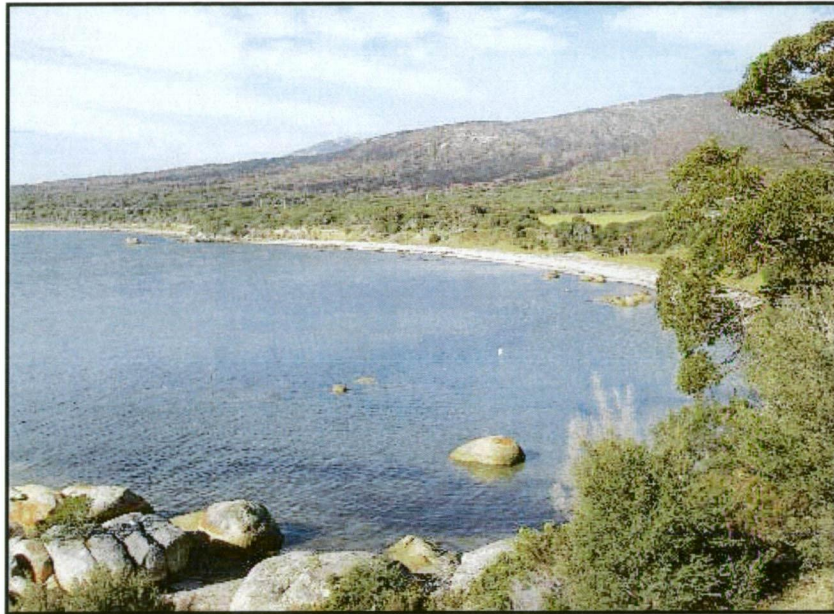


Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community, Tasmania



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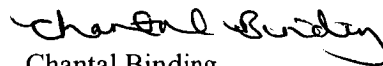
Submitted in partial fulfilment of the requirements for the Degree of
Master of Applied Science

School of Geography and Environmental Studies
University of Tasmania
Hobart, Tasmania, Australia

December 2007

Declaration

This thesis contains no material which has been accepted for the award of any other degree or diploma in any tertiary institution, and to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference is made in the text of the thesis.


Chantal Binding

Abstract

Small, remote island communities often share problems of isolation and limited natural resources to sustain a viable economy, consequently many have sought to diversify into the tourism industry. The Aboriginal community of Cape Barren Island, Tasmania, has very limited economic activities and is considering tourism ventures. Sustainable island tourism may provide important economic, social and cultural opportunities to stimulate self-sufficiency, community cohesion, cultural preservation, as well as self-determination and empowerment for the Aboriginal community. The aim of the research was to analyse how the Cape Barren Island community could develop sustainable island tourism. The research pathway was directed by ascertaining the natural and cultural values on the island and identifying and assessing the opportunities, benefits, issues and constraints for the community to develop sustainable island tourism. A qualitative research approach was employed which incorporated the concept of triangulation. Semi-structured interviews, a focus group and field observations were conducted on Cape Barren Island. Key informant interviews representing the Tasmanian Aboriginal community and the tourism industry provided an overview of the issues and constraints surrounding indigenous tourism development in a Tasmanian context. From the research a number of themes developed: 1) accessibility, 2) infrastructure and natural resources, 3) land ownership and control, 4) community cohesion, 5) human resources, 6) skills, training and capacity building, 7) traditional skills and knowledge, 8) funding and costs, 9) cultural awareness and product, 10) authenticity and interpretation, and 11) seasonality and exogenously driven forces. There is the potential for the community to develop sustainable island tourism which could provide significant economic, social, cultural and environmental benefits and opportunities, however, a number of issues and constraints would have to be overcome. Recommendations were presented from the research to assist the community in developing sustainable island tourism.

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Acronyms

ALCT	Aboriginal Land Council of Tasmania
ATA	Aboriginal Tourism Australia
CBIAA	Cape Barren Island Aboriginal Association
DEH	Department of the Environment and Heritage
DPAC	Department of Premier and Cabinet
ITA	Indigenous Tourism Australia
ILC	Indigenous Land Corporation
TCT	Tourism Council Tasmania

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1 Introduction

1.1 Background

Islands are highly desired tourism destinations often encompassing unique physical, natural and cultural features. Yet such islands have sought to diversify into the tourism industry due to their isolation and limited resources to sustain a viable economy. Small remote island communities face a number of issues and constraints in developing a viable and sustainable tourism industry. A common characteristic shared by many is that they possess insufficient natural resources to meet the additional demands of tourism, particularly concerning water and power, and are often reliant upon external sources for food and other supplies. Inadequate infrastructure and accessibility issues are further impediments. Many small islands have ageing and declining populations with a lack of human resources and relevant skills, and communities can be extremely insular with divides and internal tensions creating barriers to achieving viable tourism ventures. Seasonality and exogenously driven forces can further hinder sustainable tourism. Furthermore, many small islands have fragile ecosystems and indigenous¹ cultures which are vulnerable to the impacts of tourism.

In Australia indigenous communities experience additional issues and constraints in developing sustainable tourism, including; land ownership and control, lack of market knowledge, cultural awareness and authenticity issues (Ahoy 2000; Schmiechen 2006; DPAC 2007). Yet, sustainable tourism can provide important economic, social, cultural and environmental benefits and opportunities for indigenous communities, such as employment and the rejuvenation of culture. Thus, sustainable tourism can facilitate self-determination and empowerment, and assist in protecting and conserving cultural and natural values. Many indigenous communities in Australia have recognised such benefits and opportunities and have become involved in the tourism sector, particularly within the last decade. In progressing sustainable indigenous tourism within Australia, a number of government and non-government organisations and programs have been established to assist indigenous individuals and communities in building capacity to develop viable tourism initiatives. Such

¹ The term 'Indigenous' is used in the national and international context and the term 'Aboriginal' is used within the Tasmanian context in line with current protocols. However, in parts of the thesis they are used interchangeably as some of the earlier literature used the term 'Aboriginal' in the national context.

organisations and programs include Aboriginal Tourism Australia (ATA), Indigenous Tourism Australia (ITA) and the Respect Our Culture Program. However, such organisations and programs have been more pro-active on mainland Australia compared with Tasmania. For example, the Australian Government funded Stepping Stones for Tourism Program has been undertaken with a number of indigenous communities in Australia, but not in Tasmania. There is currently no dedicated Aboriginal tourism organisation or office in Tasmania, unlike the other states and territories. Funding and business support is also more readily available to indigenous people on the mainland where the indigenous tourism sector is far more established. In contrast, Aboriginal tourism is still in its infancy in Tasmania with only a very small number of Aboriginal tourism businesses developed or owned by members of the Aboriginal community. However, there are approximately 17 businesses/organisations made up of Aboriginal and non-Aboriginal initiatives offering an Aboriginal component, ranging from interpretation to cultural experiences, but the majority are non-commercial activities. For example, the Aboriginal community have been involved in developing interpretation delivered through static signs, and the Tasmanian Parks and Wildlife Service Discovery Ranger Program (DPAC 2007). There is a growing demand for Tasmanian Aboriginal tourism experiences, yet not enough are being supplied. Aboriginal tourism is beginning to progress within the state, especially since the launch of the first Tasmanian Aboriginal Tourism Development Plan. Therefore, there is a potential for developing Aboriginal tourism initiatives, particularly on Cape Barren Island due to its significance in Tasmanian Aboriginal history.

This research focuses on Cape Barren Island, which is located off the northeast coast of Tasmania and forms part of the Furneaux Group in the Bass Strait. The island is approximately 25 km from east to west, with an average width of 8 km and a total area of 44,500 hectares. There are infrequent flights to Cape Barren from mainland Tasmania and Melbourne which are only serviced by light aircraft. There is also a fortnightly boat service which operates out of Bridport on the north coast of Tasmania. Many areas are inaccessible and road access is poor and inadequate. The island encompasses diverse cultural and natural features and includes significant flora and fauna, Ramsar Wetlands, temperate rainforests, mountains, beautiful beaches and Aboriginal and European cultural heritage sites. The island has a unique combination of Aboriginal and European history, and evidence suggests there was a prehistoric Aboriginal occupation on Cape Barren (Sim & Gait 1992). The first European settlers on Cape Barren have been traced back to the early 19th century when European sealers brought Aboriginal women to the island to become their reluctant wives and workers. By the 1820s the core economic base of sealing was replaced by mutton birding and community life was based on a combination of Aboriginal and European

customs. Since 1866 the Aboriginal community has sought collective ownership of Cape Barren Island. In 2005, following the Aboriginal Lands Amendment Bill, the Tasmanian Aboriginal community was handed back the title of 42,708 hectares of reserved Crown land on Cape Barren Island (HREOC 2005). There are currently 56 residents on the island and the majority are Aboriginal who continue the strong tradition of mutton birding (CBIAA, 2007, pers. comm.). There are limited economic activities, and a combination of poor soils and limited access to markets has restricted the amount of agriculture (DPAC 2004).

Current tourism on Cape Barren Island is very small and erratic with approximately 200 tourists a year who are predominantly independent bushwalkers visiting the Ramsar Wetlands, or walking the shoreline circuit (Bain *et al.* 2005). Some visitors kayak across from Flinders Island or mainland Tasmania and the island can be visited all year round due to the mild climate. Currently, no tourism marketing is undertaken and there are no dedicated tourist infrastructure and services. There are no mechanisms to manage and control bushwalkers and tourists, as well as no booking or permit system. Although visitors are supposed to inform the Cape Barren Island Association of their intention to visit the island, however some just arrive ad hoc without prior permission. Furthermore, tour operators are unofficially bringing tourists to the island. Due to uncontrolled tourism there are concerns about environmental damage and the encroachment on community areas. The community is currently receiving minimal benefits from tourism and has very limited economic activities, thus are considering tourism ventures. This is particularly significant since the majority of land on Cape Barren was returned to the Tasmanian Aboriginal community in 2005. Given the overall lack of tourism and the potential for tourism ventures, the research aim was to analyse how the Cape Barren Island community could develop sustainable island tourism.

1.2 Research Aim

To analyse how the Cape Barren Island community could develop sustainable island tourism.

1.3 Objectives

To achieve the aim the following objectives were developed:

1. to locate the research in a theoretical context by examining concepts inherent to island, indigenous and sustainable tourism;
2. ascertain the natural and cultural values of Cape Barren Island;

3. identify and assess the opportunities, benefits, issues and constraints for the community to develop sustainable island tourism;
4. to undertake a SWOT analysis to identify the main strengths, weaknesses, opportunities and threats to assist the Cape Barren community in progressing sustainable island tourism; and
5. provide recommendations for the Cape Barren Island community on how to build the capacity for sustainable island tourism.

1.4 Significance of Study

The author has a strong interest in remote indigenous communities and tourism, which stems from research in the Amazon rainforest of Ecuador in 1997 and working for the tourism industry on a number of islands, including the Dominican Republic (Caribbean) the Maldives (Indian Ocean) and Crete (Greece). Worldwide there has been growing interest in the indigenous tourism market, as well as alternative types of destinations.

The research was significant as it was the first study to focus specifically on tourism development on Cape Barren Island, and provides a contribution to further research into indigenous communities and island tourism, both in Tasmania and Australia. There is a lack of research concerning the issues and constraints affecting the development of Aboriginal tourism in Tasmania. The findings from the study will provide important data that could assist the Tasmanian Aboriginal community and tourism industry professionals. The first Tasmanian Aboriginal Tourism Development Plan was launched in June 2007, thus making the research even more relevant.

1.5 Outline of Thesis Chapters

Chapter Two provides the background and conceptual framework of the thesis which has informed the specific areas of inquiry. The broad concept of sustainable tourism is discussed and located within the scope of the thesis. An overview of the benefits and opportunities of tourism for indigenous communities is then examined, followed by the key issues and constraints affecting the development of indigenous tourism, both within Australia and Tasmania. Concepts of island tourism are presented, which focuses on the issues and constraints affecting the development of sustainable island tourism. Potential avenues for further research are finally discussed, concerning the issues and constraints faced by

indigenous small remote island communities in developing island tourism within the Australian context.

Chapter Three sets the scene of the study area which will assist in ascertaining the natural and cultural values of Cape Barren Island, as well as in the identification of potential opportunities for developing tourism. An overview of the key aspects of the island are presented, encompassing location and access, physical features, natural values, cultural heritage, land tenure, management and legislative framework, current land use and settlement and tourism.

Chapter Four provides a comprehensive explanation of the research design. The qualitative research approach and its significance are first presented. The concept of triangulation is then discussed followed by an overview of each research method employed. A summary of the ethics application is then provided and details of the selection and recruitment process. The methods of data analysis and coding of participants are finally presented.

Chapter Five presents the results of the semi-structured interviews conducted with nine key members of the Tasmanian Aboriginal community and tourism industry, which included government and non-government organisations. The main results relating to the issues and constraints of Aboriginal tourism development in Tasmania are presented under five interrelated themed sections. The final section of the chapter presents the results concerning the future direction of the Tasmanian Aboriginal tourism industry.

Chapter Six presents the results of the semi-structured interviews and focus group undertaken with the Cape Barren Island community. Current concerns and issues raised by the community are first presented, followed by the issues and constraints for developing tourism on the island which are divided into 11 interrelated themed sections. The final section of the chapter presents the results regarding future tourism benefits, opportunities and ventures.

Chapter Seven discusses and integrates the findings from each data collection method. It also determines any correlations and comparisons from the data collected from each research method and the results from each cohort. Implications of the results are considered concerning the viability of sustainable tourism on Cape Barren Island. The discussion proceeds under the key themes in line with the results chapters.

Chapter Eight presents the conclusion of the research and ascertains whether the research aim was fulfilled. Recommendations are provided on how the community can move towards sustainable island tourism. The results of the SWOT analysis which draws together the key findings and recommendations of the research are then presented to identify the main strengths, weaknesses, opportunities and threats to assist the Cape Barren community in progressing sustainable island tourism.

2 Background and Conceptual Framework

2.1 Overview

This chapter provides the background and conceptual framework of the thesis that has informed the specific areas of inquiry, and precedes the interpretation and discussion of results. The broad concept of sustainable tourism is discussed first and located within the scope of the thesis. An overview of the benefits and opportunities of tourism for indigenous communities is then examined, followed by the key issues and constraints affecting the development of indigenous tourism, both within Australia and Tasmania. Finally, concepts of island tourism are presented where the discussion focuses on the issues and constraints affecting the development of sustainable island tourism.

2.2 Sustainable Tourism

In 1984 Krippendorff introduced to tourism some of the basic ideas inherent in sustainable development following the 1980 World Conservation Strategy, which was launched by the International Union for the Conservation of Nature and Natural Resources (Croall 1995 cited by France 1997). However, it was not until 1987 when the United Nations World Commission on Environment and Development produced the Brundtland Report, titled 'Our Common Future' began to motivate growing concern and initiate change to deal with the negative impacts of tourism, particularly those associated with mass tourism (Croall 1995 cited by France 1997). The subsequent Rio Earth Summit in 1992 increased awareness of the concept of sustainable tourism development and led to the adoption of Agenda 21, for which the Travel & Tourism Industry was the first sector to launch an industry-specific Agenda 21 action plan (WTO 1999).

In setting the framework for the discussion on sustainable tourism, it is first important to link back to the concept of sustainable development from which it derives, comprising three basic interdependent components - environment, economic and social/cultural (Figure 2.1). Sustainable development focuses on ensuring environmental protection, economic development, the political participation of stakeholders in society and an improved quality of life for society, both now and for future generations (Jacobs 1999). In recent years the cultural significance within the concept of sustainable tourism has become more apparent, and in line with the scope of the thesis, particularly concerning the indigenous aspects and remote small islands, which often encompass insular communities with traditional living cultures (Baum 1997). The ambiguities of sustainable tourism will now be discussed.

Figure 2.1. The key Components of Sustainable Tourism



(Author's diagram, 2007)

It is widely recognised that defining the concept of sustainable tourism is problematic. McCool and Moisey (2001) noted that meanings attached to the concept considerably differed, with an apparent lack of consensus amongst academics and government institutions. Butler (1999:19) further highlighted this ambiguity; “the key problem ... is the current inability to define the satisfaction of all, or even most of the stakeholders in tourism, exactly what is meant by sustainable tourism?” Furthermore, according to Hunter (2002), such vagueness of the term could also be attributed to the contested concept of sustainable development from which it derives. In this context, sustainable tourism cannot be seen as a ‘rigid code’, but as a flexible or adaptive paradigm, whereby different tourism development pathways may be suitable in relation to local conditions (Hunter 1997). The reasoning behind such thinking is apparent, especially because the concept of sustainable tourism is multi-faceted, encompassing a broad range of alternative forms of tourism within contrasting environmental, socio-cultural and economic conditions.

Some definitions and ideas of sustainable tourism have a more economic and environmental focus, rather than socio-cultural. With sustainable tourism it can be difficult to obtain a sustainable balance and according to Carter (1995), economic growth can often conflict with the protection of the environment, but will vary depending upon the destination, and the level and type of tourism activities and development. Furthermore, there are often diverging interpretations of the term, and according to McCool and Moisey (2001) they replicate a

continuum ranging from industry centred, such as the sustainability of an individual tourism business, across to those of a broader social focus, where tourism is integrated into wider economic and social development.

2.2.1 Sustainable Tourism within the Scope of the Thesis

There are many different definitions and interpretations of sustainable tourism, with no one single definition or model being drawn on in developing a conceptual framework for this thesis. The World Tourism Organisation's interpretation and a combination of other appropriate viewpoints, including an indigenous context will form the conceptual framework of what constitutes sustainable tourism within the scope of the thesis.

The World Tourism Organisation (2004) proposes that sustainable tourism should:

1. Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.
2. Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance.
3. Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation (WTO 2004).

One broad view shared by many authors suggests that “sustainable tourism is a kinder, gentler form of tourism that is generally small in scale, sensitive to cultural and environmental impacts and respects the involvement of local people in policy decisions” (McCool & Moisey 2001:4). Another viewpoint perceives tourism “as a tool of social and economic development, as a method to enhance economic opportunity and not as an end itself” (McCool & Moisey 2001:5-6), where tourism is not the single economic activity, but part of a larger policy framework in achieving a sustainable society (Hunter 1995; McCool & Moisey 2001). Furthermore, McKercher (1993:14) argues that “for sustainable tourism to occur, it must be closely integrated with all other activities that occur in the host region”, therefore the host destination, especially rural areas should not become too reliant upon the tourism industry, but should form part of a diverse rural economy which is more resilient to

change (Lane 1994). However, this may be problematic for some destinations, particularly small islands which lack the resource base to participate in multi-sector activities.

Sustainable tourism aims to be socio-culturally appropriate in which the local community should be involved in tourism planning, decision making and implementation (Murphy 1985; Sofield 1993). A number of academics suggest that small-scale tourism is a more sustainable approach, with less negative impacts on the host community and the natural environment (de Kadt 1992; Wilkinson 1989). Furthermore, according to Carter (1994), small-scale tourism constitutes minimal tourist infrastructure and development, and a restricted number of tourists should adapt to the living standards of the local community (Carter 1994) and not the other way around, hence to contain impacts and keep tourism sustainable in the long-term (de Haas 2002). Sustainable tourism should encompass locally run and owned ventures rather than imported foreign investments (de Kadt 1992; Hjalager 1997), “with low import leakage and a higher proportion of profits remaining in the local economy”, (Khan 1997:989) thus generating more benefits for the local community. Furthermore, community involvement in the running and ownership of tourism enterprises can contribute in sustaining community well-being (de Haas 2002).

In the context of sustainable tourism and indigenous societies, the factors which contribute to sustainability are not necessarily transparent, especially due to the diversity of indigenous groups across Australia (Altman & Finlayson 1992). However, according to Altman and Finlayson (1992:8) “sustainability requires ... a balance between commercial success (with limits placed on commercialism), the resilience of cultural integrity and social cohesion, and the maintenance of the physical environment”. The sustaining of natural resources is particularly significant with cultural/bush tucker tours and if uncontrolled the “likely environmental impacts include the depletion of bush food and wildlife” (Zeppel 1998:67). Furthermore, Altman and Finlayson (1992) suggest the following factors are important for sustainable indigenous participation in tourism: indigenous control, market realism for indigenous participants, appropriate corporate structures, appropriate scale of enterprise, accommodation of cultural and social factors, educating the industry and consumers and realist subvention. Zeppel (1998) concludes that achieving sustainable tourism will depend on geographic location, indigenous control of land and resources, and working with the wider tourism industry (Zeppel 1998).

In 2004 the Department of the Environment and Heritage in Australia, with assistance from the tourism industry, academics and heritage managers set up the Steps to Sustainable Tourism Program (DEH 2004). As part of the initiative the Stepping Stones for Tourism

development Program was set up for indigenous communities, which builds capacity for communities or individuals to effectively engage with tourism issues (Appendix 1). The program assists indigenous people to explore tourism opportunities and introduces the steps for effective tourism development planning (NTTC 2006). The program has predominantly been utilised with indigenous communities in the Northern Territory, through which a number of tourism ventures have developed.

Any form of sustainable tourism should consider environmentally sound practices, such as the use of renewable energy resources (Martin 1995). Furthermore, education is an important aspect of sustainable tourism in minimising and preventing environmental (de Haas 2002) and socio-cultural impacts. Therefore, it is essential that all stakeholders including tourism operators, local community and tourists are targeted through tools, such as codes of conduct and interpretation. Finally, in order to achieve sustainable tourism, an integrated approach to tourism planning and management is required (Moscardo 1998). These should include regular monitoring of the built and natural environment and socio-cultural aspects with the use of indicators and an adaptive approach to minimise possible negative impacts (Hunter 1997; McCool & Moisey 2001).

2.3 Benefits and Opportunities of Tourism for Indigenous Communities

Across the globe many indigenous communities are reliant upon government funding and welfare to sustain everyday living, often as a consequence of colonisation and or being dispossessed from their traditional lands. Therefore, indigenous people face many challenges and tourism has been raised as a potentially useful mechanism (Hinch & Butler 1996), thus the panacea for an increasing number of these communities.

Tourism can provide increased economic independence, as well as encompassing self-determination, cultural pride and empowerment as the restraints imposed by poverty and social welfare are broken (Boissevain 1979 cited by Gartner 1996; Altman & Finlayson 1992; Hinch & Butler 1996). However, economic advancement and empowerment of indigenous people may be limited if ownership or majority representation of the indigenous enterprise is absent (Altman 1989; Sofield 2003). Furthermore, appropriately managed tourism is considered a sustainable option that is generally consistent with indigenous values about sanctity of the land and people's connection to it, compared to other economic activities, for instance extracting mineral deposits from indigenous land. Additionally, from an economic perspective, indigenous people can have a competitive tourism advantage due

to their unique cultural and physical resources (Hinch & Butler 1996) which are increasingly being sought by tourists.

A number of academics consider cross-cultural interactions as a positive benefit of indigenous tourism. As noted by Hinch and Butler (1996:5) there is the belief that “the participation of indigenous people in tourism ... facilitates understanding between indigenous and non-indigenous people”. Such increased understanding can shift attitudes and behaviours and may diminish prejudice, leading to cooperation and equitable relationships between indigenous and non-indigenous people (Reisinger 1994; D’Amore 1988). For example, the Djabugay Aboriginal community (a joint partner in the Tjapukai Aboriginal Cultural Park in Cairns, Queensland) “saw cross-cultural interactions between themselves and tourists as reducing stereotypical impressions, thus enhancing understanding” (Dyer *et al.* 2003:93). Such interactions can increase the use of indigenous knowledge (Altman & Finlayson 1992) as well as initiating the revival of culture.

It has been argued that tourism can revive, preserve and strengthen indigenous cultures, thus protecting historical sites, conserving the environment and maintaining traditions, such as indigenous arts and crafts (Deitch 1989; Harron & Weiler 1992; Craig-Smith & French 1994). However, tourism can lead to the commoditisation of culture where traditional crafts and rituals are altered with little resemblance or value to the originals. (Craig-Smith & French 1994; Sharpley 1994). Furthermore, indigenous art is open to exploitation by cheap and imported mass produced copies with no economic benefits received by the original artists. Finally, if tourism is ineffectively managed and controlled, historical sites and the environment run the risk of being threatened. Thus, as noted by Butler and Hinch (1996) that thorough planning and management are necessary in order for the host communities to benefit fairly from tourism, and not suffer more than their share of the negative consequences.

The Royal Commission into Aboriginal Deaths in Custody National Report recognised tourism as a potential major source of economic growth for Aboriginal communities, and identified five principle areas that could provide opportunities for Aboriginal participation:

1. Employment: Employment opportunities exist both in the provision of tourism services and hospitality.
2. Investment: Aboriginal communities could invest in tourism ventures.
3. The arts and crafts industry: For some Aboriginal communities indirect participation in tourism is a preferred option.

4. Cultural tours: Cultural tours have been successful where ventures are small-scale and run by individuals or family groups.
5. Joint ventures: Joint ventures in cultural tourism provides opportunities for Aboriginal people to participate jointly with non-Aborigines in the provision of tourism products and services (Commonwealth of Australia 1991 cited by Altman & Finlayson 1992:1-2).

However, the Commission acknowledged that such opportunities could have negative impacts on Aboriginal communities, so careful management is vital (Commonwealth of Australia 1991 cited by Altman & Finlayson 1992:1-2).

2.4 Issues and Constraints Affecting the Development of the Indigenous Tourism Industry in the National Context

There are a broad range of issues and constraints affecting the development of the indigenous tourism industry. However, within the scope of the thesis an overview of the most relevant are presented.

2.4.1 Training, Skills and Employment

Key issues and constraints that were raised at a national level included problems of funding, access to employment and training schemes, limited knowledge about what programs were available and how they could be accessed. Furthermore, a lack of cultural considerations in training was seen as a barrier for indigenous people participating in the industry. The need of funding for training and employment in enterprise development, and improved education and training opportunities for indigenous tourism operators were also highlighted (Young 2000; Boyles 2001). Moreover, Freeman (2000:73) stated that “it is unlikely that any Aboriginal community is going to have all the skills and experience ... to run a successful tourism business, that is why, at least for the near future, joint ventures will continue to be the real success stories, where indigenous and non-indigenous partners team up, each bringing their skills and assets to the enterprise”. A good example is the Tjapukai, Aboriginal Cultural Park in Cairns, Queensland.

2.4.2 Land Ownership and Funding

The ownership, control and access of land are major issues affecting many indigenous tourism businesses, and usually directly related to obtaining capital resources to fund and sustain tourism ventures (Schmiechen 2006). Furthermore, the majority of indigenous tourism businesses have largely been assisted by funding through the Community Development Employment Programme and a number of other government grants and training funds (Boyle 2001). Without this support, only a small number of indigenous tourism operators would be able to survive and continue to operate. Such dependency places them in an extremely unstable situation (Schmiechen 2006).

2.4.3 Business Structures

Community-based tourism enterprises have received a high level of government funding, but have demonstrated very little success compared with family units or sole operators, which have received very limited government assistance (Schmiechen 2006). Several problems encountered by community-run ventures include decision making, limited accountability, and too many potential beneficiaries for the small-scale context of most enterprises (Bennett 2005 cited by Schmiechen 2006), resulting in limited returns to individuals and families (Altman and Finlayson 1992). However, successful family-based tourism ventures can create considerable intra-community income disparities (Altman and Finlayson 1992).

2.4.4 Image presentation

There are concerns about the stereotyping imagery used to market indigenous tourism, which does not reflect the diversity of indigenous culture and tourism experiences throughout Australia (Ahoy 2000; Schmiechen 2006), thus having implications on visitor expectations and the indigenous operators themselves. The impression that the 'real indigenous experience' is only available in the north of Australia remains a contentious issue (Boyle 2001 cited by Schmiechen 2006). Furthermore, such images are making it difficult for the indigenous tourism sector in presenting a contemporary indigenous cultural perspective to tourists (Ahoy 2000).

2.5 Issues and Constraints Affecting the Development and the Participation of Tasmanian Aborigines in the Tourism Industry

The following key findings were drawn from the limited literature concerning the key issues and constraints affecting the Tasmanian Aboriginal tourism industry, and will be discussed in the following contexts.

2.5.1 Training and Employment

A key barrier identified by the Tasmanian Aboriginal community is that training is not targeted to Aboriginal needs, particularly regarding the content, delivery and location relevant to their Aboriginal cultural ‘ways’ (DPAC 2007). The current accredited training programs being offered to Tasmanian Aborigines seeking to enter the tourism industry are not producing satisfactory employment outcomes in the industry (TCT 2005). Although there is insufficient data regarding the level of Aboriginal employment in the Tasmanian tourism industry, it is widely recognised that numbers are low (DPAC 2007). Furthermore, there are limited opportunities for the Aboriginal community to access training (especially the prerequisites) as only accredited training is funded. Also there is a lack of resources and coordination to get projects established. The tourism and hospitality industry expectations are not parallel with Aboriginal values and behaviour, and many hospitality positions do not align with Aboriginal personality traits (eg. lack of confidence). However, non-Aboriginal tourism operators are happy to employ Aboriginal people, but in a ‘white’ context (TCT 2005). Yet, the Aboriginal community often and generally do not value the industry, and thus, have no consistent vision for the development of an employment strategy (TCT 2005).

Key members in the Tasmanian Aboriginal tourism and hospitality community confirm that there are more positions requiring Aboriginal people in the industry, but not enough interested people to fill them. For instance, few people know the art of shell necklace making, yet there is a high demand for the product, therefore, the need exists for community skill development to retain this Aboriginal culture. Funding in the past has been provided for accredited training courses, but did not meet the skill development needs of the community (TCT 2005; DPAC 2007).

2.5.2 Capacity Building

From the literature, it is clear that many Tasmanian Aborigines do not have the capacity to set up and successfully run their own tourism ventures. A key barrier facing the majority of both new and existing Tasmanian Aboriginal tourism businesses is the lack of management, business and finance skills (TCT 2005; DPAC 2007). A number of operators embarking on a new business “do not have the skills to develop a business plan, a marketing plan or a training plan, let alone the difficulties in dealing with wholesalers, or understanding their market segments” (TCT 2005:18). Therefore, as highlighted by the Tasmanian Aboriginal community, there is a need for assistance and mentoring with business planning and development as well as access to start-up loans (DPAC 2007). Furthermore, there is a general lack of tourism industry knowledge and understanding of commercial practice in obtaining loans and working in partnership with organisations, such as the Tourism Council of Tasmania (TCT 2005).

2.5.3 Lack of Market Knowledge

A constraint affecting the progression of Aboriginal tourism is the lack of market knowledge concerning the demand for Tasmanian Aboriginal tourism and the types of products that would meet the needs of different market segments (DPAC 2007). Thus, it would be ineffective to put time and financial resources into products which are not in line with the tourist market, highlighting the need for comprehensive and on-going market research.

2.5.4 Cultural Awareness

Key impediments to developing Aboriginal tourism is the lack of recognition and awareness of Tasmanian Aboriginal heritage and culture by State and local government, non-Aboriginal members of the tourism industry and the general public (DPAC 2007). Furthermore, there appears to be a lack of awareness throughout Australia, as well as from the international perspective, with the misconception that Tasmanian Aborigines no longer exist.

2.5.5 Authenticity

It has been highlighted by the Tasmanian Aboriginal community that their cultural heritage is being misrepresented (DPAC 2007). For example, some Aboriginal tourism products and services being offered by both Aboriginal and non-Aboriginal operators are not authentic and accepted by the Aboriginal community. The issue of authenticity has been mainly attributed to the lack of knowledge, skills and confidence in Aboriginal operators and their

employees (TCT 2005). Similar findings were raised at the National Indigenous Tourism Forum concerning the difficulties in defining and developing ‘authentic’ indigenous products and experiences (Young 2000).

There is limited research concerning Aboriginal tourism in Tasmania, but there clearly appears to be some key issues and constraints that are very specific in the Tasmanian context, although there are a number of key messages being portrayed throughout indigenous Australia.

2.6 *Small Islands and Tourism*

The complexity of defining what constitutes a small island is first presented, followed by their appeal as tourism destinations. An overview of why tourism is developed on small islands is given, and concluding is a discussion focussing on the issues and constraints affecting the development of sustainable tourism on small islands.

2.6.1 Defining a Small Island

From examining the broad range of literature there appears to be no clear definition of what constitutes a small island. The literature often uses the term small island very loosely whether referring to small islands, small island states, island micro-states, sub-national islands or island territories. The complexity in defining islands has been discussed by a number of academics, particularly concerning scale and the minimum and maximum size thresholds (King 1993). According to Hess (1990), the category of small islands covers a vast array of climatic, geographic, economic, social, political and cultural conditions, and generalisation or integration is often difficult. However, many small islands irrespective of their size, often share some commonalities, particularly in terms of accessibility and natural resources.

2.6.2 The Appeal of Islands as Tourism Destinations

Islands are highly desired tourism destinations and with the advent of modern air travel island tourism has become a highly dispersed activity (Baum 1997). Their major appeal has been conventionally based in the context of sun, sand and sea. However, with changing consumer tastes there has been a shift towards activity-based holidays, such as cultural, nature and sport (Butler 1993; Kerr 2005). As a result island tourism is not just restricted to tropical and temperate locations, but also extends to extreme cold water islands. Butler (1993) suggests that the appeal of small islands may comprise physical separateness and

different climates, physical environments and cultures. The feeling of remoteness, tranquillity or sense of timelessness may also add to their appeal (Butler 1990). Furthermore, small islands may be particularly attractive to tourists as “small is likely to be more ‘authentic’, less developed or commercial than large” (Butler 1993:71). However, it is difficult to make generalisations as each island has its own distinctive appeal, yet the literature draws out some key aspects when distinguishing them from mainland destinations.

In many respects small islands are specialised environments with a higher proportion of endemic species than most continental areas (Brookfield 1990; Lugo 1990). Tourists are therefore drawn to their special geological features, landscapes, marine ecosystems and unique flora and fauna (Fotiou *et al.* 2002). As a result, islands across the globe have become wildlife centred tourism destinations, such as the Galapagos Islands for their endemic marine iguanas and giant tortoises. Another major appeal of islands is their isolation may encompass traditional living cultures and languages (Baum 1997; Fotiou *et al.* 2002) “distinct from continental peoples retaining a strong allegiance to home and culture” (Hess 1990 citing, Beller 1990:3). For example, the community of Cape Clear Island (Ireland) (Baum 1997) and the Woomera Aboriginal community on Mornington Island, (Northern Territory, Australia) where language and traditional cultural practices remain strong.

Clearly islands have immense tourism appeal, yet often island communities/authorities have adopted tourism out of necessity due to their limited or non-existent economies, where no alternative viable options exist, particularly ecologically and economically sustainable development opportunities.

2.6.3 Why do Small Islands Adopt Tourism?

While small islands vary in terms of their size, population and political status, the majority often share problems of isolation and a fragile dependence on a restricted range of economic activities (Royle 1989; Hein 1990). Such restricted economies are often attributed to their limited or inadequate natural resources (water, soil, mineral deposits, climate), as well as limited space to sustain a viable economy (Lockhart 1997; Fotiou *et al.* 2002; Sofield 2003; Kerr 2005). According to Brookfield (1999:30) “islands are too small to provide the basis for any large-scale agriculture or industrial economies ... and their small scale, openness and dependency are inevitable characteristics of their development economies”. Island economies tend to be highly specialised, based around a single or a few export markets, with manufacturing rarely contributing to island economies. Furthermore, small islands are often too isolated from markets to export goods, and economic viability is further hindered by

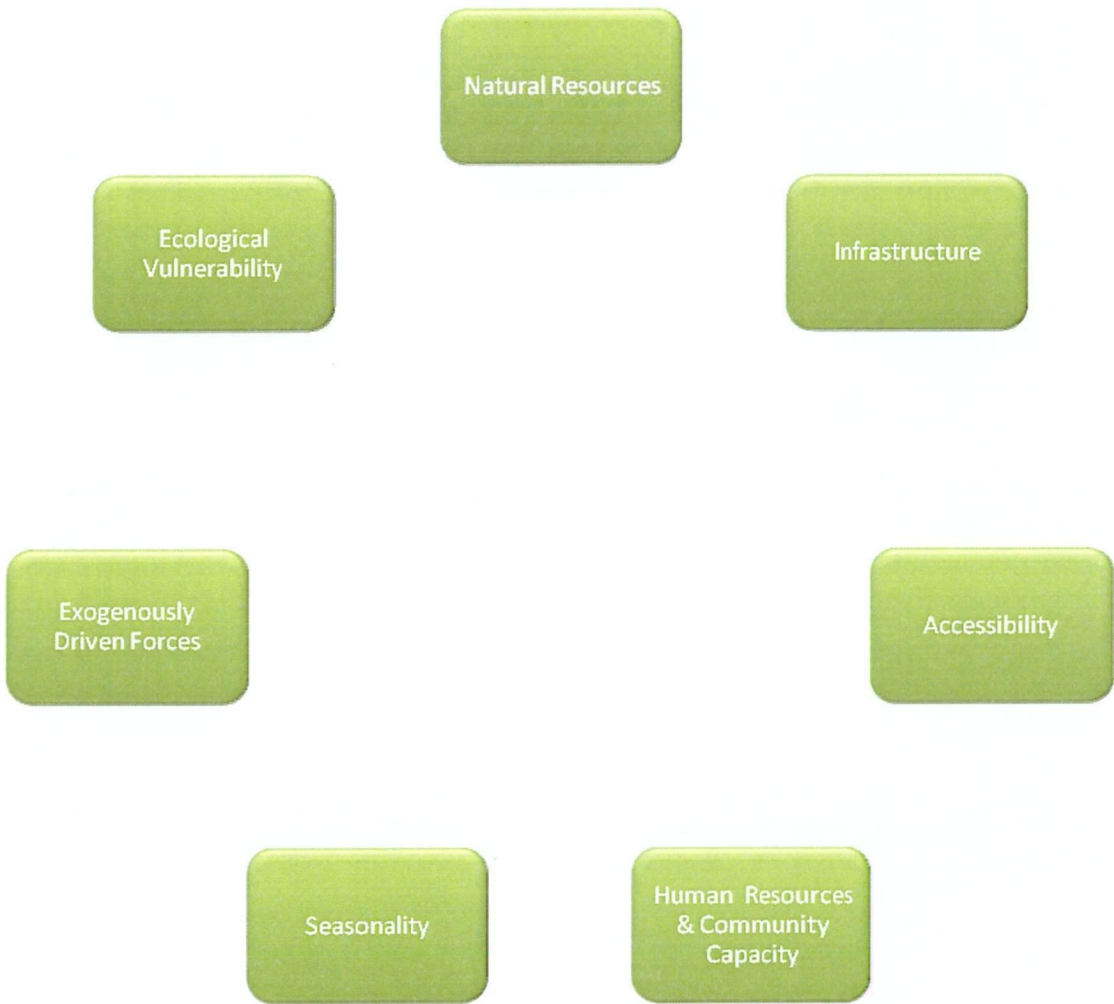
inadequate transportation and expensive freight costs (Milne 1997; Kerr 2005). However, in recent decades many islands have sought to diversify their economies and the tourism industry has become the foundation for many island economies (Lockhart 1997), often more important to islands than mainland destinations as it invariably provides a larger, and more significant part of the island destination's economy (Colin & Baum 1995).

Island governments and the private sector recognise the role that the tourism industry can contribute in diversifying the economy, especially in job creation, skills training and the multiplier effects of foreign exchange earnings. Tourism has become the largest service activity in many islands and a major factor in economic growth (Colin & Baum 1995). However, it is not all plain sailing, particularly for smaller remote island communities who are faced with a number of issues and constraints in developing a viable and sustainable tourism industry. The next section provides an overview of the key issues and constraints in developing sustainable island tourism.

2.7 Issues and Constraints Affecting the Development of Sustainable Tourism on Small Islands

From the broad range of literature the relevant issues and constraints affecting the development of sustainable island tourism have been identified, and for the purpose of this discussion are categorised under seven distinct interrelated themes as presented in Figure 2.2.

Figure 2.2 Issues and Constraints Affecting the Development of Sustainable Island Tourism



(Author’s diagram, 2007)

2.7.1 Natural Resources

A common trait shared by many small islands is that they possess very limited natural resources, such as water, vegetation, soil, mineral deposits, and near shore systems, which

ultimately affect their capacity to accept and sustain any forms of economic activities and developments (McElroy *et al.* 1990; Keane *et al.* 1992; Lockhart 1997; Fotiou *et al.* 2002; Sofield 2003). Furthermore, according to Sofield (2003) their limited resources are usually relative to the size of the island, therefore the smaller the island the more limited the range of natural resources is likely to be, meaning less options for development.

Insufficient water resources and availability are significant issues for a number of small islands (Douglas 2006). As noted by Brookfield (1990) and Lugo (1990), islands generally experience limited freshwater storage and small water catchments, with much freshwater being lost into the sea. Some islands, particularly those in dryer areas, are susceptible to drought due to their limited water retaining capacity (McLean 1980). Subsequently, they have insufficient water supplies to cater for significant tourism developments, such as large hotels which create serious impacts on available supplies (Brookfield 1990). For example, several Caribbean islands have faced water and power shortages where tourist demand has exceeded capacity, with the average tourist using approximately twice the amount of water as a local inhabitant (Jackson 1986). Furthermore, tourist facilities built on islands may utilise local groundwater instead of water piped from dams, and the intensive use of groundwater causing vegetation loss and affecting ecosystems (Newsome *et al.* 2002). In dealing with water supply issues additional water tanks can be installed, with Liew and Giavelli (1990) suggesting that other freshwater enhancement schemes such as water re-use and seawater desalination are a necessity for small islands. However, from personal tourism industry experience in the Maldives such systems can be expensive to install and operate, and the quality of the output water can be questionable.

Waste generation and disposal, energy production and usage provide sustainable resource management problems, particularly for small islands (Douglas 2006). Small islands often have insufficient resources for the provision of power and fuel. As noted by Sofield (2003), they may have little or no resources such as coal or other fossil fuels for power generation and are reliant upon external sources. Yet, with advances in renewable energy, such as solar energy and wind power, fuel constraints may be overcome, especially in meeting the additional demands associated with tourism.

Due to their lack of natural resources and economic activities, many small remote islands can be heavily reliant upon external sources for the provision of some foods and supplies, especially building materials. For example, from experience of working in the Maldives many supplies were shipped or flown in from outside, particularly to meet the demands of

the tourism industry. Hence, this would affect the capacity for small remote islands to develop viable tourism industries.

In terms of island tourism and natural assets, according to Brookfield (1990) and Lugo (1990) many small islands are specialised environments and can possess a much higher proportion of endemic species compared to most continental areas, such as the Galapagos Islands. However, in the context of island smallness and developing a viable tourism industry, some islands lack a 'critical mass' which may restrict the inventory of 'things to see and do' and impede their capacity to develop a multi-attraction destination (Sofield, 2003). On the other hand, certain tourist markets are drawn to an island for a specific aspect, such as an active volcano or a remote indigenous culture.

2.7.2 Infrastructure

Due to isolation and poor development economies, some small islands have inadequate infrastructure which may inhibit the development of a viable tourism industry (Brookfield 1990). As noted by Baum (1997:24) separation can act as a 'barrier to progress' for many islands where public sector investment is often lower in infrastructure compared to mainlands, and the private sector may be hindered by higher transport, access and service costs. Therefore, visitors may be reluctant to accept the consequences that this 'backwardness' has for tourist facilities (Baum 1997). However, such backwardness would appeal to some tourists who seek something original where an island has not dramatically altered to accommodate tourists. Furthermore, tourism can put a strain on an island's infrastructure as noted by Jackson (2006) for Bruny Island (Tasmania, Australia), where both tourism and residential development are putting increasing pressure on the island's infrastructure and services. Island tourism can be further hindered by the lack of infrastructure to receive tourist ships. This is the case for the South Pacific island of Niue, which is entirely surrounded by cliffs, and lacks both beaches and harbours to accommodate even small cruise ships (Sofield 2003). However, the provision of infrastructure and services associated with tourism development may have multiple benefits for the wider island community, for example improved waste disposal, energy generation and distribution, water distribution and transportation (Takahashi & Woodruff 1990), but would obviously depend on the level of private or government investment.

2.7.3 Accessibility

Islands are often synonymous with isolation, where accessibility can be a major constraint for a viable tourism industry. As noted by Kerr (2005), such isolation creates high transportation costs, and more often than not services can be unreliable and irregular. Hence, more time, effort and money is required to reach them compared to more accessible alternative destinations (Murphy 1995). For example, the proximity and accessibility of some more remote South Pacific islands to their source markets place them at a disadvantage in terms of tourism (Britton 1987 cited by Sofield 2003), and the potential for tourism-generated growth is restricted (Tucker *et al.* 1985 cited by Sofield 2003). For example, in Palau there are no direct flights from any of the Pacific Rim countries and Tuvalu is only accessible twice a week from Fiji or the Marshall Islands. Furthermore, air travel may be financially unviable for some islands due to capacity constraints. For example, in the South Pacific Islands a number of air routes face a low demand creating high fares due to small aircraft flying long distances with low yields (Tucker *et al.* 1985 cited by Sofield 2003). However, transportation links can be used to manage carrying capacities through restrictions on the number of vessels and the size and frequency of airline arrivals, where tourists often have to pay a premium to get to an island in the first place (Baum 1997). Such factors could be advantageous for some islands that want to restrict the number of tourists and target a higher socio-economic market. This market tends to be affluent, well educated and more environmentally conscious, thus creating fewer impacts on the host destination, particularly for islands with a fragile environment or a threatened indigenous culture. With the growing competitiveness of global tourism islands will need to justify why they are worth going the extra mile and effort (Murphy 1995).

Island tourism can be more susceptible to the vagaries of the market than mainland destinations, with islands being entirely reliant upon the transportation providers where the services of airlines and shipping companies can serve the interests of the shareholders rather than the islands themselves (Colin & Baum 1995). For example, a constraint affecting tourism in the Aran Islands (Irish Sea) is that the transport carriers dictate the shape of the tourism industry through their scheduling and general behaviour (Keane *et al.* 1992). Furthermore, small island destinations rarely have the power to significantly influence the corporate level decision making of such transportation providers (Colin & Baum 1995; Smith 1996 cited by Kaae 2006). Finally, another major issue experienced by small islands, particularly the more isolated, is the high cost of transporting food and supplies for the islanders' needs let alone for the tourists. For example, as noted by Nevmerzhitskaya (2006),

due to the remoteness of the Solovetsky Islands (Russia) the cost of transporting food and supplies is high, creating extortionate prices for the locals.

2.7.4 Human Resources and Community Capacity

It is clear from the broad range of literature that many small and remote islands lack the human resources, relevant skills and community capacity to embrace a viable tourism industry. It is common practice for young people to leave such islands for education and employment opportunities. For example, on some of the smaller Greek islands the majority of young people emigrate for work and/or education leaving behind an ageing population, which is further exacerbated by the growing number of people returning to their native islands for retirement (Vernicos 1990). Similar findings were noted on Gozo, the French Breton Islands and the remoter islands of the South Pacific, with implications for their long-term sustainability, particularly relating to an ageing population and skill shortages (Brigand *et al.* 1990; Macelli 1990; Milne 1997). Furthermore, the emigration of the more skilled and literate can deprive islands of potential entrepreneurs and job-creators (Macelli 1990). However, economic opportunities, such as tourism, can be a powerful pull factor for migration from a mainland population, for example in the Galapagos Islands people have migrated from mainland Ecuador, with a steady population increase from 1,346 in 1950 to 21,000 approx in 2001 (Kerr 2005).

Another key barrier affecting some island communities is they often do not have access to formal tourism education or training (Colin & Baum 1995). According to Baum (2006:47) only a few remote island locations “have the critical population masses ... to provide a full range of ... educational opportunities in the tourism sector” and the smaller the island community, the higher possibility that the potential participants would have to go ‘off island’ to gain the appropriate educational and training opportunities. However, this can be unrealistic for many islanders due to their age or/and financial constraints and other commitments. Furthermore, with technological advances an array of distance courses are accessible on-line, but lack the direct classroom and hands on training which are essential within the applied areas of the tourism industry (Baum 2006).

A number of islands may find their tourism industry to be understaffed or poorly staffed, with implications for profit levels, creating dependency on external labour for immigrant or expatriate qualified personnel (Vernicos 1990; Baum 2006). Imported qualified labour may antagonise the islanders who lack appropriate skills, training or qualifications, thus the opinion that such outsiders would benefit more from the tourism industry by leaving the

lower paid jobs for the locals. Furthermore, tourism can strain an island's workforce and divert labour from traditional industries (Vernicos 1990). For example, in some of the smaller Mediterranean islands the tourism industry has caused a decline in the traditional economic sectors, such as agriculture, fishing, and quarrying. Such factors, including the seasonality of the tourism industry can weigh heavily on the islands' residents resulting in destabilization, socio-economic disequilibrium and the loss of 'social identity' (Giavelli & Rossi 1990). However, for some extreme island destinations the resident communities are able to provide the specialist and 'authentic' skills demanded by tourists visiting such locations, where these skills form part of the islanders' daily lives. For example, marine and cultural tourism products relate to fishing and hunting tasks, but others may have little in common with other tourism related activities, such as in the delivery of hospitality and service (Baum 2006). Thus, some sort of formal training and outside assistance may be inevitable in strengthening their capacity to operate viable tourism ventures.

Many small and locally run businesses may not possess the capacity and expertise in terms of financial, technological and marketing resources required to survive a highly competitive tourism industry (Croes 2006). Furthermore, some island communities can be extremely insular with small, closely knit communities creating barriers in achieving a viable tourism industry, particularly in deterring outside involvement (Keane *et al.* 1992). Similar points have been raised by a number of academics concerning island management problems. On small islands most people are either closely related or associated, which can be problematic in administrative and management matters. For example, it can be more difficult to develop and apply policies on their own merits and decisions may be heavily influenced by personal and kinship considerations (Hein 1990). With reference to the tourism industry, especially community ventures, such insular networks could create unfair outcomes, unequal distribution of benefits and jealousy.

According to Stratford (2006:274) "many island populations are internally fragmented by deep divisions about whether and to what extent they should conserve or develop those limited resources". The development of tourism can cause tensions amongst islanders (Jackson 2006:204), particularly the fact that "island populations are vulnerable to disruptions and dislocations of longstanding cultural and socio-economic systems and traditions" (Giavelli and Rossi 1990:119) Even where ecologically and sustainable tourism development options exist they may conflict with island culture, where residents object to 'selling their culture for currency' (Hess 1990).

In the context of small islands and sustaining the socio-cultural identity of their communities, according to Baum (1997) it appears that community-based tourism development models may present the most effective approach, especially in protecting the authenticity of the tourist experience. For example, as noted by Keane *et al.* (1992), in the Aran Islands the issue of community participation and ownership is significant in protecting the islanders' culture and language, especially as those key aspects attract the tourists. "Without the distinctiveness of a genuine culture and language, visitors will be much less inclined to accept the inconvenience of the time and cost associated with accessing the island experience" (Baum 1997:26).

2.7.5 Seasonality

Seasonality issues can be more prevalent for many small islands in comparison to mainland tourism destinations. According to Jolliffe *et al.* (2006) islands, particularly those which are extreme cold water islands display extreme seasonality in tourism, for which their isolated locations, cold climates and rugged topography have a substantial effect on tourism demand. Even in the warmer water islands, seasonality issues still prevail. For example, during winter the Torres Strait Islands experience strong southeast winds where the water becomes rough and dangerous for marine activities, such as diving and boat trips. Therefore, business is lost to the competing Great Barrier Reef islands, which are less expensive to access and have similar natural attractions (Babbage 1990). The issue of seasonality can be more problematic, especially if tourism is the sole or main economy base, or there are no alternative industries due to the lack of island resources. However, through product diversification, the tourism season can be extended as "such measures present opportunities for longer and more sustainable employment" whilst making tourism employment more attractive and feasible for the island's population (Baum 2006:45). On the other hand, seasonality in tourism employment may be reduced by complementary jobs undertaken during the off season, such as teaching, farming and arts and craft production. Furthermore, "seasonality will contribute to the management, preservation and conservation of local environments" (Jolliffe and Farnsworth 2006: 57), particularly for those islands with fragile ecosystems that support rare and threatened species.

2.7.6 Exogenously Driven Forces

Small islands' characteristics, such as remoteness, resource and market scarcity, and intense openness can make them extremely vulnerable to exogenously driven forces, particularly in the context of the tourism industry (McElroy and de Albuquerque 2002). As noted by

Baldacchino (2006), externally driven changes brought about by tourism will be fast and intense, particularly when a small island's economy is tourism based. External factors, such as visitors' changing tastes, recession in tourist generating countries, competing destinations, fuel rises, and the actions' of airlines and tour operators, make small islands particularly susceptible (Baldacchino 2006; Kerr 2005; Sofield 2003; Vernicos 1990).

According to Giavelli and Rossi (1990), the smaller the island population, the more likely that unforeseen events will significantly affect its sustainability. However, the authors highlight it is not necessarily their insularity which makes them vulnerable, but the extent of their adaptability and capacity in dealing with such unexpected events, as well as not being reliant upon a single economy base. Therefore, due to the volatile nature of the tourism industry and the vulnerability of small islands, where possible they should not become solely dependent upon tourism. The authors further propose that traditional island economic activities, such as fishing or farming should be encouraged so tourism never becomes the dominant source of income. To avoid the sole reliance upon tourism and the 'boom-bust' economic effect associated with a single industry, the islanders on the Chatham Islands, New Zealand, are pursuing a combination of aquaculture, agriculture and tourism (Duval 2004).

2.7.7 Ecological Vulnerability

A key issue for developing tourism on islands is that many possess ecologically fragile ecosystems due to their relative small size, remoteness, unique evolutionary development, low species diversity and high level of endemic species. Due to these factors island biota are vulnerable, and there is a high potential that uncontrolled tourism could damage these fragile ecosystems (Giavelli & Rossi 1990; Brookfield 1990; Newsome 2002 *et al.*). Some species may even face extinction as a result of tourism development, especially through the introduction of new pathogens, invasive species or non-native predators (Macelli, 1990).

As noted by Newsome *et al.* (2002), non-native plants and animal species can be accidentally or deliberately introduced to islands due to tourism visitation and development. Exotic plants can be transported to islands in the form of seeds attached to visitors' vehicles, clothing and footwear. Pathogens can be similarly spread with devastating impacts to native vegetation (Buckley *et al.* 2004), for example, the cinnamon fungus (*Phytophthora Cinnamomi*) has the potential to eliminate 50-70% of some plant species (Weste & Marks, 1987 cited by Buckley *et al.* 2004). The extent of the effects caused by the introduced species depends on how it interacts within the island ecosystem (Newsome *et al.* 2002). Tourists visiting islands can cause a range of disturbances to animals and nesting birds, for

example the collapse of burrows of breeding petrels and shearwaters (Great Barrier Reef Marine Park Authority, 1997). Furthermore, if infrastructure and services are inadequate, waste and sewerage could severely devastate a sensitive ecosystem.

2.8 Summary

The chapter has provided a comprehensive framework for the background and conceptual framework of the thesis. The literature has highlighted the complexity of the concept of sustainable tourism, whilst identifying key aspects within the scope of the research. Some important benefits and opportunities of tourism for indigenous communities were discussed, followed by the key issues and constraints affecting the development of indigenous tourism, both within Australia and Tasmania. Finally, concepts of island tourism were presented, and a number of key issues and constraints affecting the development of sustainable island tourism were categorised and discussed under seven distinct themes.

From the literature examined there appears to be no specific studies concerning the issues and constraints faced by indigenous small remote island communities in developing island tourism within the Australian context (including the Torres Strait). The majority of the literature focused on island states and territories in the South Pacific, Caribbean and the Mediterranean. Therefore, the researcher wanted to fill the gap and focus on a unique study through personal primary research utilising various courses of inquiry which are presented in Chapter 4. The next chapter will present the focal point of the research, Cape Barren Island.

3 Cape Barren Island

3.1 Overview

This chapter sets the scene of the study area which will assist in ascertaining the natural and cultural values of Cape Barren Island, as well as in the identification of some potential opportunities in developing sustainable island tourism. An overview of the key aspects of the island are presented encompassing location and access, physical features, natural values, cultural heritage, land tenure, management and legislative framework, current land use and settlement, and tourism.

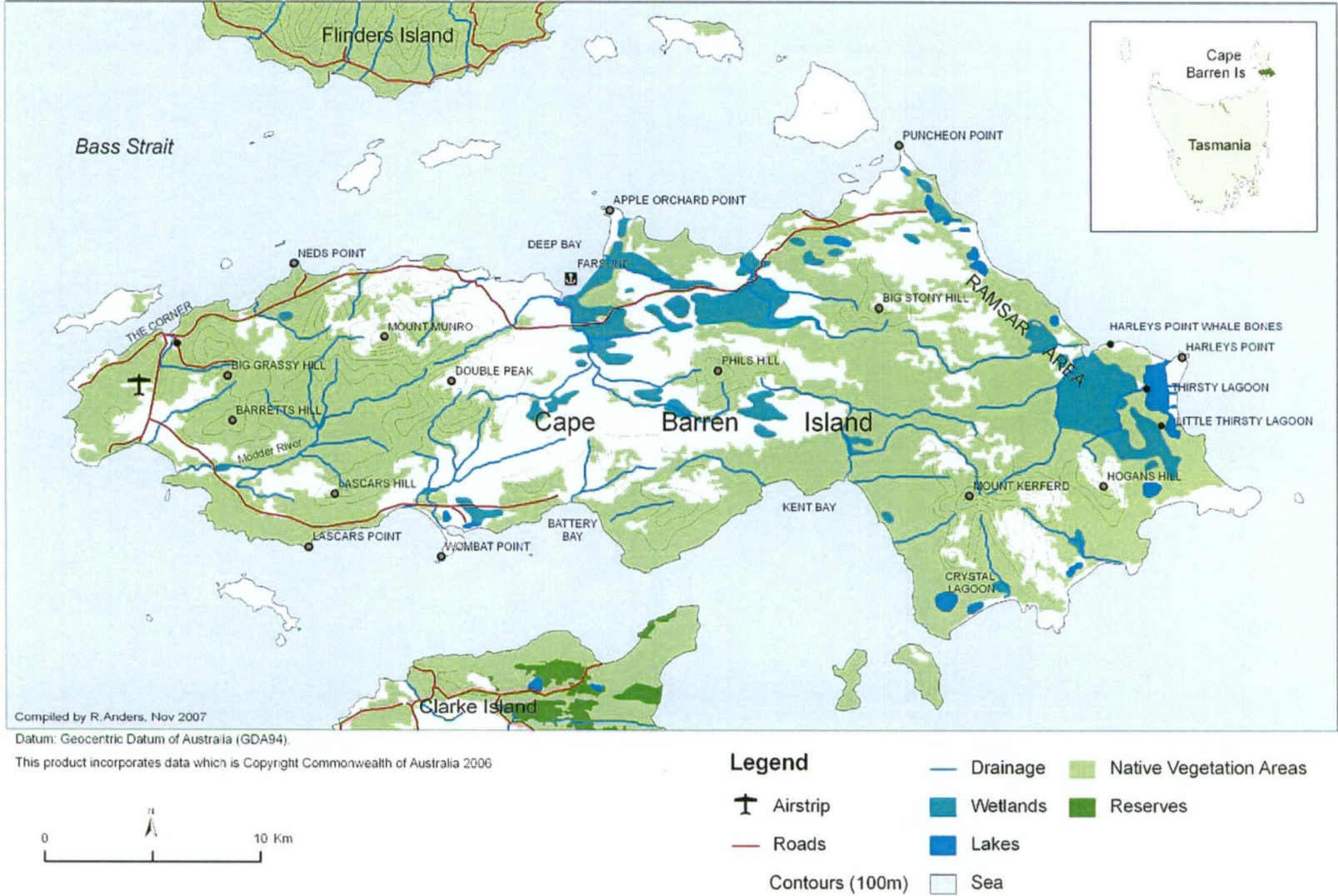
3.2 Location and Access

Cape Barren Island is located approximately 40 km off the north east coast of Tasmania and forms part of the Furneaux Group in Bass Strait, and lies south of Flinders Island (Figure 3.2). The island is approximately 25 km from east to west, with an average width of 8 km and has a total area of 44,500 hectares. The main population settlement is known as ‘The Corner’ located on the far west side of the island (Figure 3.2). There are infrequent direct flights to Cape Barren from Launceston, and scheduled flights from Launceston and Melbourne to neighbouring Flinders Island. The airstrip (Figure 3.2) is located just southwest of ‘The Corner’ and comprises a basic gravel runway with no infrastructure (Figure 3.1) which is only suitable for light aircraft with a maximum capacity of nine passengers. Furthermore, flights are only permitted during daylight hours (Hay, 2007, pers. comm.). A fortnightly boat service operates out of Bridport on the North coast of Tasmania via Lady Barron on Flinders Island which takes approximately 20 hours. The main vehicle access on the island is limited to a track along the north coast and the northwest corner, with partial access along the south coast (Figure 3.2). The tracks outside the main settled areas are rough and usually only suitable for 4WD vehicles (DPAC 2004; Bain *et al.* 2005).

Figure 3.1: The Airstrip
(Author’s photo, 2007)



Figure 3.2: Cape Barren Island, Tasmania



(Source: Anders, 2007)

3.3 Physical Features

3.3.1 Geology

Cape Barren Island once formed part of the land bridge that connected Tasmania to mainland Australia prior to the last sea level rise 8,000-12,000 years ago, which created Bass Strait along with the isolation of the Furneaux Group of islands from Tasmania. The geology of the island is comparable to that of north-eastern Victoria and Wilsons Promontory (DPAC 2004). The oldest rocks on the island are the Mathinna Beds which are a thick monotonous sequence of sandy, silty and muddy sediments. The Beds have been infringed by granite forming a number of peaks, such as Double Peak (Figure 3.3) and Mount Munro (Perrin 1988) which is the highest point on the island at 687 metres (Long n.d.). Other geological aspects include calcareous marine sediments, quaternary sediments and fluvial tin-bearing sediments, as well as sandy sediments which occur along most of the coastal areas with a number of sand dunes in the lower-lying areas (Perrin 1988; DPAC 2004).

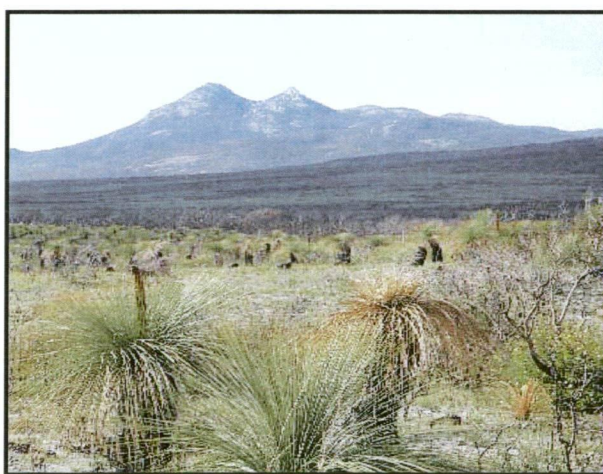


Figure 3.3: Double Peak (Author's photo, 2007)

3.3.2 Geomorphology

Cape Barren consists of mountainous areas in the north-west and south-east which are separated by widespread heath and sedge land. The southern and northern coastlines are characterised by rocky headlands with large sheltered bays. Prominent on the eastern side are extensive coastal wetlands, lagoons and dunes. The most recent geomorphological features include the transverse dunes at Thunder and Lightning Bay lunette in the west and the Deep Bay lunette on the north coast (DPAC 2004). The main rivers on the island are the Modder, Lee and Rices. There are also a series of smaller rivers and streams running from the peaks

down to the coastal bays through low lying valleys with only a few permanent flowing streams. Also a number of springs occur along some coastal areas which are underlain by Cainozoic sediments (Pinkard & Richley 1982, cited by DPAC 2004).

3.4 Natural Values

3.4.1 Geodiversity

There are 12 sites on the island listed on the Tasmanian Geoheritage Database, some of which are extremely vulnerable and features include Big Reedy Lagoon Lunette, Rooks River Secondary Cassiterite Deposit (Figure 3.4), Cape Barren Dunes, Petticoat Ridge Granite Caves and Harleys Point Whale Bones (Figure 3.2). The bones site is considered exceptional at a state level containing the bones of at least two dozen small whales, including a number of complete skeletons which are sometimes exposed by an active sand blow. The bones are thought to be from a stranding and there are several ancient soils within the site, but their relationship to the bones is uncertain (DPAC 2004).



Figure 3.4: Rooks River (Author's photo, 2007).

3.4.2 Flora

Historical records indicate that the island had previously been dominated by wooded vegetation consisting of she-oak species (*Allocasuarina*), blue gum (*Eucalyptus globulus*) and Oyster Bay pine (*Callitris rhomboidea*). However, since the 1840s settlements, the associated increased fire frequency caused the scrub and forest to convert to heathlands, followed by a retreat of wet forests into gullies. Many vegetation values are still present on the island, largely consisting of a scrub heath mosaic with smaller areas of dry sclerophyll

forest and woodland. Some vegetation communities have significant conservation value, such as the cloud forest on Mount Munro which has global significance, as few temperate cloud forests have been described. This forest contains white gum (*Eucalyptus viminalis*), blue gum (*Eucalyptus globulus*) with an understorey of blanketleaf (*Bedfordia arborescens*), dogwood species (*Pomaderris*), manfern (*Dicksonia Antarctica*), blackwood (*Acacia melanoxylon*) and sassafras (*Atherosperma moschatum*). Mount Munro is the only known place within Tasmania to contain the small rare tree species *Bedfordia arborescens* (Lazarus & Harris n.d. cited by DPAC 2004). In 2006 this area was affected by extensive bushfires, but the extent of the damage is unknown. Other significant communities on the island include the remnant blue gum forest (*Eucalyptus globulus*) with grassy understorey, wetlands, swamp paper-bark (*Melaleuca ericifolia*) forest, extensive heathlands and wetlands (Harris 2004, cited by DPAC 2004).

The island has 32 plant species of conservation significance which are listed as threatened species. The tailed spider orchid (*Arachnorchis caudate*) is the only species to be listed nationally, which is recognised as vulnerable under the Commonwealth *Environment Protection and Biodiversity Act* (EPBCA) 1999 and rare on Tasmania's *Threatened Species Protection Act* (TSPA) 1995. The only two species recorded which are listed as endangered on the TSPA are the azure sun orchid (*Thelymitra jonesii*) and small tongue orchid (*Cryptostylis leptochila*). Other species which are listed as vulnerable under the TSPA are the horny cone bush (*Isopogon ceratophyllus*) and furze hakea (*Hakea ulicin*) (Harris & Magnus 2004, cited by DPAC 2004). Within the wetland vegetation communities, the rare bog club moss (*Lycopodium serpentinum*) has been noted and may represent the Australia-wide stronghold for this species. However, there is limited information concerning the non-vascular flora species on the island (DPAC 2004). In spring there is an array of wildflowers (Figure 3.5) which provide important food and habitat for a number of fauna species.



Figure 3.5: Cape Barren Island Wildflowers (Source: CBIAA, n.d.)

3.4.3 Fauna

Unfortunately, no extensive fauna study has been carried out and the existing records are only based on opportunistic observations and limited studies. Mammals include the rednecked wallaby (*Macropus rufogriseus*), pademelon (*Thylogale billardierii*), ringtail possum (*Pseudocheirus peregrinus*), white-footed dunnart (*Sminthopsis leucopus*), echidna (*Tachyglossus aculeatus*) and eastern swamp rat (*Rattus lutreolus*). Other possible species that might be present on the island, but unrecorded include the long-nosed potoroo (*Potorus tridactylus*), swamp antechinus (*Antechinus minimus*), pygmy possum (*Cercartetus nanus*) and new Holland Mouse (*Pseudomys novaehollandiae*) (Lazarus & Jerie 2004). The presence of the Bass Strait wombat (*Vombatus ursinus ursinus*) on Cape Barren has been historically documented, yet has not been recorded anywhere except on Flinders Island since 1910 (Bryant 2000). There are also a number of introduced mammals on which includes the house mouse, black rat, and the domestic dog, cat, sheep, cattle, horse and goats. No rabbits have been reported on Cape Barren Island (Bayley 1999).

There are 71 species of birds recorded (Whinray 1970), with some of the State's most significant seabird rookeries (Harris & Magnus 2004, cited by DPAC 2004). The Cape Barren Goose (*Cereopsis novae-hollandiae*) breeds on the island, but their success rate is low. A number of freshwater and terrestrial taxa have been noted, including native earthworms and some unusual species, for instance a 'living fossil' dragonfly and a cave cricket (Bryant 2000). Fur seal colonies are no longer present on Cape Barren, however, there is a breeding colony off the eastern coast of neighbouring Clarke Island (Irvine 2004, cited by DPAC 2004).

There are seven animal species-which are listed as threatened species, including the wedge-tailed eagle (*Aquila audax fleayi*), shy albatross (*Diomedea cauta cauta*), white-fronted tern (*Sterna striata*), Furneaux burrowing crayfish (*Engaeus martigener*) and glossy grass skink (*Pseudemoia rawlinsoni*). Furthermore, two rare cave crickets *Cavernotettix flinderensis* and *Parvotettix rangaeis* have been recorded at Modder River Cave in the south-west of the island (Bryant 2000). Finally, the Furneaux burrowing crayfish (*Engaeus martigener*) is listed as vulnerable under the TSP Act and endangered under the EPBC Act, and is recorded at Centre Creek on the western slopes of Mount Munro (Doran 1999, cited by DPAC 2004).

3.4.4 Wetlands

Along the east coast of the island lies a series of wetlands which are listed under the international Ramsar Wetlands Convention (Figure 3.1). The area encompasses an extensive

system of 37 shallow coastal lagoons which are sheltered by sand dunes, and represent a relatively undisturbed coastal ecosystem. The wetlands are important for many plant and animal species, particularly for a diverse number of water birds for their feeding and breeding habitat (Blackhall 1986, cited by DPAC 2004). There are 14 migratory wader species listed under the Japan-Australia Migratory Birds Agreement (JAMBA) and China-Australia Migratory Birds Agreement (CAMBA) which have been recorded on the east coast lagoons and wetlands. The east coast of the island also contains five wetlands of National Significance, four of which are included within the East Coast Cape Barren Island Lagoons Ramsar Site (Blackhall 1992, cited by DPAC 2004; Ramsar 2007). The wetlands have special botanical interest with rare species recorded at both state and national level (Bayley 1999).

3.4.5 Coastal and Wilderness

The coastal environment of the island possesses considerable scenic and natural value, as well as providing an important base for community recreation and cultural practices (DPAC 2004), for example traditional fishing and the collection of shellfish. Neds Bay on the northwest coast has scenic value with calm and shallow waters (Figure 3.6). The eastern side of the island has significant wilderness value and much of the land is largely unmodified by human activity. This area has the potential for low impact tourism, but any operations would have to be very carefully managed, so not to threaten the wilderness areas that the islanders and visitors value (DPAC 2004).



Figure 3.6: Neds Bay (Author's photo, 2007)

3.5 Cultural Heritage Values

3.5.1 Aboriginal Heritage

Considerable evidence suggests that Aborigines migrated into Tasmania across the former Bassian Plain and occupied the Furneaux Islands, which are remnants of the former land bridge. Like Flinders Island, it is thought that Cape Barren Island was inhabited by an isolated relict population after the sea level stabilised about 6,500 years ago. Therefore, Cape Barren and Flinders Island appeared to be the only islands in the Furneaux Group that had the capacity to sustain a stranded population. Evidence suggests that prehistoric Aboriginal occupation of the Furneaux Group ceased about 4,500 years ago. The recorded Aboriginal sites on Cape Barren are not extensive and comprise: 24 artefact scatters, 2 artefact/quarry scatters, 11 isolated scatters, 1 midden, 1 rockshelter and 3 caves (Ryan 1982; Sim & Gait 1992).

3.5.2 Historic Heritage

During a voyage in 1773 to determine whether Van Diemens Land was joined to New South Wales, Captain Tobias Furneaux in the *Adventure* noted high, rocky and barren land between latitudes 39°50' and 40°50' South. Subsequently, he named a prominent rocky cape Cape Barren and later discovered that it was in fact an island, hence the name was applied to the whole island. The first European settlers on Cape Barren have been traced back to the early 19th century when European sealers abducted Aboriginal women from mainland Australia and Tasmania to become their reluctant wives and workers. Community life was based on a combination of European and Aboriginal customs (Ryan 1982; Tourism Tasmania 2001; DPAC 2004). In the late 1820s, following the collapse of the seal population, only a few settlers and their wives settled permanently on the island and the economy was replaced by grazing and mutton-birding. In the 1880s tin was discovered leading to a small-scale mining industry. However, mining operations were not sustainable due to a decline in the quality and quantity of ore and the lack of water needed for the extraction process, so mining ceased in the 1930s (Perrin 1988). A number of Aboriginal survivors of the colonial era took refuge on the Island and by 1920 the population rose to approximately 300. However, unemployment and subsequent State Government policy of assimilation drove people to mainland Tasmania and other Bass Strait Islands (HREOC 2005).

3.5.3 Historic Sites

The main historical aspects comprise Aboriginal settlement, sealing, mining, policing and shipwrecks. The Farsund (Figure 3.7) is the only visible shipwreck, with the rest deep in the ocean. The Tasmania Historic Places Inventory lists 11 historic sites for the island and are based on an archaeological survey of the southern coastal region between Wombat Point and Petticoat Bay. These historic sites represent the domestic and industrial past of Cape Barren and some of the key features include the foundations of a former police house, the old Battery Bay Tin Mining site and remnants of the Kent Bay Sealing Station. The presence of flaked bottle glass artefacts found at Nautilus Cove near Kent Bay, suggest that they were made by Aboriginal women who were abducted by the sealers (Sim & Gait 1992). The sites at Nautilus Cove are considered to have archaeological and Aboriginal significant as they demonstrate rare examples of contact sites, as well as evidence of tool production by Aboriginal women (DPAC 2004).

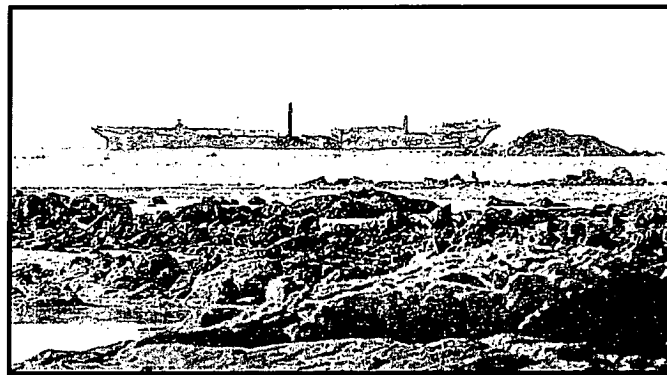


Figure 3.7: The Farsund Shipwreck (Source, Creighton, 2007)

3.6 Land Tenure, Management and Legislative Framework

Since 1866 the Aboriginal community has sought collective ownership of Cape Barren Island. Following the Aboriginal Lands Amendment Bill 2004 and subsequent legislation approval by the Tasmanian State Parliament in March 2005, the Aboriginal community was handed back title of 42,708 hectares of reserved Crown land (HREOC 2005). The Aboriginal Land Council of Tasmania hold title to the land which, is held in trust for the Tasmanian Aboriginal Community and the land is managed by the Cape Barren Island Aboriginal Association. The remainder consists of Cape Barren Island Aboriginal Association land, Indigenous Land Corporation land, and a number of private land holdings which includes property on the mid north coast at Apple Orchard Point and at the north-eastern end of the island, close to Puncheon Point. These freehold properties also have areas of land under grazing lease or licences (DPAC 2004).

The Cape Barren Island Aboriginal Association (CBIAA) was established in 1972, and aims to obtain land, provide housing, supply and maintain essential services to the residents and to explore enterprises to promote employment. A key function is to manage the returned Crown land on behalf of the ALCT. The Association is overseen by an indigenous management committee comprised 5 to 7 members who are elected on a yearly basis and are the main decision makers (ATNS 2007). However, the Association communicates with the rest of the Cape Barren community concerning some management decisions.

The Aboriginal Land Council of Tasmania (ALCT) is a statutory authority which was established under the *Aboriginal Lands Act 1995* as a custodian of parcels of land returned to the Tasmanian Aboriginal community. The Act provides for the election of the ALCT to hold and manage lands on behalf of the Aboriginal people of Tasmania. The Council is comprised 8 committee members elected for a 3 year term (ATNS 2007). The Council is responsible for managing and issuing leases and licences to both Aboriginal and non-Aboriginal people who wish to operate commercial ventures on the land. The Tasmanian Aboriginal community would have to be consulted regarding any proposed tourism developments on the returned Crown land (Gardner, G. 2007, pers. comm.).

The Indigenous Land Corporation (ILC) assists Indigenous Australians to acquire land and manage it sustainably, so that the community can gain cultural, social, economic or environmental benefits for themselves and future generations (ILC 2007). The ILC purchased the Modder River site 8 years ago consisting of 1,007 hectares (21 freehold titles) of land. They will grant title to the Cape Barren community when they are confident in

managing the land (Gorley, B. 2007, pers. comm.) and possible future options for the land include wallaby meat and skins, farming and tourism (CBIAA, 2007, pers. comm.).

Any tourism development on the island is likely to be assessed at Level 2, as specified under the Tasmanian *Environmental Management and Pollution Control Act 1994*. Any development would be subject to the *Land Use Planning and Approval Act 1999* and would require a planning permit from Flinders Council as the statutory planning authority for the region. In addition, threatened species legislation, both state and national which fall under the *Environmental Management and Pollution Control Act 1994* would be applicable across all land tenures, including private land. A permit would also be required from the Threatened Species Unit of the Department of Primary Industries and Water to 'take' listed species before any works are conducted (DPAC 2004). Additionally, there is relevant Tasmanian legislation which may come into effect concerning any future tourism enterprises on the island and are listed in Appendix 2.

3.7 Current Land Use and Settlement

There is currently a privately operated herd of beef cattle, however, farming has always been a marginal economic activity due to the island's poor soils, isolation from markets, freight problems and other high costs associated with agricultural production. Considerable land clearing, mainly for sheep and cattle grazing has occurred in the locality of Puncheon Point, Apple Orchard Point and on the western side of the island near The Corner. The condition of the land is variable, with a number of areas affected by human related activities, such as burning and grazing. Yet, much of the island is unmodified and difficult to access, with the majority of the island remaining wild and undeveloped (DPAC 2004).

Currently, there is no land management plan or zoning for the island and there are a number of land management issues, especially since the island was re-settled in the mid-nineteenth century. The main issues that need to be addressed include the protection of wetlands and wilderness, *phytophthora* and weed management (gorse & African boxthorn), fire management, firewood collection, rare and threatened species protection, the control of feral animals and the protection of cultural heritage sites (DPAC 2004).

The population relies on potable water supply via individual household roof rainwater collected in tanks and dam water for domestic use. The main sewage treatment facility is a filter system that treats the waste and then disperses into the sea, however, a third of the island's population use septic tanks. At present the island's electricity is supplied by a diesel generator as the two wind turbines are broken and many of the households have solar hot

water systems. There are no recycling or rubbish compacting systems and all rubbish goes into the island's landfill site. The majority of food and other supplies are shipped in from mainland Tasmania once a fortnight on the barge from Bridport. However, some supplies such as bread, meat are flown in weekly via Flinders Island on the mail aeroplane (CBIAA, 2007, pers. comm.).

The main settlement on Cape Barren, known as 'The Corner' (Figure 3.8) comprises a small primary and high school, church, shop, post office, town hall, medical centre, a community health and well being centre and the CBIAA office.

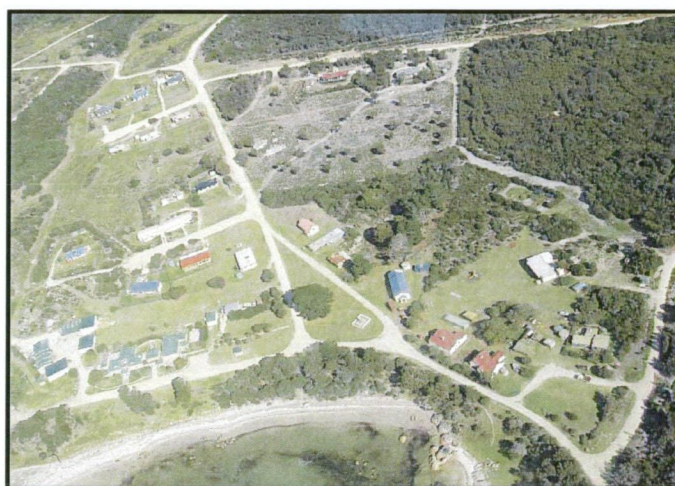


Figure 3.8: 'The Corner' (Author's photo, 2007)

The current population is 56 and the majority are Aboriginal who continue the strong tradition of mutton-birding, fishing, shellfish collection and bush tucker skills. Aboriginal language is no longer spoken due to the historical events that have shaped the island, although the *palawa kani* language now forms part of the school curriculum. The population is comprised 40 Aboriginal and 16 non-Aboriginal residents, with half of those having Aboriginal spouses. There are 29 females and 27 males and a breakdown of the population into age groups are shown in Table 3.1. The population has declined over the years and in 2003 there were 78 residents (Bain *et al.* 2005; CBIAA, 2007, pers. comm.). Apart from a few permanent long-term residents, the population is generally quite transient, for example with some people staying just a few months of the year, or leaving for study or employment opportunities.

Table 3.1: Cape Barren Island’s Population according to Age Groups

Age Groups	Number of People
0 - 10	3
11 - 20	11
21 - 30	7
31 - 40	3
41 - 50	11
51 - 60	12
60 plus	9
	Total 56

(Source: CBIAA, 2007, pers. comm.)

There are limited economic activities, and a combination of poor soils and limited access to markets has restricted the amount of agricultural production on the island (DPAC 2004). There is a herd of beef cattle, but is a private venture and only one farmhand is employed from the community. Furthermore, the Tasmanian government has not assisted in creating any industry on the island (CBIAA, 2007, pers. comm.). Hence, current employment opportunities are minimal, however, in statistical terms the level of unemployment is very low as most people have casual or part-time jobs mainly through the Community Development Employment Programme (CBIAA, 2007, pers. comm.). The majority of employment is centred around the day-to-day operation of the island and includes administration, clerical, cleaners, shop keeper and post office mistress, school staff, two nurses, age care program, a farm hand and a number of maintenance and road works positions.

3.8 Tourism

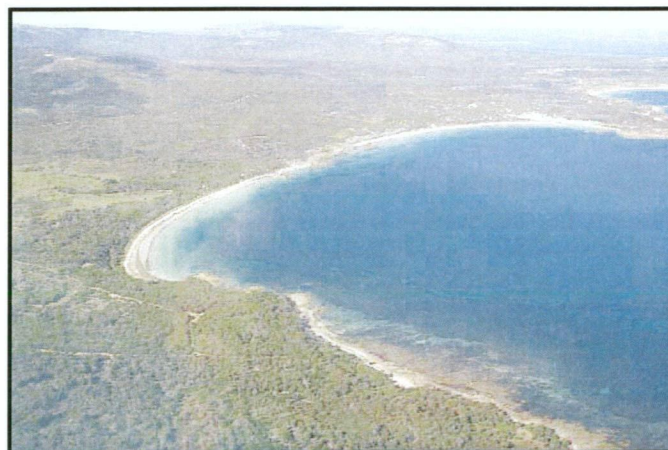
In terms of tourism, the main features on Cape Barren Island include the Ramsar Wetlands, abundant birdlife, flora and fauna, diverse landscapes, rocky peaks, spectacular coastline, reefs, sandy beaches, Aboriginal and historic cultural heritage, the shipwreck of the *Farsund* and bushwalking tracks. There are no dedicated tourist infrastructure and services, apart from one house which can be rented from the CBIAA. Furthermore, no tourism marketing is

undertaken by either the community or any external third parties. For those tourists who wish to visit, there is no dedicated booking or permit system and usually they telephone the Cape Barren Island Association. However, some tourists do not inform the Association and just arrive ad hoc without prior permission. Only about 200 tourists visit a year and these are mainly independent bushwalkers who visit the Thirsty and Little Thirsty Lagoons of the Ramsar Wetlands, or walk the shoreline circuit (Natural Heritage Trust 2003, Bain *et al.* 2005, CBIAA, 2007, pers. comm.). Sometimes visitors may ocean kayak across to Cape Barren from Flinders Island or the mainland. The island can be visited all year round due to the mild climate. Key constraints affecting the development of tourism include accessibility to the island, and funding for the provision of infrastructure and services for tourists. The community is currently not gaining direct benefit from tourism, except from a few items sold at the shop and are considering tourism ventures on the island.

3.9 Summary

This chapter has set the scene of the study area, which along with the conceptual framework in Chapter 2 will form the basis of the following chapters. Cape Barren Island clearly encompasses a diverse range of natural and cultural values, thus providing potential opportunities for future tourism ventures. The next chapter will present the research approaches and data analysis methods that can inform the Cape Barren Island community how to progress forward in striving for sustainable island tourism.

Figure 3.9: Flying over the Southwest Coast of Cape Barren Island



(Author's photo, 2007)

4 Research Design

4.1 Overview

The aim of this chapter is to provide a comprehensive explanation of the research design. The qualitative research approach and its significance are first presented. The concept of triangulation is then discussed, followed by an overview of each research method employed, namely a literature review, semi-structured interviews, focus group and observation. An overview of the ethics application is then provided, followed by details of the selection and recruitment process. Finally, the methods of data analysis and coding of participants are presented.

4.2 Qualitative Research

Qualitative research is undertaken in several aspects of human geography and in a broad context is about elucidating human environments, experiences and processes within a variety of conceptual frameworks (Winchester 2000). “Qualitative methods attempt to gather, verify, interpret and understand the general principles and structures that quantitative methods measure and record” (Winchester 2000:20). The qualitative approach is used in conjunction with the quantitative approach to supplement, validate, explain, illuminate or reinterpret quantitative data collected from the same setting (Miles & Huberman 1994).

In comparison to quantitative research, qualitative research is inherent in flexibility where data collection methods can be varied and adapted as a study proceeds, thus providing further confidence and clarity in the research process (Miles & Huberman 1994). According to Manson (2002:3) qualitative research methods are “both flexible and sensitive to the social context in which data are produced, rather than rigidly standardised or structured”. The qualitative approach allows for intense and/or prolonged contact and engagement with the field of study or life situation, and through it can obtain a “systemic, encompassing and integrated overview of the field of study” (Miles & Huberman 1994:6). Therefore, such a holistic approach can generate rich, varied and detailed data, with the strong potential for revealing complexity (Miles & Huberman 1994) with more emphasis on ‘holistic’ forms of analysis and explanations in comparison to quantitative forms. However, qualitative research often employs some form of quantification, yet statistical analysis is not central in the process (Manson 2002).

A qualitative research approach was chosen as it involves talking in depth with a few individuals in order to develop important and extensive information to uncover motivations, reasons, perceptions, ideas or relevant issues (Peterson 1994), which were central to this thesis topic. Such a detailed approach would not have been achievable through quantitative methods. Qualitative research addresses an extensive range of issues, events and places and encompasses several different methods. In a broad sense the three main types of qualitative research can be categorised as oral (primarily interview-based), textual (creative, documentary, landscape) and observational (Winchester 2000). The qualitative methods employed were a literature review, semi-structured interviews, a focus group and observations, which incorporated the concept of triangulation.

4.3 Triangulation

With the advancement of qualitative research methods, the triangulation approach is used by researchers in bridging between the pre-eminent quantitative studies and the rising number of qualitative studies (Oppermann 2000). The driving force behind triangulation is the “recognition that data-set or investigatory survey bias can be introduced by using only one research method” (Oppermann 2000:143), so to overcome issues of bias and validity (Blaikie 1991). Therefore, triangulation encompasses a combination of different methods to test research in the same area with the same unit of analysis, and are more likely to uncover wider aspects, whilst improving the level of accuracy (Neuman 2006; Babbie 2007). Furthermore, the concept of triangulation can represent a checking process (Bradshaw & Stratford 2000; Marvasti 2004). There are several types of triangulation depending of the field of enquiry, and for the purpose of this research project included a literature review, semi-structured interviews, a focus group and field observations.

4.4 Methods

4.4.1 Literature Review

As the research was interdisciplinary, an extensive review of the literature formed a major element of the research process and was undertaken to understand the extent of the research topic, and in the provision of relevant data and the conceptual framework. A wide range of Australian and international sources were examined, including paper journals, e-journals, books, conference papers, government publications as well as a number of organisations, industry and government websites. Some material was sourced through a variety of databases using the University of Tasmania’s cross search tool, where a diverse range of

databases were accessed representing the tourism, geography, environmental science and indigenous disciplines. Finally, through a network of contacts from the Aboriginal community, tourism industry and academic sector made during the research process provided a number of significant documents, some of which the author was unaware or unable to access directly and were invaluable sources of information.

4.4.2 Semi-Structured Face to Face Interviews

Two cohorts of semi-structured interviews were undertaken which included a broad cross section of the Cape Barren Island community, and key members representing the Tasmanian Aboriginal community and tourism industry, which included relevant government and non-government organisations. Individual face to face semi-structured interviews were considered the most suitable method in gaining in depth and extensive data from the individual participants, particularly concerning the Cape Barren Island community, as they would be directly affected by any future tourism initiatives. Semi-structured interviews are organised around ordered, but flexible questioning allowing the subject to raise any issues independently, with the interviewer being able to re-direct the conversation if it becomes tangential (Dunn, 2000). Advantages of semi-structured interviews include a more relaxed interview setting; verbal and non-verbal cues can be recorded and incorporated into the analysis; follow up questions can be framed to expand responses; interview probes can be altered to pursue the path the interviewee is focused on, and any questions or queries can be clarified (Jennings 2001).

In formulating the questions and prompts for the interviews, the key themes were drawn from the literature, particularly concerning indigenous tourism within Australia and Tasmania and sustainable island tourism. The Stepping Stones Program for Sustainable Tourism was also utilised in developing a framework for the interview questions. For the Cape Barren cohort the semi-structured interview questions were in line with the objectives of the thesis (Chapter 1) and focused on identifying the benefits, opportunities, issues and constraints surrounding potential tourism on the island (Appendix 3). For the Tasmanian cohort, the interview questions were designed to meet objective 3 (Chapter 1) by obtaining an overview of the key issues and constraints surrounding Aboriginal tourism development within the Tasmanian context (Appendix 4). A number of prompts were used during the interviews to assist the process, which were particularly useful with the Cape Barren cohort as the majority had very limited knowledge of the tourism industry. The key prompts concerning issues and constraints included:

- Political (land ownership, control, planning, decision making, funding);
- economic (employment, migration, funding);
- socio-cultural (education, skills, training, community capacity, cultural concerns, social issues);
- geographical/environmental (location, climate, natural resources, infrastructure); and
- product (cultural awareness, market, Aboriginal profiles).

The Cape Barren Island interviews were undertaken between 4-17 June 2007 during the main data collection trip to the island. The Tasmanian cohort interviews took place between May-July 2007. The majority of the interviews for both cohorts were conducted in person, and where direct contact was not possible, telephone interviews were undertaken. The duration of each interview was approximately 45 minutes, however, they often lasted for up to an hour due to the depth of the discussions. Each interview was recorded with a digital recorder and transcribed into a summary.

4.4.3 Focus Group

Focus groups were planned with a wide cross-section of the Cape Barren community, where they would have the opportunity to openly discuss their opinions and ideas of future tourism. The focus group method was chosen as it allows participants to interact and respond to the contributions of others, which can trigger a chain of responses and generate a wealth of information (Cameron, 2000). With this method individuals are free to debate issues with others in the group which can be particularly valuable when exploring a range of attitudes and viewpoints (Peterson 1994). The author regarded the focus group approach as being relevant as it tends to engage the wider community in the research process, as well as introducing the concept of sustainable tourism and how it might be employed on the island. The duration of each focus group was expected to be between 1-2 hours depending on the number of participants. Unfortunately, only three members of the community participated and the possible reasons for the low attendance are discussed at the end of Chapter 8. The focus group was digitally recorded then transcribed into a written summary.

4.4.4 Field Observations

Field observations formed an important component of the research process, and to complement and assist in interpreting the findings of the literature review, interviews and

focus group. According to Kearns (2000), a purpose of observation in social research is the provision of complementary evidence, thus to gain ‘added value’ from time in the field and to complement more structured forms of data collection. The field observations were undertaken between 9 -12 April and 4-17 June 2007, with two visits to Cape Barren providing a valuable insight into the island environment and community life. The visits helped to ascertain the key features of the island, and identify the potential opportunities and issues and constraints in developing sustainable island tourism.

4.5 Ethical Clearance

All researchers who propose to undertake social science research involving humans require the approval of an ethics committee. As the research focused on Aboriginal people a full ethics committee application was submitted to the University of Tasmania Human Research Committee and approved on 10 May 2007. As part of the application and throughout the duration of the research process, the author had to address and adhere to the Australian Institute of Aboriginal and Torres Strait Islander Studies Guidelines for Ethical Research, and the National Health and Medical Research Council Criteria for research involving Aboriginal and Torres Strait Islanders. The criteria included responsibility, respect, equality, mutual understanding, reciprocity, recognition, and integrity. The application was also accompanied by a combined Information Sheet and Consent Form for each cohort, as well as an outline of the questions for the semi-structured interviews (Appendix 3-7). Each Information Sheet explained the background and purpose of the research project, its aims, the rights of participants including, anonymity, confidentiality, the researchers’ contact details and reference to ethics approval. Once the research had been approved, each participant was provided with an Information Sheet, outline of questions (for semi-structured interviews) and a Consent Form. Prior to commencement of the semi-structured interviews and focus group, each informant was asked if they had read the documentation.

4.6 Selection and Recruitment of Participants

Initially, ten key participants were selected for the semi-structured interviews from a wide cross-section of the community, including members of the Cape Barren Island Aboriginal Association, community elders, and education personnel. Subjects were targeted from different age groups to offer a broader perspective. Due to locale restrictions, the Cape Barren Island Aboriginal Association assisted in the recruitment process for the semi-structured interviews. In December 2006 the Association was first approached by telephone and email outlining the proposed research. Subsequently, the Association’s Committee

approved the research and provided signed confirmation. In April 2007 an initial visit was made to Cape Barren Island to build up a rapport with the community, as well as discussing and answering any questions regarding the research. During this visit the author recruited a number of subjects by talking directly to community members. However, due to the lack of participants for the focus groups, during the June data collection trip additional people were recruited for the interviews to reflect a fairer representation of the island's population. For the revised population sample each household/family group were targeted for comprehensive and in-depth data to effectively address the research aim and objectives. Fortunately, the qualitative approach allowed for such flexibility and adaptability which was central in working in an unknown environment with such a unique and insular community. Ultimately 18 people were interviewed from the Cape Barren Island community.

For the focus groups all adults from the Cape Barren community were invited to participate. It was important that a wide cross-section of the community was targeted as their opinions and ideas were central to the research. For the recruitment process a poster and flyer (Appendix 8) were emailed to the Cape Barren Aboriginal Association, which subsequently did a mail out to each household and placed the poster and a sign-up sheet in their reception. The target number for this cohort was approximately 30 subjects and participants would be split into a focus group with a maximum of 10 participants per group, so that each member had sufficient time to contribute to the discussion.

In substantiating the research, key members representing the Tasmanian Aboriginal community and the tourism industry, which included relevant government and non-government organisations, were included in the research. It was felt that to effectively address the thesis objectives, it was important to examine and understand the wider Tasmanian Aboriginal tourism context and influences that drive the industry. The participants were selected based on their experience and knowledge of Aboriginal affairs or/and tourism, and were recommended by my research supervisor, the Tasmanian Aboriginal community or other academic and industry professionals. Through these networks, the subjects' contact details were collected. All the potential subjects were invited to participate in the study via a personal invitation in the form of an introductory telephone call and follow up email. Subsequently, they were emailed the Information Sheet, Consent Form and an outline of the interview questions (Appendix 4 & 7). A few days after the subjects had received this information they were contacted by telephone to confirm their willingness to participate and to arrange a time to conduct the interview. Nine subjects agreed to be interviewed.

4.7 Methods of Data Analysis

In analysing the data from the interviews and focus group, a combination of an interpretive theory and a thematic method were employed. Firstly, hermeneutics as a theory of interpretation was utilised as it is an important analytical tool of the cultural geographer, which provides a way of being in the world where the fundamental dimensions of all human consciousness are understood as historical and socio-cultural, and are expressed through language and text (Jacobs 1999, Ray 1994). Through hermeneutic analysis diverse meanings emerge in which multiple truths exist that are inherent in different perceptions of life, experiences and places (Jacobs 1999). Furthermore, hermeneutic interpretation involves examining and understanding parts in relation to the whole and vice versa, thus to gain a deeper understanding of what's being portrayed (Geanellos 2000). In the context of interpretive theory the written summaries were analysed, although interpretations of Cape Barren Island through field observations were also examined.

A “thematic analysis ... is the process of identifying themes or concepts that are in the data ... from which the researcher attempts to build a systematic account of what has been observed and recorded” (Ezzy 2002: 86). A thematic analysis was central in the data analysis and was undertaken in the assembling of themes. Key themes to categorise and analyse the data were initially developed through formulating the semi-structured interview questions from the literature review as discussed previously. However, a number of new categories emerged through the data collection processes which are presented below. The themes interlink as they are not mutually exclusive, and provide the framework for the presentation of the research results and discussion. Furthermore, the key findings from the observations will also be utilised to address the research aim and objectives. Any correlations and comparisons will be analysed from the data collected from each research method and between the results from each cohort, and where applicable some responses will be quantified.

The themes to analyse the key issues and constraints surrounding Aboriginal tourism development in Tasmania:

- Human Resources and Employment
- Skills, Training and Capacity Building
- Community Cohesion

- Cultural Awareness and Product
- Authenticity and Interpretation

The themes to analyse the key issues and constraints in developing tourism on Cape Barren Island:

- Accessibility
- Infrastructure and Natural Resources
- Land Ownership and Control
- Human Resources
- Skills and Training
- Traditional Skills and Knowledge
- Community Cohesion
- Funding and Costs
- Cultural Awareness and Product
- Authenticity and Interpretation
- Seasonality and Exogenously Driven Forces

SWOT Analysis

A SWOT analysis is a measurement tool which is undertaken to assess the potential success of an organisation or a business venture, as well as used in marketing plans. SWOT stands for strengths, weaknesses, opportunities and threats. The SWOT analysis generally classifies the internal aspects of an organisation/business venture as strengths or weaknesses, and the external situation factors as opportunities or threats. Strengths can serve as a foundation for building a competitive advantage, and weaknesses may hinder it. “By understanding these four elements an organisation “can better leverage its strengths, correct its weaknesses, capitalise on golden opportunities, and deter potential threats” (ntemBA, 2007).

A basic SWOT analysis was undertaken to draw together the key findings from the Cape Barren Island background information, field observations, and the results from both the Tasmanian and Cape Barren cohorts. The main strengths, weaknesses, opportunities and threats were identified to assist the Cape Barren community in progressing towards sustainable island tourism. The SWOT analysis provides an overview of the relevant points which are set out in a simple user friendly table which is presented in Chapter 8.

Please note that the opportunities and threats of a standard SWOT analysis usually only focus on external factors, but in line with the scope of the thesis internal factors have been incorporated.

4.8 Coding the Participants

In line with ethical requirements and the wishes of the participants their confidentiality and anonymity were protected by using the following codes as participant identifiers:

- Tasmanian Cohort = coded as T1 to T9
- Cape Barren Cohort = coded as C1 to C20 (including focus group)

Given the complexities and political sensitivities of the research, further measures were undertaken to protect the identities of the participants. The three Cape Barren Island community members who participated in the focus group were included in the ‘C’ coding, and one of the participants who had previously been interviewed was identified under their original code. Where sensitive comments were made by the Cape Barren participants no codes were used as people may be identifiable due to a small community. Furthermore, to protect the identities of the Tasmanian cohort the names of the respective organisations were not disclosed.

4.9 Summary

This chapter has provided an overview of the research design and the methods and processes employed. The results from the research undertaken with the Tasmanian cohort and the Cape Barren Island community are presented in the following two chapters.

5 Research Results: Tasmanian Cohort

5.1 Overview

The aim of this chapter is to present the results of the semi-structured interviews conducted between May-July 2007 with nine key members of the Tasmanian Aboriginal community and tourism industry, which included government and non-government organisations. The main results relating to the issues and constraints of Aboriginal tourism development in Tasmania are presented under five interrelated themed sections: 1) human resources and employment, 2) skills, training and capacity building, 3) community cohesion, 4) cultural awareness and product, and 5) authenticity and interpretation. The final section of the chapter will then present the results concerning the future direction of the Tasmanian Aboriginal tourism industry.

5.2 Issues and Constraints Surrounding Aboriginal Tourism Development in Tasmania

5.2.1 Human Resources and Employment

Constraints and issues concerning human resources and employment were raised by all of the participants. “We’ve got demand from the market ... willingness on the part from industry to engage and industry development funds available, but we don’t have people within the community who are empowered to be able to participate, so it’s a classic situation of opportunity running ahead of capacity” (T1). The Tasmanian Aboriginal community were primarily addressing social and cultural issues rather than business and economics (T1, T5). In addition, it was noted that there was a lack of confidence and awareness of how the Aboriginal community could participate in the tourism industry (T5). Human resource issues were also raised within Aboriginal organisations and government agencies (T2, T9). “We haven’t got people in the Aboriginal community to take on those positions and it is sometimes difficult to fill positions in State and Commonwealth government” (T9). This was attributed to educational issues from primary school level and beyond. Furthermore, it was noted that some community members had difficulties to commit time to projects such as tourism, and tended to fall upon the same people to represent the different committees, with little incentive to participate (T9).

It was recognised that there was no tourism career path for the community and “not a career that people are keen on at the moment with other employment areas available where they can

earn more money” (T6). “We need processes available to Aboriginal people for a career opportunity to share their cultural knowledge ... as they don’t see it as a professional skill ... taking people out in the bush ... interpretation and guiding is a skill and they need to be trained up properly” (T5). However, there was the interest and will amongst the Aboriginal community, from both individuals and organisations to become involved in the tourism industry (T4, T5), and in setting up businesses, but they “don’t have the financial capacity”, (T4) or “they’ve got a mortgage, a car loan etc, and they just are not prepared to make that first step and put all those things on the line, just in case it falls through” (T8). Tourism opportunities were identified for Aboriginal people, such as Aboriginal guiding, but finding people to fill these positions was difficult. The reasons included geographical location, seasonality and that often employment was casual and not full-time, which was a problem when people had families to support, mortgages, or were on welfare, “as a small amount of work can be more trouble than it’s worth” (T1, T2, T4, T6, T8). Another issue was that qualified Aboriginal heritage officers and guides often ended up working in other industries, such as Forestry Tasmania and mining, as they offered higher salaries and full-time employment opportunities (T4).

5.2.2 Skills, Training and Capacity Building

The majority of the participants stated that there was a lack of skills, training and capacity for the Aboriginal community to participate, or set up and run their own tourism businesses (T1, T2, T3, T4, T5, T6, T9). A main constraint was the lack of business skills and knowledge to run a viable business, with issues raised regarding literacy and numeracy levels, as well as the difficulties with product development, business plans, marketing and management functions. Furthermore, comments were made concerning the costs involved, the lack of start up capital and problems in obtaining loans (T2, T4). Although money was accessible through grants, business skills were deficient to write up submissions (T4). However, it was highlighted that the community possessed other important skills such as cultural knowledge and bush skills (T3, T8). “We certainly have the ability with cultural knowledge, but the general tourism scene tags us as not ready as we don’t have the other skills to balance out the whole experience. There are structures, processes, policies, programs and dollars to do these things, so we just need some skilled advice, but not on a patronising level” (T3). An attitudinal shift was suggested, and that the Aboriginal community should be on an equitable level as equal stakeholders within the tourism sector (T3).

It was identified that capacity building was required in small business management (T1, T2, T4, T9), and that some broader based tourism and hospitality training should be more effectively provided within the Aboriginal community (T1, T4, T7), and “it’s about getting the community to engage in these courses” (T1). There were also a lack of appropriate courses, such as in tour guiding and interpretation, and training that was targeted at the higher end of the tourism market to sufficiently equip Aboriginal people to work in the tourism industry (T5, T6). Furthermore, a participant stated “there should be training programs available to young Aboriginal people, not just for Aboriginal tourism itself ... to help them understand the tourism industry and training that meets the needs of Aboriginal people” (T5). However, it was noted that some training courses were not accessible as they were too far away for some potential students, or courses were not available in rural locations due to the costs and viability of numbers (T9). There was inadequate assistance to build skills, such as mentoring programs (T4; T9), and that “the skilling up to be in a business is an area that needs to be more Aboriginal client friendly” (T9). “There are training programs available from Federal and State governments, but they’re not going about it the right way” (T3). Programs and funding opportunities were identified, but were not easily accessible within Tasmania, and that more assistance was provided on the mainland from state and national bodies “who provide assistance, to get businesses set up and running, even in the remoter areas” (T4). However, it was highlighted that the national organisations (Aboriginal Tourism Australia and Indigenous Tourism Australia) were now assisting in progressing Aboriginal tourism at the national, state and regional level, but there was still a lack of support and sponsorship from the state government tourism agencies and mainstream funding bodies for Aboriginal tourism operators (T4).

Some participants stated there was no one central organisation in Tasmania which provided assistance and advice for Aboriginal people interested in pursuing a tourism career, or wanting to set up a business (T2, T4, T6, T7, T9), with a lack of people to provide guidance. Furthermore, there were assumptions that access to the internet was widespread and that most people would know the operating procedures of government departments. “A lot of people within the Aboriginal community haven’t had exposure to these, it’s about building a governance model” (T2). Finally, all participants raised issues and constraints concerning funding and costs for both individuals and Aboriginal organisations in setting up businesses, and government agencies in moving forward with Tasmanian Aboriginal tourism. “There is a lack of financial resources, especially for Aboriginal organisations in Tasmania” (T2). Comments were also made about the new State Aboriginal Tourism Development Plan and that funding would be an issue to effectively implement it (T2, T8, T9). Yet, a respondent

stated that a lot of funding had been allocated by the government to Aboriginal Tourism with the launch of the new Development Plan (T4).

5.2.3 Community Cohesion

Some participants stated there were divides and disagreements within the Tasmanian Aboriginal community, as well as over the development of Aboriginal tourism (T2, T5, T6, T8, T9). Divides were linked to diversity and identity issues and that the assimilation policy was a contributable factor, “with people being moved off Cape Barren Island to assimilate” (T5). It was noted that over the past 20 years there had been significant changes in Aboriginal community processes. Previously, many community problems were resolved at gatherings and festivals, but they no longer occurred in Tasmania due to resources (T5). “Generally all of the community won’t agree ... a lot of internal politics” (T6). “We are our own worst enemy ... there is division and fighting within the community,” (T8). However, “some groups will support tourism on their land if they have control” (T6), and “some members are really enthusiastic about tourism ventures, but others oppose it” (T2). A participant also stated that there was jealousy “if someone was getting on and doing something” (T8). There were disagreements and differences of opinion amongst the community themselves over the interpretation and authenticity of products, the validity of information people were providing (T1, T5, T6, T8, T9), and “different feelings about how (tourism) should be done” (T9). Furthermore, the majority of the participants raised Aboriginality as a significant issue within Tasmania (T2, T3, T4, T5, T6, T7, T9) “A big issue here is Aboriginality, who is and who isn’t and who is accepted by the Aboriginal community ... which affects any aspect of our lives down here, whether it’s tourism or whatever” (T3).

The Tasmanian Aboriginal community consultation process was also stated as a constraint affecting the development of Aboriginal tourism “as it can be difficult to manage and get enough people to attend the meetings to make a fair and reasonable representation of community” (T9). There was also a lack of transparency and relaying of information from the various Aboriginal community committees to the wider Tasmanian Aboriginal community, “one committee folds then a new one ... the whole of the community is not informed and consulted, so no-one knows what’s actually happening, and it seems to be very insulated which is a problem” (T9). A participant suggested that “we have to have transparent and open discussions amongst regional communities ... and maintain the cultural protocols that exist and move forward ... but I think there is a need for us to get our cultural story right Tasmania wide” (T3). Moreover, due to the diversity within the Tasmanian

Aboriginal community, they did not have an agreed group or body to oversee tourism, and a lack of will from the Aboriginal Land Council of Tasmania (ALCT), compared with other regional organisations which were keen to become involved in tourism. However, one participant thought it could be a strength “as there is the concept that there is a mono Aboriginal culture in Tasmania and that all communities are the same and agree to the same thing, which is not the case. For example, the Cape Barren Island community see themselves as completely autonomous compared to the people ... in the South East” (T5). To move forward with tourism “you need at least protocols or an agreement with the Aboriginal community of Tasmania and that’s where we keep hitting this brick wall, who is the Aboriginal community in Tasmania?” (T5). Furthermore, “cultural sensitivities can be an impediment for dealing with and discussing Aboriginal things if you are not Aboriginal or part of the Aboriginal community” (T2). A further constraint was the insufficient motivation and support from the Aboriginal community and their organisations, due to political and diversity issues, and that some of the Aboriginal political organisations were concentrating on other issues rather than tourism. “We need to have the acceptance of key people from the community who could link organisations and community together which needs to operate under one umbrella, the real grass roots people” (T5).

5.2.4 Cultural Awareness and Product

All participants acknowledged the lack of awareness of Tasmanian Aboriginal cultural heritage, and that it could be a constraint for Aboriginal tourism. Particularly, they recognised that generally people did not associate Tasmania with Aboriginal culture, and the perception that there were no Aborigines left in Tasmania (T2, T3, T4, T5, T6, T7). “It would be a fair assumption ... that most people wouldn’t associate Tasmania with an Aboriginal experience”. This was linked to the national schooling system from the 1950s to the early 1970s “where we were taught that there were no Aborigines left in Tasmania” (T2). “We need more education within our own community, both Aboriginal and non-Aboriginal ...as it’s not fully versed in its own history” (T5). A participant raised the issue that Aboriginal culture was still being stereotyped with the Northern Territory experience “so that’s what people expect ... and people don’t recognise the difference ... and the Aboriginal Tourism Council don’t really show the diversity” (T5). However, there was a demand for Tasmanian Aboriginal tourism experiences and products, but not enough being supplied (T1, T2, T3, T4, T9). Furthermore, due to financial constraints there was insufficient market knowledge regarding what types of Aboriginal experiences visitors were pursuing (T2). Participants also stated that it would be important to market the products correctly, so that

people were clear what to expect (T2, T4) and that “it is a distinct Aboriginal Tasmanian experience” (T2).

It was highlighted that Tasmanian Aboriginal tourism was not marketed either nationally or internationally at the state level (T3, T5), and there was a lack of market knowledge from other industry players, both at state level and nationally (T4). “I don’t think there’s been the real political will from the government agencies to do proper promotion” (T5). However, it was noted that marketing may have been held back by Tourism Tasmania due to an insufficient supply of products to satisfy demand (T1), and the “lack of funding and human resources to implement properly. There are a lot of non-Aboriginal people that want to do it, but it’s not culturally acceptable” (T6). Participants stated there were many barriers imposed by local government and the tourism industry in the development of Aboriginal tourism (T3, T5). “We are being held back as they don’t think we are market ready ... when I think we are” (T3), and that the Aboriginal community should have more involvement and ownership “and not just with Aboriginal tourism, but tourism in general” (T3). However, issues were raised concerning the supply of Tasmanian Aboriginal arts and crafts (T1, T3, T5, T9). “How do you get the artists to continually provide the products ... like baskets and shell necklaces... sustainably? If demand gets too high then pressure on the raw product and artists being available ... as people tend to do it in their spare time” (T9). “The mariner shells necklace making is a culturally blood lineage pathway, but ... how do we take in the main scheme of things ... how do you monitor the takes, numbers?” (T3). Other problems were identified regarding the coastal management of fragile areas (T3), the exploitation of resources (bush tucker) for financial gain and the commoditisation of culture, particularly with the shell necklaces (T1, T3, T5, T9). A participant said that “in progressing Aboriginal tourism ... everything needs to be connecting for it to work and heading down the same way, for example if you look at authenticity it needs to be consistent across the state”, and that the different products and components are not replicated but connected, such as the concept of an Aboriginal trail (T9).

No clear indications were provided regarding any correlations in the level of success of the different types of Tasmanian Aboriginal tourism ventures, namely; community, family, sole operators and partnerships. The majority of the participants stated that there were only a few Aboriginal tourism businesses, and the tourism industry was still relatively new for the Aboriginal community. However, they noted some successful examples of individually run ventures, such as JAHADI Indigenous Experiences since 2000, a number of galleries, and a pub that operated for 10 years. Finally, it was highlighted that running a business was not part of Aboriginal community life, apart from the mutton birding industry (T6).

5.2.5 Authenticity and Interpretation

Issues concerning the authenticity and interpretation of Aboriginal culture were raised by all the participants. “There are issues in Tasmania about what products and experiences to offer ... because expressions of culture here are not so easily articulated, not as easily recognised by visitors. A lot of the cultural expression here is contemporary, and that doesn’t fit in with the general expectations of the market for some neo-primitive products. They want to see people from deep history practicing age old traditions” (T1). Similar issues were identified about the expectations and views of the tourism industry on what constitutes Aboriginal tourism, and that it was from a bureaucratic white perspective, rather than working with the Aboriginal community to see what they could offer (T1, T3, T5). “There is a need for protocols because there is a lack of agreement ... with everyone” (T5). For example, there were disagreements over the content and authenticity of some current tourism Aboriginal products and experiences (T1, T5, T6, T8, T9), particularly as there were no guidelines in place to control or stop such practices (T9).

The majority of the participants stated there was no accreditation system, guidelines or designated body within Tasmania to provide advice to both Aboriginal and non-Aboriginal tourism operators concerning authentication of products, tourism experiences and printed material (T1, T2, T4, T5, T6, T7, T9). There was no one port of call and “who do you involve, contact ... and need to get consent from within ‘community’ ... and who has the authority to speak on behalf of others, and no system or ways of operating, so it all gets too hard and nothing happens”(T2). “People can just sell anything ... (and) some not authentic to Tasmania ... there should be a certification and labelling process” (T7). It was recognised that the industry needed structures in place, including a regulatory framework, for the authenticity of products, interpretation and access to Aboriginal land. An advisory committee or a working group was suggested (T5, T8), which should also oversee the accreditation of training packages (T8). Furthermore, issues were raised about the Aboriginality of some artists and people operating Aboriginal tourism businesses, and that even though people could identify themselves as Aboriginal, “they are not entitled to deliver stories etc, yet some of them are” (T3, T6).

5.3 Future Direction of the Tasmanian Aboriginal Tourism Industry

All the participants thought that the launch of the State Aboriginal Tourism Development Plan should address many of the constraints and issues in progressing future Aboriginal tourism. “The plan is the first initiative to look at Aboriginal Tourism for the state, it’s a good model” (T5). However, a participant said that implementing the plan, and moving forward would require a unit working on it full-time and sufficient government funding, “otherwise it will sit stagnant and nothing is going to happen” (T8), as well as “on the ground implementation of the plan ... and a collaborative approach” (T5).

Partnerships were identified in order to progress Tasmanian Aboriginal Tourism (T4, T6, T8). It was suggested that there could be partnerships between local government and state organisations, such as the Tasmanian Parks and Wildlife Service, particularly as there were a number of Aboriginal sites located in national parks (T8). The participant also identified opportunities in the high yield niche market, for example helicopter tours, as many sites were only accessible by helicopter (T8). Other suggestions were working in collaboration/partnerships with other tourism industry operators and major players (T4, T6). The participants further recognised partnerships as an approach which could assist the smaller Aboriginal operators, as well as providing the opportunity for individuals to become involved in tourism without having to own or “develop a business from scratch” (T4). For example, working with corporate groups or established operators who would hire the Aboriginal person or operator to deliver the Aboriginal experience by ‘adding value’ to their own products (T4, T6). The majority of the participants identified opportunities at the new Musselroe Bay Resort (Northeast coast of Tasmania, which will incorporate an Aboriginal tourism experience), where the Aboriginal community could participate without having to invest in infrastructure. Furthermore, a participant stated that the development would be “positive if it can bring resources, knowledge and experience” to the Aboriginal community (T2).

Some possible future regional community tourism initiatives were identified, such as at Preminghana, an Indigenous Protected Area (T3), and having a stand alone major Tasmanian Aboriginal cultural centre, for both educational and tourism purposes (T3, T5). Some community members were keen to develop an artists cooperative and “a one stop shop with a workshop and exhibit area so people can ... see the artists working” (T9). The introduction of a Tasmanian Aboriginal trail/touring route was suggested, which had been previously discussed by the community (T3, T4, T5, T9). Participants also stated that in the future it

would be important to integrate Aboriginal tourism experiences across the state (T3, T4, T9). “You can’t ad hoc Aboriginal experiences around this state, they are all interlinked in history and to a certain extent, that’s how they should be delivered,” (T3). Furthermore, participants suggested that the trail/touring route should incorporate ‘soft interpretation’ for example, static interpretations that provide an Aboriginal story of that place, and then left up to the visitor how they entwine it into their experience (T3, T5). “That’s the first step and then people would then really want to meet an Aboriginal person, that’s what the visitor really wants, an authentic experience” (T5).

5.4 Summary

This chapter has reported the results from the semi-structured interviews undertaken with the Tasmanian participants, concerning the issues and constraints affecting Aboriginal tourism development within the Tasmanian context. These issues were presented under five main themes, followed by the participants’ views on the future direction of the Tasmanian Aboriginal tourism industry. Therefore, an overview from the wider Tasmanian perspective has been provided before focusing on the results from the Cape Barren Island community, presented in the next chapter.

6 Research Results: Cape Barren Community

6.1 Overview

The aim of this chapter is to present the results of the semi-structured interviews and focus group undertaken with participants from the Cape Barren Island community, between 4-17 June 2007. The concerns and issues from the community regarding the current bushwalkers and tourists are first presented, followed by the issues and constraints for developing tourism on the island which are divided into 11 interrelated themed sections: 1) accessibility, 2) infrastructure and natural resources, 3) land ownership and control, 4) human resources, 5) skills and training, 6) traditional skills and knowledge, and 7) community cohesion, 8) funding and costs, 9) cultural awareness and product, 10) authenticity and interpretation, 11) seasonality and exogenously driven forces. The final section of the chapter presents the results regarding future tourism benefits, opportunities and ventures on Cape Barren Island.

6.2 Concerns and Issues of Bushwalkers and Tourists

Just over half of the participants interviewed had no major concerns with the current tourists and bushwalkers visiting the island (C3, C4, C5, C7, C9, C12, C13, C15, C16, C18). “I have no concerns about bushwalkers being on the island as I think they are usually pretty clean with their rubbish etc” (C4), particularly the fact the bushwalkers make the effort to come all this way (C2, C12, C18). “I have no issues ... but it should be set up a lot better by the community, as no information is provided for them” (C6) and “not all visitors are aware of asking for permission since the land hand back” (C18). However, it was indicated that many of the bushwalkers usually telephone the Cape Barren Island Aboriginal Association (CBIAA) to notify them they were coming (C2, C4, C12, C16, C17).

Concerns were raised that the community was not really benefiting from the bushwalkers and tourists (C4, C5, C6, C8, C9, C11, C12, C13, C14, C16). “We don’t get much benefit from them ... occasionally we see them here on the last day and they come to the shop, but that’s about it” (C4), and “generally people bring in their own supplies or get them dropped off on the island ... so little benefit there” (C8). “There are no crafts sold in the shop” (C16), but “there are postcards, posters, mugs and bags” (C5). According to some participants there were a number of operators unofficially bringing tourists to the island without permission from the CBIAA. “A guy from Flinders does a charter boat service and brings tourists over, but we don’t get notified, they just turn up” (C1), “and wander around for 30 minutes, I think it’s a bit of a cheek” (C4). “The operator is not from here and won’t have the knowledge of

the island, so it's questionable what history and information is being relayed to the tourists, our community boat should be going and fetching them" (C6). Some community members had also noticed charter boats dropping tourists off on the pristine eastside of the island. "We don't know who's bringing them in, we need to approach these people ... they should pay something" (C6). "It's been the same story for years with backpackers and now it's more of an issue as Aboriginal land" (C6).

It was noted there was a lack of control of bushwalkers and tourists visiting the island, particularly as there were no mechanisms in place to control them (C8, C10, C11, C12, C14, C15), and that some assumed they could visit without permission (C2, C11). The community was not always aware of when visitors were on the island, who they were, where they went and what they were doing, (C1, C2, C3, C8, C11, C14, C15, C17). "It's difficult to control and monitor" (C11), especially the fact that "tourists can come in anywhere by boat ... from any direction", at the moment it's uncontrollable (C2). Health and safety issues were also highlighted concerning the bushwalkers (C1, C2, C4, C8, C11). Even though most bushwalkers informed the Association when they were coming, "you wouldn't know where they are at a particular time" (C4), and some groups go off walking for weeks and could be anywhere on the island (C1, C11). "What if they get into strife, such as a snake bite" (C2), or there was a bushfire (C4). The Association informs bushwalkers to carry a CDMA mobile telephone in case of emergencies. However, it was noted that some bushwalkers were not so self-sufficient and had needed assistance, such as in the provision of drinking water (C16, C19).

Environmental damage and encroachment on community areas concerned some participants because it was difficult to manage and monitor people, as they could be anywhere on the island (C3, C8, C11, C14) and sites were not being protected (C14). For example, the damage at Harley's Point whale bones site, where the jaw bones had been removed. Trampling on rare and threatened plants was an issue (C1, C14) "as they haven't been surveyed fully ... so we don't know where they are, and there are no official walking tracks" (C1). "I think there would be a fair bit of impacts from people camping anywhere on the island. We don't know what they are doing with their rubbish, refuse ... and walking about transporting ... seeds on their feet with no wash down bays ... without knowing they are spreading weeds" (C2). Further comments were stated about the spread of weeds and dieback (C10, C11, C14), as well as the risks of bushfires from campfires, particularly during the summer (C2, C17). Three community members were unhappy with tourists and bushwalkers encroaching on their favourite spots, and areas where they undertook recreational and cultural activities.

Four participants stated that there were no measures in place to resolve the issues (C4, C6, C14, C17), but the Association was having discussions with ALCT regarding the Aboriginal land, and how the community was going to manage it. Five respondents suggested that policies, processes and procedures were needed to address the issues, “we need a management plan ... otherwise it’s free for all” (C1). However, it was noted there were other priorities that needed to be addressed before the bushwalkers and tourist issues (C11, C12).

6.3 Issues and Constraints in Developing Tourism

6.3.1 Accessibility

Accessibility to the island was seen as a major constraint in developing tourism, particularly transportation and the costs involved, such as the high airfares (C1, C4, C5, C6, C10, C12, C13, C14, C18). “It’s very isolated here so it would be expensive for the tourists to get here” (C9). “Air transportation viability is an issue as the population here and on Flinders is not large enough, and the number of people travelling does not warrant bigger aircrafts” (C18). “It’s a big issue, but doesn’t stop tourists flying into Flinders” (C13) and “the airstrip would have to be upgraded ... to cater for larger planes” (C8). A number of issues were raised about sea transportation and freight costs. The barge from Bridport only arrived once a fortnight and was not a pleasant trip (C3, C4), “especially when the sea is rough and the journey takes too long” (C8). Freight was very expensive (C4, C7, C10, C12, C14, C16, C18), especially shipping items such as building materials (C5, C7, C9, C18). “It would be expensive to build anything here” (C9), and “the supply of fresh produce and bringing in supplies for tourists as well as us” (C13). “The remoteness would make it so expensive to set anything up here” (C12).

Accessibility issues were identified, especially regarding the poor and inadequate road access (C3, C6, C7, C9, C15, C17). “We are not set up for tourism, roads aren’t set up for it ... and aren’t up to national standards, and access difficult around the island unless you’ve got a 4WD” (C8). “Some roads are getting fixed up ... but some are too sandy for cycling. Hopefully in the next few years roads will be more established” (C3). It was noted that many areas were inaccessible and some places were only accessible by 4WD, motorbike, by foot or boat (C2, C5, C6, C9, C15). For example, Kent Bay was only accessible by boat or by foot (C6). “There are no established or signed posted tracks, just natural tracks ... nothing has been constructed and there are no maps. If we want tourists here we would need ... proper paths set up” (C4). Some participants recognised that if tourists were to be taken inland to rainforests and up Mt Munroe, then trails, viewing platforms, and bridges over

creeks would have to be constructed to minimise the damage (C3, C4, C12), “but would we get enough tourists here to warrant that sort of work?” (C3).

6.3.2 Infrastructure and Natural Resources

A number of issues were raised concerning the provision of current infrastructure. “We’d have to upgrade the shop and be able to offer more food and beverages as we couldn’t cater for them. You need too much infrastructure to get it up and running, and to cater for them as well as us” (C8). “We would need to keep the numbers of tourists down as we couldn’t handle large numbers, our shop would be eaten out in a weekend” (C2); “and then how do we cater for them as well as us” (C4). Issues in the provision of water and power were identified, particularly concerning water during the summer months and the bushfires (C7, C8, C10, C11, C13, C18). “Tank water would not be a problem as we could put more in, but the dams are an issue” (C4). A participant stated that water, power and sewerage could be a problem if they had to cater for tourists, and the extra people that would be required to work there. If any developments were located out of the township the supply of power would cost a fortune, as the generator or wind turbines (when upgraded) only generated enough power for the central grid area (C4). However, it was thought that water and power would not pose a problem if tourism was based on low impact camping and bushwalking experiences, with the use of tilly lights and water tanks setup at the various camps (C12). The depletion of the island’s resources for tourism purposes was also of concern (C10, C12), “things like fishing trips would have to be closely monitored ... as we don’t want to deplete the stocks we do have” (C12).

Environmental impacts associated with tourism infrastructure and waste disposal were identified. “If huts were put around the island there would be sewerage and rubbish issues, especially the fact that there are pristine and untouched areas ... and beaches on the island” (C6). A participant highlighted that there were already rubbish disposal issues on the island. “We are not recycling and cans etc, are not being crushed so the tip is filling up quickly and we are not setting a very good example ourselves let alone telling tourists what to do”. However, there were suggestions by three participants that the island could make arrangement with Flinders Council (responsible for the disposal of rubbish) and the barge company for recyclable rubbish to be taken back to mainland Tasmania on its return journey. Three participants stated that rubbish and other land management issues need to be resolved at a community level before contemplating tourism. “We are destroying the island ourselves” and “there is no point looking into the future if we aren’t managing what we’ve already got”. “I would love to see controlled tourism go ahead, it would be great for the community, but

first of all we have to best manage what we've got to start off with" Furthermore, a participant noted that many of the residents were unaware of the damage that had already occurred over the years, such as the loss of gum trees and rainforests from bush fires and burn offs, and that a whole land management plan was needed before setting up tourism.

6.3.3 Land Ownership and Control

There were various responses concerning the management and control of the land which could affect future tourism, especially since the Crown land had been returned to the Aboriginal community. Six participants thought that the Aboriginal Land Council of Tasmania (ALCT) could be a possible barrier, and that the land was more controlled since the land return, which was a sensitive issue with many people. "The Land Council would probably stop any tourism development, and since the land hand back no-one is allowed to build anywhere, even if Aboriginal you have to go through them and if they say no then that's it". Furthermore, a participant said that there was no longer the opportunity for non-Aboriginal people to purchase land on the island and to set up their own tourism ventures, "or other industries to get things up and running", which could ultimately benefit the community. "We are now completely reliant upon Aboriginal funding for any forms of tourism or other industries to go ahead". Four participants thought that even if an Aboriginal or non-Aboriginal resident wanted to set up a tourism venture on their own private land and wanted to run tours on the island, they could be constrained by ALCT. A participant stated that the land council had control of the airstrip, which was seen as a further constraint in developing tourism. Two participants said that there was sometimes jealousy issues amongst the wider Tasmanian Aboriginal community if members were making money, and that it would be the same with any tourism ventures. For example, a participant stated that on Big Dog Island there were six mutton birding sheds which could not set a price for mutton birds and were undercutting each other. Families used to go mutton birding for enjoyment and there used to be hardly any money involved. "If it would help the whole Tasmanian Aboriginal community, it would be a different story". However, ALCT was perceived in a more positive light by two participants. If any proposed developments were on the returned land it would have to be approved by ALCT, "but I can't see it being much of an issue unless building a high rise". A participant stated that ALCT do not have the final say and that they were a guide, and providing that the community are undertaking things correctly ALCT would support them. Three participants raised issues regarding the control by Flinders Council. "Planning would be a major issue, even though the land was handed back we would still have to go through Flinders Council for approval, and ... if we want to develop tourism here, and it affects their economy, they'll stop it".

Since the land return there were issues and confusion over who to contact for permission to visit the island. For example a participant said that ALCT were approached by one visitor who was told that they should not ask CBIAA for permission, but should ask them, even though CBIAA manage the land. Four participants noted that there were many internal politics. Some participants stated that since the Cape Barren land return ALCT had not dealt with any of the land management issues, such as the bushfire damage. Furthermore, a participant said that a key botanist had gathered a lot of important data on the island and approached ALCT, but they did not involve him as he wasn't Aboriginal.

Some community members perceived that the CBIAA could be a possible barrier in progressing tourism, particularly concerning the transparency and communication from the committee. The committee changed annually and some participants perceived a lack of transition and transparency from one committee to the next, and that in house politics could be a further constraint. Some participants said that improvements were needed in communicating and relaying information to the rest of the community and in the decision making process and that it was important to have a good, strong and dedicated committee that represented the community in the right way and would work with different people, both within the community and from outside.

6.3.4 Human Resources

An insufficient number of people and skilled workforce were identified as major constraints in developing tourism. The declining and ageing population were raised as a human resource issue (C6, C12, C16, C18). "People leave the island, especially young people for employment, it's sad" (C6). The population was quite transient and there was only a limited amount of work available on the island (C2, C7, C12, C15, C16, C18). "I can't see some the kids wanting to stay ... as there's nothing to keep them here" (C16) and it's unrealistic to expect young people to stay here, I think they need to get into the real world, get experience and then come back" (C18). "It's a small population and its make up is an issue ... and would also depend on how big or small the tourism is going to be" (C6) "There are not many people on the island ... and who would run it?" (C9). "If there weren't enough people to cover the work then we'd have to bring them in" (C16). "You want to move forward, but can't without people to do the job" (C12). One participant said that it derived from the assimilation policies in the 1970s when people were moved off Cape Barren, "we've got nothing really to draw them back, and the sad fact is that some of the people we are drawing back ... aren't the ones that are really going to help move it forward. We are getting

unskilled people who are ... running away from other problems (and) they turn up here as nowhere else for them to go”.

A further constraint, linked to various social issues, was that some people did not want to work. Participants stated that there were not enough people who wanted to work (C5, C6, C10, C13), as well as a lack of motivation (C6, C10, C13, C16, C18), and getting reliable and dedicated people to commit was a problem (C12, C16, C18). “It is difficult even to fill a casual labour position, and if they do start work it’s short lived ... maybe they’d be alright with an easy tourism type job”. It was highlighted that there were only a few hard workers on the island. “A big issue is how to motivate them ... have we got the motivation on the island to have tourism anyway? I think it also stems from their parents as role models, plus there are no longer any sports on the island regarding discipline and motivation. “If we had some tourism ventures ... some people wouldn’t turn up for work”, “or would not want to work as they would lose their benefits and pensions”. However, one participant didn’t see workforce as a problem, “workforce shouldn’t be an issue as there should be enough to cover, say if we had a big backpackers, there are a lot that want to work, but the work is not here”.

6.3.5 Skills and Training

Concerns were expressed about the skill development of the next generation. “The high school is not run that well and should be here to benefit future generations”. “More should be done in the high school to equip them for future employment, like tourism on the island, the students are leaving school and not doing anything”. “We still have kids leaving school at age 15 or 16, and if they are going away they aren’t necessarily getting the skills and coming back”. Furthermore, participants stated that people were shy especially the younger generation (C6, C12, C14) and “were not learning how to socialise with different groups, particularly because they have been brought up on a small island, and are restricted to communicating with the same people all the time. The students are shy, quiet and frightened, how are these kids going to be tour guides”.

The lack of relevant skills, particularly in tourism management were identified as constraints for future tourism ventures. “Skills could be a constraint, but would depend on what people wanted to do” (C1). It was identified that the community needed assistance to facilitate and manage tourism, from people who had the appropriate skills and experience (C7, C12, C13, C15, C16, C18), and would have to be brought in (C1, C4). “Some people would need training by either bringing in someone or sending them off to acquire the skills (C12, C15,

C18). However, some participants noted that some community members had friends and family in Tasmania with tourism experience, or other related experience who could assist with training, and that some community members had worked for the Parks and Wildlife Service who could also assist with training.

Furthermore, some of the participants highlighted that there were members of the community who possessed skills and qualifications that could be utilised in tourism ventures, and included boat and fishing skills, craftsman/artists, meat processor, two people with tourism industry experience, bush skills, and people with land management skills and qualifications. For example, a community member had been a park ranger and an Aboriginal heritage and land management officer, and another member was a cultural heritage officer and snake handler. It was noted there were some highly trained people within the community, but their skills were not being utilised or they left to work elsewhere (C2, C14, C18). “You train someone up and they just leave, then you are back to square one”. Yet, not many of the younger generation possessed skills such as boat skills, “there has been such a loss of skills and it’s still continuing”.

6.3.6 Traditional Skills and Knowledge

The loss of traditional skills and knowledge were raised as an issue that could affect the cultural aspects of tourism. It was highlighted that not many people practiced cultural activities anymore, such as “going down the rocks and get a feed of shellfish” (C6), and “where and how to collect and cook them” (C12), as well as bush tucker and shell necklace making (C2, C6, C12, C14, C15). “You’ve got the next generation who don’t know the art of shell stringing, it’s just being lost ... things have changed so much just in my life time and from my Mum’s ... it’s phenomenal” (C12). “It’s got to that stage of laziness ... the only culture that certain ones get is going mutton birding each year”. However, a participant highlighted that a few of the younger generation were still diving for abalone and spear fishing, which was “keeping some of the culture alive” (C14). Furthermore two participants discussed their bush tucker knowledge, for example the Yakka Gum, ‘tree of life’ (Figure 6.1) The tree is very ancient and had multiple uses for Aboriginal people, which included a food source, to make a fire, sap for binding things together and resin. The resin shown in Figure 6.2 is still used today by a resident to varnish wood crafts, such as furniture.

Figure 6.1: A Yakka Gum



Figure 6.2: Resin from a Yakka Gum



(Author's photos, 2007)

It was stated that stories and knowledge were being lost, particularly as there were very few elders or original inhabitants left on the island (C1, C12). The elders were passing away and so was the knowledge and history (C1, C6) “and the younger ones are being left to pick it up, but it’s difficult today with the ... (social issues). “It’s a hard road for the next generation trying to keep the culture going. Some young people are not interested in their culture, but the same with other Aboriginal communities on the mainland” (C6). There were only a few elders left and they were not very forthcoming in sharing their knowledge (C6, C12), “and won’t let anything out unless talking around a table with tea and cakes, you might get a bit of history out of them, but they keep a lot of secrets to themselves” “My Grandmother would only tell you a few stories now and then, she died with a lot of history” (C6). One participant had started to document stories and another was intending to record soon.

From the interviews it was apparent that approximately half of the participants were familiar with their own island, and its natural and cultural values. This issue was further reiterated when some participants stated that only a small proportion of the community really knew the island well. “There are a lot of gorgeous waterfalls on the island and half the people don’t even know about them”. The stated reasons included, transient population, accessibility, social issues and that some people were not interested or lacked the motivation to explore the island. “A lot of people only have a short history here as they have only lived on the island for short periods, so only a few people have good knowledge of the island”. Furthermore, “the school kids are not being taught about the island’s history, let alone Australian history, it should be taught at home but isn’t”.

6.3.7 Community Cohesion

Within the community there were divides and tensions that some participants saw as major barriers in developing tourism, particularly the internal community politics. There was a lack of co-operation in the community and that they had “been talking about tourism for 30 years but nothing happens”. According to some participants the land hand back contributed to dividing the community, particularly as some people did not want the land transferred to the Aboriginal community. “It’s hard to get community together because of the divides” and “people keep themselves to themselves”. It was also highlighted by two participants that some community members were not that inviting towards tourists and “it’s a pretty closed community and doesn’t really mix with other people”. “I don’t think a lot of people on the island want tourism, there is a divide in the community and has always been that way, but the other half would love tourism here”.

It was noted by two participants that some people could not see progress on the island and that differences of opinion would probably stop any tourism ventures. A participant thought there would be jealousy and further tensions if individuals set up their own tourism ventures, especially within such a small already divided community. Another participant stated “it would be difficult to get agreement in the community ... if certain people don’t feel like they’re in control it won’t happen, it’s a sad thing. We are all equal and need to go out on an even keel, and (there’s) got to be good energy put into it, if there are a lot of negative people ... it’s not going to work, that’s half the problem in the community. If there is no unity in the community it’s not going to go anywhere”. It was suggested by two participants that the whole community needed a meeting to address the issues.

6.3.8 Funding and Costs

Funding issues and the costs of setting up tourism ventures were raised by the majority of the participants. The issues related to general funding cuts and obtaining funds that could be used to assist Aboriginal tourism projects. The problems raised concerning costs included, the expense of freighting building materials, construction of accommodation and infrastructure, maintenance, as well as other set up costs such as training, insurance and licences. “The capital outlay would be high to get things started” (C18). Two participants stated that Aboriginal people could obtain a loan to set up a business, and there were also grants and business support available for individuals as well as community grants. Although, some participants said that a number of the residents thought it was the role of the Association to create everything for them, and that people had become too reliant upon

government funding. Also “we have to consider that people are uneducated and may not be aware of the grants”.

6.3.9 Cultural Awareness and Product

Some participants acknowledged that the lack of awareness of Tasmanian Aboriginal cultural heritage could be a constraint, particularly that indigenous tourism experiences were associated with other parts of Australia such as the Northern Territory (C1, C4, C10, C12, C18). “Yes, I can see it as a constraint for developing Aboriginal tourism in Tasmania ... as people wanting an Aboriginal experience ... would not connect it to Tasmania” (C1). “Also much more accessible on the mainland regarding Aboriginal tourism experiences and they can market the culture and things they are still lucky to have, which is still a lot stronger than what we’ve got now. Considering the location of Cape Barren to Darwin ... don’t have to go very far for a unique Aboriginal experience ... but maybe once we’ve built up a market place that would change” (C12). However, one participant thought that things were changing, but that it was a slow process, and “hopefully with the new Aboriginal exhibition ... in the Hobart museum, people will get more of an idea of ... us today, that we are here, what we look like and that we aren’t all black”(C1). It was suggested that the lack of cultural awareness within Australia also linked to education, as Aboriginal history was not part of the school curriculum (C12, C14). Future product and marketing issues were also raised, and that it would be important to market the Tasmanian Aboriginal experience correctly (C10, C12); “as I think people will be disappointed if (the) Aboriginal guide has blond hair and blue eyes” (C12). Furthermore, a participant stated that there were identity issues as many people within the Tasmanian Aboriginal community just saw the Aboriginal side of things, “even though we are of mixed decent”.

6.3.10 Authenticity and Interpretation

The authenticity and interpretation of history, culture and future tourism experiences and products could create problems according to some participants. “There are people on the island pretending they know more about the place then they actually do”. There were some differences of opinion about what items were traditionally made on the island, such as kelp water carriers and basket weaving. Participants stated that only shell necklaces were traditionally made (C7, C12, C18) and “there may have been the odd person weaving, but it wasn’t a widespread practice” (C12). Furthermore, there were disagreements about what Aboriginal sites and relics were on the island, and if setting up a museum there would be disagreements over what to display and the accuracy of the interpretations; “Who is going to

say what is true or not”. The participant wanted old pictures displayed in a museum about the history of the island, but said it would be difficult to come to agreements. “We need someone who knows the correct information” (C1), but “who determines the Aboriginal culture on the island?” (C10).

6.3.11 Seasonality and Exogenously Driven Forces

Seasonality and climate issues were raised by some of the participants. Comments were made with reference to the strong winds that could affect tours, such as fishing and coastal walking trips, and that tourism might be limited to the summer (C9, C12, C16, C18). One participant stated that it could get cold in the winter, but the climate was quite mild, and alternative inland walks could be offered during the windier periods, as well as having shelters with fires set up for the winter. It was further highlighted that the rainforests and waterfalls were more impressive in the autumn and winter, and other forms of entertainment could be offered during the off seasons (C12). An all weather facility (C16, C18) was suggested and that education groups could be targeted, especially during the off season (C14). Concerns were raised that the island might not attract a sufficient amount of tourists, as there were other more appealing and accessible destinations, on mainland Tasmania (C18).

6.4 Future Tourism

6.4.1 Benefits and Opportunities

The main benefits and opportunities that tourism could bring to the community are summarised and ranked in Table 6.1 and some are discussed below.

Table 6.1: Benefits and Opportunities of Tourism for the Cape Barren Island Community

Benefits/Opportunities	Participants
Employment	C1, C2, C3, C4, C5, C6, C7, C8, C11, C12, C14, C15, C16, C18
Financial income for community	C2, C3, C4, C5, C8, C15, C16
Cultural	C4, C5, C6, C7, C9, C12, C14
Infrastructure & Services	C3, C15, C16
Population Growth	C12, C16
Self-determination & Empowerment	C14, C15

As indicated in Table 6.1, the majority of the participants stated that tourism could create increased employment opportunities and “decent jobs for people, and those with a bit of drive might be inclined to come back here, because at the moment there is nothing really to offer the average young person” (C12). It was recognised that future tourism employment opportunities could attract people back to the island and increase the population, and “help us to become self-sufficient and ... to move forward” (C4). Also “employment can develop a lot of self-esteem within the community and tourism can be a fun and rewarding industry” (C14). Financial benefits were identified, but two participants thought it would take a long time to reap the financial benefits, due to the initial capital outlays (C16, C18). Three participants recognised that tourism could improve infrastructure and services, such as aircraft, boat, vehicle and bushwalking access, as well as the possible introduction of a food outlet and leisure facilities. A number of cultural benefits and opportunities were identified and included, sharing their culture, meeting different people from all over the world and the revival of traditional skills and craft making. “There could be regeneration of culture as well as an increased awareness of our history for the wider community” (C12). Furthermore, two

participants stated that tourism would make them proud of their culture and give them a sense of self-determination and empowerment.

A number of other opportunities were raised by some of the participants. The Modder River site was identified as an opportunity for future tourism venture once the community were granted title of the site from ILC (C11, C14). The community boat was identified by the majority of the participants as a tourism opportunity, which could be used to collect tourists from neighbouring Flinders Island and for boat trips. Furthermore, it was noted that some community members had their own boats which could take small groups of people around the island, but would need boat surveys and passenger licences. Two participants suggested that they could work officially with the tourism operator from Flinders Island, as he was already bringing tourists to Cape Barren. Two participants suggested that the new fire tracks could also be used for tourism access to other parts of the island. Some participants recognised the possibility of working with the new Musselroe Bay Resort, such as tourists being brought over for day tours.

6.4.2 Future Tourism Ventures

The participants were asked what future tourism ventures they would like to see on the island. An overview and ranking of their ideas are displayed in Table 6.2.

Table 6.2: Types of Tourism Activities and Ventures Suggested by the Cape Barren Island Participants

Type of Venture	Participants
Bushwalking Trips & Guided Walks	C2, C3, C4, C5, C6, C7, C9, C10, C11, C12, C13, C14, C17
Museum	C1, C2, C3, C6, C7, C11, C12, C13, C14, C15, C17, C19
Fishing Trips	C2, C3, C5, C6, C7, C9, C12, C16, C17, C19
Leaflet, Brochures, Maps, Website	C1, C2, C4, C6, C10, C11, C14, C15, C19, C20
4WD Tours	C2, C3, C5, C6, C9, C10, C11, C13, C17
Boat Tours	C2, C3, C4, C5, C6, C12, C13, C14, C17
Bush Tucker Tours	C2, C6, C10, C12, C13, C19
Bicycle/Mountain Bike Hire and Tours	C1, C3, C5, C7, C17
Charter/Taxi Boat	C6, C14, C16, C17, C19
Interpretation Trails	C2, C10, C12, C14, C19
Permit System	C2, C11, C14, C15, C17
Mutton Birding Trips	C14, C15, C16, C17
Horse Riding	C5, C10, C13, C17
Craft shop/Cooperative	C14, C15, C16, C19
Kavaking	C6, C9, C12
Diving & Snorkelling	C6, C12
Motorbikes	C4, C5
Abseiling and Rock climbing	C6, C12
Community Rangers	C2, C14
Visitor Information Centre	C6, C19
Parasailing & Power Gliding	C12
Bird Watching	C18
Golf Course	C5
Accommodation Types	
Huts/Cabins/Shacks	C4, C5, C6, C8, C9, C12, C13, C15, C16, C17, C19
Camping Areas	C2, C3, C8, C10, C11, C12, C14, C15, C17
Lodge	C4, C5, C8, C12, C13, C16, C18
Existing Houses/Holiday House	C3, C5, C6, C8
Backpackers	C7, C8

As shown in Table 6.2, the top five stated tourism ventures were bushwalking trips and guided walks, a museum, fishing trips, communication methods and a joint fifth, four-wheel-drive and boat tours. The least recorded ventures were parasailing and power gliding, bird watching and a golf course. The most popular accommodation types were huts, cabins, shacks and camping areas. The participants' tourism ideas are now discussed further.

The participants suggested having a museum to interpret the history and traditional cultural practices of the island, such as mutton birding, shell necklace making and bush tucker. "It would be a good idea to have a museum to house the old photos etc, and about the history, and get the elders to tell their life history on the island ... best thing they could have here" (C3). Furthermore, some participants suggested a food outlet, such as a tearoom, coffee shop or bakery as part of the museum development. A participant recommended utilising the former post office and shop (Figure 6.3), which could be renovated back to its original condition (C2).

Figure 6.3: Old Post Office and Shop



(Author's photo, 2007)

Seven participants recommended installing a series of established walking tracks, including a trail up Mount Monroe, and a viewing platform and display board up Little Grassy Hill (C2). Guided bushwalking tours were a popular idea and specific suggestions included, guided walks over a long weekend (C6), and two to seven days guided walks to control where the bushwalker go, with some camps setup at different locations (C10). A participant recommended an element of flexibility in the tours. For example, a guided tour for two days then the clients were dropped off for two days for independent bushwalking, then picked up and taken to another area, and accommodated in camps or huts around the island (C2). The majority of the participants stated that tourists should be accompanied by guides, and operated by community members "and not by outsiders, as they wouldn't know ... the

island” (C3). Guided tours would control the number of tourists and where they go, whilst managing the land more sustainably (C10, C11, C14, C20), especially with many delicate areas and ecosystems (C14). Alternatively, it was suggested that tourists should be able to go freely around the island, unless being shown something special (C7, C8, C13, C16, C20). “Tourists should have a choice whether they want a guide or not ... (it’s a) touchy issue since the land was handed back. Say if a family came over they don’t want someone with them all the time, they’d want to do their own things, good and bad with that one” (C8). “Some people just want to come for a week and don’t want anything structured and just want some where to stay” (C16).

Two participants recommended boat and camping trips to the outer islands (C12, C14). Other ideas included combined tours, for example bushwalking and boat excursions, and “a mix between the old and the new” with cultural tours and other activities such as kayaking and rock climbing (C12). A participant suggested that not all fishing tours necessarily meant going out in a boat, the tourists could be shown the tradition of catching fish around the rocks and being cooked in coals. However, “things like fishing trips would have to be closely monitored ... as don’t want to deplete the stocks” (C12). Similar comments were raised about bush tucker tours and controlling the plant resources (C14). It was recognised that some areas should be kept aside for community use and cultural activities, “tourism needs to be managed properly” (C10). Furthermore, it was noted that any future tourism would need to be controlled, by only permitting a certain number of visitors at one time and restricting access to certain areas (C12).

Regarding accommodation, many participants suggested camping areas, with some recommending low key small camps set up with decking and tents (C2, C10, C11, C12, C14), and providing swags and tepee style tents as they were transportable (C12). Furthermore, it was noted that this type of simple accommodation would not require too much expenditure to set up (C7, C20). Eleven participants suggested having a few shacks, cabins or huts “but depends on where they were put, you wouldn’t want ... them in real sensitive and unspoilt areas” (C6.) “Huts could be dotted around in different places so the bushwalkers can actually go around the island ... as no-one wants to be stuck here (at the Corner), they’d want to explore the island. They couldn’t be checked and cleaned every day, so the bushwalkers would have to take their own supplies, just supply them with water and a stove” (C8). Accommodation should be located away from community accommodation (C17, C20), especially a lodge (C16), “so (as) not to impact on the local community” (C20). Furthermore, a participant stated “we don’t want huts etc, around the place that are going to stand out, you should be able to go to any beach on the island and not see any manmade

structures whatsoever” (C12). It was recommended that any tourism ventures should be small and low key (C2, C4, C6, C11, C12, C15, C16, C17, C20), and “to be environmentally safe, ideally suited to backpacker market ... don’t over do it with huts etc, ... leave as it is and make the island environmentally sound” (C6). “Start off with low impact camping and bushwalking, and may be further down the track when proven itself to work, up to a more upmarket experience by putting up proper huts and a lodge, and branching out into having a conference centre” (C12). Two participants thought that the Modder River site could be used for a tourism venture once the community were granted title of the site from ILC (C11, C14). An eco-tourism venture was suggested with self-contained units, where they could cater for quite large groups of tourists (C14). Furthermore, it was recommended that the community could tap into the aquaculture and game industry, as well as supplying other local produce to the tourists, such as wallaby meat and Cape Barren Island Geese (C10, C12, C14).

The majority of the participants preferred community or individually operated ventures, rather than by outsiders. Two participants stated that private ventures would make the money with less benefit for the community (C8, C15). “If a private lodge (was built), they’d get in their own supplies and possibly their own mob for staff” (C8). However, one participant thought that a privately ran lodge would be a positive option, as the community would not be responsible, it could provide jobs and offer improved infrastructure and services that could be utilised by the locals. For example, a gym, restaurant and improved airline services, but it was questioned whether there would be enough tourists to make it viable (C16). Some participants said there would have to be private and/or outside investment and assistance as they could not envisage the community running it themselves (C7, C10, C12, C16, C18). “Private development (is) okay to start off with, as we have to start from some where to get the tourism going” (C10), “but as long as the community is benefiting (C12). “If there were outside developers then contracts would be tightly written with regard to not exploiting the community and causing damage to the island” (C12). Although participants could see some ventures being stopped. “I wouldn’t mind someone building an eco-tourism lodge, that’s what the island needs ... but not sure if it would even get passed ALCT now”. “It would be a huge hurdle if someone wanted to come over and develop that sort of resort. Many people on the island wouldn’t like that sort of thing ... even a small lodge” (C2). “ALCT would probably want the Association to run it” (C13), but two participants stated that the Association would not have time to run any tourism ventures, as well managing the island.

--- In terms of tourist numbers the majority of the participants preferred numbers to be kept low, ranging from 6 to 30 people maximum at any one time. Some of the comments included, “no more than 20 for a day trip and staying at one time, as 20 extra people would be quite a lot

here” (C4). “A max of 10 people per tour and with a maximum of 3 groups at one time on the island” (C12). A respondent said it would depend on what type of tourism ventures (C3), and one comment was made about viability, “you’d need a certain number for it to be viable, otherwise it would fall over” (C18).

In the provision of information for tourists suggestions included, a central information point where people register, and are provided with health and safety information before arriving on the island (C20), or that each visitor was provided with an information pack when they arrived on the island (C6). Finally, one participant suggested putting information leaflets at the Launceston and Hobart Airports, and working with the local airlines to help promote the island (C10).

A number of participants were keen to get involved with future tourism, and stated their areas of interest as shown in Table 6.3 below. Some participants were happy to become involved with any aspect of tourism, particularly as the sector was new to them. “It would be all new to me, but (I) would be motivated and willing to learn anything to do with tourism” (C6). “I wouldn’t mind any aspect ... I’m quite interested in getting involved in the service industry” (C12). However, two participants were not interested in participating in future tourism ventures.

Table 6.3: Areas of Tourism the Cape Barren Island Participants would like to be involved in

Tourism	Respondents
Boat Tours & Fishing Trips	C2, C3, C5, C13
Guide	C10, C14
Museum	C1
Craft Making	C19
Walking Tours	C9
4WD Tours	C9
Management	C4
Land Management	C14

6.5 Summary

This chapter has reported the results from the semi-structured interviews and focus group undertaken with the Cape Barren Island community. The results focused on the concerns and issues surrounding the presence of bushwalkers and tourists, issues and constraints for developing tourism, and future tourism benefits, opportunities and ventures. The next chapter will incorporate the field observations, as well as all the research findings from the previous chapters.

7 Discussion

7.1 Overview

The aim of this chapter is to discuss and integrate the research findings in order to draw out relevant information to fulfil the aim and objectives of this research. It also determines any correlations and comparisons from the data collected from each research method and between the results from each cohort. Furthermore, implications of the results are considered concerning the viability of sustainable tourism on Cape Barren Island. The discussion proceeds under the key themes in line with the results chapters.

7.2 Accessibility

The Cape Barren community results and field observations clearly indicate that accessibility would be a major impediment in developing a viable tourism industry. This supports the literature, particularly the high transportation costs and irregular services (Kerr 2005). According to a participant the small population on Cape Barren and neighbouring Flinders Island, and the number of people travelling did not warrant larger aircraft and more frequent flights, which relates to points raised in the literature, that air travel can be financially unviable for some islands due to capacity constraints (Tucker *et al.* 1985 cited by Sofield 2003). Yet, it is feasible to charter a plane to Cape Barren, but only economically feasible if passenger numbers are sufficient. Sea access is a further constraint with only one fortnightly barge service from mainland Tasmania. According to Baum (1997) transportation links could manage carrying capacity through restricting vessels, and the size and frequency of services, for which tourists often pay a premium. Such factors could be advantageous if the community targeted the higher socio-economic market, thus creating fewer impacts on the island. Alternatively, the isolation could be a draw card as highlighted by one participant. Furthermore, as noted by the community, they are reliant upon the barge service to bring in food and supplies, and high freight costs would make it expensive to set up any tourism development. Similar issues were conveyed by Nevmerzhitskaya (2006) concerning the high cost of transporting food and supplies to remote islands. Accessibility issues on the island were observed and raised by the participants, with many inaccessible areas, poor and inadequate roads and the absence of established walking tracks. However, by not having full access throughout the island could be positive in the protection of some of the remoter and more sensitive areas, such as the Ramsar Wetlands.

7.3 Infrastructure and Natural Resources

From the results and field observations, the current provision of infrastructure and natural resources could be insufficient, particularly with reference to power, water supply, sewerage and waste management, but would depend on the type of tourism. This reflects the literature that small remote islands often have inadequate infrastructure and resources to support a viable tourism industry. Yet, some participants recognised that tourism developments could improve the infrastructure and services for the local community, which was also expressed by Takahashi (1990). However, a participant stated that water and power should not pose a problem if tourism was based on camping and bushwalking experiences, and that additional water tanks could be installed. Furthermore, from the results and observations there appears to be insufficient natural resources on the island, and the community are heavily reliant upon external sources for the provision of food and other supplies. These findings are supported by Baum (1997) and Sofield (2003). However, it was observed that many of the households had solar hot water systems and once the wind turbine is upgraded there should be less dependency upon external sources. Yet, the participants did not specifically mention the use of renewable energy and the reuse of grey water in future tourism developments, as highlighted in the sustainable tourism literature. There were environmental concerns with future tourism infrastructure and waste disposal, especially with many untouched and sensitive areas, as well as the depletion of natural resources for tourist consumption. Similar issues were identified by the Tasmanian participants, particularly regarding bush tucker tours and shell necklaces. These findings reflect the sustainable Aboriginal tourism literature presented by Altman and Finlayson (1992) and Zeppel (1998) with reference to Aboriginal cultural tours and the importance of sustaining the natural resources. Furthermore, due to the lack of control of current bushwalkers and tourists, issues were raised about trampling on rare and threatened plants and the spread of weeds and pathogens, particularly as there are sensitive ecosystems and rare and unique natural values. The literature highlighted similar impacts, and that islands are synonymous with ecologically fragile ecosystems and endemic species and uncontrolled tourism could have serious consequences. Some participants suggested that established walking tracks would need to be constructed to control bushwalkers and to help minimise the impacts.

7.4 Land Ownership and Control

The ownership, access and control of indigenous land are major issues affecting many indigenous tourism ventures throughout Australia (Schmiechen 2006) which supports the results from the Cape Barren interviews. Several of the participants indicated that the

management and control of the land could be major barriers in developing tourism ventures, particularly since the majority of the land is now controlled by ALCT. A participant highlighted that since the land return non-Aboriginal people could no longer purchase land to set up tourism ventures which could ultimately benefit the community. However, there are still a number of existing private blocks, as well as the potential for both Aboriginal and non-Aboriginal people to operate tourism ventures through lease and licence arrangements. Furthermore, the Cape Barren community will have the opportunity to set up tourism ventures at the Modder River site once the land is transferred from ILC. The CBIAA also own land in the vicinity of 'The Corner' which could potentially be used for tourism, such as in the development of a museum. Flinders Island Council was also recognised as a further impediment in developing tourism, because they would have to approve any planning applications, and some of the community had concerns that any tourism developments that ultimately affected Flinders's economy would be stopped.

Since the land return there were issues and confusion over who to contact for permission to visit the island. Furthermore, there is no system to manage and control current bushwalkers and tourists, and concerns were expressed about encroachment on to community areas, environmental damage and health and safety issues. From the results it appears that the CBIAA could influence and affect the viability of community run tourism ventures. Issues were raised about the management of the island and the perceived lack of transition and transparency from one committee to the next. In house politics were also seen as one of the biggest stumbling blocks and that improvements were needed in the decision making process, and in communicating and relaying information to the rest of the island's community. Corresponding points were conveyed by Hein (1990) in the literature concerning small island communities and their administrative and management issues. According to the Tasmanian cohort other Aboriginal communities were experiencing similar committee issues, as was the wider Tasmanian consultative processes, thus affecting the development of Aboriginal tourism across the state. Furthermore, the Cape Barren results and observations appear to suggest that the CBIAA would be unable to operate community tourism ventures as well as managing the island.

7.5 Community Cohesion

The results indicate that the divides, tensions and disagreements both within the Cape Barren community and the wider Tasmanian Aboriginal community are creating major barriers in developing tourism. Some of the reasons linked to diversity and identity issues, and the land return was a contributing factor for the Cape Barren community. Therefore, differences of

opinion could hinder or even prevent some tourism ventures proceeding, particularly community initiatives. From spending time in the community such divides were apparent, and there appeared to be a lack of unity, so whether any community run tourism ventures would occur is questionable. The results suggest there could be jealousy and further tensions if individuals set up their own tourism ventures. Jealousy issues were also identified within the wider Tasmanian Aboriginal community concerning tourism initiatives. Such divides and tensions are supported by the literature by Stratford (2006) and Jackson (2006) regarding island communities and tourism. From the results and observations the Cape Barren community seemed to be very insular which reflects the island literature by Keane *et al.* (1992). However, islanders may become more accommodating if tourism ventures are established on the island and the community are directly benefiting, unlike the present situation. Furthermore, due to the diversity within the Tasmania Aboriginal community there was not an agreed group or body to oversee tourism, and a lack of will and support from some Aboriginal communities and organisations due to more pressing issues.

7.6 Human Resources

It is evident that human resource issues could be a major constraint in developing tourism, but would depend upon the type and scale of future tourism ventures. The declining, ageing and transient population are key factors, particularly as there are no industries and very limited employment opportunities, with people leaving for tertiary education and employment, some of whom were highly skilled. These findings reflect the island literature by Brigand *et al.* (1990) and Milne (1997), and that the emigration of the more skilled and literate can deprive islands of potential entrepreneurs and job creators (Macelli 1990). Furthermore, the field observations and informal conversations revealed that some of the residents had returned to the island for their retirement. This was also expressed by Vernicos (1990) concerning the smaller Greek islands, where the ageing populations were further exacerbated by a growing number of people returning for retirement. However, some of the participants recognised that tourism employment opportunities could attract people back to the island and help to sustain and increase the population, as was the case for the Galapagos Islands (Kerr 2005).

A further constraint that could affect a viable workforce on Cape Barren is that some people are not motivated to work which links back to various social issues on the island. It seemed apparent that the majority of work rests upon a small number of dedicated people employed in essential jobs to keep the island operational. Twelve participants were interested in future tourism employment, yet, apart from those that have part-time or casual jobs, it appears there

would be an insufficient number of people to take on tourism positions. The results from both cohorts indicate that some people would prefer not to work in the tourism sector due to its seasonal nature, which is often characterised by casual or part-time positions, thus not prepared to lose their government benefits. Therefore, workers may have to be brought in, but would depend on the type and scale of the tourism ventures. This corresponds to the literature which stated that some islands are reliant upon an external labour market for a viable tourism industry, and could antagonise the islanders who lack some of the appropriate skills, with outsiders reaping most of the benefits (Vernicos 1990; Baum 2006). However, once a few initiatives have been set up on Cape Barren, they could act as a catalyst to motivate and engage other residents to become involved.

7.7 Skills, Training and Capacity Building

There are clearly issues and constraints concerning skills and training which the Tasmanian Aboriginal community are facing in building capacity to effectively engage in the tourism industry. On Cape Barren there were concerns about the skill development of the next generation, and that the high school should have more of an active role in equipping them for future employment. However, there are only five students and the viability of offering additional courses would be questionable. Furthermore, within the Cape Barren community and the wider Tasmanian Aboriginal community there are a lack of some relevant skills, particularly in business and tourism management. It was recognised that a trainer could be brought in, or that people could acquire the skills off the island. However, it was suggested that there were residents with some relevant skills who could assist in training. Similar points were conveyed by Colin and Baum (1995) and Baum (2006), that some island communities do not have access to formal tourism education or have the ‘critical population mass’ to be able to provide a range of educational opportunities and that the potential participants would have to go ‘off island’ to gain the appropriate training. Yet, according to Baum (2006) this can be unrealistic for many islanders due to financial constraints and other commitments. This appears to be the case for Cape Barren Island, particularly with the accessibility issues, and the people who would like to work in future tourism initiatives are already employed, and due to the human resource issues there would be limited people to cover them. One possible solution would be on-line courses, but as highlighted by Baum (2006), they lack the direct classroom and hands on training, which are paramount within the applied areas of the tourism sector. The wider Tasmanian Aboriginal community are also facing training and capacity building issues due to funding and accessibility constraints, and a lack of appropriate tourism courses and business support mechanisms to effectively engage and equip people to work and set up viable tourism businesses. These findings reflect both the

national and Tasmanian literature concerning training employment and capacity building issues which are being faced by indigenous communities. However, one Tasmanian participant noted that the national organisations (Aboriginal Tourism Australia and Indigenous Tourism Australia) were now assisting in progressing Aboriginal tourism at the national and state level, but there was still insufficient support and sponsorship from the state government tourism agencies and mainstream bodies for Aboriginal tourism operators.

From the results and observations many of the younger people were quite shy and not very confident in communicating, especially with outsiders, posing a problem if employment is sought in tourism ventures, particularly as the industry is service orientated. Corresponding issues were documented in the Tasmanian literature by TCT (2005) that many tourism positions did not align with Aboriginal personality traits, such as a lack of confidence. Although there are insufficient tourism and management skills within the Cape Barren community, some members possess relevant skills and qualifications that would be invaluable in future tourism ventures.

7.8 Traditional Skills and Knowledge

The loss of traditional skills and knowledge could pose an issue in developing and sustaining cultural tourism experiences. Only a few people practice cultural activities, and there are growing concerns about the continuing loss of skills between the generations. One exception is mutton birding which remains a strong part of the islanders' lives, and other traditional activities, such as diving for abalone and spear fishing are undertaken by some of the younger males. From observations and informal conversations, some islanders possess bush knowledge and still utilise their skills, for example in the collection of shellfish, hunting wallabies, and the use of resin from the Yakka Gum in contemporary woodcrafts. Furthermore, knowledge and stories are being lost through the generations, particularly as the elders are passing away, and the lack of interest from the younger people and the social issues appear to be exacerbating the situation. The declining and transient population could also be contributing factors. However, members of the community are recording stories and some personal history has previously been documented. For example, Molly Mallett who was born on the island in the 1920s, wrote the book 'My Past - Their Future: Stories from Cape Barren Island', about her life on the island and the living culture of her people. Some of the islanders recognised that tourism could facilitate the rejuvenation of traditional skills and knowledge, which supports the literature by Deitch (1989), Harron and Weiler (1992), Craig-Smith and French (1994), who stated that tourism can revive, preserve and strengthen indigenous cultures and traditions, such as arts and craft making. However, no culture is

static or immune from change and “indigenous people must not be asked to maintain their traditional practices simply for the sake of tourists” (Wearing & Neil 1999:77).

7.9 Funding and Costs

Funding issues were raised by some participants from both cohorts, especially concerning training, insurance, licences and infrastructure. A key issue identified by some of the Cape Barren participants was that it would be expensive to construct any tourism infrastructure due to accessibility constraints, and the high costs to freight building materials. Some participants from both cohorts stated that there were loans and grants available for Aboriginal people and community ventures, yet some people experienced problems accessing them and submitting applications, which was linked to literacy and numeracy skills. Furthermore, the results highlighted that there were insufficient financial resources available in Tasmania for Aboriginal organisations, particularly due to cuts in funding, and that government agencies were also facing financial constraints in moving forward with Tasmanian Aboriginal Tourism. However, one Tasmanian participant noted that substantial government funding had been allocated to Aboriginal tourism with the launch of the State Aboriginal Tourism Development Plan. A further implication discussed by Boyle (2001) and Schmiechen (2006), was that the majority of indigenous tourism businesses in Australia were reliant upon funding through the Community Development Employment Program and government grants, and such dependency left them in an unstable situation. Thus, a dilemma the Cape Barren community could face in the sustainability of future tourism ventures.

7.10 Cultural Awareness and Product

Cultural awareness and product issues were identified by both cohorts. The participants recognised a lack of awareness of Tasmanian Aboriginal cultural heritage which could be an impediment in developing Aboriginal tourism. This was attributed to the misconception that Tasmanian Aborigines no longer existed, particularly portrayed within the national schooling system. This supports the literature by DPAC (2007), although the authors did not explicitly imply that education was a contributing factor. Both cohorts further recognised that indigenous tourism experiences and culture were often stereotyped with the Northern Territory, and failed to acknowledge the diversity across Australia. This was also conveyed by Ahoy (2000), Boyle (2001) and Schmiechen (2006) concerning the stereotyping imagery used to market Australian indigenous tourism and the impression that ‘the real indigenous experience’ is only available in northern Australia. According to Ahoy (2000) such images were making it difficult for the indigenous tourism sector to present a contemporary cultural

perspective. Corresponding points were raised by both cohorts, particularly as the expression of Tasmanian Aboriginal culture was largely contemporary “that doesn’t fit in with the general expectations of the market for some neo-primitive product” (T1). However, one Cape Barren participant thought this viewpoint was shifting, especially with the new Aboriginal exhibition in a Hobart Museum. Furthermore, some participants from both cohorts said it was important to market Tasmania Aboriginal tourism experiences correctly so that visitors were advised as to what to expect.

Some of the Tasmanian participants noted that Tasmanian Aboriginal tourism was not being marketed either nationally or internationally at the state level. The reasons included funding and human resources and a lack of products to satisfy the demand, even though some members of the Aboriginal community felt that they were market ready. Also there was insufficient market knowledge and research by the tourism sector at the state and national level, which was also expressed by DPAC (2007). In progressing Aboriginal tourism some of the Tasmanian participants suggested a Tasmanian Aboriginal trail to connect products and to avoid duplication. For example, a trail could be developed that links other key Aboriginal cultural heritage sites and experiences around the state, such as the Tulampanga Interpretation Trail, Preminghana, Risdon Cove, Saltwater River and the other Furneaux Islands, such as Flinders, Clarke, Goose and Big Dog Island. This would be significant for the future viability of tourism initiatives on Cape Barren with the accessibility constraints. Issues were raised about the supply of Tasmanian Aboriginal arts and crafts and the sustainability of raw materials, as well as concerns over the commoditisation of culture. For example, in the production of shell necklaces and in the development of Aboriginal cultural experiences which may be altered affecting the cultural significance of the originals. Furthermore, arts and crafts could be open to mass production and exploitation with cheap substitutes. This corresponds with the indigenous literature by Craig-Smith and French (1994) and Sharpley (1994) with reference to the commoditisation of culture.

7.11 Authenticity and Interpretation

Authenticity and interpretation issues were recognised by some participants from both cohorts, especially regarding what constituted authentic Aboriginal tourism experiences and products. From the Cape Barren results there were discrepancies about what items were traditionally made and official Aboriginal sites. Some participants thought there would be disagreements over the interpretation of future tourism products and experiences. This reflects the results from the Tasmanian cohort where there were disagreements over the content and authenticity of some current products and experiences. On Cape Barren the

authenticity issues appear to correspond to the transient population, and that some of the residents had insufficient knowledge of the island's history and cultural aspects. It was also highlighted that the Tasmanian Aboriginal community were not fully versed in their own history. Similar findings were conveyed in the literature concerning the difficulties in developing authentic experiences, and that authenticity issues could be attributed to insufficient knowledge (Young 2000; TCT 2005). The Tasmanian participants also raised questions over the Aboriginality of some of the artists and people who were operating Tasmanian Aboriginal tourism experiences. Surprisingly, this significant point was not discussed in the Tasmanian literature. Aboriginality issues should not pose a problem on Cape Barren as the Aboriginal residents are an autonomous island community. Furthermore, within Tasmania there is no accreditation system, guidelines or designated body to provide advice on the authentication of Tasmanian Aboriginal products and tourism experiences, which was highlighted by the Tasmanian cohort. However, this is being addressed within the new state Aboriginal Tourism Development Plan.

7.12 Seasonality and Exogenously Driven Forces

Seasonality and climate issues were identified by some of the Cape Barren participants, with reference to the strong winds which could affect tours, such as fishing, and that tourism could be limited to the summer season. Similar findings were noted in the Torres Strait Islands by Babbage (1990). However, on Cape Barren it was highlighted that the rainforests and the waterfalls were more impressive in the autumn and winter, and that during the off season alternative activities and all weather facilities could be provided, as well as targeting educational groups. A similar notion was discussed by Baum (2006:45) concerning product diversification to extend the tourism season, thus “opportunities for longer and more sustainable employment”. Regarding exogenously driven forces, one participant identified other more appealing destinations could affect the viability of tourism, which was expressed in the literature with reference to competing destinations. Although the participants did not explicitly identify the volatility of the tourism industry with respect to not becoming reliant upon tourism as a single economy, as discussed by (Giavelli & Rossi 1990), a number of complementary industries, such as aquaculture were suggested. This supports some of the island literature, especially by Duval (2004) citing the Chatham Islands in New Zealand, as well as the sustainable tourism literature which argues that to achieve sustainable tourism it should be integrated with other economic activities, thus, the host destination does not become solely reliant upon tourism (McKercher 1993; Lane 1994).

7.13 Future Tourism on Cape Barren Island

7.13.1 Benefits and Opportunities

Tourism can provide a variety of benefits and opportunities, particularly for small remote island communities and indigenous people. The results indicate that tourism could generate important economic, social, cultural and environmental benefits and opportunities for the Cape Barren Island community. Employment opportunities and economic benefits were identified, particularly in facilitating self-sufficiency and in sustaining and increasing the population. Similar points were raised by Kerr (2005) with reference to the Galapagos Islands, where tourism opportunities were a powerful migration pull factor in increasing the population. The employment and economic benefits were also reflected in the sustainable and indigenous tourism literature. It was further recognised that tourism could improve the infrastructure and services which the community could also directly benefit from, such as accessibility and leisure facilities. Corresponding benefits were cited by Takahashi (1990) referring to island tourism and by the WTO's (2004) definition of sustainable tourism. A number of important cultural benefits and opportunities were identified by the participants, especially the revival of traditional skills and craft making, and in sharing their culture, thus increasing awareness to the wider population. These findings support the indigenous and sustainable tourism literature, particularly with reference to the rejuvenation of culture and cross-cultural interactions. The latter is highly significant, especially as there is generally a lack of awareness and recognition of Tasmanian Aboriginal cultural heritage from state to international level, therefore, "reducing stereotypical impressions" (Dyer *et al.* 2003:93). Furthermore, two participants recognised that tourism could facilitate self-determination and empowerment, which was also portrayed in the indigenous literature. However, as noted by Altman (1989) and Sofield (2003), empowerment of indigenous people may be limited if ownership or majority representation of the indigenous enterprise is absent. No environmental benefits were stated by the respondents, yet from personal tourism industry experience and according to the literature tourism can assist in protecting historical sites and in conserving the environment (Harron & Weiler (1992) and Craig-Smith & French (1994). If tourism management and control mechanisms were introduced on Cape Barren then the land could be managed more effectively.

7.13.2 Future Tourism Ventures on Cape Barren Island

There is clearly a potential for a variety of tourism ventures, especially with the diverse natural and cultural values. The participants suggested an array of tourism initiatives that could be targeted at different market segments, ages and interests. These included land and sea based tours, a museum, interpretation trails, as well as various activities, such as abseiling and rock climbing. Furthermore, a number of information modes were recommended, such as leaflets, brochures, maps, websites and a visitor information centre. The results indicated that some of the participants were conscious of some existing and potential environmental, social, cultural and economic implications of tourism, which could prove positive in the sustainability of future tourism ventures. The majority preferred low key and controlled tourism initiatives and restricted tourist numbers. Furthermore, many recommended that tourists should be accompanied by guides, particularly for managing the land more sustainably. Different types of accommodation were suggested, particularly low key accommodation, such as huts, cabins and campsites, whilst ensuring they did not encroach on community areas. Some participants thought that small camps with decking and tents would not require a high level of expenditure, unlike built accommodation. A number of environmental issues associated with accommodation, such as sewerage, rubbish and visual impacts were also identified. Corresponding points were highlighted in the indigenous and sustainable tourism literature with reference to small scale and controlled tourism that is sensitive to the protection of the cultural and natural environment. A number of management and control mechanisms were recommended by some of the participants which included the installation of established walking tracks, designated camping and community areas, guides/rangers, and permits, thus improving the protection and conservation of both natural and cultural assets.

The majority of the participants preferred community or individually operated ventures, rather than by outsiders, ensuring the benefits would remain within the community. This supports the literature by de Kadt (1992) and Hjalager (1997) who stated that sustainable tourism should encompass locally run and owned ventures rather than imported investment, so that the benefits remain within the local community. However, some participants recognised that outside involvement was inevitable with assistance in setting up, and possibly outside investment. One participant thought that a privately run lodge would be a positive option as the community would not have its associated responsibility whilst providing employment opportunities. Some of the Tasmanian participants made similar points, where Aboriginal people could participate in tourism without having to own or invest in the infrastructure, as well as gaining knowledge and skills. Potential partnerships were

identified, for example working with local airlines, tour operators and the Musselroe Bay Resort. This supports the results from the Tasmanian cohort and the indigenous tourism literature by Altman and Finlayson (1992) and Freeman (2000), who recognised partnerships as a way of operating ventures and in progressing Aboriginal tourism. However, small island communities can be extremely insular creating barriers in achieving a viable tourism industry, particularly in deterring outside involvement (Keane *et al.* 1992). This could be the situation for the Cape Barren community and ALCT as identified from the results and observations. Furthermore, the results suggest that community run ventures on Cape Barren may not be the most viable option, especially due to the small population, community divides and internal politics, and that the CBIAA is already stretched in managing the island. This supports the Australian indigenous literature which outlined similar issues in community-based enterprises and that family or individually run ventures had a higher success rate. However, from the Tasmanian context there are only a limited number of Aboriginal tourism ventures which are family or individually run, apart from a community operated museum, so no comparisons could be drawn.

7.14 Summary

The chapter has discussed and integrated all the key findings of the research, as well as presenting a number of correlations and comparisons. Implications of the research were also considered concerning the viability of sustainable tourism on Cape Barren Island. In the next chapter the final conclusions and recommendations will be presented to satisfy the aim of the thesis and the objectives to provide recommendations on how the Cape Barren community can move towards sustainable island tourism.

8 Conclusions and Recommendations

8.1 Overview

This final chapter will ascertain whether the research aim was fulfilled, specifically: *to analyse how the Cape Barren Community could develop sustainable island tourism*. The chapter will first convey key concluding points. In meeting objective 5, recommendations are provided on how the community can move towards sustainable island tourism. A SWOT analysis is then presented in fulfilling objective 4, which draws together the key findings and recommendations of the research to identify the main strengths, weaknesses, opportunities and threats to assist the Cape Barren community in progressing sustainable island tourism. Finally, the limitations and challenges of the research are presented, followed by the opportunities for future research.

8.2 Conclusion

The Cape Barren Island community has very limited economic activities and are considering tourism ventures, which is particularly significant since the land return. They are currently receiving minimal benefit from small numbers of bushwalkers and tourists. The aim of the research was to analyse how the community could develop sustainable island tourism. The findings of the research identified a number of issues, constraints, benefits and opportunities for the community in developing sustainable island tourism. The key concluding points are now conveyed.

Accessibility to the island could be a significant constraint unless a government transport subsidy was introduced, partnerships forged with transportation providers and tourism operators, or the higher socio-economic market was targeted. Furthermore, accessibility issues on the island could affect viable tourism, but would depend upon the scale and types of ventures, yet limited access could aid the protection of some natural and cultural features. The provision of infrastructure and natural resources could be insufficient, but environmentally sound practices could assist in sustaining the natural resources. The depletion of natural resources for tourist consumption, such as bush tucker tours, and damage from uncontrolled tourism could severely affect natural and cultural values, unless effective management and control mechanism were implemented. The management and control of land could be major barriers particularly as non-Aboriginal people are unable to purchase land. However, there are existing private blocks and the potential to operate tourism ventures through lease and licence arrangements. The community also has the opportunity to set up

tourism ventures at Modder River and on the CBIAA land. However, the CBIAA could affect community run tourism ventures, unless there are improvements in committee transitions and decision making and communication processes. The wider Tasmanian Aboriginal consultative processes may further hinder tourism ventures on the island. Furthermore, it appears that the CBIAA would not have the capacity to operate community tourism ventures unless additional staff are employed. The lack of community cohesion both within the Cape Barren community and the wider Tasmanian Aboriginal community are creating major barriers in progressing tourism. The community appear to be insular and could deter outside involvement. Human resources could be a constraint, particularly due to the declining, aging and transient population, as well as the workforce and social issues. However, tourism employment opportunities could attract people back to the island, and once initiatives were set up they could motivate other residents to become involved.

Within the community there are a lack of some relevant skills and tourism knowledge. Accessing training and business support mechanisms could be problematic, particularly as a remote island community, although there are residents who could assist in training. Within the community there are some relevant skills and qualifications that would be invaluable in future tourism ventures. Traditional skills and knowledge are being lost, yet tourism may facilitate their rejuvenation. Financial constraints could affect the viability of tourism, especially the high set up costs due to the accessibility issues. There are loans and grants available, but people have faced a number of barriers. For the long-term sustainability of community tourism ventures the community should not become dependent upon funding through the Community Development Employment Program. The lack of awareness of Tasmanian Aboriginal cultural heritage and the stereotyping of Australian indigenous culture could be an impediment, particularly as the expression of Tasmanian Aboriginal culture is largely contemporary. Consequently, it would be vital that Aboriginal tourism experiences were accurately marketed. Tasmanian Aboriginal tourism is not being marketed nationally or internationally at the state level, and market knowledge is insufficient. In progressing Tasmanian Aboriginal tourism an Aboriginal trail was suggested which would be significant for Cape Barren. Furthermore, issues were raised about the supply of Tasmanian Aboriginal arts and crafts and the sustainability of the raw materials, as well as concerns over the commoditisation of culture. There could be authenticity and interpretation issues on Cape Barren and there is no state accreditation system, guidelines or designated body to provide advice. Seasonality constraints could pose a problem, but product adaptability and diversification could extend the tourism season. Exogenously driven forces could be a threat due to the volatility of the tourism industry. Therefore, the community should not become solely reliant upon tourism and consider complementary industries.

Tourism could provide some important economic, social, cultural and environmental benefits and opportunities for the Cape Barren Island community. Employment opportunities and economic benefits could aid self-sufficiency and in sustaining the population. Tourism could improve the local infrastructure and services and offer a number of cultural benefits, such as the rejuvenation of culture and cross-cultural interactions. Furthermore, tourism could facilitate self-determination and empowerment, and assist in protecting and conserving the cultural and natural values. There is a potential for a variety of tourism ventures, especially with the diverse natural and cultural values which could be targeted at different market segments, ages and interests. The results indicate that some of the participants are conscious of some existing and potential environmental, social, cultural and economic implications of tourism, which could prove positive in the sustainability of future tourism ventures. The majority of the participants preferred small scale and controlled tourism initiatives and restricted tourist numbers. Different types of accommodation were suggested, particularly low key accommodation which did not encroach on community areas. Environmental issues associated with accommodation were identified by the participants, as well as a number of management and control mechanisms. The majority of the participants preferred community or individually operated ventures, rather than by outsiders. However, it was recognised that outside involvement was inevitable and that privately operated ventures could be a positive option. Partnerships were also identified in progressing tourism, but some doubts were raised over community run ventures, especially with the community divides. Yet, tourism may provide the panacea in uniting the community. There is potential for the community to develop sustainable island tourism, but a number of issues and constraints would have to be overcome.

8.3 Recommendations

Based on the Discussion and in line with objective 5 and the aim of the research the following recommendations are presented.

8.3.1 Capacity Building and Business Support

Capacity building and business support will be essential in progressing viable tourism initiatives. Assistance for indigenous tourism ventures is available from Aboriginal Tourism Australia (ATA) and Indigenous Tourism Australia (ITA). The ITA provides leadership and direction for sustainable development of indigenous tourism and is funded by the Australian Government. The key areas it focuses on are:

- capacity building, skills training and business mentoring; and

- improving the ongoing profitability and sustainability of indigenous tourism businesses through micro-financing and capital venture schemes (ITA 2007).

Aboriginal Tourism Australia is the primary national organisation for indigenous tourism and was formed by indigenous tourism operators, which provides leadership in the development of Aboriginal tourism, consistent with Aboriginal economic, cultural and environmental values (ATA, 2007). The organisation also operates the Respecting Our Culture Tourism Certification Program (Appendix 9) which could be another option for the community. Furthermore, Indigenous Business Australia Enterprises offers a business support service to indigenous businesses and can contract a mentor to assist in investigating options to grow a business, through a partnership or seeking an investor (ITA 2007).

At a state level, training and business support and advice can be obtained from the Department of Economic Development. The Tourism Council of Tasmania is interested in developing a partnership with the Tasmanian Aboriginal Community, which could provide ongoing mentoring and support to assist in the process of establishing a framework for the development of Tasmanian Aboriginal tourism (TCT 2005). Also there are a number of government grants and funding programs, such as the Tasmanian Community Fund, Australian Tourism Development Grants, as well as funding and business support from the Department of Industry, Tourism and Resources. The community should also consider undertaking the indigenous Stepping Stones for Tourism Program with the assistance of a consultant (Appendix 1).

8.3.2 Partnerships and Joint Ventures

Many Australian indigenous communities have opted for partnerships and jointly operated ventures as they can fill the gaps in expertise and funding. Partnerships vary in their level of ownership and management functions, and some ventures can lead to full Aboriginal ownership and control, once capacity has been built and the business is established. According to Indigenous Tourism Australia (2007) there are many successful case studies, such as Tiwi Tours on Bathurst Island and Kooljaman at Cape Leveque, Western Australia. Furthermore, partnerships and working relationships could be forged with tourism sector members, such as tour operators, transport providers and state government tourism agencies, for example, in operations and marketing activities. Potential partnerships/working relationships could be developed with tourism businesses on neighbouring Flinders Island and the new Musselroe Bay Resort.

8.3.3 Policies, Processes and Procedures

It is suggested that the CBIAA should have clear policies, processes and procedures to manage the current bushwalkers and tourists with a delegated employee to oversee it. A registration and permit system is recommended, and that visitors are provided with an information pack, which includes a map, locations of potable water areas, health and safety information and an environmental code of conduct. A web-site should also be set up which provides relevant information about visiting the island. By offering these services important revenue could be generated. Introducing a visitor management system would help control numbers and assist in managing the land more effectively. If tourism develops then a community tourism body is recommended to oversee the community run initiatives.

8.3.4 Planning, Management and Control Mechanisms

Land and Tourism Management Plan

There is clearly the need for a management plan, particularly with the current land management issues and the important natural and cultural values which need to be managed and protected. Furthermore, comprehensive flora and fauna surveys should form part of the process. The management plan should also include a regular monitoring program of the built and natural environment and socio-cultural aspects with the use of indicators, and an adaptive approach to minimise possible negative impacts. For example, monitoring the quantities of bush tucker utilised for tours, and shells for necklace making.

Zoning

To assist in the effective management of tourism, a comprehensive zoning scheme is recommended. Zoning is used to direct and manage visitor impacts, which usually forms part of a management plan to protect the natural environment and provide a range of recreational opportunities. Through a zoning scheme smaller units or zones within the area can be identified, each with prescribed levels of environmental protection, and defined levels and types of use. Suggested zones include Culturally Sensitive Zones, Conservation Zones, Community Only Zones and Recreation/Tourism Zones. Finally, no-go conservation areas are recommended for the protection of endemic and threatened species, seabird rookeries, cultural heritage and significant geological sites, as currently there are no such zoning mechanisms in place.

Carrying capacities

To reduce the environmental, social and cultural impacts of tourism, only a certain number of tourists or tour groups should be permitted at one time on the island, especially within the sensitive areas, such as the Ramsar Wetlands and Aboriginal sites.

Code of Conduct

To help minimise the social, cultural and environmental impacts of tourism, codes of conduct are recommended. An 'Environmental Care Code' could be developed which includes details about conserving water, rubbish disposal, weeds and pathogens and the protection and conservation of Aboriginal sites and flora and fauna. Details of the code could be provided in an information leaflet and reinforced through signage and the tour guides and other employees. Furthermore, the 'Respecting Our Culture' protocols could form the basis of a code of conduct. The protocols were developed by Aboriginal Tourism Australia as guidelines for travellers when undertaking indigenous tourism experiences. A copy of the Respecting Our Culture leaflet that indigenous operators provide to visitors is included in Appendix 10.

Interpretation and Information

Different interpretation and information strategies are recommended, not only as part of the tourist experience, but also to assist in the protection of the natural and cultural features and people management issues. Approaches such as signage, guided walks, interpretation rangers and information sheets have an important function in educating and influencing people's behaviour, and assisting in managing their impacts.

Marketing

It is vital that effective and appropriate marketing activities are undertaken to assist in the sustainability of tourism ventures. Marketing activities should include the production of a web-site, brochures and exhibiting in tourism trade fairs. Also it would be important to work with key tourism players who can assist in promoting the products at the local, state, national and international level. Such organisations include, Tourism Tasmania, Indigenous Tourism Australia, Aboriginal Tourism Australia, tour operators, travel agencies and transportation providers. Furthermore, marketing can be a valuable tool in managing visitor levels and impacts, and promotion can be utilised to encourage or discourage different types of tourists.

Tourist Data Collection

In progressing sustainable tourism the collection of tourist data would be paramount to assist in continual market research and product improvement, as well as contributing to effective tourism planning and management policies. Important data, such as types of tourists, customer satisfaction and usage levels are necessary for controlling and monitoring environmental impacts and in the provision of appropriate infrastructure, services and other management mechanisms. Data could be collected through questionnaires, comment cards, and when visitors register and purchase permits.

Off Season Options

During the off-season the education sector could be targeted, especially with the diverse cultural and natural features which have strong educational value. Also the volunteer tourism market could be targeted, which is a growing sector, where tourists undertake various social and environmental tasks, such as fauna surveys and re-planting programs. Well established organisations include Conservation Volunteers Australia, Earthwatch, and Youth Challenge International.

8.3.5 Environmental Best Practice

Water supply

Recommendations for sustainable water usage and supply would depend upon the type and scale of tourism ventures. Accommodation types such as a lodge and cabins should be self-sufficient and not put pressure on the dams, so there should be a sufficient number of water tanks for rainwater collection, as well as grey water re-use systems to reduce the level of water usage. Grey water could be re-used for flushing toilets and low flush toilets could be installed. Yet, the amount of water collected by the water tanks may be inadequate at times, especially during the dryer months, so a secondary source could be required. The construction of an additional dam may not be feasible, but ground water usage could be an option for domestic use, such as showers, toilets, and watering.

Energy supply

The supply of energy would again depend on the type of tourism ventures. Renewable energy, such as solar energy and wind power is recommended as a sustainable and safer option, as well as in keeping with the concept of sustainable tourism. Furthermore, energy efficient devices could be utilised, such as energy saving light bulbs.

Sewage Disposal

To help reduce the potential impacts and in keeping with the natural environment, composting toilets are recommended, especially if huts and camps were set up in some of the remoter areas or near ecological sensitive areas. Within composting toilet systems (including worm-boosted) waste decomposes in a digester tank to which a carbon source, such as wood chip or waste paper is added and waste can be reduced by as much as 80%.

Other Waste Disposal

Any form of tourism would generate an additional level of waste for the island so it would be important to have appropriate refuse disposal systems in place. For example, all waste could be sorted and compacted for recycling. A waste compactor/baler system would minimise the volume of material to be stored and subsequently removed from the site. Biodegradable waste, such as food, paper and cardboard could be used as compost for gardens.

Weeds and Pathogens

To help prevent the further introduction and spread of weeds and pathogens (*Phytophthora cinnamomi*) throughout the island, a series of wash down bays are recommended where both visitors and locals can rinse off and disinfect vehicles, footwear, clothing and camping equipment. An education program is also recommended to inform both the islanders and tourists/bushwalkers about the spread of weeds and pathogens, as well as the introduction of non-native fauna and how they can assist in minimising the problem.

Trail Construction

Regarding the construction of any walking trails, it would be important to try and select well drained areas to minimise altering natural drainage patterns, as well as avoiding significant flora, fauna, and cultural heritage sites. To minimise the potential impacts a raised steel mesh walkway is suggested. During construction they often do not require the removal of vegetation, have minimal, if any impact on flora or fauna, light can penetrate the steel-mesh

allowing vegetation to grow under the walkway, does not alter drainage patterns, and nor provide habitat for weeds. However, such walkways can be very expensive to construct, but require less maintenance than other types. The SWOT analysis is now presented.

8.4 SWOT Analysis

The following SWOT analysis in Table 8.1 draws together the key findings and recommendations of the research which identifies the main strengths, weaknesses, opportunities and threats to assist the Cape Barren community in progressing sustainable island tourism.

Table 8.1: SWOT Analysis for Sustainable Island Tourism on Cape Barren Island

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> *Flora and Fauna *Temperate rainforests *Ramsar Wetlands *Mountains and other geological formations *Wilderness *Beaches *Cultural heritage values *Unique history *Distinct Aboriginal culture *Oral history *Traditional skills (mutton birding, shell stringing, shellfish gathering, spear fishing, bush tucker knowledge) *Some relevant skills (craftsman/artists, Aboriginal & cultural heritage officers, land management, park ranger experience, tourism x2, boating, fishing, snake handler, meat processor, maintenance, builder) *10 respondents interested in working in tourism *Mild climate all-year-round 	<ul style="list-style-type: none"> *Accessibility to and within the island *Reliant upon external sources for food & supplies *Limited economic activity and no industries set up *No tourism infrastructure and services *No benefit from current tourism *No mechanisms to control current bushwalkers and tourists *No land management plan *No clear policies and procedures for current bushwalkers and tourists *Natural and cultural values not being managed or protected *Authenticity and interpretation issues *Community divides *CBIAA (communication & transparency of committees & human resources) *Social issues *Declining and aging population *Losing elders and knowledge *Human resources *Financial resources *Lack of management, business and tourism skills
OPPORTUNITIES	THREATS
<p>Internal Factors:</p> <ul style="list-style-type: none"> *Modder River land return & CBIAA land *Community boat and individually owned boats *The use of existing building (old post office & unused houses) *New fire tracks *Complementary industries <p>External Factors:</p> <ul style="list-style-type: none"> *Grants, funding & training/support programs *Mussleroe Resort development (Northeast Tasmania) *Partnerships (government agencies, tour operators, transportation providers & private developers) *Off season educational and volunteer tourism market *Increasing demand for Tasmanian Aboriginal tourism experiences and products *Growth in alternative types of tourism destinations *Launch of the State Aboriginal Tourism Plan *Steps To Sustainable Tourism Program *‘Respecting Our Culture’ Indigenous tourism certification program (Appendix 9) 	<p>Internal Factors:</p> <ul style="list-style-type: none"> *Damage to natural and cultural heritage values (tourists, bushwalkers & locals) *Depletion of natural resources *Declining population *Social issues *Ownership and control of the returned land <p>External Factors:</p> <ul style="list-style-type: none"> *Actions of transportation services *Lack of government resources (training & capacity building) *Lack of cultural awareness and recognition of Tasmanian Aboriginal cultural heritage (state, nationally & internationally) *Lack of market knowledge *Competing destinations and Aboriginal experiences *Other exogenously driven forces

8.5 *Limitations and Challenges of the Research*

8.5.1 Information Gathering

There was limited literature available with regard to background information on Cape Barren Island. For example, no management plan exists, nor any official statistics available relating specifically to Cape Barren Island concerning demographics. Thus, the author was reliant upon a few documents and key people, including community members for some of the island background information. Such limitations meant that some of the background sections of the thesis could not be fully addressed. However, the field observations assisted in the information gathering process.

8.5.2 Location Issues

Due to the accessibility issues and transportation costs it was only feasible to make two trips to the island. As a result, constraints existed in organising the research, leaving the author to be reliant upon the Cape Barren Island Aboriginal Association for their assistance, especially for the recruitment process, which was initially undertaken via email and telephone communications.

8.5.3 Focus Group

It was planned that a high percentage of the Cape Barren community would participate in the focus group, but disappointingly the participant numbers were very low. Some of the possible reasons could be attributed to:

- researcher an outsider entering an insular community;
- some residents may have not received the flyer or mistook it for junk mail;
- a lack of interest from the community;
- divides in the community, so people may have felt uncomfortable talking in front of others; and
- social issues and skills, e.g. lack of confidence to participate in a group discussion.

Improvements that could have been made in the focus group recruitment process include, giving out a flyer during the April visit, putting a poster in the shop and posting the flyer in

person. However, the recruitment numbers for the semi-structured interviews were deemed as sufficient compensation.

8.5.4 Semi-Structured Interviews (Cape Barren)

Conducting semi-structured interviews was an effective data collection method as a wealth of valuable and in-depth results were collected. However, some aspects may have affected the data and the participants engaging effectively in the interview process such as:

- a lack of understanding by some participants, so questions had to be rephrased;
- a lack of tourism industry knowledge;
- some responses may have not been entirely honest or information withheld;
- researcher an outsider entering an insular community (links to previous point); and
- social skills and lack of confidence.

Although a sufficient number of community members were interviewed, numbers were not well represented by the younger adult population. A committee member from the Cape Barren Aboriginal Association suggested that this was due to social issues and a lack of confidence to participate. To try and overcome this issue a community member kindly offered to try and organise a small group interview, but unfortunately it did not transpire. In retrospect it would have been a good idea to have an alternative backup at the time, such as a questionnaire, but that was not feasible without further ethics clearance and additional time.

8.5.5 Semi-structured Interviews (Tasmanian Cohort)

Overall, interviews were successful with all community members. However, there were a number of other people that could have been interviewed. For example, the author identified some relevant people in South Tasmania and on neighbouring Flinders Island, but due to the scope and timeframe of the research project this was not feasible.

8.6 Opportunities for Future Research

Concerning further research within the context of this thesis, an anonymous questionnaire could be distributed to each Cape Barren resident in order to gain a comprehensive insight into the opinions of the wider population, which would provide a clearer indication about the feasibility of future tourism ventures. A focus group could be undertaken with the high school children about their views and ideas concerning tourism. Finally, it would be valuable to conduct interviews on neighbouring Flinders Island with key members of the Aboriginal community and tourism industry. A future possible case study could be the Murrayfield Aboriginal community on Bruny Island, Tasmania, who are considering community tourism ventures. The same research topic could also be undertaken with other indigenous island communities within Australia and the Torres Strait Islands, therefore providing comparative case studies as well as examining the success of existing tourism ventures.

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Appendices

**Appendix 1 - Stepping Stones for Tourism
Development Program (Northern Territory Tourist
Commission, 2006).**



Fact Sheet

Stepping Stones for Tourism

Tourism development program for Indigenous communities

What is *Stepping Stones for Tourism*?

Stepping Stones for Tourism is a highly flexible program which builds capacity for Indigenous communities and individuals to more effectively engage with tourism issues. *Stepping Stones for Tourism* helps Indigenous communities and individuals explore ideas for tourism and introduces steps for sound tourism development planning.

The program has particular utility for use on Aboriginal lands, for community planning, for use with Indigenous communities associated with protected areas, for more detailed concept development of emerging Indigenous tourism product and for community-based business plan development.

Who is behind *Stepping Stones for Tourism*?

The *Stepping Stones for Tourism* program evolved from the National Tourism and Heritage Taskforce of the Environment Protection and Heritage Ministers Council. Tourism NT has worked in collaboration with the Dept. of Environment and Heritage, Indigenous Business Australia and Aboriginal Tourism Australia to develop the program through a set of facilitation tools and graphics and a training program for facilitators to implement *Stepping Stones* workshops.

How does *Stepping Stones for Tourism* work?

The *Stepping Stones* are the steps Indigenous communities can take to think through the issues about getting involved in tourism and what makes a strong tourism business idea. The steps are grounded in internationally recognised planning experience in tourism, land management and community development. Some of the key principles of the program include: Participants are the generators and owners of the outcomes; 'Learning through doing' capacity building; Access to information and informed decision making; Flexible formats and delivery; Sustainability for land, culture, community, family and business; Responsibility and respect between visitors and hosts.

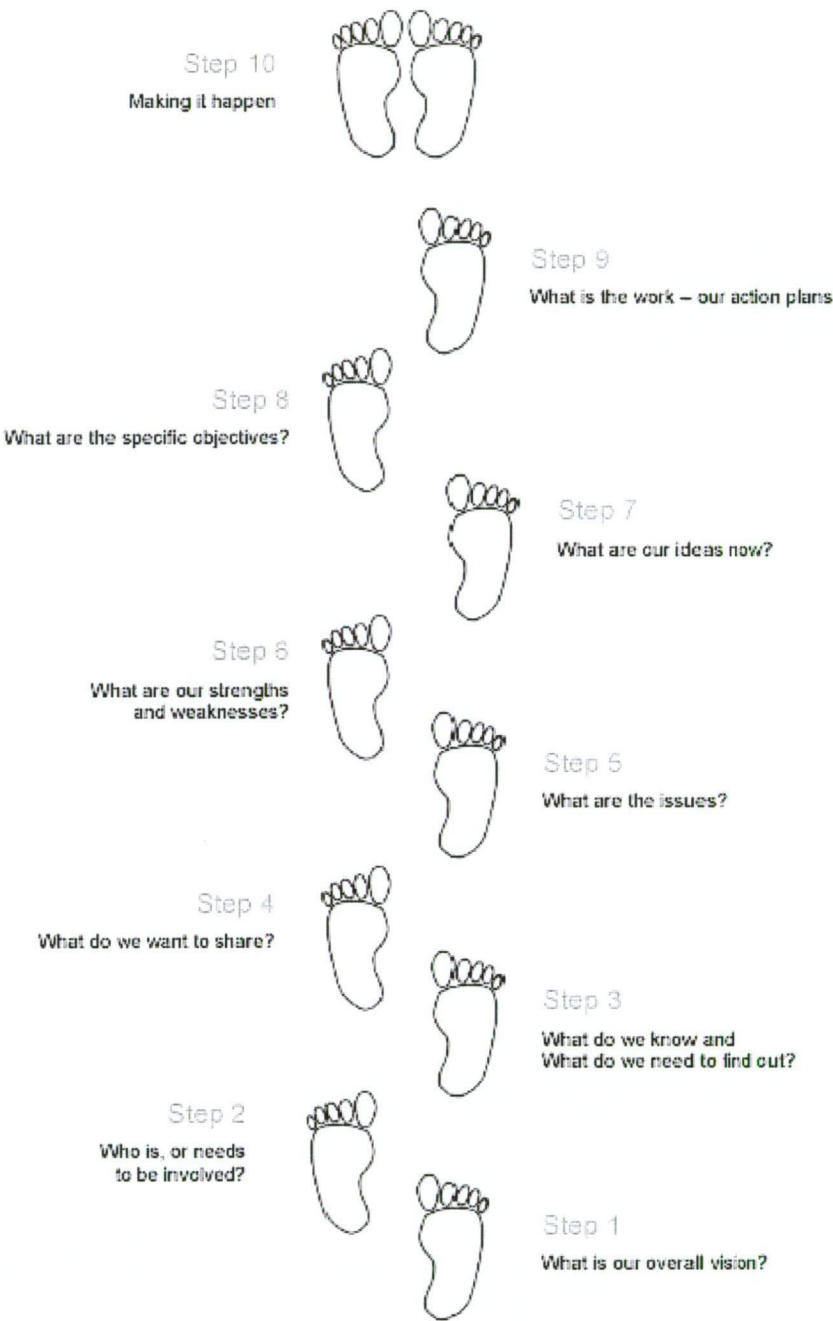
Finding out more

For more information about *Stepping Stones for Tourism* in the Northern Territory, contact:

Richard Austin Destination Development, Northern Territory Tourist Commission
Phone: 08 89993817 Email: richard.austin@nt.gov.au



Fact Sheet



Appendix 2 – Relevant Tasmanian Legislation

Aboriginal Relics Act 1975

Aboriginal Lands Amendment Bill 1999

Aboriginal Lands Act 1995

Australian Maritime Safety Act 1990

Building Act 2000

Building Regulations 1994

Crown Lands Act 1976

Electricity Supply Industry Act 1995

Environmental Management and Pollution Control Act 1994

Forest Act 1920

Forest Practices Act 1985

Historic Cultural Heritage Act 1995

Land Use Planning and Approval Act 1993

Lighthouses Act 1911

Living Marine Resource Management Act 1995

Local Government (Building and Miscellaneous Provisions) Act 1993

Marine Farming Planning Act 1995

Nature Conservation Act 2002

Navigation Act 1912

Regional Forest Agreement (Land Classification) Act 1998

State Policies and Projects Act 1993

Threatened Species Protection Act 1999

State Policies

State Coastal Policy 1996

State Policy on Water Quality Management 1997

State Policy on the Protection of Agricultural Lands 2000

National Environment Protection Measures (NEPM)

Codes of Practice

Tasmanian Reserve Management Code of Practice (2003)

Forest Practices Code (2000)

Mineral Exploration Code of Practice (1999)

Quarry Code of Practice (1999)

(Source: DPAC, 2004)

Appendix 3 - Cape Barren Cohort Interview Questions

Name (if identifiable)

Age (if identifiable)

Gender (if identifiable)

Position/role in the community/occupation (if identifiable)

1. How long have you lived on Cape Barren Island?
2. What are the natural and cultural heritage assets and values on the island?
3. Are any of these assets being managed or maintained? If so by whom and how?
4. How could these special values be communicated to visitors?
5. What infrastructure and facilities are there for tourists and are they suitable or adequate?
6. What current tourism is there on CBI?
7. What are the concerns and issues about current tourists visiting the island? What measures are in place to resolve any of these concerns?
8. What are the major issues and constraints facing the community in developing tourism on the island? What measures are in place to resolve any of these issues and constraints?
9. What are the concerns about the future development of tourism on the island?
10. What do you see as the major benefits for the community in the development of a tourism industry?
11. What tourism developments and ventures would you like to see on the island?
12. How would you like to see any tourism ventures operated?
13. What types of tourists and numbers would be appropriate?
14. Would you like to get involved with any tourism ventures? If so what?

Appendix 4 – Tasmanian Cohort Interview Questions

Name (if identifiable)

Position (if identifiable)

1. How many years have you been involved in your field?
2. Are there any issues and constraints surrounding indigenous tourism development in Tasmania?
3. What do you see as the key constraints and issues surrounding indigenous tourism development in Tasmania?
4. Are there any specific constraints and issues affecting the development of new indigenous tourism enterprises?
5. Are there any specific constraints and issues affecting existing indigenous enterprises?
6. Are there any specific constraints and issues that have contributed to the failure of indigenous enterprises?
7. How are certain issues and constraints being overcome?
8. Are there any correlations in the level of success concerning the types of indigenous tourism venture – community, family, sole operators and partnership enterprises?
9. What do you see as the future direction of the Tasmanian indigenous tourism industry?

Appendix 5 - Cape Barren Information Sheet 1 and Consent Form 1



UNIVERSITY OF TASMANIA

INFORMATION SHEET .1.

Date:

Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community, Tasmania

My name is Chantal Binding, I am a Masters candidate in the School of Geography and Environmental Studies, University of Tasmania and my supervisor, and Chief Investigator for this project, is Dr Lorne K. Kriwoken. We would like to invite you to participate in this research project being undertaken by Chantal Binding, as part of the requirements for a Master of Environmental Management.

The aim of the study is to analyse how the Cape Barren Island community could develop a sustainable tourism industry. At present the community is not gaining direct benefits from tourism and are interested in developing a sustainable tourism industry on the island. Sustainable island tourism may provide important economic, social and cultural opportunities which could stimulate self-sufficiency, community cohesion, cultural preservation and self-determination and empowerment for the community. The results from the study will help to determine whether sustainable tourism could be a viable industry. It is envisaged that the results will assist the community to strive for sustainable island tourism.

There is a lack of research concerning the issues and constraints affecting the indigenous tourism industry, particularly in the Tasmanian context. The findings from the study will provide important data that could assist the Tasmanian Aboriginal community and tourism industry professionals.

In order to achieve the aim of the study there are a number of specific research objectives:

1. to locate the research in a theoretical context by examining concepts inherent in island and sustainable tourism;
2. ascertain the natural and cultural values of Cape Barren Island;
3. identify and assess the opportunities, benefits, issues and constraints for the community to develop a sustainable tourism industry;
4. to provide a framework and comparative study of case studies of tourism ventures in remote islands and isolated locations within Australia; and
5. provide recommendations for the Cape Barren Island community on how to build capacity in the community so that they can move towards sustainable island tourism.

You have been invited to participate in the study as you have been identified as a key member of the Cape Barren Island Community. Your participation would involve taking part in a semi-structured, audiotape-recorded interview of approximately 45 minutes. The interview will involve asking you some questions about the natural and cultural heritage assets and values on the island, the issues and constraints of current and future tourism development and your ideas of appropriate tourism ventures. The interview will be conducted on Cape Barren Island at the Association's office, community centre, your place of work or another preferred location.

The research team does not anticipate that there will be any foreseeable risks for persons participating in this research project.

If you wish to remain anonymous, your anonymity and confidentiality will be assured at all times during the course of the study. No identifying characteristics such as name, age or position will be recorded on the audiotape and transcript. In the final presentation of the thesis, no names or other

personal details will be used unless a specific subject has requested otherwise and given informed consent. You will be given the interview transcript and have the opportunity to make changes as you see fit. If you choose to be identifiable you will be referenced accordingly in the final thesis.

In some cases, even if comments from participants are not associated with their name, they may be identifiable due to their professional status or/and as a member of a small community. To ensure that participants are not adversely affected, they will be given relevant sections of the draft thesis so they can check the way in which the information they have provided is proposed to be represented in the document before it is finalised and submitted for assessment.

To protect the confidentiality of the research data, it will be stored in a locked cabinet and on a password protected computer. Raw data must be kept by the School of Geography and Environmental Studies for at least 5 years and will then be destroyed.

Participation in the study is entirely voluntary. If you agree to take part you may decline to answer any question, withdraw at any time without effect or explanation, and withdraw any data you have supplied. You will be required to sign the attached consent form confirming your willingness to participate and indicating that you understand what is involved. The researcher will also sign the form adhering to the requirements of confidentiality and anonymity.

As a participant in the study you will be given the opportunity to read a report of the significant findings at the conclusion of the research. A final copy of the thesis will be provided to the Cape Barren Island Aboriginal Association.

This project has received ethical approval from the Human Research Ethics Committee (Tasmania) Network which is constituted under the National Health & Medical Research Council. The Committees under the HREC (Tasmania) Network use the *National Statement on Ethical Conduct in Research Involving Humans* to inform their decisions.

If you have any concerns of an ethical nature or complaints about the manner in which the project is conducted, you may contact the Executive Officer of the Human Research Ethics Committee (Tasmania) Network. The Ethics Executive Officer can direct participants to the relevant Chair of the committee that reviewed the research. Ethics Executive Officer: Phone 03 6226 7479 or human.ethics@utas.edu.au

Thank you for taking the time to read the information sheet, and we hope that you are willing to participate in the study. More information on this project may be obtained by contacting either:

Dr Lorne K. Kriwoken, (03) 6226 2458, L.K.Kriwoken@utas.edu.au
or Chantal Binding (03) 6223 1916, cbinding@utas.edu.au

Dr Lorne K. Kriwoken

Chantal Binding



UNIVERSITY
OF TASMANIA

CONSENT FORM .1.

**Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community,
Tasmania**

1. I have read and understood the 'Information Sheet' for this study.
2. The nature and possible effects of the study have been explained to me.
3. I understand that the study involves the following procedure: participating in a semi-structured, audio-taped interview, for approximately 45 minutes, about the issues and constraints surrounding tourism on Cape Barren Island with Masters candidate Chantal Binding.
4. I understand that participation involves no foreseeable risks.
5. I understand that all research data will be securely stored at the University of Tasmania, School of Geography and Environmental Studies premises for 5 years, and will then be destroyed.
6. Any questions that I have asked have been answered to my satisfaction.
7. I agree that research data gathered from me for the study may be published (provided that I am not identified as a participant). However, the published data may identify me due to my position or title, or the nature of my work/occupation or/and as a member of a small community.
8. I understand that the researchers will maintain my identity as confidential and that any information I supply to the researcher(s) will be used only for the purposes of the research. Where I am likely to be identifiable in the research output, the confidentiality of my identity cannot be assured.
9. I agree to participate in this investigation and understand that I may withdraw at any time without any effect, and if I so wish, may request that any data I have supplied to date be withdrawn from the research.

Name of Participant:

Signature:

Date:

Statement by Investigator

- ☐ I have explained the project & the implications of participation in it to this volunteer and I believe that the consent is informed and that he/she understands the implications of participation

If the Investigator has not had an opportunity to talk to participants prior to them participating, the following must be ticked.

- ☐ The participant has received the Information Sheet where my details have been provided so participants have the opportunity to contact me prior to consenting to participate in this project.

Name of Investigator

Signature of Investigator

Date:

Appendix 6 - Cape Barren Information Sheet 2 and Consent Form 2

INFORMATION SHEET .2.

Date:

Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community, Tasmania

My name is Chantal Binding, I am a Masters candidate in the School of Geography and Environmental Studies, University of Tasmania and my supervisor, and Chief Investigator for this project, is Dr Lorne K. Kriwoken. We would like to invite you to participate in this research project being undertaken by Chantal Binding, as part of the requirements for a Master of Environmental Management.

The aim of the study is to analyse how the Cape Barren Island community could develop a sustainable tourism industry. At present the community is not gaining direct benefits from tourism and are interested in developing a sustainable tourism industry on the island. Sustainable island tourism may provide important economic, social and cultural opportunities which could stimulate self-sufficiency, community cohesion, cultural preservation and self-determination and empowerment for the community. The results from the study will help to determine whether a sustainable tourism could be a viable industry. It is envisaged that the results will assist the community to strive for sustainable island tourism.

There is a lack of research concerning the issues and constraints affecting the indigenous tourism industry, particularly in the Tasmanian context. The findings from the study will provide important data that could assist the Tasmanian Aboriginal community and tourism industry professionals.

In order to achieve the aim of the study there are a number of specific research objectives:

1. to locate the research in a theoretical context by examining concepts inherent in island and sustainable tourism;
2. ascertain the natural and cultural values of Cape Barren Island;
3. identify and assess the opportunities, benefits, issues and constraints for the community to develop a sustainable tourism industry;
4. to provide a framework and comparative study of case studies of tourism ventures in remote islands and isolated locations within Australia; and
5. provide recommendations for the Cape Barren Island community on how to build capacity in the community so that they can move towards sustainable island tourism.

You have been invited to participate in the study as your opinions and ideas are central to the research topic. Your participation would involve taking part in a small discussion group of approximately 10 people from your community, where each participant will have the opportunity to discuss with the rest of the group and the researcher their opinions and ideas about future tourism on Cape Barren Island. The discussion group will take approximately 1-2 hours and be conducted at the Community Centre. You will have the opportunity to check the final written summary, so as to edit, modify or withdraw your contribution if necessary.

The research team does not anticipate that there will be any foreseeable risks for persons participating in this research project.

If you wish to remain anonymous, your anonymity and confidentiality will be assured at all times during the course of the study. No identifying characteristics such as name, age, position will be recorded on the written summary sheets. In the final presentation of the thesis itself, no names or

other personal details will be used unless a specific subject has requested otherwise and given informed consent. If you wish to be identifiable you will be given the written summary and have the opportunity to make changes as you see fit. If you remain identifiable you will be referenced accordingly into the final thesis. Although the researcher can assure participants that their identities will be anonymous in the final report, she cannot ensure that other participants of the focus group will respect this. Therefore, it is important that all participants respect and maintain the privacy of the other participants and the information divulged during the session.

To protect the confidentiality of the research data, it will be stored in a locked cabinet and on a password protected computer. Raw data must be kept by the School of Geography and Environmental Studies for at least 5 years and will then be destroyed.

Participation in the study is entirely voluntary. If you agree to take part you may decline to answer any question, withdraw at any time without effect or explanation, and withdraw any data you have supplied. You will be required to sign the attached consent form confirming your willingness to participate and indicating that you understand what is involved. The researcher will also sign the form adhering to the requirements of confidentiality and anonymity.

As a participant in the study you will be given the opportunity to read a report of the significant findings at the conclusion of the research. A final copy of the thesis will be provided to the Cape Barren Island Aboriginal Association.

This project has received ethical approval from the Human Research Ethics Committee (Tasmania) Network which is constituted under the National Health & Medical Research Council. The Committees under the HREC (Tasmania) Network use the *National Statement on Ethical Conduct in Research Involving Humans* to inform their decisions.

If you have any concerns of an ethical nature or complaints about the manner in which the project is conducted, you may contact the Executive Officer of the Human Research Ethics Committee (Tasmania) Network. The Ethics Executive Officer can direct participants to the relevant Chair of the committee that reviewed the research. Ethics Executive Officer: Phone 03 6226 7479 or human.ethics@utas.edu.au

Thank you for taking the time to read the information sheet, and we hope that you are willing to participate in the study. More information on this project may be obtained by contacting either:

Dr Lorne K. Kriwoken, (03) 6226 2458, L.K.Kriwoken@utas.edu.au
or Chantal Binding (03) 6223 1916, cbinding@utas.edu.au

Dr Lorne K. Kriwoken

Chantal Binding



UNIVERSITY
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CONSENT FORM .2.

Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community, Tasmania.

1. I have read and understood the 'Information Sheet' for this study.
2. The nature and possible effects of the study have been explained to me.
3. I understand that the study involves the following procedure: participating in a discussion group for approximately 1-2 hours about my opinions and ideas of future tourism ventures on Cape Barren Island, with Masters candidate Chantal Binding.
4. I understand that participation involves no foreseeable risks.
5. I understand that all research data will be securely stored at the University of Tasmania, School of Geography and Environmental Studies premises for 5 years, and will then be destroyed.
6. Any questions that I have asked have been answered to my satisfaction.
7. I agree that research data gathered from me for the study may be published (provided that I am not identified as a participant).
8. I understand that the researchers will maintain my identity confidential and that any information I supply to the researcher(s) will be used only for the purposes of the research. Where I am likely to be identifiable in the research output, the confidentiality of my identity cannot be assured.
9. I agree to participate in this investigation and understand that I may withdraw at any time without any effect, and if I so wish, may request that any data I have supplied to date be withdrawn from the research.

Name of Participant:

Signature:

Date:

Statement by Investigator

- ☐ I have explained the project & the implications of participation in it to this volunteer and I believe that the consent is informed and that he/she understands the implications of participation

If the Investigator has not had an opportunity to talk to participants prior to them participating, the following must be ticked.

- ☐ The participant has received the Information Sheet where my details have been provided so participants have the opportunity to contact me prior to consenting to participate in this project.

Name of Investigator

Signature of Investigator

Date:

**Appendix 7 - Tasmanian Information Sheet 3 and
Consent Form 3**



UNIVERSITY OF TASMANIA

INFORMATION SHEET .3.

Date:

Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community, Tasmania

My name is Chantal Binding, I am a Masters candidate in the School of Geography and Environmental Studies, University of Tasmania and my supervisor, and Chief Investigator for this project, is Dr Lorne K. Kriwoken. We would like to invite you to participate in this research project being undertaken by Chantal Binding, as part of the requirements for a Master of Environmental Management.

The aim of the study is to analyse how the Cape Barren Island community could develop a sustainable tourism industry. At present the community is not gaining direct benefits from tourism and are interested in developing a sustainable tourism industry on the island. Sustainable island tourism may provide important economic, social and cultural opportunities which could stimulate self-sufficiency, community cohesion, cultural preservation and self-determination and empowerment for the community. The results from the study will help to determine whether sustainable tourism could be a viable industry. It is envisaged that the results will assist the community to strive for sustainable island tourism.

There is a lack of research concerning the issues and constraints affecting the indigenous tourism industry, particularly in the Tasmanian context. The findings from the study will provide important data that could assist the Tasmanian Aboriginal community and tourism industry professionals.

In order to achieve the aim of the study there are a number of specific research objectives:

1. to locate the research in a theoretical context by examining concepts inherent in island and sustainable tourism;
2. ascertain the natural and cultural values of Cape Barren Island;
3. identify and assess the opportunities, benefits, issues and constraints for the community to develop a sustainable tourism industry;
4. to provide a framework and comparative study of case studies of tourism ventures in remote islands and isolated locations within Australia; and
5. provide recommendations for the Cape Barren Island community on how to build capacity in the community so that they can move towards sustainable island tourism.

You have been chosen to participate in the study due to your experience and knowledge of indigenous affairs and tourism, and selected through recommendations by my Supervisor, the Tasmanian Aboriginal community or other academic or industry professionals. Your participation would involve taking part in a semi-structured, audiotape-recorded interview of approximately 45 minutes. The interview will involve asking you a few questions about the issues and constraints surrounding indigenous tourism in Tasmania. The interview will be conducted at your workplace, but if direct contact is not possible the interview will be undertaken by telephone.

The research team does not anticipate that there will be any foreseeable risks for persons participating in this research project.

If you wish to remain anonymous, your anonymity and confidentiality will be assured at all times during the course of the study. No identifying characteristics such as name, age or position will be recorded on the audiotape and transcript. In the final presentation of the thesis, no names or other personal details will be used unless a specific subject has requested otherwise and given informed

consent. You will be given the interview transcript and have the opportunity to make changes as you see fit. If you choose to be identifiable you will be referenced accordingly in the final thesis.

In some cases, even if comments from participants are not associated with their name, they may be identifiable due to their professional status. To ensure that participants are not adversely affected, they will be given relevant sections of the draft thesis so they can check the way in which the information they have provided is proposed to be represented in the document before it is finalised and submitted for assessment.

To protect the confidentiality of the research data, it will be stored in a locked cabinet and on a password protected computer. Raw data must be kept by the School of Geography and Environmental Studies for at least 5 years and will then be destroyed.

Participation in the study is entirely voluntary. If you agree to take part you may decline to answer any question, withdraw at any time without effect or explanation, and withdraw any data you have supplied. You will be required to sign the attached consent form confirming your willingness to participate and indicating that you understand what is involved. The researcher will also sign the form adhering to the requirements of confidentiality and anonymity.

As a participant in the study you will be given the opportunity to read a report of the significant findings at the conclusion of the research. To obtain these results please contact Chantal as per the contact details provided below.

This project has received ethical approval from the Human Research Ethics Committee (Tasmania) Network which is constituted under the National Health & Medical Research Council. The Committees under the HREC (Tasmania) Network use the *National Statement on Ethical Conduct in Research Involving Humans* to inform their decisions.

If you have any concerns of an ethical nature or complaints about the manner in which the project is conducted, you may contact the Executive Officer of the Human Research Ethics Committee (Tasmania) Network. The Ethics Executive Officer can direct participants to the relevant Chair of the committee that reviewed the research. Ethics Executive Officer: Phone 03 6226 7479 or human.ethics@utas.edu.au

Thank you for taking the time to read the information sheet, and we hope that you are willing to participate in the study. More information on this project may be obtained by contacting either:

Dr Lorne K. Kriwoken, (03) 6226 2458, L.K.Kriwoken@utas.edu.au
or Chantal Binding (03) 6223 1916, cbinding@utas.edu.au

Dr Lorne K. Kriwoken

Chantal Binding



UNIVERSITY
OF TASMANIA

CONSENT FORM .3.

**Sustainable Tourism on a Remote Island: The Cape Barren Aboriginal Community,
Tasmania**

1. I have read and understood the 'Information Sheet' for this study.
2. The nature and possible effects of the study have been explained to me.
3. I understand that the study involves the following procedure: participating in a semi-structured, audio-taped interview, for approximately 45 minutes, about the issues and constraints surrounding indigenous tourism with Masters candidate Chantal Binding.
4. I understand that participation involves no foreseeable risks.
5. I understand that all research data will be securely stored at the University of Tasmania, School of Geography and Environmental Studies premises for 5 years, and will then be destroyed.
6. Any questions that I have asked have been answered to my satisfaction.
7. I agree that research data gathered from me for the study may be published (provided that I am not identified as a participant). I understand that I may be identifiable due to my position or title, or the nature of my work/occupation.
8. I understand that the researchers will maintain my identity as confidential and that any information I supply to the researcher(s) will be used only for the purposes of the research. Where I am likely to be identifiable in the research output, the confidentiality of my identity cannot be assured.
9. I agree to participate in this investigation and understand that I may withdraw at any time without any effect, and if I so wish, may request that any data I have supplied to date be withdrawn from the research.

Name of Participant:

Signature:

Date:

Statement by Investigator

- ☐ I have explained the project & the implications of participation in it to this volunteer and I believe that the consent is informed and that he/she understands the implications of participation

If the Investigator has not had an opportunity to talk to participants prior to them participating, the following must be ticked.

- ☐ The participant has received the Information Sheet where my details have been provided so participants have the opportunity to contact me prior to consenting to participate in this project.

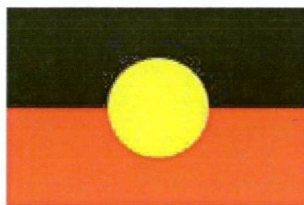
Name of Investigator

Signature of Investigator

Date:

Appendix 8 - Focus Group Recruitment Poster and Flyer

TOURISM RESEARCH ON CAPE BARREN ISLAND



Chantal Binding, a researcher from the University of Tasmania will be undertaking research about the potential for sustainable tourism on Cape Barren. You have been invited to participate in the study as your opinions and ideas are central to the research topic. Your participation would involve taking part in a small discussion group to discuss your opinions and ideas about future tourism on Cape Barren.

DATES/TIMES: **Wednesday 6th June 2 to 4pm**

OR

Thursday 7th June 4 to 6pm

VENUE: **Community Health & Wellbeing Centre**

REFRESHMENTS PROVIDED

****If you would like to participate please see Melinda in the office for more information and to sign up for a place.**

Thank you

Chantal Binding

Appendix 9 - Respecting Our Culture Tourism Certification Program (Source: ATA, 2007)

RESPECTING OUR CULTURE TOURISM CERTIFICATION PROGRAM

Respecting Our Culture

TOURISM CERTIFICATION PROGRAM

The ROC Program is a tourism industry development tool designed by Aboriginal Tourism Australia (ATA). It is the outcome of extensive and ongoing national consultation by ATA with Indigenous communities, industry stakeholders and tourism operators. ROC embraces national tourism accreditation standards to ensure tourism experiences meet customer expectations in a professional and sustainable way. The ROC Program acknowledges Indigenous values and spiritual connection to land, and recognises the importance of presenting factual information on Australia's Indigenous peoples, culture, and history within the tourism industry.

IMPORTANCE OF THE ROC PROGRAM

A business with ROC accreditation is recognised in the industry as having sustainable business and environmental practices. The ROC Program is unique in that it also acknowledges the diversity of Australia's Indigenous cultures and provides for the recognition of cultural heritage, cultural protocols and cultural integrity at the local level.

WHAT ROC OFFERS TOURISM BUSINESSES

- The ROC Program addresses Cultural Protocols, Business Management and Caring for Country (Sustainable Environmental practices).
- ROC provides certification of tourism businesses within the national tourism accreditation framework.
- ROC provides on the ground support to tourism businesses through the ROC Coordinator system.

- ROC delivers guidelines and provides procedures which protect cultural integrity and authenticity at the local level.
- ROC provides recognition of ethical tourism businesses dealing with Indigenous cultural tourism across the national and international tourism network.

HOW ROC WORKS

The ROC program endorses the business, not individuals or products. All tourism businesses that have an Indigenous component may seek accreditation under the ROC Program.

The ROC Program is administered by ATA who has established a network of ROC Coordinators to assist businesses through the application process and provide mentoring support if required. Contact details of ROC Coordinators are available at www.rocprogram.com. On completion of on site verification the ROC Coordinator makes a recommendation to an independent ROC Technical Advisory Committee for formal approval of the application. ROC endorsement is valid for 3 years, subject to annual renewals.

Discounts apply for businesses that have current accreditation status under the National Tourism Accreditation Program (NTAP) or the Eco Certification Program. ROC Coordinator's can assist with pricing information.

Benefits for Businesses

Various financial incentives apply and include free advertising via the ATA website and free business listing on the ROC website www.rocprogram.com which links to the operator's website. ATA members

RESPECTING OUR CULTURE TOURISM ACCREDITATION PROGRAM

who are ROC certified are listed on both the ATA website www.aboriginaltourism.com.au and the ROC website www.rocprogram.com which is linked to www.decipher.biz

Other incentives include cooperative marketing, international networking with organisations promoting responsible travel, business profiled on, product links to established and recognised tourism certification bodies, representation through affiliation with The International Ecotourism Society (TIES), preferential advertising in tourism publications and a marketing edge in promoting Indigenous experiences to responsible travellers.

THE ROC PROGRAM:

- Provides businesses with a recognised symbol as a means of identifying certified Indigenous tourism products
- Offers a guide to operators that will respect and protect cultural tourism practices that are sensitive to the needs of local communities
- Offers guidelines for improved environmental practices minimising impacts and creating more efficient use of the land and other natural resources.
- Provides business and operational templates to assist businesses in improving their economic, environmental and risk management performance
- Elevates the value and profile of Indigenous tourism experiences as leading Australian tourism product

- Assists Indigenous tourism product to become internationally market ready

ROC and National Tourism Accreditation
The ROC Program has been endorsed by the Tourism Accreditation Australia Ltd and meets the Australian Tourism Accreditation Standard.

As a result, businesses that meet the requirements of the ROC Program automatically achieve accreditation by Tourism Accreditation Australia. This allows the TAAL Trade Mark and the phrase 'Accredited Tourism Business' to be displayed.



ROC PARTNERS

Aboriginal Tourism Australia would like to thank our Major Partners for their generous support of the ROC Program:

Indigenous Land Corporation (ILC)
Indigenous Business Australia (IBA)
Qantas

FOR FURTHER INFORMATION CONTACT:

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PO Box 18315
Collins Street East
Melbourne 18315, Victoria, AUSTRALIA
tel: + 61 3 9654 3811 fax: + 61 3 9654 3822
email: admin@rocprogram.com
www.rocprogram.com



www.aboriginaltourism.com.au

Appendix 10 - Respecting Our Culture leaflet

(Source: ATA, 2007)



Australia: a country of many 'countries'

Australia has many different Indigenous languages and cultures. Australia's Indigenous peoples include Torres Strait Islanders who are culturally distinct from Aboriginal Australians. Each group has a vibrant culture of which they are immensely proud. The diversity of languages, cultural beliefs and customs add to the complexity and richness of Indigenous cultures.

Wherever you visit in Australia, you'll meet people and learn about things significant to Aboriginal or Torres Strait Islander people. From the remotest location in Tasmania to Australia's north coast, our connections drive you to explore the traditional lands of Indigenous Australians.

Groups often speak of the land and waters they have traditional affiliation and responsibility for as 'country'.

Throughout Australia, the responsibility to look after or 'look after country' is held by clan and family groups as well as individuals. Senior people in the community who are responsible for their traditional land and waters, are often referred to as 'traditional owners'.

"People talk about country in the same way that they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel sorry for country and long for country...country knows, hears, smells, takes notice, takes care, is sorry or happy...Because of this richness, country is home, and peace, nourishment for body, mind and spirit, heart's ease."

Elizabeth Bird-Sam, Nardooing Tarnaki

Spiritual connections

Aboriginal and Torres Strait Islander people have a close relationship to the land and waters of their country. This relationship encompasses a spiritual responsibility to look after the spiritual and environmental wellbeing of country, like ourselves to look after ourselves, and paying respect to spirit as those who created the land and created customs and traditions. Responsibilities to care for country are defined through traditional law.

Although not on belief and ceremony practices vary greatly across Australia, they are all based on the journeys of ancestral beings and events which took place during the creation period. This is often referred to as the Dreaming or Dreamtime.

"...Our story is in the land. It is written in those sacred places..."
Indi Nwok, Djadjaka Mbo



Welcoming visitors to country

Welcoming people to country is a traditional practice of great significance. When an Indigenous person visits places in their country they may talk to the spirits or ancestors of that place to identify who they are and what is accompanying them. In some areas welcoming visitors may take other forms – it could be formal or informal welcome addresses or another type of ceremony. Such ceremonies typically involve the use of fire, smoke or water.

Local groups often have their own customs and protocols about welcoming visitors to their land.

Traditional owners and communities take it as a responsibility of welcoming visitors to their country very seriously. Aboriginal and Torres Strait Islander communities are generally very happy to welcome travellers to their traditional land. They do this with great pride as gaining recognition and respect for country and their roles as custodians is very important.

Being welcomed to country

At various places throughout Australia it is not the welcome welcome may be extended to visitors by traditional owners. The type of welcome offered will vary depending on the individual or group involved. You may be welcomed in the form of a sign or a brochure.

If you are welcomed to Aboriginal lands or into an Aboriginal community, a personal welcome may be extended by traditional owners.

Advice given on traditional land or a welcome from a representative of the local Indigenous group might also be included to the state of management of the land.

As a visitor, you will be welcomed by your sense of welcome and respect on the particular community or where you are visiting.

Respecting your hosts and the country you visit

Travelling in a responsible way includes respecting your hosts and their country in the same way you visit with country when visiting someone's home; we should respect the land and the people who have important connections to it.

You may not always be formally welcomed to country, and in some



areas may not be aware whose traditional lands you are visiting or travelling through. Checking with local tour operators, local governments, land and community on a city, parks and wildlife agencies or local Aboriginal organisations may provide you with this information. This respect of inquiring about whose traditional lands you are visiting is itself, an act of respect.

There may also be opportunities for you to personally acknowledge the privilege of visiting a group's country or special places.

"Country got ears and country knows its people"

Nyaparra, Torres 2014

Being a responsible traveller

This is how you travel when travelling on and to make a difference. Respecting Indigenous culture and country is a matter of travelling thoughtfully. Use the following points as a guide.

Respecting people's privacy

- Many Aboriginal communities or lands require permits to enter – it is helpful to respect people's privacy. You may need to organise permits with land and community councils well in advance.
- If you are visiting an Aboriginal community, wait until you are invited to approach the house or group of people.
- Follow local cultural norms or customs of special privacy – use extra care when in communities at these times.

Respecting restrictions

- There may be places that are closed to visitors because of their cultural significance – heed advice if you are asked not to enter an area.
- In some places it is culturally inappropriate to swim or fish in waterways, waterholes and/or on country.
- Some places can only be visited by men or women – please respect the restrictions where they apply to non-Indigenous people.
- When in doubt about where you can or cannot go, it is good practice to 'ask first'.
- The possession or consumption of alcohol is restricted in some Indigenous communities – these restrictions also apply to visitors.



Talking to Indigenous people

- If you are talking to an Aboriginal or Torres Strait Islander, recognise that they may communicate differently to non-Indigenous people – English may be a second or third language.
- Access to specific cultural knowledge or stories may not be open to everyone – it is best to avoid direct questions about matters that could be sensitive, unless invited to do so.
- Dress in appropriate clothes when visiting some Indigenous communities – if in doubt avoid wearing short skirts, short shorts or other revealing clothes.

Taking photographs and filming

- Always ask before filming or taking photos of a person, a group of people or cultural activities.
- Photographing and filming some places and objects is restricted for cultural reasons – please respect this important request from traditional owners.
- If you intend to use your photographs in a publication or for other commercial purposes, you will need to seek copyright permission from the people featured in the photo.

Taking home a memento

- Locally produced Aboriginal art and crafts make a wonderful memory of your visit to a place – it is possible to ask items designed and made by Aboriginal people. Look out and ask for items that have a label of cultural authenticity.
- Purchasing items from Aboriginal people through respected outlets helps to ensure economic support for people in communities where there may be limited opportunities for employment.
- Please do not remove rocks or other objects from Aboriginal land or waters without the permission of traditional owners. Disturbing cultural sites is also prohibited by Australian law.