowners. Tourism infrastructure, such as accommodation, is accessed through agreements with local tourism operators.

### 6.3.2 Opportunities and challenges for collaborations

Interview results reveal that at present, establishing collaborations between suppliers in Aboriginal educational tourism occurs in an ad-hoc fashion. Non-Aboriginal tour operators interviewed indicated that they would like to establish more partnerships with Aboriginal suppliers, but often found it difficult to do so. This was because it was either difficult to find Aboriginal suppliers close to Cairns (the nearest regional centre) or because once finding suppliers, it was hard to communicate with them. A non-Aboriginal tour operator describes the difficulty of contacting potential Aboriginal partners for AET collaborations.

*“You say ‘hi, we want to give you a bunch of business, call me back’ and you hear nothing or you write an email and nothing so what gives, what’s going on? So I felt disappointed because I wanted to bring groups to him and then there wasn’t that follow-through” (TO4).*

She also noted that communication difficulties led to difficulties in the booking process with international agents. She was often caught between the requirements of the travel agents to lock in tours quickly, and Aboriginal partners who were not always easy to contact.

Another difficulty in establishing collaborations can be due to issues related to trust and different cultural approaches to business. Suspicion and mistrust between different stakeholder groups including Aboriginal communities, the scientific community, and government agencies and institutions was noted by both Aboriginal and non-Aboriginal interviewees as preventing some collaborations in Aboriginal educational tourism (N=3). The Aboriginal business owner (AO1) interviewed felt that mistrust between Aboriginal and non-Aboriginal individuals in business partnerships could be a barrier to collaboration. She felt that while Aboriginal tourism operators need to be aware of the necessity of operating in a Western tourism system, at the same time non-Aboriginal tour operators should be aware of the cultural needs and responsibilities of their Aboriginal partners. This could be recognizing clan obligations regarding who can work in a certain area or speak for Country, or that cultural obligations may take precedence over business ones. Balancing these dual responsibilities for Aboriginal business owners is a challenge.

*“Westernized business is very hard, it’s a Western system. It’s not a cultural system. So if you’re a very cultural person and you know your culture, [and] you try bringing those two together it will clash...there really needs to be an internal system when it comes to telling people about Indigenous business because its...it’s different.” (AO1)*

Organisational issues such as strict schedules, pricing and payments can lead to tensions between tour operators and Aboriginal suppliers of AET. Tour operators and travel planners noted that following strict tour schedules was difficult when Aboriginal providers had a more relaxed attitude to time (n=4). One travel planner felt they were caught between the needs of the tourist and Aboriginal suppliers, having to provide diverse activities in a short timeframe to tourists that

had paid in advance for a tour, while still allowing time for natural, spontaneous interaction. He attempted to resolve this tension through building some flexibility into their schedule.

*“Murri time is fantastic in theory but when you only have 4 or 5 days and you hope to achieve certain aims then you’re like ‘well there’s a day kind of wasted’ ... but if they are [too] scheduled then you miss some of that natural interaction. And what is nice is to have some space in your planning ... and you can be involved with something which is spontaneous and that’s something that you really hope comes up from these kinds of experiences, some kind of spontaneity”. (TP3)*

He also noted that while his students viewed these kinds of spontaneous experiences as more valuable and authentic, the experience was diminished for some when they found out the cost. In his mind, this was related to their perception that because the activity was spontaneous, it was provided by their Aboriginal hosts for free.

*“It’s the perception that when we engage with non-Western cultures or Indigenous cultures that they’re all just generosity and they’ll just give, give and give” (TP3).*

Confusion over payments led to tension in partnerships. A travel planner (TP3) describes paying upfront for certain activities and provisions only to find on arrival that there was confusion about what was being paid for and what was being provided. This led to feelings of discomfort when they had to pay for things that were not included in the original budget. In one instance, food that they had brought to last the tour group three days was shared out on the first night at a large feast. While he acknowledged that their hosts had a different cultural way of doing things, this was also a challenge for him given that he was responsible for feeding a large group of tourists in a remote area. A tour operator raised the issue of unexpected price increases by Aboriginal providers. When they were selling tours overseas months in advance at a certain price, it created difficulties when Aboriginal providers raised prices without notice.

*“We are the middleman so that he gives us the price and we mark it up in the context of the tour so ... if you are going to raise your prices you need to give advance notice” (TO4).*

For tour operators working with Aboriginal family-run businesses (n=3), concern was expressed about reliability, and long-term sustainability. One tour operator (TO4) stated she would be very hesitant to book Indigenous products provided by an Aboriginal family business without knowing that a contingency plan was in place. For her, last minute cancellations were extremely difficult to deal with, as tourists travelling from overseas expected that pre-paid tour bookings would be provided. If she was not able to do so, this badly affected her reputation. When small businesses are affected by some kind of crisis, contingency plans need to be put in place so the business can continue to operate.

*“One of the issues of you running as a family business and employing family members is that if sorry business comes you lose everybody and I know those are delicate issues but if you are dealing with tourism and if you are going to sell this as a straight tourism product it has to be deliverable. That’s one of the main issues with a family business or a clan business....As a tour operator, you know, we’ve planned 3 days here. Now what do you do? And that’s a crisis. So do you refund people’s money or do you..? It’s like a bad, bad situation.”(TO4)*

Despite some difficulties, collaborations can also lead to opportunities. Establishing and maintaining relationships between these supply-side operators can provide opportunities for skill-sharing, resource-sharing and realization of complementary goals. Partnerships were felt to be a way that Aboriginal tourism operators without business skills, tourism experience or resources could get educational tourism products off the ground. One tourism operator (T1) notes leveraging off existing infrastructure can be a good way for Indigenous businesses with few resources to get started. In addition, several interviewees (n=5) mention the ability of Indigenous and non-Indigenous partners to bring complementary skills to a business.

*“...bringing together commercial and cultural and if you can get that partnership right....it’s pretty powerful.”(TP1)*

*“Finding a partner is a good way of moving forward learning those skills, making decisions in a business environment can’t just be made with good intent, you need to have a level of experience.”(TO4)*

### 6.3.3 Opportunities and challenges for product development

Offering hands-on activities and a diversity of activities at one destination is important for tour operators. Tour operators and travel planners (n=4) stressed that a key factor in choosing destinations is the availability of a number of different activities at one site. For products of longer duration, tour operators need to provide a number of activities at one destination to make a trip worthwhile, particularly when the destination is remote. One tour operator discusses how she was able to develop an educational tourism program after she established a collaboration with an Aboriginal tourism enterprise offering a variety of cultural and nature-based activities in one place.

*“It’s a bit of a trek down to...the beach, but then because they have so many activities on offer you can stay down there for two days or three days. You can do the kayaking, you can do the humpy building, language, painting frames...that’s one of the things that inspired us to do [our Indigenous immersion] program because before that we thought we don’t really have enough suppliers to cobble together an entire trip... so that really helped us to do a program”. (TO4)*

Hands-on activities are very popular with tourists on Aboriginal educational tours. Tour operators (n=3) attributed this to the fact that carrying out activities together allows tourists to feel like they are developing a personal connection with Aboriginal hosts. The combination of learning about Aboriginal culture with other activities was noted by all interviewees. A travel planner providing

tourism volunteer opportunities featuring participation in environmental projects saw the combination of Aboriginal cultural activities and conservation activities as a good mix.

*“...I think the fact that you’ve got your cultural side of things which is attractive to people to come and be a part of as well as the things like the tree kangaroos and climate trails is not something that will be difficult to sell”(TP1)*

Similarly travel planners organising Earthwatch expeditions on Aboriginal land viewed interaction with Aboriginal ranger groups to be a valuable component of their product, particularly for international tourists. However, they also noted that a high level of facilities at the destination was not important for them. The preference for low levels of development was more related to their own organisation’s ethos and complemented the type of experience they were already seeking. They comment that if there were more facilities

*“I don’t think we’d use [them] very much because we’re all about the camping out with nature, being close to the creek and living in the bush” (TP2).*

An Aboriginal tourism operator agreed, pointing to a recent successful collaboration between her business and an adventure tourism company.

*“...one of the top reasons international visitors come here is nature-based tourism and nature and Indigenous culture- the two go hand in hand- they cannot go without one another”. (AO1)*

However, locating accessible destinations where diverse Aboriginal educational and recreational activities are available is difficult. Tour operators are reluctant to take their groups too far, as tourists feel they are wasting too much time travelling. Access is also restricted by weather conditions and road conditions. One educational tour operator notes:

*“Obviously we can venture on unsealed roads but they have to be very good quality unsealed roads unless you are able to get one of those 4 wheel drive buses mounted on a truck chassis, then you can go on dirt roads but those buses can cost up to \$2500 a day.” (TO3)*

Tour operators note that it is hard to find Aboriginal tourism operators able to supply market ready educational tourism products outside of the standard guided cultural walk. A tour operator noted that educational tourists from the US and Canada are particularly keen on participating in volunteer activities on their holidays. However she also found it difficult to find suitable projects in Australia where people can meaningfully contribute in a short time.

*“...the problem is in Australia we don’t have the orphanages and ‘build a home for an impoverished family’. We don’t have those kinds of opportunities to offer, so if we could do that and somehow combine that with Indigenous culture we would have a winner... [if they] could offer that up, where it ticks the box of community service as well as learning about Indigenous culture we could get them business in a second”.(TO4)*

In addition, it can be difficult to cater to tourists with diverse motivations for participation in Aboriginal educational tourism. A provider of conservation volunteer holidays with an

Indigenous component finds that tourists seek out these experiences for many reasons including learning English, learning about conservation, for social interaction, or to have a managed experience. Others seek to experience a rural area in a non-tourism way, to contribute to scientific or conservation outcomes, or feel they are making a difference to an environment or community. The operator also noted that despite diverse motivations, Indigenous culture was often an appealing component of that experience although not necessarily the primary motivation.

For Aboriginal tourism operators, establishing the facilities needed for tourism, which would allow them to offer more diverse activities, can be difficult with few resources and limited access to land. One Aboriginal tourism operator notes that without a native title agreement over her traditional lands where she conducted her walks and activities, she is only able to access the land through informal agreements with local landowners. Good relationships with local landholders were therefore very important.

*“We’ve known the family forever. We all went to school together and they are very respectful of what we are doing... [But] if ...there’s an opportunity to [buy that land] I’d do that so we can access that land without any problems”. (AO1)*

Tour operators also found the need to provide ‘authentic’ experiences difficult given the unrealistic expectations about the current lifestyles of Aboriginal people held by some international tourists.

*“There’s a bit of a disconnect between what modern life is like for Indigenous people and where they live. And you go on the walks and sometimes they say things- like there is a little humpy which would barely cover them from the rain and they say to me- ‘do they live here?’” (TO4)*

The challenge for operators was to provide a special unique experience for their customers but also something that can be repeated and reliable. They were aware that this was difficult for Aboriginal hosts to do both in terms of being intrusive, and also becoming jaded by repeating the experience over and over again.

*“The trouble is [for] an authentic cultural experience... you’re really breaking down those barriers and when you’re breaking down those barriers you’re inviting tourists into your life and you’ve got to decide what distance you want to have and what you are prepared to share and what you’re not prepared to share”. (TP3)*

For Aboriginal tourism providers (n=3) the issue of authenticity was perceived in a different way. An Aboriginal tour guide, when asked about authenticity said:

*“If you want to question my culture, come with me! I’ll take you. When I say we go bush, we go bush!” (AO2)*

For Aboriginal tourism operators, the authenticity of an Aboriginal tourism experience lay in it taking place on Country, having a connection to that Country and being presented by people from that Country. The knowledge and learning that occurs is specific to that place and those people.

*“People live here. This is their country, this is their land... Just be true to who you are and no one can claim it’s not authentic because it’s just them...You take it off Country and go and make something and manufacture something that’s not there that’s where I think it starts to get a different feel. ... I think Tjapukai has a real place, but it’s an example of how you’ve got an off-Country indigenous experience versus an authentic in-Country [one].”(TO6)*

#### 6.3.4 Opportunities and challenges for tourism business development

Interview results with Aboriginal tourism operators reveal that opportunities arising from developing a tourism business were found to be operating as a family-run business and being able to provide benefits to family and community. An Aboriginal business owner felt that the success they had achieved as a small business was because they were family-run rather than being an Aboriginal corporation. Having a family business gave her the freedom to run her business the way she wanted and achieve her own goals.

*“We wanted to go out and do our own thing, and make our own rules and do things the way we wanted to, so that’s why we started out own family business. I love this business. Its let [our family] be totally in control of our own destiny.” (AO1)*

For Aboriginal business owners, having a tourism business has provided benefits to family and the local community as much as educational outcomes. An Aboriginal tourism operator describes how she is providing jobs for young Aboriginal people in her community struggling with social issues. She views bringing on the younger generation as being crucial for making positive changes for Aboriginal communities in the future.

*“[if you] get one of those kids that are from a broken home or with issues and you take them out bush and let them be a part of who they are- their true identity, holy hell it makes huge changes to them...because the young people can see- ‘oh here are the people coming and valuing our knowledge, I better learn more myself’ or you get pride yourself in your knowledge”. (AO1)*

Through running a successful local business, she also wanted to change the stereotypical depiction of Aboriginal people as ‘dole-bludgers’. She also saw the enterprise as a way to be an example for her people. *“I want them to turn around and go ‘how did they do that?’* For another Aboriginal tourism operator, the Aboriginal educational tourism business demonstrated to the younger generation that if they chose to stay on Country, they had employment options available to them. One operator notes:

*“You nurture people and you nurture the land and that’s what the business does, the nurturing of the people in this day and age has to happen in a commercial sense” (TO6)*

Interview results reveal that challenges from enterprise development can include community jealousy and requests for money. An Aboriginal tourism operator describes how in her experience, for Aboriginal business, problems can arise when the business starts to become successful.



*“[The community] start to see all this money coming in but they fail to understand that when the money comes in, there’s bills that have to be paid as well....” (AO1)*

She also noted that having a family-run business had also been difficult because of jealousy from the Aboriginal community. She felt that she had been ostracized from her own community due to her success. This was particularly frustrating as she saw the business as a way to help the community through providing jobs.

#### 6.3.5 Opportunities and challenges for learning about Aboriginal culture

Interview results show that supply-side operators viewed the learning about Aboriginal culture that occurred through AET to be a positive outcome of this form of tourism. However, they also noted that it was important for learning to be delivered in a clear, consistent and welcoming manner. A tour operator noted that the quality of an educational guided tour experience can be affected by who is leading the tour on that particular day, and whether they have good communication skills. A relaxed and natural style was seen as key to providing a good experience for tourists. A tour operator felt that the success of a coastal walk where tourists learn to identify and catch bush tucker was in large part due to the learning delivery.

*“It just feels like ‘hey come take a walk with me, let me show you my backyard, lets pick this up, let’s cook this up’. They are able to more passively teach about their culture while people are doing something active and pass on knowledge in more of a casual way... and this is what the students will learn just by walking around so they don’t really realise that they’re being taught.”(TO4)*

An Aboriginal guide agreed that a relaxed style was important, stating that she liked to make a connection with people.

*“I just enjoy hearing people’s stories...and also I ask a lot of questions about them, I think the key to reconciliation is understanding people you know...you can’t say that all people are bad, or all people are good, but you take the time out and you acknowledge people and you know...”(AO2)*

She felt that while this form of tourism meant she could teach tourists about her land and culture, it also enabled her as an Aboriginal person, to go back on Country and reconnect with the knowledge of her ancestors. Other supply-side operators also described their motivations to inspire or educate others (n=3). An essential part of the process of two-way learning was the personal connection and interaction between tourist and Aboriginal hosts. This was achieved through sitting down together and talking about issues, and giving people a different perspective about Aboriginal people and culture.

A manager of a large-scale Aboriginal tourism enterprise felt that part of their business success was due to the positive engagement with Aboriginal people that tourists gained through visiting their enterprise. An Aboriginal tour guide describes how tourists learn about Aboriginal culture and take that understanding away with them.

*“these kids are amazing kids and they go away...and ... say [to their friends] ‘I had a brilliant time...I went kayaking, I went up to the waterfall, I learnt about this particular tree’ you know that’s got to do some good, make some kind of change”.*(AO1)

In particular, the ability of Aboriginal educational tourism experiences to educate the local community about Aboriginal culture and challenging stereotypes was seen as an important outcome of this form of tourism.

*“That’s a benefit direct to the Aboriginal community, when you can get your own non-Indigenous locals on an Indigenous product to get them down there and get their minds thinking and change their thought processes... It’s that stereotype that they think that all black fellas drink and live on the dole and don’t want to work. When they see someone standing up and making good in the community and have a go, you go and ask any white person in the street, any of those businesses up the street and ask them what they think of [us]...”* (AO1)

In addition, the diverse motivations for experiencing Aboriginal educational tourism have enabled supply-side operators to reach tourists that normally wouldn’t seek out an Aboriginal educational tourism experience. These may be volunteers carrying out community development and conservation projects on Aboriginal land or they could be tourists who don’t even realize they are booking an AET experience. A tourism manager (TO6) noted that they had visitors who came to experience a bushwalk, only later realizing that they could also have an Aboriginal tourism experience. The Aboriginal tourism operator has developed AET products that are combined with kayaking and other adventure activities, and often gets visitors who are not expecting an Aboriginal experience.

*“That’s the whole point about subjecting them to something that’s so out of their comfort zone. ...They would never have thought to do an Indigenous product but by camouflaging it by kayak tour...yay! Fun! Oh, and you do a bit of interpretation as well and some of the faces when I say we’re going to do Aboriginal interpretation on the bus, ... it’s fear that you see in their eyes, and by the end of it you go ‘how’d you go?’ and they say ‘we loved it, the Aboriginal culture was just so interesting’ they were amazed. And I go ‘yeah got you!’”*(AO1)

Another market for Aboriginal educational tourism is Indigenous people from Australia and overseas, seeking to reconnect to culture or have a cultural learning experience. An Aboriginal educational tourism operator describes how she had not considered this market for her products.

*[We had] Indigenous students from rural NSW [on] a leadership program to learn from other Indigenous people in Australia. So that’s really cool and that had never even occurred to me. And we also had an inquiry from a Maori teacher in NZ...she had a lot of Maori students and they... were interested in coming and learning from their counterparts in Australia so that’s Indigenous people learning about the Indigenous people here...and them kooris, they loved it hey, absolutely loved it. They got on the boat with us. But I’ll tell you what, they drill that damper.”*(AO1)

Interview results with supply-side operators reveal that it could be challenging to ensure that learning is delivered in a non-confrontational, consistent style and with consistent information,

Tour operators and travel planners (n=4) were sensitive to the fact that information provided needed to be consistent. Tourists felt they weren't 'hearing the correct stories' when they heard contradictory information from Aboriginal guides and this negatively impacted both the authenticity and educational value of their experience. However, one travel planner noted that there was a double standard at play when it came to the validity of information presented.

*"We place so much expectation on what we expect [an Aboriginal enterprise] to be we don't place those same [expectations] on ourselves, and that's where I think they have so many challenges, [to] be charged with validity or reliability...which they shouldn't have to because of their own cultural way that evolves...as an oral culture". (TP3)*

Supply-side operators acknowledged that inconsistency can arise from Aboriginal cultural and historical dislocation, so they felt providing historical background and contemporary context was an essential part of the educational tourism experience. They (n=4) believed that educational tourists enjoyed and gained more from the experience when they understood the wider context. A non-Aboriginal guide described building up a 'cognitive structure' through which to understand Aboriginal art and culture. A different type of cognitive structure is provided by an Aboriginal tour guide based on a holistic Indigenous learning framework with three interconnected elements of land, language and culture. For her, being on Country was an essential element of delivering the learning about culture.

*"Take away the land, automatically what happens to your language and your culture? You are learning about my culture today... [and] whatever you learn today, you cannot take that knowledge and use it somewhere else." (AO2)*

Most operators felt that having learning experiences delivered by Aboriginal people was an essential part of the Aboriginal educational tourism experience. However, one non-Aboriginal tourist guide, an expert on Aboriginal rock art was offended at the thought that people would prefer an Indigenous tour guide to himself. *"That's just ignorance."* (TO5) Tour guides also noted that it was a challenge for tour guides to ensure that the darker aspects of Aboriginal history are delivered in a manner palatable to tourists. While some tourists appreciated learning about darker aspects, others found it too confronting. One tour guide noted that tourists (particularly Americans) also found it off-putting if their Aboriginal tourist guide was presenting subject matter in what they perceived to be a resentful or confrontational manner. In her experience, tourists could mistake emotion shown by an Aboriginal guide about traumatic historical events as evidence that they were "anti-white person".

## **6.4 Conclusion**

This chapter has examined the way in which an Aboriginal family plans for involvement in educational tourism. It is found that the origin of the tourism enterprise is strongly connected to Marilyn and Peter's desire to return to Country and develop livelihoods there. The vision that

describes their multi-dimensional development aspirations is firmly rooted in the historical and cultural context of their lands and people. They are seeking to achieve their development aspirations through educational tourism, but they face barriers such as land use and planning regulations, as well as lack of social cohesion at the clan and nation level that impedes benefit distribution from the enterprise. However, benefits are also delivered through the enterprise in the form of cross-cultural education and cultural revitalization. This research also finds that there are opportunities and challenges facing Bana Yarralji Bubu and other Aboriginal tourism operators involved in educational tourism as they seek to develop and grow partnerships with other supply-side operators. Good communication, trust and a recognition of different cultural perspectives and priorities were felt to be important in enhancing these collaborations. The next chapter presents the results of the online survey of educational tourist preferences, and the qualitative interview results with visitors to Bana Yarralji Bubu. This is followed by the discussion chapter which brings together the results of the case study, interviews with regional suppliers, and market demand information from potential and actual educational tourists.

## 7 Educational Tourists

This chapter presents the results from actual and potential Aboriginal educational tourists. In Section 7.1, interview results with visitors to Bana Yarralji Bubu are presented as well as the qualitative responses of survey respondents. These results are grouped according to themes such as learning activities, interaction with Aboriginal people, facilities and setting, activities, authenticity and benefits. This section is followed by the results of the quantitative survey in Section 7.2. These data include which tourists are interested in learning about Aboriginal culture, land or art on holidays, information about their demographic and trip characteristics, their travel motivations and previous experience of Aboriginal tourism. Section 7.3 presents the results on different tourist typologies so that generalizations can be made about the market preferences of tourist types for different educational tourism products featuring Aboriginal learning experiences. Section 7.4 summarizes the chapter.

### 7.1 Qualitative Results: Tourist Preferences

This section presents the results of interviews undertaken with actual Aboriginal educational tourists. These responses have been analysed using Nvivo software and coded according to the main concepts in the data, and themes identified in the literature. Interviewees (I) are identified with unique identifiers. These qualitative responses are used to identify themes and concepts important for Aboriginal educational tourism which are explored further in the quantitative survey. This section examines actual tourist preferences for learning activities, interaction with Aboriginal people, facilities and setting, activities, authenticity and benefits.

#### 7.1.1 Learning activities

Qualitative interview results show that an informal and interactive learning style resonated with some Aboriginal educational tourists. They enjoyed having learning experiences that included listening to stories around a campfire, talking to Aboriginal artists about their work, having broad-ranging conversations with Aboriginal people or listening to elders talk about

*“how they appreciate the land they live on and ...talking about the spiritual connection [to] their culture” (I7).*

The informal nature of the learning taking place appealed to people as they felt it allowed them to get a real insight into Aboriginal life and find out what their Aboriginal hosts thought about different topics. Having the opportunity to ask questions of Aboriginal hosts in a friendly and open atmosphere, without ‘feeling judged’ allowed one respondent to

*“have a better understanding of walking in someone else’s world from their perspective” (I2).*

In particular, visitors to Bana Yarralji Bubu felt that an informal style of learning encouraged a more equal exchange of knowledge between themselves and Marilyn and Peter. They felt they learned more from this informal exchange of personal stories and life experiences than from more

formal learning experiences. Learning through sitting and talking on Country was felt to be enriching and conducive to learning, with one interviewee noting it felt more like

*“we were exchanging knowledge and culture. Really that’s what it felt like... [which]...from a learning perspective... was very good, and sitting around talking was very natural” (I15).*

When a more formal style was used by Bana Yarralji Bubu to present information on seasonal calendars to one group, it was felt by participants to be less successful. They felt a more hands-on approach, such as taking a bush walk and seeing the plants and trees described would have been more interesting and engaging. While some interviewees felt that more detailed information related to their field of study would have enhanced their learning, others were interested in a variety of topics. One respondent stated that they would be interested in knowing more about how elders cope in society today, while another said that they were interested in “people-focused experiences” including family, connectedness, community, learning and skills development.

Interview results show that it was important for many tourists to have the learning component on an Aboriginal educational holiday delivered by an Aboriginal person. Listening to an Aboriginal guide in an Aboriginal setting was an important part of experience for both potential and actual Aboriginal educational tourists. A visitor to Bana Yarralji Bubu commented that learning about Aboriginal culture is

*“...better delivered when it has authenticity. Just for me personally, I’ve attended talks and there’s something very, very different listening to an academic or an historian talking about a culture that they’re not a part of [to] listening to the source” (I12).*

This was echoed by another Aboriginal educational tourist who felt that

*“...if you are going to learn about anything whether it be Aboriginal history and culture or anything else it is better to learn from the primary source without the interruption from outsiders or the so-called educated” (I3).*

Non-Aboriginal guides were seen by some interviewees as lacking authenticity and not having the same connection with the land and culture as Aboriginal guides (n=8). One interviewee felt that even a non-Aboriginal person had the same knowledge and connections with local Aboriginal people, their delivery and interaction with the culture was still affected by Western perspectives. However other visitors to Bana Yarralji Bubu disagreed, stating that as long as the guide had an appreciation of Aboriginal culture and could communicate this appreciation to their audience, then it didn’t matter if they were Aboriginal or not. It was more important for them as tourists to have learning delivered by experts with good levels of knowledge and the ability to communicate this knowledge to their audiences. Several visitors to Bana Yarralji Bubu (n=5) expressed frustration that on the rock art tour they experienced, their Aboriginal guides’ voices were often too soft for everyone in their group to hear.

*“I think you can appreciate it and know about it [as a non-Aboriginal person]...communication is most important because you’ve got to get that knowledge across” (I22).*

The importance of these communication skills were demonstrated by the positive response of visitors to Marilyn’s presentations. Her charismatic personality and experience delivering information in front of large groups, resulted in a powerful experience for visitors.

*“When you feel their passion about it, [it] inevitably is going to be stronger when it’s meaningful for them in that sense” (I12).*

Inconsistency of information was a problem for some visitors. Interviewees and feedback provided by group leaders noted that they had been told different things by different guides, which led them to doubt the information they were given. This also negatively affected their perception of the authenticity of the objects or knowledge presented. However, other visitors found the lack of knowledge of guides to be a positive thing as they felt they were discovering things together. They attributed this to the loss of cultural knowledge experienced by Aboriginal people to historical circumstances and therefore found that it didn’t detract from the tourism experience.

*“...It was fine because [our guide] was sort of surprised [by discovering new things on the walk], surprised with us like oh- everyone is surprised together!” (I22).*

#### 7.1.2 Interaction with Aboriginal people

Meeting and talking to Aboriginal people in an informal atmosphere was a highlight for many visitors to Bana Yarralji Bubu. Interviewees described how the experience of sitting and talking either by the creek or at the campsite as family life continued on around them resulted in a more personal experience. It also made visitors feel that their interaction with Marilyn and Peter was characterized by a deeper cultural exchange.

*“I really liked the dog and the kids. I liked that the family were there...like when you see family in a place, you can see the continuation of it and know its evolving you know...you can see the connections that are going to grow you can see the kids are going to grow up there” (I7)..*

Other visitors to Bana Yarralji Bubu liked the natural interaction that occurred through taking part in unscheduled cultural activities together. One group of students camped at Shipton’s Flat around the time of a regional Aboriginal dance festival (the Laura Aboriginal Dance Festival). When a group of local Aboriginal children from Wujal Wujal came to the campsite to practice a dance they were to perform at the festival, the students were able to join in. The experience was particularly powerful because it was an impromptu activity rather than a staged event and therefore felt very authentic to the students. However, other students noted that while they enjoyed these impromptu moments, they also found it difficult to adjust to a more flexible schedule and were frustrated when they didn’t have enough to do.

There is also a diversity of preferences shown for level of interaction with Aboriginal people. One visitor to Bana Yarralji Bubu felt that it was necessary to have a prolonged and deep interaction with Aboriginal people in a tourism context to really understand their culture,

*“[and] how they see the environment... [as well as understand] where I belong on the land as well, as an outsider... That’s what everyone’s looking for: where they belong. That’s why they engage with certain cultures, cultural experiences are more than just the superficial experiences” (I9).*

#### 7.1.3 Facilities and setting

Many visitors to Bana Yarralji Bubu preferred a low level of development, commenting on the importance of the natural setting for an Aboriginal educational tourism experience. For one interviewee, even sitting on a ‘lawn’ was too much development. He preferred to sit by a creek because

*“sitting in a more natural setting seemed more...therapeutic, educational” (I22).*

This is echoed by another interviewee who felt that people, like herself, who were interested in having Indigenous experiences, were not concerned about a high level of facilities because a low level of development was an important part of the experience. Another interviewee concurred, saying that facilities were not important for him. Instead he wanted an Aboriginal tourism business to

*“...substantiate what you have to offer us- don’t just be another Tjapukai, don’t be another Mossman Gorge-like development. We don’t want to pay to come and read a sign on your land that says this is a snake” (I9).*

However, while a low level of development was important to Bana Yarralji Bubu visitors, there was a minimum standard of development that was acceptable. In particular one group felt the tourism experience would be improved with more cooking facilities, lighting, and undercover areas for eating and relaxing when it was raining. Cleanliness and repair of toilets and showers was also important.

Visitors to Bana Yarralji Bubu responded to the beauty of the landscape in which the learning experience took place, as well as the connection with the landscape gained through interaction with Marilyn and Peter. For one interviewee, learning about the connection of Aboriginal identity with Country helped them to see and connect with the landscape in a different, more personal way.

#### 7.1.4 Authenticity

Aboriginal educational tourists to Bana Yarralji Bubu described the impromptu, informal events they experienced in natural settings as feeling authentic. One interviewee however expressed reservations that this style of tourism could be replicated on a larger scale, feeling that if the



number of visitors to Bana Yarralji Bubu increased it would lose that authenticity. As noted above, the feeling of authenticity was diminished for some interviewees by the realization that activities were performed for a price.

#### 7.1.5 Activities

Participation in cultural activities and hands-on activities was important for many Aboriginal educational tourists. Interview results indicate the importance of the smoking ceremony for visitors to Bana Yarralji Bubu because it created a feeling of welcome and inclusiveness. Visitors talked of how they felt part of the family and gained a sense of being inside the culture rather than an outside observer. They felt part of ‘something bigger’ through participation in the ceremony. While some visitors described how this feeling made them more receptive to learning about Aboriginal culture, others describe feeling uplifted by participation in this ceremony.

*“Today we got to experience the smoking. We got welcomed to the land and feel part of it, like a spiritual connection and the Aboriginal way of life, I thought that was [a] ...good thing to be a part of, a lot more authentic.” (I9)*

One interviewee saw the ceremony as an important part of a spiritual journey. It gave him

*“a reason to connect with who I was...to connect with the land and everything else around me” (interviewee’s emphasis) (I22).*

Hands-on and physically active activities were described by visitors to Bana Yarralji Bubu as a trip highlight. Written feedback from visiting groups listed swimming in waterfalls, swimming holes and rivers to be a highlight of their trip, as much for the setting where the swimming took place as for the activity itself. In addition, several visitors noted that they would have liked a wider variety of hands-on activities to be available such as art activities or land management activities. Activities based on men’s and women’s business also resonated with some visitors. In particular, positive reactions from interviewees to an activity where female visitors sat with Marilyn to discuss women’s business, while Peter led a men’s group discussion were noted. Setting was an important part of the experience with the visitors sitting on the grass in a circle and sharing knowledge. A male student comments:

*“When we went away for the men’s business, it was such a peaceful setting, and [Peter] had such a gentle voice somehow still authoritative voice, it [was] quite entrancing really I sort of put my head back looking at the blue sky and listening to his words, it really had a big impact” (I9).*

Some visitors to Bana Yarralji also described how their enjoyment of activities was affected by cost. When they found out how much Bana Yarralji Bubu charged for the smoking ceremony, they became concerned about whether it was value for money. The price tag created expectations about content, duration and value for money which detracted from the significance of the activity.

#### 7.1.6 Benefits

Tourists perceived the benefits from Aboriginal educational tourism to be employment and economic opportunities for Aboriginal people, as well as cross cultural understanding and reconciliation between Aboriginal and non-Aboriginal people. A benefit from Aboriginal educational tourism discussed by interviewees (n=7) was cross-cultural understanding between Aboriginal and non-Aboriginal peoples. This understanding came from the informal learning style adopted by Marilyn and Peter, the location on Country and their charismatic delivery and ability to ‘really connect’ with people. Another important aspect of this understanding was the ‘inspirational’ and positive nature of their vision for their family, community and land. Some of the topics that were talked about, particularly historical issues, were confronting for some visitors, however, they responded to the progress being made to address social issues and other problems.

*“It was actually good to talk to someone who’s trying to take positive steps in the community and I’m impressed with what they’ve done so far...” (I3).*

Visitors also talked about having their worldviews challenged through their experience at Bana Yarralji Bubu (n=4). Some interviewees felt their experience had enabled them to see issues ‘from the traditional way’ and be more aware of the effect of Western academic traditions on their thinking. This was an eye-opening experience that opened up their thinking to be more inclusive and open to different worldviews. They also talked of taking this new knowledge home with them and incorporating that knowledge in their work or study in the future. In this way tourism is seen as providing wide-ranging benefits including the transfer of knowledge and transformation of worldviews.

Reconciliation was seen to be a key benefit from the cross-cultural understanding achieved as part of the tourism experience. One Indigenous interviewee felt that engaging the younger generation was particularly important.

*“When you talk about engaging school kids, ‘cause that’s the next generation, and for them to get that connection with Aboriginal people ...that’s reconciliation. We could have hope for totally different way of having relations between Aboriginal and Torres Strait Islander peoples and mainstream Australia [through tourism]” (I34).*

Open-ended responses from survey responses provide more detail of respondents’ Aboriginal tourism experiences. Some survey respondents (n=10) described how they enjoyed camping on an Aboriginal holiday when it was accompanied by interaction with Aboriginal people or hands-on activities at the campsite. Respondents variously describe eating a meal prepared on the campfire by their Aboriginal guide, camping and hunting in Arnhem Land for buffalo with Aboriginal guides or camping out and digging for white ochre. Aboriginal educational tourists from the survey (n=7) also found hands-on activities to be important. Collecting or hunting traditional Aboriginal foods and then cooking and eating them was a trip highlight for some (n=4).

Being able to participate in hands-on activities like hunting or catching eels was important. Other hands-on activities included art and musical activities such as weaving baskets, digging for and using ochre, and learning to play the didgeridoo. However several respondents noted that their level of interest in activities was limited by age and mobility.

Some respondents (n=6) however described their preference for Aboriginal learning experiences that were self-directed or had little or no interaction with Aboriginal people. These experiences included seeing Aboriginal art in the outback or in an Aboriginal-run gallery ‘with no crowds’, viewing rock art or watching audio and video presentations about the Aboriginal people of the area they were visiting. Other respondents felt that Aboriginal people at tourism sites didn’t want to interact with them. One respondent felt that Aboriginal guides with ‘unwelcoming body language’ at a tourism site detracted from the tourism experience. Another noted that restrictions against touching, walking on or photographing the tourism site made them feel unwelcome except as ‘a source of income’.

Survey respondents also linked the landscape with the Aboriginal learning experience (n=16) listing the highlight of their Aboriginal tourism trip as:

*“artwork and scenery in the Kimberly” (S54), “seeing rock art in Kakadu” (S43), “sense of history and connection to that beautiful nature” (S231), “beautiful culture and country” (S322).*

Those respondents who described landscape and culture jointly as a highlight also assigned high to extreme levels of importance to learning about Aboriginal culture, land or art on holidays. Respondents also described enjoyed learning about Aboriginal appreciation for Country, and traditional ways of caring for the land as a trip highlight. This learning included taking dreamtime walking tracks with traditional owners explaining use of plants, talking to Aboriginal park rangers or assisting rangers in carrying out activities on Country. Learning through seeing places and interacting with Aboriginal people were important elements of the holiday experience for some respondents. One respondent felt the learning they experienced meant they were

*“...able to give present and historical human context to a natural place” (S28).*

However, for others (n=14) the landscape by itself without reference to Aboriginal people or Aboriginal tourist activity was a trip highlight, as illustrated by the following responses:

*“Uluru” (S35), “being in outback Queensland” (S22), “watching an amazing sunset in Kakadu” (S352) ‘What a question! The landscape!’ (S169).*

These respondents all assigned slight to moderate levels of importance to learning about Aboriginal culture, land or art on holidays.

Tourist enjoyment of activities was affected by cost and poor organisation. Several survey respondents (n=4) had been disappointed by Aboriginal tourism operations either not being open during the tourism season or being poorly presented. In addition, cost was highlighted by several survey respondents as a reason for not taking part in Aboriginal tourism experiences in the future (n=6). One comments that while they were interested in learning about Aboriginal history and culture, their limited budget on retirement meant they could no longer afford to pay for guided tours. Another felt that

*“the cost of aboriginal tours and festivals are ridiculous” (S69).*

Survey respondents stated they were motivated to experience Aboriginal tourism to support Aboriginal-run tourism businesses (n=6) One noted:

*“I am very interested in supporting an Aboriginal owned/run enterprise where people share aspects of their culture and language, well organised and run by Aboriginal people” (S317).*

Some respondents were frustrated to see few Aboriginal people employed in Aboriginal tourism ventures, particularly as they would prefer an Aboriginal guide or tour operator (n=5). Other respondents (n=4) expressed frustration that Aboriginal people were not taking up obvious opportunities in remote area tourism. For example, one respondent wondered why the local councils

*“... are not using [the Aboriginal] people to help keep their community clean and become tour guides around the towns. This way travellers would have a better opportunity to meet the locals” (S157).*

Two survey respondents note that they found it difficult to find authentic Aboriginal tourism experiences, particularly given the commodified nature of the tourism experience. Another expressed reservations about cultural tourism itself and how difficult it is to find a ‘real’ cultural holiday.

*“‘Cultural holidays’ the world over seem to be either gimmicks or ‘living in the past’. They tend to be nostalgic and romanticise how hard life really was for anyone in the past but especially Indigenous peoples” (S312).*

Another respondent notes that Aboriginal people employed in tourism are somehow ‘fake’:

*“...the only ones you see working are the token few on the “cultural holidays” and therefore not representative at all of the ‘real Aborigines’ (S151).*

Open-ended survey responses also listed cross-cultural learning as an important reason for learning about Aboriginal culture (n=11). Typical of this attitude is the comment:

*“Educating the mainstream/dominant culture about the richness of cultures in Australia is vital!” (S244).*

In addition, Aboriginal and Torres Strait Islander respondents (n=5) noted the importance of Aboriginal educational tourism for cultural reconnection. Respondents that identified as Aboriginal wanted to educate their children about traditional culture and ways of life.

*“Our children do not live on our traditional lands and majority of the year is spent in the city so it’s vital for me and my children and grandchildren to continue to connect to our land and our culture as a family unit... [attending cultural camps] with my family [can] keep us connected to each other as they are all young adults now on their own career paths, so it’s important for me to keep them connected to culture, country and family” (S75).*

#### 7.1.7 Emotion

A number of survey responses were highly emotive regarding the general question of Aboriginal tourism. These responses were noted in an open-ended ‘additional comments’ section. There were some responses that were very supportive of Aboriginal educational tourism, or Aboriginal tourism generally (n=29), and some that were dismissive (n=17). These respondents reported negative experiences or attitudes towards Aboriginal people or Aboriginal tourism. They also took issue with the term “Aboriginal” claiming that it was not right for people to claim to be Aboriginal when they are not. Others felt that the term ‘Aboriginal’ should apply to all Australians, denoting someone who is born in Australia rather than referring only to original inhabitants. One respondent noted that they went out of their way to avoid learning about Aboriginal culture while travelling and resented how it was ‘forced’ upon them. Cost and funding were also contentious issues. One respondent questioned the funding that Aboriginal tourism received, while others felt Aboriginal tourism operators charged too much money and were ‘disorganised’.

On the positive side, respondents felt that if research contributed to better tourism opportunities for Aboriginal people, it should be supported. However one respondent criticized the survey for being racist because it separated “Aboriginal tourism” from other forms of tourism, stating

*“I would not endeavour to go on a white Australian holiday” so why should we refer to “Aboriginal holidays”? (S39).*

Others noted the separation between Aboriginal and ‘general Australia’ in many aspects of life, not just tourism and expressed frustration about why this situation was still occurring. For some tourists, the social divisions were easily noted on their travels and noted that this affected their responses about Aboriginal tourism. One respondent noted

*“The first real experience of an Outback town will be barred windows and lots Aborigines standing around some of which are drunk and/or begging. It looks like something out of the Wild West” (S312).*

Thus the issue of Aboriginal tourism is affected by these highly emotive attitudes and any studies of Aboriginal tourism must take these attitudes into account.

## 7.2 Survey results on demand for Aboriginal educational tourism

In Chapter 3, it was established that the motivation of the tourist is affected by the relative importance they assign to travel and learning on holiday, in particular the level of importance they assign to learning about Aboriginal culture, land or art. It was also established that the demographic and trip characteristics of the tourist (including age, gender, level of education and previous experience of Aboriginal tourism) influence their motivation for travel. In addition, motivations for undertaking travel (based on the relative importance of travel or education) influence preferences for location, authenticity, facilities and activities. A review of the literature examined different educational and Aboriginal tourist typologies with a view to understanding more about these characteristics and preferences. It was established that these market segments are comprised of people with different characteristics and different preferences for learning and cultural activities, authenticity, facilities and location attributes on holiday. In addition, it was established that the tourist searches for a product that will satisfy their motivations, in the expectation that choosing this product will result in outcomes and personal and social benefits. This research examines the demand for Aboriginal educational tourism through an examination of the motivations, characteristics and preferences of Aboriginal educational tourists. This is done so that information can be gained on what combinations of learning, recreational, natural and cultural components in Aboriginal educational tourism products can best meet tourists' expectations. The section following describes the demographics and trip characteristics of the whole sample. It also describes the samples' previous experience of Aboriginal tourism.

### 7.2.1 Description of Sample

The overall sample is made up of 369 respondents. The survey was sent out to potential Aboriginal educational tourists (over the age of 18) as identified from the literature (James 2006): older adult learners, university students and university alumni and members of special interest groups (refer Table 7-1). Due to ethics restrictions, it was not possible to include school students under the age of 18. From these groups, the following replies were received:

Table 7-1 Replies received from online survey

<b>University students and alumni</b>	n=105
<b>Older adult learners</b>	n=177
<b>Special interest tourists</b>	n=87
<b>TOTAL</b>	N=369

Potential Aboriginal educational tourists were identified in the survey through intention to take a holiday within Australia in the next five years, and level of interest in learning about Aboriginal culture, land or art on holiday. This was done to create a profile of those intending to visit over

the next five years. When asked if they intended to have a holiday in Australia in the next 5 years 344 (93%) said they intended to, 2 respondents (.5%) did not intend to have a holiday in Australia within the next 5 years, and 24 (6.5%) respondents were unsure (n=369). The sample of those who do not intend to holiday in Australia in the next five years, or were uncertain about whether they would do so was very small (7%). The two respondents who had no intention to holiday in Australia within the next five years still had slight to moderate levels of interest in learning about Aboriginal culture, land or art on holiday. Therefore the whole sample is used to study the characteristics that may define the Aboriginal educational market.

#### 7.2.1.1 Demographic characteristics of sample

This research sought information about the demographic characteristics of Aboriginal educational tourists. With regards to age, some respondents (n=37) did not fill out the age question or answered incorrectly so it was only possible to examine 332 responses. Ages ranged from 18 to 85 years old, with the average age of respondents being 52 years of age. The spread of ages shows one-fifth of the respondents were aged between 18 and 30 (19.3%), and half of the respondents (50%) were aged between 51 and 70. Just under half of the sample (40%) listed their occupation as 'retired', just under one-fifth (18%) of the sample were students, and two-fifths (40.7%) were working at a variety of occupations. The majority of the sample was Australian (89.8%) with the remaining respondents coming from different countries around the world (refer Table 7.2).

Table 7-2 Demographic profile of entire sample

N=369	Nationality (n=332)		Occupation (n=332)		
Age	Australian	International	Working	Student	Retired
<b>18-30</b>	49	46	17	15	0
<b>31-40</b>	24	8	23	7	0
<b>41-50</b>	29	3	29	4	0
<b>51-60</b>	65	4	43	1	19
<b>61-70</b>	98	0	20	2	79
<b>71-80</b>	32	0	3	0	28
<b>Over 80</b>	6	0	0	0	6
<b>Total</b>	303	61	135	29	132
<b>Not stated</b>	30	1	1	9	2

Two thirds of the sample was female (64.2%) and one third was male (35.2%). The majority of female respondents were tertiary educated (80.4%). Nearly half of the female respondents (45.7%) over the age of 50 and the majority of women (88%) in the 18-30 age group were tertiary-educated (refer Table 7-3).

Table 7-3 Demographic profile of female sample

N=219	Gender	Level of Education (n=219)			
Age	Female	Primary	High	Tertiary	Other
<b>18-30</b>	42	0	5	37	0
<b>31-40</b>	21	0	1	19	1
<b>41-50</b>	22	0	0	20	2
<b>51-60</b>	49	0	7	41	1
<b>61-70</b>	63	1	15	46	1
<b>71-80</b>	19	0	7	12	0
<b>Over 80</b>	3	1	1	1	0
<b>Total</b>	219	2	36	176	5
<b>Not stated</b>	18				

The majority of male respondents (77%) were tertiary educated (refer Table 7-4). Just under half of males (45%) over the age of 50 and the majority of male respondents (81%) in the 18-30 age category were tertiary educated. Overall, the majority of the sample (78.9%) was tertiary educated which is consistent with Pitman et al's (2010) finding that most educational tour participants had completed tertiary studies. Under one fifth of the sample had attended high school but not university (17.3%) and two-thirds of these respondents (62.5%) were aged 61 and over. The results of ordinal logistic regression with proportional odds run on gender and age ( $\chi^2(4) = 9.352$ ,  $p = .053$ ) and did not find a statistically significant effect between gender and age and the level of importance of learning about Aboriginal culture (for full results refer Appendix 7).

Table 7-4 Demographic profile of male sample

N=111	Gender	Level of Education (n=111)			
Age	Male	Primary	High	Tertiary	Other
<b>18-30</b>	21	0	4	17	0
<b>31-40</b>	10	0	1	8	1
<b>41-50</b>	11	0	1	10	0
<b>51-60</b>	16	0	2	14	0
<b>61-70</b>	37	2	7	25	3
<b>71-80</b>	13	0	4	9	0
<b>Over 80</b>	3	0	1	2	0
<b>Total</b>	111	2	20	85	4
<b>Not stated</b>	20				

Rates of active volunteering were investigated because Wearing (2001) and others maintain that volunteer membership is related to some forms of educational tourism. As seen in Table 7-5, under a quarter of male respondents under the age of thirty (21%) and nearly half of male respondents over 50 (43.5 %) were active volunteers. Over half of female respondents under 30 (55%) and nearly half of female respondents (47.8%) over the age of 50 were active volunteers.



The 18-30 and the 61-70 age category had the highest rates of volunteerism (45.3% and 51% respectively) which is higher than the national average volunteering rate of 36% (Volunteer Australia 2010).

Table 7-5 Rates of active volunteering by age and gender

	Women (n=219)		Men (n=111)	
	<b>Active volunteer</b>		<b>Active volunteer</b>	
<b>Age</b>	<b>Yes</b>	<b>no</b>	<b>Yes</b>	<b>no</b>
<b>18-30</b>	23	19	6	15
<b>31-40</b>	6	15	1	9
<b>41-50</b>	9	13	3	8
<b>51-60</b>	18	31	8	8
<b>61-70</b>	33	30	18	19
<b>71-80</b>	11	8	3	10
<b>Over 80</b>	2	1	1	2
<b>Total</b>	102	117	40	71

However, when the relationship between active volunteer membership and learning preferences (using four variables related to learning) was investigated using Spearman Rho value, no notable correlation between the four learning variables and active volunteer membership was found (refer Table 7-6). Prior analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity (Pallant 2012). Therefore this research does not support Wood's (2010) finding of active support of volunteer organisations by educational tourists.

Table 7-6 Correlation between learning variables and volunteering

<b>Spearman's rho N=369</b>	<b>Importance learning Aboriginal culture</b>	<b>Active volunteer membership</b>	<b>High level learning</b>	<b>Motivation: learn about new things, gain knowledge</b>	<b>Frequency of learning on holiday</b>
<b>Importance learning about Aboriginal culture</b>	1.00	-.074 .156	.508** .000	.412** .000	.375** .000
<b>Active volunteer membership</b>		1.000	-.102 .050	-.072 .169	-.089 .087
<b>High level learning</b>			1.00	.537** .000	.424** .000
<b>Motivation: learn about new things, gain knowledge</b>				1.00	.555** .000
<b>Frequency of learning on holiday</b>					1.00
**. Correlation is significant at the 0.01 level (2-tailed)					

### 7.2.1.2 Trip characteristics of sample

Benson (2006) and Ruys and Wei (1998) maintain that educational tourists, such as university students volunteering on research projects, or senior educational tourists such as grey nomads, prefer to travel independently and favour learning experiences in geographically isolated areas such as regional and rural destinations. This research supports these findings. As shown in Table 7-7 below, over three-quarters of respondents (85.6%) were independent travellers, with two-thirds of respondents (63.1%) never having taken an organised tour. Most respondents indicated that they usually (44.4%) or always (34.7%) had a learning experience on holiday. Nearly all of the sample (98.1%) had taken a holiday in the last two years with nearly half of the sample (45.5%) having had four or more holidays in that time period (for full results, refer Appendix 8).

Table 7-7 Trip characteristics of entire sample

<b>N=369</b>	<b>Independent tours</b>		<b>Organised tours</b>		<b>Learning on holidays</b>	
<b>Frequency</b>	<b>No</b>	<b>%</b>	<b>No</b>	<b>%</b>	<b>No</b>	<b>%</b>
<b>Never</b>	13	3.5	233	63.1	0	0
<b>Sometimes</b>	40	10.8	125	33.9	77	20.9
<b>Usually</b>	110	29.8	9	2.4	164	44.4
<b>always</b>	206	55.8	2	.5	128	34.7
	<b>N=369</b>		<b>N=369</b>		<b>N=369</b>	

Preferences for maximum tour size acceptable for travel varied across the sample (refer Table 7-8). Nearly one quarter of respondents (17.6%) favoured a travel party of 1-4 people. Just over one quarter of respondents (28.7%) found a travel party of 5-8 people acceptable, and just under one-third (30.9%) of people found 9-12 people acceptable. Just under a quarter (18.7%) found larger groups of 13-20 people acceptable as a travel party, with only 4.1% favouring groups larger than 21 people.

Table 7-8 Maximum acceptable tour size by age category cross tabulation

			<b>Age category</b>						
			18-	31-	41-	51-	61-	71-	81+
Maximum acceptable tour group size	1-4 people	N	6	5	9	13	18	4	2
		%	1.8%	1.5%	2.7%	3.9%	5.4%	1.2%	0.6%
	5-8 people	N	22	5	9	24	27	7	1
		%	6.6%	1.5%	2.7%	7.2%	8.1%	2.1%	0.3%
	9-12 people	N	25	12	8	18	32	6	2
		%	7.5%	3.6%	2.4%	5.4%	9.6%	1.8%	0.6%
	13-20 people	N	9	6	6	10	19	12	1
		%	2.7%	1.8%	1.8%	3.0%	5.7%	3.6%	0.3%
	More than 21	N	2	3	1	1	4	3	0
		%	0.6%	0.9%	0.3%	0.3%	1.2%	0.9%	0.0%

All respondents surveyed had had a learning experience on holiday within the last two years (n=369). This learning experience took place in a remote and rugged area for nearly half (40.1%) the sample, in a regional or rural area for nearly half (40.4%) of the sample and in a city for the rest (13.6%) (Refer Table 7.9 following). Older respondents had more learning experiences in remote, regional and rural areas. However one-third of respondents under the age of 30 had learning experiences in remote areas (34%), one-third in regional areas (36%) and nearly one-third (27%) in urban areas.

Table 7-9 Location of last learning experience on holiday by age category cross tabulation

Location		Age category						
		18-30	31-40	41-50	51-60	61-70	71-80	over 81
<b>Remote &amp; rugged area</b>	Count	22	9	10	30	44	13	2
	%	6.6%	2.7%	3.0%	9.1%	13.3%	3.9%	0.6%
<b>Regional/rural area</b>	Count	23	11	18	24	43	12	2
	%	6.9%	3.3%	5.4%	7.3%	13.0%	3.6%	0.6%
<b>City- urban landscapes</b>	Count	17	7	4	6	7	6	0
	%	5.1%	2.1%	1.2%	1.8%	2.1%	1.8%	0.0%
<b>Other</b>	Count	2	4	1	6	5	1	2
	%	0.6%	1.2%	0.3%	1.8%	1.5%	0.3%	0.6%

For this research the characteristics of the entire sample can be summarized as follows:

- Predominately female, between ages of 18-30 or older than 50
- Highly educated, travels often and favours independent travel
- Favours learning experiences on holiday, mainly in rural or remote areas
- Some travel undertaken where Indigenous cultures were experienced

#### 7.2.1.3 Previous experience of Aboriginal holidays

This section examines respondents' previous experience of Aboriginal tourism. Two thirds of the sample (63.2%) had taken a holiday in the last two years where they experienced Aboriginal culture, land or art (refer Table 7-10). Of those respondents, approximately half of them (49.5%) had also been overseas on holiday and learned about different Indigenous cultures, land or art. This result is somewhat consistent with findings in the literature (Moscardo & Pearce 1999; McIntosh et al 2000) that a high proportion of visitors to Indigenous attractions have also experienced Indigenous attractions in other countries.

Table 7-10 Frequency of Indigenous and Aboriginal travel in last two years

<b>N=369</b>	<b>Overseas Indigenous holiday in last two years</b>		<b>Aboriginal holiday in last 2 years</b>	
Frequency	No	%	No	%
Never	197	53.4	137	37.1
once	93	25.2	128	34.7
2 times	52	14.1	60	16.3
3 times	18	4.9	22	6
4 or more times	8	2.2	21	5.7
Missing	1		1	

Of those respondents who had experienced Aboriginal culture, land or art on holidays in the last two years, just over half of respondents (56%) travelled as an adult couple and just over a quarter (28.4%) travelled with friends and relatives. The majority of the sample travelled for holiday or leisure (75.4%). These results are broadly consistent with the finding that the majority of tourists experiencing Aboriginal culture are adult couples travelling for holiday or leisure (Tourism Research Australia 2010). In the survey, respondents were also given an option to check more than one response, in acknowledgement that people may have taken more than one trip, and travelled for different reasons on different trips (refer Table 7-11).

Table 7-11 Travel party and purpose of travel on Aboriginal holiday

<b>Travel party (n=232)</b>	<b>Number</b>	<b>percent</b>	<b>Purpose of travel (n=232)</b>	<b>Number</b>	<b>percent</b>
Adult couple	130	56	Holiday or leisure	175	75.4
With friends and relatives	66	28.45	Visit friends or family	31	13.4
Family group with kids	24	10.3	Business	8	3.5
Alone	29	12.5	Education	27	11.6
Business	8	3.5	research	7	3
Classmates	12	5.2	Experience Aboriginal culture, land or art	69	29.7
other	21	9	other	13	5.6

Over half of the respondents (57.4%) stated that they were very likely or extremely likely to have another holiday where they could experience Aboriginal culture, land or art. Approximately one third (29.3%) was only moderately likely to repeat the experience and 13.3% were only slightly or not at all likely to do so. Table 7-12 following shows the level of satisfaction for certain elements of their Aboriginal holiday. While the majority of respondents were either satisfied or very satisfied with the setting (86.6%), and the activities provided (72.4%), two-thirds of people (66%) were satisfied with the cost, and just over half satisfied with the level of interaction with Aboriginal people (58.6%). This means that approximately one quarter of respondents were either very unsatisfied, unsatisfied or neutral about the cost and level of interaction with Aboriginal people on their holiday (25.7% and 28.5% respectively).

Table 7-12 Satisfaction with features of Aboriginal holidays

<b>N=232</b>		<b>Very unsatisfied</b>	<b>Unsatisfied</b>	<b>Neutral</b>	<b>Satisfied</b>	<b>Very satisfied</b>	<b>NA</b>	<b>Total</b>
<b>Cost</b>	(n)	8	10	42	106	47	19	232
	%	2.2	2.7	11.4	28.7	12.7	5.1	
<b>Setting</b>	(n)	6	3	18	89	112	4	232
	%	1.6	0.8	4.9	24.1	30.4	1.1	
<b>Activities</b>	(n)	5	4	37	95	73	18	232
	%	1.4	1.1	10	25.7	19.8	4.9	
<b>Interaction</b>	(n)	9	21	36	79	57	30	232
	%	2.4	5.7	9.8	21.4	15.4	8.1	

#### 7.2.1.4 Motivations of sample

As noted by Ritchie (2003) educational tourists can have different motivations for undertaking travel, being driven by both recreational and educational elements. They can also seek to satisfy a number of different motivations through travel (Crompton 1979). This section explores the motivations for travel of the entire sample to explore how Ritchie's findings apply in an AET context. The most important motivations for the entire sample were analysed and the results are presented in Table 7-13 following. Over three-quarters of the sample (77.2%) find relaxing and having fun to be very or extremely important. Other motivation items related to relaxation, such as 'escaping the ordinary' and 'being free to act the way I feel' are very or extremely important to approximately half the sample (55.8% and 52.6%) respectively. In addition, spending time with family and friends was very or extremely important to two-thirds of the sample (61.1%), and socializing with others was very or extremely important to just under half of the sample (47.8%). Variables related to learning and culture are very or extremely important to more than half of the sample. Learning about new things and increasing knowledge is very or extremely important to two-thirds of the sample (62.1%), the opportunity to experience unique and different cultural groups to half of the sample (50.1%), and experiencing new and different lifestyles to just over half of the sample (55.6%). These results are consistent with Ritchie's (2003) findings.

Table 7-13 Importance of motivation items for whole sample

<b>N=368 Motivation variable</b>		<b>Not at all important</b>	<b>Slightly important</b>	<b>Moderately important</b>	<b>Very important</b>	<b>Extremely important</b>
Escaping from the ordinary	N %	19 5.1	38 10.3	105 28.5	149 <b>40.4</b>	57 15.4
Learning more about myself	N %	90 24.4	89 24.1	96 26	62 16.8	31 8.4
Relaxing and having fun	N %	7 1.9	16 4.3	60 16.3	189 <b>51.2</b>	96 26
Being free to act the way I feel	N %	38 10.3	45 12.2	91 24.7	137 <b>37.1</b>	57 15.5
Opportunity to experience unique & different cultural	N %	17 4.6	33 8.9	133 36	125 33.9	60 16.3
Learning about new things, increasing	N %	4 1.1	27 7.3	108 29.3	152 <b>41</b>	77 20.8
Spending time with family and friends	N %	11 3	49 13.2	82 22.1	134 <b>36.3</b>	92 24.8
Having social interaction with others	N %	10 2.7	48 12.9	133 <b>35.8</b>	123 33.2	54 14.6
Experiencing new & different lifestyles	N %	10 2.7	37 10	116 31.3	129 <b>34.8</b>	76 20.6

#### 7.2.1.5 Interest in learning about Aboriginal culture

Despite the sample of tourists being drawn from groups based on James' (2006) proposed learning markets categories for Aboriginal tourism, only one-third (30.3%) found learning about Aboriginal culture land or art on holidays to be very or extremely important. This research sought to determine if interest in learning about Aboriginal culture was related to interest in other educational experiences on vacation (measured by the variable of frequency of learning on holiday). There was a moderate positive correlation between the two variables of frequency of learning on holiday and the importance of learning about Aboriginal culture, land or art on holiday ( $\rho = .375$ ,  $n=369$ ,  $p<.0005$ ) according to Cohen's (1988 in Hair, Black et al 2006) guidelines on effect size. The percentage of variance was 14.44% (coefficient of determination= 0.1444) which means that high levels of interest in learning about Aboriginal culture are moderately associated with high levels of interest in learning on vacation.

The most frequent reasons that respondents listed for interest in learning about Aboriginal culture (Table 7-14) are to increase knowledge (75.74%), to enhance travel (57.14%) and to broaden horizons (48.52%). A small percentage of the sample indicated that they had no interest in learning about Aboriginal culture (n=22). Two respondents with no interest in learning about Aboriginal culture attributed this to their prior knowledge of Aboriginal culture. Their experiences included spending more than 28 years in the Northern Territory and growing up on remote cattle station respectively. Just over half of the group with no interest in learning about Aboriginal culture (53.8%) had already had a trip in Australia where they experienced Aboriginal culture, land or art, with one respondent having taken 4 or more trips. Therefore providing an option where respondents could list prior knowledge or experience of Aboriginal culture would have been useful in finding out if this was a reason for their lack of interest.

Table 7-14 Reason for interest in Aboriginal culture

<b>Reason for interest in Aboriginal culture</b>	<b>Number*</b>	<b>Percent</b>
To broaden my horizons	180	49%
To increase my knowledge	281	76%
To enhance my travel	212	57%
For professional development	54	15%
To give back to others	86	23%
I am not interested in learning about Aboriginal culture	22	6%
Other	32	9%

\*respondents could check more than one option (n=369)

#### 7.2.1.6 *Prediction of importance of learning about Aboriginal culture*

To investigate whether the level of importance of learning about Aboriginal culture, land or art on holiday could be predicted, a series of cumulative odds ordinal logistic regressions with proportional odds were run. This was done to determine the effect of preferences for selected variables on the level of importance of learning about Aboriginal culture, land or art on holidays. Only a selected number of the product variables could be tested using this statistical method as not all product variables met the assumption of multicollinearity. See Appendix 9 for full results. The results suggest that prediction of who will have high levels of interest in learning about Aboriginal culture, land or art on holidays is possible based on the following variables:

- Aboriginal guides available on site
- frequency of learning on holiday
- high level of interaction with Aboriginal people
- desert landscapes
- hands-on activities
- staying overnight in an Aboriginal community
- visiting historical sites
- viewing interpretive displays

The prediction of who will have high levels of interest in learning about Aboriginal culture, land or art on holidays is not possible based on the following variables: age, gender, volunteer

membership, rivers and creeks, visiting national parks, participating in Aboriginal cultural activities, buying Aboriginal arts and crafts, cabins, motel accommodation on site, visitor centre, café and souvenir shop on site. This means that these variables do not have an effect on the level of importance of learning about Aboriginal culture, land or art on holiday.

#### 7.2.1.7 *Interest in nature and Aboriginal holidays*

The relationship between level of interest in learning about Aboriginal culture on vacation and the level of interest in nature was investigated using Spearman Rho value (refer table 7-15). This was done to determine if the finding in the literature that visitors interested in experiencing Aboriginal tourism are also interested in nature can be supported (Kutzner 2008; Ryan and Huyton 2000). Fourteen variables were used to measure interest in nature, including nine variables related to the natural landscape (five landscape variables and four fauna variables) and four variables related to nature-based activities (hiking, camping, visiting national parks and Aboriginal walking trails). Prior analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity (Pallant 2010). Of the fourteen variables analysed, there was a moderate positive correlation between two variables: importance of learning about Aboriginal culture on vacation and Aboriginal walking trails ( $\rho = .381$ ,  $n=369$ ,  $p=.000$ ). The coefficient of determination is 0.145. The percentage of variance is 14.5% which means that high levels of importance of learning about Aboriginal culture on holidays are moderately associated with high levels of importance of Aboriginal walking trails. Given that only one variable has a moderate correlation with learning about Aboriginal culture on holidays, this research does not support the finding that interest in Aboriginal culture is associated with an interest in nature. (For full results, refer to Appendix 10).

<b>Spearman's rho</b>		<b>Aboriginal walking trails on site</b>
Importance of learning about Aboriginal culture on holidays	Correlation	.381**
	Coefficient Sig.	.000
	(2-tailed) N	369

Table 7-15 Correlation between learning about Aboriginal culture and nature

### 7.3 *Identification of Tourist Types*

This section identifies tourist types based on their level of interest in learning about Aboriginal culture, land or art on holidays and examines the characteristics of these tourist types. The identification of tourist types is done because as noted by Kotler (1997) market segmentation can result in a better understanding of the needs of subsets of customers. And, as noted in chapter three which examined demand for Aboriginal educational tourism, understanding the relationship



between motivations and preferences can enable products to be matched to tourism types. It also enables tourism types to be matched to resources capabilities (Hvenegaard 2002).

Tourist types are identified according to the level of importance they assign to learning about Aboriginal culture, land or art while on holidays. There were five levels of importance ranging from not at all important to extremely important. Respondents who assigned no importance to learning about Aboriginal culture, land or art on holidays (n=26) are called disinterested Aboriginal cultural learners (hereafter disinterested ACLs) (refer Figure 7-1). Respondents who assigned slight or moderate levels of importance to learning (n=72) are called slight interest Aboriginal cultural learners (hereafter slight interest ACLs) and moderate interest Aboriginal cultural learners (hereafter moderate interest ACLs) (n=159) respectively. Those who assigned high or extreme importance to learning about Aboriginal culture, land or art on holidays are called high (n=79) and extreme (n=33) Aboriginal cultural learners (hereafter high interest and extreme interest ACLs) respectively. The largest category is the moderate interest ACLs category (n=159), followed by the very important ACLs category (n=79) and slightly important ACLs category (n=72).

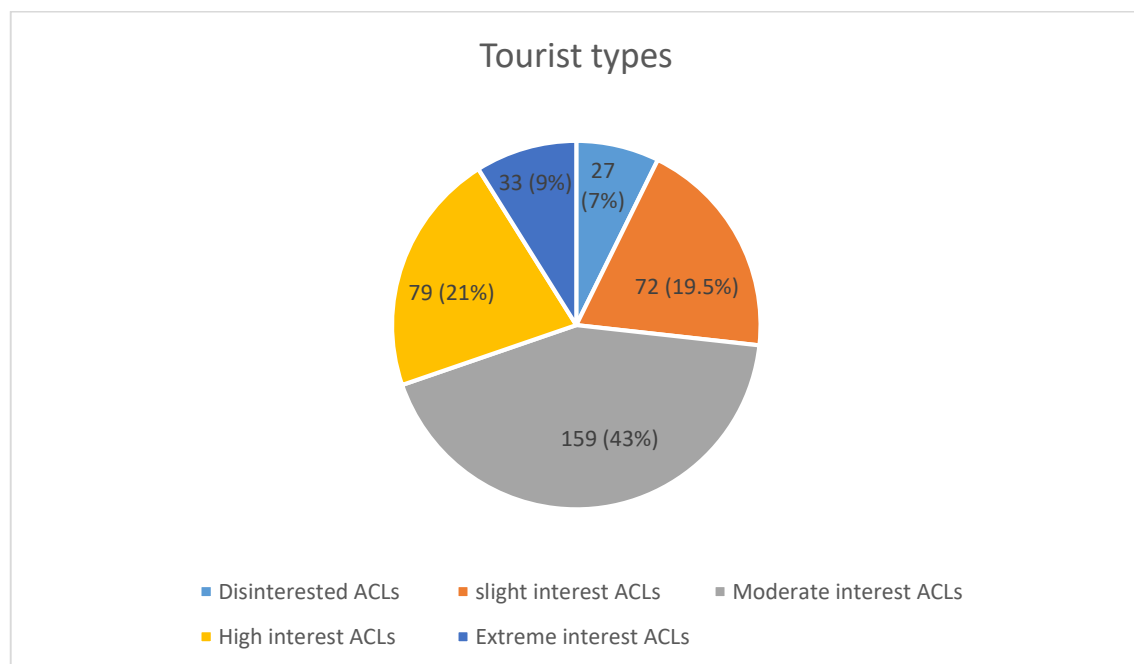


Figure 7-1 Size of five tourist types



### 7.3.1 Tourist type characteristics

The demographic characteristics of age, gender, nationality, occupation, education, active volunteer membership and identification as Aboriginal and Torres Strait Islander and two trip characteristics of the five tourist types are profiled in Table 7-16 following. The extreme interest ACLs category is characterized by having the highest number of respondents in the 18-40 age bracket, and the highest percentage of females, international and Aboriginal and Torres Strait

Islander respondents. It also has the highest number of respondents usually or always taking independent tours and the lowest percentage of retirees and working people. The high interest ACLs category has the highest percentage of active volunteers and working respondents. It also has high numbers of females (69.6%) and low numbers of male respondents and retirees. Moderate interest ACLs have the highest number of retirees of all the groups, and the lowest number of students and people taking more than four holidays in the last two years. Slight interest ACLs have the lowest number of respondents in the 51-70 age category, and the lowest number of females, international and Aboriginal and Torres Strait Islander respondents. This category also has the lowest percentage of tertiary-educated respondents and active volunteers and the highest number of males and Australians. The disinterested ACLs category has the lowest number of respondents in the 18-30 age category, independent travellers and the highest number of respondents taking more than four holidays in the last two years.

Table 7-16 Characteristics of tourist types

		<b>Disinterested Aboriginal learner</b>	<b>Slight Aboriginal learner</b>	<b>Moderate Aboriginal learner</b>	<b>High Aboriginal learner</b>	<b>Extreme Aboriginal learner</b>
	number	N= 26	N= 72	N= 159	N=79	N=33
	percent	7	20	43	21	9
<b>Age category</b>	Average age	52	49	53	51	49
	51-70 (%)	50	42	45	51	42
	18-30 (%)	15	31	18	17	33
<b>Gender</b>	Male (%)	35	40	36	30	21
	Female (%)	64	58	64	70	79
<b>Nationality</b>	Australian (%)	89	93	92	89	82
	Other (%)	12	7	8	12	18
<b>Aboriginal &amp; Torres Strait Islander</b>	Yes (%)	6	1	2	9	18
	No (%)	93	99	96	91	82
<b>Occupation</b>	Retired (%)	41	42	42	38	30
	Student (%)	18	21	15	18	33
	Working (%)	41	38	40	44	36
<b>Highest level of Education</b>	Primary school (%)	1	0	2	1	0
	High School (%)	17	19	16	17	15
	Tertiary (%)	79	76	81	81	82
<b>Active volunteer</b>	Yes (%)	44	36	50	52	36
	No (%)	56	64	54	48	64
<b>&gt;4 holidays in 2 yrs.</b>	(%)	54	51	42	46	46
<b>Indep't travel</b>	Usually/always (%)	77	83	85	89	94

 = lowest percentage,  = highest percentage (for all tourist types)

### 7.3.2 Motivations by tourist type

This section explores the motivations of the different tourist types, the underlying dimensions of the motivations variables and differences between tourist types on the motivation components.

#### 7.3.2.1 *Most important motivation by tourist type*

A scale of 1-5, with one being not at all interested and five being extremely interested, was used to assess level of interest in various motivation items. The mean value of the importance level of motivations was then calculated for each tourist type. The most important motivations for extreme interest ACLs is experiencing new and different cultural groups ( $M=4.67$ ) followed by learning about new things and gaining knowledge ( $M=4.64$ ). For high interest ACLs, learning about new things is most important ( $M=4.05$ ), followed by the opportunity to experience unique and different cultural groups (3.91). For moderate interest ACLs, relaxation is the most important motivation ( $M=4.02$ ) closely followed by spending time with family and friends ( $M=3.7$ ). The slight and disinterested Aboriginal learners were primarily motivated by relaxation and having fun, as well as social and family interactions. For the extreme and high interest ACLs, while learning about new things and experiencing new cultures were the most important motivations, relaxation also featured as a top five motivation. For full results please refer to Appendix 11.

#### 7.3.2.2 *Principal Components Analysis on Motivation Items*

The 9 motivation variables were subjected to principal components analysis (PCA) using SPSS version 22. This was done to examine any underlying dimensions of the motivation variables. Tabachnick and Fidell (2001) recommend inspecting the correlation matrix for coefficients greater than .3 to assess whether factor analysis is appropriate, based on the strength of the inter-correlations among the items. Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .767, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix. The Cronbach alpha on the motivation scale was .754 (9 items) above the .7 recommended by DeVellis (2003).

Principal components analysis revealed the presence of three components with eigenvalues exceeding 1, explaining 35.617%, 16.763% and 11.858% of the variance respectively. This was a cumulative percent of 64.238% which is above the 60% variance explained recommended by Hair Black et al. (2006). Using Catell's (1966 in Pallant 2010) scree test, an inspection of the screeplot revealed a break after the 1st component and another smaller break after the third component. Therefore it was decided to retain three components for further investigation. This

was further supported by the results of Parallel Analysis, which showed three components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (9 variables x 369 respondents). The three component solution revealed many loadings about .71 (refer Table 7-17). According to Comrey and Lee (1992) loadings above .71 (50% overlapping variance) are excellent, .63 (40% overlapping variance) are very good, .55 (30% overlapping variance) are good, .45 (20% overlapping variance) are fair and .32 (10% overlapping variance) are poor. Please refer to Appendix 12 for full results.

Table 7-17 Structure Matrix for Motivation Components

	Component		
	1	2	3
Experiencing unique/different cultures	.867		
Learning about new things, increasing knowledge	.800		
Experiencing new/different lifestyles	.795		
Learning more about myself	.620	.495	
Relaxing & having fun		.771	
Being free to act way I feel		.770	
Escaping from the ordinary	.522	.569	
Social interaction with others	.474		.723
Spending time with family/friends		.398	.708

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

The first two motivation components in Table 7-18, called learning motivations and relaxation motivations, support Ritchie's findings on learning and recreation being important components of an educational tourism experience. The third component reflects the need for social interactions as part of the holiday experience. This is consistent with Arsenault's (1998) adventurer educational tourist type who is looking for new experiences in learning and socializing.

Table 7-18 Order by size of loadings in which variables contribute to components

<b>Component One: learning motivations</b>	Opportunity to experience unique and different cultural groups
	Learning about new things, increasing knowledge
	Experiencing new and different lifestyles
	Learning more about myself
<b>Component Two: relaxation motivations</b>	Relaxing and having fun
	Being free to act the way I feel
	Escaping from the ordinary
<b>Component Three: Social motivations</b>	Having social interaction with others
	Spending time with friends and family

### 7.3.2.3 Difference between tourist types on motivation components

The following section tests whether there is a difference in importance levels for the three motivation components across the five tourist types, to investigate if Ritchie's (2003) findings on the travel-education continuum also apply in an AET context. This is done by performing the nonparametric Kruskal-Wallis H Test. A Bonferroni adjustment was applied to the alpha value (.05/3= .017). The Kruskal-Wallis H Test revealed a statistically significant difference in the level of importance of the learning motivation component across the five different tourist types with the high and extreme importance learners recording higher median scores than the other three tourist groups (Table 7-19). The Kruskal-Wallis H Test did not reveal statistically significant differences in importance levels of the second (relaxation) and third (social) motivation components (for full results, refer Appendix 13). This means that high and extreme interest ACLs are more motivated than other types by learning, experiencing new cultural groups and lifestyles. These results support Ritchie's (2003) findings that educational tourists can be primarily motivated by education rather than by recreation.

Table 7-19 Kruskal-Wallis H test results on learning components

Motivation component	Results	Median Scores of tourist types
Learning	$\chi^2 (4, n= 368) = 98.663, p= .000$	(Extreme) Md= 1.47
		(High) Md= .427
		(moderate) Md= -.19
		(slight)Md= -.547
		(Disinterested) Md= -.949

### 7.3.3 Facility preferences by tourist type

The next section explores tourist preferences for facility variables in greater detail. This is done to examine the finding in the literature that different types of educational tourists such as ecotourists (Orams 2001) and volunteer tourists (Benson 2007) have different preferences for tourism facilities. The top five variables in these categories by tourist type are reported. The underlying dimensions of the facilities and activities items are explored through principal components analysis and differences between groups on the components.

#### 7.3.3.1 Top five facilities by tourist type

As illustrated in Table 7-20 following, Aboriginal walking trails and the presence of Aboriginal guides on site rate highly for moderate, high and extreme interest ACLs. Fauna such as birds

and mammals and landscape features such as rivers and forests are also important for these tourist types. Landscape features rate more highly than facilities related to Aboriginal tourism products which suggests that moderate, high or extreme interest ACLs are most interested in an Aboriginal educational tourism product located in the natural landscape with low levels of site development. Slight interest ACLs rate four landscape features and one fauna feature as most important, while disinterested learners rate landscape features, camping facilities and telecommunications as most important. All types rate landscape features above infrastructure, accommodation and other site facilities.

Table 7-20 Most important facilities by tourist type (means reported)

No.	Disinterested Aboriginal cultural learners	Slight interest Aboriginal cultural learners	Moderate interest Aboriginal cultural learners	High interest Aboriginal cultural learners	Extreme interest Aboriginal cultural learners
1	Rivers and creeks	Forest landscapes	Aboriginal walking trails	Rivers and creeks	Aboriginal walking trails
mean	(3.23)	(3.43)	(3.48)	(3.82)	(4.45)
2	Camping and picnic facilities	Rivers and creeks	Rivers and creeks	Aboriginal walking trails	Rivers and creeks
Mean	(3.04)	(3.40)	(3.48)	(3.71)	(4.02)
3	Coastal landscapes	Mammals	Aboriginal guides	Birds	Aboriginal guides
Mean	(3.04)	(3.32)	(3.47)	(3.7)	(3.97)
4	Mountainous landscapes	Coastal landscapes	Mammals	Aboriginal guides available on site	Forest landscapes
Mean	(3.00)	(3.32)	(3.35)	(3.65)	(3.88)
5	Reliable telecom's	Mountainous landscapes	Coastal landscapes/ forest landscapes	Mammals	Birds
mean	(2.81)	(3.32)	(3.35)	(3.65)	(3.88)

#### 7.3.3.2 Results from Principal Components Analysis- Facilities

The 24 facility variables were subjected to principal components analysis (PCA) using SPSS version 22 to examine underlying dimensions. Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .896, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix.

Principal components analysis revealed the presence of five components with eigenvalues exceeding 1, explaining 33.813%, 16.433%, 7.283%, 6.910% and 5.428% of the variance respectively. An inspection of the screeplot revealed a break after the 2nd component and another smaller break after the fourth component, therefore it was decided to retain four components for further investigation. This was further supported by the results of Parallel Analysis, which showed four components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (24 variables x 370 respondents). For full results refer Appendix 14.

The four-component solution explained a total of 64.439% of the variance, with Component 1 contributing 33.813%, Component 2 contributing 16.433%, Component 3 contributing 7.283% and Component 4 contributing 6.910% respectively. To aid in the interpretation of these four components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947 in Hair, Black et al 2006) with 3 components showing a number of strong loadings and all variables loading across only three components (refer Table 7-21). The three-component solution explained a total of 57.530% of the variance, with Component 1 contributing 33.813%, Component 2 contributing 16.433%, Component 3 contributing 7.283% respectively. To aid in the interpretation of these three components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings (although less on component three) and all variables loading across three components. Therefore the three component solution was accepted. Cronbach's alpha was .906.



Table 7-21 Pattern matrix for facilities components (SPSS 22)

	Component		
	1	2	3
Coastal landscapes	.808		
Mountains	.807		
Forest landscapes	.806		
Creeks and rivers	.801		
Mammals	.797		
Marine wildlife	.788		
Reefs and oceans	.770		
Birds	.756		
Desert landscapes	.740		
Reptiles	.729		
Aboriginal walking trails	.454	.409	
Camping & picnic facilities	.419		.320
Self-contained cabins		.844	
Motel accommodation		.832	
Café on site		.715	
Aboriginal guides		.637	
Souvenir Shop		.595	
Airport in 3 hr drive		.521	.399
Visitor centre		.486	
Driving tours		.478	
Sealed roads			.790
All weather access			.784
Reliable telecommunications			.771
Medical care in 1 hr drive			.670

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.<sup>a</sup>

a. Rotation converged in 16 iterations.

Component one, called the Active Nature component, demonstrates that interest in the natural landscape and wildlife is associated with low development accommodation options such as camping, and low impact facilities such as Aboriginal walking trails. Component Two, called the Visitor Facilities component, demonstrates that preferences for more developed facilities such as cafes and cabin or motel accommodation are associated with visitor facilities such as visitor centres and tour guides on site, suggesting more development is associated with a less active, directed learning experience. Component Three, called the Infrastructure component,

demonstrates that basic infrastructure needs like all-weather access, sealed roads, medical care and telecommunications are associated. The interpretation of the first two components is consistent with previous research on education carried out by Ritchie (2003) who noted differences between preferences for more active or passive learning experiences. Concerns with basic infrastructure demonstrated by component three supports Cooper and Latham's (1988) findings regarding the importance of access to destinations and safety issues for educational tourists. There was a moderate correlation between components one and two ( $r=.294$ ) and a low correlation between components one and three ( $r=.085$ ) (refer Table 7-22).

Table 7-22 Component correlation matrix for facilities components

Component	1	2	3
1	1.000	.294	.085
2	.294	1.000	.263
3	.085	.263	1.000

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

#### 7.3.3.3 Differences between tourist groups on facilities components

The following section tests whether there is a difference in importance levels for facilities components across the five tourist types. This is done by performing the nonparametric Kruskal-Wallis H Test. A Bonferroni adjustment was applied to the alpha value ( $.05/3=.017$ ) As shown in Table 7.23 following, the Kruskal-Wallis H Test revealed statistically significant differences in all three facilities components. High and extreme interest ACLs recorded higher median scores than the other three tourist types on the flora, fauna, walking and camping component. Moderate and slight interest ACLs recorded higher median scores on the second facilities component of accommodation/site facilities than the other three tourist types. Extreme interest ACLs recorded the lowest median value on this component. The disinterested and slight interest ACLs recorded higher median scores than the other three tourist types on the third facilities component of infrastructure facilities. This means that infrastructure and site facilities were of greater importance to slight and disinterested ACLs. However, it should also be noted that the means of the infrastructure variables of sealed roads, all-weather access, airports within a 3 hour drive, telecommunications and access to medical care were low for all groups indicating that these variables are not important to all tourist types.

Table 7-23 Kruskal Wallis-H results for facilities components

Facilities component	Results	Tourist type	Median Scores
Flora, fauna, walking and camping	$\chi^2 (4, n=369) = 33.155, p=.000$	Extreme	Md= .763
		High	Md= .376
		moderate	Md= -.06
		slight	Md= -.159
		Disinterested	Md= -.723
Accommodation, site facilities	$\chi^2 (4, n=369) = 17.445, p=.002$	Extreme	Md= -.606
		High	Md= -.452
		moderate	Md= .246
		slight	Md= .164
		Disinterested	Md= -.031
Infrastructure, facilities	$\chi^2 (4, n=369) = 23.894, p=.000$	Extreme	Md= -.084
		High	Md= .015
		moderate	Md= -.131
		slight	Md= .29
		Disinterested	Md= 1.51

#### 7.3.3.4 Differences between tourist types on individual facility items

Kruskal-Wallis H tests were also performed on individual facility items (n=24) to determine if there were differences in preferences between the five tourist types. This was done to provide more information about which specific items in the facilities components contributed to the differences between tourist types. The following facilities items were found to have statistically significant differences between tourist types (refer Table 7-24). For full results refer Appendix 15.

Table 7-24 Kruskal Wallis H tests on individual facilities items

	Variable	P (SIG)	H statistic
	<b>Fauna</b>		
1	Mammals	.000	H(4)= 32.686, p= .000
2	Reptiles	.000	H(4)= 22.668, p= .000
3	Birds	.000	H(4)= 30.911, p= .000
4	Marine wildlife	.000	H(4)= 24.172, p= .000
	<b>Landscape</b>		
5	Desert landscapes	.001	H(4)= 19.624, p=.001
6	Rivers and Creeks	.000	H(4)= 21.913, p= .000
	<b>Facilities</b>		
7	Aboriginal guides on site	.000	H(4)= 48.636, p= .000
8	Visitor Centre	.000	H(4)= 29.828, p= .000
9	Aboriginal Walking Trails	.000	H(4)= 67.633, p= .000

Pairwise comparisons were performed on these items using Dunn's (1964 in Pallant 2010) procedure with a Bonferroni correction for multiple comparisons. Statistical significance was accepted at the  $p < .0002$  level. The post hoc analysis revealed statistically significant differences in median scores for a number of variables. High and extreme interest ACLs assigned more importance to fauna variables of mammals, reptiles, birds and marine wildlife and the landscape

variables of desert landscapes and creeks and rivers than disinterested, slight and moderate interest ACLs. High and extreme interest ACLs also assigned more importance to Aboriginal guides on site and visitor centres than the other three groups. Disinterested ACLs recorded lower median scores on all items than other groups. Moderate, high and extreme interest ACLs assigned greater importance to Aboriginal walking trails on site than the other groups.

#### 7.3.4 Activity preferences by tourist type

The next section explores tourist type preferences for activity variables in greater detail. The top five variables in these categories by tourist type are reported. The underlying dimensions of the facilities and activities items are explored through principal components analysis and differences between groups on the components.

##### 7.3.4.1 Top Five Activities by Tourist Type

All tourist types find taking guided tours by local experts to be an important activity on an Aboriginal educational holiday (refer Table 7-25). However, several respondents (high and extreme interest ACLs) noted that they would be less interested in guided tours where the experts were not Aboriginal or did not have cultural authenticity. This is consistent with the previous section where it was found that the presence of Aboriginal guides on site was important to these two groups. Taking part in hands-on activities is important to all types except disinterested ACLs. The most important activity for extreme importance ACLs is taking part in field trips and outdoor activities, with volunteering on a community development or conservation project the fifth most important activity. High interest ACLs also find taking part in field trips important, however this is combined with interest in activities such as visiting historical sites and national parks, indicating a broader range of activities is important. Moderate interest ACLs find similar activities important but are also interested in self-guided activities such as walks and tours. Self-guided activities are also important to slight and disinterested ACLs, indicating that these three groups may prefer lower levels of interaction and a more passive learning experience. Visiting national parks is the most important activity for slight and disinterested ACLs and only the fourth most important for high interest ACLs.

Table 7-25 Top five activities for tourist types (means reported)

<b>No.</b>	<b>Disinterested Aboriginal cultural learners</b>	<b>Slight interest Aboriginal cultural learners</b>	<b>Moderate interest Aboriginal cultural learners</b>	<b>High interest Aboriginal cultural learners</b>	<b>Extreme interest Aboriginal cultural learners</b>
<b>1</b>	Visiting national parks	Visiting national parks	Taking guided tours led by local experts	Taking guided tours led by local experts	Taking part in field trips/outdoor activities
<b>mean</b>	(2.92)	(3.49)	(3.72)	(4.25)	(4.73)
<b>2</b>	Visiting historical sites	Taking guided tours led by local experts	Visiting historical sites	Taking part in hands-on activities	Taking guided tours led by local experts
<b>Mean</b>	(2.65)	(3.5)	(3.68)	(4.15)	(4.64)
<b>3</b>	Taking guided tours led by local experts	Taking self-guided tours & walks	Visiting national parks	Visiting historical sites	Taking part in hands-on activities
<b>Mean</b>	(2.46)	(3.29)	(3.59)	(3.89)	(4.48)
<b>4</b>	Taking self-guided tours & walks	Taking part in hands-on activities	Taking part in hands-on activities	Visiting national parks	Attending talks given by experts
<b>Mean</b>	(2.38)	(3.28)	(3.43)	(3.81)	(4.24)
<b>5</b>	Visiting art galleries /museums	Visiting historical sites	Taking self-guided tours & walks	Taking part in field trips/outdoor activities	Volunteering on conservation or community development project
<b>mean</b>	(2.23)	(3.22)	(3.31)	(3.67)	(4.21)

Mean is of a Likert scale of 1 to 5 where 1= not at all important and 5= extremely important

#### 7.3.4.2 Results from PCA on Activities Items

The 19 survey activity variables were subjected to principal components analysis (PCA) using SPSS version 22 to explore underlying dimensions. Four variables were omitted from the analysis: viewing displays, self-guiding, shopping and visiting national parks. This is because the communalities of the variables did not meet acceptable levels of explanation (.439, .287, .421 and .439 respectively) (Nunnally, 1978). Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .906, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix (refer Table 7-26).

Table 7-26 KMO and Bartlett's Test for activities PCA

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.906
Bartlett's Test of Sphericity	Approx. Chi-Square	3990.752
	df	171
	Sig.	.000

Principal components analysis revealed the presence of four components with eigenvalues exceeding 1, explaining 41.618%, 12.564%, 7.365% and 5.028% of the variance respectively. An inspection of the screeplot revealed a break after the 1<sup>st</sup> and 3rd components. Using Catell's (1966) scree test, it was decided to retain three components for further investigation. This was further supported by the results of Parallel Analysis, which showed only three components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (19 variables x 369 respondents). The three-component solution explained a total of 61.547% of the variance, with Component 1 contributing 41.618%, Component 2 contributing 12.564%, and Component 3 contributing 7.365% respectively. To aid in the interpretation of these three components, oblimin rotation was performed (refer Tables 7-27 and 7-28). The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings. There was a moderate correlation between the components ( $r > .3$ ) therefore the Oblimin rotation solution was used. Cronbach's alpha was .916. For full results, please refer to Appendix 16.

Table 7-27 Structure Matrix on Activity Components (SPSS 22)

	Component		
	1	2	3
Taking part in hands-on activities	.850		.388
Taking part in field trips & outdoor activities	.849	.387	.311
High level of interaction with Aboriginal people	.797		.495
Take guided tour by local expert	.789		.452
High level of learning	.776		.470
Volunteering on community development or	.771	.370	
Attend talks given by experts	.707		.312
Participate in cultural activities	.700		.666
Stay overnight in Aboriginal community	.640	.423	.497
Kayaking		.810	
Hiking	.398	.751	
Swimming		.742	
High level of physical activity	.463	.721	
High level of adventure	.503	.716	
Fishing		.678	
Visiting art galleries & museums			.771
Attending Aboriginal events & performances	.638		.762
Visiting historical sites	.452	.317	.744
Buy Aboriginal arts and crafts	.417		.730

Extraction Method: PCA. Rotation method: oblimin with Kaiser Norm.

Table 7-28 Component Correlation Matrix on Activity Components

Component	1	2	3
1	1.000	.319	.416
2	.319	1.000	.218
3	.416	.218	1.000

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser

Normalization.

Component one describes activities that feature active hands-on learning, outdoor activities and activities that involve a high level of interaction with Aboriginal people. Therefore this

component is named hands-on and immersion. Component Two describes variables related to adventure and sport such as kayaking and hiking. These activities require high levels of physical activity, so this component is called active and sporty. Component three describes activities related to cultural activities such as visiting historical sites, art galleries and museum. Other activities loading on this component include buying Aboriginal arts and crafts and attending cultural performances. Therefore this component is called art and culture.

#### 7.3.4.3 Differences between tourist types on component items

Kruskal-Wallis tests were conducted to determine if there were differences in scores on the three activity components between the five tourist types. Distributions of scores were similar for all groups as assessed by visual inspection of boxplots. An adjusted Bonferroni correction for multiple comparisons was used ( $p=.017$ ). Median scores were statistically significant between the different tourist types for the hands-on/ immersion component and the art/culture component, but not the active/sporty components (refer Table 7-29).

Table 7-29 Kruskal Wallis H tests on activities components

Activity Component	Results
Hands-on/immersion	$\chi^2 (4)= 136.364, p= .000$
Active/sporty	$\chi^2 (4)= 17.251, p= .002$
Art/culture	$\chi^2 (4)= 38.673, p= .000$

Pairwise comparisons were performed using a Bonferroni correction for multiple comparisons ( $p=.004$ ). Adjusted p-values are presented. For the hands-on component, the post-hoc analysis revealed statistically significant differences between slight and moderate interest ACLs ( $Mf= -.405$  and  $-.092$  respectively) and extreme interest ACLs ( $1.297$ ). Moderate and high interest ACLs also had statistically significant differences ( $Mf= -.092$  and  $.563$  respectively). There was no statistically significant difference in median scores between the high and extreme interest ACLs. This means that the hands-on, immersion component is assigned a higher level of importance by the high and extreme interest ACLs than other groups. There was no statistical significance between groups on the active, sporty component or the art and culture component.

#### 7.3.4.4 Differences between Groups on Individual Activity Items

*Component One:* All the items in component one showed statistically significant differences between groups. The items of taking part in field trips and outdoor activities, taking part in hands-on activities, volunteering on a conservation or community development project, attending talks given by experts, able to participate in cultural activities and staying overnight in an Aboriginal community all showed statistically significant differences in median scores between groups. Post hoc analysis revealed extreme and high interest ACLs recorded higher median scores on all these variables than the other groups.



*Component Two:* There were no statistically significant differences between groups on the swimming, kayaking and fishing items. These activities had low median ranks across all groups. However, post-hoc analysis showed there were statistically significant differences between groups for the items of high level of adventure and high level of physical activity, with high and extreme interest ACLs recording higher median values than the other groups.

*Component Three:* The items of visiting art galleries and museums, able to buy Aboriginal arts and crafts, visiting historical sites, and able to attend Aboriginal events and performances all record statistically significant differences between groups, with the high and extreme interest ACLs recording higher mean ranks than the other three groups on all variables. For full results refer Appendix 17.

#### 7.3.5 Learning preferences

The next section explores tourist preferences for Aboriginal learning topics and learning materials. Respondents were asked to rate the importance of learning topics and materials on a scale from one to five. The means of level of importance for these items are reported (refer Table 7-31). The two most important topics across all groups except disinterested ACLs are learning about Aboriginal culture and traditional ecological knowledge (TEK). Disinterested ACLs are most interested in art and TEK, although the mean is low. The most important learning materials for extreme and high interest ACLs are online materials provided prior to travel, while moderate, slight and disinterested ACLs find maps to be most important. In addition, in open-ended responses survey respondents indicated interest in a variety of topics related to Aboriginal culture or land. They wanted to learn more about beliefs, way of life, ceremonies, artworks, utensils and food. Bush medicine (n=2), Aboriginal spirituality (n=3), politics (n=1), language and lore (n=1) and traditional medicine (n=2) were also listed as other topics respondents would like to know more about. Further statistical analysis was not carried out.

Table 7-30 learning preferences by tourist types

	<b>Disinterested learners</b>	<b>Slight interest learners</b>	<b>Moderate interest learners</b>	<b>High interest learners</b>	<b>Extreme interest learners</b>
<b>Learning Topics</b>	Art (2.38)	TEK (3.46)	Culture (3.83)	Culture (4.47)	Culture (4.85)
	TEK (2.19)	Culture (3.43)	TEK (3.8)	TEK (4.38)	TEK (4.76)
	Culture (2.15)	History (3.22)	History (3.6)	Land (4.14)	Live Now (4.76)
	Live Now (2.08)	Land (3.18)	Art (3.51)	History (4.09)	Land (4.73)
	Land/History (2)	Art (3.07)	Land (3.46)	Live Now (4.01)	History (4.53)
<b>Learning Materials</b>	Maps (2.38)	Maps (3.19)	Maps (3.48)	Online information (3.65)	Online information (3.64)
	Online information (1.88)	Online information (3.13)	Online information (3.32)	Maps (3.52)	Maps (3.45)
	Apps (1.77)	Handbooks (2.33)	Handbooks (2.67)	Apps (2.68)	Handbooks (3)
	Handbooks (1.58)	Apps (2.26)	Apps (2.36)	Handbooks (2.65)	Apps (2.55)

Numbers in brackets refer to mean of a Likert scale of 1 to 5 where 1= not at all important and 5= extremely important

### 7.3.6 Summary of tourist type characteristics

Five tourist types were identified according to level of importance of learning about Aboriginal culture, land or art on holiday and these were called disinterested, slight interest, moderate interest, high interest and extreme interest Aboriginal cultural learners. Table 7-32 summarizes the demographic, trip characteristics, motivations and preferences for facilities and activities of these five tourist types. Extreme interest ACLs have the highest percentage of female respondents, students and international and Aboriginal and Torres Strait Islander respondents while disinterested and slight interest ACLs have higher percentages of older retired males. Extreme and high interest ACLs are motivated by learning about new things and experiencing new cultures, however relaxation is also important.

High and extreme interest ACLs assign more importance to the Active, Nature facilities component than accommodation and site facilities and infrastructure components. Infrastructure variables were of low importance across the tourist types. High and extreme interest ACLs assign high importance to birds, Aboriginal walking trails, interaction with Aboriginal people,

including cultural events and staying in Aboriginal communities and undertaking immersive, hands-on activities. High interest ACLs find activities such as visiting historical sites and national parks important, indicating a broader range of activities is important to them. Moderate, slight and disinterested ACLs find self-guided activities important, suggesting lower levels of interaction and passive learning is important to them.

Table 7-31 Summary of tourist type characteristics and preferences

Variable	Disinterested Aboriginal cultural learners	Slight interest Aboriginal cultural learners	Moderate interest Aboriginal cultural learners	High interest Aboriginal cultural learners	Extreme interest Aboriginal cultural learners
<b>Demographics</b>	Older tourists (Lowest % in 18-30 age category)  Mostly highly- educated females who don't actively volunteer  Mostly workers or retirees	Mixture of young and old (nearly one third in 18-30 age category, nearly half over 50 years old)  Nearly half are non- tertiary- educated males who don't volunteer  Mostly workers or retirees	Predominately middle-aged or older tourists  Majority highly-educated females  Mostly workers or retirees	Predominately middle- aged or older tourists  Mostly highly-educated females who actively volunteer  Mostly workers or retirees	Mixture of young and old (one third in 18-30 age category, nearly half over 50 years old)  Mostly highly educated females who don't actively volunteer Equal mix of students, working and retired  Highest percentage of international and Aboriginal & Torres Strait Islander respondents
<b>Trip characteristics</b>	Frequent travellers (Highest % taking over 4 holidays in last 2 years)  Majority independent travellers	Frequent travellers (over half having over 4 holidays in last 2 years)  Majority independent travellers	Not as frequent travellers (under half having over 4 holidays in last 2 years)  Majority independent travellers	Not as frequent travellers (under half having over 4 holidays in last 2 years)  Majority independent travellers	Not as frequent travellers (under half having over 4 holidays in last 2 years)  Majority independent travellers
<b>Most important motivation</b>	relaxing and having fun	relaxing and having fun	relaxing and having fun	learning about new things, increasing knowledge	opportunity to experience unique and different cultural groups
<b>Motivation component: learning</b>	Median score on component increased with higher level of importance of learning about Aboriginal culture on holidays				
<b>Motivation components: relaxation, social</b>	No statistically significant differences between groups				
<b>Variable</b>	<b>Disinterested Aboriginal cultural learners</b>	<b>Slight interest Aboriginal cultural learners</b>	<b>Moderate interest Aboriginal cultural learners</b>	<b>High interest Aboriginal cultural learners</b>	<b>Extreme interest Aboriginal cultural learners</b>

<b>Most important facility</b>	Rivers and creeks	Forest landscapes	Aboriginal walking trails	Rivers and creeks	Aboriginal walking trails
<b>flora fauna, camping component</b>	Median score on component increased with higher level of importance of learning about Aboriginal culture on holidays				
<b>accommodation, site facilities component</b>	Moderate and slight learners assigned more importance to accommodation and site facilities than extreme, high and no interest learners				
<b>infrastructure/ site facilities component</b>	Disinterested and slight interest learners assigned more importance to infrastructure and site facilities than extreme, high and disinterested learners				
<b>Individual facilities variables</b>	High and extreme learners assigned more importance to mammals, reptiles, birds and marine wildlife, desert landscapes, rivers and creeks, Aboriginal guides, Aboriginal walking trails and visitor centres than moderate, slight and disinterested learners.				
<b>Most important activity</b>	Visiting national parks	Visiting national parks	Guided tours led by local experts	Guided tours led by local experts	Taking part in field trips and outdoor activities
<b>Component – hands-on immersion</b>	High and extreme learners assigned more importance to this component than other groups				
<b>Individual activity components (1)</b>	Extreme learners assigned more importance to taking part in field trips and outdoor activities, taking part in hands-on activities, volunteering on a conservation or community development project, attending talks given by experts, able to participate in cultural activities and staying overnight in an Aboriginal community than other types				
<b>Individual activity components (2)</b>	High and extreme interest learners assigned more importance to high level of adventure/physical activity, visiting historical sites, able to buy Aboriginal arts and crafts, attending Aboriginal performances, viewing interpretive displays than other types				
<b>Most important learning topic</b>	Art	TEK	Culture	Culture	Culture
<b>Most important learning materials</b>	Maps	Maps	Maps	Online information	Online information

7-31

### 7.3.7 Cluster Analysis

This technique was used to examine preferences for product variables without referencing the tourist types used in the previous section. A series of cluster analyses was run to examine preferences of respondents for three different groupings of product variables based on the results of statistical analysis in the previous sections as well as a series of correlations between product components. This was done to see if (a) the results of the logistic regression could be confirmed by cluster analysis and (b) if preferences of these groups for other product variables could be assessed, and (c) if the clusters' demographic and trip characteristics have any similarities with the tourist types developed in the previous section. A four cluster solution was derived with fair silhouette measures of cohesion and separation. The four clusters are named 'not interactors' (n=22), 'moderate interactors' (n=136), 'high interactors' (n=164) and 'extreme interactors' (n=47). The characteristics and preferences of these clusters are found to be broadly consistent with the results of the tourist types derived for this thesis. For full results refer appendix 18.

### 7.3.8 Summary

This section has explored the perceptions and preferences of potential and actual Aboriginal educational tourists. Qualitative results show that a more powerful learning experience occurred when the learning experience was characterized by natural, unforced interaction with Aboriginal people, a welcoming atmosphere, and in a natural setting. Method and style of learning delivery was important, including clarity of delivery and consistency of information, cultural authenticity and a conversational, informal style. Hands-on activities were noted as being an important means of establishing a personal connection with Aboriginal hosts and interest was expressed in a wide range of topics based on Aboriginal culture, land or art. Benefits were found to be cross-cultural learning and reconciliation as well as employment for Aboriginal people. However it was also found that the topic of Aboriginal tourism was a highly emotive topic which affects people's engagement with it. The quantitative results reveal that tourist types based on the level of interest in learning about Aboriginal culture, land or art can be identified, and these tourist types have different preferences for the attributes of an AET product.

## 7.4 Summary

This chapter has firstly presented the results of the qualitative interviews with actual Aboriginal educational tourists that were used to identify themes relevant for Aboriginal educational tourism and used to guide the design of the subsequent quantitative research step. Secondly, data analysis of the quantitative survey on market demand for Aboriginal educational tourism was presented. These data have therefore examined market demand for Aboriginal learning experiences on an educational tourism holiday. This was done so that tourist types and tourist preferences for Aboriginal learning experiences could be identified. In the next chapter the implications of these findings will be discussed as they relate to the potential of educational tourism to be a means of

achieving Aboriginal development aspirations. The qualitative results showed that a more powerful learning experience occurred for Aboriginal educational tourists when the learning experience was characterized by natural, unforced interaction with Aboriginal people, a welcoming atmosphere, and in a natural setting. Method and style of learning delivery was important, as were hands-on activities. The quantitative results show that the typical profile of the potential Aboriginal educational tourist is a younger or older well-educated female, who travels independently and favours learning on holiday. There was no correlation found between active volunteerism or interest in nature and interest in learning about Aboriginal culture, land or art. While the majority of respondents were interested in learning on holidays, only one third were very or extremely interested in learning about Aboriginal culture, land or art. A segmentation approach was used to identify five tourist types, ranging from extreme interest Aboriginal cultural learners, to disinterested ACLs. These tourist types were characterized by different preferences for attributes of an AET product indicating that different products can be developed that appeal to different Aboriginal educational tourist segments. The next chapter synthesises the results and analyzes it according to the framework established in Chapter 3. The implications of the results are then discussed.

## 8 Discussion of Results

The purpose of this chapter is to integrate the results of the data presented in Chapters 6 and 7 and analyze the data according to the tourism and development framework established in Chapter 3. This research has sought to understand whether educational tourism is a realistic means of achieving Aboriginal development aspirations. Answering this question requires consideration of several points, including the nature of Aboriginal development aspirations, the nature of educational tourism as an alternative form of tourism, and also the factors affecting the potential of educational tourism as a means of achieving Aboriginal development aspirations. These issues will be examined in this chapter by looking at the data collected in the previous two chapters from the case study of Bana Yarralji Bubu, as well as other supply-side organisations, including travel planners and tour operators. In addition, the data gathered on educational tourists (through the online survey as well as from interviews) will be used to examine these issues. This chapter is made up of six sections. Section 8.1 discusses the findings on the development aspirations of Aboriginal tourism operators and the nature of educational tourism. Section 8.2. discusses whether educational tourism can meet the needs of Aboriginal tourism operators, followed by section 8.3 where the findings on educational tourists and the implications for Aboriginal development, including opportunities for this form of tourism, are discussed. Section 8.4 discusses the findings on the challenges facing Aboriginal educational tourism operators. Section 8.5 examines the the question of whether educational tourism is a realistic means of addressing Aboriginal development. This is followed by the conclusion in Section 8.6.

### *8.1 Aboriginal development aspirations*

This section discusses the development aspirations of the Aboriginal tourism operators. The literature review undertaken in chapter 3 found that the underlying development paradigm can affect the process of development. This research has examined the experience of Aboriginal tourism operators who view tourism as a strategy for achieving their development aspirations. Therefore it is important to understand more about what they consider development to be. This section examines the research results about the Aboriginal development aspirations of Bana Yarralji Bubu and other Aboriginal tourism operators interviewed.

As found in the literature review, development can be broadly conceived as on-going and positive changes in the economic, social, political and cultural dimensions of the human condition. These modern conceptualizations are more closely aligned with Indigenous views of development as a holistic multidimensional process or philosophy than previous growth-driven views of



development. However, Indigenous development approaches carry extra emphasis on cultural values and obligations, as well as the primacy of connections to land and the importance of being on country to carry out responsibilities and increase spiritual wellbeing. This is reflected in this research where Aboriginal tourism operators were as much concerned with running their businesses as using their business to provide benefits to their families and communities. They felt that tourism was a way of providing employment options to the younger generation on country, and therefore keeping ties to culture and country alive. Development was seen as a way of nurturing people as well as nurturing the land. These approaches are found to be consistent with Indigenous circular models of development and wellbeing which symbolize the indivisible nature of humans, nature and the spirit world (Loomis 2000).

Bana Yarralji Bubu have proposed a model for development (an adaptation of the sustainability compass) arising from their values and ethics, based on their location on Country, and striving for simultaneous achievement of economic, social, cultural and environmental goals. At the core of their vision of development for their family and community is the need to return to country, and all their goals flow from this. Being back on country enables them to protect and manage their cultural identity and customs, and hence increase their wellbeing, as well as the health of the land they identify with. The process of development therefore is dependent on their location on country, and the creation of jobs on country, so that family members can live and work on the land they identify with. Development is inextricably tied to being present on their country and the ability to create livelihoods based there. Marilyn and Peter's approach to business reflects the importance of this vision, as well as their cultural values, ethics, concepts and knowledge. It therefore reflects the four essential conditions for Indigenous planning as proposed by Matunga (2013): people, lands, knowledge systems and distinctive cultural distinct practices for making decisions and applying them to actions.

#### 8.1.1 Model for tourism and development

To demonstrate the interaction of factors that affect the potential of educational tourism to be a means of achieving Aboriginal development aspirations, the model proposed in Chapter 2 is used. (Figure 8-1). The experience of Bana Yarralji Bubu illustrates the necessity of incorporating aspirations for development into consideration of Aboriginal tourism enterprises. The model shows that Bana Yarralji Bubu and their aspirations for tourism development are located at the centre of the educational tourism supply system. These aspirations for development (outlined in Chapter 2), affect the way they supply educational tourism. As illustrated by the outward and inward pointing arrows, their goals are outwardly focused for tourism and inwardly focused for healing and looking after Country. The model also illustrates the context in which the supply of Aboriginal educational tourism by Bana Yarralji Bubu takes place. Bana Yarralji Bubu are embedded within the social structure of the Nyungkal clan group and Eastern Kuku Yalanji

nation, and the inward arrows at the clan and nation levels illustrate the inward pressures and influences on Bana Yarralji Bubu. These pressures and influences include the importance of Aboriginal values such as kinship, social identities and relation to Country in the operation of a tourism enterprise and the need for social cohesion at the clan level. Native title also impacts on the supply of tourism because this system does not recognise the family, but rather operates at a clan and nation level with all decisions administered at the level of the Land Trust or RNTPBC.

At the external environment level, Marilyn and Peter engage with supply-side tour operators and travel planners to provide educational tourism products. The economic arrow illustrates the inward pressure from the needs of these supply-side operators seeking to satisfy the tourism market. This external environment also exerts pressure from the dominant development paradigm underlying tourism development (as economic development rather than social/cultural development). Bana Yarralji Bubu is also influenced by the need to comply with land administration systems (including land tenure and planning systems and leasing requirements) so they can commercially develop the land they identify with. Environmental influences include the constraining effect of environmental legislation overlaying Aboriginal lands designated for development, such as the *Wet Tropics World Heritage Protection and Management Act 1993* and the *Vegetation Management Act 1999*. The external environment of land use and land administration systems has a substantial impact on the supply of Aboriginal educational tourism by an Aboriginal family.

The model also includes the concept of the recognition space. The processes and interactions in the system occur within the recognition space, as Marilyn and Peter navigate between family, clan and mainstream priorities and values. The recognition space intersects the supply of Aboriginal educational tourism because it exists between Bana Yarralji Bubu, the Nyungkal clan, the Eastern Yalanji nation, and the external supply of product to the tourism market. Developing their enterprise involves strategically engaging with non-Aboriginal systems to develop their family business at the same time as they ensure social cohesion with their own community and clan. This is a broader understanding of the recognition space than that proposed in the literature (Pearson 1997; Martin 2005). Rather than being restricted to engagement between Aboriginal and mainstream values, the recognition space becomes a space for discussion and negotiation both within Aboriginal cultures, and between Aboriginal and mainstream cultures. Engagement therefore takes place with both Aboriginal and non-Aboriginal systems, and as suggested by Matunga (2012) this engagement must be both internally coherent with Aboriginal values, as well as externalized to mainstream systems.

The results of this research demonstrate that the interactions that take place between demand and supply components in Aboriginal educational tourism also take place within the recognition space. This is because the process of education about Aboriginal culture that occurs through the Aboriginal educational tourism enterprise takes place in an 'intercultural' space with Aboriginal providers actively engaging with tourists' preconceptions and understandings. Through this interaction between tourist and Aboriginal tourism operator, the transformation of relationships between Aboriginal and non-Aboriginal people can occur through cross-cultural understanding and reconciliation. This process of cross-cultural understanding is enhanced through the informal interactions and learning experiences between tourists and Aboriginal people on Aboriginal land, a welcoming atmosphere and sense of personal connection and participation in hands-on activities. Tourists described gaining greater understanding of some of the issues affecting Aboriginal Australia, which made them question their preconceptions about Aboriginal people. These results are consistent with findings that tourism can contribute to mutual understanding between people of different cultures (Higgins-Desbiolles 2006; Var et al. 1994). The results also reflect that for tourists with a high level of interest in Aboriginal culture, purchase and consumption of Aboriginal educational tourism is connected to a desire to gain greater understanding of Aboriginal culture, and get a sense of connection with Aboriginal people. In this sense, they are actively seeking a recognition space. For other tourists, purchase and consumption of Aboriginal education tourism products is accidental. However, despite not actively seeking cross-cultural understanding, supply-side interview results showed that this understanding could still occur as a consequence of their tourism experience.

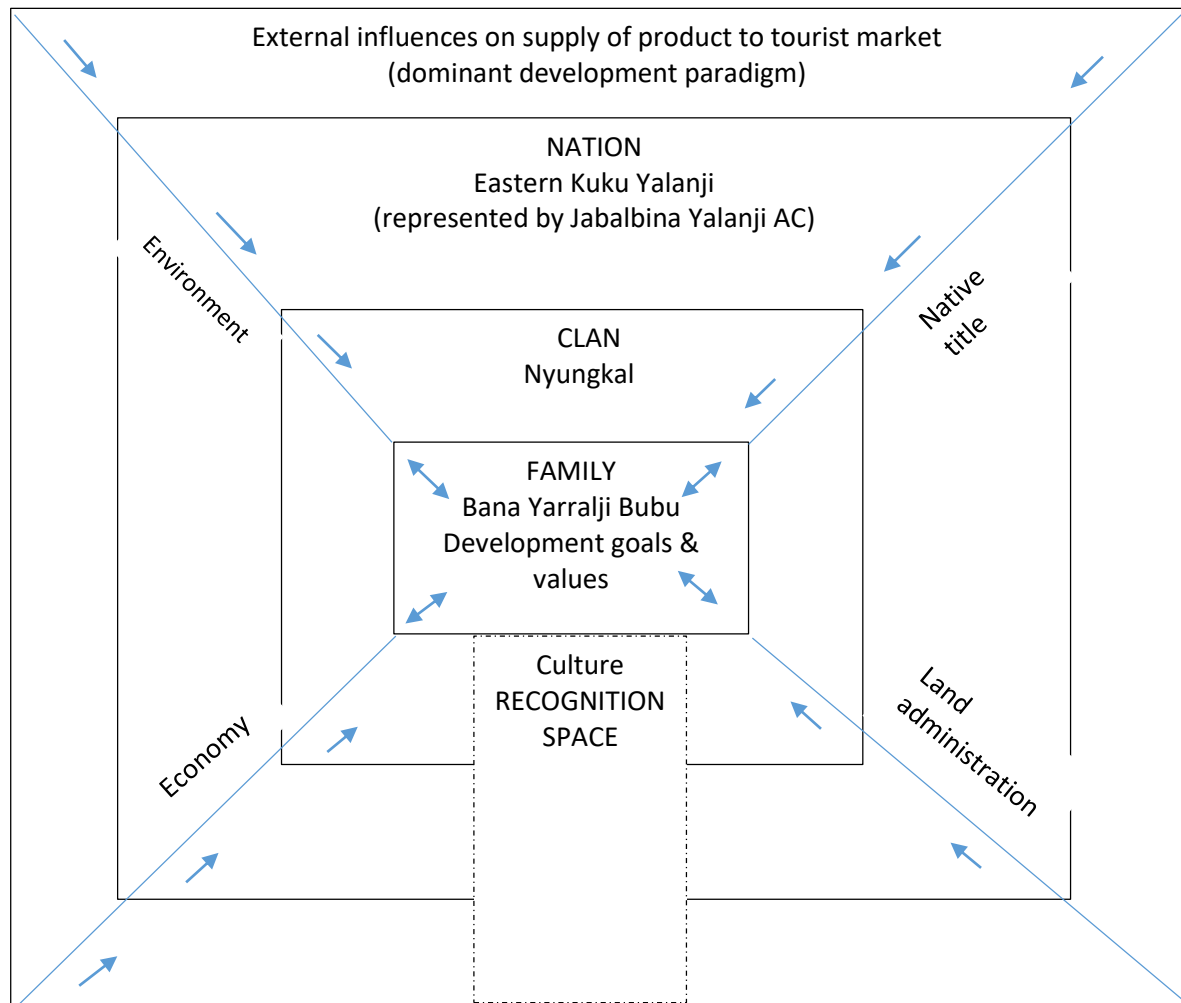


Figure 8-1 Tourism and development model for Bana Yarralji Bubu  
(Source: developed for this research)

## 8.2 Development through educational tourism

This section looks at the research results on how Aboriginal tourism operators are using educational tourism as a means of achieving the broad-based development goals described in the previous section. The components of development proposed by Telfer and Sharpley (2002) are used to examine the nature of the supply of educational tourism as a development strategy by Aboriginal tourism operators, including focus of development, marketing target and tourist type, infrastructure, local planning processes, cultural awareness and scale of development. In addition the issue of location of the enterprise on Country is also examined as it is an integral part of Bana Yarralji Bubu's development aspirations.

### 8.2.1 Focus of development

Educational tourism in an Aboriginal context offers tourism experiences based around the study of natural areas, flora and fauna and Aboriginal cultures and histories. Involvement in educational tourism for Marilyn and Peter is a means of achieving development goals. It is the process by which development is to be achieved. Educational tourism forms the basis of their broad-based development strategy, by providing the economic profits that will fund their social, cultural and environmental goals. In addition, being able to run a tourism enterprise on the land they identify with enables them to stay on country, and protect and manage their land and culture. The profits from educational tourism (and distributed back to family and community through the social enterprise) are used to improve wellbeing and spiritual healing outcomes, as well as protecting and maintaining environmental and cultural obligations. Other Aboriginal tourism operators also talked about their educational tourism enterprises as playing an important role in achieving development goals, such as providing employment and a sense of pride to community members, and improving individual and community wellbeing. The use of hybrid business approaches like social enterprise enable educational tourism opportunities to be developed with the aim of realizing economic and development aspirations. This is consistent with Anderson et al.'s (2006) conceptualization of Aboriginal entrepreneurship as an approach bringing together economic profit with the pursuit of social and cultural development.

Educational tourism, in this research, is found to be a form of tourism created by collaborations between tour operators, travel planners and Aboriginal organisations, families or communities. These groups and organisations come together to supply educational tourism products to the market, based on the needs of the different visiting groups. These collaborations were found to be beneficial and rewarding when they provided opportunities to share facilities, infrastructure, skills and knowledge. This is particularly important given the land use and planning restrictions over Aboriginal land that make the establishment of tourism infrastructure difficult. However, partnerships have to be built on respect and trust between partners, good communication and recognition of others' goals and priorities. The experience of Bana Yarralji Bubu illustrates that collaborations with partners such as Earthwatch and conservation organisations like Conservation Volunteers can potentially provide benefits. These include environmental benefits through educational tourists providing volunteer labour for land management activities. There is potential for diversification of these activities through increased collaborations with conservation, scientific organisations and volunteer tourists. These collaborations can help conservation organisations fulfil their conservation goals by attracting volunteers to a product with both conservation and cultural components, while Aboriginal land-holders can get volunteer labour to assist with conservation outcomes at Shipton's Flat. However, it should also be recognised that

these collaborations offer opportunities to access volunteer labour, rather than high levels of profit for Aboriginal tourism operators.

### 8.2.2 Marketing type and tourist type

In order to use educational tourism as a means of achieving development goals, Aboriginal tourism operators are required to understand the relative importance of education or travel for the tourist in deciding what kind of experience to provide. For tourists seeking a holiday comprised of both educational and recreational components, it was important to provide a number of different cultural learning and recreational or adventure activities. These might include physically active activities such as kayaking, as well as cultural activities such as language-learning or hands-on art and craft activities. Where the needs of the tourists were more specialized and focused on a sole purpose such as scientific research or conservation, the primary concern was provision of a site to facilitate a specific activity, such as research at a biodiverse location, and then providing opportunities for learning about Aboriginal culture, land or art as an add-on component to that activity. This reflects the findings in the literature on the primary importance of participating in specific environmental or community development projects for volunteer and research tourists (Benson 2006), and the provision of both recreational and place-based learning experiences for school groups (Ritchie, Carr and Cooper 2003). Products are therefore targeted towards an experience where either education or recreation is the main focus.

### 8.2.3 Cultural Awareness

An important part of development aspirations for Bana Yarralji Bubu was the desire to educate visitors about their culture, land and lore. Educational tourism, where the basis of the tourism experience was learning about Aboriginal culture for understanding, reconciliation and education through interaction and involvement with Aboriginal people was a good strategy for achieving this. Aboriginal guides and business owners viewed these tourism interactions as an opportunity for cross-cultural understanding and enabled reconciliation to occur between tourists and Aboriginal hosts in a non-judgemental way. This is consistent with Higgins-Desboilles' (2006:11) finding that feelings of tourist awareness can be enhanced when tourists to an Aboriginal tourism enterprise are not made to feel uncomfortable and guilty about the past. Aboriginal tourism operators felt pride in communicating their culture to tourists, and at the same time, strengthened their own cultural knowledge, an important part of the development process. Changing the negative perceptions of Aboriginal culture held by some tourists was also part of this process. The importance of having the learning experience of tourists occur through establishing a connection between Aboriginal hosts and tourists in an open, non-confrontational manner was recognised by Aboriginal hosts. This enables learning to take place in a positive,

welcoming atmosphere for tourists. Even in a short-term experience, this interaction is important, occurring through participation in a hands-on activity, or through contact with Aboriginal people employed at a tourism site. This is consistent with the literature on the desire for interaction with Aboriginal people being a notable component of Aboriginal tourism experiences (Notzke 1998; Zeppel 2002; McIntosh 2004, Moscardo & Pearce 1999). However, both Aboriginal suppliers and Marilyn and Peter acknowledged that while they are comfortable having a high level of interaction with tourists, this is not necessarily the case for other family or community members.

#### 8.2.4 Location

The location of these Aboriginal learning experiences on Country was an important means of realizing development aspirations for Aboriginal tourism operators. The idea that educational tourism “tells the stories of places in order to enrich the interactions of travellers with them” (Wood 2010) is particularly pertinent in the Aboriginal tourism context. Aboriginal tourism operators stressed the need to be on country, and the importance of having the right people to speak for that country. For the Aboriginal suppliers interviewed for this research, location meant more than simply the landscape in which the tourism product is located. Seeing the setting as a cultural landscape, they stressed the connection between land, identity and learning. Learning about Aboriginal culture or land can only happen ‘on Country’ and is only applicable to that place. The process of learning was found to be strongly connected to the sense of place, and the people that could speak for that place. Where Aboriginal tourism products are delivered in a purpose-built setting ‘off Country’, they are seen as inauthentic because they lack a connection to Country and the traditional owners of that Country. Interviews also revealed that tour operators and travel planners were very aware of the importance of a natural setting for tourists seeking an Aboriginal learning experience. However, this was more because they were concerned with finding natural settings for conservation and research organisations where they could carry out research or conservation projects, rather than cultural considerations. Having an educational tourism enterprise, located on Country, providing learning experiences to tourists in a highly interactive way, and providing profits that can be channelled into social and wellbeing projects has allowed Marilyn and Peter to work towards their vision of holistic development for their family and community.

#### 8.2.5 Infrastructure

Because location of the tourism enterprise on Country is the basis of Bana Yarralji Bubu’s vision for development, Marilyn and Peter have been one of the first families from their clan group who, subsequent to a native title determination over their land, have attempted to establish the infrastructure for their tourism enterprise on designated Aboriginal Freehold Land (pursuant to the *Aboriginal Land Act 1991*). However, as detailed in Chapter 5, Marilyn and Peter’s efforts to establish tourism infrastructure on Aboriginal land has meant a long process of negotiation with

complex land use laws and land administration systems. Dealing with these systems has required a high level of skill, resources and energy. While Marilyn and Peter have developed the ability to create and use networks for pro-bono assistance with development applications and to develop infrastructure, this has taken more time and resources than they originally anticipated. One Aboriginal tourism operator identified for this research has taken a different approach. Lacking a Native Title determination over the land she identifies with, she accesses the land through agreements with local landowners. This means that no permanent tourism infrastructure can be established on that land. Instead, tourism infrastructure, such as accommodation, is accessed through agreements with local tourism operators.

Marilyn and Peter felt that higher levels of site development would enable them to cater to more tourists and increase profits through increasing scale. They would therefore be able to better fund their social and wellbeing projects. While this is frustrating for them, the low level of site development and infrastructure at Shipton's Flat was found to be consistent with the preferences of the majority of educational tourists involved in this research, which is consistent with the literature on some market sectors for educational tourism (Clifton & Benson 2006). The survey results indicated that tourists with moderate, high and extreme interest in learning about Aboriginal culture, land or art on holiday rated landscape features more highly than facilities related to Aboriginal tourism products. And qualitative interview results revealed that small scale tourism operations appealed to tourists visiting Bana Yarralji as it felt authentic and provided a high level of interaction with Marilyn and Peter. However, the manager of a large scale Aboriginal tourism enterprise disputed this, feeling that scale was irrelevant. An Aboriginal tourism enterprise could be sustainable and appropriate at a larger scale if it was located on Country, and was controlled by the traditional owners for that country. He felt that local Aboriginal ownership, involvement and control provided an authentic tourism experience at any scale. This indicates that while some educational tourists will always prefer a small-scale Aboriginal tourism operation, increasing the scale of development can be done in a way that will not deter other educational tourists from purchasing an Aboriginal educational tourism product. This may include older conservation volunteer tourists identified in Chapter 5 by conservation travel planners, who are seeking a lighter conservation experience, requiring a better level of facilities and willing to pay more for the experience.

#### 8.2.6 Planning

Marilyn and Peter undertook planning activities before the start of their tourism enterprise to identify their broader vision and put strategies in place to achieve their vision. Articulating that vision first allowed them to then find ways and strategies for achieving their aims. Their enterprise, Bana Yarralji Bubu, became an integral part of this vision and allowed them to be involved in tourism in a culturally appropriate way. The enterprise was a vehicle for achieving



multi-dimensional benefits, as well as a way of educating themselves and the broader community (both Aboriginal and non-Aboriginal) about their land and culture. Bana Yarralji Bubu has been created as a distinctly Aboriginal enterprise incorporating cultural and social values. As such, Bana Yarralji Bubu is an embodiment of their beliefs and value systems, and this affects the decisions they make about how to run it. This is consistent with the finding in the literature that there is a link between Indigenous-driven, self-determined planning – characterised as local, inclusive and incorporating cultural perspectives and values and the creation of successful tourism initiatives (Notzke 1999; Piner and Paradiso 2004).

Marilyn and Peter have been “active participants” in the planning process for their tourism enterprise, driving a process “grounded in [their] specific experiences linked to specific places, lands and resources” (Matunga 2013:4). This is illustrated by their adoption of the sustainability compass, which focuses on achieving interconnected goals relating to nature, economy, culture and wellbeing. In particular, the compass focuses attention on the importance of culture, which is the foundation of Marilyn and Peter’s approach to educational tourism. Their desire to communicate their culture to others has led them to develop educational tourism products focused on learning about Aboriginal culture and land management. However, at the same time, it must also be acknowledged that the overwhelming priorities of achieving the inter-related goals of nature, society and wellbeing have diverted attention away from the priority of ensuring the economic sustainability of their enterprise.

### ***8.3 Tourist types and the implications for educational tourism***

Telfer and Sharpley (2002:72) suggest that “understanding the relationship between both tourists and tourism development with the host communities and host environments is important as it relates to sustainable development”. This is because different types of tourists have different expectations and demands which the host community needs to meet, so the type of tourist “has implications for the level of interaction with the local community” and the “extent to which local people can participate in the industry”. This section firstly explores the motivations, characteristics and preferences of educational tourists for Aboriginal learning experiences, and then discusses the development of tourist types for Aboriginal educational tourism, and the implications of these tourist types for this form of tourism as a vehicle for development.

#### **8.3.1 Motivation**

This study explored the motivations of potential Aboriginal educational tourists through an online survey. Survey results revealed that most respondents could be considered educational tourists as they usually (44.4%) or always (34.7%) had a learning experience on holiday. Moreover, two-thirds of survey respondents found both learning and relaxing to be very or extremely important motivations for travel, indicating that educational tourists are motivated by both travel and

education in a tourism context (Pitman, Broomhall et al 2010). Ritchie (2003) proposed that educational tourists can be located along a continuum according to the relative importance they place on either education or travel in the travel experience. This research supports this finding as respondents with high or extreme levels of interest in learning about Aboriginal culture were found to be primarily motivated by learning about unique and different cultures, new things and increasing knowledge, followed by relaxing and having fun. For respondents with no, slight or moderate levels of interest in learning about Aboriginal culture, relaxation, having fun and spending time with family and friends were the most important motivations for travel, with learning about new things being less important. For domestic tourists in the sample with moderate, slight or no interest in learning about Aboriginal culture, relaxing and having fun was an important motivation for travel. This is consistent with the literature that Indigenous tourism is perceived as not satisfying domestic holiday needs of relaxation (Jones Donald Strategy Partners 2009 in Ruhanen, Whitford et al. 2013:20).

Survey results also reveal that while the majority of the sample respondents were interested in general learning experiences on holiday, only one-third (31.68%) were highly or extremely interested in learning about Aboriginal culture, land or art on holiday. This is not consistent with James' (2006) findings on high levels of interest in learning about Aboriginal culture from proposed Aboriginal 'learning' markets. However, two-thirds (or 65.36%) of domestic respondents had already experienced Aboriginal culture on holidays at least once in the last two years. Approximately half of the respondents who had experienced Aboriginal culture on holidays (49.6%) had also taken an overseas holiday where they had learned about different Indigenous cultures, land or art. This suggests that approximately half of those with an interest in experiencing Aboriginal culture on holiday also had a wider interest in Indigenous cultures and is consistent with findings in the literature that a high proportion of visitors to Indigenous attractions have also experienced Indigenous attractions in other countries (Moscardo & Pearce 1999; McIntosh, Smith, & Ingram, 2000). However, several respondents noted that their previous experience with Aboriginal tourism or knowledge about Aboriginal culture negatively affected their future interest in learning about Aboriginal culture, land or art on holiday. This finding is inconsistent with other research that finds visitors' past experience with Aboriginal tourism linked with greater interest in experiencing Aboriginal tourism (Moscardo and Pearce 1999). This suggests that assumptions cannot be made about market demand for this form of tourism unless previous knowledge and familiarity with Aboriginal culture and communities is ascertained. It also suggests that for some tourists, prior experience or knowledge of Aboriginal people and culture lessens their future interest in Aboriginal educational tourism, while for others prior experience increases their future interest. More research in this area would increase understanding of the effect of prior experience on future likelihood of undertaking Aboriginal educational travel.

In the literature, personal development is found to be a key motivation for both educational (Pitman, Broomhall et al. 2010) and volunteer tourists (Galley and Clifton 2004). A connection between educational tourists and active volunteer membership is also noted in the literature (Wood 2010; Malcolm and Duffus 2007; Wearing 2001). This research found that while the majority of survey respondents (74.5%) did not consider learning about themselves to be an important motivation, interview results with visitors to Bana Yarralji Bubu (n=5) revealed that they found learning about themselves and personal development to be an important and valued part of the tourism experience. In addition, there was no notable correlation found between active volunteerism and the level of importance of learning about Aboriginal culture, land or art on holiday. However, it should also be noted that just over half of respondents (51.9%) with high levels of interest in learning about Aboriginal culture were active members of volunteer organisations, the highest percentage of all the tourist types. In addition, while only one third of respondents with extreme interest in learning about Aboriginal culture on holidays were active members of volunteer organisations (36.4%), volunteering on a conservation or community development project ranks as the fifth most important activity on an Aboriginal educational holiday for this tourist type. This suggests that despite not being active volunteers in their home community, volunteering on holiday is an attractive activity for people with extreme levels of interest in learning about Aboriginal culture, land or art on holiday. Supply-side interviews also confirmed this, with tour operators actively looking for more conservation and community development volunteering opportunities with an Aboriginal cultural element, as they had strong market demand for these experiences. Moreover, visitors to Bana Yarralji Bubu (n=5) noted their desire to become involved in community development projects in the future and spend more time on Country developing connections with Aboriginal people as a result of their educational tourism experience. The potential for Aboriginal educational tourism to enhance tourist's desire for a deep and on-going altruistic involvement with Aboriginal individuals and communities is noted as a potential product offering.

### 8.3.2 Interaction

As noted above, the level of interaction sought by the tourist has implications for the extent or nature in which local people participate in the tourism industry. In the literature, it is noted that Aboriginal visitors will seek out different levels of engagement with Aboriginal hosts according to their own comfort level (McIntosh 2004) and level of interest in Aboriginal culture (Wu et al. 2010). Preferences for different levels of engagement and the relationship with the level of interest in Aboriginal culture were investigated in this research, and survey results reveal that those with high levels of interest in learning about Aboriginal culture on holiday had high levels of interest in interactive, hands-on activities. On the other hand, the most important activities for respondents with low levels of interest in Aboriginal culture are passive learning opportunities,

such as taking a self-guided tour. Qualitative interviews also revealed that some respondents found informal, highly interactive and hands-on learning experiences to be important, while others preferred experiences with little or no Aboriginal interaction, and this was also found to be related to level of interest in learning about Aboriginal culture. Respondents who had low levels of interest in learning about Aboriginal culture preferred low levels of interaction with Aboriginal people and more passive learning experiences. This suggests that a range of experiences ranging from immersive to self-guided or passive can be provided to appeal to these different preferences. In particular, given the low level of satisfaction with the level of interaction with Aboriginal people on Aboriginal holidays noted in this research, and echoed in the literature (Moscardo & Pearce 1999), there is scope for more interactive and hands-on learning experiences to be provided in educational tourism products.

This research found that the participants in Aboriginal educational tourism interviewed about their experiences valued a learning experience that took place in a welcoming atmosphere and was characterized by an unstructured, informal style. This generally took the form of sitting down with Aboriginal hosts and talking about aspects of Aboriginal culture. Feedback from tourists indicated that informal styles of learning about Aboriginal culture were preferred, even by university groups undertaking a formal, curricula-based travel experience. This finding is not consistent with the findings in the literature that adult educational tourists primarily motivated by education favour more formal learning styles (Pitman et al 2010). This finding is of significance to the opportunity spectrum for educational tourism developed in Chapter 3 because it indicates that regardless of motivation for travel, informal learning experiences are preferred by Aboriginal educational tourists. This research found that the informal learning style was very important to tourists and made them feel they had gained a deep connection with Aboriginal hosts and a deeper understanding of Aboriginal culture.

Exploration of the delivery of the learning component revealed different responses by both survey respondents and interviewees. Some interviewees felt that only learning delivered by an Aboriginal person resulted in a real experience connected to place and a feeling of authenticity. One interviewee, in particular, felt that it was a very different experience listening to an academic or expert talk about Aboriginal culture rather than an Aboriginal person. This was echoed by other interviewees who felt that it was important to get an unfiltered view of Aboriginal culture, rather than one interpreted by Western perspectives. Survey results also show that over half of respondents (55.8%) preferred to have a learning experience delivered by an Aboriginal community member. However, other interviewees felt that knowledge and the ability to communicate this knowledge was more important than authenticity when delivering learning about Aboriginal culture. This is reflected in comments where interviewees expressed their

frustration of not being able to hear or understand Aboriginal guides. These findings are reflected in survey results where nearly a quarter of respondents (24.8%) preferred either a tour operator, academic or researcher to deliver the learning. This suggests that while having learning delivered by an Aboriginal person is an important consideration for Aboriginal educational tourists, knowledge and communication ability are also important. This finding was echoed by tour operators, who were aware of the importance of clear, consistent and engaging learning delivery by Aboriginal suppliers.

### 8.3.3 Emotional response

The issue of Aboriginal tourism is found to be affected by the highly emotive, and contradictory attitudes towards Aboriginal culture and tourism expressed by survey respondents and interviewees. This is consistent with McIntosh's (2004) findings on the subjective consumption of Indigenous cultural experiences. Significantly, these attitudes were provided by survey respondents despite this not being asked as a specific topic. Whether displaying supportive or dismissive attitudes, these responses all displayed a high degree of emotion. Positive comments expressed hope that Aboriginal tourism could help economic and social outcomes for Aboriginal people. Dismissive comments reported negative experiences, or negative attitudes towards Aboriginal people or Aboriginal tourism. These included anger over the use of the term "Aboriginal", and the high cost of Aboriginal tourism experiences. The negative comments demonstrated that negative perceptions about Aboriginal people are still very evident in Australia. Even the term 'Aboriginal' is a contested one with respondents noting that it should apply to all Australians if they are born and bred in Australia. These comments (both positive and negative) reflect current debates over Aboriginality and development outcomes as much as cultural difference, and suggest that any studies of Aboriginal tourism must take these attitudes into account. It should also be noted that Aboriginal educational tourism has the potential to change negative attitudes about Aboriginal people and culture. Aboriginal educational tourism suppliers noted that tourists who would never have thought to experience an Aboriginal product still went away with a positive experience. A key factor of attracting these tourists was the combination of Aboriginal learning experiences with adventure or nature-based activities. This suggests that AET products offering a mixture of activities, only some of which are based on learning about Aboriginal culture, may appeal to a wider number of tourists.

### 8.3.4 Authenticity and location

The relationship between nature and culture markets was investigated, and results indicate the relationship between these markets is complex. The results of the correlation analysis between the importance of learning about Aboriginal culture on vacation and nature-related variables do not support the findings in the literature that an interest in nature is linked to an interest in Aboriginal culture (Ryan and Huyton 2000; Kutzner 2008). A moderate positive correlation ( $\rho =$

.381,  $n=369$ ,  $p=.000$ ) was found between learning about Aboriginal culture and Aboriginal walking trails, but thirteen other nature-related variables demonstrated no notable correlation. In addition, visiting national parks as an activity on an Aboriginal educational holiday was more important to groups with little interest in learning about Aboriginal culture than those with high interest. Survey results also reveal that respondents with moderate, high or extreme interest in learning about Aboriginal culture were most interested in an Aboriginal educational tourism product located in the natural landscape with low levels of site development. Qualitative results also reveal that the low levels of site development were associated for some interviewees with an authentic Aboriginal educational tourism experience. Visitors to Bana Yarralji associated low levels of facilities, and the impromptu, informal nature of their tourism experience with authenticity. Being in a natural setting with few facilities was deemed to be more 'educational' and an important part of the educational tourism experience. More than one respondent felt that high levels of development would detract from the authenticity of the experience. Visitors to Bana Yarralji Bubu also linked the family atmosphere and informal learning style with a deeper appreciation of Aboriginal culture and people. This is consistent with Taylor's (2001:9) work on Maori tourism where "tourists and 'actors' are encouraged to meet half way" through the creation of sincere encounters rather than staged experiences.

The relationship between setting and learning about Aboriginal culture was investigated further through qualitative analysis. The importance of the landscape as the setting for an Aboriginal educational tourism experience indicates that Aboriginal educational tourism products are more powerful when located on Aboriginal traditional lands. The connection between Aboriginal people and their Country is something that is very attractive to tourists interested in learning about Aboriginal culture. For example, interview results show that visitors to Bana Yarralji Bubu felt the natural setting where activities took place greatly enhanced the activity itself. Several interviewees named swimming in waterfalls, swimming holes and rivers as trip highlights because these activities took place in natural settings of importance to Aboriginal people. Qualitative survey responses also revealed that being on Country with Aboriginal hosts was a crucial part of the learning experience. Learning about how Aboriginal identity is indivisible with the land allowed the respondents to not only connect to place but also gain some personal insight. Respondents who noted this connection were found to have high or extreme levels of interest in learning about Aboriginal culture. These comments reflect a connection between learning and place experienced by many educational tourists noted in the educational tourism literature (Pitman, Broomhall et al 2010). While the importance of location for learning is noted across many educational tourism experiences (Wood 2010), there seems to be an additional spiritual element associated with this connection to Country that non-Indigenous people find powerful in

a tourism context. This indicates that Aboriginal educational tourism products located on Aboriginal traditional lands will appeal to Aboriginal educational tourists more than urban-based products.

#### 8.3.5 Tourist types identified in the research

This research proposed that the motivation of the educational tourist for learning or travel influences or is influenced by their demographic and trip characteristics and preferences. These relationships were investigated through the development of five different tourist types based on the level of importance of learning about Aboriginal culture on holiday. These five tourist types were called disinterested (n=26), slight interest (n=72), moderate interest (n=159), high interest (n=79) and extreme interest Aboriginal cultural learners (n=33). These tourist types are similar to Moscardo and Pearce's (1999) four ethnic tourist types based on level of interest in learning about Aboriginal culture and level of interaction with Aboriginal hosts. There are also similarities to Wu's (2012) ethnic tourists segmented according to seriousness towards Indigenous tourism. Both authors find that the tourist types based on level of interest in ethnic tourism differ in terms of demographics, motivations for travel and culture-based product preferences and these findings are echoed in this research. The differences between tourist types found in this research will be discussed the next section.

##### 8.3.5.1 *Extreme Interest Aboriginal Cultural Learners*

This tourist type is motivated more by experiencing new and different cultural groups, learning about new things and gaining knowledge on holiday than having recreational experiences. Using the travel-education continuum, they can be classified as 'education first' tourists (Pitman et al 2010, Ritchie 2003). Research results show that they are interested in Aboriginal learning experiences on holiday which feature high levels of learning, activity and adventure. These learning experiences include hands-on, immersive activities featuring personal interaction with Aboriginal people through activities such as field trips and outdoor activities. Giving back to the community through volunteering on a conservation or community development project appeals to this tourist type, as does staying overnight in an Aboriginal community, which is consistent with the literature (Higgins-Desboilles in Ryan and Aicken 2005; Kutzner and Wright 2010). Extreme interest Aboriginal Cultural Learners (ACLs) are also seeking an experience located in the natural landscape with low levels of site development, where they can learn about a broad range of Aboriginal topics, from the environment, to culture to current lifestyles delivered in a personal, culturally authentic manner by Aboriginal people. They assign high importance to birds and Aboriginal walking trails suggesting that birdwatchers could be a target market for Aboriginal educational tourism. Interest in some nature features by this group suggests some similarities with

Kutzner and Wrights' (2010) nature-culture observer type, although extreme interest ACLs combine their interest in the natural environment with high levels of interest in cultural experiences.

This tourist type had the highest percentage of international, highly educated, student and female respondents of all the tourist types. Extreme interest ACLs also have low numbers of male respondents and the lowest number of retirees. The extreme interest ACLs group has the highest percentage of international respondents of all groups which is consistent with findings that international visitors have more interest in Aboriginal tourism than domestic tourists (Ruhanen et al. 2013). However, it should be noted that the number of international respondents for the survey was small (n=61), therefore this finding should be accepted with caution. The extreme interest ACLs group also has the highest percentage of Aboriginal and Torres Strait Islander respondents which suggests that Aboriginal and Torres Strait Islander people seeking to maintain links with their culture and heritage should be included in considerations of potential AET markets. Educational tour operators also note that Indigenous clients from Australia and abroad are an important market for their Aboriginal educational tours and camps, which is consistent with the literature (Higgins-Desboilles 2006). This suggests that this market is an important one for Aboriginal educational tourism, and is a potential topic for future research.

#### *8.3.5.2 High interest Aboriginal Cultural Learners*

High interest Aboriginal cultural learners (or high interest ACLs) are characterized as mainly highly educated females and more likely to be international or Aboriginal and Torres Strait Islander respondents than moderate, slight and disinterested learners. This tourist type is motivated to travel to learn about new things and experience other cultures. While high interest ACLs are interested in many of the same Aboriginal culture-based activities as extreme interest ACLs, they are also interested in activities not based on Aboriginal culture such as visiting historical sites and national parks. This diversity of recreational activities preferred by high interest ACLs indicates they are interested in learning about Aboriginal culture, but not to the exclusion of other interests. In addition, high interest ACLs are interested in flora, fauna, Aboriginal walking trails and camping above all other facilities and infrastructure. This suggests that, similarly to extreme interest ACLs, products located in the natural landscape with low levels of on-site facilities will appeal to high interest ACLs.

#### *8.3.5.3 Moderate interest Aboriginal cultural learners*

Moderate interest Aboriginal cultural learners (moderate interest ACLs) have only moderate levels of interest in learning about Aboriginal culture, land or art on holidays, the majority usually or always have some kind of learning experience on holidays. They are primarily motivated by



relaxation and spending time with family and friends, however, learning about new things and experiencing new lifestyles are also important. Moderate interest ACLs have moderate levels of interest in many of the activities relating to Aboriginal learning on holidays, including hands-on activities, staying overnight and cultural activities. They are more interested in activities either with low levels of interaction with Aboriginal people such as self-guided activities such as walks and tours, or activities without an Aboriginal focus such as visiting historical sites and national parks. These findings are consistent with the literature on tourist types that are more interested in either a leisure experience featuring sightseeing activity or something novel than experiencing Aboriginal culture (Moscardo and Pearce 1999; Kutzner and Wright 2010). This tourist type is predominately Australian, non-Indigenous and has the second highest percentage of males of all the tourist types, the highest number of retired respondents and lowest number of students. Moderate interest ACLs are highly educated and have the second highest rate of active volunteerism of all the tourist types.

#### *8.3.5.4 Slight interest Aboriginal cultural Learners*

Slight interest Aboriginal cultural learners (slight interest ACLs) have only slight interest in learning about Aboriginal culture on holiday and the second lowest percentage of respondents who usually or always have a learning experience on holiday. This is reflected in their key motivation to travel which is for fun and relaxation. These findings are consistent with Moscardo and Pearce's (1999) low ethnic tourism group and Wu et al's (2009) apathetic Aboriginal tourist with low levels of interest in ethnic tourism and all aspects of ethnic tourism products. This tourist type is not interested in most activities related to Aboriginal learning, expressing more interest in visiting national parks, taking guided tours and self-guided tours and walks. The most important location variables for slight interest ACLs were forest landscapes and rivers and creeks which indicates that they prefer a tourism experience not necessarily based around learning, but probably located in the natural environment. If they are to have a learning experience, they prefer a passive guided one led by a local expert or one where they direct the experience themselves. This tourist type has the lowest percentage of older respondents, tertiary-educated respondents, active volunteers and Aboriginal and Torres Strait Islander respondents and the second highest percentage of students and retired and male respondents. This suggests that older, retired males are not a target market for Aboriginal educational tourism. The majority of slight interest ACLs are Australian and non-Aboriginal and Torres Strait Islander people.

#### *8.3.5.5 Disinterested Aboriginal cultural learners*

This is the smallest group of all tourist types (n=26), with the smallest percentage of respondents under the age of 30, the second lowest percentage of tertiary-educated respondents and the second largest percentage of respondents over the age of fifty. Although this group expressed no interest in learning about Aboriginal culture, land or art, some respondents of the disinterested ACLs

group gave their reason for lack of interest as prior knowledge or experience of Aboriginal culture. Disinterested ACLs are the most frequent holiday-takers of all the tourist types, but less likely to be independent travellers. They are motivated mainly by relaxing, being free to act the way they feel and spending time with family and friends rather than learning about new things on vacation. The low level of importance of learning about Aboriginal culture for this type is reflected in the low level of importance assigned to all Aboriginal cultural activities. The importance of visiting national parks historical sites, art galleries and museums, and taking guided and self-guided tours for this tourist type indicates that they prefer a wide variety of activities, without an Aboriginal focus on their holidays. In summary, this tourist type likes to travel for leisure, do different activities and have basic levels of comfort. They will not seek out Aboriginal educational experiences on their holidays. In fact, some of this group indicate they would prefer less information about 'dreamtime stories' and other information about Aboriginal culture at natural attractions.

#### 8.3.6 Opportunities for educational tourism

An important step in examining the links between tourism and development involves generating suggestions for the generation of appropriate and sustainable tourism development. Based on the different types of tourists identified in this research, an educational tourism product range is proposed (refer Table 8-1 following). Products featuring high levels of interaction and cultural immersion will appeal to tourists with high levels of interest in learning about Aboriginal cultures while products combining learning about Aboriginal culture with more mainstream tourism opportunities will appeal to those with lower levels of interest. For tourists with high/extreme interest in learning about Aboriginal culture, preferences include a destination with a low scale of development featuring deserts or rainforests, flora and fauna and walking trails and an Aboriginal educational tourism experience which is active, hands-on, authentic and immersive and welcoming. For tourists with moderate or lower levels of interest, preferences include some activities not based on Aboriginal culture, and more passive learning experiences.

As noted by Telfer and Sharpley (2002:72) the relationship between both tourists and tourism development with the host communities and host environments is important because the type of tourist has implications for the level of interaction with the local community and the extent to which local people can participate in the industry. The educational tourism product range developed for this research suggests that opportunities for educational tourism are evident at a variety of levels of interaction. If the local community is able or willing to provide a range of products featuring different levels of interaction, then they will be able to participate in the tourism industry. As noted by Sofield and Birtles (1996) in their IPCOST (or Indigenous peoples' cultural opportunity spectrum for tourism) different communities can have different preferences

for levels of host-guest interaction, and may not feel comfortable with high levels of interaction. The different products described by in this spectrum provide Aboriginal individuals or communities with options to engage with tourism according to which level of host-guest interaction they feel comfortable with.

Table 8-1 AET product spectrum (developed for this research)

<b>Tourist type</b>	<b>Disinterested ACLs</b>	<b>Slight interest ACLs</b>	<b>Moderate interest ACLs</b>	<b>High interest ACLs</b>	<b>Extreme interest ACLs</b>
<b>Tourist type characteristics</b>	Australian & international, non-Indigenous female, retired or working, lower levels of education, not active volunteers, seeking fun and relaxation not learning, frequent traveller	Australian, non-Indigenous males, retired, students, lower levels of education, not active volunteers, seeking fun and relaxation rather than learning	Australian, non-Indigenous, males, retired, seeking relaxation, time with family and learning about new things	International, highly educated, ATSI, older females, active volunteer, independent travellers seeking learning experiences, experiencing new cultures, range of recreational activities	International, highly educated, students, ATSI, older & younger females, independent travellers seeking learning experiences and experiencing new cultures
<b>Product characteristics</b>	Low levels of interest in learning	Low levels of interest in learning	Moderate levels of learning, adventure & activity	High levels of learning, adventure and activity	High levels of learning, adventure and activity
	Higher levels of development acceptable, but infrastructure not overly important; forests, rivers and creeks, camping	Higher levels of development acceptable, but infrastructure not overly important; forests, rivers and creeks	Natural setting with low levels of development	Natural setting with low levels of development: flora, fauna esp. birds and walking trails	Natural setting with low levels of development: flora, fauna esp. birds and walking trails
	Guided & self-guided walks & activities, visiting national parks, historical sites, art galleries & museums	Self-guided walks and activities, visiting national parks	Self-guided walks and activities, visiting historical sites, national parks	Hands-on, immersive activities: field-trips & visiting national parks and historical sites	Hands-on, immersive activities including field-trips and outdoor activities
				Volunteering on conservation or community development project	Volunteering on conservation or community development project
	No interest in staying overnight	Low interest in staying overnight	Moderate interest in staying overnight	Staying overnight in Aboriginal community	Staying overnight in Aboriginal community
	Little to no interaction with Aboriginal people	Low levels of interaction with Aboriginal people	Low levels of interaction with Aboriginal people; buying arts and crafts	High level of interaction with Aboriginal people; participate in cultural events	High level of interaction with Aboriginal people
	-	Short duration	Shorter duration	Longer duration	Longer duration
	Entertainment experiences	Leisure experiences	Sightseeing, leisure experiences	Intensive, in-depth experiences	Intensive, in-depth experiences

## ***8.4 Challenges for Educational tourism***

Several challenges to the supply of educational tourism were identified through the course of this research. These challenges affect the potential of educational tourism to be a means of achieving development aspirations. This section discusses the challenges posed by partnerships and collaborations, social cohesion and land use and land administration systems.

### **8.4.1 Partnerships and collaborations**

This research finds that partnerships are crucial in Aboriginal educational tourism. Supply of Aboriginal educational tourism consists of collaboration between travel planners from academic and special interest organisations, tour operators and Aboriginal individuals, families and communities. Given the diversity of these organisations, not all of whom see tourism as their core function (Ritchie 2003), and their different priorities, collaborations can be challenging. This research shows that collaborations between supply-side operators can be difficult to establish when tour operators or travel planners either (1) don't know how to contact potential Aboriginal partners or (2) can identify potential partners but have difficulties establishing or maintaining communication with them. Tour operators noted that they had market demand for Aboriginal educational products and wanted to expand their offerings but often found it difficult to establish new collaborations. This suggests that improved communication channels between suppliers would be beneficial if a market is to sustain and grow. It should also be noted that different partners will seek different goals and benefits through this form of tourism. Aboriginal partners may be seeking to fulfil cultural or social priorities, while universities, volunteer tourism companies or educational tourism providers are seeking to fulfil diverse aims such as fulfilling academic requirements, conservation or scientific outcomes or fulfilling touristic expectations, and these priorities may or may not align with the priorities of Aboriginal partners.

The process of strategic engagement with educational tourism partners takes place through interaction of different cultural attitudes towards economic systems and values. In this research, this is demonstrated by the tensions between Aboriginal and non-Aboriginal suppliers of educational tourism over issues such as lack of clarity over payments for services, lack of stability with pricing of products provided by Aboriginal operators or different attitudes to scheduling. Tour operators expressed concern that there was a lack of awareness by some Aboriginal business owners of the need for pricing stability so that tour operators could forward sell their product. Difficulties occurred for tour operators when they sold a tour for a certain price, and then found out that the Aboriginal components had gone up in price in the meantime. This created reluctance to deal with some Aboriginal operators. From the Aboriginal business owners' point of view,

they were frustrated with the reluctance of tour operators to use them because of perceptions that Aboriginal businesses may not be sustainable or reliable in the long-term.

Scheduling of tourism activities was also a source of tension. Tour operators who needed to provide value for money for their customers found the lack of scheduling by Bana Yarralji Bubu to be stressful, however, at the same time they acknowledged that this resulted in the most authentic and enjoyable experiences of the trip. Travel planners and tour operators felt caught between tourists' need for spontaneous, unplanned authentic experiences and the reality of a strictly scheduled tourism experience. Their priority was keeping to a prearranged travel schedule and ensuring that prepaid events occurred as planned. However, at the same time they recognised that leaving space in schedules for spontaneous cultural activities enhanced the tourist experience. Aboriginal providers acknowledged the priority of scheduling and reliability, but they also stressed that more understanding by business partners of their cultural priorities was needed. One Aboriginal operator recognised that their continued success is strongly connected with their reliability and consistency and always being there at the appointed time to pick up the customers and provide them with a tourism experience.

Aboriginal tourism operators also acknowledged that meeting the demands of tour operators was a struggle sometimes due to family and cultural commitments. They felt that while it was important for Aboriginal providers to be aware of their responsibilities as tourism providers, it was also important for partners to be aware of the cultural needs and responsibilities of Aboriginal partners. This could be recognizing clan obligations regarding who can work in a certain area or speak for Country. It could also be recognizing that cultural obligations may take precedence over business ones and that balancing these dual responsibilities for Aboriginal business owners is a challenge. This is consistent with Foley and O'Connor's (2013) findings that Aboriginal entrepreneurs can find it difficult to balance the needs of Aboriginal and non-Aboriginal expectations. Bana Yarralji Bubu have a more relaxed style of operation based around providing experiences in a natural way rather than according to a schedule. While they have received very positive feedback about the authenticity and enjoyment of these experiences by tourists, this approach is also difficult for partners to deal with and hard to sustain on a larger scale. This indicates that the tension between tourists wanting a really natural experience while on a strict time schedule is not easily resolved.

Dealing with small-scale family businesses was considered a challenge by tour operators and travel planners. Family illness and cultural obligations were cited as issues because of their effect on the stability and reliability of family-run businesses. However, for Aboriginal business owners, having a family business was a positive experience in that it allowed them to be their own boss

and achieve their own goals, which is consistent with findings in the literature on the critical role of the individual Aboriginal entrepreneur in developing business opportunities (Foley 2004; Bennett 2006). These business owners felt that the family business was a much better model than the Aboriginal corporation model which could be impacted by community politics and tensions as well as the problem of “too many chiefs and not enough Indians”. By keeping the business small, these business owners could avoid these issues, while still bringing benefits to the whole community. However, on the negative side, when the business was successful, they had to deal with community jealousy, or tensions with other family members who wanted benefits from the business without putting in any work.

#### 8.4.2 Social cohesion

Marilyn and Peter are using a social enterprise business model as a means of supplying multidimensional benefits to their family and the wider Nyungkal community. Other Aboriginal tourism operators, while not explicitly operating as social enterprises, also sought to redistribute benefits through their tourism businesses, in this way aligning their Aboriginal business ventures with Aboriginal community and cultural norms (Pearson and Helms 2013). Bana Yarralji have also developed an Aboriginal governance system for their enterprise, which has allowed them to successfully integrate their cultural values into their business, consistent with Cornell and Kalt's (2000) findings on Indigenous social enterprise. By focusing on wellbeing initiatives in the local Nyungkal community, such as wellbeing camps on Country, Marilyn and Peter are trying to reverse the trauma caused by cultural dislocation and removal from traditional lands and lifestyles. In this way, they are using social enterprise to “tackle specific economic and social concerns affecting [Aboriginal] communities” Giovannini (2012:1).

However, for Marilyn and Peter, the creation of a successful tourism social enterprise has been difficult. The social enterprise concept is attractive because it marries profit with the solving of social problems. However it requires not only inclusion of cultural values, but also “some degree of funding to sustain its operation” (Diochon and Anderson 2009). Marilyn and Peter have found their ability to provide benefits has been reduced because of the small scale of the enterprise and the lack of a formalized product range. Currently the process of providing the tourism product for Bana Yarralji Bubu is an ad-hoc, non-formalized process where on each occasion, the travel planner (or tour operator) negotiates a list of preferred activities they would like to undertake on their trip according to their budget. This informal process means that Marilyn and Peter are not developing their own product range and presenting it to the market, but adapting themselves to the needs of each specific group. As a small family business without formalized products that mainly operates in the dry season, it is difficult to provide full-time work for family members, let alone accumulate additional profits or grow their business to fund their social goals. Moreover as social entrepreneurs, Marilyn and Peter are motivated primarily by achieving multi-dimensional

benefits for family and community, which is consistent with Alter's (2008) social enterprise model based on the centrality of mission over profit. However, as social entrepreneurs they also need to prioritize economic gain to ensure the financial sustainability of the social venture (Mair & Marti 2006 in Vives & Svejenova 2011). This requires a careful balancing act between provision of social benefit with the creation and operation of a profitable social enterprise in the mainstream market economy. For Bana Yarralji Bubu, translating their aspirations via the tourism planning process into a successful business has been challenging.

Marilyn and Peter have also faced challenges in providing benefits because of lack of social capital and cohesion at the clan level. Successful social enterprise requires that the enterprise be embedded in local socioeconomic and cultural settings (Mair and Marti 2004; Granovetter 2005). Without this embeddedness, community jealousies and tensions arising from lack of social cohesion can prevent social benefits from being taken up by the community. These jealousies and tensions have their roots in the lack of bonding and bridging social capital noted in Aboriginal society caused by the removal of Aboriginal people from traditional lands, cultural dislocation, welfare and substance abuse (Bennett and Gordon 2007). In Marilyn and Peter's experience, these tensions have primarily arisen as a result of the forced removal of Kuku Yalanji people into the Lutheran mission at Wujal Wujal, as noted by Anderson (1983).

In addition, some community alienation has become apparent as Marilyn and Peter have developed the infrastructure for their enterprise. In part, this arises from their ability to use their strong social networking skills to get resources, such as pro-bono expertise from specialists in support of Development Applications. This ability to use social networking activity to acquire resources in an environment of scarcity is noted in the social enterprise literature as being a key characteristic of effective social entrepreneurs (Di Domenico, Haugh et al 2010). However, while this enables them to get resources as a family, it also has a negative impact given cultural norms based on sharing of resources and the communal nature of land ownership (Ahmat 2003). Matunga (2013) argues that the communal nature of the ownership of land and resources should be enhanced by planning processes, but Marilyn and Peter's establishment of a family business on communal land runs counter to this which has been a source of tension at the clan and nation level. The establishment of family business is affected by the native title rights and interests held by all Nyungkal and Eastern Kuku Yalanji people. The Land Trust therefore needs to consider these interests in making decisions about commercial development. All these tensions arising from these processes can adversely affect the operation of social enterprises, and also have a negative effect on Aboriginal business owners. For Aboriginal entrepreneurs, the "cultural and social alienation [they suffer] as a direct result of their achievements" can be a high price to pay (Foley 2003:139). This suggests that social cohesion at both the family and clan level is critical



to the overall success of Aboriginal social enterprise and strategies to enhance social cohesion should be put in place before the commencement of the enterprise.

#### 8.4.3 Land use and land administration systems

The case study in this research illustrates that Bana Yarralji Bubu's business development has been negatively impacted by external factors such as land use planning and land administration systems. Firstly, the inalienable nature of Aboriginal freehold land means that Bana Yarralji Bubu are unable to use the land they identify with for collateral for their business, meaning that they have few financial resources to develop tourism products or infrastructure. Secondly, the complex land planning and conservation regimes overlaying Aboriginal Freehold land have restricted their ability to develop the land they identify with for tourism. An examination of their experience finds that current Queensland land use and administration systems do not facilitate Aboriginal people's participation in the mainstream economy. The energies of Bana Yarralji Bubu, which could have been used to grow their business have instead been directed towards a drawn-out process of negotiation to economically develop Shipton's Flat.

These findings are consistent with the findings in the literature that restricted access to and control of land has a negative impact on the commercial development of Aboriginal tourism enterprises (Schmeichen and Boyle in Hinch and Butler, Burchett 1993, Boyle 2001). Economic growth must be based on not only the return of traditional lands and resources, but the capacity for commercial development of those resources (Matunga 2013). Marilyn and Peter have had to engage with complex external systems to economically develop the land they identify with for tourism. In this area, they have been successful in the process of strategic engagement with the external environment. This has been achieved through their own persistence as well as enlisting the assistance of experts in submitting Development Applications and constructing tourism infrastructure. Their efforts to engage with these systems are found to occur within the recognition space and illustrate the engagement between Aboriginal and non-Aboriginal systems that is necessary for business development. In this case the aboriginal players have been willing and able to adapt, but the external agencies have either/ or alternatives, in which the indigenous system is constructed as traditional and fixed. The external system polarises, while it is the aboriginal reality to assimilate to and cooperate with the external. The external system cannot envisage a cross over that exists in both worlds. It is the external system that has to change.

### 8.5 *Educational tourism as a development vehicle*

This research found that Indigenous views of development can be characterized as a holistic multidimensional process or philosophy, with an emphasis on cultural values and obligations, and the importance of connections to land and being on country to carry out responsibilities and

increase spiritual wellbeing. To understand whether educational tourism is a good strategy for achieving Indigenous-driven development, this research has proposed using Telfer and Sharpley's (2002) considerations for appropriate and sustainable tourism. This is because consideration of these elements is an important step towards developing tourism that matches the interests, conditions, needs and wants in the host community, as well as satisfying tourists' demands and protecting the environment on which tourism depends (Brohman 1996; Hunter 1995). These components include the scale and control of development, level of government control, types of tourists and their expectations and demands, environmental linkages and involvement in tourism planning. This section will evaluate educational tourism as a vehicle for Indigenous-driven development according to these components.

#### 8.5.1 Tourist types

For Bana Yarralji Bubu, development means the simultaneous achievement of social, cultural, economic, environmental and wellbeing goals, as illustrated in their sustainability compass. Marilyn and Peter have been able to achieve their first goal (society and culture goal) through the educational tourism enterprise by sharing their culture with tourists. Involvement in educational tourism has enabled them to re-connect to their culture, and communicate it to tourists. By welcoming tourists in an informal atmosphere to their Country and providing a space for cross-cultural learning and exchange, they have been successful in changing tourists' attitudes and ways of thinking about Aboriginal culture. The finding that cross-cultural understanding can be an outcome of an Aboriginal educational tourism indicates that this form of tourism has the potential to increase reconciliation between Aboriginal and non-Aboriginal people. Given that school groups are a major market segment for Aboriginal educational tourism indicates that the younger generation has the opportunity to gain a deeper understanding of Aboriginal culture through participating in this form of tourism.

The fourth goal (economic) has been challenging for the limited budget of some educational groups, as well as the informal nature of the educational products supplied by Bana Yarralji Bubu. Without market demand information, Marilyn and Peter have not yet developed their own product range, but rather adapt their product offering to the needs of each specific group. This makes planning for future tourism seasons difficult, but it has also resulted in spontaneous tourism experiences that resonate with educational tourists. The educational product spectrum developed by this research demonstrates that knowledge about tourist types can enable the development of products targeted at these types. These products feature different levels of interaction with Aboriginal hosts, therefore allowing communities options to engage with tourism according to which level of host-guest interaction they feel comfortable with.

#### 8.5.2 Environmental linkages

Involvement in educational tourism has also allowed them to work towards fulfilling their second goal (nature). This is done through educating tourists about Aboriginal ecological knowledge and traditional land management techniques, welcoming researchers on Country, and having access to volunteers for land management activities. In addition, the small scale of the enterprise has not had a negative impact on the environment.

#### 8.5.3 Planning

Marilyn and Peter have been instrumental in driving the planning process for their educational tourism enterprise. This has resulted in the creation of a tourism enterprise that mirrors their vision for development. However, as noted by Matunga (2013:15) determining whether this planning process has led “to an enhanced state of well-being of/for the Indigenous community concerned” or “undermined pursuit of that goal” is more difficult. Marilyn and Peter have addressed their third goal (wellbeing) through using the profits of the educational tourism enterprise to fund social and wellbeing projects. This has been more challenging, due to the small-scale and seasonal nature of the tourism enterprise which means they are unable to provide jobs to all family members, or fund all the social benefits they want to provide to family and clan. It has also been challenged by the lack of social cohesion in the local community. Educational tourism has however enabled the provision of culturally appropriate job opportunities for their family, which are based on culture, and located on Country. These jobs are found to increase the wellbeing of family members, which is an important outcome. However, trying to simultaneously achieve their multidimensional goals has been exhausting for Marilyn and Peter, who have many projects on the go, all needing time, attention and resources, and which at times divert attention and resources away from the business.

#### 8.5.4 Scale and control of development

This research has found that educational tourists, in the main, express preferences for Aboriginal learning experiences to take place in natural settings with low levels of facilities and infrastructure. The location of the learning experience in a natural setting was found to enhance the learning experience and feeling of connection with Aboriginal hosts. This means that Aboriginal tourism operators can establish educational tourism businesses without major investment in tourism infrastructure. That said, educational tourism groups, such as schools and universities have basic requirements for facilities to cater to large groups, therefore a basic level of infrastructure is needed. Where Aboriginal individuals or communities are seeking to establish their tourism enterprises on Aboriginal land, the role of the government (through land regulations) is a major impediment to the development of tourism infrastructure.

Educational tourism has the potential to be a means of achieving Aboriginal development, offering opportunities for livelihood creation on Aboriginal lands, cross-cultural understanding and reconciliation. However, simultaneously fulfilling broad-based development goals through educational tourism operators is difficult and requires the ability to balance many competing demands. Family-level Aboriginal tourism operators must successfully balance Aboriginal values, development aspirations and the demands of tourists to have a sustainable tourism business. Engagement between these different components and at different levels can be characterized by tensions but also by positive engagement and cross-cultural learning. Recognition of the space in which Aboriginal educational tourism interactions take place, and the distinctive worldviews and practices of the different parties involved, enables better understanding of the development and operation of Aboriginal educational tourism.

This research has also reflected on the supply of educational tourism collaborations and connections between the tourist, travel planners, tour operators and Aboriginal operators. These collaborations are found to be flexible because travel planners from educational institutions and special interest organisations can either collaborate with tour operators to develop the learning component of tourism products or they can collaborate directly with Aboriginal operators, without using a tour operator. Similarly, the tourist can connect with either travel planners, tour operators or directly with Aboriginal operators. While tensions can exist within these collaborations, contributing to the inward pressures on the tourism enterprise, benefits are also derived through opportunities to share facilities and infrastructure as well as skills and knowledge. The model developed for this research illustrates the complex nature of the internal and external systems that impact on the supply of Aboriginal educational tourism by an Aboriginal family and the ability of this form of tourism to be a vehicle for development aspirations. Understanding the interactions that take place within the recognition space allows greater understanding of the relationship between development and tourism.

## **8.6 Summary**

This chapter has synthesised the data to answer the research questions according to the model established in the analytical framework. This research has sought to understand whether educational tourism a realistic means of satisfying the holistic development aspirations of Bana Yarralji Bubu, and what the opportunities and challenges are to achieving these holistic development aspirations through educational tourism. This is undertaken to provide an insight into the supply and demand nature of Aboriginal educational tourism and how an Aboriginal

family makes decisions about supplying AET products. The tourism systems approach was adopted to understand the nature of Aboriginal educational tourism and has allowed clarification of the different components comprising this form of tourism and their inter-relationships. The demand nature of AET consists of the different preferences of tourists with varying levels of interest in learning about Aboriginal culture, land or art on holidays. These preferences mean that a diversity of AET products can be developed to appeal to different market sectors. The supply nature of AET consists of collaborations between tour operators, travel planners from different organisations and Aboriginal individuals and families. External and internal systems impact on the supply of educational tourism by an Aboriginal family. A broadened concept of the recognition space was found to intersect the different components, and is the space where interaction between system components occurs. The following chapter presents the conclusion to this dissertation, which includes the conclusions drawn from this research, recommendations for future research, the limitations of the research and final reflections.

## 9 Conclusion

Creation of new Aboriginal tourism ventures occurs in a context where the fragile nature of Aboriginal tourism is widely acknowledged and the challenges facing its increased development are many. Buultjens and Fuller (2007: viii) have identified one of the key factors “that lie at the heart of these challenges... [as being] the complex relationship between interest in Indigenous culture, the demand for Indigenous tourism products and their supply”. This research has explored the nature of educational tourism in order to understand this relationship - examining how and why an Aboriginal family supplies educational tourism experiences as well as the nature of demand for Aboriginal educational learning opportunities. At the heart of this relationship is the desire of the family to achieve development goals for family and community through tourism, so this research has examined if educational tourism had the potential to fulfil these aspirations, as well as providing suggestions for educational tourism products to enable design of appropriate products for the different market sectors of Aboriginal educational tourism.

Firstly this research sought to answer the question: Is educational tourism a realistic means of achieving Bana Yarralji Bubu’s development aspirations? The objective of this question was to examine the relationship between educational tourism and development as it is conceptualized by Aboriginal tourism operators involved in educational tourism. This question is important because despite tourism often being viewed by Aboriginal individuals and communities as a way to achieve broader development goals, little examination of the relationship between types of tourism, such as educational tourism, and development aspirations has been undertaken. This dissertation has used a development studies framework, recognizing that when tourism is used as a development strategy, it makes sense to utilize the theoretical constructs of development theory to shed light on this relationship. This research has examined what development means to Aboriginal tourism operators, what educational tourism is, and whether educational tourism can meet the needs of both Aboriginal hosts and visiting tourists. Following on from the first research question, this research also sought to answer the question: What are the opportunities and challenges affecting the ability of educational tourism to be a tool for Aboriginal development aspirations? The objective of this question was to describe the factors affecting the extent to which development goals can be met through educational tourism.

A review of the literature (in Chapter 3) revealed that the meaning of development has evolved from a narrow definition based on growth, to a broader definition based on self-actualization of individuals over time, and that this change has occurred in response to historical context and power relations. For Indigenous groups pursuing development, some common principles were outlined, and several different Indigenous development strategies outlined. A framework developed by Sharpley and Telfer (2002) was proposed as a way of examining the relationship

between tourism and development. This framework was then used to look at the relationship between development and educational tourism. Educational tourism was found to be a form of tourism where people travel to learn about the culture or environment of the people and places they visit. A number of tourism sectors involving learning in a tourism context were found to contribute to educational tourism, which makes this a broad form of tourism with a diverse array of products on offer. Educational tourism, as a form of niche tourism under the alternative tourism umbrella, was found to align with the principles of alternative development. It is located within this paradigm given its similarity with the characteristics of alternative tourism such as small-scale of development, small operators, niche marketing, and linkages to local communities (Wood 2010, Benson 2011:134). These are found to be important considerations for the development of tourism that can meet the needs of local host communities.

The literature review revealed that the different market segments that comprise educational tourist markets have different characteristics and preferences for educational holiday opportunities as well as different levels of interest in learning on holiday. The learning-travel continuum was used to understand how the motivation of the educational tourist is related to the relative importance they assign to travel and learning on holidays. In addition, several tourist typologies were discussed based on level of interest in experiencing Indigenous culture. However, the literature review found that there is little empirical data provided on educational tourists' educational motivations within the broader tourism experience, behaviour patterns, and interest levels in different kinds of Aboriginal educational activities. As noted in Chapter 4, the type of tourist visiting has implications for levels of host-tourist interaction (Sharpley and Telfer 2002), and the manner in which tourism is 'consumed' has significant implications for the developmental outcomes of tourism. It was found that in order to assess if educational tourism can be a potential means of achieving Aboriginal development aspirations, more understanding is needed of the types of educational tourists interested in learning about Aboriginal culture on holidays, what levels of interaction with Aboriginal hosts they are seeking, and the relationship of these preferences to other features of an educational holiday. In order to address this research gap, data was gathered on the motivation, characteristics and preferences of educational tourists for Aboriginal learning experiences through an online survey, as well as a series of interviews with visitors to Bana Yarralji Bubu. These data were then used to examine how these tourist preferences could be used to develop appropriate and sustainable tourism products.

This research used a case study of an Aboriginal educational tourism enterprise to examine how underlying development aspirations influence the development of the enterprise. This also involved examining the broader socio-cultural, political and economic environment in which this form of tourism operates, which was done through a series of interviews with supply-side

providers of Aboriginal educational tourism. These suppliers were located in northern Queensland, and comprised both Aboriginal and non-Aboriginal tourism operators providing Aboriginal educational tourism experiences. Information about different preferences for Aboriginal educational opportunities provided by this form of tourism was sought in order to enable Aboriginal educational tourism providers to develop a range of products based on these preferences. Information about the challenges for Aboriginal tourism operators in supplying educational tourism has also been sought in order to enable policy-makers to create a supportive environment for this form of tourism. Followed by this introduction, Section 9.1 summarizes the research findings on Aboriginal educational tourism. The importance and implications of these findings are described in Section 9.2, followed by an outline of the limitations of this work in Section 9.3. Opportunities for future research in the area of Aboriginal educational tourism are described in Section 9.4. Finally personal reflections on the results are presented in Section 9.5.

## ***9.1 Summary of the research***

The overall research aim of this thesis was to examine the relationship between Aboriginal development aspirations and Aboriginal involvement in educational tourism. This research was guided by two research questions. The first question asked if educational tourism could be a realistic means of achieving Bana Yarralji Bubu's development aspirations. The second question asked what the opportunities and challenges to achieving these aspirations through educational tourism were.

### **9.1.1 The relationship between educational tourism and development**

This research examined the nature of development and how the relationship between development and tourism could be conceptualized. This research found that Bana Yarralji Bubu viewed their educational tourism enterprise as a means of achieving their social, cultural, economic, wellbeing and environmental development goals. The importance of achieving these goals simultaneously was demonstrated by their adoption of the sustainability compass, built on a holistic development approach. They utilized a social enterprise model for their enterprise so that profits derived could be used to provide benefits for family and community. This research found that the social and historical context in which the Aboriginal tourism enterprise is situated motivates the enterprise owners to seek these benefits. These benefits included employment for family members, cultural camps and healing activities on country for community members, and cultural revitalization through communicating culture to tourists. Bana Yarralji Bubu have created Aboriginal educational tourism products that reflect the pursuit of their development goals. For example, environmental goals are pursued by having tourists participate in land management activities, while cultural goals are pursued by reaffirming cultural lore through cultural tourism activities.



Developing an Aboriginal educational tourism business on the land they identify with has enabled Marilyn and Peter to derive an income and at the same time, fulfil their cultural obligations to live on and care for the land. The location of the enterprise on Country is the core of their vision of development. For Bana Yarralji Bubu, development is inextricably tied to being present on the country they identify with and the ability to create livelihoods based there. Other Aboriginal tourism operators as well as tourists interviewed for this research stressed the need to be on country, and the importance of having the right people to speak for that country.

It was therefore concluded that underlying development paradigms affect the process of development. For Bana Yarralji Bubu, development is a holistic multidimensional philosophy with extra emphasis on cultural values and obligations, as well as the primacy of connections to land and the importance of being on country to carry out responsibilities and increase spiritual wellbeing. Tourism is used as a strategy by Bana Yarralji Bubu and other Aboriginal tourism operators for achieving their development aspirations. The tourism enterprise (as a social enterprise) is seen as the vehicle for economic development, and the vehicle for providing benefits to their families and communities.

#### 9.1.2 Educational tourism and tourist types

This research also sought to find out more about the nature of educational tourism, and the preferences and characteristics of different market segments of educational tourists so that the main concepts, characteristics and tourist types of this form of tourism could be identified. It was found that understanding the nature of educational tourism was a challenge given the broad and complicated nature of educational tourism (Ritchie 2003) therefore a segmentation approach was used to identify the different forms of tourism that comprise educational tourism. These market segments included academic tourism, research and scientific tourism and other market segments that feature learning as part of the travel experience. This research found that educational tourism brings together the two key elements of travel and education and is aimed at tourists who seek to enrich their life by engaging in educational activities in a tourism context. In an Aboriginal context, educational tourism features learning about Aboriginal culture, land or art, characterized by interaction and involvement with Aboriginal people and strong ties to physical location. This form of tourism is created through collaborations between tour operators, travel planners from academic, conservation or research organisations and Aboriginal individuals, families or communities.

One of the aims of this research was to understand more about the types of tourists interested in learning about Aboriginal culture, land or art on holiday. The development literature notes that the level of interaction sought by the tourist has implications for the extent or nature in which local people participate in the tourism industry and this affects development outcomes (Sharpley

and Telfer 2002). A segmentation approach was used to clarify the range of Aboriginal educational tourism markets. These include ethnic tourists, cultural tourists and reconciliation tourists, scientific, academic and volunteer tourists, university alumni, senior travellers and special interest groups seeking educational experiences about Aboriginal culture and nature-based tourists drawn to the biodiversity of Aboriginal homelands. A literature review found that these market segments assign different importance to either education or travel in the tourism experience, and this affects their preferences for educational activities, content and location. Preferences for different levels of engagement with Aboriginal hosts and the level of interest in learning Aboriginal culture were investigated in this research through an online survey. Investigations into the level of interest in learning about Aboriginal culture, land or art on holiday revealed that while most respondents were interested in learning on holiday, only one third were very or extremely interested in learning about Aboriginal culture on holiday, contrary to findings in the literature about high levels of interest in learning about Aboriginal culture from proposed 'learning markets' by James (2006). This research also revealed, that the level of interest in learning about Aboriginal culture in the future can be negatively affected by previous experience of Aboriginal tourism or high levels of familiarity with Aboriginal life and culture.

The idea that educational tourism "tells the stories of places in order to enrich the interactions of travellers with them" (Wood 2010) was found to be particularly pertinent in the Aboriginal tourism context. Educational tourists interviewed for this research responded to learning experiences that were located on Country, stressing that the learning experience was enhanced by being on Aboriginal lands. Understanding more about the location as a cultural landscape was an important element of the learning experience for some travellers, and this experience was described in almost spiritual terms by some respondents. This indicates that Aboriginal educational tourism products located on Aboriginal traditional lands may appeal to Aboriginal educational tourists with high levels of interest in Aboriginal learning experiences more than urban-based products.

It was found that the learning experience was enhanced for tourists through an open, non-confrontational exchange between educational tourists and Aboriginal hosts. This enabled learning to take place in a positive, welcoming atmosphere for tourists and enabled them to gain a sense of connection with Aboriginal hosts and a deeper understanding of Aboriginal culture. This research did not find support for the assertion in the literature that nature and cultural markets are linked, when testing for correlation between variables used to measure an interest in nature and interest in learning about Aboriginal culture (Kutzner 2010). However, survey results showed that respondents with moderate, high or extreme levels of interest in learning about Aboriginal culture were most interested in an Aboriginal educational tourism product located in the natural

landscape with low levels of site development. This was reinforced by qualitative results which revealed that the low levels of site development were associated for some interviewees with an authentic Aboriginal educational tourism experience. This research tested the finding in the literature that volunteering is associated with some forms of educational tourism (Wearing 2001). It was found that despite not being active volunteers in their home community, volunteering on holiday is an attractive activity for people with extreme levels of interest in learning about Aboriginal culture, land or art on holiday. Community development projects on Aboriginal lands were actively being sought by tour operators and travel planners involved in educational tourism to meet market demand, and visitors to Bana Yarralji Bubu described interest in these kinds of projects in terms of developing deep and on-going connections with Aboriginal people.

The survey results enabled a typology of Aboriginal educational tourists to be identified based on the level of importance of learning about Aboriginal culture, land or art on holidays. Five types of tourists were identified including extreme interest, high interest, moderate interest, slight interest and disinterested Aboriginal cultural learners (ACLs). These types had different demographic profiles and preferences for the setting, facilities, and activities offered on an Aboriginal educational holiday. High interest Aboriginal cultural learners and extreme interest Aboriginal cultural learners were independent travellers and motivated to have learning experiences on holidays, particularly about other cultures and cultural groups. These types featured high percentages of women, highly educated, international or Aboriginal and Torres Strait Islander people. Both tourist types were interested in an Aboriginal learning experience featuring high levels of learning, activity and adventure in a natural setting. They wanted their Aboriginal learning experience to be hands-on, immersive, and featuring personal interaction with Aboriginal people through activities such as field trips and outdoor activities. They were also interested in taking part in conservation or community development projects and staying overnight in an Aboriginal community. The key difference between extreme interest and high interest Aboriginal cultural learners was that high interest learners were also interested in visiting historical sites and national parks, indicating that they seek a wider variety of activities on an Aboriginal educational holiday than extreme interest learners.

Moderate interest Aboriginal cultural learners comprised the majority of survey respondents in this research (n=159). They liked to learn about new things, but also to have a relaxing time on their holidays. Their moderate level of interest in learning about Aboriginal culture translated to preferences for self-guided activities or activities featuring low levels of interaction with Aboriginal people. In particular these activities included buying Aboriginal arts and crafts, staying in an Aboriginal community and taking Aboriginal walking trails. Therefore they were characterized as seeking a tourism experience based on sightseeing rather than being immersed

in Aboriginal culture. Tourist types with only slight or no interest in learning about Aboriginal culture were primarily motivated by relaxation and sought activities not based around learning. If they were to have a learning experience, they prefer to undertake this themselves, such as a self-guided walk or tour with a local guide. It was therefore concluded that a range of educational tourism products featuring Aboriginal learning experiences could be developed to appeal to these different market segments.

#### 9.1.3 Educational tourism as a vehicle for development

This research also sought to understand whether educational tourism could be a realistic means of achieving Aboriginal development aspirations. This research used Sharpley and Telfer's tourism-development framework to deepen understanding of how educational tourism can match the needs in the host community, satisfy tourists' demands and protect the natural resources that tourism depends on. These components include the scale and control of development, level of government control, types of tourists and their expectations and demands, environmental linkages and involvement in tourism planning.

Bana Yarralji Bubu has been driven by a planning process strongly influenced by the Director's vision for development. They have four interconnected goals based on the four points of the sustainability compass: nature, social/cultural, wellbeing and economic goals. Marilyn and Peter have addressed their third goal (wellbeing) through using the profits of the educational tourism enterprise to fund social and wellbeing projects. However, because the enterprise is small scale, and they haven't formalized their product range, they are unable to provide jobs to all family members, or fund all the social benefits they want to provide to family and clan. Educational tourism has however enabled the provision of culturally appropriate job opportunities for their family, which are based on culture, and located on Country. These jobs are found to increase the wellbeing of family members, which is an important outcome.

An important component in Sharpley and Telfer's framework was understanding the relationship between different types of tourists and tourism development. This research found that the different tourist types identified meant that a range of educational tourism products could be developed that featured different levels of interaction with Aboriginal hosts. This meant that involvement in educational tourism could encompass the preferences of both tourist and host community or family for levels of interaction. If the community or family decides they want to have less interaction with tourists, but is willing or capable of providing tourism products featuring lower interaction, then they can still profit from involvement in educational tourism, and still pursue development aspirations through tourism. In terms of environmental linkages, educational tourism can be linked to the sustainable use of environmental resources when it is small in scale, and features low levels of development. It can also be a source of volunteer labour for natural resource management activities and ecological restoration and research. In addition, it features

opportunities for learning about traditional ecological knowledge, which for Bana Yarralji Bubu is an important development goal.

Cultural awareness through maintaining cultural integrity and educating tourists is another component of Sharpley and Telfer's (2002) framework. It was found that educational tourism provides opportunities for Aboriginal families to stay on and derive livelihoods from the land they identify with, which was a fundamental development aspiration for Bana Yarralji Bubu. While other forms of tourism also offer these opportunities, specifically for educational tourism, location on Country was found to be appealing to educational tourists, and the learning experience enhanced through being set on Aboriginal lands. It also features opportunities for tourists to learn about Aboriginal culture for cross-cultural understanding and reconciliation, thus satisfying the tourists need for understanding, at the same time as satisfying the Aboriginal family's need for rediscovering and communicating their culture.

This research has found that educational tourists, in the main, express preferences for Aboriginal learning experiences to take place in natural settings with low levels of facilities and infrastructure. The location of the learning experience in a natural setting was found to enhance the learning experience and feeling of connection with Aboriginal hosts. This means that Aboriginal tourism operators can establish educational tourism businesses without major investment in tourism infrastructure. At the same time, a basic level of infrastructure is needed to cater to the requirements of educational tourism groups. However, even for basic infrastructure development, where Aboriginal individuals or communities are seeking to establish their tourism enterprises on Aboriginal land, the role of the government (through land regulations) is a major impediment. This negatively affects that ability of educational tourism (or any form of tourism) to be a vehicle for development.

Other factors impeding the ability of educational tourism as a development tool were found to be the lack of social cohesion between family, clan and nation. This negatively affected Bana Yarralji Bubu's ability to distribute benefits to the Nyungkal community through the social enterprise. It was concluded that in addition to the inclusion of cultural values and governance systems in the enterprise model, the Aboriginal social enterprise needs to be embedded within the social structure of the community and clan group. It was found that social cohesion is needed to negotiate the complex process of establishing a family-run enterprise on communal land. Because the Eastern Kuku Yalanji native title claim was lodged and determined at a nation level as opposed to family level, the Aboriginal Freehold Land where Marilyn and Peter have established their enterprise is held by Jabalbina on behalf of all Eastern Kuku Yalanji people and the rights and interests of the entire nation must be considered prior to the granting of leases to families. This

means that for educational tourism to be an effective development tool, Aboriginal tourism operators must have the ability to simultaneously negotiate with cultural lore and systems and negotiate complex land use laws and land administration systems to develop tourism infrastructure on the land they identify with.

Another impediment is the tension that can exist in partnerships between different supply-side operators and Aboriginal individuals, families and communities. Aboriginal partners stressed the importance of non-Aboriginal partners recognising the difficulties they faced in operating between two cultural systems. Non-Aboriginal partners stress the difficulties they faced in balancing the needs of tourists with the priorities of Aboriginal partners. Finally, it must be noted that using educational tourism as a means of achieving economic, social, cultural, wellbeing and environmental goals is difficult, given that this broad focus results in Marilyn and Peter having many projects on the go, all needing time, attention and resources. It also requires high levels of networking and negotiation skills in dealing with multiple stakeholders to solve the myriad problems they face and find solutions, for example, barriers to infrastructure development caused by land use regulations.

Therefore it is concluded that as a vehicle for Aboriginal development aspirations, educational tourism has the potential to be a developmental tool. However, it is also found that tourism by itself, regardless of the type of tourism, is not enough to solve complex developmental problems. This research has shown that benefits have been identified from participation in educational tourism, including cross-cultural understanding, cultural revival and economic development and this is in part due to the focus on informal, highly interactive learning experiences which resonated with tourists. The identification of different tourist types identified demonstrated that some tourists have the potential to contribute to development outcomes (through community development projects and immersive experiences), while others (desiring low levels of interaction) may only contribute financial gains. The mix of these outcomes means that educational tourism can contribute economically as well as to other areas of development. However it is found that significant challenges also exist. These challenges include land use and planning restrictions, creating and maintaining cross-cultural collaborations with supply-side partners and lack of social cohesion between family, clan and nation. These challenges need to be taken into consideration if developmental outcomes from tourism, no matter which form, are to be enhanced.

#### 9.1.4 Recommendations for appropriate development

This research also sought to develop recommendations for the generation of appropriate and sustainable educational tourism development for Aboriginal tourism operators. Based on the different types of tourists identified in this research, an educational tourism product range was

proposed (refer table 8-1). The products ranged from highly interactive and immersive products to more passive, self-directed products combining learning about Aboriginal culture with more mainstream tourism opportunities. It was found that products featuring high levels of interaction and cultural immersion will appeal to tourists with high levels of interest in learning about Aboriginal cultures while products combining learning about Aboriginal culture with more mainstream tourism opportunities will appeal to those with lower levels of interest. For tourists with high/extreme interest in learning about Aboriginal culture, preferences include a destination with a low scale of development featuring deserts or rainforests, flora and fauna and walking trails and an Aboriginal educational tourism experience which is active, hands-on, authentic and immersive and welcoming. For tourists with moderate or lower levels of interest, preferences include some activities not based on Aboriginal culture, and more passive learning experiences. The different products described by in this spectrum provide Aboriginal individuals or communities options to engage with tourism according to which level of host-guest interaction they feel comfortable with.

## ***9.2 Importance and implications of findings***

This research has explored the relationship between development and educational tourism. Little research has been done into Aboriginal involvement in educational tourism and the potential opportunities provided by this form of tourism. This lack of research has meant that Aboriginal educational tourism providers have had little information available to them about market demand, such as the needs and preferences of educational tourists interested in Aboriginal learning experiences. Therefore Aboriginal providers are disadvantaged when it comes to designing suitable and appropriate Aboriginal educational tourism experiences for the market. This is particularly important when Aboriginal tourism operators seek to fulfil development aspirations through tourism. The data gathered in this thesis on the characteristics and market preferences of educational tourists for a range of location, activity and facility attributes on an Aboriginal learning holiday has resulted in identification of a product range for Aboriginal educational tourism that will appeal to different market sectors. For example, products featuring high levels of learning, interaction, hands-on activity, volunteering and adventure in a natural setting, and staying overnight in an Aboriginal community will appeal to tourists with extreme interest in learning about Aboriginal culture on holidays. Similar products that also include a wider variety of activities, such as visiting historical sites will appeal to tourists with high levels of interest in learning about Aboriginal culture on holidays. In addition, products that feature moderate levels of learning and activity in natural settings, self-guided Aboriginal cultural activities and the opportunity to buy Aboriginal arts and crafts will appeal to tourists with moderate levels of interest in learning about Aboriginal culture. As high interest Aboriginal cultural learners (n=79)

and moderate interest Aboriginal cultural learners (n=159) are found to be more numerous than extreme interest Aboriginal cultural learners (n=26) suppliers of Aboriginal educational tourism will have a larger target market if they develop products that appeal to all these tourist types.

The results on market demand also indicate that it cannot be assumed that market segments derived from educational tourism will be appropriate for Aboriginal educational tourism. This research demonstrated that only one-third of the educational tourism market segments proposed by James (2006) had high or extreme levels of interest in learning about Aboriginal culture, land or art. While the majority of survey respondents in this research usually or always had a learning experience on holiday, this did not necessarily translate to an interest in learning about Aboriginal culture. In addition, the perception in the literature of a relationship between nature and culture markets was not found to necessarily be the case in an Aboriginal educational tourism context. While setting and landscape was an important component of the educational experience for tourists, this did not translate to a strong interest in nature-based activities on holiday. These findings indicate that assumptions cannot be made about potential markets for educational tourism featuring Aboriginal learning experiences.

This research demonstrates that examining a wide range of factors that influence tourism service providers is necessary to understand the supply nature of Aboriginal educational tourism. For Aboriginal providers, this includes examination of the land use and land administration systems that are impeding the development of tourism infrastructure by Aboriginal families on Aboriginal Freehold Land. Land ownership, funding and value has been identified as a major issue inhibiting tourism development by academics as well as Aboriginal communities and organisations. This research has provided an example of the experience of one family in establishing infrastructure on the land they identify with. It has therefore provided some understanding of the effect of these structures on enterprises at a family level. However, more research is needed to examine the nature of the barriers to the development of Aboriginal tourism posed by land ownership laws, formal land use planning processes and access to land. The experience of Bana Yarralji Bubu demonstrates that land ownership and use laws should facilitate rather than constrain economic development by Aboriginal people. Government policy approaches to increasing development of Aboriginal tourism enterprises must include consideration of this issue, and strategies to improve the ability of Aboriginal business owners to commercially develop their land must be created. Supplying market demand information to Aboriginal tourism operators is of little use if they are unable to gather the resources or access and use their land to create appropriate tourism products. The connection between learning about Aboriginal culture and learning taking place on Country is important for tourists as well as Aboriginal tourism operators. Therefore, it is important that an



enabling environment for Aboriginal educational tourism to place on Aboriginal land is developed.

This research demonstrates that careful consideration of both internal and external factors affecting the tourism enterprise is needed before achievement of development goals is possible. Fulfilling broad-based development and cultural goals for Aboriginal tourism operators is extremely difficult given the external contexts in which they operate. The need for social cohesion is of paramount importance for Aboriginal social enterprise businesses. This research has demonstrated that distributing benefits through social enterprise is difficult when lack of social cohesion at community and clan level is a contributing factor. Social benefits and social change can and should be directed and provided by Aboriginal communities and individuals. Aboriginal social enterprise frameworks can offer more scope for empowerment due to greater recognition of Aboriginal governance structures within the social enterprise framework, more flexible business arrangements that can be employed in social enterprise models, and the close alignment of social enterprise goals with Aboriginal agendas. Successful social enterprises can potentially reduce reliance on government funding, increase Aboriginal autonomy and provide services to Aboriginal communities. By understanding more about the challenges facing Aboriginal social enterprise tourism operators, innovative Aboriginal approaches to social problems can be created. However, careful consideration of the relationship between social enterprise goals, social cohesion, economic sustainability and cultural values is needed.

The experience of Bana Yarralji also demonstrates some of the benefits arising from engagement in Aboriginal educational tourism. The finding that cross-cultural understanding can be an outcome of an Aboriginal educational tourism indicates that this form of tourism has the potential to increase reconciliation between Aboriginal and non-Aboriginal people. Given that school groups are a major market segment for Aboriginal educational tourism (although not the focus of this research) indicates that the younger generation has the opportunity to gain a deeper understanding of Aboriginal culture through participating in this form of tourism. This research also reveals that creation of a welcoming and sincere atmosphere by Aboriginal hosts can help to increase cross-cultural understanding, even for tourists with little interest in Aboriginal culture. Given some of the negative attitudes of survey respondents towards Aboriginal people and culture, creating opportunities for personal connection and understanding between Indigenous and non-Indigenous peoples is vital. More opportunities to enable this connection would be beneficial to improving cross-cultural understanding, and Aboriginal educational tourism could be an important means of enabling these connections to occur.

Finally, the concept of the recognition space is found to increase understanding of the process of strategic engagement that occurs between different components in educational tourism. This is important given the nature of educational tourism as a collaboration between supply-side partners. Building on the original concept of the recognition space originally developed by Pearson (1997) as a space where mainstream values and Aboriginal values are discussed and negotiated, this research has proposed a broader representation as a space where negotiations occur between Aboriginal people, as well as between host and guest. Aboriginal people are active participants in the recognition space despite the less reciprocal engagements they face with the external environment (such as land use systems). Family-level Aboriginal tourism operators must successfully balance Aboriginal values, mainstream systems and the demands of tourists to have a sustainable tourism business. Engagement between these different components and at different levels can be characterized by tensions but also by positive engagement and cross-cultural learning. Recognition of the space in which Aboriginal educational tourism interactions take place, and the distinctive worldviews and practices of the different parties involved, enables better understanding of the operation of Aboriginal educational tourism and its ability to be an effective tool for Aboriginal development aspirations.

### ***9.3 Limitations of the results***

The limitations of this research are acknowledged as being the representativeness of the sampled data in the online survey and the small number of supply-side operators participating in the qualitative data interview process. Firstly, the research is limited by the exclusion of research subjects involved in schools tourism in the online survey. This is an important market segment for Aboriginal educational tourism particularly given the national curricula requires Indigeneity to be embedded. However, it was not possible to include schools groups given the additional ethics approval required. In the future, a research project specifically targeted at understanding the school sector market for Aboriginal educational tourism would allow a more complete picture of how this sector engages with this form of tourism to emerge.

The small number of supply-side operators participating in the qualitative stage of the research was due to a number of factors. The study focuses on Aboriginal operators in north Queensland due to time and budgetary constraints. Difficulties in communicating with Aboriginal educational tourism providers located in remote areas was also a factor. Some operators were not interested in participating in the study, others did not respond to requests for participation. Others responded to initial requests, but later could not be contacted. One Aboriginal ranger group in the Northern Territory replied that it would be able to participate, but a fee would be charged that was beyond the budget of the researcher. Budget proved a major limitation to the research as travelling to the remote areas where some Aboriginal educational tourism providers are located was too expensive

for this research. In addition, it must also be acknowledged that I was reluctant to approach some Aboriginal providers and organisations given they were already suffering from researcher fatigue. This research also does not include an examination of international Indigenous educational tourism experiences due to time and financial constraints. The study therefore focuses on a small number of supply-side operators in north Queensland. It is hoped that a larger research project could be funded in the future to explore the national scope and diversity of Aboriginal educational tourism.

#### ***9.4 Recommendations for further research***

This research finds that many areas of educational tourism are under-researched, and more specifically that the sub-sector of Aboriginal educational tourism has been overlooked. Given the potential benefits arising from this form of tourism as well as likely future demand (as educational institutions are required to embed Indigenous content in national curriculums), it is recommended that further research explores the supply and demand nature of Aboriginal educational tourism. There are many directions for future research arising from this thesis, and some of these recommendations are described in the following section.

##### **9.4.1 Aboriginal culture in a tourism context**

While this research has touched on this issue, a more detailed study of the ‘multi-directional learning experiences of all participants’ in Aboriginal tourism, building on Wright et al’s (2007) work as researchers with Northern Territory Indigenous tour operators would be useful. Wright et al. (2007) notes that when Indigenous tour operators are involved in educational tourism experiences, the roles of Indigenous tour operators, teachers and students are more fluid, yet this interaction has been seldom studied in an educational tourism context. In particular, as researchers working in the field of Aboriginal tourism, we seldom reflect on how we learn about Aboriginal culture, and how this learning process affects our own research. Moreover, the learning that occurs within educational tourism is two-way, flowing between visitor and host in a way that is not fully understood. In particular, it is recommended that this process of cross-cultural learning in Aboriginal educational tourism is examined in light of the multidirectional cultural filters and interactions highlighted in Butler and Hinch’s (2007) Aboriginal tourism framework. Part of this research may involve the way in which the preconceptions and attitudes of tourists about Aboriginal culture affect the way they approach Aboriginal educational tourism.

##### **9.4.2 Demand for Aboriginal educational tourism**

This research has found that the relationship between nature and culture markets is not as clear-cut as the literature would suggest. A study clarifying this relationship would be useful for Aboriginal entrepreneurs seeking to develop nature-culture products. More research into the factors affecting the level of interest in learning about Aboriginal culture on holidays, as well as the relationship of this interest to other non-culture based interests is needed. In addition, the

preferences of Australian Aboriginal and Torres Strait Islander and international Indigenous market segments for Aboriginal educational tourism needs to be further investigated. As the number of Aboriginal and Torres Strait Islander people responding to the survey in this research was small, it was not possible to do a detailed study on this important market segment. If one of the main motivations for participating in this form of tourism for Aboriginal and Torres Strait Islander people is to educate the younger generation about Indigenous culture, and to reconnect with their culture and land, how does this affect preferences for the characteristics of an Aboriginal educational holiday?

#### 9.4.3 Land use restrictions and development of Aboriginal tourism businesses

This research supports Schmiechen and Boyle's (in Butler and Hinch 2007:64) finding that more research into land ownership for Aboriginal tourism ventures is needed including "gaining an improved understanding of how the nature of current land tenure and ownership systems are acting as inhibiting factors for tourism businesses in their desire to seek access to capital for enterprise development and growth". This research has examined one case of how land use restrictions have impacted on the ability of Aboriginal tourism businesses to develop infrastructure on Aboriginal lands, but more research on policy and legislative change at regional and national scales is needed in this area.

### 9.5 *Final Reflections*

Undertaking this research has been an extremely valuable personal journey for me as a researcher and as a person. Meeting Marilyn and Peter was my introduction to a different culture and way of seeing the land, which I feel extremely privileged to have experienced. It is not an overstatement to say that it made me completely reassess how I look at the country and landscape in which I live. It was also a huge culture shock, as much for the disorientation that term implies when experiencing a different culture, as for the realization that their lives were governed by different rules that applied to me, as a non-Indigenous Australian. Marilyn and Peter's ongoing struggle to comply with land use and land administration regimes over the land they identify with continued throughout the course of this research, and absorbed much of the energy that they could have been directing towards developing the business. It was through this process that I became increasingly aware that these regimes are forming a nearly insurmountable barrier for Aboriginal families establishing tourism enterprises on their traditional lands.

While I have attempted to provide useful market demand information to Bana Yarralji Bubu and other Aboriginal tourism operators developing Aboriginal educational tourism products, conducting this research has also made me aware of the need for approaches that are mindful of the broader context in which Aboriginal tourism development takes place. This includes the

legacy of past government policy and the ongoing social issues faced by many Aboriginal individuals and families. What is also apparent is that approaches to these issues need to be driven by Aboriginal people, not by governments enacting policies based on Western ideas about what Aboriginal development should look like. This might mean the pursuit of social enterprise models seeking social change along multiple dimensions. But no matter the type of enterprise used, increasing Aboriginal tourism development requires 'closing the gap' between the theory and the reality of life for Aboriginal people.

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## **Legislation**

- Commonwealth of Australia (1993) Native Title Act
- Commonwealth of Australia (1999) Native Title (Prescribed Body Corporate) Regulations
- State of Queensland (1897) Aboriginals Protection and Restriction of the Sales of Opium Act
- State of Queensland (1991) Aboriginal Land Act
- State of Queensland (1992) Nature Conservation Act
- State of Queensland (1993) Wet Tropics World Heritage Protection and Management Act
- State of Queensland (1999) Vegetation Management Act
- State of Queensland (2009) Sustainable Planning Act

### **Key definitions**

**Aboriginal:** used in this thesis to refer to the specific identity of mainland Aboriginal peoples within Australia on a national level.

**Aboriginal Freehold Land:** The Aboriginal Land Act 1991 (Qld) “provides for the transfer or grant of freehold title to land to a community of indigenous people to hold on trust for the community. Aboriginal land held under the Aboriginal Land Act can co-exist with native title, but can also exist in areas where native title has previously been extinguished” (Cape York Land Council 2014). This land tenure type has some characteristics of ordinary freehold, but cannot be sold and “is perpetually held in trust for the communal benefit of Aboriginal or Torres Strait Islander inhabitants or for the benefit of native title holders of the land” (AUSTLII, 2014).

**Aboriginal tourism:** this research uses Butler and Hinch’s (2007:5) definition of Aboriginal tourism as “tourism activities in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction”.

**Aboriginal tourism experience:** This involves “the customer receiving an authentic Aboriginal cultural experience, delivered by Aboriginal people, or people authorized by traditional owners” (Tremblay and Wegner 2009:9).

**Country:** this term is used by Aboriginal people to refer to “the land to which they belong and their place of Dreaming. Aboriginal language usage of the word...is much broader than standard English” (Australian Museum 2015).

**Education** is defined for this research as “the organised, systematic effort to foster learning, to establish the conditions, and to provide the activities through which learning can occur” (Smith 1982:47). Compared with ‘learning’ it is “a more conscious, planned and systematic process dependent on learning objectives and learning strategies” (Benson 2007:135).

**Educational tourism:** is defined as “tourist activity undertaken by those who are undertaking an overnight vacation... for whom education and learning is a primary or secondary part of their trip” (Ritchie 2003:18).

**Indigenous:** In this thesis, ‘Indigenous’ is used to refer to the identity of original inhabitants of a particular place in an international context (Australian Museum 2015).

**Law:** Social control based on consensus and individual rights being subordinate to the welfare of the community (Australian Museum 2015).

**Learning:** In contrast with ‘education’, learning is seen as a more natural, and often incidental process (Kulich 1987; Benson 2007:135).

**Lore:** The learning and transmission of a cultural heritage (Australian Museum 2015).

**Native Title:** is “the recognition by Australian law that Indigenous people have rights and interests to their land that come from their traditional lands and customs” (National Native Title Tribunal 2007). The Native Title Act 1993 (Commonwealth) provides for “the recognition and protection of native title as a right recognised by the common law” and provides processes for

Aboriginal and Torres Strait Islander people to “come forward and have their native title recognised and recorded” (Wensing and Sheehan 1997:5). It is generally communal title, and includes the right to access or live on the land, collect items, hunt, fish and conduct ceremonies. It does not include the right to commercially develop the land.

**Niche:** from an ecological perspective is defined as “an organism’s optimum location, which an organism can successfully exploit in the presence of its competitors” (Novelli 2005:4).

**Place sensitive products:** products produced, traded and consumed at the same physical location (Bull 1998).

**Tourism:** is “activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” (Moscardo, Woods et al. 2001:5).

**Tourism Product:** commercial exchange transactions between a supplier and a tourist (Scott 2003). In this research, tourism activities not involving commercial exchange are not viewed as tourism activities.

**Tourism Product market:** aggregate commercial exchange transactions of a similar type (Scott 2003).

**Tourist:** is an overnight visitor “staying at least one night in collective or private accommodation in the place visited” (Moscardo, Woods et al. 2001:5).

**System:** “an assemblage or interrelated combination of things or elements forming a unitary whole” (Hall (2000) in Cooper and Hall 2013:5). A simple tourism system is made up of three parts: consumption, production and experiences generated.



## Appendixes

**Survey**  
**Appendix 1**

<b>INTERVIEW QUESTIONS FOR TOUR OPERATORS (SEMI-STRUCTURED INTERVIEWS)</b>	
1.	Can you give me some background on your company? (years of operation, organisational history)
2.	What are the main goals of your organisation?
3.	What type of educational tourism experience do you offer?
4.	Who are your main customers?
5.	What are your most popular Aboriginal educational holidays? Why?
6.	What do you see as the main issues/challenges affecting Aboriginal educational tourism operators?
7.	What do you see as the benefits of Aboriginal educational tourism?
8.	What opportunities exist for Aboriginal educational tourism products that may not have been fully explored?
9.	What do you think people looking for in an Aboriginal educational tourism holiday?
10.	From your experience, how do customers' best learn about Aboriginal culture, land or art in a tourism context?
11.	Is there anything else you would like to add?

## Appendix 2

### INFORMATION SHEET

PROJECT TITLE: “Walking on Country with Bana Yarralji: Indigenous Social Entrepreneurship in the Wet Tropics World Heritage Area”

You are invited to take part in a research project taking place between October 2012 and October 2015 about establishing an Aboriginal educational tourism enterprise on Aboriginal land. **Aboriginal educational tourism** is defined as a form of tourism where tourists learn about Aboriginal culture, land and art on Aboriginal land.

This project studies the supply and demand sides of Aboriginal educational tourism ventures and how barriers to business development (such as tenure, planning and local contexts) can be overcome. The study is being conducted by Helen Murphy and will contribute to a PhD at James Cook University. If you agree to be involved in the study, you may be invited to be interviewed. The interview, with your consent, will be audio-taped, and should only take approximately 1 hour of your time. The interview will be conducted at Shipton's Flat, Rossville, or a venue of your choice. Taking part in this study is completely voluntary and you can stop taking part in the study at any time without explanation or prejudice. You may also withdraw any unprocessed data from the study. If you know of others that might be interested in this study, can you please pass on this information sheet to them so they may contact me to volunteer for the study? Your responses and contact details will be strictly confidential. The data from the study will be used in research publications, reports and conference papers. You will not be identified in any way in these publications. If you have any questions about the study, please contact – **Helen Murphy, Sharon Harwood, or David King.**

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*If you have any concerns regarding the ethical conduct of the study, please contact:*  
**Human Ethics, Research Office**  
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**Phone: (07) 4781 5011 ([ethics@jcu.edu.au](mailto:ethics@jcu.edu.au))**

### Appendix 3

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## Aboriginal Educational Tourism Survey



This research is being led by Helen Murphy, a Doctorate student at James Cook University, Cairns, Queensland, Australia. The study aims to increase knowledge about tourist preferences for holidays that feature some form of learning about Aboriginal culture, land or art. The data you provide will be supplied to Aboriginal tourism operators developing educational tourism products.

*This PhD project is funded by an Australian Post Graduate Award*



## **RESEARCH PROTOCOL**

You are invited to participate in a survey about your preferences for Aboriginal educational holidays within Australia. These are holidays that include some form of learning about Aboriginal culture, land or art.

This survey is part of a PhD research project being conducted by Helen Murphy at James Cook University, Cairns, about the demand and supply of Aboriginal educational tourism in Australia. The aim of this research is to gain knowledge about Aboriginal educational tourism in general and to supply information to Aboriginal tourism providers developing educational tourism products.

It will take approximately 15 minutes to complete the questionnaire.

Your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any questions, you can withdraw from the survey at any point without consequence. Your survey responses will be strictly confidential. Data from this research will be used in thesis write-up and publications but respondents will not be identified at any stage.

If you have questions at any time about the survey or the procedures, you may contact Helen Murphy at [helen.murphy@my.jcu.edu.au](mailto:helen.murphy@my.jcu.edu.au) or +617 (0)400183176. If you have any questions regarding the ethical conduct of this research project, please contact Helen Griffiths, Ethics Officer at James Cook University on +61 7 4781 6575 or [helen.griffiths@jcu.edu.au](mailto:helen.griffiths@jcu.edu.au). The principal advisor of the research student is Sharon Harwood who can be contacted on +617 4042 1703 or by email [sharon.harwood1@jcu.edu.au](mailto:sharon.harwood1@jcu.edu.au).

Thank you very much for your time and support.

### Section One: Your Holiday Behaviour

This section seeks information about your general holiday behaviour over the last two years.

1. How many times have you had a holiday in the last two years?

- ☐ Never   ☐ Once   ☐ 2 times   ☐ 3 times   ☐ 4 or more times

2. Thinking about ALL the holidays you have taken over the last two years, were they:

	Never	Sometimes	Usually	Always
Part of an organised tour group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Independent travel (not with an organised tour group)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. What do you think is an acceptable size for a tour group or travel party when you take your holiday trips? (Select all that apply)

- ☐ 1-4-people   ☐ 5-8 people   ☐ 9-12 people   ☐ 13-20 people   ☐ More than 21 people

4. In the last two years, how many holidays in each of the following durations have you taken?

	0	1	2	3 or more
1-2 nights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3-6 nights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7-12 nights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13-20 nights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
More than 21 nights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. How many times in the last two years have you had a holiday in a country other than Australia that included learning about unique indigenous cultures, land or art?

- ☐ Never   ☐ Once   ☐ 2 times   ☐ 3 times   ☐ 4 or more times

6. How many times in the last two years have you had a holiday where you experienced Australian Aboriginal culture, land or art?

- ☐ Never   ☐ Once   ☐ 2 times   ☐ 3 times   ☐ 4 or more times

**IF YOU ANSWERED NEVER TO QUESTION 6, PLEASE PROCEED TO QUESTION 13 ON THE NEXT PAGE**

**IF YOU ANSWERED ONCE, 2 OR MORE TIMES, PLEASE CONTINUE TO QUESTION 7**

7. Thinking back to your holiday(s) where you experienced Australian Aboriginal culture, land or art, who did you travel with? (Select all that apply)

- ☐ As an adult couple   ☐ With friends and relatives   ☐ As a family group with kids  
☐ Travelled alone   ☐ With business associates   ☐ With classmates  
☐ Other

8. What was the main purpose of your holiday(s) where you experienced Australian Aboriginal culture, land or art? (Select all that apply)

- ☐ Holiday or leisure   ☐ To visit friends and relatives   ☐ Business  
☐ Education   ☐ Research  
☐ To experience Aboriginal culture, land or art  
☐ Other

9. Thinking back to your holiday(s) where you experienced Australian Aboriginal culture, land

or art, how satisfied were you with the following:

	Very unsatisfied	Unsatisfied	Neutral	Satisfied	Very satisfied
The cost of the experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The setting the experience took place in	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The activities you participated in	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The level of interaction with Aboriginal people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**10.** Who do you prefer to carry out learning activities on an Aboriginal holiday? (Select all that apply)

- ☐ Tour operator ☐ Academic staff or researcher ☐ Aboriginal community members  
☐ Self-guided ☐ Other

**11.** How likely is it that you would take another holiday where you could experience Australian Aboriginal culture, land or art in the next two years?

- ☐ Not at all likely ☐ Slightly likely ☐ Moderately likely ☐ Very likely ☐ Extremely likely

**12.** What was the highlight of your holiday(s) where you experienced Australian Aboriginal culture, land or art?

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## Section Two: Your future holidays

**13.** Do you intend to have a holiday within Australia in the next five years?

- ☐ Yes ☐ No ☐ Not sure

**14.** If you were to holiday within Australia within the next five years, how important would learning about Australian Aboriginal culture, land or art be to you?

- ☐ Not at all important ☐ Slightly important ☐ Moderately important  
☐ Very important ☐ Extremely important

**15.** Which of the following reasons describes why you would be interested in learning about Aboriginal culture, land or art on your holiday trips? (Select all that apply)

- ☐ To broaden my horizons ☐ To increase my knowledge  
☐ To enhance my travel experience ☐ For professional development  
☐ To give back to others  
☐ Other (Please list) \_\_\_\_\_  
☐ I am not interested in learning about Aboriginal culture, land or art

## Section Three: Your Holiday Preferences

**16.** Choose the most appropriate response for the following statement:

	Never	Sometimes	Usually	Always
When I take holidays, I like to have some kind of learning experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**IF YOU ANSWERED NEVER TO QUESTION 16, PLEASE GO TO QUESTION 18**

**IF YOU ANSWERED SOMETIMES, USUALLY OR ALWAYS TO QUESTION 16,**

**PROCEED TO Q.17**

**17.** Thinking back to the last time you had a holiday that featured some form of learning, which



of the following best describes the type of **landscape** where the holiday took place?

- ☐ A remote and rugged area, with natural landscapes, no built structures and facilities
- ☐ A regional/rural area with rural landscapes, built structures and facilities in towns and farms
- ☐ A city with urban landscapes, full facilities and infrastructure
- ☐ Other

**18.** How important are each of the following **reasons** for deciding where to take your holiday trips?

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Escaping from the ordinary	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Learning more about myself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxing and having fun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Being free to act the way I feel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Opportunity to experience unique and different cultural groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Learning about new things, increasing knowledge	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spending time with family and friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having social interaction with others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Experiencing new and different lifestyles	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#### **Section Four: Aboriginal Holidays**

This section of the survey refers specifically to Aboriginal holidays or holidays that are away from your home for at least one night where you experience Aboriginal culture, land or art.

**19.** When considering an Aboriginal holiday, how interested would you be in participating in the following **activities**:

	Not at all interested	Slightly interested	Moderately interested	Very interested	Extremely interested
Taking part in field trips or outdoor activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participating in hands-on learning activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Volunteering on a conservation or community development project	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Viewing interpretative displays	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Attending talks and lectures given by experts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Taking self-guided tours and walks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Taking guided tours led by local experts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**20.** When considering an Aboriginal holiday, how interested would you be in learning about the

following **topics**:

	Not at all interested	Slightly interested	Moderately interested	Very interested	Extremely interested
Aboriginal history	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal art	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal land	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal environmental knowledge	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The way Aboriginal people live today	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other, please list:					

21. When considering an Aboriginal holiday, how important are the following **features** to you:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
High level of comfort	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
High level of adventure	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
High level of physical activity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
High level of learning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
High level of interaction with Aboriginal people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22. How important are the following **educational materials** on an Aboriginal holiday?

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Printed handbooks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Printed maps of local area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
App with local information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Online information provided prior to travel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Section Five: Site Characteristics

This section asks you about the features that you actively seek out when making a decision about your Aboriginal holidays.

23. When making your decision about where to go for your Aboriginal holiday, how important are the following **infrastructure features**:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
The site has sealed roads	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is an airport within 2 hours drive	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reliable telecommunications	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The site has all-weather access	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Medical care is within a 1 hour drive	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**24.** When making your decision about where to have your Aboriginal holiday, how important are the following **activities**:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Able to attend Aboriginal events and performances	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Able to buy Aboriginal arts and crafts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Able to participate in cultural activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Able to stay overnight in an Aboriginal community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**25.** When making your decision about where to have an Aboriginal holiday, how important is it for you to **participate** in the following:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Swimming	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hiking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kayaking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fishing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Shopping	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting historic sites	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting art galleries/museums	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting national parks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**26.** When making your decision about where to go for your Aboriginal holiday, how important are the following **visitor facilities**:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Camp ground and picnic facilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self-contained cabins for overnight stay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Motel accommodation for overnight stay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal tour guides available on site	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visitor centre with interpretive displays	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cafe offering snacks and meals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Souvenir shop	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aboriginal walking trails	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Driving tours available	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**27.** When making your decision about where to go for your Aboriginal holiday, how important

are the following **fauna**:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Mammals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reptiles and amphibians	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Birds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Marine wildlife	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

28. When making your decision about where to go for your Aboriginal holiday, how important are the following **landscape features**:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
Reefs and oceans	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Coastal/beach landscapes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mountainous landscapes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Desert landscapes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tropical rainforest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rivers and creeks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Section Six: And finally please tell me a bit about yourself

29. What year were you born? \_\_\_\_\_

30. What is your gender?

- ☐ Male
- ☐ Female
- ☐ Other

31. What is your highest level of schooling?

- ☐ Primary school
- ☐ High School
- ☐ Tertiary (university or technical college)
- ☐ Other

32. What country do you normally live in? \_\_\_\_\_

33. What is your occupation? \_\_\_\_\_

34. Are you an active member of a volunteer organisation?

- ☐ Yes (Please list \_\_\_\_\_)
- ☐ No

35. Do you identify as being of Aboriginal or Torres Strait Islander origin?

- ☐ No
- ☐ Yes, Aboriginal
- ☐ Yes, Torres Strait Islander

The following space is provided for any additional comments that you may wish to make.

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THANK YOU VERY MUCH FOR YOUR TIME!

## Appendix 5

Timeline and pilot testing procedure for survey.

Procedure	Date
Survey design	Jan-May 2014
Survey pilot	May 2014
Survey upload and final testing	June 2014
Survey distribution	July-August 2014

The procedure for pilot-testing was done electronically, and feedback was provided by phone and email. Baker (1994:182-183) suggests 10-20% of sample size for actual study reasonable number of participants to enrol in pilot. It was not possible to access 30-40 respondents, however several respondents representing the three sub-groups (total n=10) within the intended sample were included in the pilot survey group to ensure everyone understood the survey questions in the same way. The pilot survey was distributed electronically and participants were asked to provide feedback about question relevance, clarity, wording and survey length and any other matters, including inappropriateness. After feedback was received, several questions were altered. For example, in the original design question three asked about acceptable size for a tour group or travel party, giving five numerical options, only one of which could be selected. This was subsequently changed to allow multiple options to be selected. Similar revisions were made to questions 7 and 8 to allow multiple responses. This allowed respondents who had taken more than one holiday where they experienced Aboriginal culture, land or art to select all relevant responses. Question 35 was added to the survey, asking respondents' if they identified as Aboriginal or Torres Strait Islander, as a respondent identified that this may affect respondent response to questions about Aboriginal tourism. The respondent noted that "because I ticked some 'not important' or 'not interested' boxes for the tours, it could be interpreted that I have no interest in Aboriginal tours" however she explained that her reason for lack of interest was due to her identification as Aboriginal rather than some other reason however she had no way to explain this in the survey (pilot survey email response 28/5/14). Questions 7-12 were also added to the original survey to get information about people's previous experience with an Aboriginal tour. This was done to provide context to their future intentions to experience Aboriginal tourism.

## Appendix 6

### Invitations to Participate in Survey

Invitations to participate in online survey (placed in the Probian newsletter and on the CMCA Facebook page, and e-newsletter).

You are invited to be part of a study about Aboriginal educational tourism led by Helen Murphy, a PhD student at James Cook University. Please click on the link below:  
<http://questionpro.com/t/AK2QJZRllq>

Be in the draw to win a **\$100 Coles/Myer gift voucher** by participating in an online survey:  
<http://questionpro.com/t/AK2QJZRllq>  
You are invited to be part of a study about Aboriginal educational tourism. This research is being led by Helen Murphy, a PhD student at James Cook University, Cairns. My study aims to increase knowledge about tourist preferences for holidays that feature some form of learning about Aboriginal culture, land or art. The data you provide will be supplied to Aboriginal tourism operators developing educational tourism products.



## Appendix 7

### Results of cumulative odds ordinal logistic regressions-age and gender

This section presents the full results of the cumulative odds ordinal logistic regressions with proportional odds that were run to determine the effect of age and gender on the level of importance of learning about Aboriginal culture, land or art on holidays. The results show that the prediction of who will have high levels of interest in learning about Aboriginal culture, land or art on holidays is not possible based on the variables of age and gender. This means that these variables do not have an effect on the level of importance of learning about Aboriginal culture, land or art on holiday. The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(12) = 10.016$ ,  $p = .615$ . The final model did not statistically significantly predict the dependent variable over and above the intercept-only model,  $\chi^2(4) = 9.352$ ,  $p = .053$ . The odds of males assigning higher levels of importance to learning about Aboriginal culture was .326 (95%CI, .026 to 4.126),  $\chi^2(1) = .749$ ,  $p = .387$ , not a statistically significant effect. The odds of those who were not active volunteers assigning higher levels of importance to learning about Aboriginal culture was 1.266 (95% CI, (.866 to 1.850),  $\chi^2(1) = 1.477$ ,  $p = .224$ , not a statistically significant effect. An increase in age (expressed in years) was associated with an increase in the odds of considering learning about Aboriginal culture, land or art on holidays more important, with an odds ratio of .995 (95% CI, .984 to 1.006)  $\chi^2(1) = .751$ ,  $p = .386$ , but this was not a statistically significant effect.

## Appendix 8

Age category by number of holidays cross-tabulation

			Age category						
			18-30	31-40	41-50	51-60	61-70	71-80	81+
No. of holidays in last 2 years	Never	Count	1	2	0	2	0	0	0
		% of	0.3%	0.6%	0.0%	0.6%	0.0%	0.0%	0.0%
	Once	Count	7	3	6	9	7	2	1
		% of	2.1%	0.9%	1.8%	2.7%	2.1%	0.6%	0.3%
	2 times	Count	9	12	7	16	20	8	3
		% of	2.7%	3.6%	2.1%	4.8%	6.0%	2.4%	0.9%
	3 times	Count	11	3	6	13	23	8	1
		% of	3.3%	0.9%	1.8%	3.9%	6.9%	2.4%	0.3%
	4 or more times	Count	36	11	14	26	50	14	1
		% of	10.8%	3.3%	4.2%	7.8%	15.1%	4.2%	0.3%

Age category by number of holidays cross-tabulation

## Appendix 9

Cumulative odds ordinal logistic regressions- selected product variables

This section presents the full results of the series of cumulative odds ordinal logistic regressions with proportional odds that were run to determine the effect of preferences for selected variables on the level of importance of learning about Aboriginal culture, land or art on holidays. This is done in order to clarify the relationship between tourist types and preferences for product variables. A series of cumulative odds ordinal logistic regressions with proportional odds were run to determine the effect of preferences for selected variables on the level of importance of learning about Aboriginal culture, land or art on holidays. Only a selected number of the product variables could be tested using this statistical method as not all product variables met the assumption of multicollinearity. The variables listed in the following table met the assumption of multicollinearity as all tolerance values were found to being greater than 0.1 and VIF (variance inflation factor) was less than ten. The table following (10.1) lists the results of the ordinal logistic regressions.

The results demonstrate that prediction of who will have high levels of interest in learning about Aboriginal culture, land or art on holidays is possible based on the following variables:

- Aboriginal guides available on site,
- frequency of learning on holiday,
- high level of interaction with Aboriginal people,
- desert landscapes,
- hands-on activities,
- staying overnight in an Aboriginal community,
- visiting historical sites
- viewing interpretive displays

The prediction of who will have high levels of interest in learning about Aboriginal culture, land or art on holidays is not possible based on the following variables: age, gender, volunteer membership, rivers and creeks, visiting national parks, participating in Aboriginal cultural activities, buying Aboriginal arts and crafts, cabins, motel accommodation on site, visitor centre, café and souvenir shop on site. This means that these variables do not have an effect on the level of importance of learning about Aboriginal culture, land or art on holiday.



Variable groups	Variable	Result	Final model
<b>Demographic</b>			$\chi^2(4) = 9.352, p = .053$
	Age	Not significant predictor	
	Gender	Not significant predictor	
	Volunteer membership	Not significant predictor	
<b>Features</b>			$\chi^2(3) = 194.822, p < .0005$
	Frequency of learning on hols.	<u>Significant predictor</u>	Wald $\chi^2(1) = 19.733, p < .0001$
	High level of interaction with Aboriginal people	<u>Significant predictor</u>	Wald $\chi^2(1) = 54.647, p < .0001$
<b>Landscape</b>			$\chi^2(2) = 25.174, p < .0001$
	Rivers	Not significant predictor	
	Deserts	<u>Significant predictor</u>	Wald $\chi^2(1) = 5.771, p = .016$
<b>General activities</b>			$\chi^2(2) = 52.731, p < .0001$
	Visiting national parks	Not significant predictor	
	Visiting historical sites	<u>Significant predictor</u>	Wald $\chi^2(1) = .039, p < .0001$
<b>Aboriginal activities</b>			$\chi^2(4) = 103.481, p < .0001$
	Participating in hands-on activities	<u>Significant predictor</u>	Wald $\chi^2(1) = 15.249, p < .0001$
	Self-guided activities	<u>Significant predictor</u>	Wald $\chi^2(1) = 5.083, p = .024$
	Viewing interpretative displays	<u>Significant predictor</u>	Wald $\chi^2(1) = 56.256, p < .0001$
	Attending Aboriginal events and performances	<u>Significant predictor</u>	Wald $\chi^2(1) = 12.628, p < .0001$
	Participating in Aboriginal cultural activities	Not significant predictor	
	Buy Aboriginal arts & crafts	Not significant predictor	
	Staying overnight in an Aboriginal community	<u>Significant predictor</u>	Wald $\chi^2(1) = 14.942, p < .0001$
<b>Facilities</b>			$\chi^2(6) = 71.062, p < .0001$
	Cabins	Not significant predictor	
	Motel accommodation	Not significant predictor	
	Aboriginal guides on site	<u>Significant predictor</u>	Wald $\chi^2(1) = 40.825, p < .0001$
	Visitor centres on site	Not significant predictor	
	Café on site	Not significant predictor	
	Souvenir shop on site	Not significant predictor	

Ordinal regression results

### **Ordinal regression results**

Learning and features: The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(9) = 26.827$ ,  $p = .001$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(3) = 194.822$ ,  $p < .0005$ . The frequency of learning experience on holidays has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 19.733$ ,  $p < .0001$ . The level of importance of hands-on activities on Aboriginal learning holidays has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 15.249$ ,  $p < .0001$ . The odds of those with high levels of interest in lands-on activities on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .480 (95% CI, .263 to .877),  $\chi^2(1) = 5.701$ ,  $p = .017$ . This was about two times higher than those with slight interest in hands-on activities on Aboriginal learning holidays. The importance of high levels of interaction with Aboriginal people on Aboriginal learning holidays has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 54.647$ ,  $p < .0001$ . The odds of those assigning high levels of interaction with Aboriginal people on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .372, (95% CI, .215 to .643),  $\chi^2(1) = 12.532$ ,  $p < .001$ . This was three times higher than those assigning slight importance to high levels of interaction with Aboriginal people, a statistically significant effect.

Landscape variables: The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(6) = 3.404$ ,  $p = .757$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(2) = 25.174$ ,  $p < .0001$ . The preference for desert landscapes has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 5.771$ ,  $p = .016$ . The odds of those with no interest in desert landscapes on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .098 (95% CI, -.3754 to -.899),  $\chi^2(1) = 10.210$ ,  $p = .001$  which is statistically significant. This was about nine times lower than those with high interest in desert landscapes on Aboriginal learning holidays [.953 (95% CI, -.885 to .788),  $\chi^2(1) = .013$ ,  $p = .910$ .] The preference for river landscapes does not have a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 3.316$ ,  $p = .069$ .

General activity: The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(6) = 7.397$ ,  $p = .286$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(2) = 52.731$ ,  $p < .0001$ . The preference for visiting national parks does not have a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = .039$ ,  $p < .0001$ . The preference for visiting historical sites was statistically significant. The odds of those with moderate levels of interest in visiting historical sites on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .265 (95% CI, -.000 to -.653),  $\chi^2(1) = 14.904$ ,  $p = .000$ . This was about two times higher than those with no interest in visiting historical sites on Aboriginal learning holidays.

Aboriginal activities: The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(12) = 12.184$ ,  $p = .431$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(4) = 103.481$ ,  $p < .0001$ . The preference for act2crafts does not have a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 3.571$ ,  $p = .059$ . The preference for act2cultacts does not have a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = .211$ ,  $p = .646$ . The preference for act2perform has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 12.628$ ,  $p < .0001$ . The odds of those with moderate and high levels of interest in act2perform on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .502 (95% CI, -1.664 to .285),  $\chi^2(1) = 1.923$ ,  $p = .166$  and .519 (95% CI, -1.593 to .280),  $\chi^2(1) = 1.889$ ,  $p = .169$  respectively, not statistically significant. This was about five times higher than those with no interest in attending Aboriginal performances on Aboriginal learning holidays [.023 (95% CI, -5.318 to -2.226),  $\chi^2(1) = 22.871$ ,  $p < .0001$ .] The preference for staying overnight has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 14.942$ ,  $p < .0001$ . The odds of those with moderate and high level of interest in staying overnight on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .145 (95% CI, -2.940 to -.926),  $\chi^2(1) = 14.145$ ,  $p < .0001$  and .125 (95% CI, -3.140 to -1.024),  $\chi^2(1) = 14.870$ ,  $p < .0001$  respectively. This was about two times higher than those with no interest or slight interest in staying overnight on

Aboriginal learning holidays [.061 (95% CI, -3.932 to -1.667),  $\chi^2(1) = 23.468$ ,  $p < .0001$ . and .077 (95% CI, -3.638 to -1.488),  $\chi^2(1) = 21.835$ ,  $p < .0001$ ].

A cumulative odds ordinal logistic regression with proportional odds was run to determine the effect of preferences for self-guided activities and viewing interpretive displays on Aboriginal learning holiday on the level of importance of learning about Aboriginal culture, land or art on holidays. The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(6) = 9.926$ ,  $p = .128$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(2) = 86.420$ ,  $p < .0001$ . The preference for self-guided activities has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 5.083$ ,  $p = .024$ . The odds of those with high interest in self-guided activities on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .644 (95% CI, -1.229 to .350),  $\chi^2(1) = 1.191$ ,  $p = .275$  which is not statistically significant. This was about two times higher than those with no interest in self-guided activities on Aboriginal learning holidays [.388 (95% CI, -2.286 to .393),  $\chi^2(1) = 1.918$ ,  $p = .166$ ] The preference for viewing interpretive displays on Aboriginal learning holiday has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 56.256$ ,  $p < .0001$ . The odds of those with high interest in viewing interpretive displays on Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .234 (95% CI, -2.333 to -.571),  $\chi^2(1) = 10.439$ ,  $p = .001$  which is statistically significant. This was about three times higher than those with slight interest in viewing displays on Aboriginal learning holidays [.078 (95% CI, -3.480 to -1.611),  $\chi^2(1) = 28.505$ ,  $p = .000$ ]

Facilities: The assumption of proportional odds was met, as assessed by a full likelihood ratio test comparing the residual of the fitted location model with varying location parameters,  $\chi^2(18) = 27.445$ ,  $p = .071$ . The final model statistically significantly predicted the dependent variable over and above the intercept-only model,  $\chi^2(6) = 71.062$ ,  $p < .0001$ . The preference for Aboriginal guides has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 40.825$ ,  $p < .0001$ . The odds of those with high interest in Aboriginal guides on site for Aboriginal learning holidays assigning a higher level of importance to learning about Aboriginal culture on holiday was .469 (95% CI, -1.402 to -.112),  $\chi^2(1) = 5.287$ ,  $p = .021$  which is statistically significant. This was about two times higher than those with moderate interest in Aboriginal guides on site landscapes on Aboriginal learning holidays [.252 (95% CI, -2.046 to -.712),  $\chi^2(1) = 16.425$ ,  $p = .000$ ] and about

three times higher than those with slight interest in Aboriginal guides on site [.130 (95% CI, -2.900 to -1.183),  $\chi^2(1) = 21.733$ ,  $p = .000$ ]. The preference for café on site on Aboriginal learning holiday has a statistically significant effect on the prediction of level of importance assigned to learning about Aboriginal culture, land or art on holiday, Wald  $\chi^2(1) = 6.644$ ,  $p = .01$ . The odds of those with no interest in cafes on Aboriginal learning holidays scoring higher on level of importance to learning about Aboriginal culture on holiday was 3.277 (95% CI, -.253 to 2.627),  $\chi^2(1) = 2.609$ ,  $p = .106$  which is not statistically significant. This was about three times higher than those with high interest in cafes on site for Aboriginal learning holidays [.966 (95% CI, -1.405 to 1.3351),  $\chi^2(1) = .003$ ,  $p = .960$ ]

## Appendix 10

Results of the Spearman's Rank Order Correlation (rho) on nature and "importance of learning about Aboriginal culture, land or art on holidays"

The table following presents the results of the Spearman's Rho correlations on variables related to nature, and the variable "importance of learning about Aboriginal culture, land or art on holidays".

**Correlations**

			IMPORTABOR	PARTHIKE	PARTNATPARK	FACSCAMP	FACSWLKTRL
Spearman's rho	Importance learning	Correlation Coefficient	1.000	.200**	.139**	.036	.381**
	Aboriginal culture on	Sig. (2-tailed)	.	.000	.007	.487	.000
	holidays	N	369	369	369	369	369
	Participating in	Correlation Coefficient	.200**	1.000	.453**	.126*	.493**
	Hiking	Sig. (2-tailed)	.000	.	.000	.016	.000
		N	369	369	369	369	369
	Visiting National	Correlation Coefficient	.139**	.453**	1.000	.206**	.445**
	parks	Sig. (2-tailed)	.007	.000	.	.000	.000
		N	369	369	369	369	369
	Camping and picnic	Correlation Coefficient	.036	.126*	.206**	1.000	.250**
	facilities available	Sig. (2-tailed)	.487	.016	.000	.	.000
		N	369	369	369	369	369
	Aboriginal walking	Correlation Coefficient	.381**	.493**	.445**	.250**	1.000
	trails	Sig. (2-tailed)	.000	.000	.000	.000	.
		N	369	369	369	369	369

\*\* . Correlation is significant at the 0.01 level (2-tailed). \* . Correlation is significant at the 0.05 level (2-tailed).

### Correlations

		Aboriginal learning	REEF	COAST	MOUNTAIN	DESERT	FOREST	RIVER
Importance learning Aboriginal culture on holidays	Correlation Coefficient	1.000	.178**	.138**	.185**	.226**	.174**	.233**
	Sig. (2-tailed)	.	.001	.008	.000	.000	.001	.000
	N	369	369	369	369	369	369	369
Reef and ocean landscapes	Correlation Coefficient	.178**	1.000	.834**	.644**	.524**	.672**	.610**
	Sig. (2-tailed)	.001	.	.000	.000	.000	.000	.000
	N	369	369	369	369	369	369	369
Coastal landscapes	Correlation Coefficient	.138**	.834**	1.000	.722**	.549**	.728**	.708**
	Sig. (2-tailed)	.008	.000	.	.000	.000	.000	.000
	N	369	369	369	369	369	369	369
Mountainous landscapes	Correlation Coefficient	.185**	.644**	.722**	1.000	.738**	.759**	.750**
	Sig. (2-tailed)	.000	.000	.000	.	.000	.000	.000
	N	369	369	369	369	369	369	369
Desert landscapes	Correlation Coefficient	.226**	.524**	.549**	.738**	1.000	.666**	.657**
	Sig. (2-tailed)	.000	.000	.000	.000	.	.000	.000
	N	369	369	369	369	369	369	369
Rainforest landscapes	Correlation Coefficient	.174**	.672**	.728**	.759**	.666**	1.000	.744**
	Sig. (2-tailed)	.001	.000	.000	.000	.000	.	.000
	N	369	369	369	369	369	369	369
Rivers and creeks	Correlation Coefficient	.233**	.610**	.708**	.750**	.657**	.744**	1.000
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.
	N	369	369	369	369	369	369	369

\*\* . Correlation is significant at the 0.01 level (2-tailed).

			Aboriginal learning	MAMMAL	REPTILE	BIRD	MARINE
Spearman's rho	Importance learning	Correlation Coefficient	1.000	.240**	.220**	.270**	.206**
	Aboriginal culture	Sig. (2-tailed)	.	.000	.000	.000	.000
	on holidays	N	369	369	369	369	369
	Mammals	Correlation Coefficient	.240**	1.000	.818**	.802**	.781**
		Sig. (2-tailed)	.000	.	.000	.000	.000
		N	369	369	369	369	369
	Reptiles	Correlation Coefficient	.220**	.818**	1.000	.760**	.731**
		Sig. (2-tailed)	.000	.000	.	.000	.000
		N	369	369	369	369	369
	Birds	Correlation Coefficient	.270**	.802**	.760**	1.000	.708**
		Sig. (2-tailed)	.000	.000	.000	.	.000
		N	369	369	369	369	369
	Marine animals	Correlation Coefficient	.206**	.781**	.731**	.708**	1.000
		Sig. (2-tailed)	.000	.000	.000	.000	.
		N	369	369	369	369	369

\*\* . Correlation is significant at the 0.01 level (2-tailed).



## Appendix 11

Most important motivations by tourist type (means reported)

No.	Disinterested Aboriginal learners	Slight Aboriginal learners	Moderate Aboriginal learners	High Aboriginal learners	Extreme Aboriginal learners
<b>1</b>	Relaxing and having fun	Relaxing and having fun	Relaxing and having fun	Learning about new things, increasing knowledge	Opportunity to experience unique and different cultural groups
<b>mean</b>	(4.04)	(3.9)	(4.02)	(4.05)	(4.67)
<b>2</b>	Being free to act the way I feel	Spending time with family & friends	Spending time with family & friends	Opportunity to experience unique and different cultural groups	Learning about new things, increasing knowledge
<b>Mean</b>	(3.8)	(3.57)	(3.7)	(3.91)	(4.64)
<b>3</b>	Spending time with family & friends	Having social interaction with others	Learning about new things, increasing knowledge	Relaxing and having fun	Experiencing new and different lifestyles
<b>Mean</b>	(3.72)	(3.33)	(3.68)	(3.76)	(4.55)
<b>4</b>	Learning about new things, increasing knowledge	Experiencing new and different lifestyles	Experiencing new and different lifestyles	Escaping the ordinary	Relaxing and having fun
<b>Mean</b>	(3.24)	(3.32)	(3.55)	(3.76)	(4.12)
<b>5</b>	Experiencing new and different lifestyles	Escaping the ordinary	Escaping the ordinary	Experiencing new and different lifestyles	Spending time with family & friends /learning more about myself
<b>mean</b>	(3.12)	(3.28)	(3.49)	(3.76)	(3.94)

## Appendix 12

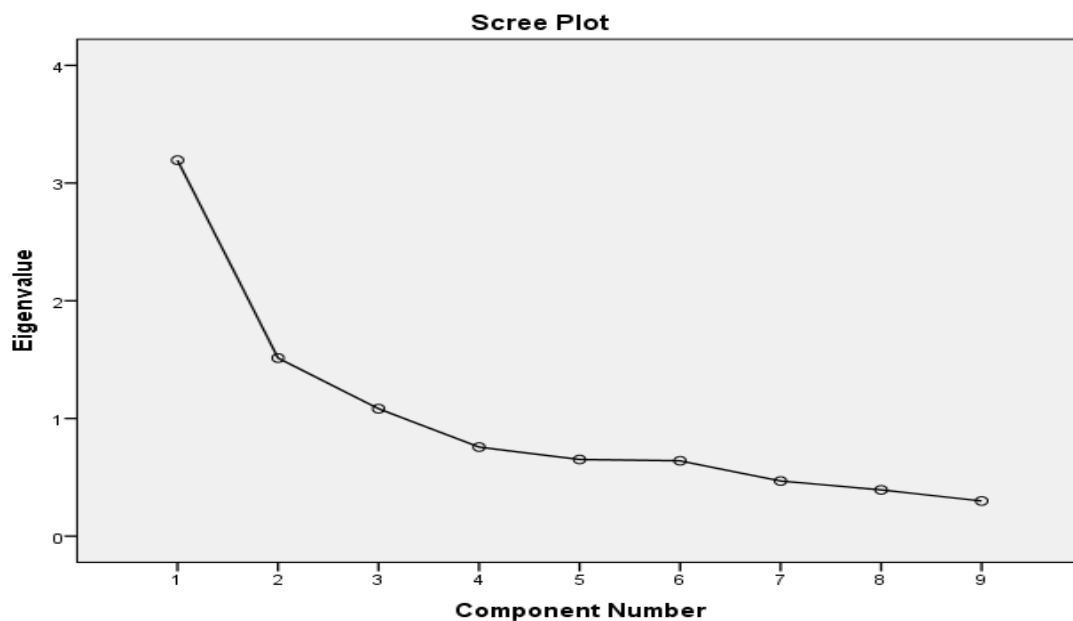
Results of Principal Components Analysis on Motivation Items

This section presents the full results of the principal components analysis on the nine motivation items. The 9 motivation variables were subjected to principal components analysis (PCA) using SPSS version 22. Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .764, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix. Principal components analysis revealed the presence of three components with eigenvalues exceeding 1, explaining 3.194%, 1.514% and 1.083% of the variance respectively. An inspection of the screeplot revealed a break after the 1st component and another smaller break after the third component. Using Catell's (1966) scree test, it was

decided to retain three components for further investigation. This was further supported by the results of Parallel Analysis, which showed three components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (9 variables x 369 respondents). Therefore three and two component solutions were examined, before the three component solution was accepted.

Montecarlo PCA parallel analysis results:

Component number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	3.194	1.2481	Accept
2	1.514	1.1659	Accept
3	1.083	1.0986	Accept



Total Variance Explained							
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	3.206	35.617	35.617	3.206	35.617	35.617	2.937
2	1.509	16.763	52.380	1.509	16.763	52.380	1.971
3	1.067	11.858	64.238	1.067	11.858	64.238	1.221
4	.759	8.438	72.676				
5	.657	7.303	79.979				
6	.640	7.107	87.086				
7	.471	5.230	92.317				
8	.393	4.367	96.684				
9	.298	3.316	100.000				

Extraction Method: Principal Component Analysis.

**Component Matrix<sup>a</sup>**

	Component		
	1	2	3
Experiencing unique different cultural groups	.763	-.413	
Learn new different lifestyles	.749	-.326	
Learn new things increase knowledge	.742		
Learn more about myself	.669		-.312
Escaping the ordinary	.594		-.421
Relax and having fun	.392	.674	
Free to act the way I feel	.405	.661	
Having social interaction with others	.543		.637
Spend time with family friends		.447	.593

Extraction Method: Principal Component Analysis.  
a. 3 components extracted.

**Pattern Matrix<sup>a</sup>**

	Component		
	1	2	3
Experiencing unique different cultural groups	.887		
Learn new things increase knowledge	.796		
Learn new different lifestyles	.790		
Learn more about myself	.553	.386	
Relax and having fun		.781	
Free to act the way I feel		.770	
Escaping the ordinary	.435	.501	
Having social interaction with others	.436		.707
Spend time with family friends		.376	.694

Extraction Method: Principal Component Analysis.  
Rotation Method: Oblimin with Kaiser Normalization.  
a. Rotation converged in 10 iterations.

Component One	Opportunity to experience unique and different cultural groups
	Learning about new things, increasing knowledge
	Experiencing new and different lifestyles
	Learning more about myself
Component Two	Relaxing and having fun
	Being free to act the way I feel
	Escaping from the ordinary
Component Three	Having social interaction with others
	Spending time with friends and family

### Appendix 13

Differences between tourist types on motivation components

This section presents the full results from the Kruskal Wallis H Tests done on the motivation components.

Hypothesis Test Summary				
	Null Hypothesis	Test	Sig.	Decision
1	The distribution of MOTfacscore1 is the same across categories of IMPORTABOR.	Independent-Samples Kruskal-Wallis Test	.000	Reject the null hypothesis.
2	The distribution of MOTfacscore2 is the same across categories of IMPORTABOR.	Independent-Samples Kruskal-Wallis Test	.126	Retain the null hypothesis.
3	The distribution of MOTfacscore3 is the same across categories of IMPORTABOR.	Independent-Samples Kruskal-Wallis Test	.524	Retain the null hypothesis.

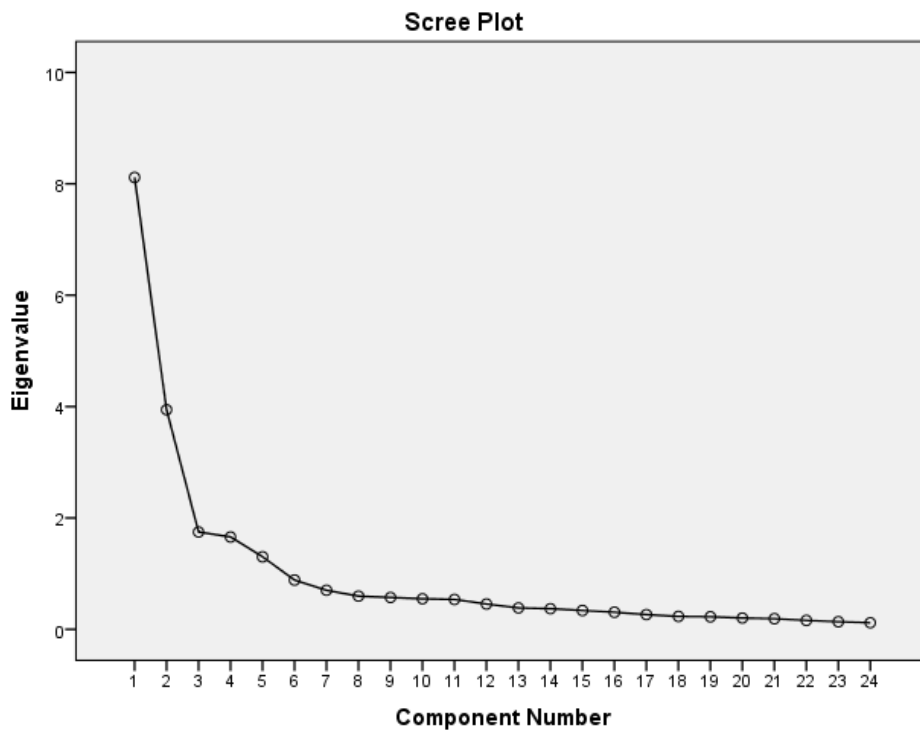
### Appendix 14

Principal Components Analysis- Facilities

The 24 facility variables were subjected to principal components analysis (PCA) using SPSS version 22. Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .896, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix. Principal components analysis revealed the presence of five components with eigenvalues exceeding 1, explaining 33.813%, 16.433%, 7.283%, 6.910% and 5.428% of the variance respectively. An inspection of the screeplot revealed a break after the 2nd component and another smaller break after the fourth component. Using Catell's (1966) scree test, it was decided to retain four components for further investigation. This was further supported by the results of Parallel Analysis, which showed four components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (24 variables x 370 respondents). Therefore, four, three and two component solutions were examined, before the three component solution was accepted.

Montecarlo PCA parallel analysis results:

Component number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	8.115	1.4908	Accept
2	3.944	1.4124	Accept
3	1.748	1.3576	Accept
4	1.658	1.3057	Accept
5	1.303	1.2564	reject



The four-component solution explained a total of 64.439% of the variance, with Component 1 contributing 33.813%, Component 2 contributing 16.433%, Component 3 contributing 7.283% and Component 4 contributing 6.910% respectively. To aid in the interpretation of these four components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings and all variables loading across only three components.

**Component Matrix<sup>a</sup>**

	Component		
	1	2	3
Rainforests	.788		
Coastal landscapes	.785		
Reefs & oceans	.758		
Mountains	.744	-.346	
Rivers & creeks	.736	-.322	
Mammals	.734	-.328	
Marine animals	.722	-.307	
Birds	.666	-.322	
Reptiles	.645	-.345	
Deserts	.623	-.418	
Aboriginal walking trails	.590		-.328
Visitor centre	.581		
Aboriginal guide	.561		-.390
Driving tours	.536		
Cabins	.511	.454	-.464
Souvenir shop	.468	.426	
Camping & picnic facilities	.359		.355
Telecoms		.630	.423
Medical facilities	.409	.607	
Airport	.388	.604	
Access	.338	.584	.462
Motel accommodation	.443	.553	-.410
Roads		.550	.507
Cafe	.472	.541	

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

The three-component solution explained a total of 57.530% of the variance, with Component 1 contributing 33.813%, Component 2 contributing 16.433%, Component 3 contributing 7.283% respectively. To aid in the interpretation of these three components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings (although less on component three) and all variables loading across three components.

**Pattern Matrix<sup>a</sup>**

	Component		
	1	2	3
Coastal landscapes	.808		
Mountains	.807		
Rainforests	.806		
Rivers & creeks	.801		
Mammals	.797		
Marine animals	.788		
Reefs & oceans	.770		
Birds	.756		
Deserts	.740		
Reptiles	.729		
Aboriginal walking trails	.454	.409	
Camping	.419		.320
Cabins		.844	
Motel accommodation		.832	
Café		.715	
Aboriginal guide		.637	
Souvenir shop		.595	
Airport		.521	.399
Visitor centre		.486	
Driving tours		.478	
Roads			.790
Access			.784
Telecoms			.771
Medical			.670

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.<sup>a</sup>

a. Rotation converged in 16 iterations.

**Component Correlation Matrix**

Component	1	2	3
1	1.000	.294	.085
2	.294	1.000	.263
3	.085	.263	1.000

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

## **Appendix 15**

### **Differences between Groups on Individual Facility Items**

This section presents the results of the post-hoc analysis on individual facility items subjected to the Kruskal-Wallis H tests. Pairwise comparisons were performed on these items using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. Statistical significance was accepted at the  $p < .0002$  level. The post hoc analysis revealed statistically significant differences in median scores for the following items as described below.

Disinterested Aboriginal cultural learners recorded a lower median score ( $Md=2$ ) than slight and moderate interest Aboriginal cultural learners ( $Md=3$ ) and high and extreme interest Aboriginal cultural learners ( $Md=4$ ) for the fauna variables of mammals, reptiles, birds and marine wildlife. For the landscape variables of desert landscapes and creeks and rivers, disinterested, slight and moderate Aboriginal cultural learners recorded lower median scores ( $Md=3$ ) than high important and extreme interest Aboriginal cultural learners ( $Md=4$ ). Disinterested Aboriginal cultural learners recorded a lower median score ( $Md=1.5$ ) than slight and moderate interest Aboriginal cultural learners ( $Md=3$ ) and the high and extreme importance Aboriginal cultural learners ( $Md=4$ ) for Aboriginal guides on site. For visitor centres, disinterested Aboriginal cultural learners recorded a lower median score ( $Md=2$ ) than all other types ( $Md=3$ ). For Aboriginal walking trails, disinterested Aboriginal cultural learners recorded a lower median score ( $Md=1$ ) than slight and moderate importance Aboriginal cultural learners ( $Md=3$ ,  $Md=4$ ) and high and extreme importance Aboriginal cultural learners ( $Md=4$ ,  $Md=5$ ).



## Appendix 16

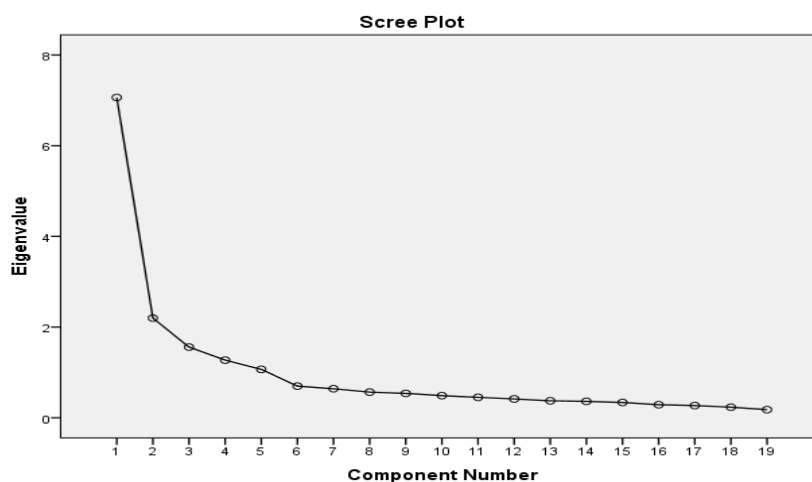
### Principal components analysis on activity variables

The 19 survey activity variables were subjected to principal components analysis (PCA) using SPSS version 22. Prior to performing PCA, the suitability of data for factor analysis was assessed. Tabachnick and Fidell (2001) recommend inspecting the correlation matrix for coefficients greater than .3 to assess whether factor analysis is appropriate, based on the strength of the inter-correlations among the items. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .891, exceeding the recommended value of .6 (Kaiser 1970, 1974) and Bartlett's Test of Sphericity (Bartlett 1954) reached statistical significance supporting the factorability of the correlation matrix.

**KMO and Bartlett's Test**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.891
Bartlett's Test of Sphericity	Approx. Chi-Square	3511.440
	df	171
	Sig.	.000

Principal components analysis revealed the presence of five components with eigenvalues exceeding 1, explaining 37.173%, 11.567%, 8.201%, 6.690% and 5.615% of the variance respectively. An inspection of the screeplot revealed a break after the 1<sup>st</sup> and 4<sup>th</sup> components. Using Catell's (1966) scree test, it was decided to retain four components for further investigation.



This was further supported by the results of Parallel Analysis which showed only four components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (19 variables x 370 respondents).

Figure 3: Parallel Analysis (source: MonteCarlo PCA for Parallel Analysis, Watkins)

Component number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	7.063	1.4248	Accept
2	2.198	1.3433	Accept
3	1.558	1.2824	Accept
4	1.271	1.2265	Accept
5	1.067	1.1792	reject

The four-component solution explained a total of 63.63% of the variance, with Component 1 contributing 37.173%, Component 2 contributing 11.567%, Component 3 contributing 8.201% and Component 4 contributing 6.630% respectively. To aid in the interpretation of these four components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings and the fourth component only having one variable loading across it. This means the factor is poorly defined (Tabachnick and Fidell 2001), and suggests that a three component solution is likely to be more appropriate. A three component solution was then ‘forced’. The three-component solution explained a total of 56.941% of the variance, with Component 1 contributing 37.173%, Component 2 contributing 11.567% and Component 3 contributing 8.201% respectively.

Component Matrix <sup>a</sup>			
	Component		
	1	2	3
Field trips	.787		-.313
Hands-on activities	.775		
Cultural activities	.752		
Attend cultural	.744		
Take guided tours	.740	-.327	
Stay overnight	.697		
Volunteer on project	.678		-.433
Visit historical sites	.659		.375
Attend talks	.650	-.310	
View displays	.633		
Buy arts & crafts	.603		.410
Hiking	.582	.434	
Self-guided activities	.530		
Visit national parks	.511		.304
Kayaking	.392	.691	
Fishing	.342	.635	
Swimming	.410	.633	
Shopping		.492	.357
Visit art galleries	.518		.588

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

To aid in the interpretation of these three components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone 1947) with 3 components showing a number of strong loadings. There was a moderate correlation between the components ( $r > .3$ ) therefore the Oblimin rotation solution was used.

Figure 4: Component Correlation Matrix (source: SPSS 22)

Component Correlation Matrix			
Component	1	2	3
1	1.000	.175	.355
2	.175	1.000	.288
3	.355	.288	1.000

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

Pattern Matrix <sup>a</sup>			
	Component		
	1	2	3
Field trips	.837	.152	-.027
Volunteer on projects	.817	.205	-.191
Hands-on activities	.805	.020	.084
Guided tours	.743	-.097	.187
Attending talks	.722	-.064	.065
View Displays	.596	-.080	.207
Cultural Activities	.510	-.049	.462
Self-guided activities	.495	.181	.016
Stay overnight	.471	.216	.258
Kayaking	.036	.838	-.044
Swimming	.075	.786	-.033
Fishing	-.046	.717	.067
Hiking	.297	.634	.034
Visiting art galleries	-.022	-.082	.814
Buying arts & crafts	.146	.011	.663
Visiting historical sites	.213	.027	.648
Attending cultural	.433	-.077	.565
Visiting national parks	.075	.150	.529
Shopping	-.383	.330	.469

Extraction Method: Principal Component Analysis.

a. Rotation converged in 9 iterations.

### Communalities

	Initial	Extraction
Field trips	1.000	.751
Hands-on activities	1.000	.709
Volunteer on projects	1.000	.671
View displays	1.000	.466
Attend talks	1.000	.544
Self-guided activities	1.000	.316
Guided tours	1.000	.660
Attend cultural	1.000	.650
Buy arts & crafts	1.000	.534
Cultural activities	1.000	.621
Stay overnight	1.000	.489
Swimming	1.000	.628
Hiking	1.000	.578
Kayaking	1.000	.694
Fishing	1.000	.534
Shopping	1.000	.393
Visiting historical sites	1.000	.576
Visiting art galleries	1.000	.618
Visiting national parks	1.000	.386

Extraction Method: Principal Component Analysis.

The items that make up the three components are outlined below:

Component	Items
One (hands-on immersion)	taking part in field trips or outdoor activities
	Volunteering on a conservation or community development project
	participating in hands-on learning activities
	Taking guided tours led by local experts
	Attending talks and lectures given by experts
	Viewing interpretative displays
	Able to participate in cultural activities
	Taking self-guided tours and walks
	Able to stay overnight in an Aboriginal community
Two (active, sporty)	Kayaking, Swimming, Fishing, Hiking
Three (passive culture and shopping)	Visiting art galleries and museums
	Able to buy Aboriginal arts and crafts
	visiting historical sites
	Able to attend Aboriginal events and performances
	visiting national parks
	shopping

## **Appendix 17**

### Differences between tourist types on activity items

#### Items in Component One:

All the items in component one showed statistically significant differences between groups. The items of taking part in field trips and outdoor activities, taking part in hands-on activities, volunteering on a conservation or community development project, attending talks given by experts, able to participate in cultural activities and staying overnight in an Aboriginal community all showed statistically significant differences in median scores between groups. Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. Statistical significance was accepted at the  $p < .0002$  level. This post hoc analysis revealed the no importance group recorded lower median scores than all other groups on all items. The extreme importance group recorded a higher median score ( $Md=5$ ) for hands-on activities and volunteering on a conservation or community development project than the high importance group ( $Md=4$ ) and the moderate and slight importance groups ( $Md=3$ ). The extreme importance group also recorded a higher median score for staying overnight in an Aboriginal community ( $Md=4$ ) than the high and moderate importance groups ( $Md=3$ ) and the slight and no importance groups ( $Md=2$  and  $Md=1$  respectively). The extreme importance group recorded a higher median score for attending talks by experts ( $Md=4$ ) than the high, moderate and slight importance groups ( $Md=3$ ) and no importance group ( $Md=1$ ). The high and extreme importance group recorded higher mean rank than other groups for the items of taking part in field trips (232.08 and 305.12 respectively) and taking guided tours led by local experts (234.11 and 283.89 respectively) high level of learning and high level of interaction with Aboriginal people. These items did not have similar distribution so mean rank is reported.

#### Items in Component Two:

There were no statistically significant differences between groups on the swimming, kayaking and fishing items. These activities had low median ranks across all groups. However, post-hoc analysis showed there were statistically significant differences between groups for the items of high level of adventure and high level of physical activity. For high levels of adventure the no importance group recorded a lower median score ( $Md=2$ ) than the slight and moderate importance groups ( $Md=3$ ) and the high and extreme importance groups with recorded median values of 4. For high levels of physical activity, the mean rank of the high and extreme groups (234.11 and 283.89 respectively) were higher than the three other groups. Median scores were not reported as these variables did not have similar distribution.

#### Items in Component Three:

The items of visiting art galleries and museums, able to buy Aboriginal arts and crafts, visiting historical sites, and able to attend Aboriginal events and performances all record statistically significant differences between groups. The item of visiting historical sites did not have similar distribution so mean ranks are recorded. For this item the very and extreme importance group recorded higher mean ranks (215.36 and 230.76 respectively) than the other three groups. All groups recorded a higher median score (Md=3) than the no importance group for the item of visiting art galleries and museums. The moderate, high and extreme importance groups recorded higher median scores (Md=3) for the item able to buy Aboriginal arts and crafts than the slight (Md=2) and no importance groups (Md=1). The high and extreme groups recorded higher median scores (Md=4) on the item of attending Aboriginal events and performances than the moderate and slight importance groups (Md=3) and the no importance group (Md=1).

#### Additional Items (not in Components):

The items of viewing interpretative displays and taking self-guided walks and tours were not included in the PCA analysis, as noted above but recorded statistically significant differences between groups. Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. Statistical significance was accepted at the  $p < .0002$  level. This post hoc analysis revealed statistically significant differences in median scores viewing interpretative displays. The high and extreme groups recorded a higher median score (Md=4) than the slight and moderate importance groups (Md=3) and the no importance group (Md=1).

## Appendix 18

### Results of cluster analysis

This section presents the full results of the two-step cluster analysis run on eight variables (derived from the results of the cumulative odds ordinal logistic regression analysis). Tourists are grouped based on their preferences for combinations of AET product variables. This is done to test the tourist types developed earlier in this chapter. A two-step cluster analysis was performed in SPSS 22 on the following variables (derived from the results of the cumulative odds ordinal logistic regression analysis):

- Aboriginal guides on site
- high level of learning
- high level of interaction with Aboriginal people
- desert landscapes
- hands-on activities
- staying overnight in an Aboriginal community
- visiting historical sites
- viewing interpretive displays

A four cluster solution was derived with fair silhouette measures of cohesion and separation. The four clusters are named ‘not interactors’ (n=22), ‘moderate interactors’ (n=136), ‘high interactors’ (n=164) and ‘extreme interactors’ (n=47).

Extreme interactors can be characterized as:

- 1/5 of respondents are in 18-30 age category
- Highest percentage of Aboriginal And Torres Strait Islander, female, international and student respondents
- Highest number of active volunteers and independent tourers
- highly educated, frequent learners on holidays, and extremely interested in learning about Aboriginal culture on holidays
- Highest percentage of respondents extremely interested in experiencing new cultures, hands-on activities, field trips, visiting national parks and volunteering on conservation or community development projects on an Aboriginal educational holiday

High interactors can be characterized as:

- 1/5 of respondents are in 18-30 age category
- Majority are female, highly-educated, Australian, non-Aboriginal And Torres Strait Islander
- Highest percentage of working respondents
- Independent tourers, frequent travelers
- Frequent learners on holidays but majority only moderately interested in learning about Aboriginal culture on holidays
- 3/4 of respondents high or extreme levels of interest in field trips and visiting national parks
- 2/3 of respondents high or extreme levels of interest in experiencing new cultures and volunteering on conservation or community development projects on an Aboriginal educational holiday

Moderate interactors can be characterized as:

- Highest percentage of 51-70 age category
- Majority highly educated retired or working respondents

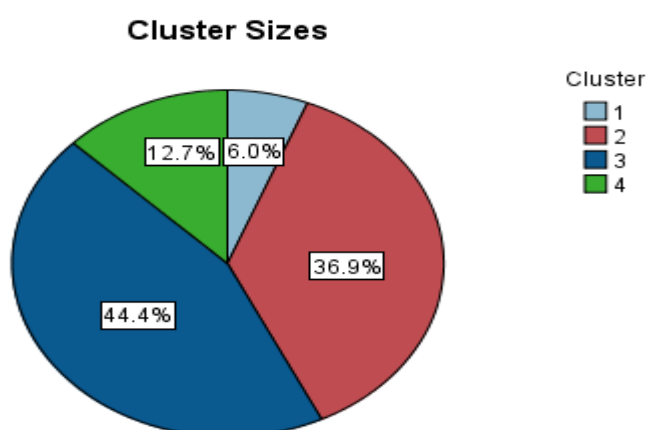
- Frequent learners on holidays but majority only moderately interested in learning about Aboriginal culture on holidays
- Half of respondents moderately interested in experiencing new cultures, field trips and visiting national parks

Not interactors can be characterized as:

- Majority male, retired, Australian, non-Aboriginal and Torres Strait Islander
- 1/3 high-school educated
- Highest percentage of non-active volunteers
- Most frequent travelers, usually independent tourers
- Sometimes learners on holidays but no interest in learning about Aboriginal culture
- Majority has never experienced overseas indigenous Australian Aboriginal culture on holidays in last two years
- 1/3 very or extremely interested in visiting national parks on holidays

### Summary

The results are broadly consistent with the tourist types from previous sections. Products based on high level of interaction with Aboriginal people and learning, featuring hands-on activities and staying overnight in an Aboriginal community appeal most to highly-educated females from either the 18-30 age group or the over 50s, Aboriginal and Torres Strait Islander people or international visitors, who are frequent independent travellers, with an interest in learning on holidays, particularly learning about Aboriginal culture.



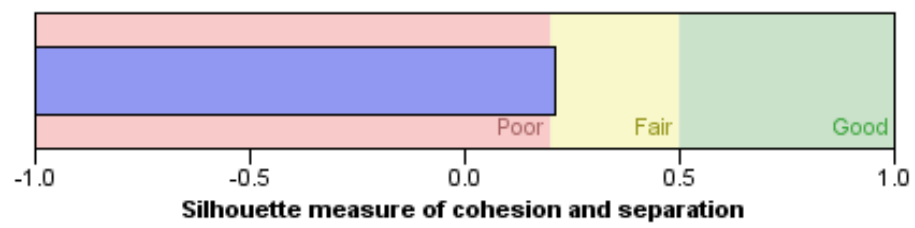
<b>Size of Smallest Cluster</b>	22 (6%)
<b>Size of Largest Cluster</b>	164 (44.4%)
<b>Ratio of Sizes: Largest Cluster to Smallest Cluster</b>	7.45



### Model Summary

Algorithm	TwoStep
Inputs	8
Clusters	4

### Cluster Quality



		Not interactors	Mod. Int'rs	High interactors	Extreme interactors
	number	22	136	164	47
	percent	6	36.9	44.4	12.7
<b>Age category</b>	51-70 (%)	45.4	52.9	42.1	31.9
	18-30 (%)	4.5	14.7	20.7	19.1
<b>Gender</b>	Male (%)	54.5	42.1	30.5	25.5
	Female (%)	45.5	58.1	69.5	72.3
<b>Nationality</b>	Australian (%)	95.5	90.4	90.9	85.1
	Other (%)	4.5	9.4	8.7	14.9
<b>Aboriginal and Torres Strait Islander</b>	Yes (%)	0	2.2	3.7	17.1
	No (%)	100	97.8	94.5	83
<b>Occupation</b>	Retired (%)	59.1	45.6	36	29.8
	Student (%)	0	12.5	19.5	38.3
	Working (%)	40.9	39	44.5	31.9
<b>Highest level of education</b>	High School (%)	31.8	15.4	15.2	23.4
	Tertiary (%)	54.5	82.4	81.1	74.5
<b>Active volunteer</b>	Yes (%)	27.3	39.7	47	51.1
	No (%)	72.7	60.3	53	48.9
<b>More than 3 holidays in last two years</b>	Yes (%)	18.2	17.6	23.2	8.5
<b>More than 4 holidays in last two years</b>	Yes (%)	63.6	47.8	40.2	48.9
<b>Independent tour</b>	Usually/ always (%)	81.8	86.7	83.6	91.4
<b>Overseas indigenous trip in last 2 years</b>	Never (%)	72.7	52.2	51.8	53.2
<b>Australian Aboriginal Trip in last 2 yrs.</b>	Never (%)	59.1	30.9	39.6	36.2
<b>Important Aboriginal culture learning</b>	Not important	68.2	5.1	2.4	0
	Mod. importance	9.1	56.6	43.3	19.1
	Extremely important	4.5	0	5.5	48.9
<b>Frequency of learning on holiday</b>	Sometimes	50	30.1	14	4.3
	Usually/always	50	69.9	85.9	95.8
<b>Motivation- experiencing new culture</b>	Mod. important	4.5	54.4	32.9	8.5
	High/extreme importance	13.6	28.7	61	91.5
<b>Field trips</b>	Moderately interest	0	46.3	17.7	6.4
	High/extreme interest	4.5	30.1	70.7	93.6
<b>Visit national parks</b>	Moderately important	9.1	40.4	26.8	21.3
	High/extreme importance	31.8	48.5	64.6	68.1
<b>Volunteer on project</b>	Moderately important	4.5	28.7	26.8	17
	High/extreme importance	4.5	19.1	42.9	76.6

