

2015

The evolution of joint management in Western Australia parks and the indigenous tourism nexus

Lori-Ann Shibish
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THE EVOLUTION OF JOINT MANAGEMENT IN WESTERN AUSTRALIA PARKS AND THE INDIGENOUS TOURISM NEXUS



Lori-Ann Shibish

2015

Masters of Tourism Management

THE EVOLUTION OF JOINT MANAGEMENT IN WESTERN AUSTRALIA PARKS AND THE INDIGENOUS TOURISM NEXUS

Tourism Management Thesis

Lori-Ann Shibish

Bachelor of Tourism Management, Major in Recreation (High Distinction)

**This thesis is presented in fulfilment of the requirements for the degree of
Masters in Tourism Management (by research)**

School of Business
Faculty of Business and Law
Edith Cowan University
Perth, Western Australia

March 2015

USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.

ABSTRACT

Since the early 2000s, park management approaches to protected area governance have undergone a significant transformation, driven by the realisation that long-term conservation outcomes depend on participation in decision-making by stakeholders. To meet these challenges one of the measures being adopted by park managers is to engage in joint management arrangements. Recent changes to the conservation legislation in Western Australia provides the capacity for the Department of Parks and Wildlife (Parks and Wildlife) to enter into joint management arrangements with Aboriginal traditional owners and others for the management of protected areas, regardless of the land vesting or tenure. Joint management activities provide both formal and informal opportunities for mentoring, skills building, resource sharing, and knowledge mobilisation.

Aboriginal traditional owners, through native title settlements, are regaining rights and control over land and resources. Successful native title claims have the potential to contribute to the advancement of social and economic wellbeing of Aboriginal communities. One compatible type of economic development occurring in parks is sustainable tourism - specifically ecotourism and cultural tourism. It is argued that tourism can assist in achieving conservation goals, as the need for ecological sustainability and biological conservation becomes greater due to habitat loss, population increases, hunting wildlife and poverty. Some specialists advocate for the resource management process to fully integrate tourism, since the base of the parks-tourism partnership is resource sustainability.

This qualitative study used multi-method triangulation (participant observation, interviews, document analysis, case study) with the intent of identifying the place of Aboriginal tourism development within the shared governance structure of joint management. The research highlighted successful Aboriginal tourism development outcomes brought about through the capacity building that occurs within strong working relationships, forged over many years between Parks and Wildlife staff and local Aboriginal communities.

One important research finding is the emergence of a parks - tourism - Aboriginal people – joint management nexus, as revealed by those directly involved in joint management strongly viewing Aboriginal tourism development as an important outcome. However, the research found that government, tourism professionals and the public had difficulty in understanding the concept of joint management and its value in facilitating Aboriginal tourism. Evidence of the disconnect is seen in the government's failure to provide adequate funding for these activities and highlights an opportunity for educating the tourism industry and government about joint management's potential to assist with Aboriginal tourism development. The State Government could do more to support the important component of capacity building facilitated through joint management, which fosters cross-cultural awareness, skill enhancement, and economic and social development amongst the stakeholders.

An equally important finding is the ability of the Conservation and Land Management Regulations 2002 to provide a mechanism for Aboriginal joint management partners to adequately manage visitors and tour operators on their lands, as Aboriginal communities currently have very limited powers to regulate access.

Joint management provides a vehicle to achieve sustainable benefits for conservation, communities and country including supporting Aboriginal tourism development. Therefore it is paramount that joint management partners are cognitive of the important role of tourism when they undertake the task of preparing management plans for protected areas, and Governments provide adequate funding to sustain joint management activities.

The declaration page
is not included in this version of the thesis

ACKNOWLEDGEMENTS

I am the first member of my family to attempt postgraduate studies. I feel privileged for this opportunity and I dedicate this thesis to the memories of my late grandparents Catherine and John Stanley Shibish Sr. I know you would be proud.

During my Vancouver Island University (VIU) undergraduate study four events changed the trajectory of my future and lead to my curiosity about community stakeholder involvement in the management of protected areas (PAs) and the potential for Indigenous tourism development. The first was an opportunity to participate in a field school that explored sustainable tourism development in remote and coastal environments in British Columbia, under the tutelage of Dr. Nicole Vaugeois, Dr. Pat Maher and Dan McDonald. During our month long study tour we encountered several Indigenous communities engaged in cultural and ecotourism enterprises, all based in natural settings, and in some cases, within PAs and marine protected areas (MPAs). Experiencing time with First Nations people on their homelands moved me spiritually.

Returning from the study tour I was motivated to learn more about tourism development within PAs and enrolled in a parks class taught by the esteemed Dr. Rick Rollins. This was the second event and Dr. Rollins ignited my interest of the study of parks, PAs, and MPAs, and their inter-relationship with tourism. The concept of sustainable tourism development in parks providing positive benefit flow to local communities and assisting conservation efforts excited me.

Third, I was able to build upon my emerging understanding about the relationship between PAs, tourism and Indigenous people through my involvement with the Protected Areas and Poverty Reduction project (<http://www.paprproject.com>) which led to undertaking a research internship investigating potential sustainable tourism development for Indigenous communities living within and adjacent to a monkey sanctuary in Ghana, West Africa. I returned from that project with a new perspective on tourism's role for fostering cross-cultural awareness, and the power of community driven conservation efforts.

My enrolment in Dr. Grant Murray's course Human Dimensions in Natural Resource Management was the fourth event. In this class I was formally introduced to the concept of stakeholder involvement in the management of parks. This led to another undergraduate research project where I engaged with Indigenous stakeholders involved in the joint management of a national park and a tribal park. The more I learned the more curious I became about the relationship between parks, tourism, joint management and Indigenous people, and the development of environmental advocacy.

These four events ultimately led me to this choice of research topic for my Master's study, and I am thankful for those people who inspired me along the way, unearthed my passions, and shared their joy of these topics with me. It was John of Salisbury (1159) that is credited with writing:

We are like dwarfs sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours (The Phrase Finder, 2013).

I wish to credit and thank the giants, upon whose shoulders I have stood:

- VIU teachers Dr Ken Hammer, Dr Rick Rollins, Dr Tom Delamere, Dr Nicole Vaugeois, Dr Grant Murray, Jim Brown, Dr Aggie Weighill, and others at VIU, as well as Dr Philip Dearden (University of Victoria) and Dr Leslie King (Royal Roads University) who all prepared me well by providing a grounding in studies on parks, tourism, and Indigenous peoples; equipped me for success through building my research skills; and encouraged me to continue my personal growth through the pursuit of these postgraduate studies;
- VIU classmates Pascale Jallabert and Fran Thorburn for your continued friendship, the mental and physical workouts and your contagious passion for people, parks and PAs;
- ECU Master's supervisors Professor Ross Dowling OAM, Dr Greg Willson and Dr Dale Sanders, for your generosity of wisdom; support; time; constant encouragement; friendship; brilliant industry networks; patience and guidance throughout this monumental process;

- ECU's Dr Martin McCarthy and Dr Llandis Barratt-Pugh for fine-tuning my qualitative research skills, and making me feel okay for not knowing what phenomenology and other equally long research words meant;
- Writing consultants Dr John Hall (ECU Faculty of Business and Law), Professor Ron Adams (Victoria University), and Mary Louise McDermott who have taught me to become a better wordsmith;
- ECU's Research Training Manager Dr. Natasha Ayers and others (Dr Josephine Muir and Dr Inger Mewburn) who demystified the thesis process;
- My family (mom, sister, aunts, uncles and cousins). Thanks for following my journey from a great distance through Facebook, Email and Skype. I appreciate your encouragement and pride in my accomplishments which helped motivate me;
- My Australian Rotary families who have adopted me and were there for me during the roller coaster of emotions that is the Master's journey. First, to Despina (Dr of Contemporary Arts - Art Therapy) and Heather (Master of Education) who have travelled this research road in recent years - you have inspired me with your academic achievements, given me insight into being a postgraduate student, encouraged me and lead by example. Then, collectively, thanks to all my Rotary families: Brian, Heather, Jason, Kate; Despina, John; Harold, Heidi, and Elke, for the endless love, caring, delicious home-cooked meals, parties and celebrations, and all our shared events. You have all greatly contributed to my success;
- My wonderful proof-readers: Heidi, Elke, Brian, Heather, Jason, Despina, John, Colin, Kimalee, and Fran for catching all the the errors;
- Special friends: Marilyn and John for your guidance on Aboriginal cross-cultural awareness, sharing valuable knowledge, helping move my research beyond the seemingly impossible barriers, introducing me to key Aboriginal people for success in my research, providing me a bed and meals while on field work, and for being wonderful, caring, and loving friends; Howard for your interest in my research and your promotion of it to help overcome barriers; and to Ron, my truest and best life-long friend, always a pillar of support, and the most intelligent and wise man I have ever known – thanks for your constant pearls of wisdom and a good physical workout piling wood and baling hay when I needed to de-stress;

- Finally, a special thank-you to Colin Ingram. You are a wonderfully wise mentor who has brought balance to my life; shown unwavering belief in me and my abilities especially when I was ready to give up; gave constant encouragement, support and tough love when needed to keep me on task; and have been an incredible fountain of knowledge on the subjects of JM, parks, and tourism. You have been the wind beneath my wings, and have helped me to soar to new personal heights. This thesis would not have made it to completion without you. You are my soul mate. xo

This thesis would not have been possible without the many organisations and people who provided their generosity in various ways such as research approvals, invitations to participate in events, research funding, in-kind assistance, time, and knowledge sharing. The creation of a thesis is a team effort, and I am sincerely appreciative to all those who were a part of this team and helped me to succeed. I wish to sincerely thank:

- Jim Sharp, Director General, WA Department of Parks and Wildlife for including me in a 2012 research expedition visiting major national parks of the northwest of WA which proved vital for my understanding of the “big picture” perspective for this research;
- Peter Sharp, Director, Parks and Visitor Services, Parks and Wildlife, for his time to discuss my research proposal, letter of support, necessary department approvals, and for facilitating access to people and documents;
- The Shire of Broome, the Yawuru Prescribed Body Corporate, and Parks and Wildlife’s West Kimberley office for participating in interviews;
- Simon at AATKings and Manfred at Voyages for the in-kind support which facilitated my journey to Uluru-Kata Tjuta National Park, NT;

- The Australian Commonwealth Government for providing a tuition waiver for the first two years of study, through the Research Training Scheme;



- ECU for the Edith Cowan University Postgraduate Research Scholarship, which provided a partial stipend for half of my Master's program;



- Graduate Women WA and their generous 90th Anniversary Scholarship, which assisted with research expenses;



- Parks and Wildlife's Nature-based Recreation and Tourism award, which assisted with transportation costs to study sites in the Kimberley for data collection;



- Zonta International Jane M. Klausman Scholarship (Zone 3, District 23), which enabled my participation in the 2014 World Parks Congress and the 2014 International Tourism Studies Association Conference.



**Jane M. Klausman
Women in Business Scholarships**

RESEARCH MOBILISATION

Adaptations of this research have been presented in the following forums:

- 2012 FACET Conference. People, Partnerships and Programs - Emerging Opportunities for Kimberley Tourism, 28 - 30 August 2012, Broome, WA (poster presentation)
- 2013 *The Business of Sustainable Tourism* Symposium, 18 -19 February 2013, Curtin University, Bentley, WA (oral presentation)
- 2013 '3 Minute Thesis' competition, 17 September 2013, Edith Cowan University, WA (oral presentation – 2nd place winner) Appendix A
- 2013 Australia Indigenous Tourism Conference, 7 - 9 October 2013, Alice Springs, NT, Australia (oral presentation)
- 2014 WA Department of Parks and Wildlife Parks and Visitor Services Conference, 14-16 October 2014. Kensington, WA (oral presentation)
- 2014 World Parks Congress, 12 – 19 November 2014. Sydney, New South Wales, Australia (oral presentation and E-Poster presentation)
- 2014 International Tourism Studies Association Conference, 26 – 28 November 2014. Kensington, WA (oral presentation. Best Student Presentation winner).

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LIST OF ACRONYMS

2WD	2 wheel drive
4WD	4 wheel drive
ABC	Australian Broadcasting Corporation
ABM	Australian Bureau of Meteorology
ACF	Australian Conservation Foundation
ADT	Australian Department of Tourism
AIATSIS	Australian Institute of Aboriginal and Torres Strait Islander Studies
ALR	Aboriginal Land Rights Act (Northern Territory) 1976
ANW	Australia's North West
ATAP	Australian Tourism Accreditation Program
ATNS	Agreements, Treaties and Negotiated Settlements
ATSIC	Aboriginal and Torres Strait Islander Commission
ATSI	Aboriginal and Torres Strait Islander
CALM	Conservation and Land Management (Department of)
CALM Act	Conservation and Land Management Act 1984 (WA)
Cth	Commonwealth
CCWA	Conservation Commission Western Australia
DEC	Department of Environment and Conservation (WA)
DPaW	Department of Parks and Wildlife (WA)
DPC	Department of Premier and Cabinet
DITR	Department of Industry, Sustainable Tourism and Resources
EA	Ecotourism Australia
EBM	Ecosystem-based management
ECU	Edith Cowan University
EPA	Environmental Protection Authority
FCA	Federal Court of Australia
FACET	Forum Advocating Cultural and Ecotourism
GDP	Gross Domestic Product
GWA	Government of WA

List of Acronyms continued next page

List of Acronyms continued

ILC	Indigenous Land Corporation
ILUA(s)	Indigenous Land Use Agreement(s)
IOG	Institute on Governance
IPA	Indigenous Protected Areas
JM	Joint Management
KAC	Karjini Aboriginal Corporation
KLC	Kimberley Land Council
KSCS	Kimberley Science and Conservation Strategy
MEA	Millennium Ecosystem Assessment
MoE	Minister of Environment
MOU	Memorandum of understanding
MG	Miriuwung & Gajerrong
MGC	Yawoorroong Miriuwung Gajerrong Yirrgeb Noong Dawang Aboriginal Corporation
MPA(s)	Marine protected area(s)
MPRA	Marine Parks and Reserves Authority
NBT	nature-based tourism
NBTAC	Nature based tourism advisory committee
NBTS	Nature based tourism strategy
NBY	Nyamba Buru Yawuru
NHMRC	National Health and Medical Research Council
NNTT	National Native Title Tribunal
NT	Northern Territory
NTA	Native Title Act 1993 (Cth)
OFA	Ord Final Agreement
PA(s)	Protected Area(s)
PBC	Prescribed Body Corporate
PME	Participatory Monitoring and Evaluation
RNTBC	Registered Native Title Body Corporate
RAC	Royal Automobile Club
STCRC	Sustainable Tourism Cooperative Research Centre

List of Acronyms continued next page

List of Acronyms continued

TA	Tourism Australia
TCWA	Tourism Council of WA
TRA	Tourism Research Australia
TWA	Tourism WA
TO(s)	Traditional Owner(s)
UNEP	United Nations Environmental Programme
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNWTO	United Nations World Tourism Organization
WA	Western Australia
WATC	WA Tourism Commission
WAITOC	WA Indigenous Tourism Operators Council
WCPA	World Commission on Protected Areas
WDPAC	Western Desert Puntukurnuparna Aboriginal Corporation
WHA	World Heritage Area
WGAC	Wunambal Gaambere Aboriginal Corporation
WINTA	World Indigenous Tourism Alliance
VIU	Vancouver Island University
YLC	Yamatji Land Council

CHAPTER 1 INTRODUCTION

This research is a qualitative study of joint management (JM) in parks and the role of Indigenous tourism. The researcher begins this thesis with the background information necessary for the reader to grasp the research direction, first on the issues and circumstances that led to the study (1.1) followed by the main research question and the secondary research questions (1.2). Next a discussion on the conceptual framework (1.3) is presented, the significance of the research is discussed (1.4) and the purpose of this study is detailed (1.5). Definitions and interpretations of key terms are included in 1.6, as well as an overview of the thesis structure (1.7). The methodology is introduced (1.8) and the chapter finishes with a summary of the introduction (1.9).

1.1 Background

The United Nations Environmental Programme (UNEP, 2006) report on marine and coastal ecosystems and human wellbeing calls for a broader vision by governments, practitioners, scientists and citizens to consider the linkages between the coasts and oceans long-term health and also human wellbeing. According to Kearney, Berkes, Charles, Pinkerton, and Wiber (2007), due to the complexity of the issues involved with managing (MPAs) there exists a need for collaboration between park managers and local communities to achieve and sustain conservation and biodiversity objectives, and for sensitivity to the social, ecological and economical impacts of those decisions. Managing for multiple values and outcomes of ecological integrity, socio/cultural preservation and economic development is a complex task that requires input from a variety of stakeholders (Kearney et al., 2007).

It was reported in the Millennium Ecosystem Assessment (MEA, 2005) report that the way governments worldwide are managing their coastal resources is changing. Due to climate change, pollution, over-fishing, coastal development, habitat and biodiversity losses, and fragmentation (MEA, 2005) coastal ecosystems are critically threatened (McLeod & Leslie, 2009) and governments need to be proactive, not reactive. Since the start of this millennium the Australian government has elevated the priority of coastal management in their

environmental agenda, ahead of the challenges of land degradation, water quantity and quality, biodiversity loss and climate change (May 2010). Worldwide, since the mid - 2000s park management approaches to protected area governance have undergone a significant transformation, predicated by an evidence-based realisation that long-term sustainable development hinges on participation in decision making by specific interest groups and the broader public (Kearney et al., 2007).

To meet these challenges, the structure of park management governance in Western Australia (WA) has been evolving. There has been a slow shift from a top-down management approach over the past decade. Park managers have been engaging in various models of participatory management arrangements with stakeholders (C. Ingram, personal communication, 15 May 2013). Changes to WA's *Conservation and Land Management Act (1984)* (CALM Act) in 2013 provided the legal means for the WA Department of Parks and Wildlife (DPaW) to enter into JM arrangements, providing for shared decision making with Aboriginal traditional owners (TOs) for the management of parks, conservation lands and marine protected areas (MPAs).

Aboriginal TOs, through the Commonwealth's (Cth) *Native Title Act 1993* (NTA), are regaining new rights and more control over land and resources where they have held traditional affiliations by way of native title settlements. Successful native title claims have the potential to contribute to economic development, which is an important step for advancement of the social wellbeing of Aboriginal communities, thus helping with the healing of communities.

One compatible type of economic development occurring in parks is sustainable tourism - specifically ecotourism and cultural tourism (Eagles, McCool, & Haynes, 2002; Newsome, Moore & Dowling, 2013; Weaver & Lawton, 2014). Studies suggest sustainable tourism can provide Indigenous communities with new socio-economic opportunities (Butler & Hinch 2007; Fuller, Bultjens & Cummings, 2005; Ryan & Huyton 2002) and assist in sustaining culture and traditions (Colton & Whitney-Squire, 2010). Reports published by the Australian Department of Tourism (ADT) have suggested a growing demand amongst

tourists for authentic Indigenous cultural experiences, however researchers (Ryan & Huyton, 2000, 2002; Tremblay, 2000) debate the extent of those claims.

1.2 Research questions

This research engages four main topics: parks; tourism; Indigenous people; and JM. A review of the literature (Chapter 2 and 3) reveals that the research on parks is robust and park subjects have been reviewed in-depth, including park values, challenges with management, and benefits to people (Adams, 2002; Dearden & Rollins, 2009; Figgis, 1999; Kearney et al., 2007; and others). Similarly, there is much written on the relationship between parks and tourism (Boyd, 2000; Buckley, 2004; Butler & Boyd, 2000; Cresswell & Maclaren, 2000; Eagles & Bushell, 2007; Eagles, McCool & Haynes, 2002; Frost & Hall, 2012; Goodwin, 2000; Sustainable Tourism Cooperative Research Centre (STCRC) 2008; Weaver, 2000; and others), and it is discussed further in Chapter 3.1.

There has been exponential growth to the body of literature on tourism, which is reviewed in Chapter 2.2. Tourism research topics include ecotourism (Dikou, 2010; Fennell, 2003; Newsome, Moore, & Dowling R., 2013; Weaver & Lawton, 2014; and others) and tourism's potential benefits for local communities (Murphy, 2013; Newsome, Moore & Dowling, 2013; Weaver, 2015 and others).

In Chapter 3.3, this researcher reviews studies undertaken on the relationship between tourism and Indigenous people (Butler & Hinch, 2007; Colton & Whitney-Squire, 2010; Dyer, Aberdeen & Schuler, 2003; Maher, 2009; Ryan & Huyton, 2000; Nielsen & Wilson, 2012; Weaver, 2010; Zeppel, 2007). The interface between Indigenous people and parks (see Chapter 3.2) is a newly emerging research area (Strickland-Munro & Moore, 2013) and researchers such as Borrini-Feyerabend, Pimbert, Farvar, Kothari & Renard, (2004), Hill (2011), and Zurba et al., (2012) have written about Indigenous people's involvement in the management of parks (see Chapter 3.4).

JM arrangements as a governance model for parks is an emerging area of inquiry, and since the mid 2000s has been written about by many researchers (Borrini-Feyerabend, et al., 2004; Haynes, 2009; Carlsson & Berkes, 2005; Berkes, 2009; Bauman & Smyth, 2007; Izurieta, et al., 2011; Ross, et al., 2009; and others). The literature on this topic is explored in Chapter 2.4.

Researchers of JM have identified gaps in understanding what JM is, how it works, and what is needed to guide these collaborations (Hoffmann et al., 2012). However, no literature could be found on the interface of these four topics, which create a parks-tourism-Indigenous people-JM nexus. A nexus is the connection, bond or link between two or more things (Oxford Dictionaries, 2014). This study looks specifically at the connections between parks, sustainable tourism development, Indigenous stakeholder involvement, and the new and emerging JM governance model for park management.

To focus this research into the proposed inter-connected fields of parks, tourism, Indigenous people, and JM, a single question was posed: What is the nexus of JM and Indigenous tourism within jointly managed parks? This researcher pondered whether JM involving Aboriginal TOs could facilitate greater sustainable tourism opportunities that might lead to direct benefits for local Aboriginal communities, or if the responsibilities placed on the shoulders of the Aboriginal people participating in JM activities, as well as other community demands (social issues, unemployment, health, cultural heritage preservation, environmental issues, etc.) confine tourism development to a lower priority.

In deciphering the question, the researcher reflected on the teachings of Dr. Tom Delamere, a professor at VIU. He encouraged his undergraduate students to take a philosopher's approach and break down a research question into parts, to be better able to understand it, before reconstructing the question (T. Delamere, personal communication, 27 March 2014). Within this research question there are several individual components, and connections between those components. The researcher used a brainstorming activity of mind mapping (4.1) to break down the components of the question, and examine what they meant in the context of this research project.

The breaking down of the individual components guided the selection of the secondary research questions, which are:

1. How do stakeholders define JM?
2. How do stakeholders define Indigenous tourism?
3. Do stakeholders believe there is any relationship between tourism and JM?
4. Are there barriers to including tourism development as an outcome of JM?
5. Can the benefits of sustainable tourism derived from JM contribute to addressing some of the social and economic disadvantages within Aboriginal communities?

The primary question, along with these five secondary questions, formed the basis for designing the interview questionnaire. The researcher formed a proposition and then a conceptual framework was created which is discussed in the next section (1.3).

1.3 Conceptual framework

In the early days of park management a top down, authoritarian approach was common. In the instance of WA, the government held ultimate power for park management, enabled by policy and legislation (CALM Act). The park agency operated with autonomy. As time went on, a realisation about the importance of involving stakeholders in discussions regarding park management (Chapter 5.2) saw a shift to consultative management, where input was sought, but there was still no power sharing. Over time a decentralisation process has occurred, with park management transitioning through a continuum of models from consultative management to cooperative management, to co-management, and now JM (Chapter 2.4).

Some WA park managers and TOs are slowly moving their working relationship from consultative management towards greater engagement through JM arrangements. In theory, this movement promises a more equitable working relationship. With the shift towards fuller participation and involvement by Aboriginals in park management activities, the researcher pondered whether there could be greater opportunity for local Aboriginal communities to become more involved in tourism development.

The researcher formed this proposition: as park management shifts from top-down control to shared decision making, along a continuum from consultative management, to cooperative management to co-management, to JM, tourism opportunities for local Aboriginal communities will increase (Figure 1.1).

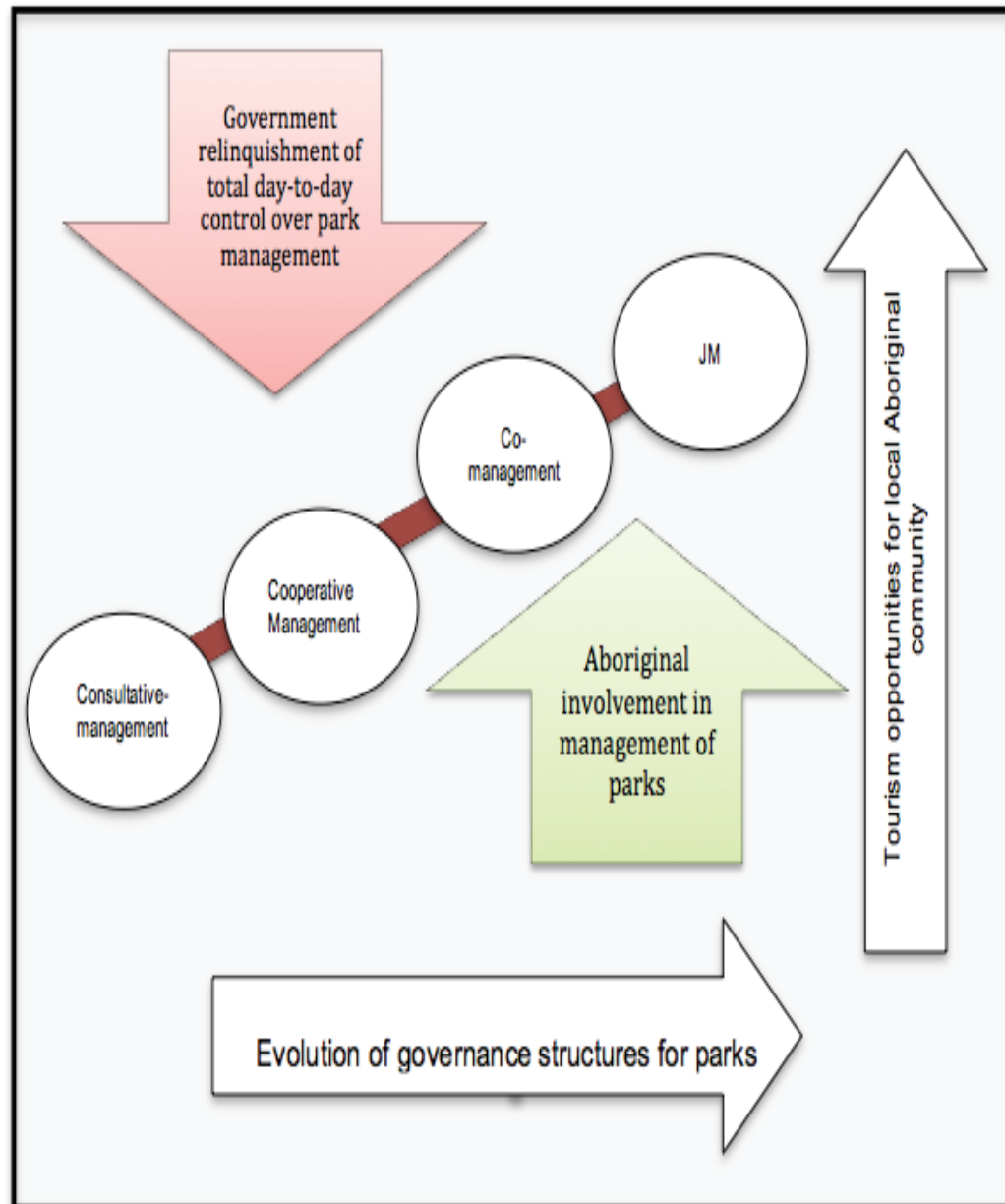


Figure 1.1 Researcher's proposition of affect of JM on Aboriginal tourism opportunities

The researcher examined the dynamics of the development of the JM model in WA, as JM became the more favourable governance model for parks. The conceptual framework that guided this study is illustrated on the next page. The framework depicts the fundamental connections of inputs and desired outputs (opportunities) and how potential barriers could restrict favourable outcome results. The framework also includes possible incentives, which may help guide the movement of activities within JM towards desired outcomes, thus reducing or neutralizing some of the negative pressures.

The researcher argues that tourism plays a role, not only as an outcome opportunity of JM, but also as an incentive for participation in JM, and may be used as a tool to overcome some challenges and barriers to effective JM. Further, that as an outcome of JM, tourism has the capacity to satisfy the quadruple bottom line (social, economical, ecological and cultural). However it is acknowledged that there may be challenges (barriers) to engaging in tourism activities (resources for money, human, time, energy; Native title claim disputes; cross-cultural differences; social challenges including alcoholism and drugs; and other priorities such as housing, health care, and education (Figure 1.2 next page)).

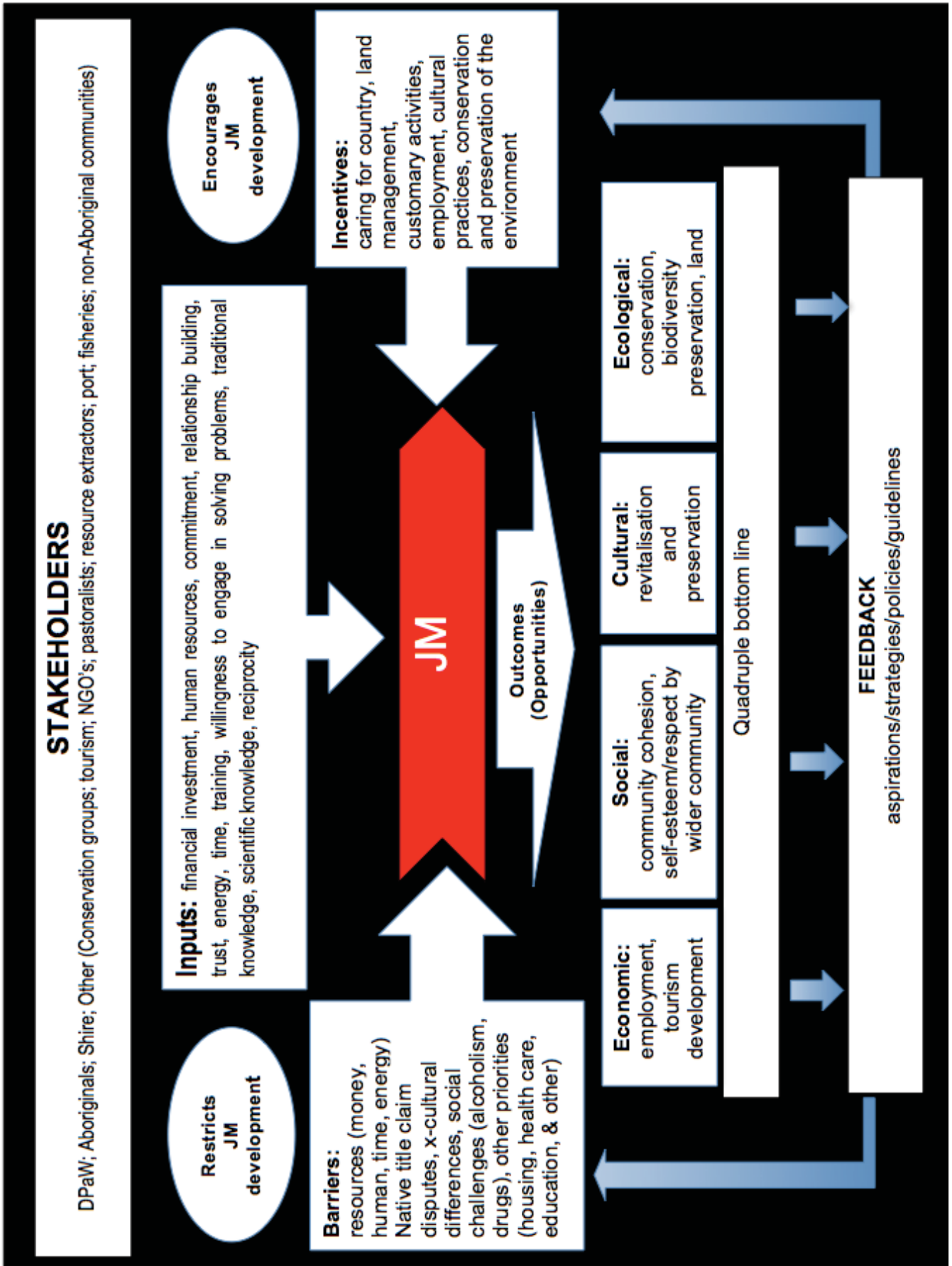


Figure 1.2 Conceptual Framework

The main focus of this research was to investigate the place or position Aboriginal tourism occupies within the nexus of parks, which are jointly managed by the State and Aboriginal people. A visualisation of the research question is presented in Figure 1.3.

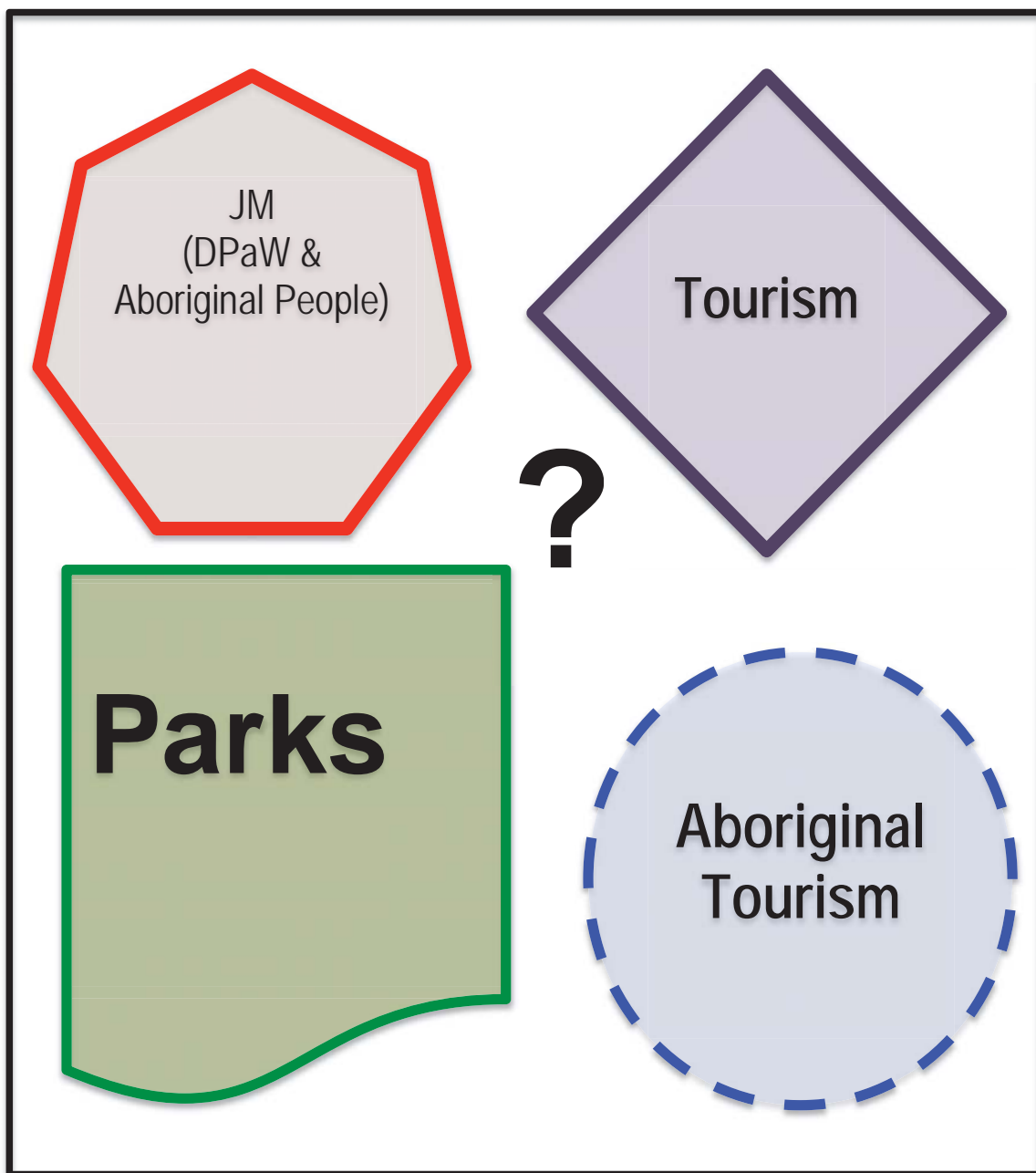


Figure 1.3 Research question visualisation

1.4 Significance of the study

Any organisational change can be challenging. As JM governance of parks evolves, park managers and the stakeholders who engage in the process, may struggle with adapting to the new working environment. Information gathered from the research of this study, which can assist park managers and stakeholders to understand their new working environment, is bound to assist with the change process.

The change from top-down management to more shared decision making through JM arrangements in parks started in the 1970s. The evolution of JM in WA has not been documented, so this research is contribution to creating that historical record. By charting the past, clues to understand the present may guide the future direction of JM arrangements, and policy development.

Whereas others have researched specifically in the areas of the four pillars that underpin this research - parks, tourism, Indigenous people and JM - no evidence could be found of research on the nexus of these four pillars; therefore this research breaks new ground. Through examining these connections, this research seeks to give meaning to these relationships, provide indications on how those relationships function, and present insights into how the nexus can present both opportunities and barriers for park stakeholders and managers.

1.5 Purpose of the study

Parks and protected areas (PAs) have been studied since the gazetting of the world's first national park in 1872 (see Chapter 2.1). Tourism has been extensively researched and there is much available literature (see Chapter 2.2) revealing that tourism activities, of some form or another, occur in national and marine parks worldwide. Research on Indigenous people is a relatively new area of inquiry (see Chapter 2.3). Researchers have also been exploring the phenomenon of the evolving governance model of JM in more recent time (see Chapter 2.4). The purpose of this study is to examine the interface of parks, tourism, Indigenous people, and JM, with an aim to identify the place tourism occupies within that nexus.

An analysis of this study's data provides answers to the research question, "What place does Indigenous tourism have within jointly managed parks?" The results provide stakeholders, park managers and policy makers with vital information, which can assist them in making informed decisions during the drafting of park management plans, the shaping of new policy for parks, and the prioritizing of future park goals.

The research results may also help guide Aboriginal groups in their determination of whether tourism development is a desired outcome of their JM activities, and if so, where in their priorities does it stand.

1.6 Interpretation and definitions of key terms

For readability of this thesis, the researcher developed a coding system to reference the informants and assist with putting the quotes into some context, while at the same time keeping their identity confidential. As the first quote appears in this section, it is necessary to provide a description of the coding for the informants here in 1.6.1. Next, since groups of similar terms and specific words mean different things in different contexts, for clarity the researcher differentiates three sets of terms used extensively throughout this thesis (1.6.2). This section concludes with a list of definitions of other key terms used throughout thesis (1.6.3).

1.6.1 Coding for informants

As a requirement of ECU Ethics and, for that matter, of all responsible and ethical research, the identity of participants in the research is kept confidential. However, to put quotes into context, some general identifying information is helpful. Therefore a coding system was developed by the researcher to identify the source of the quotes obtained during interviews. After every quote by an informant a code will be displayed (for example DPaW3, Tour1, Yawuru2). The code contains the information illustrated in Table 1.1 (next page).

Table 1.1 Informant coding

Group represented	Code	Number
Shire of Broome	Shire	1 – first interviewed
Dept. of Parks & Wildlife	DPaW	2 – second interviewed
Person of Yawuru identity	Yawuru	3 – third interviewed
Tourism professional	Tour	4 – fourth interviewed

How this appears in the thesis is demonstrated in this example of an interview quote:

You know, we're still a long way from achieving in what we can, but I think we have some....good runs on the board (Tour2).

This means that the quote was by a member of a tourism group (Tour), and they were the 2nd person (2) to be interviewed. Hence identified as (Tour2).

1.6.2 Interpretation of specific groups of terms

There are three sets or groupings of terms that need to be contextualized for clarity in this study. In some contexts, including journal articles referenced in this thesis, many of these terms are used interchangeably. However, in this study they are not. For clarity, there are three groups of terms that need to be differentiated and contextualised. They are:

1. Indigenous people, Aboriginal, Torres Strait Islanders, and TOs
2. Parks, PAs, conservation areas, reserves, marine parks, MPAs
3. CALM, DEC, DPaW and Parks and Wildlife

What follows is an explanation of how these three sets of terms will be used throughout the thesis.

1. Indigenous people, Aboriginal, Torres Strait Islanders, and TOs:

During the research, one informant quipped, "Indigenous is used by government people because they are too lazy to say Aboriginal and Torres Strait Islanders" (Tour3). For the specific purpose of this thesis, the terms will be used as detailed in Table 1.2 (next page).

Table 1.2 Indigenous terms defined

Term	Context for this thesis
Indigenous people	used as a global or umbrella term for <i>all</i> pre-colonial and/or pre-settler societies. When referring to people who are descendants from the original inhabitants of Australia, the term will only be used if it includes <i>both</i> mainland Aboriginals and Torres Strait Islanders
Aboriginal people	refers to those Indigenous people on the mainland of Australia, and does not include Torres Strait Islanders. Where the discussion pertains solely to WA, the term Aboriginal is used
Traditional owner (TO)	Aboriginals having a connection to one geographical area and have authority to speak for that area (country)
Language group	the language Aboriginals identify their community or mob by (i.e. Yawuru, Noongar, Bunaba....)

2. Parks, PAs, conservation areas, reserves, marine parks, MPAs:

In some of the popular academic literature the terms parks, PAs, conservation areas, reserves, marine parks, and MPAs are used interchangeably. For the purpose of this thesis, these terms will be used in the following context (Table 1.3).

Table 1.3 Park terms defined

Term	Context for this thesis
park(s)	generic term for lands whose management is vested in the WA state's conservation agency (CALM/DEC/Parks and Wildlife)
protected area(s) (PA, PA's)	used interchangeably with park(s)
conservation area(s)	land managed for its natural features, cultural heritage, and/or conservation values
reserve(s)	land managed for its conservation values
MPA, MPA's	generic term for waters, whose management is vested in the state's conservation agency (Parks and Wildlife)
marine park(s)	A form of MPA, use interchangeably with MPA

3. CALM, DEC, DPaW and Parks and Wildlife

The following clarification is presented regarding the WA park agency, which has undergone three name changes during the time period covered by the research for this study. These three titles are to be read as interchangeable, however their individual use in this study reflects the time period of their relative existence (Table 1.4). Also, the name Parks and Wildlife will be used to refer to the DPaW agency.

Table 1.4 Park agency names defined

Acronym	Title	Time Period
CALM	Department of Conservation and Land Management	May 1985 – June 2006
DEC	Department of Environment and Conservation	July 2006 – June 2013
DPaW	Department of Parks and Wildlife	July 2013 – Current
Parks and Wildlife	This is a reference to DPaW, and the agency's preferred title when spoken.	July 2013 – Current

An example would be when writing of events occurring between June 2006 and June 2013, the term DEC will be used. If a reference is made to park documents created from July 2013 – present they will be referenced as DPaW, however, when talking about DPaW in conversation, the term Parks and Wildlife will be used. Park agency activities prior to June 2006 will be referenced as CALM.

1.6.2 Definitions of other terms used in this thesis

Other key terms used in this thesis are listed below, along with the definitions, which will be relied upon for the express purpose of this thesis.

Aboriginal: the preferred term for the original, pre-colonisation inhabitants of Australia.

Biodiversity: the variety of all life forms -- the different plants, animals, fungi and microorganisms, the genes they contain, and the ecosystems of which they form part. Biological diversity is considered at three levels; genetic, species and ecological (CALM, 2004).

Collaborative management: referred to in some Canadian Federal Government departments as “an informal (non-legal) relationship” (Berkes, 2010, p. 492).

Co-management: “there is no universally accepted definition, but it is generally understood to include a sharing of power and responsibility between a government and local resource users. It specifies the involvement of government as a counterpart and a formal arrangement for power sharing, such as having a written memorandum of understanding” (Berkes, 2010, p. 492).

Determination: refers to the determination of a native title claim by the Full Court of the Federal Court in Australia, as in the phrase, “native title determination”.

Ecotourism: a type of tourism that is an alternative to conventional mass tourism, and is nature-based, low-impact, ecologically sustainable and environmentally responsible (Page & Dowling, 2002).

Joint Management (JM): “a partnership by which two or more relevant social actors collectively negotiate, agree upon, guarantee and implement fair share of management functions, benefits and responsibilities for a particular territory, area or set of natural resources” (Borrini-Feyerabend, et al., 2007, p. 69).

Indigenous people: an official definition of “Indigenous” has not been adopted by any UN-system body due to the diversity of Indigenous people. Instead, the system has developed a modern understanding of this term based on the following, as reported by the World Indigenous Tourism Alliance (WINTA):

- self-identification as Indigenous peoples at the individual level and accepted by the community as their member
 - historical continuity with pre-colonial and/or pre-settler societies
 - strong link to territories and surrounding natural resources
 - distinct social, economic or political systems
 - distinct language, culture and beliefs
 - form non-dominant groups of society
 - resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities
- (WINTAa, 2014, p. 1)

Indigenous tourism: “about sharing an intimate knowledge of one's home and way of life; interpreting history and landscapes through song, dance and stories” (WINTAb, 2014, p. 1).

Marine protected area (MPA): “a clearly defined geographical area of land and water that is recognised, dedicated and managed through legal or other effective means to achieve the long-term conservation of nature with associated ecosystem services and cultural values” (Dudley, 2008, p. 3).

Ramsar Convention: the Convention on Wetlands, which was held in Ramsar, Iran, in 1971, is an international inter-governmental treaty that embodies the commitments of its member countries to maintain the ecological character of their wetlands of international importance and to plan for the wise use, or sustainable use, of all of the wetlands in their territories (Ramsar, 2014).

Sustainable development: development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Bruntland, 1987).

Sustainable tourism: defined by the United Nations World Tourism Organization (UNWTO) as “leading to the management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems” (UNWTO, 1997, p. 30).

Tourism: “activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” (UNWTO, 2000).

Traditional owner (TO): defined by the Aboriginal and Torres Strait Islander Commission (ATSIC) as “Aboriginal people with a customary or traditional association with the land, regardless of their common-law native title” (ATSIC, 1994, p. 1).

United Nations Education, Scientific and Cultural Organization (UNESCO):

A United Nations agency that administers science, education, and cultural programs. In this thesis, a 'z' will be used to spell "organization", as it is a proper name.

Yawuru culture: defined by the Yawuru Registered Native Title Holders Body Corporate (RNTBC) as "the living body of traditions, observances, customs, beliefs, cultural and social practices of the Yawuru People, as evidenced by but not limited to:

- the use of land and waters in accordance with the traditional laws acknowledged and traditional customs observed by the Yawuru People; and
- the native title rights and interests of the Yawuru People in the Land as determined by the Federal Court in the Determination (Yawuru RNTBC, 2011, p. 14).

Yawuru PBC ILUA: The Yawuru Prescribed Body Corporate (PBC) Indigenous Land Use Agreement (ILUA) – Broome. Entered into pursuant to Part 2, Division 3, Subdivision B of the NTA and executed in 2010.

1.7 Thesis structure

This thesis comprises seven chapters, as well as References and Appendices (Figure 1.4 next page).

Each chapter is structured with an introductory paragraph explaining how the chapter is organised, including a listing of the main sections and their topics. Each chapter concludes with a summary section. The concluding chapter, Chapter 7, provides a broad summary of the thesis, and presents a table of the major findings with a reference to the location of the information within the thesis. As well, the researcher identifies future research opportunities.

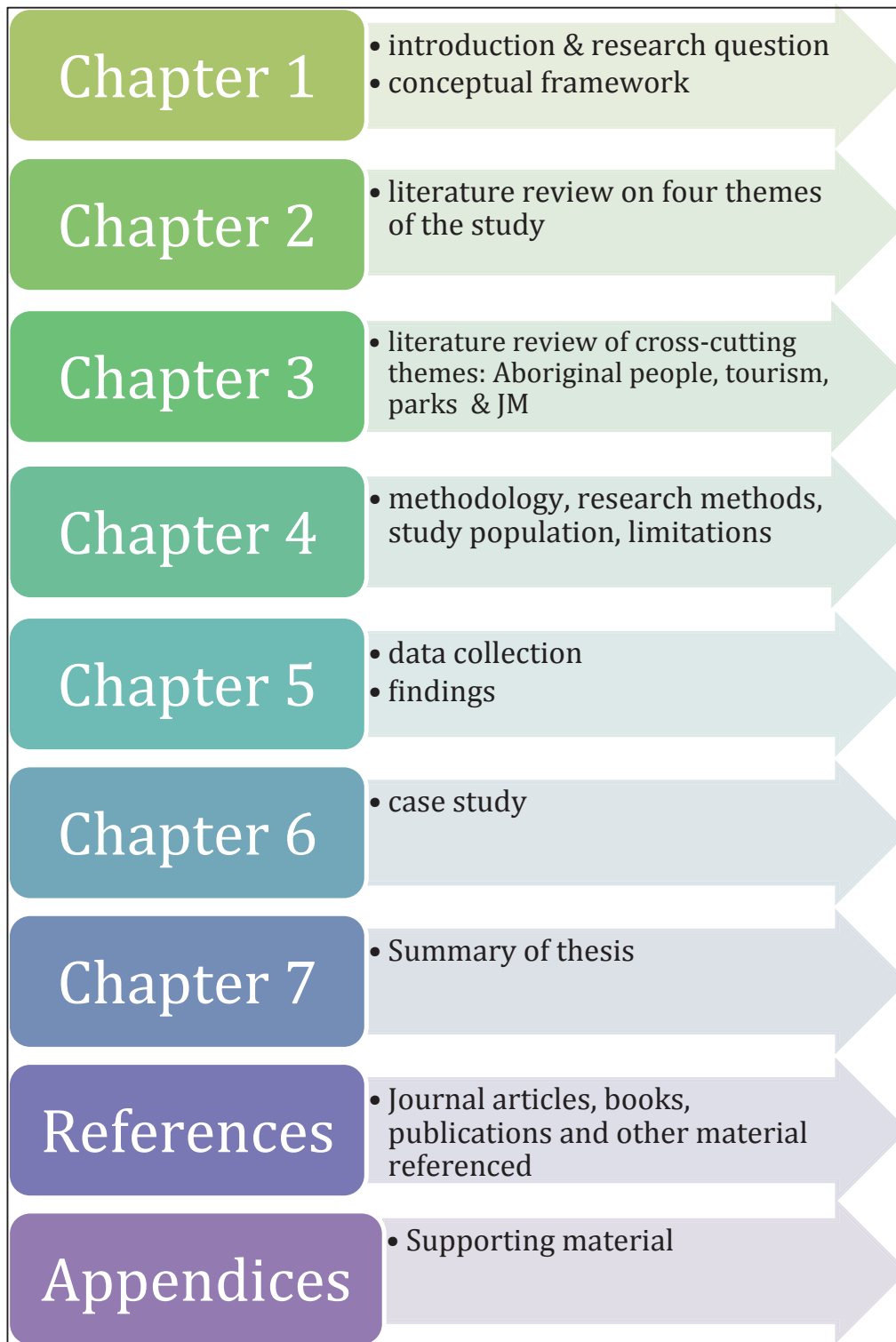


Figure 1.4 Thesis structure

1.8 Methodology

Due to the nature of the research proposed, a qualitative study was thought to be most appropriate. After careful consideration it was decided to use a multi-method triangulation approach. Four qualitative research methods were employed: participant observation, content analysis, interviews and a case study. The complete details of the methodology are found in Chapter 4.

1.9 Summary of introduction

The United Nations (UN) community has called for a broader vision by governments, practitioners, scientists and citizens to consider the linkages between the coasts' and oceans' long-term health and also human wellbeing (UNEP, 2006). Managing of parks for multiple values and outcomes of ecological integrity, socio/cultural preservation and economic development reflect complex problems that require input that is systematic from a variety of stakeholders (Kearney, et al., 2007).

The Australian government recognises that there is an opportunity to tackle the environmental challenges through strategically integrating Indigenous land and sea management into park plans (May, 2010). To meet these challenges, park managers in WA are engaging in more formal JM arrangements with Aboriginal TOs (C. Ingram, personal communication, 2 May, 2013).

Aboriginal TOs, through native title settlements, are regaining rights and control over land and resources where they have held traditional affiliations. Successful claims by TOs have the potential to contribute to advancement of the social and economic wellbeing of Aboriginal communities, thus helping with the healing of communities. One type of sustainable economic development is tourism. Tourism is synonymous with parks. The new JM arrangements between the State and TOs include shared decision making on park management plans.

A literature review (Chapter 2 and 3) revealed there are no studies on the JM/tourism nexus. If tourism can assist with sustainable economic develop for Aboriginal communities, this researcher pondered what is tourism's place within parks managed jointly by the State and Aboriginal people?

The purpose of this study was to examine the connections between parks, tourism, Indigenous people, and JM, and to identify the place tourism occupies within that nexus. Qualitative research was undertaken. The knowledge gained through this research will assist stakeholders in making informed decisions during the drafting of park management plans, the shaping of new policies, and the prioritizing of future goals.

CHAPTER 2 THE FOUR PILLARS OF THE RESEARCH

Bearing in mind the research question, “*What place does Indigenous tourism have within jointly managed parks?*” the researcher undertook a thorough review of the academic literature, as well as government and industry reports and papers. The research is centred within the four pillars of the research question being parks, tourism, Aboriginals, and JM (Figure 2.1).



Figure 2.1 Four pillars of the research

This chapter begins by broadly examining the literature on those four pillars respectively as parks (2.1), tourism (2.2), Aboriginal people (2.3), and JM (2.4).

2.1 Parks

The setting, or arena, for this research was parks, both land and marine. This section provides detailed information on park definitions (2.1.1), park management (2.1.2), park governance (2.1.3), and parks in WA (2.1.4).



2.1.1 What is a national park/marine park?

James B Harkin, first Commissioner of Canadian NPs wrote:

National parks are maintained for all the people – for the ill that they may be restored, for the well that they may be fortified and inspired by the sunshine, the fresh air, the beauty, and all the other healing, and ogling, and inspiring agencies of Nature. National Parks exist in order that every citizen of Canada may satisfy a craving for Nature and Nature's beauty; that we may absorb the poise and restfulness of the forests; that we may steep our souls in the brilliance of wildflowers and the sublimity of the mountain peaks; that we may develop in ourselves the buoyancy, the joy, and the activity we see in the wild animals; that we may stock our minds with the raw materials of intelligent optimism, great thoughts, noble ideas; that we may be made better; happier and healthier (in Dearden & Rollins, 2009, p.1).

PAs, which include both terrestrial and marine parks, are designated areas of special value set aside for protection. Parks are valued for a multitude of reasons, some detailed in the speech by James B. Harkin above. While those values have remained mostly unchanged for many years, the priority of the values change (Dearden & Rollins, 2009), and new values are added. Values equate to management objectives, thus understanding the values of any protected area is vital for successful management (C. Ingram, personal communication, 3 August 2012).

Parks, both land-based and marine, are generally regarded as a common pool resource (Adams, 2002) and have been traditionally managed by government on behalf of the public. There is not one singular definition for national parks, and where definitions have existed, they have evolved over time to reflect changes in values. Under the umbrella term of PAs many categories,

classifications and tenures exist, therefore the task of defining PAs is situation based. Many countries acknowledge the work of the International Union for Conservation of Nature (IUCN) in creating guidelines for defining PAs. The IUCN definition of a PA is:

An area of land and/or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means (IUCN, 1994).

The IUCN is the “world’s oldest and largest global environmental organization” (IUCN, 2013a, p.1). Founded in 1948 as the world’s first global environmental organisation, it is today’s largest professional global conservation network and recognised as the leading authority on the environment and sustainable development (IUCN, 2013b). There are more than 1,200 IUCN members from 160 countries (IUCN, 2013c). The IUCN developed a classification system (Table 2.1) for identifying PAs according to their management objectives.

Table 2.1 The IUCN PA Management Categories (IUCN, 2013d)

Class	Title	Description and management objective
Ia	Strict Nature Reserve	Strictly PAs set aside to protect biodiversity and also possibly geological/geomorphical features, where human visitation, use and impacts are strictly controlled and limited to ensure protection of the conservation values. Such PAs can serve as indispensable reference areas for scientific research and monitoring.
Ib	Wilderness Area	Usually large unmodified or slightly modified PAs, retaining their natural character and influence without permanent or significant human habitation, which are protected and managed so as to preserve their natural condition.
II	National Park	Large natural or near natural areas protected for large-scale ecological processes, along with the complement of species and ecosystems characteristic of the area, which also provide a foundation for environmentally and culturally compatible, spiritual, scientific, educational, recreational, and visitor opportunities.
III	Natural Monument or Feature	A specific natural monument, which can be a landform, sea mount, submarine cavern, geological feature such as a cave or even a living feature such as an ancient grove. They are generally quite small and often have high visitor value.
IV	Habitat/Species Management Area	The aim is to protect particular species or habitats and management reflects this priority. Many Category IV PAs will need regular, active interventions to address the requirements of particular species or to maintain habitats, but this is not a requirement of the category.
V	Protected Landscape/ Seascape	An area where the interaction of people and nature over time has produced an area of distinct character with significant, ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values.
VI	Protected area with sustainable use of natural resources	For conservation of ecosystems and habitats together with associated cultural values and traditional natural resource management systems. They are generally large, with most of the area in a natural condition, where a proportion is under sustainable natural resource management and where low-level non-industrial use of natural resources compatible with nature conservation is seen as one of the main aims of the area.

This research focuses on NPs and MPAs in WA. While the IUCN provides descriptions and management objectives (see *Table 2.1*) definitions of NPs vary. Of many definitions located through an Internet search the researcher reviewed 22 definitions (Appendix B). Those definitions contained 355 distinct words, which were analysed and similar words were grouped together for a more accurate understanding of what words were the most prominent descriptors (*Table 2.2*).

Table 2.2 National park definition words

WORD	FREQUENCY
Parks	60
National	55
land/property/area	36
people/visitors	28
nature/wild/natural/native/outdoor/seminatural	27
protect/prohibit/restrict/enforce/control/exclude	26
conservation/preserve/maintain	18
important/significant/notable/prominent	17
scenic/beauty/aesthetics/atmosphere	16
fauna/wildlife	15
experience/use/enjoyment/appreciation	15
government	14
heritage/cultural	12
design/declare/designate/acquire/establish	12
prevent-logging/mining/livestock	10
country	10
recreation	9
interest/benefit/need	7
sanctuary	6
geomorphological/formations/features	6
flora	6
ecosystems/habitats	6
authorities/law/legal/rights	6
places	5
opportunities/purposes	5
landscape	5
welcome/enter/permit	4
unique/distinctive/outstanding/great	4
unimpaired/fresh	4
state	4
soil/water/space/subsoil	4
science	4
respect/pride	4
resources	4
prevent-exploitation	4
inspirational/wonders/qualities	4
educational/learn	4
sufficient/adequate	3
prevent-destruction/downgrading/deprivation	3
future/generations	3
fishing/hunting	3
environmental	3
understanding	2
representative	2
management	2
intrinsic/worth	2
encompasses	2
facilities	1
Aboriginal/Indigenous	1

Once sorted in order of highest frequency of appearance, the words were then entered into a computer program called Wordle to visualize the most common expressions. Those words having the highest frequency of inclusion in the definitions are displayed with the most prominence (larger text size) as illustrated in Figure 2.2.

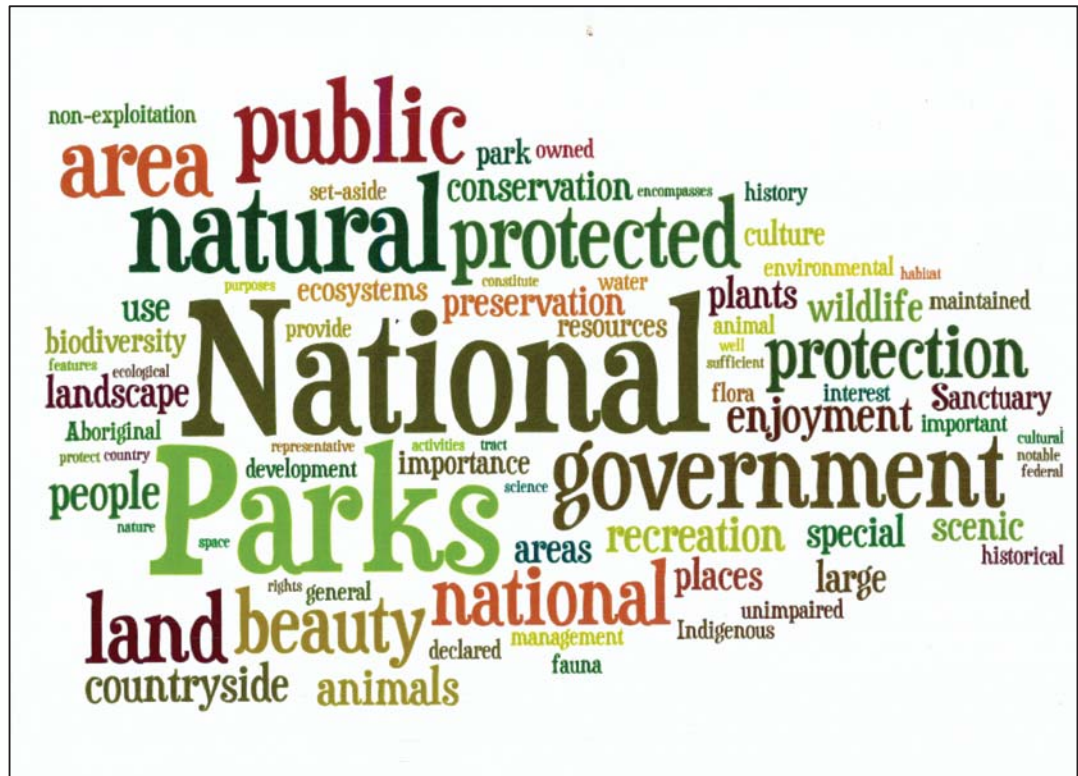


Figure 2.2 Wordle of NP definitions (© L-A Shibish)

Next to the title words of National and Park, the most common words used to define national parks are: natural, public, land, government, protected area and beauty. Other important words include: fauna, flora, protection, conservation, beauty, people, recreation, and enjoyment.

Most definitions of NPs suggest that parks are managed by the government at the national or federal level, hence the name “National Park”, as opposed to a state or provincial park. Most definitions also refer to outstanding natural features. However, in Australia, individual States manage their own parks and call them all “National Parks”. It is the researcher’s opinion that the overuse of the term NP by individual States in Australia runs the risk of devaluing the parks

that are truly of a national significance. For example, WA boasts 100 NPs (DPaW, 2015), which makes it difficult for the tourist to choose which ones are the most significant to visit.

2.1.2 Park Management

In WA, parks are created and managed under the legal mechanism of the CALM Act. The Conservation Commission of WA (CCWA) holds the land tenure and Parks and Wildlife carry out day-to-day management. WA parks are discussed in detail in section 2.1.4.

For the purpose of this study it is important to understand that park *management* and park *governance* are two different things. Management is concerned with the day-to-day activities, whereas governance is the overarching structure of the processes, people, and interactions (IOG, 2014). Governance is discussed in detail in Chapter 2.1.3.

2.1.3 Parks Governance

While park management is concerned with the day to day running of the park, park governance, like all governance, concerns decision-making, authority, and accountability. The Institute on Governance (IOG) uses the following definition:

Governance determines who has power, who makes decisions, how other players make their voice heard and how account is rendered.... The application of good governance serves to bring societal and organisation goals to fulfilment (IOG, 2014, p.1).

In achieving goals of conservation, balanced with recreation in PAs, the survival and success of PAs depend on good governance (Dearden, Bennett, & Johnston, 2005). According to the World Commission on Protected Areas (WCPA), park governance is “central to the conservation of protected areas throughout the world” (WCPA, 2003, p.32). Graham, Amos and Plumtre (2003) state:

Good governance is becoming an increasingly important issue with respect to Protected Areas in part because of the growing number of international agreements and conventions e.g. World Heritage Convention; Convention on Biological Diversity; Ramsar Convention on Wetlands of International Significance; UNESCO's Man in the Biosphere Program (p 2).

Graham, et al., (2003) argues that principles of good governance often overlap or may even be conflicting at some point. They grouped the good governance criteria developed by the UNDP (1997) into five broad themes (Table 2.3, next page); Legitimacy and Voice, Direction, Performance, Accountability, and Fairness.

Table 2.3 Five principles of Good Governance (Graham, et al., 2003, p. 3)

Box 1: Five Principles of Good Governance	
The Five Good Governance Principles	The UNDP Principles and related UNDP text on which they are based
1. Legitimacy and Voice	Participation – all men and women should have a voice in decision-making, either directly or through legitimate intermediate institutions that represent their intention. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively. Consensus orientation – good governance mediates differing interests to reach a broad consensus on what is in the best interest of the group and, where possible, on policies and procedures.
2. Direction	Strategic vision – leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.
3. Performance	Responsiveness – institutions and processes try to serve all stakeholders. Effectiveness and efficiency – processes and institutions produce results that meet needs while making the best use of resources.
4. Accountability	Accountability – decision-makers in government, the private sector and civil society organizations are accountable to the public, as well as to institutional stakeholders. This accountability differs depending on the organizations and whether the decision is internal or external. Transparency – transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them.
5. Fairness	Equity – all men and women have opportunities to improve or maintain their well-being. Rule of Law – legal frameworks should be fair and enforced impartially, particularly the laws on human rights.

2.1.4 Parks in WA

WA is Australia's largest state with 2,529,875 square kilometers of land covering thirty-three per cent of the country (Figure 2.3). According to the Australian Bureau of Statistics (ABS) WA also has 20,781 kilometers of coastline (ABS, 2002). Parks and Wildlife manage lands and water totaling 28,285,218 hectares. Not including the marine reserves, the amount of terrestrial area managed by Parks and Wildlife amounts to 10.23 per cent of the land area within WA, which is roughly equivalent to an area the size of Italy. These statistics are included to illustrate the enormity of the land and coastal areas under management by Parks and Wildlife.

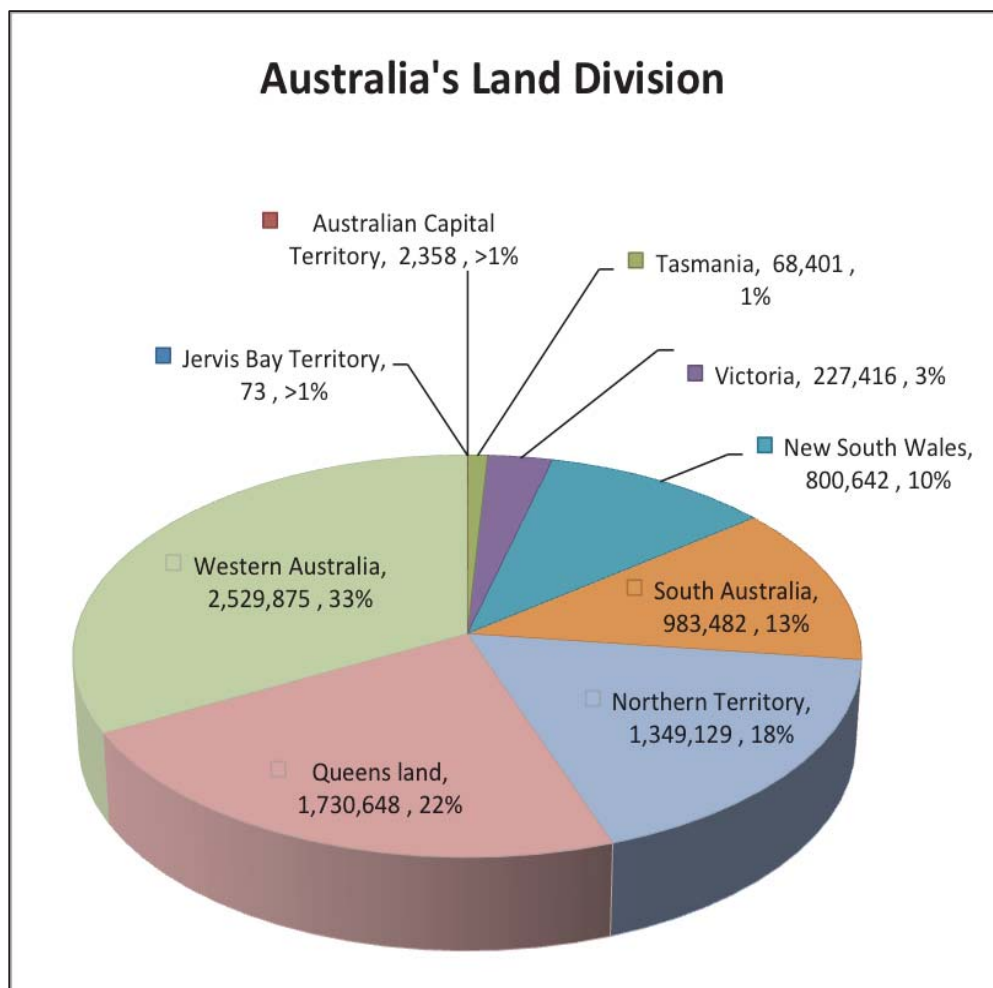


Figure 2.3 Australia's land division (ABM, 2002)

Parks and Wildlife is responsible for protecting and conserving the State's natural environment on behalf of the people of WA (DPaW 2014c). These landscapes vary vastly, including: coastal areas (Photo 2.1), heavily forested southwest (Photo 2.2), semi arid central district (Photo 2.3), a tropical north (Photo 2.4), and the Ninagloo fringing reef (Photo 2.5).



Photo 2.1 Stokes Inlet NP (L-A Shibish)



Photo 2.2 West Cape Howe NP (L-A Shibish)



Photo 2.3 Purnululu NP (L-A Shibish)



Photo 2.4 Karijini NP (L-A Shibish)



Photo 2.5 Shark Bay MP (L-A Shibish)

The breakdown of the tenure classifications for WA's conservation estate is shown in Table 2.4. NPs are a separate tenure classification and account for 6,246,675 hectares (22%) of the entire conservation estate managed by Parks and Wildlife.

Table 2.4 WA's land tenure classifications and areas in hectares (DPaW)

TENURE CLASSIFICATION	TOTAL	Goldfields	Midwest	Pilbara	Kimberley	South Coast	Wheatbelt	Warren	South West	Swan
Leasehold (CALM exec body)	-	-	-	-	-	-	-	-	-	-
Freehold land acquired for conservation	19,410	-	4,882	-	-	3,573	2,518	116	3,253	5,068
Freehold (CALM exec body)	27,079	-	1,550	<1	<1	-	<1	4,658	20,821	50
Sections 16 & 16a managed land	46,005	-	-	-	37,941	-	-	40	121	7,903
Section 33(2) managed land	118,632	28,514	90,118	-	-	-	-	-	-	-
Timber reserve	123,269	28,509	26,338	-	-	5,231	-	8,216	26,474	28,501
Marine nature reserve	132,000	-	132,000	-	-	-	-	-	-	-
Marine management area	143,385	-	-	143,385	-	-	-	-	-	-
Sections 5(1)(g) & 5(1)(h) reserve	392,556	81,566	2,099	7,810	237,952	644	1,445	1,600	31,203	28,237
Miscellaneous reserve	580,450	<1	509	1,779	568,006	3,767	15	244	124	6,006
Conservation park	847,312	182,817	14,967	149,348	459,942	677	1,559	76	13,560	24,366
State forest	1,304,442	781	-	-	-	4,055	28,066	262,642	542,389	466,509
Marine park	2,058,612	-	868,860	288,108	760,807	-	-	1,446	123,000	16,391
Former leasehold	6,000,470	1,846,091	3,287,128	786,503	80,748	-	-	-	-	-
National park	6,246,675	153,161	568,943	2,432,132	1,406,089	861,417	1,292	562,459	143,987	117,195
Nature reserve	10,244,921	6,299,940	739,521	251,019	174,653	1,568,833	1,057,463	87,267	12,967	53,258
TOTAL	28,285,218	8,621,379	5,736,915	4,060,084	3,726,138	2,448,197	1,092,358	928,764	917,899	753,484

According to UNESCO (2014), three WA properties are inscribed on the UNESCO World Heritage List:

1. Ningaloo Coast (2011)
2. Purnululu National Park (2003) (Photo 2.3, previous page)
3. Shark Bay Marine Park (1991) (Photo 2.5, previous page)

The size and dispersal of WA's conservation estate across the State puts enormous responsibility on one government agency. Figure 2.4 (next page) illustrates the location and size of WA's National Parks in dark green and Marine Parks in light blue.

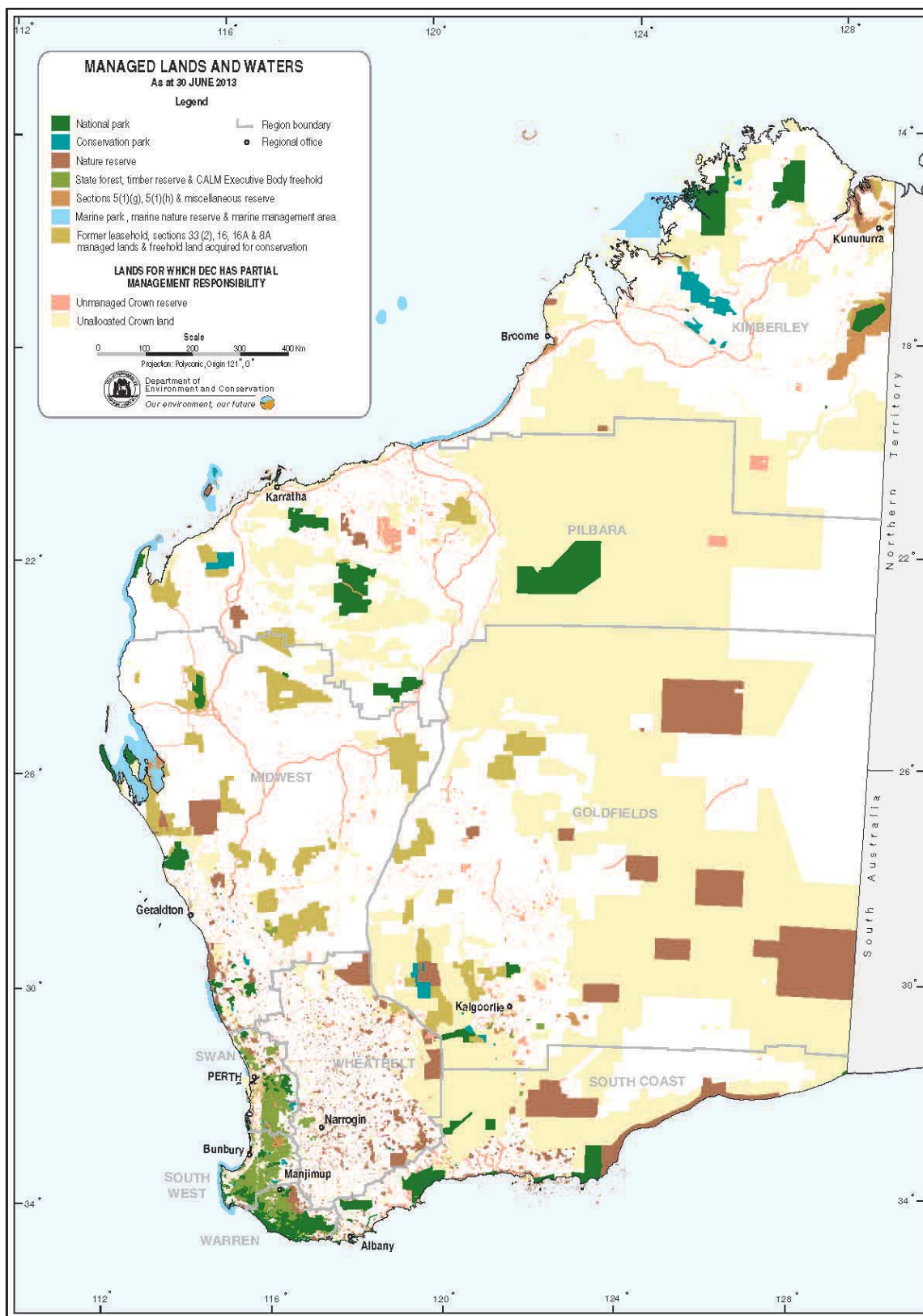


Figure 2.4 WA conservation estate (DPaW, 2014c)

Parks and Wildlife lands and waters (Figure 2.5) are grouped into nine geographic areas:

1. Goldfields
2. Midwest
3. Pilbara
4. Kimberley
5. South Coast
6. Wheatbelt
7. Warren
8. South West
9. Swan.

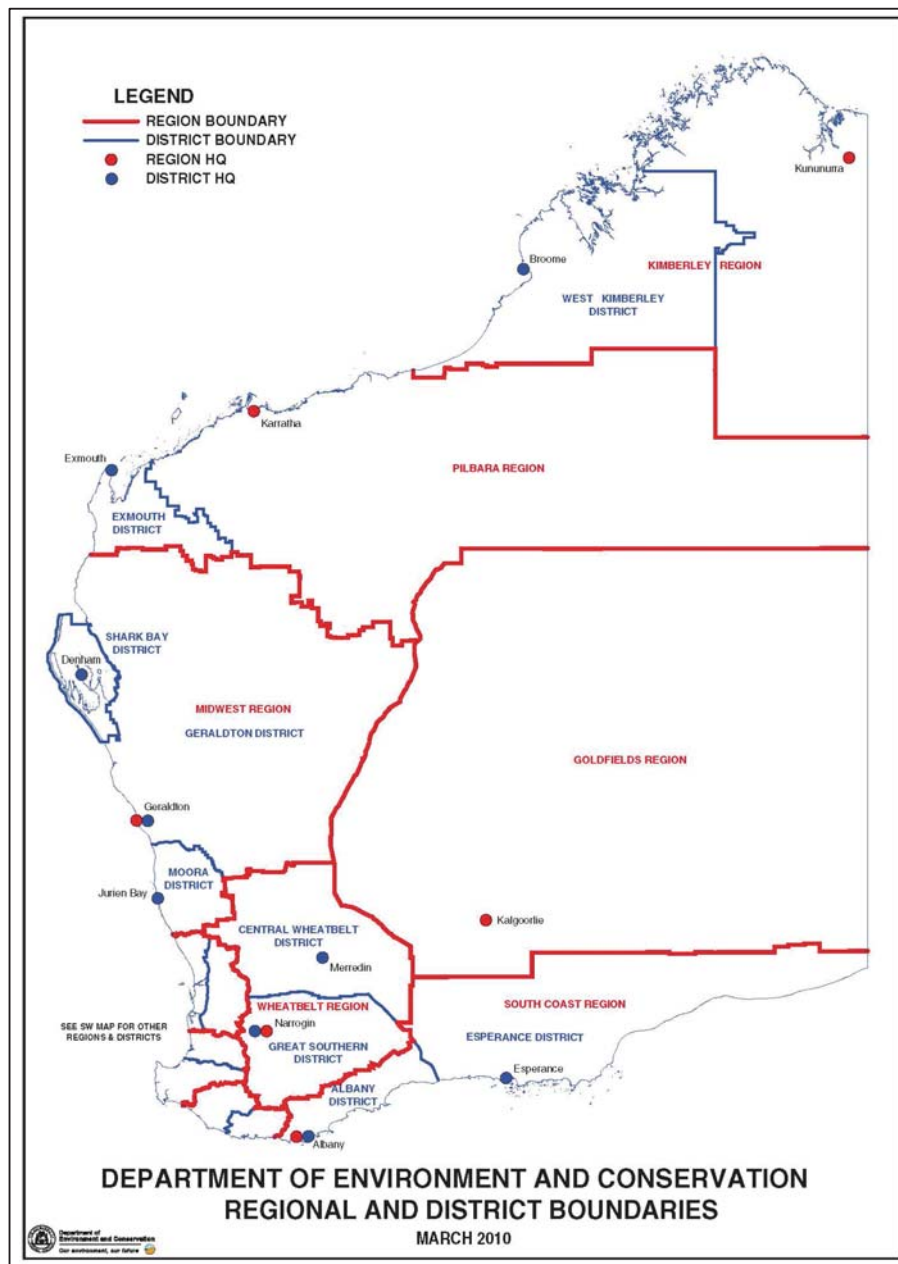


Figure 2.5 DPaW regional and district boundaries (DPaW, 2015d)

The Parks and Wildlife 2013-2014 Annual Report lists 100 NPs (Table 2.5) ranging in size from 33 hectares at Gooseberry Hill NP to 1,283,706 hectares at Karlamilyi NP (DPaW 2014c).

Table 2.5 National parks in WA as of 30 June 2014 (DPaW. 2014c)

NAME	AREA (ha)	NAME	AREA (ha)	NAME	AREA (ha)
Alexander Morrison	8,500	<i>Greater Preston</i>	12,665	Peak Charles	39,959
Avon Valley	4,366	Greenmount	202	Porongurup	2,621
Badgingarra	13,108	<i>Gull Rock</i>	2,104	<i>Prince Regent National Park</i>	576,400
Beelu	4,617	Hassell	1,265	Pumululu	239,723
<i>Blackwood River</i>	20,477	<i>Helena</i>	12,255	Scott	3,273
Boorabbin	28,153	Hilliger	16,962	Serpentine	4,387
<i>Boorara-Gardner</i>	11,008	<i>Jane</i>	6,863	Shannon	52,598
<i>Boyndaminup</i>	5,439	John Forrest	2,700	Sir James Mitchell	247
<i>Bramley</i>	3,892	Kalamunda	375	Stirling Range	115,921
Brockman	52	Kalbarri	182,931	Stokes	9,726
Cape Arid	279,449	Karlijini	627,442	Tathra	4,322
Cape Le Grand	31,801	Karlamilyi	1,283,706	Torndirrup	3,936
Cape Range	47,655	Kennedy Range	141,660	Tuart Forest	2,049
Collier Range	235,162	Korong	6,344	<i>Tunnel Creek</i>	91
D'Entrecasteaux	118,779	<i>Lake Muir</i>	9,625	<i>Un-named</i>	1,571
<i>Dalgarup</i>	2,377	<i>Lawley River</i>	17,572	<i>Un-named</i>	79
<i>Dirk Hartog Island</i>	62,928	Leeuwin-Naturaliste	21,284	Walpole-Nornalup	19,448
Drovers Cave	2,681	Lesmurdie Falls	56	<i>Walyunga</i>	1,814
Drysdale River	448,264	Lesueur	27,235	<i>Wandoo</i>	46,493
<i>Easter</i>	2,985	Midgegooroo	2,492	Warren	2,981
<i>Eucla</i>	3,560	Millstream Chichester	238,167	Watheroo	44,481
Fitzgerald River	297,244	<i>Milyeannup</i>	18,692	<i>Waychinicup</i>	3,982
<i>Forest Grove</i>	1,379	<i>Mirima</i>	2,068	Wellington	17,415
François Péron	52,587	<i>Mitchell River</i>	115,325	West Cape Howe	3,605
Frank Hann	67,539	Moore River	17,254	<i>Whicher</i>	6,343
Gelkie Gorge	3,136	Mount Augustus	9,168	William Bay	1,734
Gloucester	878	Mount Frankland	37,359	Wiltshire-Butler	11,645
<i>Goldfields Woodlands</i>	64,628	<i>Mount Frankland North</i>	22,053	Windjana Gorge	2,050
Goongarrie	60,397	<i>Mount Frankland South</i>	42,283	Wolfe Creek Meteorite Crater	1,460
Gooseberry Hill	33	<i>Mount Lindesay</i>	39,541	Yalgorup	13,141
<i>Greater Beedelup</i>	19,379	<i>Mount Roe</i>	127,726	Yanchep	2,876
<i>Greater Dordagup</i>	6,408	Murujuga*	0	<i>Yelverton</i>	729
<i>Greater Hawke</i>	14,004	Nambung	19,268		
<i>Greater Kingston</i>	21,092	Neerabup	944	TOTAL	6,246,643

* Murujuga National Park is managed as a national park under section 8A of the CALM Act with an area of 4,851ha. Names in italics are unofficial.

While the WA Conservation Commission holds vesting of the terrestrial parks, marine reserves are vested in the Marine Parks and Reserves Authority, of which the 2013-2014 DPaW Annual Report lists 16 (Table 2.6).

Table 2.6: Marine reserves in WA as of 30 June 2014 (DPaW, 2014c)

Name	Area (ha) approx
Barrow Island Marine Park	4,169
Barrow Island Marine Management Area	116,616
Lalang-garram / Camden Sound Marine Park	673,000
Eighty Mile Beach Marine Park	148,000
Hamelin Pool Marine Nature Reserve	132,000
Jurien Bay Marine Park	82,376
Marmion Marine Park	9,500
Montebello Islands Marine Park	58,375
Muiron Islands Marine Management Area	26,769
Ngari Capes Marine Park	123,000
Ningaloo Marine Park	263,313
Rowley Shoals Marine Park	87,807
Shark Bay Marine Park	748,735
Shoalwater Islands Marine Park	6,545
Swan Estuary Marine Park	346
Walpole and Normalup Inlets Marine Park	1446
TOTAL	2,481,997

Area figures are approximate only. Improved mapping of watermark boundaries and historical boundaries may result in revised area figures in the future.

Roebuck Bay, North Kimberley and Horizontal Falls Marine Parks were in the proposal stage at the time of the printing of the 2013-2014 DPaW Annual Report and are therefore not listed in the above Table.

2.2 Tourism

According to the UNWTO tourism is a social and economic phenomenon simply defined as “the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” (UNWTOa, 2013, p.1).



Tourism is one of the world’s fastest growing economic sectors, closely linked to development and a key driver for socio-economic progress. This section looks at tourism from a global perspective (2.2.1), then provides an overview of tourism in Australian (2.2.2). The next section focuses on tourism in WA (2.2.3). Section 2.2.4 examines tourism in the Australia’s Northwest and the chapter finishes with a specific review of tourism in the northwest town of Broome (2.2.5).

2.2.1 Global perspective on tourism

The UNWTO is the leading international organization in tourism and responsible for the promotion of sustainable, responsible and universally accessible tourism (UNWTO, 2013c). As a major player in international commerce, tourism represents one of the main sources of income for developing countries, which could benefit from sustainable tourism development (UNWTO, 2013b). Tourism matters greatly as it is a significant contributor to the world’s Gross Domestic Product (GDP), provides jobs, and generates 30% of the world’s service exports UNWTO (2014a) (Figure 2.6).

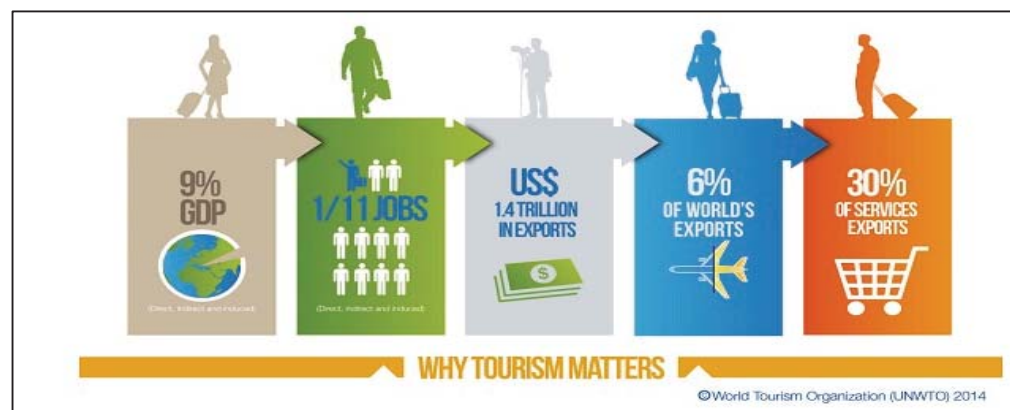


Figure 2.6 Why tourism matters (UNWTO, 2014a)

The UNWTO report called *Tourism 2020 Vision*, forecasts a higher than world average growth rate (5%) for the East Asia and the Pacific areas as illustrated in Figure 2.7 (UNWTO, 2013d). This forecast is of significance to Australia due to Australia's proximity to the East Asia and Pacific markets.

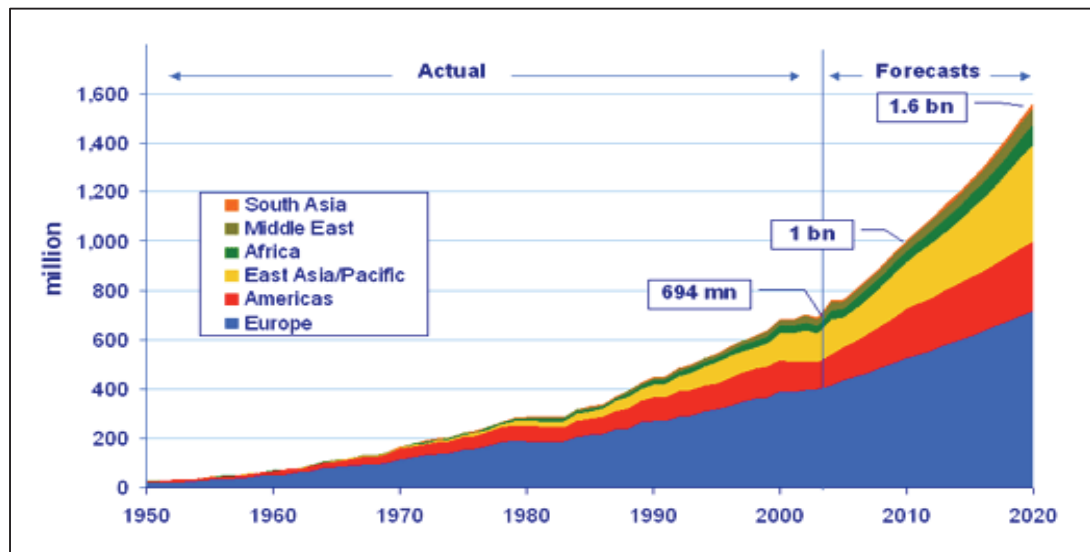


Figure 2.7 Visitor number forecast to 2020 (UNWTO, 2013d)

Cultural revitalisation is often cited as an aspiration of Aboriginal people (Butler, & Hinch, 2007). According to the UNWTO (2013e) tourism can lead to a strengthening of intercultural understanding. At an International Conference on 'Universal Values and Cultural Diversity in the 21st Century: How can tourism make a difference?' key note speaker UNWTO Secretary-General, Taleb Rifai told the delegates:

The one billion travellers that cross international borders each year translate into opportunities for intercultural dialogue and understanding, tolerance and respect; the building blocks of universal values (UNWTO, 2013e).

In 2012, at the UNWTO Conference in Yerevan, Armenia, tourism officials, heads of leading tourism companies and representatives from international organizations concluded:

There is a need for increased recognition of tourism's role in strengthening intercultural understanding and mutual respect (UNWTO, 2013e).

The conference produced The Yerevan Declaration, which states:

Convinced that tourism can play a leading role in international and national agendas when searching for new strategies and tools for fostering sustainable development and contributing to better cultural understanding and to peace building efforts around the world; emphasizing that the cultural interaction spurred by tourism prompts dialogue and builds understanding and can, therefore, serve as a stepping-stone towards tolerance, open-mindedness and human enrichment, through fostering the common values of humanity such as solidarity and the respect for cultural and religious diversity, while celebrating creativity and enhancing community empowerment; also recognizing that travel and tourism activities have a significant positive impact on socio-economic growth and job creation (UNWTO, 2014b).

2.2.2 Tourism in Australia

Tourism Australia (TA) is the government agency responsible for attracting international visitors, both for leisure and business events. The organisation's activities include advertising, online communications, PR and media programs, consumer promotions, trade shows and industry programs, and consumer research (TA, 2014a). Deloitte's (2013) reported tourism was named as one of Australia's five "super-growth" sectors, stating, "tourism...is set to double in size in the next 20 years, with Asia's expanding middle classes fuelling the growth" (p.1). Market research commissioned by TA in 2014 revealed that visitors identify Australia's biggest strengths as world-class beauty, safe environment and welcoming people. The major findings from the report include:

- Australia's biggest strength is its world-class nature, well regarded from all markets and core to our global tourism offering
- The greatest drivers of international visitor demand are coastal (including beaches), aquatic and wildlife experiences
- Rated No.1 for safety amongst those who have visited – people's actual experiences scoring much higher than perception of those who haven't
- Perceptions of Australia's food and wine offering are mixed across markets, although rankings are very high amongst those who have visited and sampled, presenting significant future international marketing opportunities
- Aspiration and intention to visit is very high across the board, however awareness of experiences within Australia and converting interest into actual visits for leisure or holiday travel is lower (TA 2014b).

According to Tourism Research Australia (TRA) (2014) the 2013-2014 key findings were:

- \$101.6 billion visitor spend
- 79.1 domestic visitors and 6.1 million international visitors
- top markets in order of spend – China, UK, USA, NZ, Japan
- GDP \$42.3 billion (2.8%)
- 543,600 people employed: 4.7% of workforce (Figure 2.8)

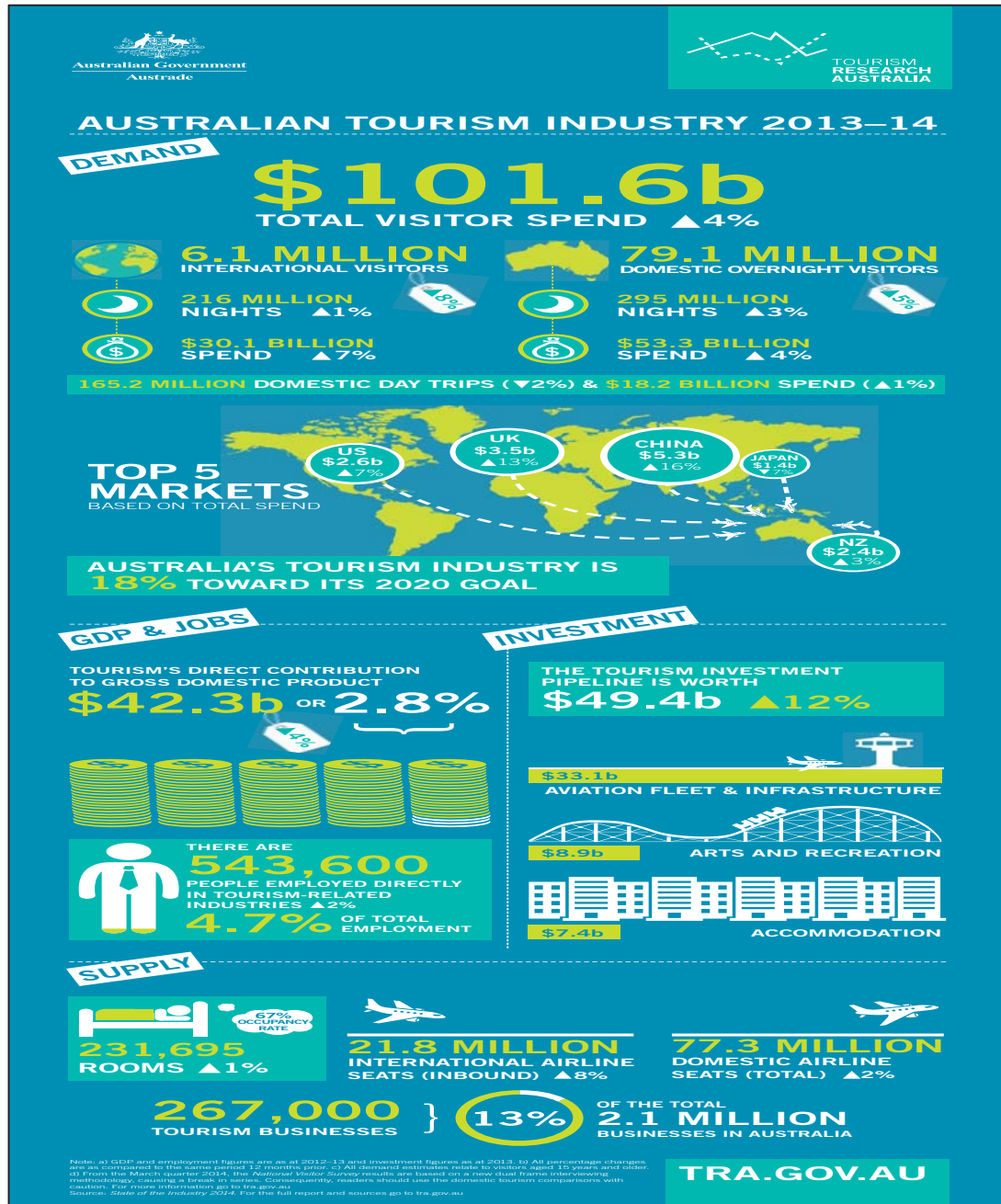


Figure 2.8 Australia's visitor statistics (TA, 2014b)

2.2.3 Tourism in WA

Tourism is also big business in WA. WA is promoted as a tourism destination by the WA Tourism Commission (WATC), which operates as Tourism WA (TWA). Tourism is one of the fastest growing industries in WA with more than 91,000 people (7% of the State) employed in the industry, and contributing \$8.8 billion to the State economy (S. Buckland, personal communication, 4 December 2014). WA's tourism visitation statistics as of June 2014, compiled by TRA, and reported by TWA (2014c) revealed the following:

- 23.3 million visitors spend \$8,256 million and stay an average of 7.7 night (Figure 2.9)
- visitation to WA is rising (Figure 2.10)
- only 4% of the international visitor market come to WA (Figure 2.11).

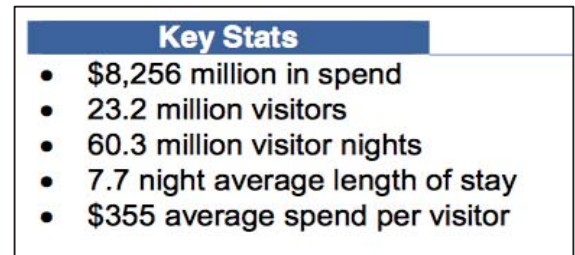


Figure 2.9 WA visitor statistics (TWA, 2014c)

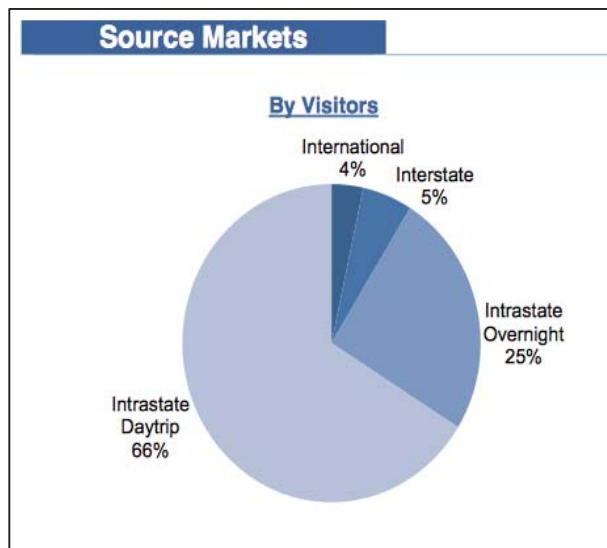


Figure 2.10 Source of visitation to WA (TWA, 2014c)

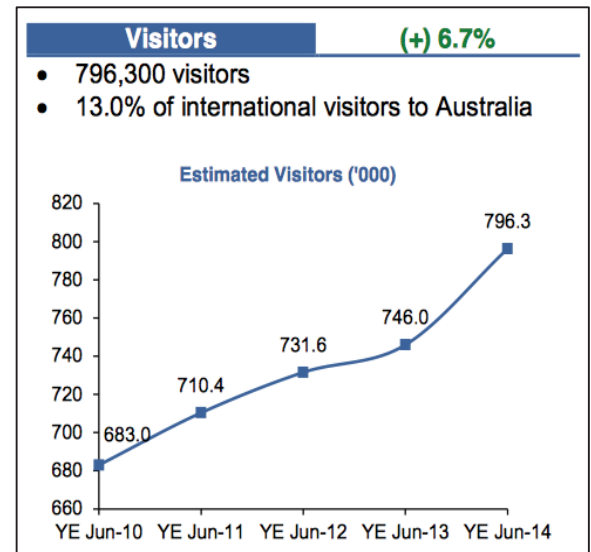


Figure 2.11 Trend in visitor arrivals (TWA, 2014c)

According to TWA (2014c), the top international markets of travellers to WA are United Kingdom (UK), New Zealand (NZ), Singapore, Malaysia, United States of America (USA), China, and Germany, which is inconsistent with the rest of Australian arrivals (Figure 2.12).

VISITORS OF THE TOP 20 INTERNATIONAL MARKETS TO WESTERN AUSTRALIA (RANKED BY VISITORS)										
Country of Residence	Western Australia					Australia				
	Rank	YE Jun-13	YE Jun-14	% Change	3 Year AAGR	Rank	YE Jun-13	YE Jun-14	% Change	3 Year AAGR
UK	1	140,400	153,100	9.0%	5.3%	3	589,600	623,800	5.8%	4.2%
NZ	2	80,900	75,700	-6.4%	-0.7%	1	1,069,700	1,115,000	4.2%	2.3%
Singapore	3	59,100	75,300	27.4%	13.3%	5	277,600	319,200	15.0%	15.3%
Malaysia	4	58,800	64,400	9.5%	7.5%	7	225,300	277,100	23.0%	15.9%
USA	5	50,500	54,900	8.7%	6.6%	4	458,100	499,500	9.0%	7.8%
China	6	31,500	35,600	13.0%	13.6%	2	641,000	708,500	10.5%	14.1%
Germany	7	25,900	31,800	22.8%	5.6%	11	157,800	172,000	9.0%	6.5%
Indonesia	8	27,600	29,400	6.5%	1.9%	12	122,200	132,700	8.6%	5.1%
Ireland	9	24,300	25,600	5.3%	6.2%	18	76,500	73,200	-4.3%	-3.9%
Japan	10	19,300	21,700	12.4%	-6.6%	6	305,100	297,700	-2.4%	-2.2%
France	11	19,800	19,000	-4.0%	1.3%	15	102,200	107,700	5.4%	5.9%
South Africa	12	17,900	19,000	6.1%	-12.6%	23	59,800	50,300	-15.9%	-18.6%
Canada	13	16,000	18,100	13.1%	1.1%	13	118,200	127,100	7.5%	3.0%
Hong Kong	14	17,300	17,100	-1.2%	9.4%	9	154,700	181,300	17.2%	13.4%
India	15	13,400	14,300	6.7%	3.3%	10	150,800	172,900	14.7%	11.5%
Scandinavia	16	15,700	12,900	-17.8%	-7.6%	16	88,700	93,000	4.8%	3.7%
Switzerland	17	9,300	11,900	28.0%	6.5%	24	45,300	46,600	2.9%	5.1%
Taiwan	18	12,200	11,500	-5.7%	7.2%	14	98,000	108,200	10.4%	11.7%
Korea	19	13,100	11,300	-13.7%	1.4%	8	184,300	184,100	-0.1%	-2.2%
Italy	20	9,700	10,800	11.3%	-3.1%	20	64,900	69,800	7.6%	10.4%

Figure 2.12 Top 20 international markets to WA (TWA, 2014c)

Further market research (TWA, 2014c) revealed:

- dispersal of WA visitors was 62% Perth, 23% Southwest, and 6% to each of the Golden Outback, Coral Coast and Northwest (Figure 2.13)
- ranking of purpose of visit was holiday; visiting friends and relatives (VFR); business; and other (Figure 2.14).

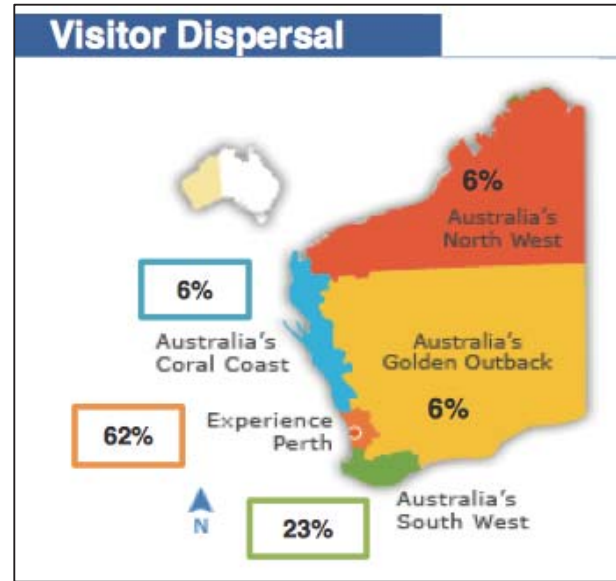


Figure 2.13 Dispersal of WA visitors (TWA, 2014c)

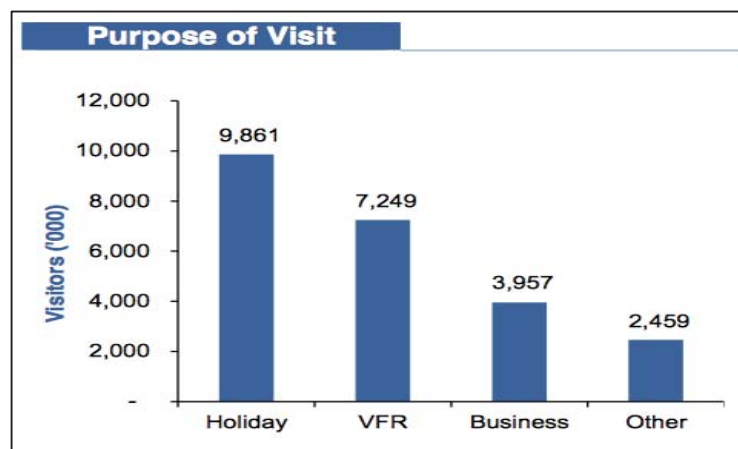


Figure 2.14 Purpose of visit to WA (TWA, 2014c)

In addition to TWA, WA has a peak industry body - Tourism Council of WA (TCWA). TCWA represents WA tourism businesses, industries and regions in WA, and is responsible for developing evidence-based industry policy on: business regulation; marketing and events; parks and environment; planning and infrastructure; aviation and transport; and workforce development. The Council advocates tourism policy agenda to government and maintains an active public profile and media presence to communicate critical industry issues (TCWA, 2014).

2.3 Aboriginal people

This section provides a brief overview of Australia's Aboriginal people beginning with a short history (2.3.1), followed by an explanation of NTA and Native Title Determinations (2.3.2). The National Native Title Tribunal is explained (2.3.3). This chapter concludes with information on Indigenous Land Use Agreements (2.3.4).



2.3.1 Brief Australian Aboriginal history

WA's population is currently 2.6 million people (ABS, 2015) or 11 per cent of the national population. The Aboriginal population in WA is around 70,000, representing 2 percent of the State's population (ABS, 2015). Behrendt (2011) suggests archaeological evidence and genome testing (Rasmussen, et al., 2011) provide evidence that Indigenous people have inhabited Australia for at least 60,000; their ancestors having migrated from Africa. In Australia, the term Indigenous refers to both Aboriginals and Torres Strait Islanders. The term Aboriginal is used as a general term for mainland Australia Aboriginals (1.6.2).

Aboriginals have cultural and spiritual connections to the land upon which they live, and they refer to this as a "Caring for Country" worldview. In a study by Zurba and Berkes (2013), they share this quote by an Aboriginal TO:

Aboriginal people were the first conservationists. Before that word [conservation] even existed we were caring for country. Nothing went extinct when we were able to look after our country. Now look at it (p. 833).

In that study TOs highlighted the importance of encouraging the understanding of the caring for country worldview within the broader Australian society, and a realisation that messages about caring for country would need to be shared through other channels in order to reach wider audiences (Zurba & Berkes, 2013).

Conversely, although Aboriginal people have been perceived by some to be mere stewards of the land, there is evidence to suggest that Aboriginal people imparted a far greater presence on the land than has previously been considered. Gammage (2011) states, “It may perhaps be doubted whether any section of the human race has exercised a greater influence on the physical condition of any large portion of the globe than the wandering savages of Australia” (p.2).

Australia’s Kimberley region has many stories highlighting the struggles of Aboriginals to protect and regain lost rights, with stories such as Jandamarra’s conflict with the white settlers and police (Pedersen & Woorunmurra, 2000; Nicolson, 1997), and Vincent Lingiari leading the Gurindji people to walk off their jobs at the Wave Hill cattle station in 1966 to sit down at Wattie Creek in quiet protest for land rights and equality (Guile & Burns, 2010). A watershed moment in the Aboriginal fights for recognition of rights was the 1992 Mabo High Court decision (Lopez, 2012).

The Mabo decision of the High Court acknowledged the historical truth that the British Crown’s use of the doctrine of terra nullius (‘land belonging to no-one’), allowed them to gain absolute sovereignty and to dispossess Indigenous Australians of this land. This fundamental truth lies at the heart of Australia’s settlement, and former Australia Prime Minister Keating noted:

that the High Court’s decision was significant in overturning a historically entrenched notion that allowed injustice to be perpetuated against Indigenous Australians through the dispossession of their land (Lopez, 2012, p.3).

2.3.2 The *Native Title Act 1993 (Cth)* (NTA)

The concept of native title articulated in the Mabo decision is now enshrined in statute law under the NTA. A legal framework is provided in the NTA that recognises Indigenous peoples’ interest and rights in areas of land due to their customs and cultural and traditional values (Ouliaris, 2010).

According to Storey (2012):

The recognition of the interests in land of its Traditional Owners can legitimately be identified as one objective that native title was meant to achieve. The Act also notes that Aboriginal and Torres Strait Islander disadvantage is a consequence of dispossession of land, which suggests that another intention behind that Act was to 'rectify the consequences of past injustices' through the availability of compensation for previous dispossession and through the supplementation of native title holders' common law rights. Ameliorating Aboriginal and Torres Strait Islander disadvantage can also be suggested as a further objective of the NTA, if not of the common law doctrine of native title (p.190).

Under the NTA the management and determination of all applications relating to native title in Australia falls under the jurisdiction of the Federal Court of Australia. Native title cannot be bought or sold. It can be surrendered to government, which can then pay compensation to the native title holders in the same way as it does when acquiring rights to other property or be transferred by traditional law or custom. Native title may include occupation, rights of possession, use and enjoyment of traditional country, the right to access an area of land or the right to participate in decisions concerning how other people use the land or waters. Native title may exist alongside other rights (called 'co-existence') and may also vary according to the rights of other people (Federal Court of Australia, 2014).

There are two ways to reach native title determination: by way of negotiation, or by litigation. The Court will consider making a determination of native title if agreement is reached between the parties, failing which the claim is litigated and the Court may hear the evidence and determine whether native title exists (Federal Court of Australia, 2014). In 2010 the Yawuru people of the Broome area successfully gained a Native Title Determination through a litigated process, which is detailed at Chapter 6.5.

2.3.3 National Native Title Tribunal (NNTT)

The NNTT is an independent, impartial administrative agency that was established by the NTA, and became operational in January 1994. The NNTT's stated vision is, "Shared country, shared future" (NNTT, 2014a, p.1). While the NNTT is not a court and cannot decide whether native title exists or does not

exist, it has the authority to make arbitral decisions, chiefly in relation to future act matters. In addition the Native Title Registrar of the Tribunal (“Registrar”) is responsible for making administrative decisions about the registration of claimant applications and ILUA.

2.3.4 Indigenous Land Use Agreements (ILUA)

An ILUA is defined as:

an agreement between a native title group and others about the use and management of land and waters. ILUAs were introduced as a result of amendments to the Native Title Act in 1998 (NNTT, 2014b, p.1).

According to the NNTT (2014b) the purpose of these agreements is to allow Aboriginal people an ability to negotiate pragmatic and flexible agreements to suit their particular circumstances. ILUAs can form as a result of any of the following reasons:

- native title holders agreeing to a future development
- how native title rights coexist with the rights of other people
- access to an area
- extinguishment of native title
- compensation

ILUAs can be negotiated and registered over any area regardless if native title has, or has not yet, been determined. They can be settled separately from a native title claim or form part of a native title determination when registered with the NNTT. ILUAs bind all native titleholders and all parties to the agreement terms. Those that form part of a native title determination are known as area agreements, and the others are called body corporate agreements. As of 17 June 2014, there were 685 area agreements and 198 body corporate agreements for a total of 883 registered ILUAs Australia-wide (NNTT, 2014c). 75 ILUAs are registered in WA (Table 2.7).

Table 2.7 Number of ILUAs by State (NNTT, 2014c)

NATIONAL ILUA STATISTICS (17 June 2014)			
State/Territory	Area Agreements	Body Corporate Agreements	Total
Australian Capital Territory	0	0	0
New South Wales	9	0	9
Northern Territory	96	8	104
Queensland	432	116	548
South Australia	74	19	93
Tasmania	0	0	0
Victoria	49	5	54
Western Australia	25	50	75
National Total	685	198	883

The locations of ILUAs are illustrated on Figure 2.15, with the green areas noting Registered Area Agreements, and the purple areas showing registered Body Corporate Agreements. Area Agreements being considered are highlighted in red hash lines and green hash lines show the Body Corporate Areas being considered (NNTT, 2015).

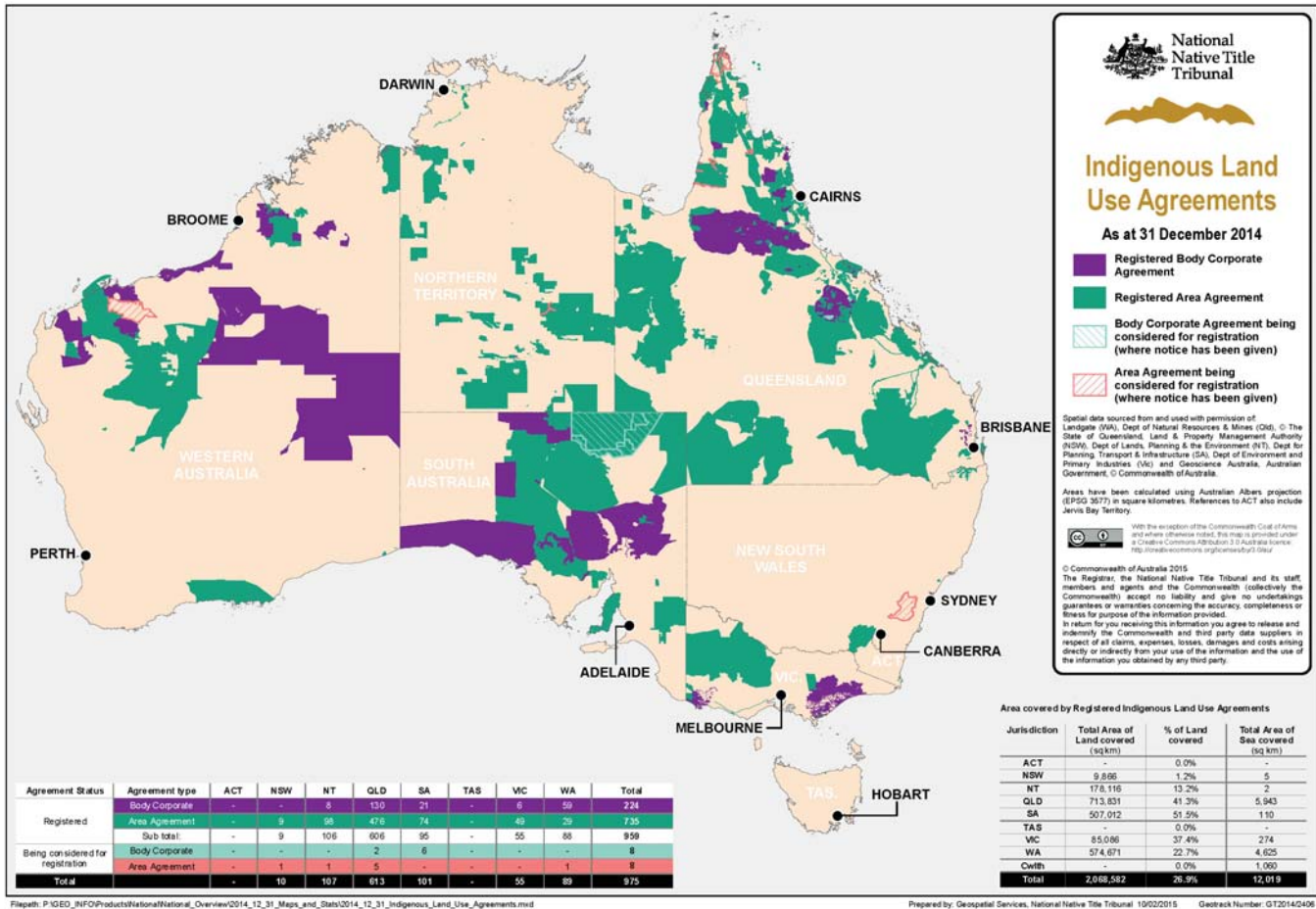
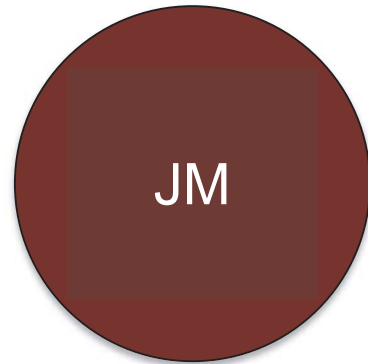


Figure 2.15 Locations of ILUAs (NNTT, 2015)

As seen from the Table within Figure 2.15, WA has 59 Body Corporate Agreements and 29 Area Agreements in place as of 31 December 2014. (Map reproduced with the kind permission of the NNTT).

2.4 Joint Management (JM)

In order to understand the complexity, the challenges and the opportunities of JM within NPs, conservation lands, and MPAs and to put this research into context it is necessary to review the literature on the underpinning theories of JM (2.4.1); participatory management (2.4.2); ecosystem-based management (2.4.3); MPAs (2.4.4); MPAs governance. (2.4.5); and finally JM in WA (2.4.6).



2.4.1 Theories underpinning JM

The theories most cited as underpinning JM are governance and common pool resource (Berkes 2010; Hill 2010). JM is part of a collection of terms including co-management, participatory management, collaborative management, and cooperative management (Izurieta, et al., 2011) that are, at times, used interchangeably to describe a newly emerging form of natural resource governance, especially in relation to parks and PAs. The definition of JM is evolving, but has been described as:

A partnership by which two or more relevant social actors collectively negotiate, agree upon, guarantee and implement fair share of management functions, benefits and responsibilities for a particular territory, area or set of natural resources (Borrini-Feyerabend, et al., 2004, p.69).

JM of PAs is still in its early stage of evolution, having only become widespread as early as the 1990s (Borrini-Feyerabend, et al., 2004). Ross, et al., (2009) asserts that Australia is the world leader for PA management involving JM with Indigenous people.

Accordingly Zurba, et al., (2012) State co-management arrangements for Australia's PAs have been historically tied to Aboriginal land rights and land claim settlements. In fact the first successfully negotiated JM arrangements between government and TOs were the result of resolutions to pending land claims in the late 1970s (Ross, et al., 2009). These negotiations resulted in the creation of JM arrangements between Aboriginals and the government for Kakadu NP (terrestrial) and the Garig Gunak Barlu (the first and only land-sea NP).

According to Bauman, Haynes and Lauder (2013), "in Australia co-management arrangements....often constitute the only substantive native title outcomes for TOs through ILUA negotiations with governments" (p.10). To accommodate this trend most Australian States and Territories have been amending existing, or introducing new, conservation legislation to enable JM activates (Bauman, et al., 2013). WA has recently made amendments to the CALM Act (2.4.6) to allow Parks and Wildlife to enter into JM arrangements.

In an investigation of JM occurring at Kakadu NP, Haynes (2009) stated:

Joint management is just one such instance of the state's fluidity, where a demand (from below) for decentralization and autonomy by subject peoples meets a supranational need for resource access and control, (p. 27).

In this decentralization process, Martin states, “ideally the Indigenous group and the agency will both benefit from shared information, values and experiences” (C. Martin, personal communication, 12 October 2012). Another way in which JM has been described is as part of a management continuance (C. Ingram, personal communication, 4 November 2012) as illustrated in Figure 2.16.

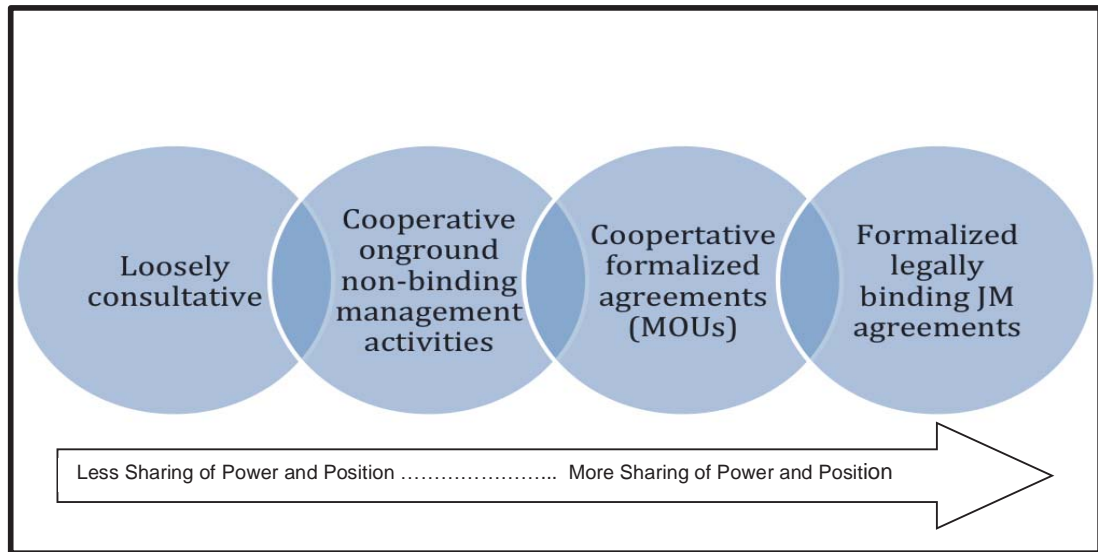


Figure 2.16 A continuum of park governance models (C. Ingram)

As has been the case throughout Australia, the WA government responded to calls by Aboriginal people for “greater access to and decision-making power over their traditional lands” (Bauman, et al., 2013, p.32). Not only is it good practice to involve local stakeholders including Aboriginal people in conservation efforts within parks and MPAs, recent changes to the CALM Act in WA (Section 8A and 56A) provides the capacity to enter into formal JM arrangements with TOs for the management of PAs. The legislation includes a new management objective to manage the value of the land for the culture and heritage of Aboriginal people, thus there is a need to consult with Aboriginal people to achieve both of these objectives (C. Ingram, personal communication, 5 November 2013).

In nine studies reviewed (Berkes 2010; Hill 2011; Hoffmann et al., 2012; Izurieta et al., 2011; Kearney et al., 2007; May 2010; Pinel & Pecos 2012; Wallis & Gorman 2010; Zurba et al., 2012), all were in agreement of the value and importance of establishing JM arrangements for PAs, and recognize the significance of Indigenous cultural heritage in environmental management. There is a general recognition that bureaucracy often places barriers in the way of moving forward, particularly in the area of access to funding. Five of the nine studies identify lack of capacity (financial, human resources, and/or knowledge) as major barriers to success (Berkes 2009; Zurba et al., 2012; Hoffman et al., 2012; Izurieta et al., 2011; May 2011). All studies listed various challenges, but only one of the studies provided a framework for addressing challenges (Izurieta et al., 2011), which illustrates the need for more research focused on developing recommendations for guiding successful collaboration, a gap cited by Hoffmann, et al., (2012).

Several important foundation papers and articles on co-management have been written by Berkes (2007, 2009, 2010) and he has co-authored many more. Carlsson and Berkes' (2005) seminal paper explores the concepts and methodological implication of co-management. They point out that the growing literature focuses on the linkage of social and ecological systems and sustainability, suggesting that research has followed two paths: governance, particularly a review of emerging governance models for common-pool resource management, and research exploring the empirical and theoretical support of the suggestion that building management systems can fulfil sustainable-use criteria. Carlsson and Berkes (2005) suggest that research should integrate the two and explore the function rather than the formal structure of co-management and that future co-management research should be focussed on organisation and distribution of tasks for the function of the system rather than the structure.

Other authors investigating JM (Izurieta et al., 2011) focused on developing indicators for evaluating and monitoring JM, and Berkes (2010) adapted a model by Prabha, McDougall and Fischer (2007) to summarize JM's major processes. Hill (2010) developed a practitioner's model identifying three significant factors in the JM process. Hill (2010) states their case study built a

model which identified Indigenous initiation and control of the planning as key to sharing equitable intercultural space, but did not determine if all design factors were equally important and recommends testing the model on new case studies.

In another study Berkes (2009) states that research during the past 20 years on co-management has been defining its different aspects and he highlighted some roles of co-management that have emerged: bridging organisations; generation of knowledge; and social learning. Others have expanded that list of benefits to include employment (Zurba et al., 2012), protection of land and gaining land rights and cultural rights (Pinel & Pecos, 2012), rights-recognition (Hill, 2010), improved park management (Izurieta et al., 2011) and environmental outcomes (Hoffman et al., 2012). One area of enquiry that is absent from the literature is whether there is a role for JM in supporting tourism development, which is the focus of this study.

Hill (2010), Zurba et al., (2012) and Carlsson and Berkes (2005) indicate that capacity building, respect, rapport and integrity are vital components for success in JM arrangements. While Berkes (2010), Hill (2010) and Zurba et al., (2012) suggest that shared visions or goals are a prerequisite for successful JM. The research of Pinel and Pecos (2012) broke the long-standing planning and conservation theories assumption that collaborating parties do so because of shared goals, and found that the success of the sustained collaboration in the case of Tent Rocks National Monument happened in the face of conflict and unresolved control issues. Similarly Haynes (2009) provides a detailed account of the social construction of JM in Kakadu NP, which he describes as being defined by contradiction.

The nine studies on JM that were considered key to understanding this topic are summarised in Table 2.8.

Table 2.8 Key studies on joint management

#	STUDY	AUTHORS	METHODS	KEY CONCEPTS	FINDINGS
1	Building co-management as a process: problem solving through partnerships in Aboriginal country, Australia.	Zurba, et al. (2012)	longitudinal case study, observation, fieldwork, document analysis, interviews	Conceptual model of Pillars of Co-management	Many JM's fail. JM should be an ongoing relationship building exercise in contrast to negotiated agreements
2	Generating Co-Management at Kasha Katuwe Tent Rocks National Monument, New Mexico.	Pinel & Pecos (2012)	multiple case studies	Lasting JM needs time to emerge, and occur even during times of conflict	Parties do not need to have shared goals to achieve success with JM
3	Achieving highly successful multiple agency collaborations in a cross-cultural environment: experiences and lessons from Dhimurru Aboriginal Corporation and partners.	Hoffmann, et al. (2012)	case study on 5 issues	Long term commitments are required, as are new funding frameworks	Many failures of JM. Governments are slow to adapt. Often too much red tape.
4	Developing indicators for monitoring and evaluating JM effectiveness in PAs in the NT, Australia.	Izurieta, et al. (2011)	focus groups, participant observation, interviews	Participatory monitoring and evaluation (PME) for JM	PME makes a valuable contribution to first stage of JM partnerships
5	Devolution of environment and resources governance: trends and future.	Berkes (2010)	document analysis	Identified successful processes in moving towards JM. A conceptual model is presented.	Most decentralization experiments fail to meet objectives – government agencies do not like to give up power. JM takes time; sharing of responsibility; and needs bottom-up involvement
6	Government Support for Indigenous Cultural and Natural Resource Management in Australia: the Role of the Working on Country Program.	May (2010)	document analysis	WoC program analysis	Opportunity for Indigenous managers to expand their work through private sector product diversification
7	A Time for Change?: Indigenous Heritage Values and Management Practice in the Coorong and Lower Murray Lakes Region, South Australia.	Wallis & Gorman (2010)	case study, compare and contrast, interviews, participant observation,	Integrating natural and cultural values in JM activities	Discrepancies between provisions for Indigenous involvement for Ramsar site management verses World Heritage Lands
8	Towards Equity in Indigenous Co-Management of PAs: Cultural Planning by Miriuwung-Gajerrong People in the Kimberley.	Hill (2011)	case study, participant observation, interviews	Best practices example. Identifies a design concept for cultural planning.	Highlights importance of establishing an intercultural space
9	The Role of Participatory Governance and Community-Based Management in Integrated Coastal and Ocean Management in Canada.	Kearney, et al. (2007)	5 case studies, review of new government policy	To strengthen and develop community participation, nine initiatives were Recommended	Community-based co-management takes time. Capacity building and participatory policy are key.

In analysing the literature, suggestions for further research included: the dynamics of applying indicators for assessing JM over time (Izurieta et al., 2011), investigation into the “potential of Indigenous-controlled cultural planning to build both theory and practice in Indigenous co-management of protected areas” (Hill, 2010, p.83); “studies that ask why, and under what circumstances parties participate in collaborative process and institutions” (Pinel & Pecos, 2012, p.603); what the “relationship between natural and cultural processes in the Australian landscape is” (Wallis & Gorman, 2010, p.67).

2.4.2 Participatory Management

According to Kearney et al., (2007) governance structures have undergone a transformation, predicated by an evidence-based realisation that sustainable development hinges on participation in decision making by the broader public. Participatory approaches have been accorded international importance as exemplified with the signing of Agenda 21 at the Rio Earth Summit by 178 states, including Australia. Managing for multiple values and outcomes of economical development and ecological integrity reflects complex problems that require input that is systematic from those whose livelihoods are directly dependent on the environment (Kearney et al., 2007).

In theory, participatory management allows for different people to share their positions and negotiate acceptable outcomes (Kearney et al., 2007). Theories of co-management suggest that these arrangements can fall anywhere along a continuum from advisory to participatory governance (Figure 2.17). The ideal scenario is for a balance, somewhere in the middle of the continuum, in a true co-management relationship, as each side brings unique strengths and insights to the table (G. Murray, personal communication, 18 November 2014).

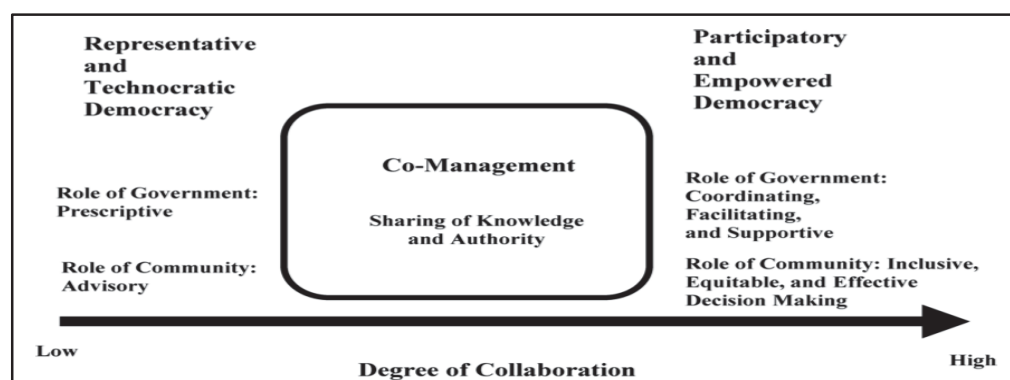


Figure 2.17 Models of democracy (Kearney et al., 2007)

2.4.3 Ecosystem-Based Management (EBM)

Due to the decline of the health of our ocean's natural resources and biodiversity, stakeholders have increased calls for new management approaches. What has emerged is the developing field of EBM that includes humans as part of the seascape, works across multiple management objectives and sectors, and works ecologically at relevant scales (The Nature Conservancy, 2012).

The theory of EBM is defined by as:

....an integrated approach to management that considers the entire ecosystem, including humans. The goal of ecosystem-based management is to maintain an ecosystem in a healthy, productive and resilient condition so that it can provide the services humans want and need. Ecosystem-based management differs from current approaches that usually focus on a single species, sector, activity or concern; it considers the cumulative impacts of different sectors (McLeod, Lubchenco, Palumbi & Rosenberg, 2005, p. 1).

2.4.4 Marine Protected Areas (MPAs)

According to Kearney et al., (2007), MPAs are established for the protection of biodiversity and ecosystems. They also have the potential to provide real benefits to communities in terms of direct and indirect employment, recreation and tourism opportunities, economic development, and ecosystem services. On the other hand, MPAs can create negative impacts on local communities by restricting use and access to resources, creating user conflicts, increasing human-wildlife conflict, and overstressing local infrastructure. Similarly, surrounding land uses such as tourism, recreation, agriculture, fisheries and land development can negatively impact MPAs. Collaboration between park managers and local communities is needed to achieve and sustain biodiversity objectives while at the same time being sensitive to the impact of those decisions due to the complexity of the issues involved with managing MPAs (Kearney et al., 2007).

2.4.5 MPA Governance

The Government of WA (GWA) recognizes the importance of involving local communities in MPA management plans and recognises that the best way to manage key threats to the region's biodiversity across different land tenures (pastoral leases, parks, Aboriginal lands, exploration licences, etc.) is through partnerships that will deliver improved on-ground management (GWA, 2011). As required under the CALM Act indicative management plans must be released to the public to allow community input on the proposed management plans for the MPA by offering their comments, feedback and suggestions for alternatives (C. Ingram, personal communication, 5 August 2013).

2.4.6 JM in WA

In WA there were many influencing factors that facilitated the shift from top-down management of parks to shared governance. Many of the significant drivers are shown in the Figure 2.18.

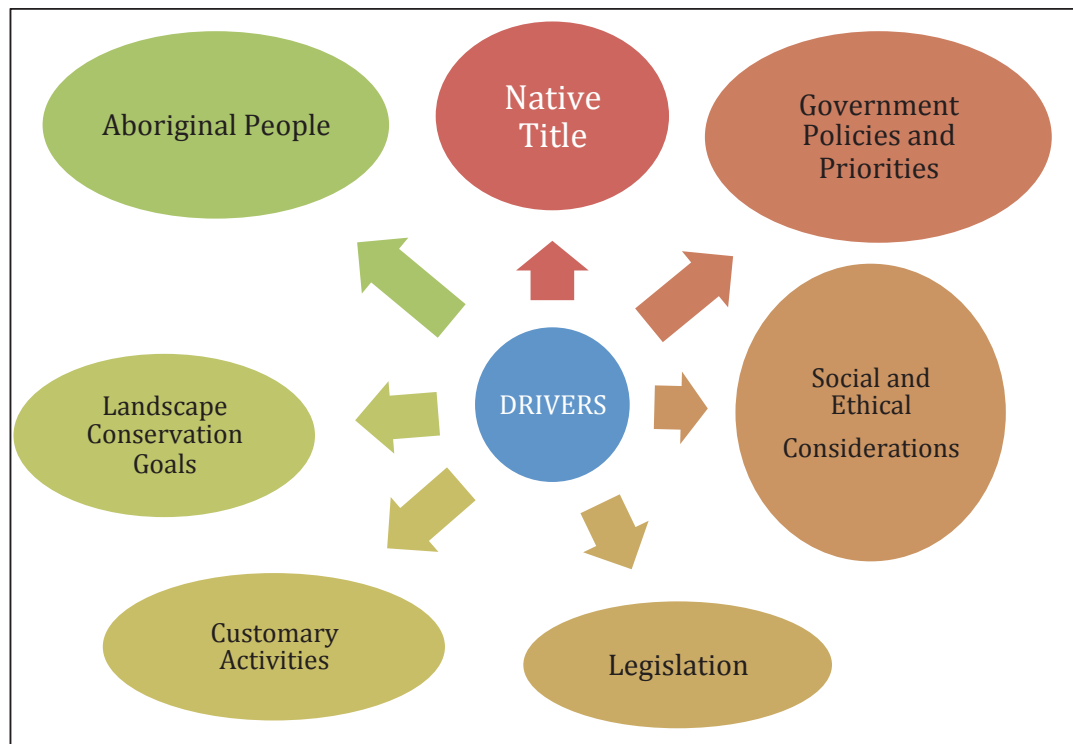


Figure 2.18 Drivers of joint management in WA (C. Ingram)

In the 1990s Aboriginal groups were expressing strong desire to be involved in the management of their traditional lands (Chapter 5.2). The NTA recognised Aboriginal rights to land and provided a process for land claims and native title to be determined. JM was seen as a key ingredient to progressing ILUAs. The need for change was prompted by the experiences of CALM and DEC from working with Aboriginal people over many years. It became clear to the WA Government that:

- Aboriginal people wished to contribute their knowledge to the management of CALM Act lands and waters
- there was a need to recognise the value of Aboriginal culture and heritage on CALM Act lands and waters
- some Aboriginal people desired to apply CALM Act provisions and regulations to lands retained in their ownership or under their management.

The State government began issuing directives to government agencies to engage with Aboriginals (i.e. EPA Redbook, 5.2). DEC's desire for positive change towards more involvement of Aboriginals in park management resulted in the 2012 amendments to the CALM Act. Amongst the new amendments Section 8A requires that Aboriginal TOs be consulted.

The CALM Act amendments enable JM of lands and waters vested in the CCWA or the Marine Parks and Reserves Authority (MPRA). The amendments also allow Parks and Wildlife to enter into voluntary management agreements with other landowners, including Aboriginal people or those with a vested or other interest in the private lands, to jointly or solely manage private land, pastoral lease land or other Crown land that is above the low water mark (DEC, 2014b). The CALM Act amendments also include provisions to enable the JM of reserves.

In addition to Aboriginal people, other landowners and government bodies have expressed a desire for Parks and Wildlife to manage and apply some CALM Act provisions and regulations to lands under their care, control or management, and these changes provide the mechanism for Parks and Wildlife to enter into such arrangements. The amendments also allow the State government to meet its obligations for JM of land under native title agreements (DPaW, 2014b).

In moving to the JM model of governance, Parks and Wildlife had several barriers to overcome (C. Ingram, personal communications, 6 October 2014).

These included:

- Competition for land
- Legal uncertainty
- Fear of change
- Lack of legal powers
- Mistrust amongst stakeholders.

Parks and Wildlife identified four key activities to help with the transition from top-down to shared governance. Solutions included:

1. Genuine dialogue revealed there are converging aspirations for protecting Aboriginal heritage and conservation values of land
2. Early and on-going discussions
3. Aboriginal liaison staff as catalysts
4. Communication strategy to inform Aboriginal people, groups and communities. (C. Ingram, personal communications, 6 October 2014)

According to DEC (2013a) on 6 February 2013, the then Minister of Environment (MoE) Bill Marmion announced the creation of WA's 100th NP - Murujuga NP on the Burrup Peninsula of the Pilbara coast (see Figure 2.17). This park's creation is very significant as it is the first park created on freehold land, with the title held by an Aboriginal Corporation. The park is leased back to the State and the Murujuga people jointly manage the 4,913 hectares with Parks and Wildlife (DPaW 2013a). Murujuga TOs are employed as park rangers (Photo 2.6).



Photo 2.6 Three Murujuga park rangers and one from the southwest (L-A Shibish)

Another milestone in the evolution of WA's JM is the August 2014 creation of the first JM agreement for a marine park at Eighty Mile Beach MP (Photo 2.7) and the Walyarta and Kujungurru Warrarn conservation reserves (DPaW, 2014c).



Photo 2.7 Eighty Mile Beach MP, Kimberley, WA (C. Ingram)

Under this agreement the State entered into an ILUA with the TOs and are currently jointly managing the MP with the Nyangumarta, Karajarri and Ngarla people. In a media statement, MoE Albert Jacob MLA said:

This agreement highlights the successful partnerships being developed in the Kimberley between the State Government and native title groups. A key priority for the Liberal National Government is working with Aboriginal groups in the creation of conservation areas to ensure their cultural values are protected and to generate social and economic benefits for communities (DPaW, 2014d, p. 1).

2.5 The Four Pillars Summary

In reviewing the literature on the four pillars of this research (parks; tourism; Aboriginal people; JM) cross-cutting themes emerged. Figure 2.19 and 2.20 (next page) capture the interconnectedness of the four research pillars based on the evidence presented in this thesis.

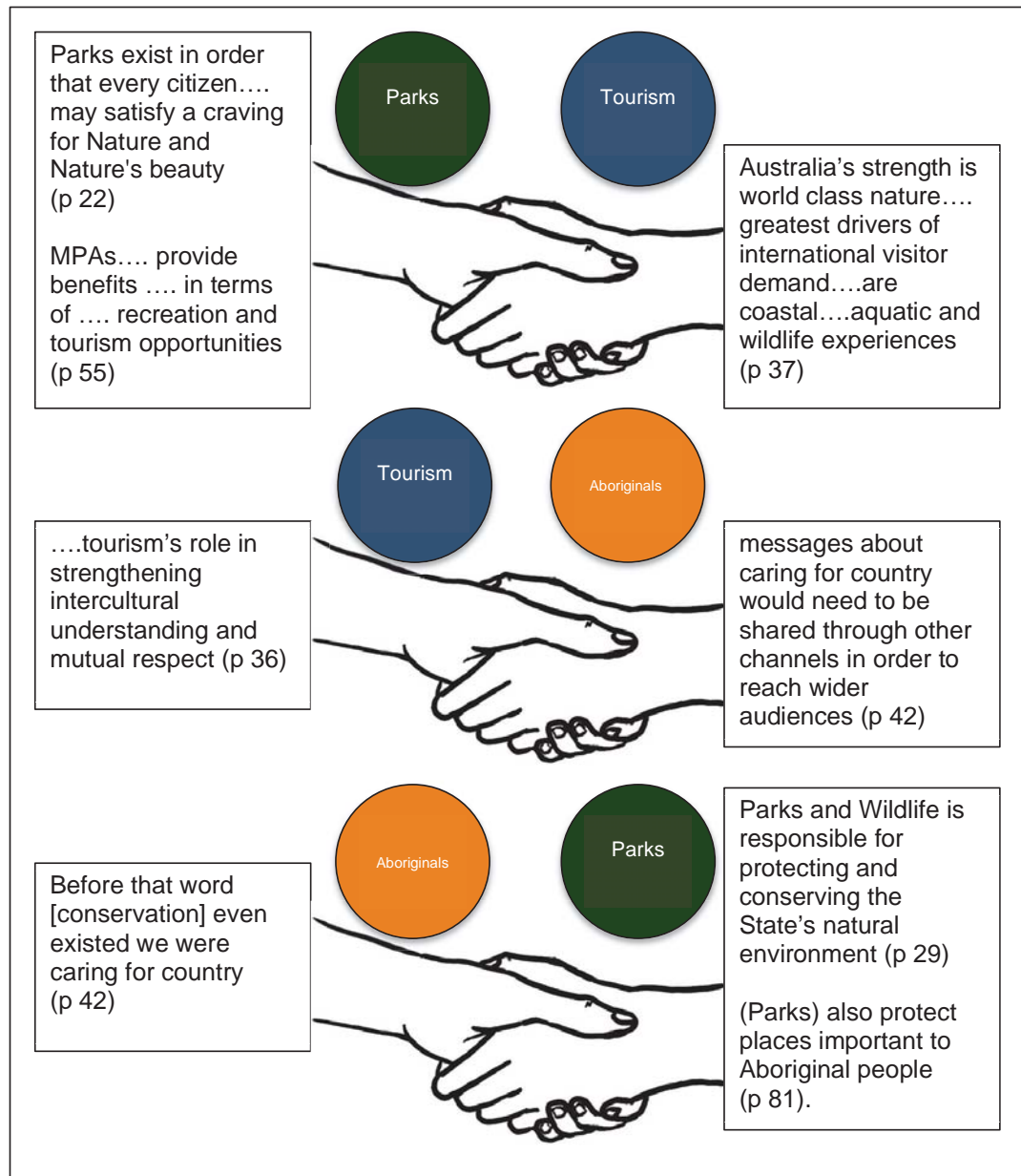


Figure 2.19 Evidence of existing relationships between the research pillars

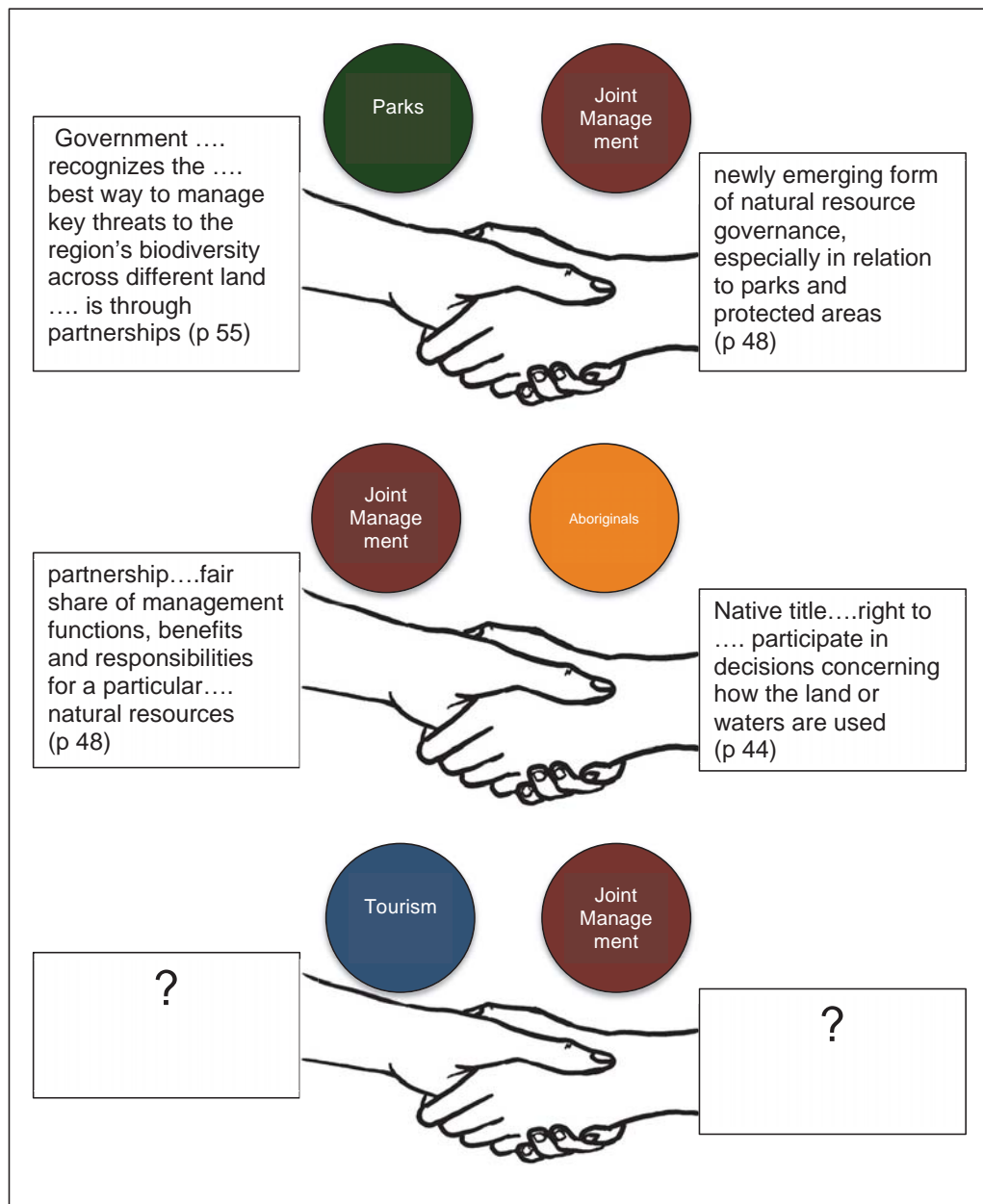


Figure 2.20 Evidence of the existing relationships of the research pillars and the gap

Figures 2.19 and 2.20 highlight evidence of the interconnectedness between parks and tourism; tourism and Aboriginal people; and Aboriginal people and parks, as well as identify the gap. What was not revealed in the initial literature review were references to any direct relationship between tourism and JM. The next step in the research was to search the literature for evidence of all of these relationships (Chapter 3).

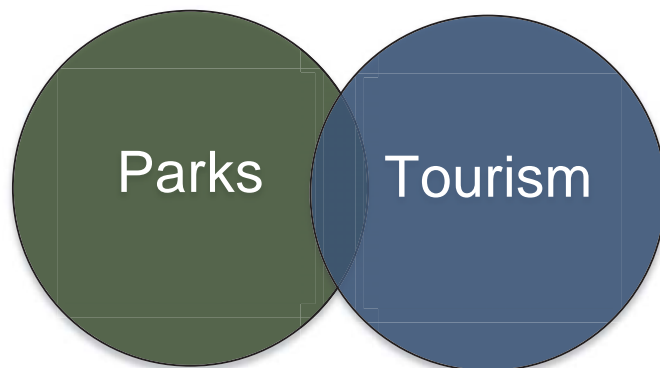
CHAPTER 3 CROSS-CUTTING THEMES

Having explored the individual components of the research question in Chapter 2, the focus of the literature review is narrowed here to the cross-themed literature: parks and tourism (3.1), parks and Aboriginal people (3.2), and Aboriginal people and tourism (3.3). There are purposely no separate sections on the cross-cutting themes of Aboriginal people and JM, or JM and parks as currently parks are the only arena where JM is occurring and Aboriginal people are the main stakeholder involved in JM.

The themes are then triangulated and explored as Indigenous people, tourism and parks (3.4) and the parks, JM and Aboriginal people relationship (3.5). Lastly the parks-tourism-Aboriginals-JM nexus is investigated (3.6).

3.1 Parks and tourism

This section examines the parks-tourism relationship (3.1.1), briefly investigates tourism in WA parks (3.1.2) and deeply examines the history of ecotourism and the role WA parks played in advancing ecotourism in the State (3.1.3).



3.1.1 Parks-tourism relationship

Much has been written on the parks-tourism relationship. According to Newsome, Moore, and Dowling (2013) the environment-tourism relationship has been debated in Budowski (1976) and Romeril (1989), and others, and reveals polarized viewpoints that it is a relationship being both - one of symbiosis and of conflict. For many years the World Commission on Environment and Development (WCED, 1987) and the World Conservation Strategy (IUCN, 1980) have promoted the sustainable use of resources, and tourism is often seen as a bridge to this environment-development link that occurs in parks.

While there is a growing body of literature on protected areas tourism and partnerships, the research on conceptual development is fragmented (Jamal & Stronza, 2009). According to Jamal and Stronza:

the theory and application of collaboration to tourism planning and protected areas management are evolving as new forms of collaboration arise to manage growing concerns over climate change, biodiversity loss, resource depletion and impacts of globalization on Indigenous and local inhabitants (p.169).

Among other things their research explored how “the tourism system fits within the protected areas system” (Jamal & Stronza, 2009, p.169), which they conclude that while the tourism industry and park agencies cooperated in a symbiotic relationship, a strong interdependence existed, as neither could effectively manage the use versus conservation issues independently.

According to Butler and Boyd (2000) PAs are the most sought after tourism attraction. Supporting this position, visitation to WA’s PAs has been steadily increasing (Figure 3.1) and last year Parks and Wildlife reported at 16.69 million visits (DPaW, 2014c).

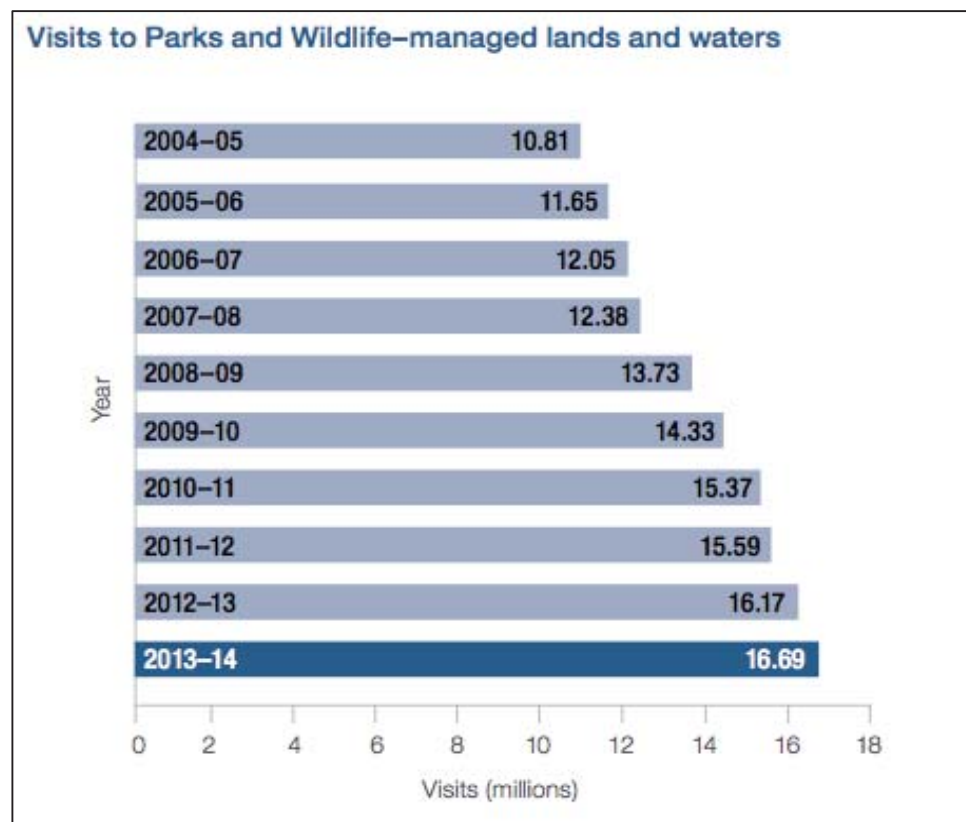


Figure 3.1 Annual visitor numbers to WA parks (DPaW, 2014c)

This is evidence that Parks and Wildlife are the managers of the most significant tourism assets and infrastructure in the state, and collectively, its parks provide the greatest number of tourism opportunities. This supports the tourism-parks nexus arguments and demonstrates the enormous value of parks to the tourism economy of WA.

PA management has undergone a paradigm shift from once protecting places at the expense of visitation by people, and often displacing the Indigenous communities who lived there, to realising the value of the human dimension in natural resource management (Phillips, 2003). Newsome and Hassell (2014) argue:

As the need for biological conservation and ecological sustainability becomes greater due to habitat loss, hunting wildlife, population increases and poverty, using a number of tools or instruments, such as tourism, can assist in achieving conservation goals (p. 1).

According to Eagles, McCool and Haynes (2002) when always present competing forces in society vie for land and financial resources which could go to parks, parks can only out compete these forces and the other interests of society when there is an active, present and mobilised public park constituency creating high levels of demand for parks. Conservation appreciation is born out of the fundamental element of park tourism.

Changes in government and government priorities often mean good intentions get lost. While in 2007, the WA Minister for Tourism identified maintaining a healthy environment as crucial to the development of the nature based tourism industry, subsequent governments have failed to support appropriate funding levels for maintaining PAs. In August 2013, \$23 million was cut from the parks budget (which funds parks). These cuts deepen the funding crisis that had already built up after many years of neglect by both Labor and Liberal governments (CCWA, 2014) and which directly impacted maintenance of national parks, reducing fuel loads to mitigate bush fire threats, and protecting endangered wildlife. Additionally, the Community Conservation Grants program was slashed, and funding to CCWA and other community conservation groups were entirely terminated. These programs provided funds for volunteer

organisations, which contribute thousands of volunteer hours assisting government agencies to carry out environmental work (CCWA, 2014).

3.1.2 Tourism in WA Parks

The 2014 Parks and Wildlife Annual Report (DPaW, 2014c) highlighted the fact that conservation estate visitation has maintained steady growth from year to year, with more than 16 and a half million visits in the 2013-2014 period. With a benchmark for visitor satisfaction set at eighty-five per cent, the Parks and Wildlife survey suggest they have consistently met that target, including the 2013–14 visitor satisfaction index of 89 per cent (DPaW 2014c). This result represents an average from visitor responses to surveys at selected parks, forest areas and reserves around the State (Figure 3.2).

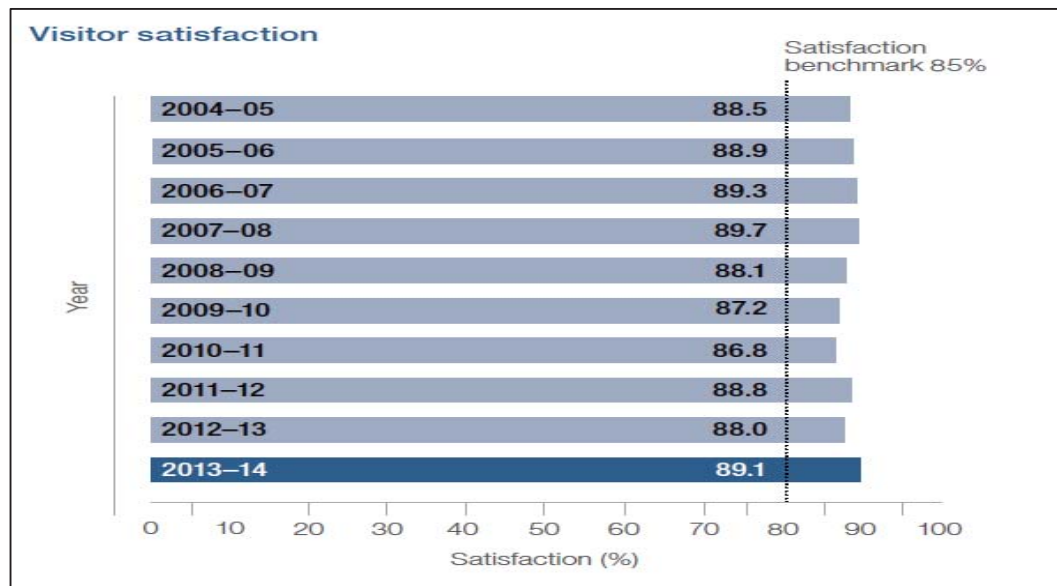


Figure 3.2 Visitor satisfaction survey results (DPaW, 2014c)

As the survey results are from a limited selection of sites, it must be viewed with caution. The previous discussion about the fact that WA has declared 100 NPs, and the resulting dilution of the NP brand (Chapter 2.1.1), might suggest that if the study were to be carried out equally across all NPs, lower satisfaction levels may be recorded at the less iconic parks.

3.1.3 History of ecotourism in parks

The relevance of this section is in exploring the role that the WA parks agency played in advancing ecotourism within the State; and seeking clues to any connection between ecotourism and Aboriginal people, which may assist in answering the research question about the role of Aboriginal tourism in jointly managed parks.

3.1.3.1 Ecotourism overview

Weaver (2008) states that the term ecotourism has been evolving and debated over the last three and a half decades, and is generally understood as a type of tourism that is an alternative to conventional mass tourism, nature-based, low impact, ecologically sustainable and environmentally responsible. Ecotourism's primary goals are, "to foster sustainable use through resource conservation, cultural revival and economic development and diversification" (Newsome, Moore & Dowling 2013, p.16).

Newsome and Hassell (2014) bestow:

...ecotourism can be an effective means of achieving conservation objectives, whilst, at the same time, improving the livelihoods of local people. We caution, however, that governments can do a lot more to encourage and support the nexus between tourism and conservation (p. 1).

According to Fennell (2008) in the 1990s ecotourism was the fastest growing sector of tourism. Opportunities available through ecotourism include the development of exciting and new tourism experiences, promotion of tourism excellence, showcasing and protecting natural areas, benefits to local communities and promoting and encouraging environmentally sound and commercially successful tourism operations (Page & Dowling, 2002; Weaver 2008). These qualities make ecotourism a perfect fit for parks and PAs, and for Aboriginal people.

It was Fennell and Weaver (2005) who observed that in the early 1970s the tourism–conservation nexus was moving, from one based on conflict to one based on symbiosis with coexistence as a mid-point. But by the 1990s Dowling

(1993) reported little change. In an effort to address the short-comings, Fennell and Weaver (2005) introduced the concept of the *ecotourium*, a PA where the tourism industry, local communities, NGO's, governments and ecotourists support the symbiosis between conservation and tourism through activities modelled on the ecotourism principles. Weaver (2015) suggests the conservation/tourism ideal of symbiosis may be achieved if management mandates of PAs expand to include visitor engage in activities that directly or indirectly assist those sites. The turtle-monitoring program, run by the JM team of Parks and Wildlife and the Yawuru people (6.8) at Cable Beach in Broome make Roebuck Bay a candidate to be recognised as an Ecotourium destination.

3.1.3.2 Ecotourism development in Australia

According to Fennell and Dowling (2003) tourism policy in Australia is largely a government activity (public policy-making) and is a consequence of social values and principles; the political systems; institutional structures; and the government's power to make policy decisions. In the 1990s the ecotourism industry was in its infancy, and by 1994, ecotourism was not yet on the WA State government's agenda.

According to Weaver, Faulkner & Lawton (1999) ecotourism is viewed as an activity within nature-based tourism (NBT). When the Commonwealth government developed the *National Ecotourism Strategy* in 1994, they examined each State and commented that at that time WA had just developed environmental guidelines for tourism development and a NBT product guide (ADT, 2004). It was also noted that a Nature Based Tourism Advisory Committee (NBTAC) had recently been formed through the WATC tasked with developing a NBT strategy (NBTS) for WA.

The Australian government saw value in supporting and developing a quality ecotourism industry (Ingram, 2007) and Australia devised various ecotourism and NBT strategies beginning with the *1994 National Ecotourism Strategy* developed by the then ADT.

The Australian government committed \$10 million for the development and implementation of a National Ecotourism Strategy over four years based on the belief that ecotourism had:

- great growth potential
- opportunity for employment
- social and economic benefits
- ability to make Australia internationally competitive
- ability to support environmental conservation.

It was also believed that, if not managed properly, NBT could damage or destroy the resource (ADT, 2004).

The aim of the strategy was to give broad direction for the future of ecotourism in Australia; identify priority issues for sustainable ecotourism development; and recommend approaches for addressing issues with all levels of government, industry, and conservation and community groups. Input was sought from tour operators, tourism marketers, natural resource managers, planners, developers, conservation and community groups, Aboriginal and Torres Strait Islander (ATSI) people, government agencies, organizations and individuals. It was open for public consultation and comment. In the 1994 *National Ecotourism Strategy* 12 issues were identified, which formed the bases for an action plan.

The action plan outlined objectives and actions (Table 3.1, next page) to address the issues identified. While the plan may be out-dated, as it is 21 years old, of significance to this study is Issue 10, which identified the need for involvement of Indigenous Australians in the ecotourism strategy. This will be discussed further in Chapter 3.3.

Table 3.1 Australia's 1994 National Ecotourism Strategy (ADT, 2004)

	ISSUE	OBJECTIVE	ACTION
1	Ecological Sustainability	Facilitate the application of ecologically sustainable principles and practices across the tourism industry	Promote ecotourism elements Develop models of ecologically sustainable tourism Provide leadership
2	Integrated Regional Planning	Develop strategic approach to integrated regional planning	Identify potential impacts and benefits Utilize ecosystem/bioregional approach Publish guidelines on planning approval processes
3	Natural Resource Management	Encourage complimentary and compatible approach between ecotourism and conservation	Integrate natural resource management and visitor experience Develop ecotourism management strategies within natural areas plans of management
4	Regulations	Encourage industry self-regulation through development of standards and accreditation	Remove anomalies between regions Review and audit industry's performance for codes of practice Utilize licensing and permits to encourage sustainable practices
5	Infrastructure	Support design and use to minimise visitor impacts on environment; provide education	Utilize energy efficient, local materials Develop away from sensitive areas Minimize visitor impacts, establish carrying capacities Upgrade existing infrastructure on public or private lands
6	Impact Monitoring	Undertake further studies of impacts to improve knowledge base	Clearly and accurately impart knowledge to visitor Investigate relevant indicators Undertake ecological baseline studies Initiate long-term monitoring Investigate role of industry in contributing to research and monitoring Investigate economical and social significance and impact on communities Facilitate wide dissemination of ecotourism data

Table 3.1 continued on next page

Table 3.1 continued: Australia's 1994 National Ecotourism Strategy (ADT, 2004)

	ISSUE	OBJECTIVE	ACTION
7	Marketing	Encourage and promote ethical delivery of ecotourism products to meet visitor expectation and match supply and demand	Market research Qualitative studies on visitor behaviour, expectations and satisfaction National inventory of ecotourism opportunities Collective approaches to international product promotion and distribution Incorporate principles of ecotourism into marketing effort
8	Industry Standards and Accreditation	Facilitate establishment of high-quality industry standards and national accreditation system	Develop industry standards Create methods to identify and recognise industry high standard achievements Investigate options for national accreditation system Develop environmental education modules to encourage best practices Explore logo development and use for marketing ecotourism products
9	Ecotourism Education	Improve level and delivery of ecotourism education for all groups	Identify education needs Develop new or modify existing courses in environmental science, interpretation, communication and minimal impact practices Find delivery methods for regional, remote and distance
10	Involvement of Indigenous Australians	Enhance opportunities for self-determination, self-management and economical self-sufficiency	Include Indigenous people in development and implementation of ecotourism programs Involve regional and remote communities and tourism operators in development of a National ATSI Tourism Strategy Encourage ATSI to participate in all aspects of ecotourism development Facilitate cross-cultural training and specialized training opportunities Link the aspirations and issues of the National ATSI Strategy with the National Ecotourism Strategy
11	Viability	Develop ways to improve business viability, individually or through collective venture	Reduce costs of implementing sustainable practices Collect and disseminate info on cost effective, low impact practices Encourage cooperative approaches to problem solving Develop affordable training courses in business skills Investigate wide application of industry liability insurance schemes
12	Equity Consideration	Ensure opportunity for access to ecotourism experiences are equitable and benefit host communities and contribute to natural resource management and conservation	Equity considerations for decision-making process by including industry representatives in management Identify socially equitable approaches to manage access to natural areas Investigate use of economic instruments to fund management of natural areas and allow for increased participation in ecotourism

The Sustainable Tourism Cooperative Research Centre for (STCRC) published a report entitled *Nature-Based Tourism in Australia and Beyond: A Preliminary Investigation* (Weaver, Faulkner, Lawton & STCRC, 1999). It contained several significant contributions to helping with the understanding of the relationship between nature and tourism including the development of a nature-based taxonomy which placed Aboriginal tourism under the heading of ecotourism, which Weaver (2008) further refined (Figure 3.3) with a reference to Aboriginal tourism being linked to cultural tourism.

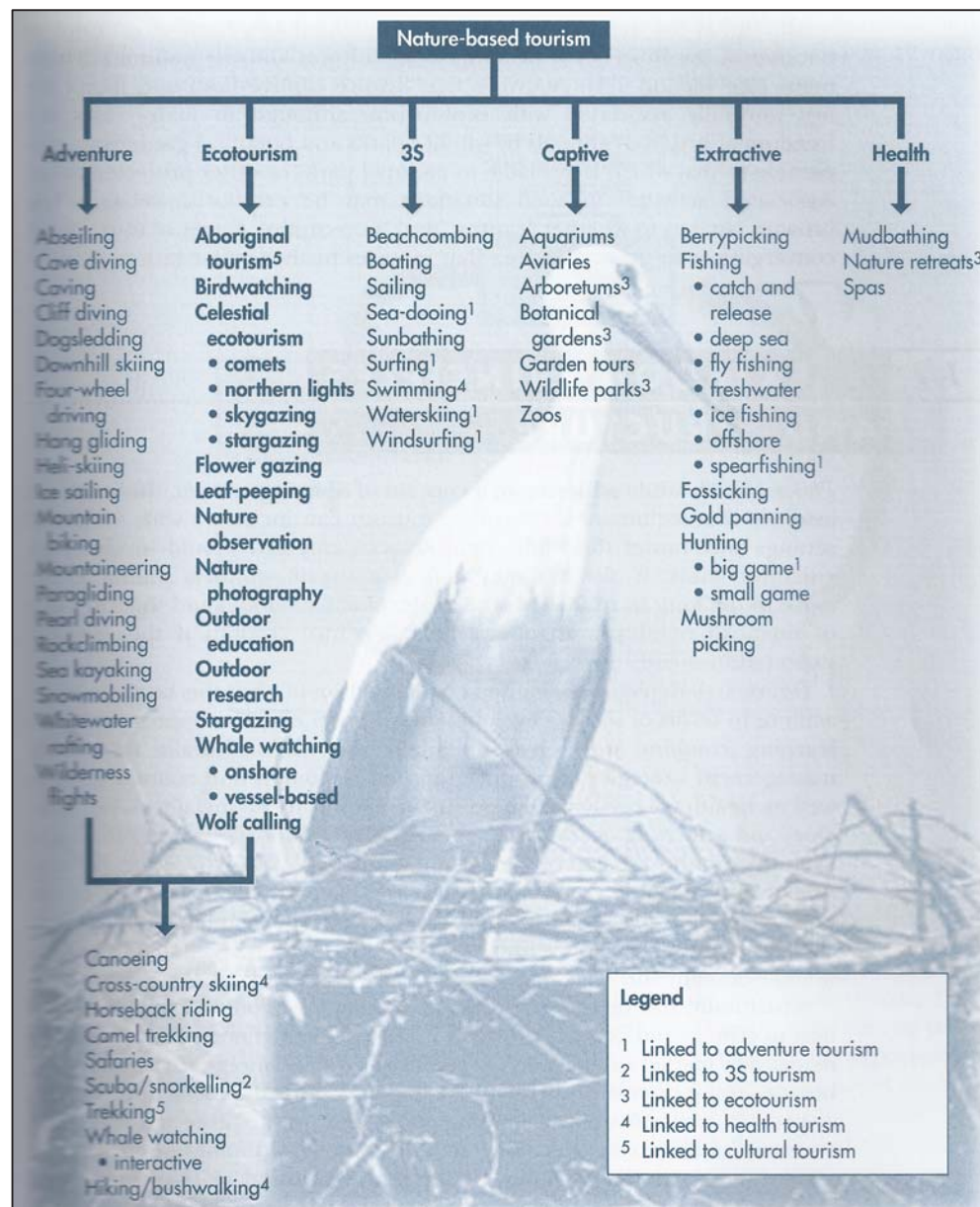


Figure 3.3 Nature-based tourism types (Weaver, 2008)

3.1.3.3 CALM/DEC/DPaW's role in WA's ecotourism development

As established in the previous sections, ecotourism is nature-based. Unsurprisingly, the majority of ecotourism activities in WA take place in PAs and MPAs. Managing PAs and MPAs is a State government responsibility. In WA they are managed by Parks and Wildlife, which was formally DEC, and previous to that, CALM.

Park agencies and tourism have an ambiguous relationship (Ingram, 2007). As the NBT and ecotourism industries grew rapidly during the 1990s, park agencies needed to deal with the increases in tourist numbers and associated tourist management issues. According to Ingram (2007) WA saw exceptional growth in NP visitation in the years from 1994 – 2004, (increased from 6000 visitations to over 11,000 in 10 years), and this resulted in a significant rise in the number of licenced tourism operators in WA's NPs, PAs, MPAs, forests and reserves from 60 to over 400 operators (Ingram, 2007).

According to Ingram (2007), the rapid rise in numbers of visitors participating in ecotourism and NBT activities caused concern amongst park managers at iconic Australian destinations such as the Great Barrier Reef and Uluru Kata-Tjuta. Some State parks agencies, hoping it would go away – ignored the growth of the tourism industry, others perceived it as a threat to conservation efforts, and some embraced it as an opportunity. WA's response was atypical to other Australian park agencies. WA's park agency viewed tourism as an "essential partner" in achieving CALM's conservation objectives (Shea & Sharp, 1993). Ingram noted,

ecotourism was seen as an opportunity for CALM to develop champions for conservation within the tourism industry and assist in building a case for greater government resources for parks (2007, p. 272).

3.1.3.4 WA's NBTS (1997)

Taking its lead from the 1994 *National Ecotourism Strategy's* framework for facilitating an integrated approach to ecotourism development the WATC formed NBTAC (WATC & CALM, 1997). The committee was tasked with developing a NBT strategy for WA.

The then, Minister of Tourism Norman Moore, MLC, stated:

Crucial to the development of the nature based tourism industry is maintaining a healthy environment. By working together, the industry and all levels of Government, can ensure that nature based tourism is developed in a way that provides economic and social benefits to WA whilst ensuring the sustainability of the natural environment on which the industry depends (WATC & CALM, 1997, p. i).

The NBTS included the following vision statement:

To ensure WA maintains its natural advantage and establishes itself as the leading nature based tourism destination in Australia (WATC & CALM, 1997, p.1).

The five guiding principles of the NBTS were:

1. Conservation of the natural environment
2. Involving and benefiting local communities
3. Improving knowledge
4. Providing quality products and services
5. Efficient and effective industry (WATC & CALM, 1997, p.2).

Worthy of note is the reference to involving and benefiting local communities, demonstrating a shift in attitude, as previously, a great number of Aboriginal communities had been displaced by the creation of PAs.

The key fundamental strategies identified in the NBTS were: Awareness; planning; sustainability; infrastructure and training. The secondary strategies were: product development, promotions and marketing; quality products, information and services; integration and cooperation; investment; and assistance. The strategy also determined what roles various industry bodies, government agencies, tourism operators, tertiary institutions, private sector and others should be undertaking and outlined implementation steps (WATC & CALM, 1997).

In 2004 the NBTAC was appointed by the Board of the WATC to review its 1997 NBTs and make recommendations for change. The NBTAC released a discussion paper in August 1994 that solicited feedback and comments from the public. NBTAC pledged to undertake a number of strategic initiatives to add value to the State's NBT sector. A new NBT strategy, which included a new model for NBT (Figure 3.4) was released in 2004.

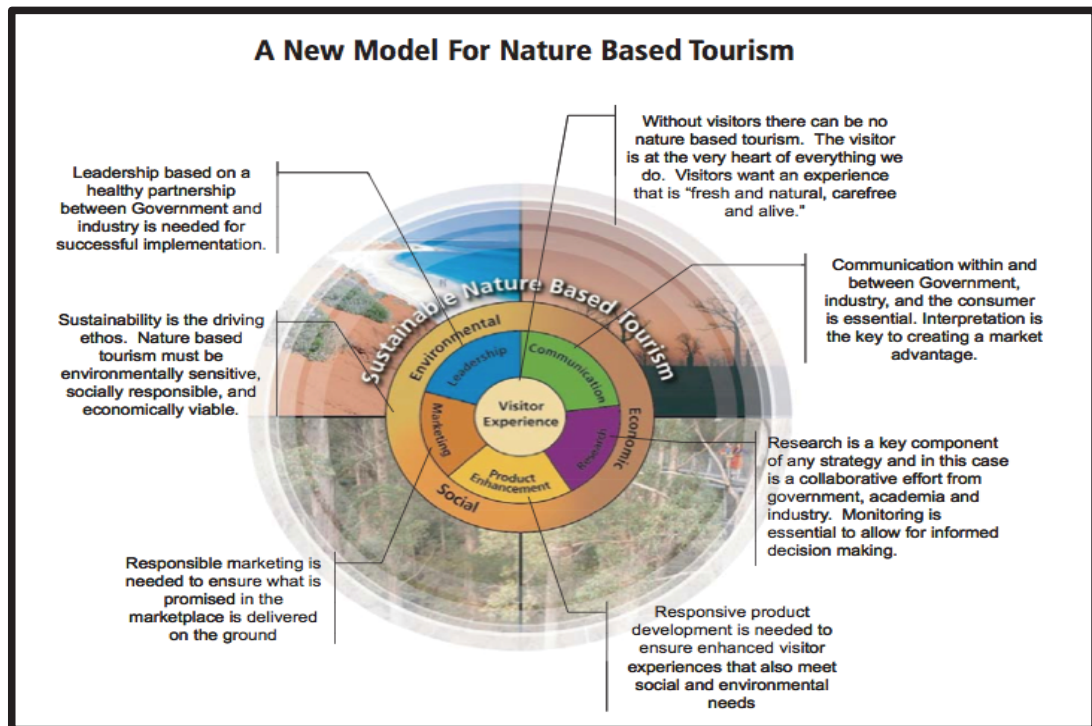


Figure 3.4 Nature Based Tourism Model (WATC & CALM, 1997)

Australia has embraced and encouraged ecotourism development, with WA showing great leadership. The major players have been the Commonwealth and State governments, parks agencies, tourism industry bodies, NGO's, and individual champions.

Ingram (2007) states that Australia's PAs are located predominantly in regional locations and tourism is now a well-established industry within that system. Properly managed, tourism can increase economic benefits both within and adjacent to NPs (Wearing & Neil, 1999). This is highlighted by claims by the Department of Industry, Sustainable Tourism and Resources (DITR) and others that most of Australia's multi-billion dollar tourism industry is based on the

natural environment, cultural heritage and wildlife, much of which can be found in PAs (DITR, 2003; Figgis 1999). Thus the economic and social contribution of tourism in regional areas, based on PAs has vast administrative and political implications for PA managers. A quick overview of the major milestones in the development of ecotourism in Australia is presented in Table 3.2.

Table 3.2 Major milestones in the development of ecotourism in Australia

YEAR	MILESTONE
1983	Hector Ceballos-Lascurain coined term Ecotourism
1984 – 1990	Ecotourism in its infancy stage
1991	Ecotourism Association of Australia, later Ecotourism Australia (EA) formed Forum Advocating Cultural and Ecotourism (FACET) formed
1994	Discussion paper – <i>Towards a Nature-based Tourism Strategy</i> (WATC)
1995	<i>Best Practice Ecotourism: A Guide to Energy and Waste Management</i> : Australian Conservation Foundation (ACF)
1996	CALM's <i>Recreation and Tourism Strategy</i> EA created the ECO Certification Program
1997	<i>WA's Nature-Based Tourism Strategy</i> (NBTAC)
1998	<i>A Snapshot in 1998 – Australia's Ecotourism Industry</i> ecotourism (EA)
1999	Honey's 7 principles of Ecotourism <i>Nature-based Tourism in Australia and Beyond: A Preliminary Investigation</i> (Weaver, Lawton, Faulkner, & STCRC (1999))
2001	Australia Ecotourism Guide 2001 (EA)
2002	UN International Year of Ecotourism E-class commercial tourism operators conducting activities in WA's PAs required to hold both the EcoCertification and the Australian Tourism Accreditation Program (ATAP) accreditation
2004	Australian Government's <i>National Ecotourism Strategy</i>
2005	Fennell & Weaver (2005) introduced the concept of "ecotouriums"
2006	E class commercial tourism operators conducting activities in WA's Pas can now choose <i>either</i> the EcoCertification and the ATAP accreditation
2007	DEC Sustainability criteria developed for ecotourism operators
2011	WA's Naturebank Program
2012	Any Commercial tourism operators (T-Class, general) conducting activities in WA's PAs must have either the EcoCertification and the ATAP accreditation

The result of efforts from various interested parties has been a growing and successful ecotourism industry in WA, with many operators gaining international attention for their best practices. Those operators are recognised annually at

the WA Tourism Awards and Australian Tourism Awards in a special award category for ecotourism.

The growth of tourism based on NPs has both positive and negative benefits for neighbouring local communities. Positive benefits include local expenditure and both direct and indirect employment (Newsome, Moore, and Dowling, 2013). Properly managed it can be non-polluting and renewable (Boo, 1990; UNWTO, 1994). Weaver (2008) suggests another benefit for the local community is cultural empowerment, where local residents have the capacity and desire “to practice their culture on an equal footing with external cultural influences” (p.134). However, management attitudes, decisions and capability can have a significant impact on local host communities, local economies and the tourism industry (Ingram, 2007).

According to Ingram (2007) the concept of ecotourism implies that it can be managed, controlled, or regulated to achieve sustainability, and involves the local community getting an appropriate return. Sustainable development, which includes social and economic considerations, is what the concept of ecotourism is based upon. Therefore, by extension, this involves encouraging an active role by local communities in managing natural resources for tourism (Ingram, 2007).

3.1.3.5 Naturebank

A July 2012 headline on the TWA website declared “Naturebank puts WA on ecotourism map” (TWA, 2015a). The Naturebank program is a WA government initiative introduced in 2011 that is unique in the world and is strategically designed to position WA as a world premier ecotourism destination. The aim of the program is to encourage ecotourism growth in the state by identifying suitable sites within WA national parks for environmentally sensitive tourism accommodation experiences. The program, jointly managed through a partnership between TWA and Parks and Wildlife, provides a management structure to ensure environmental and social outcomes are achieved (DPaW, 2014g).

Parks and Wildlife undertakes due diligence to make a site investor-ready, and TWA advertises for expressions of interest from private sector developers.

Criteria for the developers include presenting a business model that embraces responsible tourism practices and demonstrates a commitment to both Aboriginal culture and the environment (DPaW, 2014g). Successful applicants are granted performance-based leases with the lease length determined on consideration for the level of capital investment and operating risk. There are social and environmental performance conditions reflective of the areas values (TWA, 2011). Figure 3.5 shows Naturebank sites currently available for development. The coloured areas represent the various tourism regions in WA.



Figure 3.5 Naturebank locations (DPaW, 2014g)

Parks and Wildlife lists the details on these sites as:

1. Ngamoowalem Conservation Park: features stunning landscapes, important flora and fauna habitats and considerable Aboriginal cultural heritage. The Ngamoowalem sandstone range contains gorges, creek systems, permanent freshwater pools and seasonal waterfalls.

2. Windjana Gorge NP: a stunning 3.5km winding natural habitat, was carved by the Lennard River through the Napier range which rises abruptly from the arid surroundings. Located 145km east of Derby, the gorge is a haven for unique flora and fauna.

3. Millstream Chichester NP: located 120km south east of Karratha, is set amongst a stunning natural landscape of ancient volcanic ranges, tablelands, escarpments and water systems.

4. François Péron NP Shark Bay: located within the visually stunning Shark Bay World Heritage Area, on the doorstep of Monkey Mia and 4km from the town of Denham. This 52,500ha Park is renowned for its magnificent marine life including dugongs, manta rays, dolphins, turtles and whales. The scenery provides dramatic contrasts between the red dunes and turquoise water.

5. Wharnccliffe Mill Bramley NP: situated five minutes from Margaret River and was originally a pine sawmill. The existing bunkhouse style recreation facility and camping area is amidst old growth karri and jarrah forests.

6. Cape Le Grand NP: located 50km east of the town of Esperance, offers secluded bays protected by granite headlands with pristine white sandy beaches bordering the clear turquoise waters of the Southern Ocean. (DPaW (2014g))

To date there have been three sites successfully developed:

- Bungle Bungle Safari Camp in Kimberley's World Heritage-listed Purnululu National Park, which welcomed its first visitors in May, 2011
- Mt Hart Wilderness Lodge in the King Leopold Ranges Conservation Park which opened for business in 2011
- Wharnccliffe Mill in Margaret River

The NatureBank program is meant to be ongoing with new sites and destinations added progressively. So impressive and innovative is this new model for ecotourism development that other Australian States have been enquiring about it and it is being investigated for development into a national program. There has also been international attention on implementation of this model overseas (C. Ingram, personal communication, 11 November 2012).

3.1.3.6 Forum Advocating Cultural and Ecotourism (FACET)

An innovative organisation was formed in WA in 1991 from a group of like-minded people who saw opportunities for development of eco- and cultural tourism within the State. The objectives of FACET have been to promote the sustainable use of WA's cultural and natural resources for tourism and provide opportunities for the community and key stakeholders to raise, discuss and debate issues regarding cultural and NBT (FACET, 2012).

As part of this research, the researcher joined FACET in 2012, and volunteered as a conference committee member, helping with the convening of the 2012 FACET conference in Broome WA and the 2013 FACET conference in the Manjimup and Pemberton area of WA. As an active participant observer involved with FACET key observations are presented in Chapter 5.

3.1.3.7 Ecotourism Summary

The principles of ecotourism focus on sustainable use of the natural resources. Ecotourism offers economic development opportunities, which is necessary for regional communities. The major players in Australia's ecotourism development have been highly respected academics, federal government, state governments, parks agencies, tourism industry bodies, NGO's, and individual champions.

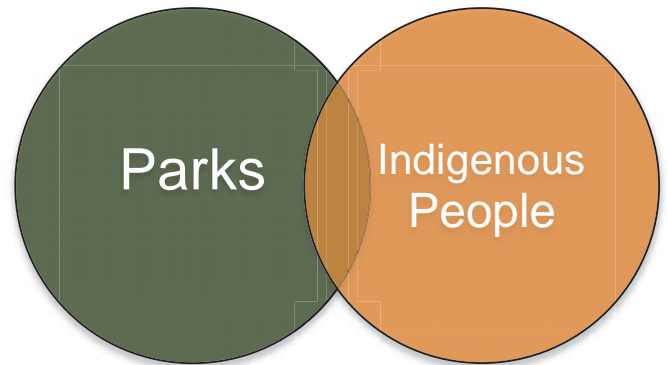
The WA parks agency played a major role in advancing ecotourism's growth within the state, and have initiated ecotourism development strategies within parks and PAs, including Naturebank. Not-for-profit organisations such as EA and FACET play a key role in supporting ecotourism development, helping build capacity and assisting with relationship building within the parks and tourism communities.

WA enjoys a deep interconnectedness between the parks agency and the tourism industry, with tourism regarded as an essential partner in achieving conservation objectives. Research identifies the natural environment, cultural heritage and wildlife, which are predominantly found in PAs, as underpinning Australia's multi-billion dollar tourism industry. Therefore it was acknowledged that crucial to the development of the NBT industry is maintaining a healthy environment. Further, through the development of a NBT strategy for WA, the need for involvement of Indigenous Australians was identified, and Aboriginal tourism is recognised as a tourism product that can fit within the concept of ecotourism.

Ecotourism has been identified as a means for Indigenous cultures to revive their cultural traditions and provide direct economic benefit to local communities. Ecotourism has also been recognised as a means for supporting conservation efforts. Ecotourisms are a concept recently emerged; a place where symbiosis exists within the conservation/tourism nexus.

3.2 Parks and Indigenous people

Prior to the *Racial Discrimination Act 1975 (Cth)* (RDA), PAs in Australia were created by removing and displacing TOs (Porter & Meyers, 2008). A review of the definitions of parks (see *Table 2.2 National park definition words*) revealed that of the twenty-two definitions of national parks reviewed, only one referenced Aboriginal people.



The only definition to include Aboriginal people was from New South Wales:

National parks are large areas of public land set aside for native plants, animals and the places in which they live. National parks protect places of natural beauty. They also protect places important to Aboriginal people, and places that show how people lived in the past (Office of Environment and Heritage NSW, 2013, p. 1).

Since the gazetting of the world's first NP - Yellowstone - in the United States of America (USA) in 1872 (National Park Service, 2013), park management has been influenced by a number of external groups. Figure 3.6 (next page) created by Dearden and Berg (1993) represents those changing influences as experienced in the Canadian NP setting, but is generally applicable internationally, being that park managers in most countries have engaged with entrepreneurs, environmentalists, and Indigenous people to varying degrees over time (C. Ingram, personal communication, 2 September 2013).

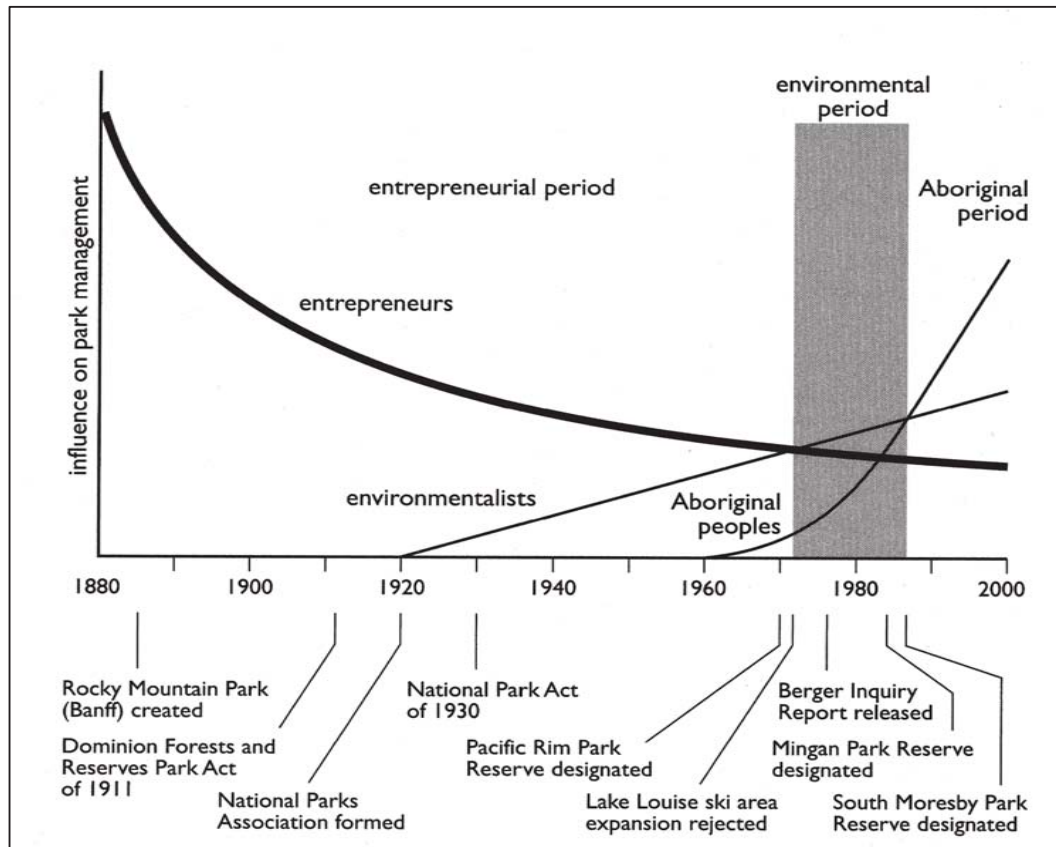


Figure 3.6 Influences of external groups on park management (Dearden & Berg, 1993)

In the Australian context, Aboriginal involvement in NP management was first highlighted in the mid 1980s, and most notably at Uluru-Kata Tjuta and Kakadu NPs in the Northern Territory (NT) (DeLacy, 1994). The period of Australian Aboriginal people's influence in park management coincides with the Canadian model above, beginning with informal consultative and cooperative management involvement, and evolving to today's more formalised JM arrangements. JM within parks is discussed more fully in Chapter 2.4.

On 26 October 1985 Ayers Rock NP was handed back to the Anangu people (the Aboriginal TOs), who then leased it back to the State park agency. The park was renamed Uluru-Kata Tjuta. The Uluru-Kata Tjuta model is one where the title deed was given to the Anangu, in return for providing a 99 year lease of the lands back to the Australian Government for conservation purposes, with a JM arrangement between Parks Australia staff and the Anangu who now work together to manage the park (Australian Government, 2014). This park

management model has been the one most sought by other Aboriginal groups, including those at Purnululu NP in WA.

Kakadu and Uluru-Kata Tjuta NPs have often been touted as the ‘best model’ for JM, however, in his thesis, Haynes writes about the social construct of JM in Kakadu, and explains that:

A legal arrangement based on land ownership by Aboriginal people, lease back to the state under negotiated conditions, a governing board of management with an Aboriginal majority, and regular consultation does not, on its own, satisfy either party (2010, p. v).

In the last decade Parks and Wildlife began to acknowledge that an important part of Aboriginal culture is the ability to carry out customary activities, as they define Aboriginal people’s fundamental connection to the land (P. Sharp, personal communication, 15 November 2014). Customary activity, “expresses the vital linkage of Aboriginal people to their country, reinforces their spiritual beliefs governing their existence and responsibility for their land, and provides a means for passing on social and cultural knowledge to their children” (WA Law Reform Commission, 2006, p. 1).

Long before there was a legislative framework in place for JM, Parks and Wildlife (and its predecessors) were working with Aboriginal TOs across a variety of projects on conservation lands (C. Ingram, personal communication, 6 January 2014). As those working relationships strengthen, more opportunities emerged for Aboriginal participation in parks, and in the 1990s two Aboriginal park councils with park agency and TO membership were created at Purnululu NP and Karijini NP. Aboriginal ecotourism ventures were supported by CALM/DEC and an Aboriginal ranger program was initiated.

During the CALM years, the park agency actively looked for ways they could engage with TOs within the restrictiveness of the CALM Act (at that time) (S. Shea, personal communication, 1 December 2014). In 2003 CALM released a *Consultation Paper on Indigenous Ownership and JM of Conservation Lands in WA* (GWA, 2003), which explored Aboriginal issues associated with ownership, administration and management of State conservation lands. The paper

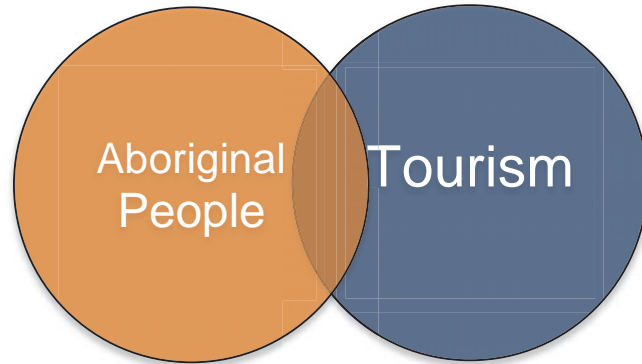
included proposed policy changes to the CALM Act to facilitate JM; Aboriginal employment outcome targets; and a reconciliation plan. In 2012, the changes to the CALM Act allowed Parks and Wildlife to enter into formal JM agreements, which is discussed in Chapter 3.5. In 2013 Parks and Wildlife released a reconciliation plan and are providing cultural awareness training for staff members.

Eagles (2009) examined the management model of Aboriginal ownership of land with government management, concluding that:

- with two dominant power blocks, other stakeholders are typically in a weaker position
- strong public participation with the government partner, but weak public participation with the aboriginal partner because the aboriginal groups are seldom open to full consultation with a broad range of stakeholders (Yamamoto, 1993)
- focus is typically on the park managers, which leads to weak public participation overall
- the operation is not a consensus-oriented one because, even if there is a consensus within the aboriginal community about policy, a larger consensus with other stakeholders may not be sought or be possible
- the strategic vision varies, depending upon the interaction of the government managers and the aboriginal owners. Governments usually have a solid strategic vision for parks and protected areas, but aboriginal owners may be much more interested in personal benefits than larger societal goals (Yamamoto, 1993)
- this model has problems with responsiveness to the wider society, because the aboriginal owners are usually strongly oriented towards their own interests and towards influencing the government managers
- Financial efficiency is weak, usually with government funding moving towards the owners
- Typically, financial gain by the aboriginal communities has much higher priority than the financial efficiency of the entire operation.
- Accountability means that officials answer to stakeholders on the disposal of their powers and duties, act on criticisms and accept responsibility for failure.
- Government managers appear to have much higher standards of accountability than aboriginal communities. This results in overall transparency weakness within the system.

3.3 Aboriginal people and tourism

As discussed in 3.1.2.3, the WA government identified the need for involvement of Indigenous Australians in their NBTS, and Aboriginal tourism was classified under the category of ecotourism.



This section examines the relationship between Indigenous people and tourism. First, definitions of Indigenous tourism are detailed (3.3.1), then an examination of Indigenous tourism research (3.3.2), Aboriginal tourism in Australia is reviewed (3.3.3), followed by Aboriginal tourism in WA (3.3.4). Section 3.3.5 reviews the history and role of the WA Indigenous Tourism Operators Council (WAITOC). Finally section 3.3.6 examines the tourism industry's relationship with Aboriginal people.

3.3.1 Definitions of Indigenous tourism

In researching Indigenous tourism, this researcher pondered its definition, and in what context the term would be used in this thesis. Was the research going to be concerned with Indigenous people participating in mainstream tourism as employees, or Aboriginal's as tourism business operators with non-cultural tourism products? Or was this research only to be concerned with Indigenous cultural tourism undertaken by Indigenous people, providing an authentic cultural experience? It was decided that it is the latter that this research is concerned with.

According to the WINTA (2014a) Indigenous tourism is:

Indigenous Tourism is about sharing an intimate knowledge of one's home and way of life; interpreting history and landscapes through song, dance and stories (p.1).

This research is limited to only being concerned with Indigenous people developing Indigenous experiences for tourists. During the review of the literature the researcher decided that it was important to canvas the participants about their definitions of Indigenous tourism. Therefore, a question was added to the interviews asking precisely that, "How do you define Indigenous tourism?" The answers to that question are found in 5.3.2.2.

3.3.2 Indigenous tourism research

Studies examining the relationship between Indigenous peoples and tourism began in the 1990s, with popular books such as Hinch and Butler's (1997) *Tourism and Indigenous Peoples*, which, according to Maher (2009), examined the impacts to Indigenous people involved in tourism activities. Hinch and Butler's more recent edition (2007) focused on capturing the voice of Indigenous people as the research explored the "dynamics of their active involvement" (Butler & Hinch, 2007, p. 2). Researchers have looked at both sides of the debate: opportunity for economic independence and cultural rejuvenation or cultural degradation and a threat of hegemonic subjugation (Butler & Hinch, 2007).

A review of a number of previous case studies by Colton and Whitney-Squire (2012) found that, "Aboriginal communities were empowered through their involvement in tourism development" (2010, p. 275). Smith, Scherrer & Dowling state that for Aboriginals, "tourism is seen as a potential way to facilitate return visits to country through generating some income and arrangements of mutual benefit" (p. 95).

In trying to understand the potential for Aboriginal tourism development, Ryan and Huyton (2000) raised an alarm about the possibility of the demand for Aboriginal tourism products being less than reported by overly optimistic Australian governmental and tourism bodies. They declared:

This chequered history of success may be explained by many variables, but among them may be the issue that the high levels of tourist interest that is assumed in government and pseudo-governmental reports may be more apparent than real (Ryan & Huyton, 2000, p.18).

Ryan and Huyton (2000) point out that misinformation about demand could lead to false expectations and a push for new products based only on wishful thinking, which will ultimately lead to failure. They suggest that one must, “recognise the realities of tourism interest and thus, hopefully, protect Aboriginal communities from unsustainable bouts of optimism about tourist interest in Aboriginal culture” (Ryan & Huyton, 2000, p.26). Colton and Whitney-Squires (2010) also cautioned,

Given the fact that most tourism ventures of any type fail in their first few years of operation (particularly Aboriginal tourism ventures), Aboriginal communities, tourism practitioners, and scholars should seek to better integrate aspects of community wellness and learning in their tourism development strategies (2010, p. 275).

Nielsen and Wilson (2012) wrote that Indigenous tourism research has discussed, debated and critiqued the role of Indigenous people in tourism over the last twenty years. They point out that areas of enquiry have been broad and include industry perceptions, impacts, benefits and challenges, marketing and representation, intellectual property, visitor demand, strategic planning and engagement, but cite a lack of enquiry into the role of Indigenous people as part of the research. Weaver (2009) concurs by pointing out a limitation in his research being the, “non-Indigenous nature of the sources and its confinement to those written in English; a strong Indigenous “voice” is thereby absent” (p. 46).

Lemelin and Blangy (2010) suggest more collaborative tourism research between Aboriginal people and academics is needed. In Boyle (2001) a lack of a clear benchmark picture of Australia’s Aboriginal tourism state was identified. Based on this fact, Schmiechen and Boyle (2007) propose a framework for

future research on Aboriginal tourism for a more cohesive approach and suggest case studies be undertaken to assist with the benchmarking process.

3.3.3 Aboriginal Tourism in Australia

Zeppel (1999) compiled a bibliography of papers, reports, articles, annual reports, newspapers, magazines, government reports, parliamentary reports and other material related to Aboriginal tourism, which lists some 4,500 references about Aboriginal culture and tourism in Australia covering a period from 1965 to the writing of the report in 1999. This is evidence of the robust literature in existence even decades ago, on the topic of Aboriginal tourism. Weaver (2008) suggests that Aboriginal tourism is a form of ecotourism due to the links between the natural environment and Indigenous cultures (see Figure 3.2).

The Australian 1994 *National Ecotourism Strategy* (ADT, 2004) identified 12 issues within Australia's ecotourism development plan (3.1.3.2): notably the need for involvement of Indigenous Australians. Having identified the issue, an objective was stated, being to enhance opportunities for self-determination, self-management and economical self-sufficiency by:

- including Indigenous people in development and implementation of ecotourism programs
- involving regional and remote communities and tourism operators in development of a *National Aboriginal and Torres Strait Islander (ATSI) Tourism Strategy*
- encouraging ATSI to participate in all aspects of ecotourism development
- facilitating cross-cultural training and specialized training opportunities
- linking the aspirations and issues of the *National ATSI Strategy* with the *National Ecotourism Strategy* (ADT, 2004).

3.3.4 Aboriginal tourism in WA

Aboriginal tourism in WA has been present for many years, with several pioneers paving the way for this sector of the tourism industry. One such pioneer is Sam Lovell who was born and raised in the Kimberley region of WA. Sam is affectionately known as 'Mr Kimberley' and is regarded as the 'father' of Indigenous Tourism in WA (Kimberley Foundation Australia, 2014).

Sam (photo 3.1), grew up in the Kimberley region of WA, working on cattle stations including Napier Downs Station, Mount House Station, Leopold Station, Gibb River Station and Kimberley Downs Station. He travelled all through the country in the early days working as a stockman and mustering cattle. He knew all the old station folk and many of the tribal Aboriginals (Gibb River Road, 2014). In 1981 Sam and his wife Rosita began running tours as Kimberley Safari Tours, throughout the Kimberley's, NT, Central Australia and Queensland (S. Lovell, personal communication, 13 June 2013).



Photo 3.1 Sam Lovell, WA's "father of Indigenous tourism" (L-A Shibish)

For many years, Sam and Rosita shared their knowledge of the bush and the country with people from all over the world. Sam has received an Order of Australia honour and a Sir David Brand medal for his contributions to Australia Tourism, and is the patron of the WAITOC, which he founded in 2000, and was incorporated in 2002 (3.3.5).

Presently, Indigenous tourism has come to the forefront, and was identified as one of the seven strategic pillars for tourism growth in WA (TWA, 2015b) in the *State Government Strategy for Tourism in Western Australia 2020*. According to TWA (2015b) a goal for 2020 is to “provide every visitor with the opportunity to have an Aboriginal tourism experience” (p. 7).

TWA believes that, “Extending the reach and impact of Aboriginal tourism experiences is an important element of differentiation in overseas markets and delivers on the Experience Extraordinary brand promise” (p. 7). TWA (2015b) reports that their visitor experiences & expectations research in 2009/2010 indicate that Aboriginal tourism experiences are highly sought after. The survey statistics recorded 66% of all visitors and 83% of international visitors stated they would be seeking to participate in Aboriginal tourism activities in WA (TWA, 2015b).

Tourism WA and WAITOC’s *Aboriginal Tourism Strategy for Western Australia 2011-2015* identified the core elements needed to progress Aboriginal tourism in the State. These elements were expanded and are presented in the State Government’s *Strategy for Tourism in Western Australia 2020*. (Table 3.3 and 3.4, next page).

Table 3.3 Aboriginal tourism development: Government strategy (TWA, 2015b)

Government Strategies	Overview
1. Creation of a compelling point of difference for Aboriginal tourism to attract international visitors and the integration of Aboriginal tourism product within wider domestic tourism, further reinforcing the Experience Extraordinary brand.	By integrating Aboriginal product and culture into events and activities it helps to overcome the perception that all Aboriginal product is similar, and helps to bring it to a much wider audience.
2. Facilitation and support opportunities for access to land and tenure for the development of tourism.	Without access to land and tenure it is impossible to continue to develop new product and encourage the growth of the Aboriginal tourism industry. Government can play a strong role in supporting and facilitating this.
3. Supporting industry in interfacing with government and maximising involvement in government tourism programs.	Assisting operators to access sources of funding, business development and marketing support and assisting with the formation of Aboriginal tourism networks at regional, state and national levels will aid in supporting and increasing industry participation.
4. Opportunities and pathways for Aboriginal employment in tourism and hospitality, including through traineeships and cadetships.	The importance of workforce participation and skills is possibly even more critical for Aboriginal tourism, where the workforce is critical to the integrity and quality of the product and the experience.
GOVERNMENT INVOLVEMENT	<ul style="list-style-type: none"> • Department of Culture and the Arts • Department of Environment and Conservation • Department of Indigenous Affairs • Department of the Premier and Cabinet • Department of Regional Development and Lands • Department of Training and Workforce Development • Regional Development Commissions • Small Business Development Corporation • Western Australian Local Government Association

Table 3.4 Aboriginal tourism development: Industry strategy (TWA, 2015b)

Industry Strategies	Overview
1. Working collaboratively with others to facilitate tourism development including joint venture opportunities	Engagement through WAITOC, RTOs and Visitor Information Centres will assist in opening Aboriginal operators to more focused marketing and business development opportunities.
2. Supporting the development of viable and sustainable Aboriginal tourism businesses and supporting accreditation for Aboriginal tourism businesses.	Getting more Aboriginal tourism businesses export ready creates more opportunities for integration and participating in industry growth.
3. Developing a program of cross-cultural training and awareness opportunities for both employees and employers.	Encouraging cross-cultural training for both Aboriginal and non-Aboriginal people will help to improve mutual understanding of workplace and industry expectations and opportunities.
INDUSTRY INVOLVEMENT	<ul style="list-style-type: none"> • Australian Tourism Export Council • Backpackers WA • Caravan Industry Association of WA • FutureNow: Creative and Leisure Industries Training Council • Regional Tourism Organisations • Tourism Council WA • Western Australian Indigenous Tourism Operators Council

According to TWA (2015b), The key performance indicator will be the number of participants in Aboriginal tourism experiences. The metrics in Table 3.3 and 3.4 (previous page) are tracked annually and specific annual targets are set each year.

3.3.5 WA Aboriginal Tourism Operators Council

WAITOC is the peak association representing WA's Indigenous tourism industry (WAITOC, 2014b). This non-profit association is an autonomous organisation representing the WA Aboriginal tourism sector and provides information and advice to the tourism industry and relevant State government agencies. WAITOC is a supportive network for Indigenous tourism operators from all regions within WA, and the only State based Aboriginal tourism body in Australia. The vision of WAITOC is to "see the creation of a vibrant authentic Indigenous tourism industry as an integral component of Australia's tourism industry" (WAITOC, 2014b).

WAITOC believes:

that Aboriginal Tourism is a fairly unique industry in that it allows Aboriginal people to participate at a real and meaningful level while still maintaining and valuing their cultural heritage (2014b, p. 1).

The WAITOC Committee assists the development of existing and emerging Aboriginal tourism operators. The WAITOC Board raises issues by members with key stakeholders, both within government and private industry. They also develop collaborative and joint venture opportunities for the Aboriginal and non-Aboriginal tourism industry (WAITOC 2014b).

WAITOC, working in partnership with the Royal Automobile Club WA (RACWA), Tourism WA and DriveWA, have created a map and guide to Aboriginal cultural experiences in WA. The map lists 19 accommodations, 27 tours, 21 art, cultural centres and retail outlets, and nine festivals, events and performing artists.

As of 2014, WAITOC listed 119 Aboriginal tourism operator members who offer Aboriginal cultural experiences and other mainstream tourism products (WAITOC, 2014a). Ten of those operators have been selected as TA's

Indigenous Tourism Champions in the Indigenous Tourism Champions Program (ITCP). The ITCP's purpose is to build a reputation amongst Indigenous tourism operators of reliability and consistent quality in service delivery by selective marketing those which meet stringent criteria, ensuring that the businesses being promoted are able to meet the needs and expectations of tourists (TWA, 2014c).

The ten Indigenous Tourism Champions for WA are:

1. Barraddict Sport Fishing Charters (www.barraddictsportfishing.com.au)
2. Brian Lee Hunters Creek Tagalong Tours (www.brianleetagalong.com.au)
3. Bundy's Cultural Tours (www.bundysculturaltours.com.au)
4. Kimberley Wild Expeditions (www.kimberleywild.com.au)
5. Kooljaman at Cape Leveque (www.kooljaman.com.au)
6. Koomal Dreaming (www.koomaldreaming.com.au)
7. Shark Bay Coastal Tours (www.sharkbaycoastaltours.com.au)
8. The Kodja Place (www.kojonupvisitors.com)
9. Uptuyu Aboriginal Adventures (www.uptuyu.com.au)
10. Wula Guda Nyinda Eco Adventures (www.wulaguda.com.au).

These WA businesses and others from across Australia are promoted on TA's website at <http://www.tourism.australia.com/aboriginal/operator-directory>.

3.3.6 The tourism industry's relationship with Aboriginal People

It is generally understood and accepted by tourism operators (both Aboriginal and non-Aboriginal) that they require a licence and must meet the licence conditions to bring visitors onto Parks and Wildlife managed lands. However, research has highlighted that parts of the tourism industry have not yet adapted to the new reality of Aboriginal land rights under native title settlement. In places such as the Kimberley, tourists and tour operators have been accessing Aboriginal controlled country without their permission, creating a major management issue (Scherrer & Doohan, 2013; Smith, Scherrer & Dowling, 2009; Wunambal Gaambera Aboriginal Corporation, 2001, 2009).

According to Scherrer & Doohan (2013), for over 30 years the expedition cruise industry has operated in the Indigenous culturescape without permission (required under both Aboriginal Law and Western law) and with virtually no TO involvement. The result has been that:

financial benefits go to private industry, the sense of pleasure and adventure to the visitors who love the spectacular setting, while, at the same time, it creates cultural risks for Traditional Owners who are responsible for the health and wellbeing, through Aboriginal Law and customs, for these areas and those who visit them (Scherrer & Doohan (2013, P. 5).

Scherrer and Doohan (2013), report tourism operators and their clients continue to access areas without permission and the government's inaction to TOs complaints informally sanctions the status quo. Scherrer & Doohan (2013) state that no formal mechanisms to facilitate negotiations regarding the seeking and granting of permission to access TO's land and sea country by the tourism industry has been established, despite Part III of the *Aboriginal Affairs Planning Authority Act 1972*; the respective native title determinations; and documents such as the Aboriginal Management Plans clearly stating that access requires permission.

The authors argue:

The deeply colonised context of the continuing 'relationship' between Traditional Owners and those involved in regulating tourism access is crucial and must be acknowledged as a fundamental obstacle if there is to be a transformation of the problem into something that redresses the power imbalance, re-recognises and privileges the Indigenous construction of being in country (Scherrer & Doohan, 2013, p. 19).

In an attempt to exert control, the Dambimangari Aboriginal group in the Kimberley have proposed visitor permits be implemented, whereby visitors would pay a fee per head (\$110) to the TO's to access TO's land, and management plans that would specify some sacred sites off-limits to tourists. (ABC, 2015). This proposal is being discussed with local cruise-boat operators and Parks and Wildlife staff. While this approach may work with cooperation, there is no legal authority to enforce it, should tourism operators not abide by it.

3.4 Indigenous people, tourism and parks

Following on from the information in Chapter 3.3 on the relationship between Aboriginals and tourism enquiries were made regarding how many WA Aboriginal businesses were operating on the Parks and Wildlife conservation estate. This enquiry is importance to this research for the purpose of setting a baseline measurement and to assist in answering the question as to whether any of those activities were in conjunction with JM arrangements. The results of the enquiry are displayed in Table 3.5 (next page).

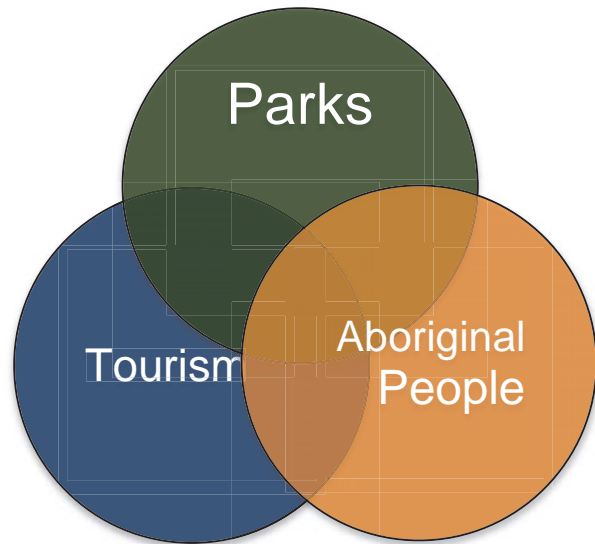


Table 3.5 Aboriginal tourism operators in WA

Aboriginal Tourism Operators	Park(s) operating In	DPaW license	JM
Barraddict Sport Fishing Charters *		No	no
Brian Lee Hunters Creek Tagalong Tours *		No	no
Bundy's Cultural Tours *		No	no
Kimberley Wild Expeditions*		No	no
Kooljaman at Cape Leveque*		No	no
Koomal Dreaming*	Leeuwin-Naturaliste NP	No	no
Shark Bay Coastal Tours*	Francois Peron NP, Hamelin Pool MNR, Shell Beach CP	Yes	no
The Kodja Place*		No	no
Uptuyu Aboriginal Adventures*		No	no
Wula Guda Nyinda Eco Adventures*	Shark Bay MP, Francois Peron NP	Yes	no
Barraddict Sport Fishing Charters*		No	no
Karijini Eco Retreat (The Eco Company Pty Ltd)	Karijini NP	Yes	no
Karijini Visitor Centre	Karijini	No	yes
Darngku Heritage Cruises	Geikie Gorge	Yes	no
Creative Pathways	Yanchep	Yes	no
Kepa Kurl	Cape Le Grand NP, Fitzgerald River NP, Cape Arid NP, Eucla NP, Frank Hann NP, Nuytsland NR, Peak Charles NP, Stokes NP, Esperance District SF	Yes	no
JBAC Bush Adventure		No	no
Ngurrangga Tours	Millstream Chichester NP, Murujuga NP	No	no
Kujurta Buru Tours		No	no
Wandjina Tours		No	no
Bungoolee Tours	Drysdale River NP, Mirima NP, Purnululu NP, Wolfe Creek Crater NP, Mitchell River NP, Lawley River NP, Parry Lagoons NR, Geikie Gorge NP, King Leopold Ranges CP, Tunnel Creek NP, Windjana Gorge NP, Brooking Springs CP	Yes	no
Girloorloo Tours Mimbi Caves		No	no
Wundargoodie Aboriginal Safaris	Drysdale River NP, Mirima NP, Purnululu NP, Wolfe Creek Crater NP, Mitchell River NP, Parry Lagoons NR, Geikie Gorge NP, King Leopold Ranges CP, Tunnel Creek NP, Windjana Gorge NP	seasonal	no

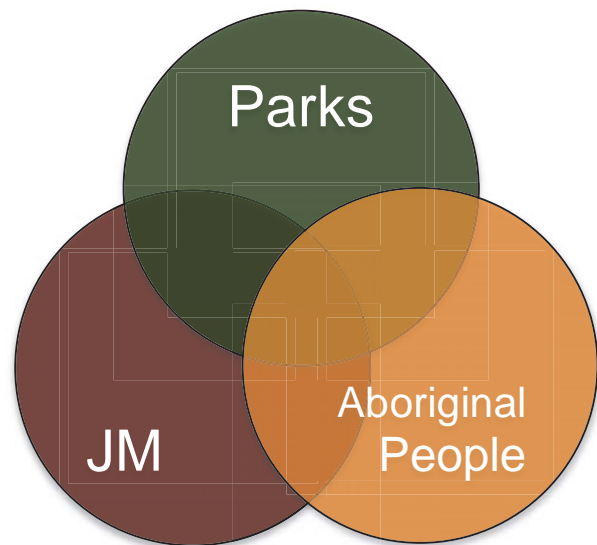
*ITC denotes Indigenous Tourism Champions

The results of this enquiry revealed that both Indigenous Tourism Champions and other Aboriginal tourism businesses were operating in the Parks and Wildlife conservation estate providing evidence of the existence of an Aboriginal-tourism-parks nexus.

This enquiry also discovered that currently there is one Aboriginal tourism activities in WA that has emerged from the newly evolving governance structure of JM - Karijini Visitor Centre - thus establishing a baseline measurement.

3.5 Parks, JM and Aboriginal people

In 3.1, it was revealed that ecotourism aligns with Aboriginal people's values of sustainable resource management, caring for country principles and offers opportunities for cultural revitalisation and economic development, which are necessary for Aboriginal communities wishing to remain on country.



According to Ross, et al., (2009)

Australia is a world leader in “Indigenous people’s protected area management” (p. 242). Bauman & Smyth (2007) write that Australia has developed and completely institutionalised JM of PAs on land, and Indigenous Protected Areas (IPAs). They state:

However, despite more than 30 years of co-management of protected areas in Australia, little effort has been made to assess its progress (Ross et al., 2009, p. 249).

The number of empirical studies on the involvement of Aboriginals in the JM of Australian parks, let alone WA parks is scarce as this is a newly emerging phenomenon. While a few recent studies have emerged from other Australian states and the territories, Hoffmann et al., (2012) report that:

Creating effective collaborations to address complex environmental management issues is becoming increasingly important, yet there is surprisingly little published to guide such collaboration (p. 42).

In the research by Haynes (2009), an investigation of the emerging JM model at Kakadu National Park revealed:

Ultimately the Australian literature about joint management became a discourse that centred on its legal and administrative components; notably the essentiality of land ownership for the traditional owners, lease back to the state, a board of management with an Aboriginal majority, and the requirements for regular consultation. This is perhaps unsurprising, since very little published information based on ethnography or detailed interview was available (p. 276).

For this research nine empirical, peer-reviewed studies examining Aboriginal involvement in JM (Berkes 2010; Hill 2011; Hoffmann et al., 2012; Izurieta et al., 2011; Kearney et al., 2007; May 2010; Pinel & Pecos 2012; Wallis & Gorman 2010; Zurba et al., 2012) were reviewed. Since JM is an evolving concept, only studies completed within the last eight years were chosen. The focus of most studies has been on defining JM, examining its structure, and reporting on successes and failures (Berkes 2010; Hill 2011; Hoffmann et al., 2012; Izurieta et al., 2011; May 2010; Pinel & Pecos 2012; Wallis & Gorman 2010; Zurba et al., 2012).

There is an emerging consciousness of the evolving nature of JM being an organic process rather than an easily definable construct (Carlsson & Berkes 2005; Colfer 2005; Zurba et al., 2012;). One team of researchers summed up their research focus in the title, "Building co-management as a Process: Problem Solving Through Partnerships in Aboriginal Country, Australia" (Zurba et al., 2012).

In studying the evolving process of JM, Zurba et al., (2012) were able to identify what they call “the pillars of co-management” which are: learning-by-doing; building respect and rapport; sorting out responsibilities; practical engagement; and capacity building. The strength of that study lies in it linking to a series of studies (PhD, Masters, etc.) conducted over nine years (2001 to 2010) in partnerships between the Giringun Aboriginal Corporation and academic researchers. The results supported earlier theories by Colfer (2005) of co-management being an ongoing process and a problem-solving instrument, a theory that has been further supported by Carlsson and Berkes (2005). It is the belief that JM is a problem-solving instrument that has led to increased calls for its implementation. However Haynes (2009) suggests:

My observations affirm those of others who have found this much-argued-for linchpin of JM to be, for many Aboriginal people, an awkward and uncomfortable Western construct, suggesting that alternative ways need to be found for the intercultural engagement and mutuality (p. 34).

Hoffman et al., (2012) identified four attributes believed responsible for the co-management success of the Dhimurru people: strong governance and leadership; embedding of partners in organisational structure; inclusive decision-making; and annual mediation workshops. The study also identified eight key lessons:

1. develop capable people
2. allow time to develop relationships
3. must have mutual respect
4. effective communication is the responsibility of the non-Indigenous personal
5. project ownership should be held by local organizations
6. formal documents provide clarity and prevent misunderstandings
7. do not over commit with too many collaborators
8. and projects should have adaptive management frameworks.

The study concluded by highlighting constraining factors affecting the formation and operation of multi-agency collaborations and identified the challenge of effectively combining the ecological knowledge held by Indigenous and western land management organisations. Finding solutions for these challenges could be explored through new case studies.

In fact, most literature reviewed on the relationship between Aboriginals and JM involved case studies (Hill 2010; Hoffman et al., 2012; Izurieta et al., 2011; Pinel & Pecos, 2012; Wallis & Gorman 2010; Zurba et al., 2012). These researchers shared the position that there are many gaps in the literature for this area of enquiry and recommended that further research is necessary and vital. This Masters research presents another case study (Chapter 6), thus adding to the pool of knowledge on JM with Indigenous people.

Differing viewpoints on management

In terms of management viewpoints for lands and seas, Scherrer & Doohan (2013) assert that there is two significantly different worldviews: those of the TOs, which they call an Indigenous worldview and that of mainstream government and industry, which they call western worldview. In comparing the management approaches under these worldviews, they observe key differences being that “government’s management approach is segmented by boundaries such as between land and water and/or according to jurisdictional boundaries whereby specific areas (e.g. a Nature Reserve) or activities (e.g. fishing during an expedition cruise) are the responsibility of individual government departments” (Scherrer & Doohan, 2013, p.4).

According to Howitt & Suchet-Pearson (2006) and Blundell & Woolagoodja (2005) a TO’s notion of country is tenure blind - a seamless integration of sea, land, and air, as well as human and non-human elements that sustain the country. The view is based on belonging and responsibility according to ancestral relationship and Aboriginal Law.

Further, Haynes (2013) highlights conflicts arising from bureaucratic dominance:

The (Kakadu) Board’s charter....(is) oriented to production and implementation of management plans....(and) in no way oriented to Aboriginal traditional thinking or social organisation....meetings are run according to standard western procedures, with all the formality of agenda, quorums, decision-making, outcomes and so on (p. 201).

3.6 Parks-tourism-Indigenous people-JM nexus

While there has been adequate literature on the relationships between the four pillars of this study, no literature exists for the intersection of all (Figure 3.7).

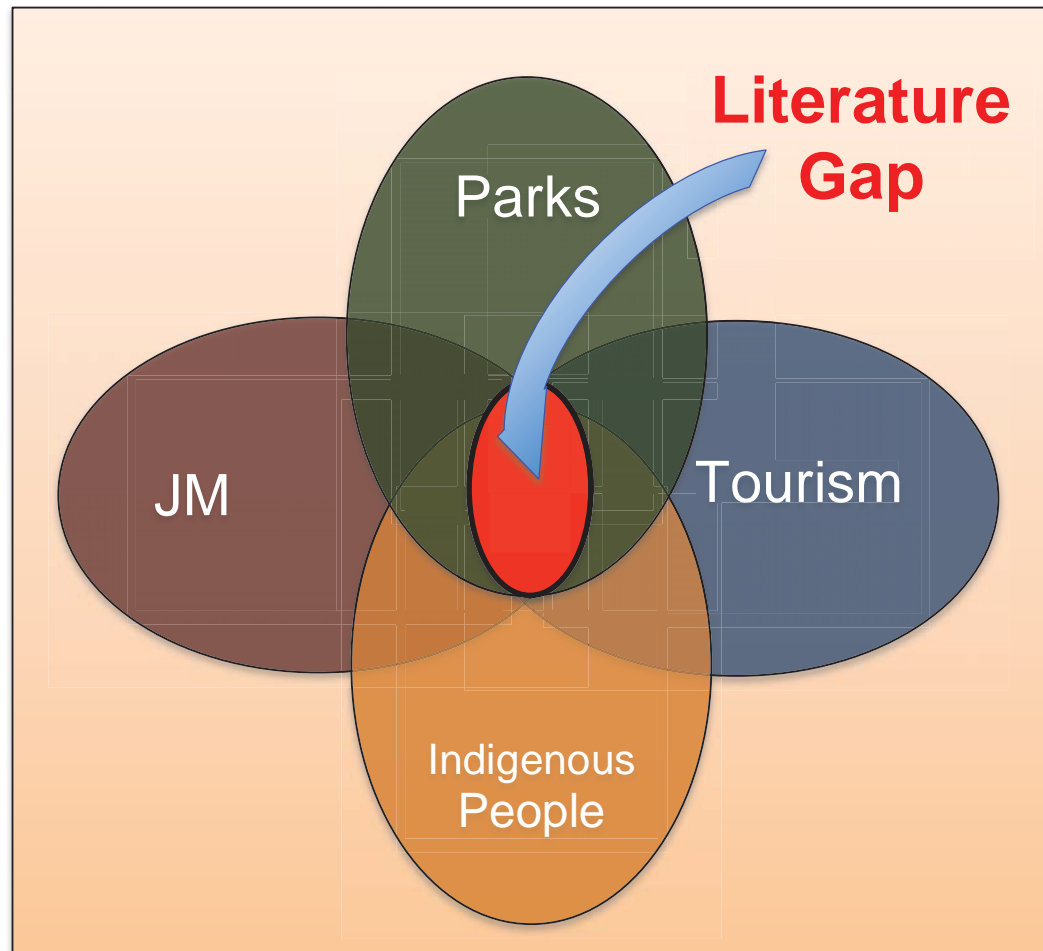


Figure 3.7 The gap in the literature on the parks-tourism-indigenous-JM nexus

According to Newsome, Moore, and Dowling (2013) since the base of parks-tourism partnership is resource sustainability, the resource management process must fully integrate tourism. Therefore it is paramount that JM partners are cognitive of the important role of tourism when they undertake the task of preparing management plans for the parks.

In Australia Indigenous involvement in both tourism and park management activities is novel and expanding (Dyer, Aberdeen & Schuler, 2003). There are calls for investigation to ensure that any benefits are locally meaningful and practical (Strickland-Munro, Allison & Moore, 2009) as Indigenous communities are often impacted, both positively and negatively by PA tourism (Strickland-Munro et al., 2009).

According to Strickland-Munroe et al., (2009) the intertwining of tourism and PA impacts on local communities is difficult to separate. Through their research Strickland-Munroe et al., (2009) created a conceptual framework for investigating PA tourism impacts on communities. They recommend it as a starting point for future research to explore the application of complex systems thinking and resilience to the subject so as to provide validation to the framework's applicability and methodological value.

Warry (1998) argues that tourism development ought to contribute to the healing of Aboriginal communities through addressing the issues of control over resources and lands, self determination advancement, and social and economic development. Shultis and Browne (1999) suggest that, "If tourism projects do not directly relate to these goals, they are unlikely to be embraced by the community" (p. 112). They also point out that limited economic and human resources, and competing priorities and demands such as an "urgent need to settle outstanding land claims and create self-government agreements" (Shultis & Browne, 1999, p.113) may delay or stymie potential tourism development.

Conversely, not all Indigenous communities will choose to participate in tourism.

Strickland-Munro and Moore (2012) conclude:

some Indigenous people may not wish to engage in tourism. If social sustainability, including meeting the needs of all community members, is the ultimate goal, then such underengagement is also part of the achievement of sustainable tourism....it is essential to improve the opportunities for Indigenous engagement in park tourism through addressing systemic issues such as poverty, unemployment, lack of skills and poor access to goods and services, sustainable tourism in the broadest sense may best be achieved through partial rather than complete engagement by Indigenous people....what other economic opportunities can be developed with Indigenous people in remote locations where park tourism does not match their social and/or cultural aspirations (or undermotivation means that such aspirations are lacking)? (p. 38-39).

Smith, Scherrer and Dowling (2010) examined tourism impacts on Aboriginal culture and spirituality, and concluded that it is essential that a holistic approach to tourism planning and management be undertaken, through the use of appropriate governance mechanisms. Plummer & Fennell (2009) state:

“Case studies of adaptive co-management in the domain of sustainable tourism and protected areas are clearly required and will contribute to understanding application in this specific context” (p. 161).

To date no studies have focused on the direct linkages between the emergence of JM governance as a mechanism to foster economic development opportunity through cultural tourism and ecotourism. This research does just that.

CHAPTER 4 METHODOLOGY

This chapter explains the methodology and philosophical framework used for this study (4.1), lists the research methods used, explains and discusses the rationale for choosing them (4.2), and illustrates the research path (4.3). The study population is explained (4.4), followed by a discussion on limitations and bias in the study (4.5). The chapter concludes with a summary (4.6).

4.1 Methodology and philosophical framework

Tackling research is like building a house; one must first have a plan, and create a framework that combines the elements of philosophical ideas, strategies, and methods (Creswell, 2014). Strategy, in the research domain, is commonly called methodology. Crotty (1998) suggests methodology is the plan (strategy) of action that links methods to outcomes and which governs our choice and use of methods. Silverman (2013) defines methodology as the approach one takes to study their research topic and that “shapes which methods are used and how each method is used” (p. 122).

Crotty (1998) suggested using a four step approach to guide the creation of the framework, namely determining the epistemology (theory of knowledge embedded in the theoretical perspective which informs the research), deciding which theoretical perspective (philosophical stance) lies behind the methodology, choosing the methodology and selecting the research methods.

In applying Crotty's (1998) four step approach to this research project, it was decided that:

- the epistemology was subjective, and the philosophical stance was social constructionism
- The theoretical perspective would have naturalist leanings
- The methodology would incorporate an ethnographic approach
- Qualitative methods of participant observation, document analysis, interviews, and a case study would be used.

The reasons for all these decisions are explained in the following paragraphs. As Cohen (1979) asserts, by its nature, tourism is a social phenomenon, thus social constructionism was selected as part of the philosophical framework for this study. According to Patton (2002) social constructionism contends that the subjective meanings of experiences are co-created by individuals as they attempt to interpret and understand the world in which they live. The assumption is that people are born into culturally constructed sets of norms, which underpin how individuals view, interpret, produce and reproduce their social actions. It is believed that an individual's social reality is socially determined, thus researchers who utilize this philosophical framework seek to explain how their participants interpret or construct their realities. Guided by this doctrine it was the researcher's plan to seek stakeholder's perceptions of Indigenous tourism development's place within JM arrangements.

According to Jennings, (2010) when selecting a philosophy, researchers must take into account the questions being asked, the setting, and the study limitations such as resources and time. Jennings (2010) states that quantitative methodology has been most common for tourism research; however, Denzin & Lincoln (2005) advocate the rich descriptive detail associated with qualitative research. According to Rubin and Rubin (2005), there has been a paradigm shift in research techniques for parks and tourism studies. Parks and tourism research was once the exclusive domain of quantitative methods, such as surveys and questionnaires. During the 1996 *Paradigms in Tourism Research* conference held in Jyvaskyla Finland there was growing recognition that tourism research should extend beyond a compilation of numbers (Riley & Love, 2000). In a newsletter after the conference, Dann (1996) wrote, "far too many tourism conferences seem to be little more than mega-events given over to hundreds of papers that are merely recitals of official statistics or survey data" (p. 4).

In another observation, Riley & Love (2000) examined four tourism journals (*Journal of Travel and Tourism Marketing; Annals of Tourism Research; Journal of Travel Research; and Tourism Management*) and reported, that at that time, positivism was the dominant paradigm. In deciding whether a positivist approach or a naturalist approach is indicated, Rubin and Rubin (2005) suggest

pondering the following questions that are critical to defining the research philosophy:

- What is the core goal of research?
- What does “the truth” mean?
- What are the appropriate types of research instruments?
- How should (and does) the research impact on the discovery process?

In exploring the relationship between parks, tourism, Indigenous people, and JM, this researcher’s core goal was to discover the true nature of the relationships. The goal was to understand the social interactions between the stakeholders, and their perceptions in order to help guide JM collaborations. While the use of quantitative methods such as questionnaires might have been useful for collecting data to identify a list of stakeholders and how they rated their satisfaction with JM, in order to understand stakeholder perceptions of where they see tourism development fitting into the process, this type of data could only be collected by the use of a naturalist approach with qualitative methods. According to Stake (2013), “qualitative research is thinking of things using ordinary language description of human experience” (p. 9).

Finn, Elliot-White and Walton (2000) suggest that ethnographic research is less narrow and restrictive than positivism, and the researcher has the ability to capture the views of individuals that are holistic where behaviour and context are interlinked. Lindlof and Taylor (2002) referred to this as “a holistic description of cultural membership” (p. 16). Ethnography allows for the investigation of relationships, connections, processes, and interdependency of the key actors. In this case, it was important to observe the participants in their natural setting, to try to make sense of the social interactions.

From a participant observation platform, this researcher sought to view the social interactions that occur between stakeholders and public service employees to gain insight into the type of environment that the JM consultation is occurring in. According to Singer (2009), ethnography entails having the researcher “go to the data” (p. 191). The interviews were conducted in locations in which the participants lived and worked, thus studying participants in “their own cultural environment” (p. 191), which provides ethnographers with

a frame of reference for their subjects, provided that the researcher remains open to the interpretation of their world.

Typically ethnographic studies are an in-depth study of a single case (Singer, 2009). Most of the literature reviewed in Chapters 2 & 3 used case study as the main method of data collection. This research includes a case study of Roebuck Bay's JM arrangements. The researcher looked at the social interactions between the State's Department of Parks and Wildlife, the Yawuru Aboriginal Corporation, and the Shire of Broome, in the environment in which these interactions occur, which was the town of Broome, WA.

To guide the research, a brainstorming activity of mind mapping was used. Mind mapping is the technique of organizing one's ideas about a subject in a visual free-form style. Tony Buzan is credited with inventing this intellectual tool in the 1970s. According to Buzan (2013)

Mind Map is a learning tool and technique that incorporates the traditional mental tools of words, numbers, lines, lists and sequence, with an additional set of mental tools that are especially powerful for improving memory and creative thinking: image, color, dimension, space, and association or linking (p. 4).

Buzan (1991) argues that mind mapping has many uses, especially for problem solving, because it provides a clear picture of information's overall structure allowing the user to see connections. Mind mapping was used for this research to create a big picture view and a visualisation of possible connections and relationships within the research question, "Indigenous tourism development in parks: what is its place in JM?" The results are illustrated in Figure 4.1 on the next page.

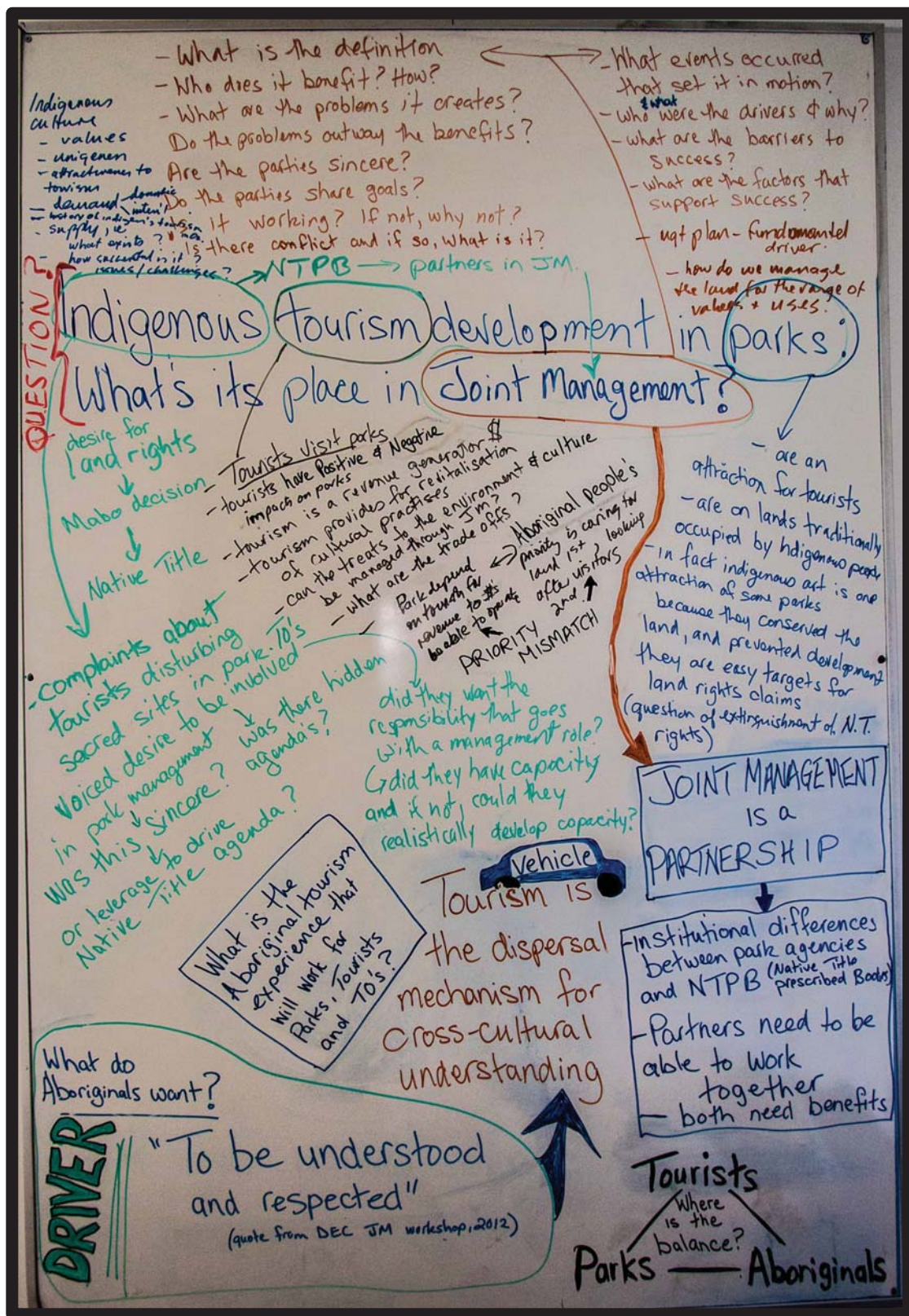


Figure 4.1 Mind map for research

For the mind mapping exercise, the researcher wrote the main research question near the top of a whiteboard. Starting with the first word of the question, “Indigenous”, the researcher talked thoughts out loud then recorded those thoughts on the whiteboard. This process was repeated for each of the four key words in the question: Indigenous, tourism, parks, and JM, thus populating the whiteboard (see key circled words in Figure 34). During the mind mapping exercise conceptual ideas emerged, and prompted definitions of terms, secondary questions, connections and linkages. Lines, images and other graphics were added. This exercise helped to visualise the research and articulate themes and abstract ideas about the researcher’s topic of study.

4.2 Research methods

Four qualitative research methods were used in this study, in what is referred to as multi-method triangulation. Kopinak (1999) defines it as,

gathering information pertaining to the same phenomenon through more than one method, primarily in order to determine if there is a convergence and hence, increased validity in research findings (p. 171).

Meijer, Verloop & Beijaard (2002) concur, stating multi-method triangulation is a worthwhile procedure to enhance the internal validity in qualitative studies on a complex topic. The more extensive the triangulation, the more confident one can be about its reliability and validity (Denzin, et al, 2004). Webb (1970) suggests, “Every data-gathering class – interviews, questionnaires, observation, performance records, physical evidence – is potentially biased” (p. 450). To overcome bias, Gliner (1994) described triangulation’s usefulness in determining internal validity in qualitative research.

Kopinak (1999) indicated that the use of more than one research instrument would provide for richer detailed and multi-layered information about the phenomenon under study. The literature review (Chapters 2 and 3) revealed most previous studies on JM have been case studies, and interviews were most commonly used for data collection. Therefore, the methods chosen for this study were: participant observation (4.2.1); content analysis (4.2.2); interviews (4.2.3), and case study (4.2.4). A more detailed description of each research method follows.

4.2.1 Participant observation

According to Belsky (2004), "participant observation can enable opportunities for observing every day tourism activities and for in-depth dialogue between the researcher and the subjects" (p. 273). Participant observation took place during thirteen structured activities (Chapter 5). The researcher was positioned in many roles, from non-participant, to passive participant, to active participant. During these participant observation activities extensive field notes were written, five hundred photos were taken, and twelve hours of video and audio recordings collected. The data was later reviewed to identify significant Indigenous tourism activities occurring, locate Indigenous cultural and heritage assets, and identify opportunities for further Indigenous tourism development. Also gleaned from the audio-visual collection were quotes and images for the thesis.

4.2.2 Content analysis

Content analysis is a "systematic and replicable technique used to determine the presence and meaning of concepts, terms, or words in one or more pieces of recorded communication and allows for compressing text into fewer content categories" (Mills, 2010, p. 226). The advantages of content analysis are its ability to analysis large bodies of text and to chart changes over time (J. Muir, personal communication, 13 November 2013). This was precisely what was sought in exploring the evolution of JM, and searching for references to tourism in the parks documents. Wesley (2009) explains the traditions of quantitative and qualitative content analysis (Figure 4.2).

Element of Inquiry	Quantitative Tradition	Qualitative Tradition
<i>objects of observation</i>	mentions, sequences ("manifest" content)	meanings, motives, purposes ("latent" content)
<i>units of observation</i>	segments of text	whole texts
<i>procedures of observation</i>	counting, rating, logging	themeing, tagging, memoing
<i>discovery of patterns</i>	calculated during analysis	developed throughout process
<i>presentation of data</i>	graphs, tables, statistics, figures, word clouds	quotations, concept maps, narrative

Figure 4.2 Differences between qualitative and quantitative content analysis (Wesley, 2009)

For the purposes of this study, the qualitative tradition was employed as the researcher was seeking meanings, motives and purpose within the JM arrangement.

Practitioners caution that the disadvantages of content analysis include possible issues with objectivity, reliability and validity, as well as the extent to which it can be used to make informed inferences (J. Muir, personal communication, 13 November, 2013). While content analysis can speak to what is said, how, when and by whom, it cannot reveal the motive as to why it was said, and with what effect. To mitigate these issues, the researcher relied on multi-method triangulation.

The review of archived documents at the office of Parks and Wildlife took place over two months. Approximately 15,500 pieces of material - (letters, memos, e-mails, correspondence, and other printed matter) were reviewed. Just over one thousand pages were identified as having content directly relevant to this research. Those pages were scanned and converted from portable document format (PDF) to text documents and collated into a single document. Notes were taken for all instances where Aboriginal, tourism and JM was mentioned or where there was a significant event involving JM.

The notes, as well as the date, page numbers and file numbers were entered onto an Excel spread sheet and then the data was sorted using the date as the primary sort criteria. These notes were used to create a chronology of the evolution of the new park governance model of JM, which is presented in Chapter 5. Further, the dates of key changes in government and ministerial portfolios with responsibility for parks were incorporated as a secondary data set. Putting the documents into chronological date order enabled the researcher to chart key historical events occurring simultaneously with the development of JM in WA, thereby allowing for a search for correlations and influencing factors.

4.2.3 Interviews

According to Rubin and Rubin (2005) in-depth interviews and observations provide more creative results when researching our nuanced and complex world. The truth differs according to the experiences and perceptions of each person. Since the goal of this research was to understand and describe the complex processes of the evolution of JM and what is the role for Aboriginal tourism development, the naturalist approach was most appropriate. Interviews with the stakeholders in their natural setting provided context to their answers, which assisted with exploring the research questions. Interviews were crucial to help understand how the stakeholders perceived their involvement in the JM process; their feelings regarding tourism; if they viewed tourism development as an outcome of JM; and if so, where in the priorities of outcomes they felt it fit.

A variety of stakeholders and other persons considered authorities in their respective fields were interviewed. For the sake of confidentiality, participants interviewed are only identified as informants, unless they expressly gave consent for their names to be used. Informants were sought to participate, both formally by written invitation and informally during casual encounters in the participant observation activities.

Those formally invited to participate in the research project were stakeholders in the Yawuru Park Council (YPC). The Shire of Broome participants were approached directly and invited to participate. DEC has a research protocol which requires an application to conduct social research. The application was approved on 30 January 2013, but due to the new relationship between DEC and the Yawuru in their JM activities, DEC gave a conditional approval, pending an endorsement by Yawuru. A request for participation was made at the Yawuru administration office and after a protracted process, Yawuru granted approval for the research the following year.

Semi-structured interviews

A series of nine semi-structured interviews were conducted. These interviews were comprised of open-ended opinion/value questions (Appendix C), which elicited information about the participant's perceptions on JM activities, and how the arrangements related to their goals, intentions and values (King & Horrocks, 2010). Questions were also asked about their views on what constitutes tourism, whether they saw any tourism development opportunities within JM activities, and if tourism was a priority. Ethics clearance from ECU was obtained for the interview questions. The interviews were conducted face-to-face and recorded with two devices, (one as a backup) for the purpose of transcribing. Written notes were also taken by the researcher during the interviews to assist with the transcribing, and to capture non-verbal clues.

Setting up times to conduct interviews proved to be a difficult task. Most participants, when approached for the interview, expressed being time-poor. In order to achieve completion of all the interviews, the researcher was required to make four trips to Broome over a 12-month period (11-19 December 2012; 23 June-2 July 2013; 23-26 September 2013; and 28 October-1 November 2013). Most interviews were conducted in offices convenient to the participant, with two interviews taking place at residences. All participants were asked the same set of questions for the sake of comparing and contrasting the answers. The interviews lasted between thirty minutes and sixty-five minutes.

The researcher transcribed the interviews, as according to Siedman (1991), the researcher is the person most intimate with the data and can provide notes on the body language observed and other nuances important to analysing the data. These interviews were analysed for information and themes and formed the basis for the questions for the following round of unstructured in-depth interviews.

Unstructured interviews

The unstructured interviews focused on discussions around the thematic areas of the research; tourism, parks, Aboriginal people and JM. The participants were selected through snowball sampling, relying on suggestions from other participants as to who was deemed to have additional knowledge. Additionally a few people randomly encountered during the participant observation activities were asked to participate. Participants included members of the TCWA, TWA, active tourism operators, Aboriginal tour operators, Australia's Northwest tourism, Parks and Wildlife, WAITOC, Shire of Broome, and Yawuru community members. It was a conscious decision to not include tourists as participants in the interviews, as the concept of JM is very much in its infancy and it is unlikely that any tourist would know of its existence.

Interviews continued until the point of knowledge saturation, where no new information appeared to be gained. As with the semi-structured interviews, these interviews were recorded and transcribed by the researcher.

4.2.4 The case study

The case study is a “process of conducting systematic, critical inquiry into a phenomenon of choice and generating understanding to contribute to cumulative public knowledge on the topic” (Simons, 2009, p. 18). According to Yin (2009) a case study is defined as, “An empirical inquiry about a contemporary phenomenon (e. g., a “case”), set within its real world context – especially when the boundaries between phenomenon and context are not clearly evident” (p. 18). Stake (1995) and Creswell (2003) define a case as one specific and unique phenomenon, bounded by a place, time, activity or event. Yin (2012) explains that, “case studies are pertinent when your research addresses either a *descriptive* question – “what is happening or has happened?” - or an *explanatory* question – “How or why did something happen?” (p. 38). Stake (2013) suggests, “A case study can be used to study a phenomenon, a relationship, a functioning” (p.10). This research was concerned with the relationships between Indigenous people; tourism; parks; and JM and what is happening at Roebuck Bay Marine Park.

There are various types of case studies and this one is an embedded single-case case study (Figure 4.3). How it applied to this study is illustrated in Figure 4.4.

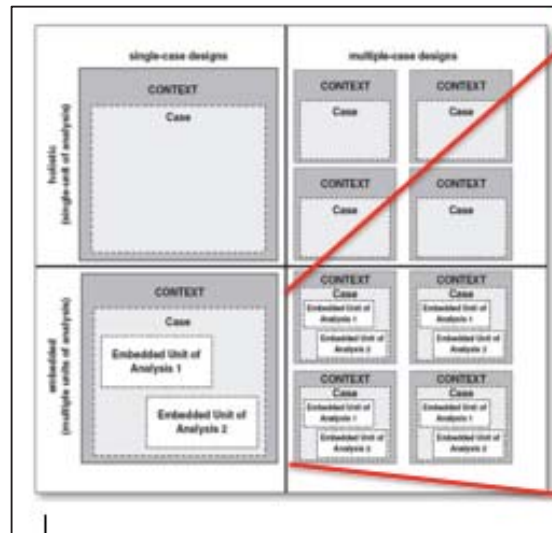


Figure 4.3 Types of case studies. (Yin, 2012)

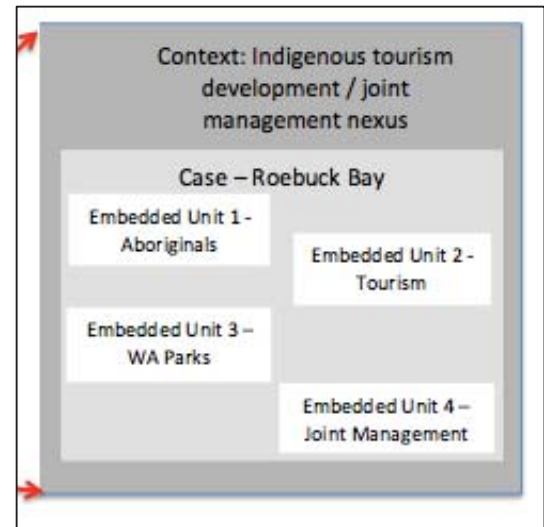


Figure 4.4 Application of single case to this study

The phenomenon of the relationship between JM as an emerging governance model for parks and Aboriginal tourism development has not been researched. Thus there exists a need to critically review this topic to add to the knowledge base for the benefit of the stakeholders and to guide public policy.

Hamel, Dufour and Fortin (1991) argue, "as a sociological approach, the case study strives to highlight the features or attributes of social life" (p. 2), thus a case study was deemed appropriate by this researcher as JM is very much about the social interactions between park managers, their staff, and Indigenous people living in or adjacent to parks and PAs. The activity of tourism affects stakeholders socially, culturally, economically and environmentally, in positive as well as negative ways (Archer & Cooper, 2013).

In 2001, Boyle (2001) argued that there was a lack of a clear benchmark picture of Australia's Aboriginal tourism state. Still being the situation in 2007, Schmiechen and Boyle (2007) proposed a framework for future research on Aboriginal tourism for a more cohesive approach and suggested case studies are undertaken to assist with the benchmarking process.

Australian State agencies and other groups including academic researchers, are increasingly using case studies to review JM activities. Examples include innovative arrangements for co-management of parks in South Australia, a case study by Leaman (2010), and three cases completed by Bauman and Smyth (2007) on the Nitmiluk National Park, the Booderee National Parks, and the Dhimurru Indigenous Protected Area, as part of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) 'Success in Aboriginal Organisations' Project.

AIATSIS is the "world's premier institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander people, past and present" (AIATSIS, 2013, p. 1). AIATSIS places a high regard on the value of case studies and have started a JM email network, designed to develop a national community of practice for the sharing of information about JM models and successful case studies.

The network's beginning was explained in an email to the researcher:

This community of practice was recommended and discussed at a 2012 NTRU (Native Title Research Unit) workshop of government staff from across Australia working in joint management. Participants at this workshop showed a strong commitment to sharing information about their joint management models and successful case studies (T. Bauman, personal communication, 16 May 2013).

Having chosen the methods of research and the case study site, the next step was to develop a path to guide the research process, which is detailed in the next section.

4.3 The research path

The seven stages of this study's research path are illustrated in Figure 4.5.

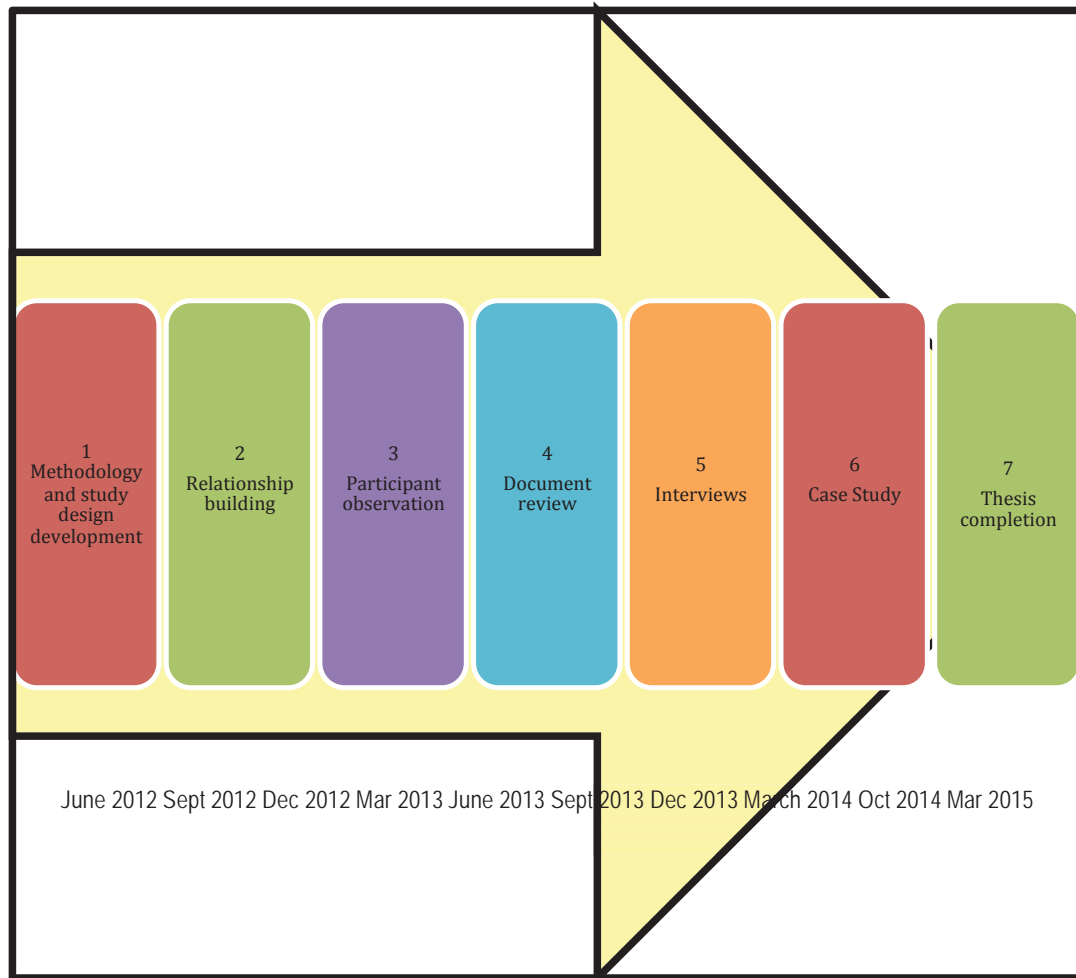


Figure 4.5 The research path

The first stage was the study design. The researcher used the technique of mind mapping to break down the main research question and help guide the study design (see Figure 4.1 p. 108). Next the researcher developed the methodology and theoretical framework (Chapter 3).

Stage two was relationship building. According to Australian Government's National Health and Medical Research Council Aboriginal people place the highest of regards on relationship building (NHMRC, 2005) and this takes time (J Edmonds, personal communication, 5 August, 2013).

The relationship building process was accomplished through introductions to key stakeholders (Parks and Wildlife; Yawuru; and the Shire of Broome) initiated by the researcher's ECU supervisor Ross Dowling and industry advisor Colin Ingram. Initial engagement with key stakeholders was accomplished in two ways: first at the FACET *"People, Partnerships and Programs - Emerging Opportunities for Kimberley Tourism"* conference, held in Broome 27 – 30 August, 2012 (5.1.2.1), then followed up by e-mail and phone communications.

Stage three involved various participant observation activities. Initial participant observation was undertaken during a month long research expedition through several NPs and MPAs in the northwest of WA (5.1.1.1). This event assisted the researcher in understanding the arena of PAs and MPAs in WA. It also provided the researcher with first impression observations of the interactions of the stakeholders, an overview of NBT in the State, and insight into the tourism challenges of weather, access, infrastructure (or lack of) and remoteness. Participant observation also took place at meetings, workshops and conferences and this is detailed in 5.1.2.

Stage four was a review of archived government documents relating to JM activities. This content analysis activity is detailed in 5.2. The secondary data review produced much valuable material, which assisted in understanding JM's evolution in WA, legislative challenges and the changing attitudes amongst the stakeholders.

Stage five included the collection of primary data through interviews conducted by email, in person at Broome and Perth, and by phone. The interviews were transcribed and analysed and the details are in 5.3. Stage six was the case study of Roebuck Bay Marine Park (Chapter 6). Building on the data collected from the other methods, the case study was helpful to put all the information into a real world setting and to establish a baseline measurement of the current state of tourism development within WA's jointly managed parks. The final stage of the research path (stage seven) involved writing the findings and conclusion (Chapter 7), and completing the thesis.

4.4 Study population

Choosing the appropriate study population is important for the reliability and validity of the results. In the Kimberley Science and Conservation Strategy (KSCS) stakeholders were identified who could potentially play a vital role in the co-ordination and implementation of that strategy (GWA, 2011). The KSCS states that achieving the long-term conservation goals is not possible without the collaboration of:

1. Governments at all levels
2. tourism industry
3. resources sector
4. Aboriginal communities
5. pastoralists and agriculturalists
6. non-government organisations
7. research institutions and
8. the wider Kimberley community.

Thus, the researcher viewed these eight stakeholder bodies as relevant potential targets for the research interviews.

Purposive sampling (Berg & Lune, 2012), sometimes called judgemental sampling (Hagen, 2006), was used. Amongst the new amendments to the CALM Act, Section 8A states that Aboriginal TOs must be consulted (C. Ingram, personal communication, 5 November, 2013). Therefore, the researcher chose this stakeholder body (Aboriginal TOs) to take priority in the inquiry.

As the case study was on Roebuck Bay Marine Park, the population selected were the actors involved in the JM arrangements at this site, those being members of the Yawuru Park Council (YPC). The YPC is comprised of three representatives each from the Yawuru people, the Shire of Broome and Parks and Wildlife. The YPC's purpose is to jointly management the Yawuru conservation estate, which includes Roebuck Bay MP and associated jointly managed reserves surrounding Broome in the Kimberley region of WA.

In the first round of in-depth interviews the informants directly involved as participants on the YPC were selected. While this choice may have had limitations (4.5), given the expense associated with research activities in the

remote Kimberley area, this was the most practical choice for sampling. This population was also appropriate as this research was a case study of the JM arrangements at Roebuck Bay, which is managed by the YPC.

4.5 Limitations and bias

As the researcher is the primary instrument of data collection, all responsibility falls upon them for ensuring that any inherent biases are neutralized. The quality of the research outcome depends on the integrity, professionalism, sensitivity, skill, and project management of the researcher. This researcher took training in research skills development at every available opportunity. Courses taken included: qualitative research methods, case study Masterclass, in-depth interviews Masterclass, content analysis, and a completion Masterclass. In addition, guidance was sought from supervisors, the graduate research school, and other experts when needed to overcome skill limitations. Feedback was regularly solicited to ensure any bias was kept in check.

4.5.1 Participant observation limitations and bias

All forms of research methods have inherent limitations. Limitations of using participant observation are that it is incapable of generalisation and is inherently a micro-examination (Belsky, 2004). The way this researcher chose to mitigate the micro-perspective was through the use of multi-method triangulation, which provided cross-referencing to produce a bigger picture viewpoint.

Another pitfall of participant observation is the risk of a researcher being captured by their study population, or “going native”. O’Reilly (2009) explains, “The term ‘going native’ refers to the danger for ethnographers to become too involved in the community under study, thus losing objectivity and distance” (p. 88). The term “go native” is no longer politically correct, and has been replaced with “over-rapport” (O’Reilly, 2009).

Over-rapport is the danger of the researcher becoming unable to distance themselves from the views of their subjects, leading to a loss of all objectivity, complete socialisation or immersion into the culture, and a resulting bias (O’Reilly, 2009). This was the most difficult of the issues for this researcher,

given that she had a pre-existing passion for parks and conservation, was in a relationship with a parks employee, and had close friendships with Aboriginal people and tourism professionals. The strategy to mitigate potential bias in these regards was to have frequent discussion within the research community to test the objectivity of the research analysis. The multi-method triangulation also proved useful for bringing data from alternative sources for a more balanced perspective. As O'Reilly (2009) points out, "It is still important to think about the delicate balancing act of empathy and distance that is such an essential component of the participant observer oxymoron" (p. 89).

4.5.2 Content analysis limitations and bias

Limitations in content analysis were the fact that the archived documents reviewed were only those documents held at the office of Parks and Wildlife, thus presenting a filtered collection of material. To overcome this the researcher looked to alternative historical documents to provide an Aboriginal viewpoint. One document that presented historical facts through an opposing lens was a publication commissioned by the Australian Conservation Foundation titled, "*Competing Interests, Aboriginal Participation in National Parks and Conservation Reserves in Australia, A Review*". Obvious from the title, this document contained some strong opposing viewpoints. In the content analysis exercise (5.2), it was up to the researcher to take due diligence to present a neutral account of the events, with consideration for all viewpoints.

4.5.3 Interviews limitations and bias

Qualitative interviewing presents challenges in terms of bias management and instrumentation rigor (Chenail, 2011). According to Mehra, (2002) a question of bias in the study arises with the researcher's degree of affinity with the study population or the researcher being a member of the study group, as an "insider" investigator may limit their curiosities. In other words, they may only focus on what they perceive they don't know, rather than encompassing what they don't know they don't know (Chenail, 2011).

In this study, the researcher was exposed to developing an affinity with the study population through her role as participant observer, and also through having membership of several of the organisations examined in the study. The first step in mitigating the potential for bias is in recognising it exists. The researcher readily admits her position as an “insider”, and employed the help of her supervisors to review thesis drafts for lack of objectivity.

In the interview process, there also existed a selection bias. The primary participants were only those who held positions on the YPC, following which the snowball selection method was employed to recruit others. Therefore, the findings need to be understood to be reflective of a specialist group, whose views may not necessarily be representative of the wider community. One could argue that the sample size made it impossible to generalise, however, due to constraints of time and money to gather the data, this limited sample size seemed the only workable solution. In light of the fact that interviews were a part of the larger research project, which incorporated collection of data across a wider range of expertise (Indigenous people, parks agency people, local council, local citizens, tourism operators, tourists, and tourism agencies), the design of the interview selection process was deemed acceptable.

4.5.4 Case study limitations and bias

Some academics claim a single case may be too subjective and suggest that proper generalisations cannot be made (Stake, 2013). But working cautiously, one can refine the deep complexities to assist with the general understanding (Flyvbjerg, 2001). A concern with case study analysis lies in the risk of the case study writer being selective with the data that is reported (Guba & Lincoln, 1981). Thus researcher and reader need to be cognitive of biases that may affect what is recorded in the thesis. Hamel, Dufour and Fortin (1991) argues that possible biases created by the researcher and participant’s subjectivity may contribute to a lack of rigor in the collection and analysis of the data that gives the study its foundation.

To overcome these concerns Burawoy (1991) recommends the extended case study method. The extended case method applies reflexive science to ethnography in order to extract the general from the unique, to move from the "micro" to the "macro," and to connect the present to the past in anticipation of the future, all by building on pre-existing theory (Burawoy, 1998). While an extended case study was not possible given the time restrictions on a Master's thesis, it remains available for further researchers to continue with a longitudinal study on the same case. Thus the single case study is effective in this instance as a baseline measurement.

4.5.5 Challenges of research involving Aboriginals

There was a time when researchers were less than sensitive to Aboriginal people's feeling regarding being research subjects. In recent times a common joke told about Kimberley Aboriginal remote communities is that, on any given day, one can see a line-up of rental cars bearing people waiting to enter the community to make enquiries and conduct studies. As a result some Aboriginal communities have been experiencing "research fatigue".

According to Jackson, Golson, Douglas, & Morrison (2013):

The challenges and ethical dilemmas of conducting research at the community level are well rehearsed within a number of social science disciplines (Newton et al., 2012). A number of authors have commented on the tensions between the research sector and local communities, not least in relation to the mismatch between funding cycles and programs and the demands of participatory research (Baum, 1998; Newton et al., 2012). Cloke (2002, p. 591) for example notes that 'the unwillingness to promote and fund long-term, longitudinal research has created the conditions for 'flip' ethnographies by which researchers too often breeze in and out of research situations, with insufficient commitment to the people and issues concerned' (cited in Newton et al., 2012). A paper on (non-Indigenous) community impacts in sustainability research identified a number of issues that TRaCK (Tropical Rivers and Coastal Knowledge) researchers encountered (Newton et al., 2012), particularly points of tension indicative of the unequal research/researcher relationship. Clark (2008) for example observes that the financial costs of engagement are rarely considered by major funding bodies and that the costs of engagement are often much more nebulous than might first be assumed and can be difficult to calculate and compensate for" (Clark, 2008, p.964) (ibid). This same author encountered 'research fatigue' that he believed

was related to perceptions that there is a lack of change following research engagement (2013, p.15).

Recently it has also been noted that:

Indigenous communities are no longer prepared to be research objects for external, mostly non-Indigenous researchers, and demand a role in decisions about what is researched and how it will be researched (Kelly, et al, 2012, p.40).

During the data collection phase for this thesis, this researcher encountered challenges in gaining approval for the research from the Aboriginal group that was central to the research. For context, research approval requests are becoming more common as the proper protocol in working with Aboriginal people. Often, as had been the case prior to native title determinations, researchers simply went about their research independently, speaking to whomever they wanted and visiting places they deemed necessary to conduct research, without seeking approval from TOs. With native title determination and the rights that flow from that, some Aboriginal groups have expressed their desire to be consulted regarding any proposed research that would occur on their lands or with their people.

While achieving research results are the priority of the researcher, one must always be cognitive that Aboriginal groups may have other pressing matters, which require their immediate attention. Researchers need to adapt a flexible approach when dealing with Aboriginal people and be willing to modify their request for people's time and participation, in thoughtful and balanced consideration.

4.6 Methodology summary

This research was anchored in the philosophical framework of social constructivism, adopting a naturalist approach. The epistemology was subjective, the theoretical perspective has positivism leanings, with the methodology incorporated an ethnographic approach, using qualitative methods.

All research methods have inherent limitations and to overcome them multi-method triangulation was incorporated using a combination of four qualitative research methods: participant observation, content analysis, interviews and a case study. The researcher also identified possible bias, including a possibility of over-report, and chose strategies to mitigate those risks.

Judgemental sampling was used for the initial study population, with other participants recruited using the snowball method, and by chance. Microsoft Excel was used to assist with the recording and organising of the data and the analysis.

CHAPTER 5 RESULTS - CONTEXTUAL

This chapter reports on the primary and secondary data collected and its analysis. The three methods of data collection were: participant observation (5.1); content analysis of CALM/DEC/DPaW documents (5.2); and interviews (5.3). Due to the lengthy process of gaining all the required approvals for the research project it was necessary to overlap the different data collection activities to keep the project moving forward. Figure 5.1 (next page) illustrates the timelines for the various research activities.

5.1 Participant observation data

The 14 participant observation activities carried out are discussed here, under the headings of Field Observations (5.1.1) and Meetings and Conferences (5.1.2). The researcher played various roles, from passive observer to active participant. A discussion on the activities, including major observations and their relevance to the research are presented here. This section ends with a summary of the key findings of the participant observation activities (5.1.3).

5.1.1 Field Observations

Three research expeditions were conducted (Table 5.1), with the purpose of being an active participant observer in the parks-tourism-Aboriginal arena.

Table 5.1 Participant observation activities - research expeditions

Section	Research Expedition	Date
5.1.1.1	Perth to the Kimberley	18 August -12 September 2012
5.1.1.2	Dampier Peninsula	28 June - 1 July 2013
5.1.1.3	Uluru-Kata Tjuta National Park	12 -14 October 2013

Data was recorded during each expedition through field notes and a photographic record. An excerpt of field notes is presented in Appendix D and include research findings of the significance of place, a list of tourism activities either participated in or viewed, an indication if Aboriginal tourism was present, and evidence whether JM was taking place.

5.1.1.1 Research Expedition: Perth to the Kimberley

This 26-day road trip began in Perth on 18 August 2012, and ended on 12 September 2012. The researcher sought evidence of park values; tourism attractions and activities; Aboriginal tourism businesses; ecotourism best practice, and JM activities between Aboriginals and the parks agency.

The green lines on these maps (Figure 5.2, 5.3 and 5.4) show the 9160km route travelled to visit many of WA's iconic NPs and MPAs.



Figure 5.2 Map of WA (adapted from Goway, 2015)



Figure 5.3 Map of the Kimberley region, WA (adapted from Biz Maps, 2015)



Figure 5.4 Map of Coral Coast tourism region, WA (adapted from Mapsalive, 2015)

This was the most significant field observation activity of the three, providing an opportunity for the researcher to be immersed in the business of parks, tourism in NPs and MPAs, and Aboriginal culture. The researcher was invited to join the travel of four highly regarded parks authorities in their respective disciplines: Jim Sharp, Director General, Parks and Wildlife, WA; Steve Martin, former Deputy Director, US National Park Service (NPS) USA; Dr. Cyd Martin, former Director of Indian Affairs & American Culture for the Intermountain Region, NPS. USA; and Colin Ingram, Senior Policy Officer, Parks and Wildlife, WA. Being an active listener provided the researcher with insights into park management issues, tourism development in parks and the involvement of Indigenous people in park management.

All three of WA's WHAs were visited: Shark Bay MPA, Ningaloo Coast and Purnululu NP, as well as several other iconic WA PAs (Karijini NP, Cape Range NP, Eighty Mile Beach, King Leopold Ranges Conservation Park, Windjana Gorge NP, Geikie Gorge NP). Visitors were observed at all parks. Considerable infrastructure was apparent in the form of roads, parking lots, shelters, toilets, camping areas, look-outs, and visitor centres. Most of the major parks visited had volunteer campground hosts.

Trip highlights included meeting, engaging with and learning about Aboriginal culture from TOs at Karijini NP, Photo 5.1 and 5.2 (next page); Purnululu NP, Photo 5.3 (next page) and Geikie Gorge NP, Photo 5.4 (next page).



Photo 5.1 Visitors with Traditional Owners at Karijini NP Visitor Centre (L-A Shibish)



Photo 5.2 Traditional Owners providing interpretation, Karijini NP (L-A



Photo 5.3 Aboriginal ranger with visitors at Purnululu NP (L-A Shibish)



Photo 5.4 Aboriginal tour guides, rangers and visitors, Geikie Gorge NP (L-A Shibish)

5.1.1.2 Research expedition - Dampier Peninsula

To better understand the reality of Aboriginal tourism in the Kimberley, especially the Broome area, the researcher undertook a four-day (28 June - 1 July 2013) research expedition to the Dampier Peninsula, which is north-east of Broome. The logistics required a flight from Perth to Broome, the rental of a 4WD at the Broome airport (as the Dampier Peninsula road is not suitable for 2WD), the booking of accommodations, and provisions for food and fuel. The researcher travelled approximately 170kms along the Cape Leveque Road (Figure 5.5). Excerpts from the field notes are located in Appendix E.

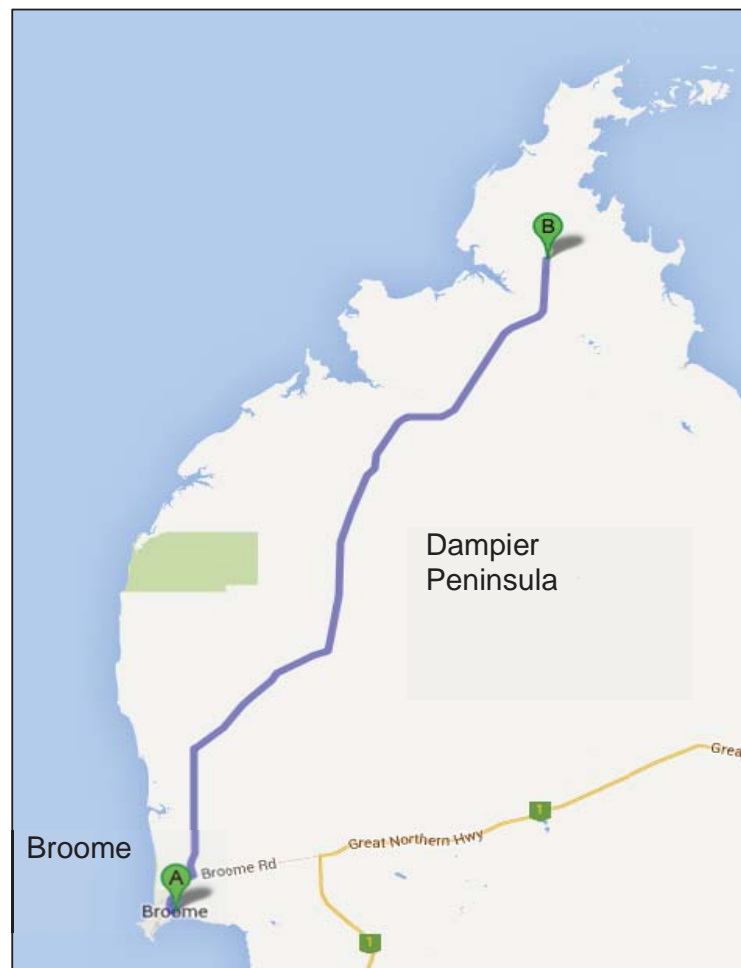


Figure 5.5 Map of the Dampier Peninsula research trip (adapted from Google Maps, 2015a)

The significance of this participant observation activity was that the researcher was able to view Aboriginal tourism through the perspective of a tourist and experience the people and environment in which they operate.

In preparation for this research, an internet search using the key words of “Dampier Peninsula” and “Aboriginal tourism” returned nine Indigenous experience listings:

1. Ardyaloon Trochus Hatchery & Aquaculture Centre
2. Chorley’s Tours
3. Cygnet Bay Pearl Farm & Accommodation
4. Gnylmarung Retreat
5. Kooljaman at Cape Leveque - Accommodation & Tours
6. Kooljaman at Cape Leveque – Tours
7. Lombadina Aboriginal Corporation
8. Mercedes Cove
9. Natures Hideaway Middle Lagoon

Only three businesses listed (3, 5, 7) could be located in a Google Maps search revealing a lack of a comprehensive online presence for many Aboriginal tourism businesses. While travelling (route marked in blue line in Figure 5.6) the researcher was stopped twice by other tourists asking for directions to Aboriginal campgrounds. Cooperative online marketing would be one method of assisting these businesses in attracting more visitors.



Figure 5.6 Dampier Peninsula Aboriginal tourism spots (adapted from Google Maps, 2015b)

Several of the Aboriginal communities visited showed signs of generational poverty. A young Aboriginal man told us he wished to start a fishing tourism business, but the Elders of the community would only allow it if they received a large share of his income. He said it was a "crabs in the bucket" mentality, where some do not want others to rise above, "so they pull you back down".

While visiting Ardyaloon Trochus Hatchery & Aquaculture Centre, an advertised tourism attraction, the researcher observed many of the fish tanks were empty. The manager (who was a German backpacker) stated local youth had broke in a short while ago and speared the large fish in the tanks, killing them for sport and damaging the tanks in the process. A small selection of local carved Trochus shell jewellery was for sale, and when asked if there was more, the manager stated the community was slow to respond to the request for more products. It appears that there are missed opportunities at Ardyaloon, and a lack of "ownership" of the tourism product by the local population.

By contrast, Kooljaman at Cape Leveque was a sound example of a well-established Aboriginal tourism business, providing quality service and facilities. The campgrounds were fully booked, as were the cabins. The restaurant appeared busy all day. However, when speaking with an employee, they said they had difficulty retaining Aboriginal staff who they invested training in. Conversely, while in Broome, an Aboriginal youth lamented that he had received hospitality training, but once the training was complete, he could not find a job. Here is an opportunity for further research; to investigate whether the training schemes are set up so that companies only take on trainees because they are paid to do so, and when the training is completed, they look for more trainees to keep the income from traineeships flowing. Or whether, the trainees lose interest in the industry, or are lured to other industry jobs once they received basic employment skills. Also whether the seasonality of tourism in the Kimberley makes it difficult to stay in the industry year round in a tourism job, as once the wet season arrives (December to April) roads become flooded and the oppressive humidity keeps most visitors away.

The main observations were that the corrugated dirt road made access to this remote area challenging. A wide range of accommodations were available from unpowered campsites, to eco tents, to luxury accommodation in self contained cabins. Some properties were better maintained than others, with Lombadina showing much need of maintenance, compared to the high quality offerings at Kooljaman at Cape Leveque. Services such as fuel and food were limited in this remote area. The coastal scenery was spectacular with red pindan cliffs contrasted sharply with white sandy beaches and crystal clear turquoise waters. High visitation numbers were observed at all tourist places, which was not surprising given it was peak season for the north (wintertime in southern Australia).

5.1.1.3 Research Expedition Uluru-Kata Tjuta NP

Uluru-Kata Tjuta NP is one of the first Australian NPs to have control and ownership given back to Aboriginal TOs, with JM arrangements. This model became the preferred model desired by other Aboriginal groups, being land under the freehold title, leased back to a park agency and managed cooperatively. The researcher travelled by tour bus from Alice Springs, NT, to Uluru-Kata Tjuta National Park, NT, 12 – 14 October 2013.

During the two-day visit, the researcher was an active participant in tourism activities. The researcher found it hard to locate any Aboriginal staff members, in front line service roles and it was not until participating in a paid Aboriginal Cultural Tour that an Aboriginal person was encountered. From observing other tourists, it was obvious that people sought out an experience with an Aboriginal person and part of that experience involved a desire to have photos taken with Aboriginal people.

A visit to the Uluru-Kata Tjuta Cultural Centre revealed an impressive building, with informative interpretive displays. However, it was showing signs of aging and had a general feel of a lack of upkeep, evident by the accumulation of cobwebs and bird dropping. The public toilets were less clean than expected for a visitor attraction of this stature, and were in need of fresh paint. The café where the tour company held its breakfast had a bird flying around inside, and was in a generally diminished state. The buffet food served was of poor quality

and not presented in an appetizing way. There was a lack of condiments such as tomato sauce and sugar.

The Uluru model of JM has previously been the model most sought by other Aboriginal groups (see 5.2), however the researcher was disappointed with the absence of a greater Aboriginal presence amongst the staff and was disappointed with the level of maintenance of the facilities. The significance of this participant observation activity was in allowing the researcher to observe the Aboriginal tourism venture that is often touted as best practice, and observe the experience of other tourists consuming this product. The researcher suggests that this tourism product is at the stagnation stage of Butler's tourism area life cycle model (Butler, 2006).

5.1.1.4 Aboriginal tourism business models

Derived from the data collected during the participant observation activities to the Kimberley (5.1.1.1) the researcher created Table 26 to list models of Aboriginal tourism businesses witnessed.

The heading "Site" refers to places visited; "TO" identifies the traditional owners involved, if any; "Other Aboriginal" identifies if non-TO's are involved; "owner" and "operator" confirms just that; "land vested in" refers to the entity responsible for land management; and the last column, "Aboriginal tourism model" refers to the new list of models created in Table 5.2 which follows:

Table 5.2 Aboriginal tourism business models in WA

Site	Owner by TO	Owned by Non TO	Operated Aboriginal people	Land vesting	JM	Aboriginal tourism model (Table 5.3)
Karijini Visitor Centre	Banyjima	No	Yes	DPaW	yes	1
Geikie Gorge Darnku Boat Tours	Bunaba	No	Yes	DPaW	no	2
Karijini Eco Retreat	No	Gumula	No	DPaW	no	3
Mowanjum Art and Cultural Centre	Worrorra, Ngarinyin and Wunumbal	No	No	TOs	no	4
Yarliyl Art Centre	No	Kidja	Yes	private	no	17

From Table 5.2 (previous page), five Aboriginal tourism business models were identified. Extrapolated from these models, another 14 possible variations are listed in Table 5.3.

Table 5.3 Models of Aboriginal Tourism Businesses

#	Details of Aboriginal Business Arrangements
1	Wholly owned and operated by Aboriginal TO, who operate on Parks and Wildlife lands, and participate in JM arrangements with Parks and Wildlife
2	Wholly owned and operated by Aboriginal TO, who operate on Parks and Wildlife lands, but do not participate in JM arrangements with Parks and Wildlife
3	Wholly owned by Aboriginal TO, but are leased or operated by a third party, on Parks and Wildlife lands, but do not participate in JM arrangements with Parks and Wildlife
4	Wholly owned and operated by Aboriginal non-TO, who operate on Parks and Wildlife lands through lease or licence arrangements, but do not participate in JM arrangements with Parks and Wildlife
5	Wholly owned by Aboriginal but non- TO, are leased or operated by a third party, on Parks and Wildlife lands, but do not participate in JM arrangements with Parks and Wildlife
6	Partly owned by Aboriginal TO, but operate in partnership with others (both Aboriginal and non-Aboriginal), are operated by a third party, not on Parks and Wildlife lands and do not participate in JM arrangements with Parks and Wildlife
7	Partly owned by Aboriginal TO, in partnership with others, are operated by a third party, and operate on Parks and Wildlife lands, but do not participate in JM arrangements with Parks and Wildlife
8	Wholly owned and operated by Aboriginal TO, who operate on their own lands, and have no interaction with Parks and Wildlife (Chilly Creek, Mercedes, Lombadina, camp grounds at Dampier Peninsula)
9	Partly owned by Aboriginal TO, in partnership with others, are operated by a third party, and have no interaction with Parks and Wildlife
10	Wholly owned and operated by Aboriginal non-TO, who operate on TO lands, and have no interaction with Parks and Wildlife
11	Partly owned by Aboriginal TO, in partnership with others, are operated by the Aboriginal non-TO, on TO lands, and have no interaction with Parks and Wildlife
12	Partly owned by Aboriginal TO, in partnership with others, are operated by a third party, on TO lands, and have no interaction with Parks and Wildlife
13	Wholly owned and operated by Aboriginal TO, who operate on lands other than Parks and Wildlife, or Aboriginal land
14	Wholly owned by Aboriginal TO, but are leased or operated by a third party, who operate on lands other than Parks and Wildlife, or Aboriginal land
15	Partly owned by Aboriginal TO, but operate in partnership with others, are operated by a third party, who operate on lands other than Parks and Wildlife, or Aboriginal land
16	Partly owned by Aboriginal TO, in partnership with others, are operated by a third party, who operate on lands other than Parks and Wildlife, or Aboriginal land
17	Wholly owned and operated by Aboriginal non-TO, who operate on lands other than Parks and Wildlife, or Aboriginal land
18	Partly owned by Aboriginal TO, in partnership with others, are operated by Aboriginal non-TO, who operate on lands other than Parks and Wildlife, or Aboriginal land

The benefit of categorizing the various models of Aboriginal businesses is to assist future research into identifying which business models have a greater degree of success. This may then assist in the creation of new strategies to encourage and support Aboriginal tourism development.

5.1.3 Summary of research expedition observations

From the three research expeditions, the main observations were:

- WA has some of the world's most significant and unique natural land and seascapes, recognised by three United Nations Education, Scientific and Cultural Organization (UNESCO) listings for Shark Bay MPA (1991), Purnululu NP (2003) and the Ningaloo Coast (2011)
- Parks are a common pool resource, gazetted by the government, vested in the WA Conservation Commission, and managed by WA's parks agency (CALM/DEC/DPaW), according to the CALM Act
- The parks were initially managed for their conservation and tourism values, but Aboriginal heritage values are increasingly being recognised
- Tourism activities were viewed at all parks. Both domestic and international visitors were observed. Visitors were travelling by plane, private motor vehicle, rental vehicles, organised bus/coach tours, boats, bicycles and on foot
- To support the significant numbers of visitors the WA government has invested in substantial infrastructure (roads, toilets, shelters, campsites, picnic areas, etc.)
- Tourism in parks supports local businesses through the supply of goods and services for visitors (food and beverage, fuel, accommodations, activities, tours, vehicle repair, supplies, etc.)
- The great distances between towns in remote outback areas, rough road conditions, limited services (i.e. fuel), seasonal accessibility due to weather (i.e. flooded roads, cyclone season) all create barriers to mass tourism, but also create opportunities for niche eco/adventure tourism products
- Aboriginal people are becoming more directly involved in tourism development in parks
- Many Aboriginal tourism businesses are not advertised or marketed
- Some Aboriginal tourism businesses are showing signs of stagnation
- Many opportunities are available for Aboriginal and main stream tourism development in PAs and MPAs, encouraged by the number of visitors observed
- Difficulty exists in attracting and retaining Aboriginal staff in Aboriginal owned/operated businesses.

The research expeditions were necessary to provide insights into the current state of WA parks, tourism activities occurring in WA PAs, and Aboriginal

people's involvement in tourism. The trips also assisted in identifying possible sites for the proposed case study. Based on the observations and data collected, it was decided that Broome would be the most appropriate study site (Chapter 6).

5.1.2 Meetings and Conferences

During the course of the research 11 meetings and conferences were attended to conduct participant observations (Table 5.4).

Table 5.4 Participant observations activities - meetings and conferences

Section	Meetings and Conferences	Date
5.1.2.1	FACET Conference: <i>Emerging opportunities for Kimberley tourism: People, partnerships and programs</i>	28 - 30 August 2012
5.1.2.2	Parks and Visitor Services (PVS) conferences	
	2012	17 October 2012
	2013	15 -16 October 2013
	2014	14 – 16 October 2014
5.1.2.3	DEC JM round table discussion	17 October 2012
5.1.2.4	DEC JM policy development workshops	
	#1	23 October 2012
	#2	15 February 2013
5.1.2.5	DPaW 2013 Aboriginal staff conference	14 October 2013
5.1.2.6	The 2013 Australian Indigenous Tourism Conference	9 -11 October 2013
5.1.2.7	Aboriginal Stolen Generation meeting	31 October 2013
5.1.2.8	IUCN 2014 World Parks Congress, Sydney	12 – 19 November 2014

5.1.2.1 FACET Conference: *Emerging opportunities for Kimberley tourism: People, partnerships and programs*

The researcher joined FACET (3.1.3.6) in February 2012, volunteered for the conference committee, and assisted in the convening of the three-day 2012 FACET Conference: *People, partnerships and programs: Emerging opportunities for Kimberley tourism*, in Broome, WA, from 28 – 30 August 2012. Broome is the traditional land of the Yawuru Aboriginal people. Broome is also the home of Roebuck Bay MP, which is the case study site (Chapter 6).

The conference program stated:

The opportunities for tourism in the Kimberley are exceptional. It is one of Australia's last great wilderness areas and has an international reputation as a world-class ecotourism and cultural tourism destination (FACET, 2012).

Details on the outcomes from the workshops are contained in Appendix F. As an active participant, the researcher gained a better understanding of the interest of local Aboriginals in tourism development in the Broome area, the complex relationships between the tourism stakeholders, and the role of not-for-profit organisations like FACET and WAITOC in supporting and advancing sustainable tourism development.

5.1.2.2 PVS Conferences

The PVS division of Parks and Wildlife hold an annual conference, bringing staff together from the regions to share information on projects, successes and challenges. The researcher attended three PVS conferences - as a passive observer in 2012, and 2013, and as an active participant in 2014. The significance of these participant observation activities was in introducing the researcher to the culture of the Parks and Wildlife agency, and providing the opportunity to learn of current issues and trends in park management, and the progress of JM policy.

Observations included a sense of passion and commitment amongst parks people for the work that they do. There was also an atmosphere of frustration at ongoing funding cuts forcing staff to do more with less. It was observed that a

number of Aboriginal staff members are employed by the parks agency, and they appeared to mix comfortably with their non-Indigenous work colleagues in social interactions. An award is presented annually in recognition of a PVS staff member's extraordinary contribution to the division, and in 2012 an Aboriginal staff member won it. On accepting the award, he shared his sentiments that, "your mob and our mob are a lot alike" which was a reference to sharing "caring for country" values. One ongoing topic of discussion was the increased responsibilities associated with JM.

Noteworthy, during the 2014 PVS conference the keynote address by Janet Holmes à Court AO included a recollection of her youth, living next to John Forrest NP, and the treasured memories she had of the park. However, she lamented her disappointment at having recently visited the park and seeing its state of degradation and neglect. This was evidence that reinforced the researcher's suspicion of a lack of understanding by the government about the parks-tourism nexus, whereby the reduction in funding to parks is affecting maintenance and hence resulting in visitor dissatisfaction.

5.1.2.3 JM round table discussion

At the 2012 DEC PVS Conference a round table discussion on JM was held. Participants were both Aboriginal and non-Aboriginal staff members across a range of service areas. The researcher was a passive observer. The facilitator recorded comments and gathered material from the event, which was later used to create a JM Discussion Paper.

It was apparent that JM was at its early stages, as most were uncertain about what its implications were going to be, and the round table discussion focussed mostly on questioning what changes JM would bring about. The significance of this participant observation activity was in providing the researcher with an understanding of the evolving state of JM in WA.

5.1.2.4 JM policy development workshops

Following on from the JM round table discussion (5.1.2.3), a JM Discussion Paper was circulated internally. Several workshops were organised and

However, there may be a bias present in this exercise. The researcher observed that, when asked to contribute written words on paper, many of the Aboriginal participants appeared unsure of what to do and took no action (i.e. they did not begin to write anything down). So an example of the previous Wordle was shown, which then prompted people to write words on paper. It is possible that showing them the previous Wordle may have influenced them to choose the same words they saw presented. As it is known that literacy levels can be lower amongst Aboriginal people (Ferrari, 2013), asking them to write words on paper to express themselves may have created a barrier to their communication in this exercise. Regardless of possible bias with this exercise, the Aboriginal participants were given ample time to verbally comment on the JM policy draft and those comments were recorded and later incorporated into the second draft, which was then circulated to all participants for final comment before being ratified by the department's Executive.

Part of the policy development process included the preparation of draft performance criteria for JM (Table 5.5). Performance measurements are an essential tool for assessing the success of a program.

Table 5.5 Joint management performance criteria (C. Ingram)

Area	Criteria	Measure
Establishment	# of formal and # informal JM agreements in operation	<ul style="list-style-type: none"> • % increase
Governance	# of meetings of JM bodies # of management plans completed	<ul style="list-style-type: none"> • % of scheduled meetings held • % of formal JM agreements plans completed
Employment	level of Aboriginal employment	<ul style="list-style-type: none"> • # employed – formal JM • # employed – other
Business development	# of Aboriginal business contracted in delivery of JM	<ul style="list-style-type: none"> • # contract hours undertaken – formal JM • # contract hours undertaken – other
Training	training of Aboriginal people	<ul style="list-style-type: none"> • # Aboriginal people trained – formal JM • # Aboriginal people trained – other
Resources	# of additional resources obtained	<ul style="list-style-type: none"> • \$ external funds obtained - formal JM • \$ external funds obtained - other

5.1.2.5 DPaW 2013 Aboriginal Staff Conference

Parks and Wildlife hold a bi-annual Aboriginal staff conference, the latest being held on 14 October 2013. The conference was started in 2009 with the objective of allowing Aboriginal employees to discuss issues relating to employment of Aboriginal people in PAs and its management (C. Ingram, personal communication, 17 October 2013). The researcher attended as a passive observer. The numbers of participants have steadily grown over the years. It is also a social event with Aboriginal staff provided the opportunity to catch up and share experiences with their counterparts across the state.

5.1.2.6 The 2013 Australian Indigenous Tourism Conference

This conference was held in Alice Springs, NT from 9 – 11 October 2013. The researcher attended as a delegate and also presented this research during one of the concurrent sessions. The researcher was an active participant in all sessions, took notes, and conversed with many Indigenous conference delegates. The aim of the participation was to seek to identify any linkages between parks, JM and Aboriginal tourism.

The significance of this participant observation activity was in allowing the researcher to become fully immersed in the business of Aboriginal tourism; meet the key players; understand the current state of the industry; listen to their challenges; and for successful Aboriginal tourism ventures. The most significant event was the Coming Together “Apurte-irreme” forum. This was an open forum for Indigenous tourism delegates to share experiences and views on issues and opportunities for the development of Indigenous tourism businesses. The suggestion of the WAITOC model being created at a National level met a lukewarm response, but details of the establishment of WINTA were applauded.

5.1.2.7 Aboriginal Stolen Generation Meeting

The researcher was invited to attend a meeting of the Kimberley Stolen Generation group as an observer and to share with them details of her research. The meeting was underway, and at a specified time, the researcher was invited into the meeting. There was another researcher from University of WA (UWA) who made a presentation to the group to invite them to participate in

a program called *The Kimberley Empowerment, Healing and Leadership Program*. The program works up stream of suicide, to build the resilience, efficacy and empowerment of Aboriginal people as a step in blocking the road to suicide. During the meeting the researcher made two significant observations: the feelings expressed of research fatigue and native title settlement shortcomings.

Research Fatigue

Aboriginal communities in the Kimberley are increasingly expressing frustration with being subjects of research projects, but seeing no deliverable outcomes. Research fatigue is discussed in 4.5.5. Some members at the meeting voiced their frustration over the giving of their time, their knowledge and their support for research projects, and then receiving little in return as researchers parachute in and out of communities, often never to be seen again. These sentiments underlie the reason why some Aboriginal communities have become increasingly less cooperative when asked to participate in research activities.

Native Title Settlement Shortcomings

The native title settlement criteria was created with the best of intentions, however, it has created some serious consequences, namely for those Aboriginals who are part of the “Stolen Generation”. Stolen Generation refers to Aboriginal children who were removed from their homes by the Government policy of the day and taken “off country” to boarding schools or missions to be educated, or for labor (Creative Spirits, 2015). The removal of these children from their country caused them to grow up in foreign environments, and in some cases, severed their connection to their ancestral lands. Their forced removal and relocation caused some to lose that connection-to-country that is a vital part of Aboriginal culture, and now, is a burden of proof for native title claimants. In effect, the Stolen Generation has become land-less refugees in their own country.

Without their traditional ties to the land of their ancestors, some Aboriginal people have found themselves as outcasts, and not welcome back into their birth communities, where successful claimants have been granted native title rights. As Aboriginal people were shuffled around by white policy, many were raised in communities that they now regard as their homes, yet increasingly, some are finding they are no longer welcome to stay in those communities, once native title has been determined in favour of those who can prove, by continuous association with the land, that they are the TOs. Aboriginal-to-Aboriginal discrimination, within Aboriginals communities, has been an unexpected, and devastating outcome of native title settlement for some of the Stolen Generation.

The significance of this participant observation activity was in allowing the researcher to learn about Aboriginal history, and the impacts of colonisation from the perspective of Aboriginal people. The activity produced two surprising findings: the impacts of native title settlement upon non-TOs living on the country of others and research fatigue.

5.1.2.8 World Parks Congress 2014

The International Union for Conservation of Nature (IUCN) hold a World Parks Congress every ten years, and most recently in Sydney, 12 – 19 November 2014. It attracted over 6,000 delegates from 160 countries, including heads of State, world leaders, highly regarded academics in the PAs management field, the world's top environmental scientists, as well as 30 environment Ministers.

The researcher was accepted to present an E-poster. Findings from this research were presented on 14 November 2014, titled *The Evolution of Joint Management in WA*. The presentation included a map of the location of 11 cooperative and JM arrangements within WA (Figure 5.9).

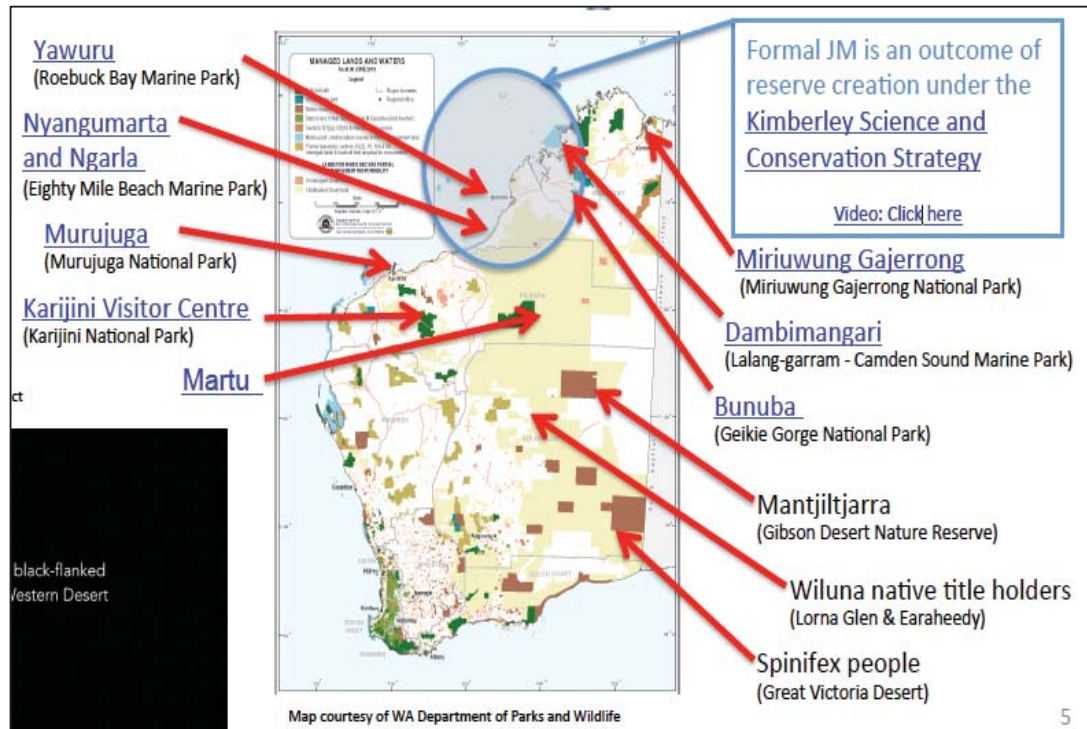


Figure 5.9 Joint management activities in WA (DPaW)

The researcher also presented at a workshop on JM, as part of the Parks and Wildlife team that included two Aboriginal TOs. The TOs shared their personal experiences of working within a JM partnership. It was clear from observing the reaction of the audience that hearing directly from the Aboriginal woman was impactful.

While the researcher and the Parks and Wildlife staff were able to provide the details of the “what, how, who, where, when, and why” of JM, the TO’s stories provided the intangible evidence of the benefits of the partnership (Photo 5.5).



Photo 5.5 Presentation group at the World Parks Congress (K. Lowry)

The team presentation notes from the World Parks Congress are attached at Appendix G. The researcher attended workshops, presentations, keynote speaker addresses and social events. There were many presentations on tourism in parks and new tourism developments. Information was presented on the current global movement towards greater Indigenous people’s participation in PAs management, with particular focus on the creation and growth of new IPAs. Evidence of the parks-Aboriginals-tourism and JM nexus was present.

5.1.15 Summary of participant observation activities

Participation, as both a passive and an active observer, was undertaken during fourteen major activities. Significant findings from the participant observation activities are presented here, categorised under the headings of Global, Australia and WA.

Global

- Park agencies world-wide recognising the value of traditional knowledge
- creation of IPA's is increasing the size of the world's conservation estate
- Indigenous people are being employed by park agencies
- opportunities exist for Indigenous tourism development in PAs
- Indigenous partnerships in conservation are being embraced
- Indigenous involvement in the management of PAs is seen as critical to successful conservation outcomes
- JM is a vehicle for moving Aboriginal aspirations to reality
- there is a lack of understanding by the public and the government of the full value of parks
- there is a lack of adequate funding by governments for parks and PAs in proportion to the services they provide (water filtration, CO₂ sequestering, biodiversity preservation, health benefits for humans, etc.)
- there is a lack of understanding by governments of the role parks play in underpinning the tourism industry.

Australia

- The presence and importance of Aboriginal culture is undeniable, and the NP designation has been instrumental in protecting and preserving Aboriginal cultural sites
- there is a growing demand for Aboriginal cultural tourism products, however availability, accessibility and reliability remain challenges
- native title settlement is putting land back under the control of TOs
- native title settlement is having negative impacts upon non-TOs living on the country of others
- the Commonwealth has been cutting funding to PAs.

WA

- WA has some of this world's most incredible and unique natural landscapes, as evident by achieving 3 UNESCO World Heritage Listed Areas (Shark Bay, Purnululu National Park and Ningaloo Coast)
- remoteness and access to WA's iconic parks is a barrier to visitation
- some Aboriginal communities are experiencing research fatigue
- WA park managers have worked hard to foster relationships with local Aboriginal communities, and other stakeholders
- Parks and Wildlife has achieved many successful projects and meaningful collaborations with Aboriginal people
- JM in WA, although in its early stages, is proving beneficial for both Parks and Wildlife and Aboriginal communities
- The State government has been cutting funding to parks.

The participant observation activities provided the researcher with an intimate knowledge and deeper understanding of the current reality of WA parks; tourism activities in WA parks; an awareness of Aboriginal culture; Aboriginal tourism development: and JM, as well as the relationships between these spaces. The establishment of the tourism-parks nexus: the parks-Aboriginal nexus; and the Aboriginal-tourism nexus were clearly visible. Knowledge of what JM is, and what it is capable of achieving was gained. These activities grounded the researcher in her study and positioned her well for finding answers to the research question: What role does Indigenous tourism have within jointly managed parks? Collectively, data collected indicated a possible place for Aboriginal tourism within jointly management parks. While the participant observation activities revealed "who and what" of the research, it did not provide evidence for the "why, when and how". It was therefore necessary to employ additional research methods, which are explained in 5.2 and 5.3.

5.2 Content analysis

As the researcher was curious why JM was introduced in WA, as well as when and how it occurred, she spent eight weeks reviewing more than 15,500 pages of government documents, which included letters, memos, news releases, e-mails, and other communications concerning issues involving parks from 1970 to 2013, a span of 43 years. Authors of these documents included government employees, politicians, Aboriginal people and other members of the public. Complete details of how the content analysis process was carried out are found in 4.2.2. The result is the creation of a new diagram, which identifies four main eras in the evolution of JM (5.2.2). This section concludes with a summary of the key events influencing and/or having an effect on the evolution of JM in WA (5.2.3).

In analysing the data, it was necessary to create a unique referencing framework, as the rules for American Psychology Association referencing were not practical, given the data was sourced from approximately one thousand pages of unpublished and unindexed documents. Therefore superscripts (example ⁽¹⁾) are employed for document referencing in 5.2. The numbers displayed represent the row number on an Excel spreadsheet.

Each row in the Excel spreadsheet contains a description of the information from the document, plus any identified author(s), dates, page numbers, and a source file number (Figure 5.10).

212	1991/08/01	Rudall River negotiation. No page number	027494F2302
213	1991/08/05	Quote Noel Olive, co-director of Karijini Aboriginal Corporation "it is no simple step, from being segregated from the main society, to be accorded responsibility for a public utility. Karijini gladly accepts the challenge as this will enable the expression of Aboriginal culture in the Park" p 344	027494F2302
214	1991/08/05	Quote Elizabeth Hayden – "Aboriginal people deal with things as a whole. Social, economical, spiritual affiliation with land. People here tonight have the power to change the opinions of Government" no page number	027494F2302

Figure 5.10 Example of spreadsheet data storage

An example of how this will be used is, "In June of 1991, DEC was engaged in the Rudall River negotiations ⁽²¹²⁾". The superscript ²¹² indicates that the source of this information is found at row 212 in the data spreadsheet. Since the spreadsheet contains confidential data, its storage is governed by ECU's ethics procedures; therefore it is not included as an appendix in this thesis.

5.2.1 Events influencing JM in WA

This section is a narrative of events, activities and interactions, which are deemed by the researcher to have had an influence on the evolution of JM in WA. Covering a period from the 1970s to 2013, this information was gleaned from the WA parks agency archived files, with supplemental information from alternative sources such as websites and government publications. While every effort was made to review all relevant archived files, it is possible that some files might have been inadvertently missed, or information may have been misfiled, and thus absent from viewing for this historical account of the evolution of JM activities in WA. This story begins in the early 1970s.

1970s Aboriginal Land Rights Movement

In Australia the 70s was the era of progress for the Aboriginal land rights movement. The RDA allowed for the seeking of compensation for extinguishment of native title ⁽⁴⁾. The Gurindji people were given leasehold title to part of the Wave Hill station, in 1975 after a ten-year protest. The Commonwealth enacted the Aboriginal Land Rights Act (NT) 1976 (ALRA).

Evidence of the evolution of JM in WA parks is found early in this decade. In 1976 the Environmental Protection Authority (EPA) published its *“Conservation Reserves for WA, Systems 1, 2, 3, 4 and 5”* report, (known as the Red Book), which recommended convening “working groups” consisting of representatives of local government authorities, State Government departments and the community ⁽¹⁾ to assist with management planning for the south coast of WA. This is the first known reference to involving others in management planning.

The WA government’s emphasis on natural resource development started WA’s mining boom ⁽³⁾, which led to a dramatic power shift within the government ministries. The new focus on a resource driven economy clashed with the advancement of Aboriginal land rights encouraged by the Commonwealth’s RDA and the NT’s ALRA.

1980s Aboriginals and parks

The significance of the 1980s is that it was the era of positive change for Aboriginal rights, however much of that change came about through contested litigation. Legislation both inhibited and enabled Aboriginals to become more involved in matters that directly affected them. The 1981 Land Act amendments opened the door for consultative management and stakeholder participation in land management.

In 1982 the WA government established the Bungle Bungle Working Group ⁽⁶⁾, the first of its kind within a State ministry. Its role was to make recommendations concerning the future status and management of the Bungle Bungle region, which had been proposed as a National Park.

The WA Government explored ways to provide land rights for Aboriginals prompted by the RDA, and the ALRA, but stopped short of transferring title of parkland (i.e. the Uluru Model) as current legislation (CALM Act) prohibited it, and instead recommended JM provisions.

The Australian Labor Party's Aboriginal Land Bill was defeated however the WA government showed a willingness to consider shared decision-making with Aboriginals in national park management. CALM voluntarily adopted many of the provisions from the defeated bill into park management planning where Aboriginal interests were the strongest, resulting in informal consultation in some parks. (i.e. Karijini, Purnululu). This started to normalize the process of consulting with Aboriginals and was championed by some CALM regional managers. The renaming of the Bungle Bungle NP to Purnululu NP, and Hamersley Range NP to Karijini NP demonstrated a new relationship with Aboriginal people and the government's willingness to incorporate Aboriginal cultural values on the landscape. The parks-Aboriginal nexus in WA was being established.

The WA Cabinet directed CALM to prepare management plans in consultation with stakeholders, namely Aboriginal people and the tourism industry first, and then the general public. These actions definitely illustrate the linkages and

interdependence between parks and tourism, and fostered a new relationship between parks and Aboriginal people. The establishment of the Bungle Bungle Working Group was a major shift for government, marking the beginning for decision-making roles to be shared by government agencies, Aboriginal people, the tourism industry and other stakeholders.

This was the decade where Aboriginal people, and their representatives are recorded as actively expressing interest and desire to become involved in the management of parks. But it was only through protracted and persistent struggles by Aboriginals and their representatives that change to legislation resulted, bringing them empowerment. The earlier informal consultation led to more formal co-management arrangements, underpinned by new legislation in the CALM Act, which supported more meaningful engagement with various stakeholders including Aboriginals and the tourism industry during park management planning phases. CALM facilitated Aboriginals to give voice to their aspiration, which was an acknowledgement of the previous uneven playing field. The willingness of the government to recognise the need to build Aboriginal's capacity through the resourcing of assistance for Aboriginals to be able to participate in consultative management activity demonstrated a changing attitude. The WA Government's adoption of the research that espoused the benefits of stakeholder engagement and participatory management was a breakthrough for the parks agency, even if it would prove to be an exhaustive and costly process for gaining consent.

Ever since the proposal was made in 1983 for the Bungle Bungle Range to become a NP, there was contention by other stakeholders about the involvement of Aboriginal people, and most notably by those with mining interests. In the earlier stages, the proposal for the Bungle Bungle National Park was being driven in an atmosphere where "land rights" were also being contemplated, however once there was a determination that parks created prior to 1975 (date the RDA came into effect) extinguished native title, focuses changed. In the period since land rights were taken from the parks agenda, there still remained considerable tension between the rights and expectations of the traditionally associated Aboriginal people on the one hand, and the legal

requirements of national park management, as laid down in the CALM Act. Three independent but interconnected issues occupied an extraordinary amount of time, effort, and resources on behalf of CALM: the drafting of the management plan; the proposed agreement for the establishment of a Ministerial Park Council; and the proposed leases for Aboriginal people to live in the park.

While Cabinet was issuing directives for Aboriginal involvement in parks, they were not fully conscious about the effects of those directives and also were not supporting them with adequate resources for implementation and ongoing maintenance. The changes to the park management planning process were not articulated by CALM to the general public, which led to misunderstandings, fears and a community backlash. Not all other stakeholders were proponents of Aboriginal involvement and self-determination, and the mining industry was vocal about protecting their rights for exploration on all lands including conservation lands. Some viewed this early interest in parks by Aboriginals and their representatives as an expression of “land rights by stealth”.

The 1985 Uluru hand back, giving land tenure to Aboriginals with lease-back arrangements to a park agency set a precedent which Aboriginal groups in WA aspired to. Protracted and persistent struggles by WA Aboriginals and their representatives eventually resulted in changes to legislation, giving empowerment, but stopped short of land tenure. The earlier informal consultation led to more formal co-management arrangements supported by new legislation in the CALM Act, which provided more meaningful engagement with various stakeholders including Aboriginals and the tourism industry.

In 1989 the Royal Commission into Aboriginal deaths in custody contacted CALM and requested they provide the Commission with details of Aboriginal engagement in WA. CALM responded that they had three national park management plans, which provide for various forms of Aboriginal involvement and a draft *Aboriginal Employment, and Training Management Plan* ⁽¹¹³⁾, including a proposal for a five-year plan for Aboriginal ranger training ⁽¹¹⁴⁾.

Evidence of tourism's interconnectedness with parks and Aboriginals figured prominently in this decade. Issues of tourism's negative impacts on Aboriginal communities arose (i.e. tourists stealing Aboriginal burial remains, and accessing off-limit culturally and environmentally sensitive areas). As well, tourism's positive attributes were promoted to Aboriginal communities (i.e. recognition of the potential for economic benefit to the Aboriginal community).

The 1980s was a period of shifting government attitudes, and empowerment of Aboriginal communities to express their aspirations. CALM's Director of National Parks continued to champion Aboriginal engagement and wrote a draft policy paper *"Involvement of Aboriginal people in management planning - how we might encourage them to be involved and express views"*⁽¹⁵⁴⁾. At an Albany Aboriginal meeting with CALM on 14 Nov 1989, the minutes record a comment, "the winds of change are a blowin' ". A CALM planning officer said that he believed that the department is changing, and that the department appreciated the fact that Aboriginal people are concerned. It was noted that there were 24 Aboriginal trainees in the Kimberley, but none in the southwest in 1989⁽¹⁵⁷⁾. Examples of consultative management were emerging within WA parks, however the government's favour of the mining industry continued to impact national park matters.

While Cabinet was making resolutions regarding park management councils in the 1980s, effects of those resolutions could not have been fully contemplated as government failed to support them with adequate resources for implementation and ongoing maintenance. In this time of dramatic change, the reasons for the changes to the park management planning, and the process, were not fully articulated by CALM to the general public, which led to misunderstandings and fears. Change management best practice, which includes good communication about reasons and effects should have been employed.

1990s Recognition of Aboriginal Rights

On the national front, 1990 was a year of watershed moments for the Aboriginal land rights movement. The 2nd National Workshop on Aboriginal and Torres Strait Islander (ATSI) involvement in natural resource management was held in August 1990 in Cairns. One hundred delegates representing Aboriginal groups and conservation agencies throughout Australia attended, including four representatives from CALM. The issue, which dominated the workshop, was that of secure land tenure for ATSI people. The workshop identified numerous and wide ranging goals but was less successful in writing out workable strategies to achieve those objectives. A working group was established to present the workshop's findings at the next CCWA meeting⁽¹⁷⁷⁾. The result was a realisation by WA that to engage in true JM, it would require a change in the CALM Act legislation, which must go through both Houses of Parliament, but in the meanwhile CALM committed to doing what they could within the limits of the existing Act. This signalled “a dramatic change to established land management procedures⁽¹⁷¹⁾”. While the Labor party put forth a platform advocating Aboriginal involvement in parks, they acknowledged that strategy is not policy⁽¹⁷¹⁾.

The Council for Aboriginal Reconciliation was established in 1991, and the *Mabo and others v. Queensland (The Mabo Decision)* was handed down in 1992, which recognised that land rights of Aboriginal people had survived the assertion of British sovereignty⁽²³²⁾. In 1993 the NTA was created.

The MoE strongly opposed vesting of conservation reserves in Aboriginal groups with a lease-back arrangement⁽¹⁸⁹⁾. Fearful of the implications to the mining resource sector, the WA government challenged the NTA. In an attempt to side step the NTA's immediate implications, the *WA Land (Titles & Traditional Uses) Act 1993* was created, however it was challenged and later ruled inoperative. It was replaced with the *Titles Validation Act 1995 (WA)*. The High Court in *WA v. Commonwealth* rejected WA's constitutional challenge to the NTA and invalidated the WA Government's attempt to enact legislation that offered less protection of Indigenous rights⁽³⁸⁵⁾.

Maintaining its litigious posture the WA government also challenged the Wik Peoples v Queensland 1996 ("Pastoral Leases case"), and opposed the Ward & Ors v WA & Ors (1998) Federal Court of Australia (FCA) 1478 case, which would eventually become WA's first native title determination, in favour of the MG people.

The *WA Native Title (State Provisions) Act 1999*, the *Native Title Amendment Act 1998*, and the *Validation of WA's Intermediate Period Acts 1999* all came into being during this decade. At the park agency level, 1990 saw increased interest from Aboriginal groups to participate in parks management and tourism development. To accommodate this interest a conference on Aboriginal involvement in park management was held 6 - 8 August 1990 at Millstream National Park. A suggested agenda item was a discussion on economic independence through tourism⁽¹⁶⁸⁾. CALM's Director of National Parks wrote:

I anticipate that the conference will provide an ideal opportunity for Aboriginal people to discuss specific issues relating to the management of national parks and nature reserves, and also for CALM to explain its management responsibilities and processes. With such a comprehensive representation of Aboriginal interest groups I'm sure it will be a productive meeting⁽¹⁶⁴⁾.

Included in the Millstream conference was a discussion on economic independence through tourism development⁽¹⁶⁸⁾. At the conclusion of the Millstream conference, the Millstream Resolution was drafted which was later included in the Royal Commission into Aboriginal Deaths in Custody National Report, Volume 5, Recommendation 315⁽²³¹⁾.

In December 1990, CALM's Kimberley regional manager wrote to the Director of NPs, that Aboriginal employment would always be high on the Kimberley agenda with several groups already expressing an interest. He predicted that future CALM acquisitions in the Kimberley would continue this demand, and CALM can facilitate these requirements because of the common interest with Aboriginal aspirations in land and wildlife management, believing the Purnululu NP management model would demonstrate this⁽¹⁸⁸⁾.

CALM identified eight areas of potential and/or need for future Aboriginal employment: Geikie Gorge, Hidden Valley (Mirima) in Broome, Purnululu, Buccaneer Archipelago, Dampier Peninsula, Mitchell Plateau, Walcott Inlet, and Lake Gregory ⁽¹⁸⁸⁾. In 1991, CALM announced the appointment of their first Aboriginal Liaison Officer, Noel Nannup in the southwest of WA at Narrogin ⁽¹⁹⁰⁾. During the 1990s CALM supported Aboriginal participation in NBT on CALM managed lands, and cooperative tourism ventures were occurring at Karijini and Geikie Gorge NPs, and opportunities were made available to Aboriginal people at Purnululu NP ⁽³⁸⁸⁾. In the southwest, CALM established the Aboriginal Tourism Education and Training Unit to boost cultural tourism and Aboriginal involvement in tourism enterprises. The Southern Region Aboriginal Affairs Coordinating Committee commended this initiative as a positive means of increasing Aboriginal employment and education and is therefore an example of reconciliation in action ⁽⁴⁵⁹⁾.

Meanwhile in Purnululu NP, both JM and tourism development were stalled by a disagreement between two Aboriginal groups as to who had cultural rights to speak for country. This created challenges to advancing the park management plans for Purnululu NP. There was also strong vocal opposition from other community stakeholders to the structure of the new park council that only favoured Aboriginals. But Purnululu NP was not the only place to have disputes between Aboriginal groups about the legitimacy of one another's claims to traditional ownership and rights to speak or negotiate over areas of land. State-wide, ongoing similar disputes between different Aboriginal groups made it very difficult for CALM to advance JM in some areas ⁽⁴⁴⁹⁾.

During this decade 26 WA Aboriginal groups contacted CALM regarding involvement in parks and/or tourism:

1. Bay of Isles Aboriginal Community
2. Bunaba
3. Byanda Enterprise Pty Ltd.
4. Gamali Aboriginal Group
5. Gnuraren Association
6. Gulingi Nangga Aboriginal Corporation
7. Karijini Aboriginal Corporation (KAC)
8. Kimberley Land Council (KLC)
9. Kurrama,
10. Manguri Corporation Incorporated
11. Manjumup Aboriginal Corporation
12. Miriuwung and Gajerrong (MG)
13. Nanga-Ngoona Moora-Joorga Aboriginal Corporation
14. Nyoongar Land Council
15. Panyjima
16. Peel Region Noongars
17. Purnululu Aboriginal Corporation (PAC)
18. Southern Region Aboriginal Affairs Coordinating Committee
19. Western Desert Puntukurnuparna Aboriginal Corporation (WDPAC)
20. Western Desert Regional Council
21. Winjan Aboriginal Corporation
22. Yamatji Barna Baba Maaja Aboriginal Corporation
23. Yamatji Land and Sea Council
24. Yarleyel Regional Council
25. Yinhawangka,
26. Youngaleena Bunjima Association Inc.

CALM drafted a policy – Aboriginal Involvement in Conservation and Land Management, which was open to the public for comment. Comment by the Aboriginal Affairs Department included:

(we) believe it to be a policy statement, which is both positive and progressive....and can only improve CALM/Indigenous relations and equitable participation in the management of WA's conservation estate.the policy has many areas which (are) progressive and worthy of commendation, especially on the topics of legislative reform, JM, living areas, representation, training and many other areas....the policy document is one which will help move towards the increase in participation of Aboriginal people and the use of traditional ecological knowledge in the management of the conservation and land management estate, an area of utmost importance for Aboriginal people⁽⁵³⁹⁾.

The document was widely distributed for public comment through usual channels (i.e. electronic invitations) however complaints were later received from some Aboriginal communities stating they felt slighted by their perception that they were not invited to participate in the public submissions process. While electronic invitations were sent to Aboriginal group leaders, it appears they were not passed on to members of the community. Therefore, CALM extended deadlines for public comment to accommodate those requests.

2000s Power shifting

This decade was one of enormous change for the parks agency including a structural change from CALM to DEC in 2006. Both Federal and State Governments were pushing for the new agency to further their engagement with Aboriginal people. However, funding for training and additional employees was not forthcoming. In a January 2000 letter, it was stated:

It is unlikely that sufficient funds will be available to CALM to meet Aboriginal expectations and therefore there is a real need for CALM and the KLC to work together to secure external funds that will enable the development of sustainable employment regimes⁽⁵¹⁸⁾.

Aboriginal groups continued to express a desire to develop tourism facilities on CALM managed lands (i.e. Recherche archipelago). However, the dispute between the two Aboriginal groups at Purnululu continued, and PAC members set up a protest blockade on the access road into the park when the MoE

attended to open the Purnululu NP Visitor Centre. In an attempt to resolve the impasse between the two Aboriginal groups, the Federal Court appointed Deborah Bird-Rose to determine the genealogy and associations of competing native title claimants in the Purnululu area, however no evidence of any resulting report could be found on file.

The WA Government continued to pursue the Ward decision. The results were that Justice Lee's findings were accepted, but for any extinguishment. The applicants, MG, had proven they had native title rights to the land amounting to exclusive possession of the claim area. Two judges held that native title had been extinguished over most of the claim area, principally by the resumption and use of land for the purposes of the Ord Irrigation Project. Native title amounting to exclusive rights of occupation and use (except as to minerals and petroleum) had been determined to exist in the three coastal islands, the mudflats to the north of the claim area and in small areas of land which are dedicated to Aboriginal purposes ⁽⁵²³⁾. However, the findings in relation to the nature of native title and the way in which it may be extinguished were overturned. This decision resulted in a significant reduction in the area over which native title was recognized ⁽⁵²⁴⁾.

The implications of the full court decision in the MG native title case on CALM's proposal to create five new conservation reserves in the Kimberley was:

that reserves created for a public purpose would extinguish or partially extinguish native title. In the case of creating conservation reserves over land with no previous tenure it is apparent that the majority believe that a partial extinguishment through public works processes would apply ⁽⁵²⁶⁾.

CALM concluded that:

1. Native title rights over almost all of the proposed reserves have been extinguished or impaired through previous land tenure
2. Native title does not revive after extinguishment or impairment
3. Native title must yield to conservation reserve purposes if there is an inconsistency
4. Native title rights and conservation lands can coexist
5. Importantly, regardless of land tenure, the native title rights and interests are subject to regulation, control, curtailment or restriction by valid laws of Australia ⁽⁵²⁷⁾.

This put beyond any reasonable doubt, that the provisions under the CALM Act may be applied, in an unfettered manner, on the proposed conservation lands in the Kimberley once they were reserved.

One of the proposed Kimberley reserves was the Mitchell River area. A draft Memorandum Of Understanding (MOU) for cooperative management between CALM and the Wunambal Gaambere Aboriginal Corporation (WGAC) was drafted. CALM stated,

the creation of conservation reserves will be reliant on maintaining a good working relationship with the local Aboriginal people ⁽⁵²⁸⁾.

During the early part of 2000, CALM was purchasing lands to meet their target of reserving a representative landscape across WA. CALM secured significant pastureland in the Mt Augustus area, including Waldburg pastoral lease, Cobra pastoral lease, and part of Dalgety Downs and Mount Phillip pastoral leases. This area, including the Mt. Augustus NP, was subject to native title claims. The Burringurrah Aboriginal Community, represented by the Yamatji Land Council (YLC), expressed disappointment and frustration at DEC's actions in purchasing the stations because of their strong attachment to this country. The Indigenous Land Corporation (ILC) had previously conducted negotiations for purchasing the Waldburg lease, however these negotiations did not progress. Following notification of CALM's purchase of these lands, the community made contact, requesting discussions on a range of issues of interest to them. These issues included access for hunting, camping and cultural purposes, JM, training and employment opportunities.

CALM invited the YLC to meet to:

1. Confirm those areas that the community wished to access for cultural purposes including hunting and camping
2. Visit country of interest currently used by the community via existing pastoral tracks
3. Discuss tourism opportunities for the community
4. Discuss training opportunities as related to land management and tourism
5. Discuss employment strategies ⁽⁵⁴⁶⁾.

These actions by CALM provide evidence of the ongoing relationship building occurring between the agency and Aboriginal groups, as well as tourism and JM connections. Further evidence in the files of the tourism/parks/Aboriginal nexus was found in a letter from WAITOC stating:

a concern was raised.... of CALM land management practices, which had an effect on the local Aboriginal communities.... being Tunnel Creek and Windjana Gorge ⁽⁵⁷⁰⁾.

In 2001, a two-day economic development forum to develop a plan for Aboriginal participation in Yanchep National Park was held, which CALM hoped would result in developing a framework for a plan for Aboriginal involvement in Yanchep National Park which would provide future management directions for the park, as well as a model, which may be applied in other parts of WA ⁽⁵⁷²⁾.

In 2002, a CALM working group was tasked with revising the draft policy paper on JM of conservation lands. It was pointed out that key principles of inalienable freehold title and JM of parks with the department outlined by the NT Government are similar to those being applied by WA's ministerial working group (i.e. Karijini and Purnululu) ⁽⁶³⁴⁾.

CALM's Mentored Aboriginal Training and Employment Scheme (MATES) won the 2003 Premier's Award for public service excellence ⁽⁶⁴⁴⁾. The conflict between the objectives of CALM and the Department of Industry and Resource (DoIR) are clearly illustrated in a letter from DoIR Director General to DEC stating:

sustainable development of the states mineral and petroleum endowment requires ongoing access to resources in consideration of the social and environmental impacts of potential developments in balance with the social, economic and environmental benefits. Creation of additional impediments to access to areas with moderate to high potential for discovery of deposits creates negative perceptions in the minds of investors about WA's overall sustainability as an exploration investment destination. Because perceptions drive the resource investment sector, this can have a major impact on high-risk exploration investment levels, even for those areas where land access impediments are minimal. Therefore, DoIR for economic reasons cannot support proposals for single use conservation reserves areas that have moderate to high resource potential ⁽⁶⁷⁸⁾.

In 2003 CALM drafted a consultation paper on "*Indigenous Ownership and Joint Management of Conservation Lands*" which provided the framework within which a proposed settlement of native title claims affecting existing or proposed conservation lands should be reached ⁽⁶⁷⁹⁾. At this time some Aboriginal groups were pursuing the Karijini Park Council model for JM (i.e. Ngarluma and Yindjibarndi people at Millstream – Chichester National Park ⁽⁶⁸⁶⁾) with others such as those in the Goldfields preferring more informal MOU's (i.e. Lorna Glen 'Matuwa', Earahedy 'Kurrara Kurrara' ⁽⁶⁸⁷⁾). The MoE introduced a new Biodiversity Bill into Parliament, which amongst other things, repealed the prohibitive provisions of the *Wildlife Conservation Act* thus enabling provisions for traditional, cultural and social practices of Aboriginals ⁽⁷¹³⁾, but the Bill never progressed.

In a Heads of Park Agency meeting addressing Aboriginal involvement in nature conservation and management, and a review of management arrangements in WA, it was reported:

The involvement of Aboriginal people in the management of conservation lands....has come to the fore....during the last 15 years, and especially since native title was recognized by the High Court of Australia in 1992. Several efforts have been made by previous governments and....CALM to put in place suitable co-management arrangements to allow both the obligations of Aboriginal TOs of land to be expressed and the objectives of conservation and recreation by the public to be met, but most of these have not been satisfactorily concluded ⁽⁷¹⁸⁾.

The issue that continued to be at the core of the dissatisfaction of Aboriginal people was title to land. In a letter from Western Desert Regional Council (WDRC) to MoE regarding JM of conservation estates, it stated:

(WDRC) supports this move by CALM to engage with traditional owners and find ways to jointly manage this country. These discussions have been positive and we are hopeful the practical arrangements will emerge which meet the needs of the Aboriginal owners and the Department. While progress is being made on the issue of JM, progress appears to be slow on the issue of changing the law to enable Aboriginal groups to hold the title to this country (which is) of great importance to the people. The government must follow through....if it is to retain the confidence of the Aboriginal people. For the title to become a reality there must be cooperation across departments and commitment to seeing the task completed. We urge you to continue to work with other parts of government to change the law so the traditional owners can hold the title ⁽⁷²⁰⁾.

The year 2005 was one of significant milestones for JM in WA. One of the first formal JM arrangements undertaken by DEC was with the MG people in the East Kimberley. The proposed Goomig, Barrbem, Ngamoowalem, Mijing, Jemamde-wooningim and Darram Conservation Parks were freehold land held by Miriuwung-Gajerrong Trustees Pty Ltd and leased to the State for JM by Yawoorroong Miriuwung Gajerrong Yirrgb Noong Dawang Aboriginal Corporation (MGC) and CALM. The proposed creation of these parks on the MG peoples' traditional country was a result of the Ord Final Agreement (OFA) between the MG peoples and the State that was executed in October 2005. The land is freehold, but jointly managed as conservation parks under the CALM Act

by the MGC and the Director General of CALM. The Yoorrooyang Dawang Conservation Parks draft management plan forms the basis for ongoing management of the area. The parks are currently jointly vested in the CCWA and MGC as section 5(1)(h) reserves for the purpose of 'Conservation and Aboriginal Uses'. This was an interim step until the freehold and lease back arrangement are finalised ⁽⁷²¹⁾.

An MOU was created for the Gibson Desert Nature Reserve ⁽⁷²³⁾, and JM discussions commenced for Rudall River/Karlamilyi NP and Cape Range/Ningaloo NP ⁽⁷²⁴⁾. 2006 was the year that the CALM agency was changed to DEC. It was also the year that the Federal Court determined Yawuru to be the recognized native titleholders of the land and waters in and around Broome. Three years of negotiation with the State Government followed the determination. In 2010, two ILUAs were signed between the Yawuru people in the state of WA and other parties. Agreements included the creation of the Yawuru Conservation estate, with the sub tidal, intertidal and terrestrial lands to be jointly managed by Yawuru, DEC and the Shire of Broome ⁽⁷³²⁾. Included in the claim was the creation of a marine reserve in Roebuck Bay, which included JM arrangements ⁽⁷⁵⁷⁾.

In 2009 it became obvious that the existing *CALM Act* did not allow the state to meet its obligation under the OFA in relation to the creation of conditional freehold lands under JM by DEC and the MGC without first amending the *CALM Act* ⁽⁷⁶⁶⁾.

2010s New agency, new powers

DEC moved to amend the CALM Act and on 13 September 2011 the proposed changes received royal assent. These changes create new powers and provisions in respect to JM arrangements, as well as Aboriginal customary activities, and the protection of Aboriginal culture and heritage on CALM managed land. In July 2013 the park agency was split out of the DEC and a new stand-alone agency was created – the Department of Parks and Wildlife.

The CALM Act amendments (specifically Sections 8 and 56A) provide statutory mechanisms for Parks and Wildlife to enter into formal JM arrangements with Aboriginal groups and others. These head powers also endorse and provide the incentive for Parks and Wildlife and Aboriginal groups to enter into informal JM arrangements and MoUs where formal JM is not currently possible or desired.

These amendments initiated fundamental changes to the way Parks and Wildlife undertook its business and required the development of policy and guidelines for direction and support of the staff involved in JM⁽⁷⁹⁴⁾. Following the amendments Murujuga NP became the first park to be jointly managed under Section 8A of the CALM Act, after the land was transferred freehold to the Murujuga Aboriginal Corporation and leased back to the State⁽⁸⁰⁰⁾.

Between 2000 and 2013, there have been 28 native title determinations for Aboriginal land rights in WA, either by consent (21) or litigation (7), (Appendix H). Despite the increased responsibilities that come with JM arrangements, in August 2013, \$23 million was cut from the environment budget. The CCWA (2014) stated:

In what is his first serious test as Minister for Environment, Hon. Albert Jacob has been unable to argue the case for even maintaining funding the agencies he is responsible for (p. 1).

5.2.2 JM Evolution diagram

Based on the evidence extracted from the documents in 5.2.1, Tables capturing the major influencing events have been created (Table 5.6 below, and 5.7, 5.8, 5.9 on the following pages).

Table 5.6 Influencing events in JM's evolution: Aboriginal land rights era

DATE	EVENT	ERA
1966	Gurindji Wave Hill Protest	Aboriginal land-rights movement
1967	Federal Referendum to recognise Aboriginals	
1968	Commonwealth Office of Aboriginal Affairs is established	
1968	Federal Pastoral Industry Award, theoretically allows for equal wages for equal work	
1972	Commonwealth Office of Aboriginal Affairs is upgraded to a Department of Aboriginal Affairs	
1972	<i>Aboriginal Affairs Planning Authority Act</i>	
1972	<i>WA Aboriginal Heritage Act</i>	
1973	WA Royal Commission on the well-being of Aboriginal people in WA	
1975	<i>Racial Discrimination Act 1975 (Cth)</i>	
1975	Gurindji people given leasehold title to part of the Wave Hill station	
1976	<i>Aboriginal Land Rights Act (NT) 1976</i>	
1976	WA EPA Red Book: Systems 1-5 recommends government work with community stakeholders in working groups	
1981	<i>Land Act</i> amendment facilitated consultative management	
1982	Bungle Bungle Working Group established, with directive to include Aboriginals, Tourism, and other stakeholders	
1984	Aboriginal Land Rights Report recommending JM provisions	
1984	<i>Conservation and Land Management Act 1984</i>	
1985	Uluru handback	
1985	Aboriginal Land Bill failed, but CALM adopts some provisions	
1987	WA Cabinet approves Ministerial Committees for Purnululu and Karijini NPs	
1988	<i>Queensland Coast Islands Declaratory Act</i> declared invalid (Mabo v Queensland (No1))	
1991	Council for Aboriginal Reconciliation established	

Table 5.7 Influencing events in JM's evolution: Litigating positions era

DATE	EVENT	ERA
1992	Mabo and others v. Queensland (The Mabo Decision)	
1993	<i>Federal Native Title Act (1993)</i>	
1993	<i>WA Land (Titles & Traditional Uses) Act 1993</i>	
1995	<i>WA Land (Titles and Traditional Usage Act) 1993</i> ruled inoperative	
1995	<i>Titles Validation Act 1995 (WA)</i>	
1996	Wik Peoples v Queensland ("Pastoral Leases case")	
1998	<i>Native Title Amendment Act 1998</i>	
1998	Ward & Ors v WA & Ors [1998] FCA 1478 (MG native title determination, WA's 1st)	
1999	<i>WA Native Title (State Provisions) Act 1999</i>	
1999	<i>Validation of WA's Intermediate Period Acts</i>	
2000	<i>WA Government Act</i>	
2000	WA v Ward	
2000	Ward Policy	

DATE	EVENT	Litigating positions
2000	Yamatji Land and Sea Council Co-operative Planning Agreement	
2000	Smith v WA [2000] FCA 1249 (Nharnuwangga, Wadjari and Ngarla native title determination)	
2000	Bodney v Westralia Airports Corporation Pty Ltd [2000] FCA 1609	
2000	Anderson on behalf of the Spinifex People v WA [2002] FCA 1717 (2nd WA negotiated native title settlement)	
2001	Ngalpil v WA [2001] FCA 1140 (Tjurabalan People, Tanami Desert)	
2001	New partnership: WA State Government & Aboriginal community as a basis for reconciliation	
2001	Technical Taskforce Report on Mineral Tenements and Land Title Applications	
2001	Brown v State of WA [2001] FCA 1462 (Kiwirrkurra People, Gibson Desert, WA's 4th native title determination)	
2001	Rubibi Community v WA [2001] FCA 1553 (Yawuru People, Broome. 5th WA native title determination)	
2001	Review of the Native Title claim process in WA	
2001	Technical Taskforce on Mineral Tenements and Land Title Applications Report	
2002	Nangkiriny v State of WA [2002] FCA 660 (Karajarri People)	
2002	James on behalf of the Martu People v WA [2002] FCA 1208	
2002	Guidelines for the Provision of Evidentiary Material in Support of Applications for a Determination of Native Title	
2003	Burrup Agreement: Ngarluma Yindjibarndi, Yaburara Mardudhuner and Wong-goo-tt-oo,	
2003	Frazer and Others v WA [2003] FCA 351	
2003	Daniel v WA [2003] FCA 666 (Ngarluma Yinjibarndi decision)	
2003	Attorney-General of the NT v Ward [2003] FCAFC 283 (MG - Ward)	
2003	DEC JM Policy Paper	
2004	Eastern Guruma ILUA	
2004	Neowarra v State of WA [2004] FCA 1092 (Wanjina-Wunggurr Willinggin decision)	
2004	Nangkiriny v State of WA [2004] FCA 1156 (Karajarri Area B)	
2004	Guidelines for the Provision of Information in Support of Applications for a Determination of Native Title	
2004	WA Government and the MG people signed an MoU	
2004	Noonkanbah and The Ngaanyatjarra Lands native title claim agreements	
2005	Argyle Diamonds ILUA: 3rd ILUA registered in WA	
2005	Daniel v WA [2005] FCA 536 (Ngarluma Yindjibarndi decision)	
2005	Sampi v State of WA [2005] FCA 777 (Bardi Jawi preliminary determination)	
2005	Peoples of the Ngaanyatjarra Lands v WA and Ors [2005] FCA 831	
2005	Rubibi Community (No 5) v State of WA [2005] FCA 1025 (Walman Yawuru issue)	
2005	OFA (Kununurra)	
2005	Sampi v State of WA (No 3) [2005] FCA 1716 (Bardi Jawi decision Dampier Peninsula)	
2006	Airservices Australia-Ngaanyatajarra ILUA: WA's 4th ILUA	
2006	<i>Mining Amendment Act 2004</i>	
2006	Bennell v WA [2006] FCA 1243 (Noongar decision)	
2006	WA Gov appeal of Bennell vs WA (Noongar) ruling	
2007	Hughes (Eastern Guruma People) v State of WA [2007] FCA 365	

Table 5.8 Influencing events in JM's evolution: Negotiating positions era

DATE	EVENT	ERA
2007	<i>Native Title Amendment Act 2007</i>	Negotiating positions
2007	Cox (Yungngora People) v State of WA [2007] FCA 588	
2007	Brown (Ngarla People) v State of WA [2007] FCA 1025	
2007	Moses v State of WA [2007] FCAFC 78 (Yardungarrl handback to MG)	
2007	<i>The Indigenous Conservation Title Bill</i>	
2007	Payi Payi (Ngururpa People) v the State of WA [2007] FCA 2113	
2007	Shire of Derby/West Kimberley v Yungngora Association INC [2007]	
2007	Kogolo v State of WA [2007] FCA 1703 (Ngurrara)	

Table 5.9 Influencing events in JM's evolution: Reconciliation era

DATE	EVENT	ERA
2008	Apology to Australia's Indigenous peoples - Prime Minister Kevin Rudd	Reconciliation
2008	The People of the Ngaanyatjarra Lands v the State of WA	
2008	Patch (Birriliburu People) v State of WA [2008] FCA 944	
2008	Haynes (Thalanyji People) v State of WA [2008] FCA 1487 (Pilbara region)	
2009	Hunter (Nyangumarta) v State of WA [2009] FCA 654	
2009	Aboriginal Development Package Signing (State Government and the MG)	
2009	Thudgari People v State of WA [2009] FCA 1334 (Upper Gascoyne Region)	
2010	Sampi (Bardi and Jawi People) v State of WA [2010] FCA FC 26 appeal	
2010	Mt Goldsworthy Mining Leases ruling (Ngarla)	
2011	<i>CALM Legislation Amendment Act</i> allows formal JM	
2013	DPaW Reconciliation Action Plan	
2013	DPaW Aboriginal JM Policy Statement No. 87	

In analysing the data, it appears that JM in WA has progressed through four definite eras: Aboriginal land rights, litigating positions, negotiating positions and reconciliation (mutual respect). While the eras have clear beginnings, there is much overlap and continuance of previous eras through current eras. For example, the Mabo court challenge signalled the start of litigating positions, while the Aboriginal land rights movement continued. Similarly, once the negotiating positions era began, litigations were still occurring, just not as frequently. The (then) Prime Minister, Kevin Rudd's 2008 Apology to Australia's Indigenous peoples heralded the era of reconciliation, while positions were still being litigated and negotiated.

While the WA Government supported involving Aboriginal stakeholders in community consultation, the Government resisted the move to full Indigenous rights by a constitutional challenge to the NTA and the creation of the *WA Land (Titles & Traditional Uses) Act 1993*, which offered less protection. The WA Government maintained a litigious stance for some time, also challenging other claims (i.e. *Wik Peoples v Queensland "Pastoral Leases case" 1996* and *Ward & Ors v WA & Ors, 1998*). The WA Government supported involving Aboriginals in JM, but resisted allowing them to gain title to land.

As time progressed, the WA Government moved to a less litigious position, and more native title claims are now being settled by negotiation. There appears to be growing acknowledgement and respect for the rights and culture of Aboriginal people. While four eras have been identified from the past, this research predicts that a fifth era is on the horizon, one of more equal power sharing between Government and Aboriginal people. This progression is evident from the strong working relationships within government agencies such as Parks and Wildlife.

5.2.3 Summary content analysis

Although there may be earlier events that opened the door for the evolution of JM arrangements in WA, this research revealed that the 1970s EPA's Red Book recommendations, which "recognised the role of local authorities as front-line managers" (EPA, 2013), was a significant initiating event. Those recommendations led to the establishment of working groups including stakeholders. Stakeholder involvement in the creation of park management plans, including a specific recommendation for inclusion of Aboriginals and the tourism industry, served as the foundation for subsequent, more formal JM arrangements. Aboriginal engagement was facilitated through grant money for employment of consultants to help build capacity. Paying all Aboriginal community members a sitting fee for attending meetings to discuss park issues set an important precedent, which may not be sustainable.

Despite many stakeholders expressing their desires to be officially included in the park management planning working groups, all could not be accommodated for reasons of efficiency. To address this shortcoming, once the draft management plan had been completed the working groups sought public submissions as part of the consultation process. Those comments were considered for inclusion in the final plan.

Aboriginal people, working with CALM, strongly voiced their longstanding aspirations to be involved in the management of the land and to carry out customary activities on country. They expressed desires for the “Uluru model” which gave freehold title to the Aboriginal people, with a leaseback to the park agency for co-management of the park, however WA’s existing CALM Act did not allow for that. Further, there was much resistance from the mining and resource industries to support increasing Aboriginal control over land. The strongly expressed desire by Aboriginal groups in WA for the “Uluru model” of park management may have had more to do with a motivation for land tenure by stealth, than a desire for true JM.

The criteria established under the NTA for determination of claims by TOs has created much animosity within Aboriginal communities, and even within family members of communities. Aboriginal culture was of a somewhat nomadic nature, with groups following the natural cycles of food supply. Drawing lines on a map to establish one’s traditional lands is problematic, as often communities overlapped their areas of habitation. There is also the Aboriginal culture of who “speaks for country”. Thus arguments over whose land it is, and therefore who can properly speak for country often get in the way of working to move JM and park management plans forward, as is the case in Purnululu NP.

In 2011, changes to the CALM Act created new powers and provision in respect to JM arrangements; Aboriginal customary activities; and the value of Aboriginal culture and heritage on CALM managed lands. The amendments recognised the connections between Aboriginal people and country. Prior to the changes in 2011, JM mostly occurred on lands where native title had been extinguished as a moral obligation rather than a legal one. Native title determination, using the ILUAs as the instrument, now makes JM a legal obligation.

There have been 28 native title determinations in WA and the Parks and Wildlife is currently working with 22 TO groups around the State to establish JM arrangements for the facilitation of customary activities on country, and to promote employment and training opportunities. As referenced in the participant observation activities (5.1.14) and presented at the World Parks Congress 2014, there are currently 11 examples of active cooperative and JM arrangements in place for PAs and MPAs in WA.

5.3 Interviews

While the participant observation (5.1) activities helped the researcher to understand the arena in which JM was operating (WA parks), and helped to identify who were the stakeholders; what tourism activities were occurring; and how the tourism business models were set up, it was not able to assist in understanding stakeholder perceptions. The content analysis (5.2) was useful in identifying the stakeholders; the changing legislative environment that Parks and Wildlife were operating in; and the legal framework and mechanisms of JM, but the researcher was still left without answers to the secondary research questions, which included:

1. How do stakeholders define JM?
2. How do stakeholders define Indigenous tourism?
3. Could tourism be an outcome of JM?
4. Are there barriers to including tourism development as an outcome of JM?
5. Where in the list of JM priorities does tourism development sit?
6. Can the benefits of sustainable tourism derived from JM contribute to addressing some of the social and economic disadvantages within Aboriginal communities?

Therefore, interviews were necessary to collect this type of primary data. In the following sections, the researcher reports on the results of an interview method trial (5.3.1) and then the results of the research interviews (5.3.2) followed by a summary of the interview results (5.3.3).

5.3.1 Trial of email interview method

Before commencing the interviews, a trial of email facilitated interviewing was conducted. Six informants were invited by email to participate. The trial revealed that most of the selected participants identified themselves as being time-poor, and others simply failed to respond. It appeared that there was low extrinsic motivation for them to participate. Another possibility for the low level of uptake to the invitation may have been that some were challenged with written communication, having difficulty with either writing or reading in English, and with the use of technology such as the Internet.

The responses from the trial interviews are shown in Table 5.10.

Table 5.10 Email interview request responses

Informant ID	Response
Informant #1 Domestic parks expert	Declined invitation citing no time, but then agreed to do a 15 minute coffee meeting
Informant #2 International parks expert	Agreed to complete the interview if more time would be allowed and if the answers could be very brief
Informant #3 TO	Did not respond to initial email and did not respond to follow-up email
Informant #4 Parks and Wildlife	Declined the invitation to participate
Informant #5 Parks and Wildlife	Suggested I attend both a Parks and Wildlife PVS Conference and a full-day workshop on JM policy, as the topics being explored were similar to my research questions. Also suggested we do an informal interview sometime on the day of the workshop
Informant #6 TO	Did not respond to initial email and did not respond to follow-up email

The experience of trialling email facilitated interviewing was in the rich learning that occurred in discovering the problems with dealing with time-poor and communication-challenged informants in the quest for collection of primary data. In this study it was decided that email interviews would only be used in situations where travel and/or cost of a phone interview with the stakeholders was too great a financial burden. Therefore, most interviews were conducted face-to-face, three were done over the phone, and one was done by email. The results of the data collected are explained in the following section (5.3.2).

5.3.2 Interview data

The interviews were conducted according to the plan outlined in the Methodology Chapter 4 (specifically 4.4.3 and 4.4.4). The interviews were transcribed and the content was analysed, first broadly, looking for similar themes, and then critically focused on differing opinions. All participants were asked the same 22 questions (Appendix C) for comparing and contrasting the answers. After completion of the interviews it became obvious only six questions needed to be the focus for analysis for this study. Those questions concerned stakeholders definitions of JM (5.3.2.1), stakeholders definitions of Indigenous tourism (5.3.2.2), stakeholders perceptions on tourism as an

outcome of JM (5.3.2.3), stakeholders perceptions of barriers to including tourism development as an outcome of JM (5.3.2.4), stakeholder perceptions of the priority of tourism development (5.3.2.5) and stakeholders perceptions of whether any benefits of sustainable tourism development derived from JM could contribute to addressing some of the social and economic disadvantages within Aboriginal communities (5.3.2.6). A discussion of the results follows (5.3.3).

5.3.2.1 JM definitions

JM is a relatively new concept in WA, bringing stakeholders from diverse backgrounds to work together in a formal arrangement, for the first time. JM is defined in a Parks and Wildlife Fact Sheet (2.4.6). The legislative framework for JM comes from the ILUAs that are negotiated by the government, and prior to 2013 were done so before the stakeholders, who were given the task of implementing the JM agreements, had guiding policies. In this study the researcher asked those stakeholders directly involved in JM how they define JM in an attempt to see if everyone was working from the same understanding.

In analysing the data from this interview question the researcher grouped the responses together by stakeholder category. The informants from Parks and Wildlife explained JM as:

an opportunity....created through specific legislation within the CALM Act, to allow the traditional owners of the lands and waters to have an equal say in the operations of that conservation estate, whether it be marine or whether it be land, right the way through to budget allocations, to on ground operations (Parks and Wildlife 1).

JM is....more than one organization or group managing a certain area....we've got new conservation parks similar to national parks and....they're managed by Parks and Wildlife but also by the traditional owners....you've got both groups having a say in how the estate is managed (Parks and Wildlife 2).

an agreement between the state government....and the traditional owners of a certain area....to manage conservation estates with traditional owners, so managing these conservation estates for environment, but equally as important for culture and heritage, which that emphasis is not, or hasn't been in the past perhaps put onto management of conservation estates. So they are equal....It gives the traditional owners a really good say in how this

conservation estate is going to be managed, what the issues are, some priorities, what areas are suitable for...management planning...for recreation....and then ongoing management (Parks and Wildlife 3).

Collectively the Parks and Wildlife informants recognise that JM is a change in the decision-making processes over the land that they manage, and all refer to TO's as now being in a position to "have a say" on how the conservation estate is to be managed. There was one reference to new legislation, and two of the three informants suggest *equal* participation between the TOs and Parks and Wildlife in the management duties for parks. One response included a reference to managing for culture and heritage values, which is a new management objective of the CALM Act. All Parks and Wildlife informants acknowledge a shared approach to managing the parks.

The informants from Yawuru perceived JM as being:

an agreement between....2 or 3 or even more parties....as it relates to various regulatory or legal responsibilities but also day-to-day management of an agreed area of land or water subject to any form of development which can be for conservation purposes....for other development purposes in a commercial development area, or generally for tourism (Yawuru 1).

JM means just a pathway so that we can document and have a way to move forward to using a shared country and respect each other's values and goals and aspirations to have that happen on country (Yawuru 2).

What I understand JM....Native Title gives certain rights to the Indigenous people (Yawuru 3).

The responses about JM from Yawuru informants mostly focused on new legal rights for involvement in land and water management. One informant highlighted intrinsic values, such as aspirations, goals and respect. One informant made a connection between JM and tourism.

The informants from the Shire of Broome replied to the JM question as follows:

It's a very complex agreement....done in the Indigenous land-use agreement....this is a unique situation....where there's native title found to exist inside the township. It's probably the only case in Australia that is a tri-part management between DEC, Yawuru and the Shire (Shire 1).

....part of that native title agreement for the Yawuru was....an Indigenous Land-Use Agreement and in that....were provisions....for JM of the various areas that fell under the native title determination (Shire 2).

It's really about two or more bodies being involved in the actual management of a particular area or locality....And in the case of Broome, you have the JM committee involving Yawuru, the Shire of Broome, and the Dept. of Environment and Conservation, over Yawuru lands and Roebuck Bay (Shire 3).

The Shire focused on how JM came to be, with two of the three informants referring to an ILUA as the mechanism that brought it about. Two informants referred to the tri-party structure of the JM arrangement at Broome. None of the Shire informants spoke about the purpose of JM.

To gain a broader perspective on the perceptions of JM, a few tourism industry professionals were asked what JM was and they replied:

parts of the natural estate are vested in governing bodies that are both....effectively Indigenous ownership and government ownership....mainly in the natural state of land and waters. I guess it could be other assets as well, particular assets, but I would imagine primarily it's going to be lands and waters and whatever improvements from them using it....I would imagine the legislation would vest powers in some sort of body that has some sort of representation from the government and recognize Indigenous committees have some sort of ownership....to that land or asset or waters (Tourism 1).

in this case the Department of Parks and Wildlife and the Traditional Owners of the area....it's the management of the park through park councils, through Ranger programs, things like that (Tourism 4).

Two tourism informants struggled to answer the question with any clarity. While they both understood correctly that it was about the management of parks, and involved both Parks and Wildlife and TOs, they had many misconceptions. One

informant suggested management happened through Ranger programs and the other's response was convoluted.

Summary of JM definitions

Not one universal definition for JM emerged from the informants. The answers were extremely varied, and in some cases, simply confusing and non-sensible. All informants understood that JM occurs in regard to parks. Almost all informants focused on the physical structure of JM, acknowledging it was occurring between Parks and Wildlife and TO's and/or with other stakeholders such as a Shire. It was generally understood that JM came about through new legislation, however only two informants mentioned ILUA's, and there was only one mention of the CALM Act. Only two informants suggested there were intrinsic values of JM arrangements.

There were many misconceptions and misunderstandings as to what JM is or isn't. These replies demonstrate that there is a need for the stakeholders in JM to educate themselves better about what it is that they are participating in, and develop a better mutual understanding of what JM is, to help guide their activities. Stakeholders should not only understand who is involved, but what they do, why they do it, how it is done, where it happens, and what the purpose of their participation is. Once the stakeholders have better understood a fuller definition of JM, then there is a need to educate others, such as their local community, the tourism industry, and the broader public.

5.3.2.2 Indigenous tourism definitions

Indigenous tourism is a relatively new category of tourism product. A definition of Indigenous tourism is recorded in 3.3.1, followed by a review of literature on Indigenous Tourism (3.3.2). The researcher wanted to know the views of the JM stakeholders on Indigenous tourism; the rationale being - if one is working to develop something, they ought to have knowledge about what it is.

In seeking answers to this research question, the informants were grouped into Indigenous and non-Indigenous responses. The Indigenous responses included the following:

It's actually about people who are spiritually connected to place, sharing information and understanding about their connectivity to place with visitors....It's more than a product. Often people talk about Indigenous tourism, as perhaps....bush tucker tours....a product kind of thing like that. It's much more than that. That's just an activity that is actually used, or vehicle, that's used by Indigenous peoples to share their culture and especially their connectivity to place with people. So whether they're doing it through a bush tucker tour, a kayak tour....maybe even an accommodation place.... those are just activities, they're vehicles.... (it's) engaging and sharing with visitors (Tourism 2).

....to sustain our own culture and showcase our country.... it's like a natural resource, really so, if you want to do the tourism things there is rules and obligations that you have to abide by, within our own laws, black fella way, as well as white fella way that you'd have to do things (Yawuru 2).

It's a unique way to be educated, informed....and we understand that our visitors to Broome they would like to hear about Indigenous culture and heritage (Yawuru 3).

Aboriginal tourism is by Aboriginal people running the business, Aboriginal people owning the business, on their land at one level, having all the different kind of aspects of tourism, whether it be fishing, crab tours, bush walks, to owning a high level, a high end resort with.... complete Aboriginal stationed in the workforce....you could also define it as being an Aboriginal owned company being purely in it to ensure that it is able to generate enough revenue to be a successful business and is able to sustain the nature of people's connection to land and people's connection to their culture (Yawuru 1).

All Aboriginal informants spoke about Aboriginal participation, sharing culture, and the connection to land as key components of Aboriginal tourism. Two informants spoke about it being different and unique to other forms of tourism. Revenue generation was mentioned, but there were opposing views as to the degree of its importance.

Non-Aboriginal informants viewed Indigenous Tourism in the following way:

Indigenous tourism is the future of the Kimberley....(and)....a lot of communities, for their sustainable development. There are some great examples of how it's been successful and....(others) where it's been quite poor and have failed....when you talk of the Kimberley it evokes immediately Indigenous relationships to the landscape, and the lands and the waters and we need to promote that at a national and international level. So people come to the Kimberley and they want to hear from Aboriginal people not white fellas about the land (Parks and Wildlife 1).

....a consumer would see Indigenous tourism....as a tourism experience involving an Indigenous person. Full stop. I mean if it is not an Indigenous person then I don't think that's an Indigenous experience. I think they want it to be authentic but....being authentic would be the term that most would use to describe what they would be seeking from Indigenous tourism experience and something they can tell story about to others....It's more about the people than place....You can tell what people want because they complain when they don't get it....particularly overseas visitors....that they just don't meet Indigenous people in Australia (Tourism 1).

....someone having an experience with an Indigenous person....that's related to.... someone on holidays, having that type of experience where they're learning a bit about their culture, and....interacting with.... Aboriginal people....someone having an experience with an Indigenous person. So whether they own the business, whether they work for the business....I don't think that matters too much (Tourism 4).

Indigenous tourism is focused or operated....on Aboriginal or Indigenous culture....I have no problem in Aboriginal tour operators also doing mainstream tourism.... I also have a goal that one day all our businesses will have an Aboriginal component to them with the right permissions....(a) strategy is to not to have an Aboriginal strategy, just have a tourism strategy that brought Aboriginal tourism into the mainstream.... if I was running a business....I'd make sure my buses had an Aboriginal decoration on them....I would get the permission of the correct people....very basic Aboriginal culture and interpretation and I would link with Aboriginal people to deliver....that component of it, if I was in a nature-based or ecotourism business (Tourism 3).

A visitor or a tourist, or a traveller, interacting with an Aboriginal person, and learning about their culture, history, potentially key artefacts, lifestyle, etc.. it might involve an attraction.... it might just be a story or a talk, or a performance....the key aspect is the interaction between the Aboriginal person and the visitor (Tourism 5).

All non-Aboriginal informants, regardless of their industry or background, perceived Aboriginal tourism as the experience, stating it must involve an Aboriginal person directly in the delivery of that experience to the tourist.

Summary of Indigenous tourism definitions

Collectively, the informants revealed a dichotomy of views on what Indigenous tourism is. The non-Aboriginal informants saw Indigenous tourism as mostly a product, as a means to an end, as economic development tool, and as a commodification of Aboriginal culture. Whereas the Aboriginal informants viewed it as a vehicle to promoting their culture, and providing education and knowledge, which in turn they hope will lead to understanding and respect. These differing points of views create challenges for tourism development within JM activity. All stakeholders will need to understand the differing viewpoints on how Indigenous tourism is interpreted so they are working towards the same goals. While all parties may wish for the same outcome, more Indigenous tourism products, their differing views about what Indigenous tourism is, as well as their underlying reasons for participating in it may create unrealistic expectations and conflict, thus hindering progress. These differences may also lead to visitor dissatisfaction.

5.3.2.3 Perceptions on tourism development as an outcome of JM

In designing this study the researcher created a conceptual framework (1.3), based on the proposition that tourism has a place as an outcome of JM. To test that proposition informants were asked whether they felt there was any relationship between tourism development and JM and if it could be regarded as an outcome. For comparison the answers were grouped into Aboriginal and non-Aboriginal responses.

The non-Aboriginal responses were as follows:

Yes there is an opportunity....for school groups and conference groups to be able to go into a pristine park right in the centre of town in the bush and hear about the history....bush foods....the history of Aboriginal people....the history of Broome....What we have on the coast around the town doesn't want to be disturbed....shouldn't be disturbed.... if you do tourism, it will have to be low-key, low-impact, eco-friendly type tourism developments....but high rise, high visibility is not on...Into the future as we talk about sustainability, where is our income stream going to come from to maintain rangers, etcetera. (Shire 1).

It absolutely has to be, because if we're not going to get funded at all by the government, other than DEC providing rangers and the normal DEC services, but the rest of it....employment and training development and using tourism as an opportunity for.... Indigenous corporations to.... start to develop and learn.... the whole operating business side of things.you'd like to think that was an incentive, that.... tourism in the park council areas would be seen as....a huge opportunity....for jobs or.... training opportunities....the other reality is that tourism development only happens with private investment (Shire 2).

Definitely....as long as it's balanced, and is not restrictive, or economically cost-based....In the case of Yawuru, it's an opportunity for new business development through Aboriginal people. With the other organisations involved....to help mentor or partner, co-partner in tourism ventures....It's about giving people the opportunity to develop new product (Shire 3).

Definitely....it has to grow. I think we're still at the embryonic stage of the delivery of the ILUA for Yawuru people and they have certainly got some business plans in place....in terms of what they can do at Minyirr Park.... bush tucker walk trails.... walks through the mangrove community to talk about the relationship of the biota to their culture....there are endless possibilities there (Parks and Wildlife 1).

Yes....one of the outcomes and desires within the JM agreement, specifically for Yawuru, is about providing opportunities for commercial ventures, for Yawuru to manage....we're looking at areas where there might be opportunities for Yawuru to do cultural or Indigenous tourism ventures....There should be more Indigenous tourism....there is a massive....need for it....you've got people recreating in areas that are really culturally significant and people that don't know the Indigenous history in some of the areas they're in....it can be small things (like) including Indigenous and cultural messages into interpretation as well as

big commercial ventures....whether it's Indigenous or otherwise that can potentially bring funds to help with ongoing management. If you have funds for ongoing management then you can provide employment outcomes, training outcomes and a lot of those social benefits (Parks and Wildlife 2).

I probably wouldn't make the claim for either. In terms of public policy I wouldn't say that tourism's a driving force behind JM. It's a governance arrangement for managing a natural estate. I don't mean to suggest that it's opposed by tourism at all, but I just don't think it's one of the policy forces....or outcomes or objectives that anyone is particularly looking for. I think people are looking for objectives around Indigenous affairs issues and perhaps better management of the parks but I don't think anyone is saying that they should be jointly managed because there would be better tourism outcomes. I'm not saying that there wouldn't be better tourism outcomes but I don't think that's a driving force behind any decision to do that (Tourism 1).

In the Kimberley....the national park is one of the largest draw cards for visitation....there is synergy. Because of our well managed national parks, providing a good experience is going to hopefully deliver satisfied....visitors and hopefully attract more (Tourism 2).

There could be....from a tourism perspective in WA, many of those experiences that people like to partake of are things that can be found in the national parks, in the natural environment...I think yes there absolutely would be opportunities, whether that is human interaction with Aboriginal people telling the visitors....giving a tour.... or....really robust interpretations, signage, all of those things that help you....more about the place you're visiting (Tourism 5).

All but one non-Aboriginal informant's answers to this question were affirmative; agreeing that tourism must or should be an outcome of JM. There was only one opposing view; a belief that tourism was not a desired outcome of JM. While the Shire informants agreed, they also spoke in restrictive terms and caution for what types of tourism development would be supported.

The views taken by the Aboriginal informants on the question of tourism as an outcome of JM were:

I think it has to be....the reality is the kind of financial modelling around JM is dependent upon the....government underwriting the cost of that management. And governments are never going to have enough money to do that.... particularly in remote and rural areas because government's priorities are where the electors are and that's in the metropolitan area. So we have to think more creatively and more independently about revenue raising. And more joint venture arrangements with corporate and perhaps philanthropic sectors as well....logically there should be (a relationship between tourism and JM)....because it ticks the boxes for a whole range of....different reasons being.... like cultural.... eco.... biological.... biodiversity.... various landscape interfaces.... there has to be some form of business activity in developing, and usually through tourism, because you need to have the capacity to generate revenue which allows you to be able to sustain the nature of your governance and management framework within those particular areas....the main incentive (to include tourism) is got to be income, because governments don't fund conservation areas and JM (Yawuru 1).

The jetty to jetty project is a good one to start with....we've had....the Minyirr Park walks there....it's a pretty big thing that people do now....we've had several different walks. You know with funds you have to be smart in order to say which is the best, is it high water, a sand dune run, or flat run, or....what country do we want to show in just that little space (Yawuru 2).

It's important....community people that want to access the park....the Shire has got no understanding of who should be dancing on the ground, and the cultural part they are not aware of. Different songs are sung in our country that has been acceptable by the senior people. That's important that we have this joint arrangement because everybody would know that you need to get consent from the traditional people (Yawuru 3).

The Aboriginal informant's perception on tourism development as an outcome of JM is one of tourism being vitally important for their economic sustainability. It was also viewed as a culturally sensitive topic in regards to Aboriginal law regarding permissions to speak for country, and a topic that other JM stakeholders may not understand the Aboriginal perspective on.

Summary of perceptions on tourism development as an outcome of JM

All informants, but one, were strongly in agreement that tourism needs to be an outcome of JM. The main reasons cited were for sustainable economic development for the local Aboriginal community, for the sharing of cultural knowledge, and for providing visitors with an interaction with Aboriginal people. The Shire informants expressed concern about how Aboriginal tourism development could impact on the status-quo in Broome, being cautious of proposed large scale development. The Aboriginal informants recognised the Shire's restrained enthusiasm or lack of wholesale support for their aspirations, and also touched on perceptions of the Shire's actions being restrictive in moving tourism development forward. Parks and Wildlife informants spoke of opportunities and a desire to support the Aboriginal partners with realising their tourism aspirations. Some tourism informants saw a role for tourism, but another did not view it as a driving force for JM.

5.3.2.4 Perceptions of barriers to including tourism development as an outcome of JM

The conceptual framework (1.3) for this research highlighted possible barriers to success within JM, and the research sought to find if stakeholders perceived those barriers as applicable to tourism development within JM. The researcher felt it important to identify any issues that stakeholders perceived as barriers (real or imagined) because it will be up to the stakeholders to find solutions to navigate past those barriers. But before they can navigate past a barrier, there is a need to identify it.

For comparison, the answers to the questions of tourism development barrier perceptions were divided into stakeholder groups, starting with Parks and Wildlife informants who answered in the following way:

I don't think there are barriers to including it as an outcome. I think there's some difficulties in getting some things started up. But I definitely don't think there should be any barriers to including it in....as the aspirations for the JM partners (Parks and Wildlife 2).

....for some of the communities, (it) would be capital investment and I think again that where maybe some support from the other agencies or maybe some philanthropic agencies that could be out there that would provide that level of support (Parks and Wildlife 1).

Parks and Wildlife informants viewed lack of financial resources and difficulties getting projects started as barriers to tourism development within JM, but they maintained positive viewpoints on the subject.

The Shire informants viewed tourism development barriers in the following way:

....the barrier to that is the (local) community expectation of what the (Aboriginal) community wishes. The town is divided on that....The barrier to development, if you take cars off the beach, where do you park them....where's the funds to develop sensitive car parking and sensitive road works, sensitive footpaths at dune crossings....The real barrier long-term is the sustainability (Shire 1).

.....tree huggers....activist type people up here who seem to take on some sort of ownership of things around the area and places....where there may be potential for some sort of tourism development within the park council could be quite prohibitive....the other barrier....the world economic market funds aren't just available like they used to be....it's really hard to get funding for any tourist developments now. So even if we saw something as an opportunity, the chances of actually funding it would probably be quite difficult....whether the people are going to be prepared to invest....But you know, tourism....a gazillion opportunities (Shire 2).

....some people may have a mindset that they don't want tourists in certain areas or other people as well. So they might have some areas....they don't want anyone to go there. But I don't believe you can have specific areas assigned to one group of people....unless it's a sacred site, it should be open to everyone or closed to everyone (Shire 3).

All Shire responses had a cautious overtone on the topic of tourism development within the JM process. Shire informants spoke about a need for greater community involvement in the decision-making, and sensitivity to community reactions regarding proposed changes that would impact the community. Lack of funding was also cited as a barrier to tourism development.

The Aboriginal viewpoint on barriers to tourism development within JM were as follows:

Barriers on both sides....negative views that people have working with Aboriginal people, stereotype kind of views....prejudice and racial viewsThere's lack of money....lack of enthusiasm....whole risk issue for corporate investors....lack of infrastructure, the lack of labor market and the issue of high costs. On.... the Aboriginal's side, there's the lack of skilled labor....lack of really understanding anything about the value that people with even non-skilled labor can bring....a lack of knowledge and experiences of the tourism industry, in understanding the demands of the tourism industry....lack of governance arrangements frameworks....lack of capital from the Aboriginal part....a general standoff, of suspiciousness between the parties at a very local level - small man small-town mentalities (Yawuru 1).

A lot of hard work goes on between Parks and Wildlife and Yawuru and the Shire sometimes have another agenda. Because we're trying to fit into their box, instead of coming with an open mind and saying how can we do this.We definitely need to make sure that the Shire comes to the table and is open-minded with us....sometimes the problems come because it's new personnel coming into their jobs so they need to get on top of it to understand the system that we have, because it's a pretty unique system.... only those ideas can be put into place if the respect is given across the table (Yawuru 2).

I think the only slowing part about it is the lack of understanding on which direction it should be steered into. Because the Shire's got interests; the Department of Parks and Wildlife got different interests. It's slowing it down really (Yawuru 3).

The Aboriginal informants cited difficulties working with their JM Shire partner, who in their opinion were not being open-minded and respectful of the Yawuru capacity and aspirations. They also cited being bogged down in bureaucracy.

Summary of perceived barriers to tourism development in JM

All informants identified some barriers to tourism development within JM. Lack of financial resources was the most commonly cited barrier, followed by suggestions of prejudices towards Aboriginal people. An aversion to change was raised, suggesting this was creating a division in the town. Tensions within the YPC membership were a significant factor alluded to in these responses. It

is apparent that the way participants view the purpose of their involvement and roles as a member of the park council differ greatly.

5.3.2.5 Perceptions of priority of tourism development

Good project management practice involves clearly defined tasks and priorities. The researcher was curious whether all YPC members held similar views about their priorities. As revealed in the case study on JM on Yawuru Country (Chapter 6), this JM arrangement is in its infancy stage. To create a benchmark of where stakeholders are at, the question about priorities was asked, with the focus on where tourism development placed. By benchmarking tourism development's place at this stage of the JM arrangement's evolution, longitudinal studies could be undertaken to identify success markers.

For the purposes of analysing the responses to this research question, the replies were grouped by organisation. The first responses reviewed were those from Yawuru, and are as follows:

(there are)...other priorities....ahead of tourism development. More immediate priorities for engagement with the Aboriginal people, for market environment, for labor, for embracing cultural values...I think they are about giving due recognition to the ownership, Aboriginal ownership in the JM arrangements, to appreciating the kind of positive benefits of embracing the cultural values to enhance the product, to enhance the kind of cohesion in the particular communities, local communities. To engage Aboriginal people meaningfully, to be able to try and set up a market environment for labor, to be able to....provide an incentivized environment so there is succession arrangements linked to young Aboriginal people coming up in training within this tourism area...to be able to become more confident about telling stories (Yawuru 1).

scale of 1 to 10....at least 6....it's a must, once 5 years is up we need to have other avenues....Tourism in itself comes from looking after countryThe business case study needs to be done....do you want.... camping facilities.... a hotel, daytrip....We have land to do a joint venture if we want to, which is close to the ocean. But then we also have the land to go down to do the daytrip and camp overnight, on country and eat what you've caught. So it's what you want as tourists....and that would need to be funded.... so where do we get the funds....We've done our coastal management plan but we need to sign off, and do all this other stuff.... the legal side of it, the State side of things needs to happen, but....big

tourism stuff that happens....mainly north of here, or south of here.... will impact on Broome and itself, on our airstrip, on our roads (Yawuru 2).

It would be a high priority....where we're at now with the JM, we're just at a teething phase. Our claim, the Yawuru claim, is unique in Australia. It's the first time, within the townsite they found native title to exist. And because it exists in the townsite there is no process, so we have to work out a process like who holds the hammer, who holds the sword, who's going to be doing the cutting.... so it needs to be all teased, or fizzled, or spoken to.... have that approach to find out and identify the key priorities. My priority would be the tourism, the second would be the impacts into the park, such as weed control, and introduced trees (Yawuru 3).

Yawuru informants all felt that tourism needs to be a high priority, but acknowledge that other priorities were more pressing at the moment. Other more pressing priorities identified included sourcing financial resources, building of infrastructure, work on the management plan, and training and employment opportunities.

The Shire informants had the following views on tourism development as a priority within JM:

Tourism is on the agenda, but care and maintenance and the protection of the integrity of the estate is.... the critical factor. Such things as access that is able to be achieved without destroying the visual amenity.... of the estate, without destroying the ecology of it, is for instance, dune crossings and car parks and access points and viewing platforms. Structures within, and to enable people to be able to have small conferences, that's where it starts to get into the tourism, but the high priority, is the main parties protection of the environment (Shire 1).

In terms of like a 1 to 10?...at this stage only about a 5....there's too many other things that have to be done first....That'll work its way up the list of things....I think....revenue raising has got to be there....the other reality is that tourism development only happens with private investment. The Yawuru don't have any money to put into this, neither do the Shire,...It's not the Shire's role to develop tourism and businesses. And that's not our role in the JM....we are simply there, to make sure that those areas are being managed within those frameworks.... (Shire 2).

Seeing Broome is....a major tourism destination, I would say high on the priority list. I realize that we've got to identify areas that need protection from overuse or exploitation but tourism is why people come to Broome a fair bit, so if you reduce the opportunities for them while they're here, there's no incentive for them to come back. So it's a pretty high priority and it's got to be well resourced and managed (Shire 3).

The Shire informant's perception of tourism's priority ran the full range from simply being on the agenda, to middle, to high. All three informants cited protection of the environment as having a higher priority. Other priorities cited included revenue raising and creating a framework of policy and processes to guide tourism development.

Parks and Wildlife responses to this question included:

it's....reflective of the Yawuru agreement. It hasn't been the highest priority at this point in time but I think as we evolve and we build the relationship, get some runs on the board....and managing the estate because it's abused, used and abused, over a period of time, not only bywhite fella's coming to country, but there are a lot of Indigenous folk who come in from outlying areas who certainly upset the Yawuru people. So....cleaning up the parks of rubbish, formalizing walk trails, signage and all those sorts of things....all those fundamentals done....it's site management plans....land restoration plans in place....threat abatement in terms of weeds and feral animals, let's get all that sort of stuff done first, and then, of course, tourism will flow from that...but we're just so busy setting up the fundamentals of park management and getting the roles and responsibilities for on ground delivery in shape (Parks and Wildlife 1).

It would really....depend on what the situation is....you may have JM of a nature reserve or a cultural site where the traditional owners don't want people going in. So you don't want to provide that tourism opportunity. So then that would be quite low on your priority list. But then you might have somewhere like Minyirr Park where there's a real high demand for tourism and Indigenous tourism and there's a desire from Yawuru to realize that so that would be quite high on the list of priorities. Yep definitely a case-by-case process (Parks and Wildlife 2).

....sustainable visitation, I think is pretty key for these parks.... they are in a state of disrepair, they've been unmanaged for long time....they're severely degraded especially the most popular sites. So we got a lot of work....to bring in sustainable visitation....And then....there....is a need to improve the environment....we've got rubbish and weeds, fire and

some feral animal issues....And visitation is a threat to the environment....First is improve Yawuru access and preservation of culture and heritage....Conservation parks are for conservation but also culture and heritage, and access for hunting, traditional use, traditional take and all those things....and educating others....and there's some other employment opportunities for Yawuru....that these parks are to provide employment to the Yawuru people. Tourism is a big one. I know we'll get there (Parks and Wildlife 3).

Like many of the other informants, Parks and Wildlife's view on the priority of tourism outcomes was that there were other more pressing issues ahead of it. This was the first time that an informant suggested that the priority would differ with the location. The theme of the Shire slowing down the process was again raised. Some of the higher priorities identified by Parks and Wildlife informants included clarifying JM participants roles and responsibilities, site management plans, land restoration plans, weeds and feral animals threat abatement, identifying culturally appropriate sites for development, formalizing walk trails and adding signage. The issue of Aboriginal non TO's coming onto Yawuru lands and upsetting the TOs was raised, supporting the previous discovery of this issue uncovered during the participant observation activities (5.1.2.7).

Summary of perceptions on the priority of tourism development in JM

There was a vast range of views on the priority of tourism development as a JM outcome. None of the informants suggested that it was of the highest priority, and all agreed that in time it would move up the list, as other more pressing issues were dealt with. The issue with the highest priorities cited by most was completion of the management plan, followed by maturing of the YPC in regards to clarifying of roles and responsibilities, and resourcing. Land restoration and building of infrastructure was also regarded as a higher priority, from which tourism development would flow.

5.3.2.6 Perceptions of tourism development benefits derived from JM contributing to addressing some of the social and economic disadvantages within Aboriginal communities

Much has been written about benefit flow from tourism to Indigenous communities (3.3.2), but there is no literature linking tourism development to JM arrangements. The research conceptual framework (1.3) suggests that there is

potential for tourism development within JM to have a benefit flow to Aboriginal communities. The researcher asked informants their views on benefit flow to be better able to understand stakeholder's perceptions on the topic.

For the purpose of analysing the responses to this question, the informant replies were grouped into the three respective park council partners, with the Yawuru informants stating:

Tourism means to me, an opportunity for my people and other first Nations peoples to be able to seek to assert their interests, whereby they can look at enterprise & business development, and to generate independent revenue in a way that makes the most of public-sector investment....it also represents an opportunity to put in place improved management frameworks on traditional lands....It's....also an opportunity to present, in a more sophisticated way, the understandings of the interpretations of the cultural and mythological.... understanding about people's connection to land and sea and the significance of that and a cultural imperative that....ensure that there are compliance in relation to the obligatory requirements to look after country. To be able to provide a platform for a greater exposure and education to the public and governments and the key players about the importance of all these matters (Yawuru 1).

It's got to be ownership, if you're going to make dollars and cents from a tourist venture and you then have to take ownership in the community, the whole community of what you're doing (Yawuru 2).

I think employment....and training would be the main focus because we notice that our generation now, they're not finding work within the serving outlets or cleaning up the streets. I think they would want to be into their environment. And I think most of them would feel comfortable in that environment, employed in that environment (Yawuru 3).

As with other responses, Aboriginal people regarded their connection to country as extremely important and these informants view tourism as a vehicle to help them regain that cultural relationship with land and sea. Employment and revenue generation were also seen as opportunities arising from tourism development that could benefit the community.

The Shire responses were as follows:

Not so much in the town....apart from the employment of the rangers and maybe some self-esteem outcomes may well happen. But in terms of the town, you've got town-based (Aboriginal) communities which aren't traditional owners and so they're not going to benefit directly from the traditional owner basis. In this town there is probably....a 29% Aboriginal population, but of that percentage....there is not a large number of traditional owners....probably only 10% of our total population are actually Yawuru or Yawuru heritage. So you've got 19 or 20% of Aboriginal people in town who don't have any native title rights in the town. Whether any benefits flow out of that I don't really know....there has been some social work done on taking people into the camps and explaining about history of, where are you from, what's the background, this is the story. There are some social outcomes that are probably all right outcomes, but I wouldn't say it was huge. But there's maybe some social outcomes that could be achieved (Shire 1).

....in the perfect world yes. It could be....fantastic, but unfortunately at the moment....despite so much money being thrown into it over so many years, we don't have any Indigenous tourism....Aboriginal corporations running an Aboriginal tourism business, that employs Aboriginal people, and brings Aboriginal culture to....our tourists....What you have is Aboriginal corporations who own tourism businesses that only employ non-Aboriginal people, don't provide any training or whatever, and really don't give people a cultural experience....unfortunately we have....this whole welfare system, and.... it's just really, really hard to get people to come and work in that industry....(Shire 2).

Oh definitely.... it will create opportunities for a lot of those people to be involved in some form of tourism. And it's not about tourism as in having a little shop of souvenirs, it's about cultural tourism, showing juniors what their historic cultures are. If you go overseas, up in Canada, the Eskimos have cultural centres, and you go there, and it's just unbelievable, with traditional type buildings. They go through the whole.... gamut of what it's all about, so the Indigenous tourism culture is quite.... unique.... And by providing that cultural experience, a lot of tourists come to the Kimberley for that cultural experience. Unfortunately not getting as much as they should. For example in Queensland you can go there and get really good product. So it's about how they address the need for cultural experience (Shire 3).

The Shire responses were varied. Two informants were sceptical of the delivery of tangible benefits, but the third was optimistic. Two of the informants spoke of a lack of local Aboriginal tourism product, and a need for it. One informant referred to an endemic welfare state, suggesting it demotivated people from

working in tourism. Another informant identified the emerging issue of Aboriginal non-traditional owners living on TO's country, and therefore being excluded from benefit flow out of native title settlement. This finding supports the evidence presented in 5.1.2.7, on the Stolen Generation's views. This issue is going to be enormous, but is yet to be publicised and debated. Overall, the Shire responses were sceptical about benefits flowing from tourism being able to address socio-economic issues within the Aboriginal community.

The informants from Parks and Wildlife responded to the question in this way:

Most definitely....but again its seasonality could be a bit of a killer.... because people visit the Kimberley for about seven months of the year. There's five months where you don't get visitation. It's really based on access to the lands and waters. The Yawuru agreement could be a little different because you've got....the Township of Broome where....it does cater for tours for all year round. Need to get people to come up here, who would like to chase storms and experience the wet season, so I think that, in Broome it does lend itself to....a longer season. But it's the outlying areas that struggle for those five months, there would be no income coming in, if that's where they put all their energy (Parks and Wildlife 1).

Absolutely....it should do, for sure....if you've got a commercial venture and it's providing....actually generating funds, even if it's not much funds, then you got the opportunity to provide employment, stable employment for people. You've got the opportunity to provide training and those benefits to the community, Indigenous and otherwise are fantastic (Parks and Wildlife 2).

We got four rangers that are trainees....so capacity building....We're going to be constructing facilities....(using) small businesses that are owned and run by Yawuru people....there's construction of staircases over sand dunes....visitor facilities, consultation, our management planning and assistance, we are paying for time and things like that. Commercial tourism, or tourism operators, language and art....fee-for-service stuff....interpretation, signage, language, use of artwork, all of that (Parks and Wildlife 3).

The informants from Parks and Wildlife responded positively, quickly pointing out training and employment opportunities, as well as fee for services benefits. One factor that restrains tourism benefit was identified as being the area's tourism industry's weather dependence. The Kimberley's "wet season" is seen by some as a deterrent for tourists and tourism developers/operators, but the Parks and Wildlife informant took a "glass half full" view and suggested their might be an untapped market for "storm chaser" tourists.

Summary of perceptions of benefit flow to Aboriginal communities

The informants had vastly different views on benefit flow derived from tourism development to the Aboriginal communities. One issue raised here, and also discovered during the researchers participant observation activity at the Stolen Generation meeting (see 5.1.12) is the fact that there are Aboriginals who are not recognised as native title holders, living on Yawuru country, and who are therefore excluded from the benefits derived from native title and any activity that flows out of that, including JM activities. This issue is likely to prove enormously divisive, but is yet to be widely publicised and debated.

Overall, Aboriginals were optimistic about potential benefit flow, citing opportunity for tourism as a vehicle for regaining their cultural connection to land and sea; Shire informants had a sceptical view about tangible benefit, but acknowledged there is opportunity and demand for Aboriginal tourism products; Parks and Wildlife responses were positive and encouraging, citing training and employment benefits.

5.3.3 Summary of interview data analysis

The findings arising from the analysis of the interview data fall into some general categories:

- JM is an evolving phenomenon
- Stakeholder views differ about what JM is and does
- Stakeholder views differ about what Aboriginal tourism is
- Tourism as an outcome of JM is a shared value, but differing opinions exist on what types of tourism development would be acceptable in Broome
- Stakeholders view the priority of tourism differently
- Stakeholders have differing agendas for participation in the Yawuru Park Council which is pulling JM in different directions and creating friction
- The differing agenda's create disharmony within the tri-party arrangement for the YPC, with two of the partners sharing the view that the Shire is unnecessarily impeding progress
- Stakeholders viewed the barriers to tourism development within JM as being other more pressing priorities, financial resources, bureaucracy, and lack of capacity
- Tourism was generally viewed by stakeholders as potentially being a vehicle to address some of the social and economic disadvantages within the local Aboriginal community, but only for the Yawuru, and not for Aboriginals living in Broome and area who are not TOs

5.4 Future research opportunities

During the data collection activities, many questions not related directly to the main research topic arose. The answers to these questions may be worth pursuing by other researchers, and are captured below as future research opportunities under the categories of participant observation (5.4.1), content analysis (5.4.2) and interviews (5.4.3).

5.4.1 Questions raised from participant observation activities

While undertaking the participant observation activities, the researcher pondered the following questions, which were not part of the immediate research project:

1. What WA Aboriginal tourism businesses are currently operating in parks?
2. Which WA Aboriginal tourism business models of are the most successful?
3. Can any correlation be drawn between Aboriginal tourism business success and the business model structure?
4. Does JM with Aboriginals have the ability to provide for better outcomes for conservation efforts and tourism?

5.4.2 Questions raised from content analysis

Review and analysis of the documents raised many additional questions, which would be worthy of further research, and they include:

1. What were the main motivations (land tenure, culture preservation, employment, economic benefit...) for Aboriginal people to pursue JM, prior to the NTA which allowed for native title claims for land?
2. Did Aboriginal people's motivation to pursuit JM change after the implementation of the NTA?
3. Do differing motivations for pursuing JM translate into different JM success rates? (what has been the WA experience?)
4. What factors have caused some Aboriginal groups to abandon their involvement in JM?
5. How is JM success in WA measured? What are the criteria for measurement?
6. What are the current financial arrangements for supporting JM activity and are they sustainable?
7. If the financial resources for JM become scarce or limited, how will that affect JM in the future, and what, if any, is Plan B?
8. Does Aboriginal tourism development within jointly managed parks have an advantage over Aboriginal tourism developing outside of parks?
9. What are the key components to successful Aboriginal tourism development (i.e. mentoring, access to resources, capacity building, access to land, etc.)?

5.4.3 Questions raised from the interviews

The interviews were informative, and some participants raised issues outside of the questions asked, which indicate that those questions were important to them. Further research should be undertaken on some of those issues raised:

1. Would individuals engaged in JM arrangements benefit from being provided with training prior to their participation?
2. Would individuals engaged in JM arrangements benefit from a JM training manual that defines roles and responsibilities, and provides participant guideline?
3. Would individuals engaged in JM arrangements benefit by mapping out shared goals, values, and priorities at the beginning of each year to help guide the process?

The researcher strongly recommends longitudinal studies on tourism development progress within JM be undertaken.

5.5 Data collection summary

The task the researcher set out to accomplish was to find what place Indigenous tourism development has within jointly management parks. By employing three types of data collection methods (participant observation, data analysis and interviews) the researcher was able to triangulate the findings. The collective data provides evidence that in WA, tourism is a multi-million dollar industry underpinned by PAs; tourism is inextricably linked to parks; Aboriginal people, the government and tourists want Aboriginal tourist products in WA; and JM is a vehicle to assist Aboriginals with both their tourism development aspirations, as well as managing visitors and tourism operators on their lands and seas. These findings are elaborated on in Chapter 7.

CHAPTER 6 RESULTS - CASE STUDY OF ROEBUCK BAY MARINE PARK

The purpose of this case study was to illustrate JM in action. This chapter begins with an overview of the Kimberley region (6.1) and tourism in the region (6.2). Then it details the Kimberley Science and Conservation Strategy (6.3), which was a driver for the establishment of several new PAs in WA's northwest. Specific information on Broome and Roebuck Bay is presented (6.4 and 6.5 respectively) which provides the background of the case study site. The legal and political framework is discussed with a section on the Yawuru native title settlement (6.6) and an explanation of the Yawuru Indigenous Land Use Agreement (6.7). Next, the history of the establishment of Roebuck Bay Marine Park as a jointly managed marine park is provided (6.8). Other JM projects are listed in 6.9. Challenges in the planning for Roebuck Bay Marine Park are discussed (6.10) followed by a look at Indigenous tourism development opportunities in the jointly managed Roebuck Bay area (6.11). The chapter finishes with a summary (6.12).

6.1 The Kimberley Region

The Kimberley region lies in the northeast corner of WA (Figure 6.1) covering an area of 424,500 km², which is approximately twice the size of the State of Victoria, Australia (GWA, 2011).

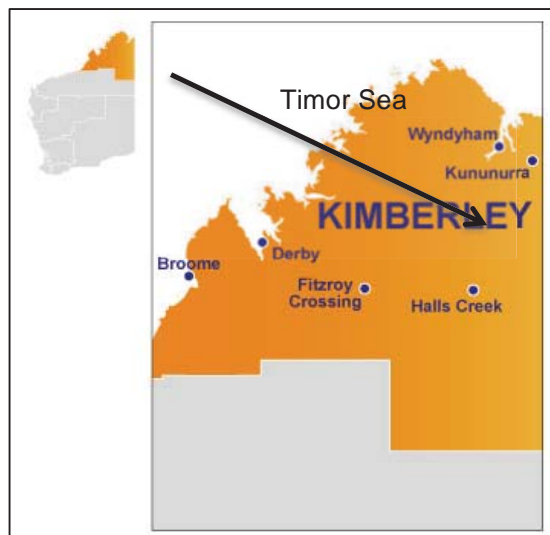


Figure 6.1 Location of the Kimberley region, WA (DRD, 2015)

The region's climate is varied from the high rainfall tropics, which have an average annual rainfall of 150 centimeters, to semi-arid deserts that receive less than 35 centimeters of rain (Bureau of Meteorology, 2015).

The region contains 22 Aboriginal language groups, accounting for nearly half the regional population of 34,794. Anthropologists suggest that Aboriginal people have inhabited Australia for nearly 50,000 years, making them the oldest continuing culture in human history (GWA, 2011). The Kimberley region population is expected to nearly double by 2031 (ABS, 2015) to 68,000.

In 2011 this region contained pastoral, mining and other leases (58%), unallocated Crown land (UCL) (25%), Aboriginal reserves (12%) and national parks and conservation reserves (5%) (GWA, 2011). This is rapidly changing as native title settlements are reached, converting UCL to Aboriginal ownership and control. Agriculture, natural resource extraction, and tourism industries in this region make significant contributions to the State's economy. According to the GWA (2011), the Kimberley region generates more than \$1.5 billion annually in a regional economy that is growing rapidly and includes mining, oil, gas, pearling, horticulture, agriculture, fishing and tourism.

Internationally renowned as one of the last remaining pristine landscapes and named one of Australia's 15 "National Biodiversity Hotspots" (Commonwealth of Australia, 2015) for its rich tapestry of dynamic terrestrial and tropical marine ecosystems, the Kimberley region has become the focus of conservation initiatives by the State government (GWA, 2011). Recognising that, contextually these factors present significant opportunities and challenges for the management of the Kimberley, the WA Government committed \$63 million to develop the KSCS for the purposes of protecting and conserving its unique natural and cultural values (GWA, 2011).

6.2 Tourism in Australia's Northwest

Australia's Northwest (ANW) tourism region covers over one million square kilometres or four times the size of the United Kingdom (ANW, 2015a). It is an area of breathtaking natural beauty, and ancient landscapes which appeals to tourist. The landscape is a contrast of pristine sandy beaches, rugged ranges, stunning gorges, strange rock formations and relatively unexplored islands and reefs. ANW is also home to birdlife, wildlife, and plant species you won't find anywhere else on the planet. This region is marketed under three regions: Broome, the Pilbara (Figure 6.2), and the Kimberley (Figure 6.3 next page) (ANW, 2015b).



Figure 6.2 Map of the Pilbara region (RAC, 2015a)



Figure 6.3 Map of the Kimberley region (RAC, 2015b)

ANW only receives 6% of visitation to WA (TWA, 2014c), which is likely due to its remote location, limited transportation infrastructure (i.e. unsealed roads) and weather. The weather and climate vary dramatically. Temperatures range from below 5°C to more than 40°C and the weather pattern creates two very distinct seasons: winter season (May to October) and summer season (November to April), which are referred to as the “dry season” and the “wet season” respectively. Tropical cyclones are a regular occurrence during the wet season (ANW, 2015a). The Kimberley region was the focus of the case study and is discussed in detail in Chapter 6.1.

6.2.1 Tourism in Broome

Broome is the coastal gateway city to the Kimberley (ANW, 2015a). This section provides the background information on Broome’s tourism situation. Broome has had a long history of identity as a popular tourism destination; reinforced this year by being crowned GWN7 Top Tourism Awards 2014 Top Town (GWN7, 2014).

Broome is vividly described on the Discover Australia website:

Broome is the outback oasis where the azure waters of the Indian Ocean laps salt white beaches and where ancient pindan cliffs dramatically change colour in the setting sun, going from pink to stark red before your eyes. Broome is Cable Beach and ancient dinosaurs footprints. Broome is resort-style accommodation; fragrant frangipani and lazy palm trees. Broome is a fusion of Australian and Asian architecture and people (Discover Australia, 2014, p. 1).

Photo 6.1 is of the popular tourist attraction of Cable Beach, viewed on approach to the Broome airport.



Photo 6.1 Cable Beach, Broome (L-A Shibish)

Once a booming resort town, Broome's tourism visitation is in decline. In a report aired on Australian Broadcasting Corporation (ABC) radio 27 August 2012, it declared:

Broome Tourism Numbers Drop. The Broome Chamber of Commerce and Industry says it is concerned about yet another slow tourist season, with visitor bookings falling by as much as a quarter. The peak tourist season loosely covers the drier months in Broome - between April and October. Broome Visitor Centre figures on tour and accommodation bookings were down by 25 per cent in May and 15 per cent in July compared with last year (ABC News, 2013a).

The report went on to say some businesses were operating on minimum staff, equivalent to wet season staffing levels, which is an indication of a general softness in tourism arrivals (ABC News, 2013a). In May 2014 The West Australian newspaper headline read, “Tourist town at a crossroad” (West Australian, 2014, p1). In this report Broome was described as “one of the shining pearls on WA’s tourism landscape in the past four decades” (p.1). The report stated that tourism numbers had plummeted to new lows.

Cognizant of Broome’s situation, in 2014 TWA launched their *Broome Tourism Strategy*, the product of a study, commissioned by TWA. The strategy details the key findings and provides a recommended vision and framework to achieve a sustainable tourism future in Broome. One recommendation was for the creation of a new leadership group, the “Broome Tourism Group”, to help guide the execution of the strategy (TWA, 2014b), which has now been actioned.

One significant finding in the strategy was the results of an online survey conducted February – March 2014 by Haeberlin Consulting which ranked the responses to the question, “What do you think are the most important strengths of Broome?” The following responses were selected in the respective numbers: Cable beach and coastline (46); gateway to the Kimberley (34); wilderness and nature-based experiences (28); awareness of Broome brand (21); awareness of Kimberley brand (20); Indigenous heritage and tourism offerings (20); coastal cruising along the Kimberley coast (19); pearling (18); accommodation options (14); recreational fishing (13); and whale watching (10) (TWA, 2015b). These results demonstrate that Indigenous tourism ranks high in terms of its placement in the Broome brand, and highlights an opportunity for bringing it to the forefront in future marketing campaigns.

6.3 Kimberley Science and Conservation Strategy (KSCS)

In 2009 DEC published their report *Protecting the Kimberley, A synthesis of scientific knowledge to support conservation management in the Kimberley region of Western Australia* (DEC, 2009). Building upon this, in 2011 the Government released the KSCS (GWA, 2011). According to the GWA (2011) the strategy provided a new vision for conservation involving stakeholders (community, industry, government and non-government organizations) taking on vital roles to assist with the protection of what may well be one of the last great natural areas in the world.

The KSCS committed \$63 million (from 2011 to 2015), of which \$21.5 million was for developing partnerships with local land managers, including shires, conservation groups, TOs, pastoralists, tour operators, and resource sector groups including pearling, fishing, agriculture, mining, oil, and gas (GWA, 2011). This supported DEC's long-held belief in the importance of involving local communities in PA and MPA management. Major areas of focus included "conserving the region's unique values and providing new opportunities for Aboriginal employment and for NBT (GWA, 2011, p. 4), thus illustrating the strong parks-tourism-Aboriginal nexus.

A cornerstone of the KSCS was the commitment to establish The Kimberley Wilderness Parks, "the State's largest interconnected system of marine and terrestrial parks covering more than 3.5 million hectares" (GWA, 2011, p. 8). This included the creation of the second largest NP in Australia next to Kakadu NP. The creation of this park, which is presently unnamed, will only be possible through the engagement, cooperation and support of the TOs, achieved through JM. The park will have major tourism benefits, including to TOs (C. Ingram, personal communication, 17 March, 2015). Here is the unearthing of the parks-tourism-Aboriginal-JM nexus.

Another project was the Landscape Conservation Initiative, WA's largest ever conservation project (DPAW, 2015). This project won a 2014 Premier's Award for Excellence in Public Sector Management, in the Environment category (DPAW, 2015). Unprecedented in its scope and scale, Parks and Wildlife works with partners Australian Wildlife Conservancy (AWC), the Kimberley Land Council (KLC) and others to achieve conservation outcomes across the landscape, not just in parks (DPAW, 2015).

6.4 Broome

In selecting the site for the case study, the criteria deemed important were:

- MPA
- JM arrangements with Aboriginals stakeholder
- Tourism potential

Sites under consideration were those visited by the researcher during the research expedition (Section 5.1.1.1), and are detailed in Table 6.1.

Table 6.1 Sites considered for the case study

Sites	MPA	J/M with Aboriginals	Tourism activities
Denham	No	n/a	Yes
Coral Bay	Yes	no	Yes
Exmouth	Yes	n/a	Yes
Karijini	No	stalled	Yes
Broome	Yes	yes	Yes
Derby	No	n/a	Yes
Fitzroy Crossing	No	n/a	Yes
Purnululu	No	stalled	Yes
Newman	No	n/a	Yes

Broome was the only site that met all the criteria. The town of Broome (Figure 6.4) is located 2,240km from Perth in the Kimberley region.

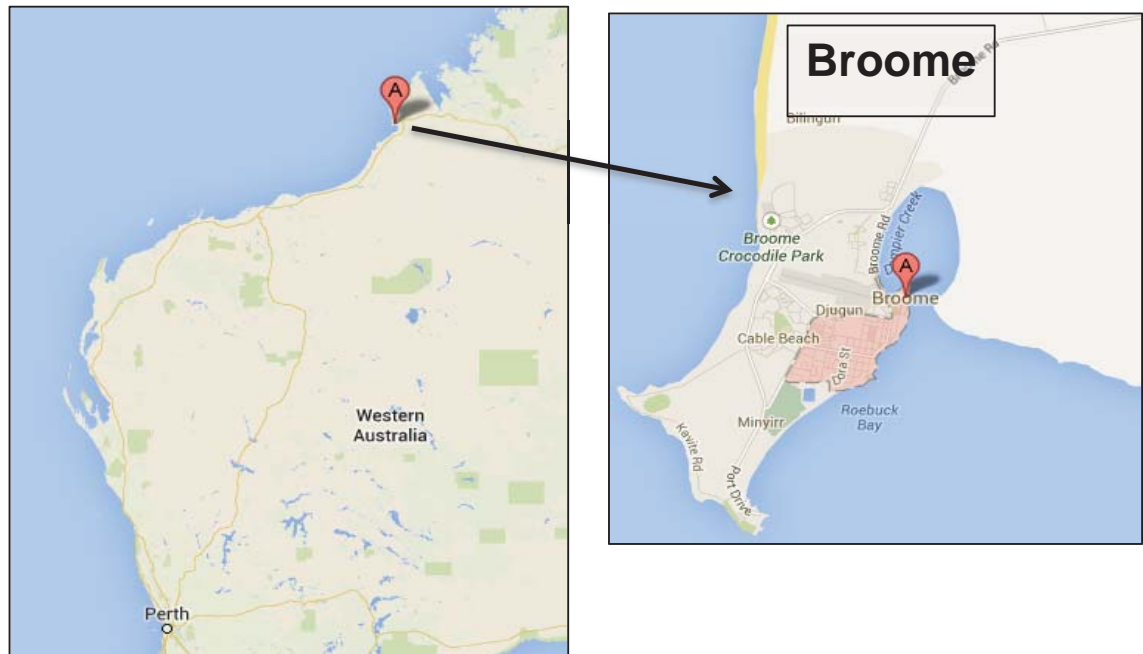


Figure 6.4 Location of Broome, WA (Google Maps, 2015)

Broome has a colourful and at times, depressing history, as captured in the vignette below:

The social and economic hierarchies so manifest in the early 1900s are still apparent in the extreme poverty of dispossession today. Many Aboriginal people in Broome are still fringe dwellers; in fact the prevalence and visibility of fringe camps is on the increase as economic and social disparity continues to widen. There are units on Dampier Terrace worth half a million dollars, only a stone's throw from where hungry and homeless Aboriginal people camp. Of course, some things have changed – there is no longer segregated seating at the Sun Pictures, Aboriginal men and women no longer need permits for access to the township after sunset and marriages between Aboriginal and non-Aboriginal men and women no longer require official sanction (Sickert, 2003, p. 173).

The TOs of the Broome area are the Yawuru people, whose families have lived here for many generations before their lives were disrupted in the 1860s by the arrival of the European settlers and their livestock (Yawuru RNTBC, 2011). During the British colonization the Yawuru, like many Indigenous people, were pushed from their land, denied access to lands traditionally used for

subsistence living through hunting, fishing and gathering, treated disrespectfully, and denied equal rights (Yawuru RNTBC, 2011). Since the 1800s various government legislation in WA purposely discriminated against Aboriginal people. The table in Appendix I gives a brief description of legislation that applied to Aboriginal people of WA beginning with the *Western Australian Act 1829 (UK)*, through to the NTA. The NTA was enacted following the 1992 Mabo decision recognising that land rights of Aboriginal people had survived the assertion of British sovereignty.

6.5 Roebuck Bay Marine Park, Broome

Roebuck Bay is the heart of Yawuru “*nagulagun buru*” (Yawuru sea country), the coastal region where Yawuru people have lived and hunted for thousands of years, and the centre of life and activity for the township of Broome (environs Kimberley, 2015). Prior to native title determination, and as part of the KSCS, the WA government planned to create four new MPAs in the Kimberley, one of which was the Roebuck Bay Marine Park (Figure 6.5).

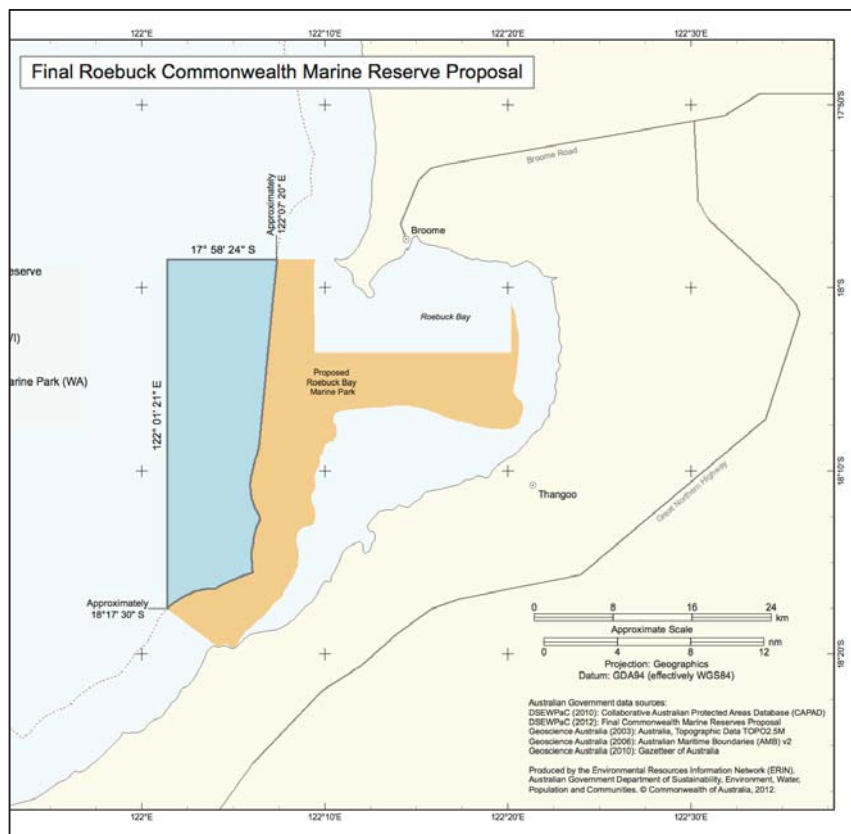


Figure 6.5 Proposed Roebuck Bay MP (DoE, 2015)

According to the Roebuck Bay Working Group (RBWG), Roebuck Bay was declared a Ramsar Convention wetland of international significance in 1990. It was also listed on the National Heritage Register in 2011 due to the high level of biodiversity it supports (RBWG 2012). Roebuck Bay has a tidal range so large that it exposes 160 km² of mudflats. These intertidal mudflats are amongst the most diverse in the world, supporting an exceptionally high diversity of benthic invertebrates, estimated between 300 – 500 species, as well as being a major nursery for crustaceans and fish. The invertebrates here support one of the southern hemisphere's largest collections of migratory shorebirds (20+ species) (RBWG, 2012). Roebuck Bay is also part of the internationally significant East Asian-Australasian flyway for migratory birds.

In addition to the value of the soft coastal mudflats other values of Roebuck Bay include extensive mangrove communities along the shoreline acting as important nursery areas for mud crabs, prawns, and fish (RBWG 2012). Roebuck Bay's mangrove forests, estuaries and creeks support a number of significant high conservation marine species such as turtles, sawfish, snub nose dolphins, and dugong, which come to feed on the extensive seagrass meadows RBWG (2012). Occasionally humpback whales visit the Roebuck Bay on their migration north to calving grounds further along the Kimberley coast (environs Kimberley, 2015).

6.6 Yawuru Native Title Determination

In the introduction to the *Yawuru Cultural Management Plan* respected elder Jimmy Edgar states:

We can now be proud to be identified as the 'natives' of our country. We have suffered hardships in the past, racial vilification, and bureaucratic controls that tried to bury our language and culture, we have survived and have fought hard to have our culture and our rights recognized (Yawuru RNTBC, 2011, p.6).

Although the NTA (2.3.1) provided the framework for claims, it was not an easy or simple process to be granted native title. Claimants have to provide evidence of a continued connection with their land and waters in accordance with their traditions (Yawuru RNTBC, 2011). For Yawuru, gaining native title was an

arduous and lengthy process having taken 12 years through the courts, and two additional years through the appeal court. The Yawuru claim was launched on 31 October 1994 as the Rubibi Community v State of WA (No 7) FCA 459 and combined with claims by others through the following years. The Rubibi native title application was contested by the State, and ended with a litigated determination, where the Federal Court reached a decision in favour of the Yawuru on 28 April 2006. This decision was appealed by the State, and the Full Court of the Federal Court varied the determination. Reasons for the decision of the Full Court were given on 2 May 2008, and orders amending the determination in accordance with those reasons were made on 18 July 2008 (NNTT, 2014d).

The Yawuru determination is unique in Australia because it was the first time that a determination found that native title was *not extinguished* within a town site (NNTT, 2014d). Once native title had been determined, the next step was the creation of both an ILUA (2.3.4) and an Area Agreement, which were finalised in 2010 (NNTT, 2014b).

The Yawuru native title holders are represented by a fully owned Aboriginal Corporation called Nyamba Buru Yawuru Corporation (NBY). The NBY is the community's business arm, and its role is to provide a range of programs and services, support Yawuru decision-making, and managing country with an aim to assist and strengthen the Yawuru community (NBY, 2013). This support includes property development, of which Yawuru has identified tourism development as an aspiration.

6.7 Yawuru ILUA Agreements

According to the Department of Premier and Cabinet (DPC) the Yawuru PBC ILUA and the Yawuru Area Agreement ILUA (the Yawuru Agreements) are between the State Government, the Yawuru people and other parties and cover approximately 5,300 square kilometers of land in and around Broome (DPC, 2014). The agreements resolved heritage issues and addressed issues affecting land development.

The agreements provided \$56 million in monetary benefits to the Yawuru for:

- housing
- JM of a proposed conservation estate
- capacity building
- preservation of culture and heritage, and
- economic development. (University of Melbourne, 2011)

The agreements also released the State from any further liability for compensation related to the Rubibi native claim (*Rubibi Community v State of WA* (No 7) FCA 459).

The ILUA sets out responsibilities and time frames, which included the development of an overarching cultural management plan, as well as marine and terrestrial park management plans. The Area Agreement stipulated that the Yawuru PBC would establish a conservation estate that comprises of marine park areas, selected townsite areas and out-of-town areas. Also an Assistance Agreement and a JM agreement were to be put in place that would outline the responsibilities for the care, management and control of the above areas. According to the Agreements, Treaties and Negotiated Settlements (ATNS) office parties agreed that the non-extinguishment principle applies, and all future acts in relation to the management of the conservation estate would be negotiated (ATNS, 2013).

The agreements, to which the CCWA is a signatory, describe a range of tenure and management arrangements for the proposed area of conservation state. In accordance with the CALM Act, management plans are to be prepared for conservation estates. Initially these plans would be placed under management orders issued jointly to the Yawuru Registered Native Title Body Corporation (RNTBC) and the CCWA under the *Land Administration Act 1997*. The JM Agreement of the ILUAs specified completion of the management plan for the terrestrial conservation reserves within two years from provision of the cultural management plan, which was due to be completed by August 2013.

The 2010 signing of the ILUA between the WA Government and Yawuru native title holders resulted in the creation of a Roebuck Bay coastal conservation estate, and enabled the Yawuru to become directly involved in the creation and management of the Roebuck Bay Marine Park. The coastal conservation estate includes the intertidal zone and covers a large part of the Yawuru coastline between Eco Beach to the south and Willie Creek in the north (Figure 6.6, green and yellow areas).

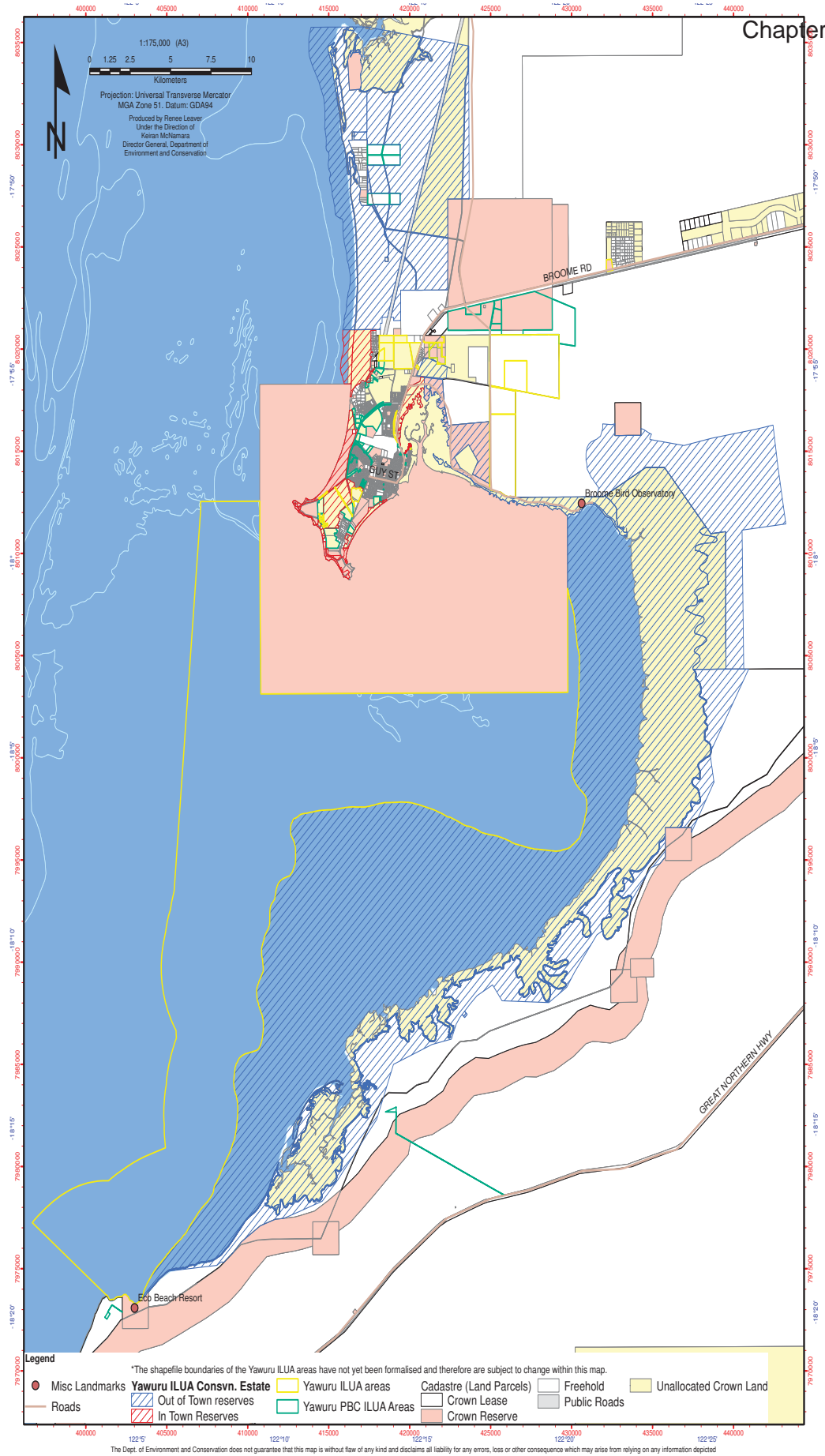


Figure 6.6 Roebuck Bay coastal conservation estate (DPaW, 2015)

6.8 Roebuck Bay and JM

Yawuru TO Neil McKenzie, when speaking on behalf of the RBWG in 2005 at a WA Coastal Conference, captured Roebuck Bay's diversity of values. He stated:

Roebuck Bay means many things to many people – to some it's an ancestral home to which they have continuing responsibilities and a place to hunt, fish and collect shellfish; to others its importance lies in its status as one of the most important migratory shorebird sites in Australia. For many people it is simply a place to relax and unwind; for others it's a place from which to earn a living from fishing, hovercraft rides, pearl farming and shipping (RBWG 2012).

Planning for the marine park management plan is currently in progress, as is preparation of the management plan for the conservation estate. The Roebuck Bay intertidal reserve includes intertidal areas within Roebuck Bay as well as parts the terrestrial conservation estate. The amendments to the CALM Act, which facilitate JM of conservation reserves, allowed for the reserve to be placed solely with the Yawuru RNTBC and jointly managed with Parks and Wildlife, with management services being provided under the provisions of the CALM Act [i.e. Section 33 (1)(f)]. In accordance with the Yawuru Area Agreement ILUA, Parks and Wildlife is in the process of developing an indicative management plan for the Roebuck Bay Marine Park (A. Burns, personal communication, August 15, 2013).

The Roebuck Bay Marine Park Management Plan establishes a JM agreement between the NYB and Parks and Wildlife for the management of Roebuck Bay Marine Park, for the purposes of conservation; recreation and enjoyment; and customary Aboriginal use. The goal is to provide greater opportunity to recognise the full suite of environmental and cultural values in Roebuck Bay.

With the establishment of the Yawuru ILUA, the WA Government entered into a lease agreement (lessee) with the Yawuru (Rubibi) Native Title Body Corporate (RNTBC) (lessor) for the lease of the Roebuck Bay coastal park freehold areas. The lease arrangement is for 99 years, at a rental rate of one dollar annually

(including GST), with the lessee (State of WA) responsible for all rates, taxes, charges or other outgoings in respect of the land during the term (DPC, 2015).

6.9 Other JM projects

In addition to Roebuck Bay Marine Park projects, the JM team of Yawuru, Parks and Wildlife, and the Shire of Broome, with the assistance of the Yawuru rangers, operate the Cable Beach Monitoring project. The team coordinates volunteers who identify and count turtles visiting the popular tourist beach over the nesting period of November to March. According to Yawuru Ranger Supervisor Luke Puertollano, the data is necessary for planning how the beach should be managed into the future (ABC, 2015b).

Projects such as turtle monitoring encourage wider community involvement with JM activities. Conservation projects help expand partnerships, and strengthen communities. With volunteer community members embracing conservation projects, the JM team is able to accomplish more, and in the process educate the locals about JM. Such conservation programs could give rise to spin off tourism products, in ecotourism and voluntourism. The elements in the turtle monitoring program make Roebuck Bay a candidate to be recognised as an Ecotourium (see 3.1.3.1).

JM is also able to attract external funding, that is not available to a government agency alone. Funding for the turtle monitoring has been provided through Rangelands Natural Resource Management (NRM), a not-for-profit organisation that works to enhance the sustainable management of WA rangelands (Rangelands NRM, 2015).

6.10 Planning Challenges in Roebuck Bay Marine Park

Terrestrial and marine reserves are subject to different planning processes and approvals under the CALM Act, which creates a challenge in this case. Normal park planning procedures in WA involve creating single management plans for terrestrial lands, approved by the CCWA, and separate marine reserves management plans approved by the MPRA. There is segmentation by type, jurisdictional boundaries, specific areas (e.g. a Nature Reserve) and activities (e.g. fishing) with the responsibility assigned to individual government departments. Scherrer & Doohan (2013) refer to this as a western worldview of country (Chapter 3). However, Roebuck Bay is unique given its massive intertidal zone of over one kilometre which means that twice daily for six hours the area is a land environment, then for the next six hours it is a marine environment.

An Indigenous worldview (Scherrer & Doohan, 2013) is tenure blind (Blundell & Woolagoodja, 2005; Howitt & Suchet-Pearson, 2006) being a seamless integration of sea, land, and air, as well as human and non-human elements. This is the view held by Yawuru; the land and sea as one. Their belief is that, ideally, a single management plan would include sub-tidal and intertidal areas. This approach is supported by Parks and Wildlife, who intend to integrate the planning process for the MPA and intertidal areas of Roebuck Bay as much as possible. However this approach was difficult given the Government's directive to establish the Roebuck Bay Marine Park as part of the KSCS, and produce an indicative management plan by early 2011, which conflicted with the timelines established in the ILUA (DPAW, 2014e).

Another significant challenge involves the functioning of the YPC, which was formed under the ILUA. The YPC is the body responsible for the management of the jointly managed lands and is tasked with undertaking the drafting of park management plans and is the decision making group for the JM land. Yet, Shire of Broome representatives who sit on the YPC state they have no ability to make independent decisions while in attendance at the YPC meetings and must take all matters back to the Shire council for approvals (see interviews in 5.3.3). This greatly inhibits the ability of the YPC to progress in a timely manner as

lengthy delays are created for even the simplest of decision like the colour of a sign.

As one informant stated:

we're seen as the ogres in all of this, because we keep having to stop everything by saying....we 3 councillors can't make a decision on this particular item....we don't represent Council, we're here as individualswe only represent the position of Council, and Council doesn't have a position on this. So we have to get a position from Council, so we can then work to that position. And that's hard for people to understand. (Informant 4).

Another informant stated, “(one should) never call it a park council....never, ever call it a council. (JM) never should go into a tripartite agreement with a Shire” (Informant 3).

6.11 Indigenous tourism development opportunities

The Kimberley region attracts around 300,000 visitors each year (GWA, 2011). During the interviews conducted for the research (5.3.3) all three stakeholders involved in the YPC (Yawuru, Parks and Wildlife and the Shire) agreed that tourism development was high on the list for development priorities. Informants stated that the priority tourism project is the redevelopment of Minyirr Park beside Cable Beach. Minyirr Park has numerous walk trails throughout the bushland and dunes. It is a place of great cultural significance for the Yawuru who believe the Park site is where Aboriginal people were created, hence the name means ‘birthplace’. A second tourism project being worked on is a jetty-to-jetty walk trail, which is in its early stages of planning.

As part of the participant observation activities, the researcher attended the 2012 FACET conference in Broome (Section 5.1.2.1) where several workshop sessions were held including one facilitated by WAITOC on Aboriginal tourism development and how to best showcase it in the Kimberley. Notes from those workshops on the issues, challenges, gaps, and recommendations are detailed in Appendix E.

While the FACET conference highlighted many tourism development opportunities, tourism development has had to take a back seat to other higher priorities for the Aboriginal community such as the creation of the park management plan, and social issues as was unearthed during the interviews (5.3.3). The interviews also revealed that stakeholders in the YPC have differing views about what types of tourism development would be acceptable for the region. This foreshadows possible future conflict between the aspirations of one stakeholder group and the preferences of another. However, all YPC stakeholders recognised the need for tourism development to provide an economy to support other JM projects.

6.12 Case study summary

As evidenced in Chapter 5, JM has many associated challenges including issues of communication, politics, governance, organisational management, change management, cross-culture relations and operational management. The community of Broome, with its colourful multicultural past has emerged as a major tourism centre in WA. About half the local population are of Aboriginal descent (ABS, 2015). The adjacent Roebuck Bay area is a place of high biodiversity, conservation, tourism and Aboriginal cultural values, and presents many challenges for management (GWA, 2011).

The NTA provides the legal framework for the management of the Roebuck Bay area. The Yawuru Native Title ILUA is unique in that it involves a tri-party arrangement with the Aboriginal TOs, the State's conservation agency and the local government. A term of the ILUA agreement was the creation of the YPC, and their responsibilities have included the creation of a Cultural Management Plan, involvement in the drafting of a Marine Park Management Plan, and ongoing management.

Entering into a JM arrangement for the Roebuck Bay MP was less complicated than previous attempts such as at Purnululu NP (5.2.2), for a number of reasons. First, the Yawuru native title settlement provided the legal framework. Second, changes to the CALM Act made it possible for the Aboriginal community to be directly and meaningfully involved in the preparation of a

management plan and the subsequent management of conservation areas through JM arrangements. And third, the Yawuru have a unified voice under strong leadership, which provides clarity as to who speaks for country. The Yawuru were able to adopt the Uluru model for park management, being that they were granted freehold title to the land, which they then lease back to Parks and Wildlife and they participate in shared management under a JM agreement, as negotiated in the ILUA.

The challenge of the YPC reflects the challenge of three land management bodies struggling to achieve their own, at times quite different, objectives (i.e. meeting the responsibilities to their own constituents) while giving affect to their role as a JM partner. Sometimes these objectives conflict. Challenges in the planning stage included initially gaining the trust of all participants of the YPC and gaining an understanding of what the desired outcomes were for each group. Government, both at the State and the Shire level, have restrictive planning approval processes and treat terrestrial and marine environments differently, creating layers of bureaucracy, whereas Aboriginals view them as a single entity.

Other challenges included cultural differences; the administration and management inexperience of Indigenous representatives; prior prejudices and a lack of a shared vision. According to participants interviewed (5.3.3), the tri-party arrangement of the YPC has been quite difficult, as the members come to the table with differing agendas. The most notable challenge is the Shire's representatives being unwilling to make independent decisions while present at YPC meetings, instead referring matters back to the Shire council, thus making progress very slow and extremely difficult. During the interviews it was revealed that some JM partners felt since it was called a "Council", meetings needed to be conducted in a structured, rigorous western construct of how a council operates. Many informants, both inside and outside of the YPC felt that having the Shire on the YPC was unnecessarily complicating the process. In the future the JM partners may need to re-examine the structure of the YPC and review its structure for efficiency.

Opportunities arising out of JM include capacity building for the partners, cross-cultural understanding and appreciation, better conservation outcomes, access to the mechanism of the CALM regulations for managing visitors and tour operators on the Yawuru conservation estate, a structure to recruit community volunteers onto conservation projects (i.e. turtle monitoring), a structure allowing access to external funding not available to individuals or government agencies, and healing which will come out of changes in attitudes towards Aboriginal people through working with them and learning to understand them.

CHAPTER 7 DISCUSSION

This concluding chapter provides a summary of the research findings contained within this thesis. Section 7.1 lists general findings from the research. Section 7.2 summaries the influencing factors in the evolution of JM. Consideration of the main research question, “Where is Aboriginal tourism’s place within JM?” is found in section 7.3 and includes a new diagram to illustrate that placement. The case study of Roebuck Bay and the Yawuru Park Council is summarised in Section 7.4. Possible benefits derived from JM engagement and the challenges are discussed in 7.5. This chapter concludes with a list of suggested topics for future research in 7.6.

7.1 General research findings

This research was centred on four pillars: parks, tourism, Aboriginal people and JM. Through the exercises of the literature review (Chapters 2 and 3), the data collection and analysis (Chapter 5), and the case study (Chapter 6) the research revealed some interesting findings. While the literature review highlighted existing evidence of interconnectedness between parks and tourism; tourism and Aboriginal people; and Aboriginal people and parks, none could be found on the direct relationship between tourism and JM. The growing body of literature on JM has focused on structure and process, and supports the theory that JM is fluid and evolving. Much is being written about Indigenous involvement in JM for PAs and MPAs internationally, however little literature exists for the WA context. Research on JM of PAs and MPAs has identified many benefits for Indigenous people, one of which is tourism as an economic driver, however there appears to be no research specifically on the nexus of tourism development and JM governance. This research unearths this relationship, and contributes a new model of that relationship (7.3).

The main research findings are that Australia’s park agencies and Indigenous people have engaged in evolving forms of co-management of PAs for over 30 years. Australia is regarded as a world leader in IPA management. There has been a paradigm shift in park agency attitudes and actions towards Aboriginal

people. While Aboriginal people were previously removed from parks and excluded from conducting their customary activities, park agencies now recognise the rights of Aboriginal people and are on a journey of reconciliation. Recent amendments to the CALM Act address Aboriginal issues associated with ownership, administration and management of State conservation lands, and allow a legal framework for Aboriginal people to carry out customary activities on conservation lands and enter into formal JM arrangements for managing conservation lands.

JM is evolving and adaptive, and its strength comes from the ability of the individuals who participate in it to foster good working relationships between the parties. Participants in JM arrangements in WA interviewed held differing beliefs about how to define JM, and some struggled with an understanding of what the purpose of JM is. The public and tourism industry representatives also demonstrated a lack of understanding of the purpose and function of JM. These findings demonstrate a need for more education to stakeholders, the tourism industry and the general public about JM's capacity, especially in regard to its role in assisting with tourism development.

The evidence in the preceding chapters reveals that Commonwealth and State Governments have been interested and have encouraged, engaged, and acted strategically for the development of sustainable NBT in parks. Major milestones in the development of ecotourism in Australia are presented in 3.1.3.4. Studies support the position that visitation to parks underpins the multi-billion dollar tourism industry in Australia. However, when it comes to financially supporting parks, the disconnect is apparent. Budgets to park agencies have been repeatedly slashed over many years. There is irony in the WA government bestowing the virtues of the tourism industry as the next economic driver for the State, with initiatives such as the *State Government Strategy for Tourism in WA 2020*, when they are simultaneously cutting funding to the agency responsible for tourism's supporting infrastructure and the management of the State's largest tourism assets – its PAs, MPAs and wildlife. These budget cuts place enormous pressure on park managers to handle increasing visitor numbers with

fewer resources (money, staff, time, equipment) and reduce their capacity to facilitate JM.

While participants in the research held differing views on how to define Indigenous tourism, all were in agreement that its development was important for the State. Non-Aboriginal participants viewed Indigenous tourism as a tool for economic development, and a commodification of culture. Aboriginal participants viewed it as a vehicle to revive and promote culture, and to educate people in hopes of leading to greater cross-cultural tolerance and mutual respect. The differing views present challenges for Aboriginal tourism development, as motivations to engage in tourism will affect the outcomes. Therefore, there needs to be a greater understanding amongst the stakeholders of the goals to prevent unrealistic expectations and conflict, which would undermine success.

Many of WA's Aboriginal tourism operators, including those identified as "Indigenous Tourism Champions", operate their businesses on WA's conservation lands and waters. Support, mentoring and resource sharing by Parks and Wildlife have assisted some of these businesses to achieve success. Currently there are 24 Aboriginal tourism businesses operating on WA's conservation estate, with one spawned from an informal JM arrangement; Karijini NP Visitor Centre (see 3.1). This finding establishes a baseline measurement upon which future research will be able to assess the growth of the parks-tourism-Aboriginal people-JM nexus. Due to the infancy of formal JM, having only been granted a legal framework in 2012 through the amendments to the CALM Act, it is predicted that in the future JM arrangements will incubate and grow more Aboriginal tourism businesses, thus supporting the researcher's initial proposition (see Figure 1.1, p. 6).

From studying the Aboriginal tourism businesses operating in WA, a new matrix of business types was developed (5.1.1.4) to assist future research into identifying which Aboriginal business models have a greater degree of success. This may then assist in the creation of new strategies to encourage and support Aboriginal tourism development.

The general findings of this research and the location (section number) within the thesis are presented in Table 7.1

Table 7.1 General findings from the research

General Findings	Section
Tourism occurs both inside and outside of park land	2.2.2
Tourism occurring in parks is both Aboriginal tourism and non-Aboriginal tourism	3.1.3.2
Tourism and PAs are inextricably linked	3.1.1
WA parks are a major tourism attraction	2.1.4
In WA Parks and Wildlife is the largest provider of natural and cultural tourism experiences in the state as identified in this research	2.1.4
The main attractions that entice tourists to visit WA are the unique landscapes, wildlife, flora, and Aboriginal culture	2.2.2
The enormous size of WA presents tourist access challenges, as many of the premium tourism products are located long distances apart, in remote areas, which are hard to reach by 2 wheel drive vehicles	5.1.3
Weather and climate impact access to WA tourism products (i.e. seasonal heavy rains, flooding creating road and park closures, extreme heat and humidity, lightening causing wildfires with winds making fire control difficult and forcing evacuation of campsites)	2.2.4
Seasonality has a significant impact on the viability of many tourism businesses in WA's north. There may be little or no income during the off-season, which can be as long as five months	2.2.4
There are many unmanaged and/or undeveloped Aboriginal cultural and heritage sites in WA that provide opportunity for future tourism development	5.1.1.2
NPs are managed for visitation, and there has been significant infrastructure investment	3.1.2
Various stakeholders work with Parks and Wildlife managing tourism businesses for high numbers of tourists	3.4
Parks and Wildlife facilitates the development of private tourism enterprise through programs like Nature Bank, as well as tourism leases	3.1.3.5
Parks and Wildlife promotes Aboriginal involvement through terms of tourism leases, licensees and works projects, which have a requirement for the lessee to incorporate Aboriginal interests, interpretation and equity in the tourism business	3.2
Aboriginal people are currently involved in JM of some WA national and marine parks	5.1.2.8
Aboriginal tourism is part of the tourism industry	3.3
Aboriginal tourism business models take many forms	5.1.1.4
Aboriginal tourism occurs both inside and outside of park land	3.4
Aboriginal people tend to view the definition of Aboriginal tourism differently than the definition that International visitors use, which may lead to a source of dissatisfaction amongst visitors.	5.3.2.2
In WA some best practice examples include the Darnku Heritage cruises - a Bunuba enterprise at Geikie Gorge National Park; the Karijini National Park Visitor Centre; and the Gumala Aboriginal Corporation's Karijini Eco Retreat.	5.1.1.4
Some tourism operators and tourists are accessing TOs lands without permission and TOs have little power or authority and no backing from the government to enforce trespass laws or regulate visitation	3.3.6
There is an Aboriginal tourism and parks nexus, as many Aboriginal tourism activities take place on Parks and Wildlife managed lands, including NPs, MPs, conservation areas, former pastoral leases, and other lands vested in Parks and Wildlife (examples: Karijini Cultural Centre, Geikie Gorge Boat Tours)	3.4

Table 7.1 continued on the next page

Table 7.1 continued: General findings from the research

General Findings	Section
Types of co-management have been occurring in WA in various forms since the 1970s, instigated by the EPA 1975 Red Book recommendations to consult with stakeholders	5.2.1
JM has evolved in WA due to internal and external influences, including the Aboriginal land rights movement, changes in legislation at the Federal and State level, and a more recent move towards reconciliation (mutual respect)	5.2.2
There are many misconceptions and misunderstandings as to what JM is. JM stakeholders need to educate themselves better about what it is that they are participating in. Not only do they need to understand who is involved, but what they do, why they do it, how it is done, where it happens, and what the purpose of their participation is	5.3.2.1
There is a need to educate others, such as local communities, the tourism industry, and the broader public about JM.	5.3.3
WA has one Aboriginal tourism business that emerged from an informal JM arrangement	3.4
JM is not confined to within the park arena, or with Aboriginals. JM can be negotiated with any stakeholder group on any lands of any tenure	2.4.6
JM partners highlight tourism development as a desired outcome	5.3.2.3
Within the new JM arrangements, Parks and Wildlife staff are able to provide mentoring and capacity building for Aboriginal communities, thus encouraging and supporting tourism development	7.3
JM provides Native Title holders with the backing of the CALM Act 1984, as a mechanism for management of their lands and seas	2.4.6
Within JM arrangements, Aboriginal people can rely on the provisions of the CALM Regulations 2002 to provide a framework for managing and licensing tourism operators on their lands and controlling visitor activities	6.11
JM provides the partners with access to external funding they could not access individually	6.8
A nexus exists between parks, tourism, Aboriginals and JM	5.1.2.8

7.2 Influencing Factors in the Evolution of JM

JM is not about the ownership of land but about shared management. Influencing factors that facilitated the shift from top-down management of parks to shared governance included Aboriginal people's aspirations; arguments for customary activity; the NTA; social and ethical responsibilities; land conservation goals; legislation; as well as government policies and priorities.

As revealed during the content analysis (5.2), many events, both external and internal to Parks and Wildlife (and its predecessors DEC and CALM), have had an influence on the evolution of JM. While the obvious influences are changes in legislation (i.e. CALM Act) that now dictate the requirement for JM agreements, less obvious influences include such things as changes in attitudes of staff members brought about through cultural awareness training, and an

overall changing culture within the Parks and Wildlife agency as the governance structure of parks moves from a top down model to shared management.

In 5.2.2 the researcher charted events, from a broad Australian perspective through, which JM has evolved. The researcher categorised these events into four overlapping eras:

Aboriginal land-rights movement. Significant events of this era included the Wave Hill Station walkout in 1966 resulting in the 1975 handover of a partial lease to Aboriginals. The land-rights movement was bolstered with the 1985 Uluru park hand-back and then peaked with the Mabo decision in 1992.

Litigating positions. This era's beginning is defined by the 1988 filing of the Mabo v Queensland (No1) case contesting the *Queensland Coast Islands Declaratory Act 1985* which attempted to retrospectively abolish native title rights. The court ruled the Act was not valid according to the RDA. This set the scene for the Mabo (No 2) challenge for Indigenous land rights. This resulted in the landmark decision of the High Court of Australia, which overturned the legal doctrine of terra nullius, and paved the way for Native Title. This ruling is now commonly referred to as "the Mabo decision". Also, during this era mining and other interests strongly influenced the WA government to oppose native title, and throughout the 1990s and 2000s the courts were busy with contested native title claims. As the number of successful claims rose the WA government began participating in more negotiated settlements (5.2.1).

Negotiating positions. Throughout the 2000s and 2010s there was a rise in the number of negotiated settlements versus the number of contested litigations (see Native Title determination chart, Appendix I). New legislation and legal precedents have made it easier for Native Title claimants to negotiate settlements. One example is the 2004 MoU entered into between the WA government and the MG people. There are presently native title Claims over 85 per cent of WA, with only one third now determined.

Mutual respect (Reconciliation). A watershed moment in Australia's Aboriginal relations history was the 2008 apology to Australia's Indigenous people by the then Prime Minister, Kevin Rudd, MP. This event launched an era of genuine reconciliation efforts. In 2013 Parks and Wildlife published a Parks and Wildlife Reconciliation Action Plan to guide the agency in developing better working relationships with Aboriginal people.

This researcher suggests that there will be a fifth era in the coming years, one of more equal power sharing, as the Australian society changes its attitude towards Indigenous people, acknowledges their rights, recognises the value of traditional knowledge and embraces Indigenous people's contributions to land management practices.

Narrowing the focus from the national perspective to within the State of WA, the content analysis (5.2) revealed that there were several significant events that helped influence the evolution of JM. These events were:

- A recommendation in 1976 by the WA EPA for working groups to be convened consisting of representatives of government and community to assist in the production of draft park management plans
- a government directive to include Aboriginal people in the 1982 Bungle Bungle Working Group
- the CALM Act, which dictated that draft management plans be released for wider public comment signaling the start of more formalized consultation processes
- the 1987 Cabinet approval of Ministerial Committees which included Aboriginal people in park management (Purnululu NP, and later Karijini NP), which were also known as Demonstration Park Councils and
- the 2011 CALM Act amendments allowing for formal JM.

7.3 Indigenous tourism's place in JM

In answering the research question about the place of Aboriginal tourism in the JM of parks, the findings support an interconnectedness of parks, tourism, Aboriginal people and JM. Figure 7.1 below illustrates the place of Aboriginal tourism in the JM of parks, based on the evidence (Chapter 5) that:

- Aboriginal tourism occurs wholly within the tourism industry realm
- Tourism occurs both inside and outside of parks
- Tourism occurring in parks is both Aboriginal tourism and non-Aboriginal tourism
- There is an overlap between Aboriginal tourism and parks, as many activities take place on land vested in the parks agency, or within jointly managed lands and sea. However Aboriginal tourism may also occur outside of parks
- JM is not confined to within the park arena
- With the new JM arrangements, Parks and Wildlife staff are able to provide mentoring and capacity building for Aboriginal communities interested in pursuing tourism development
- JM provides Aboriginal people with a legal mechanism (CALM Regulations) to manage tourists and tourism operators on their lands.

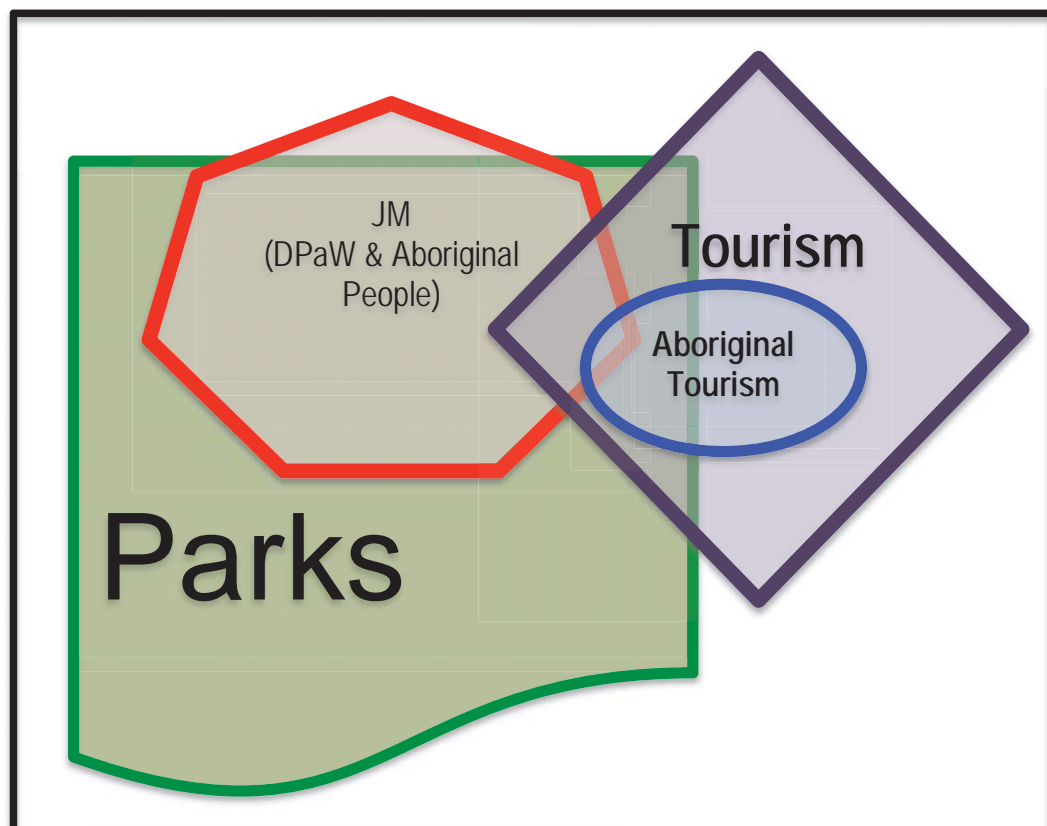


Figure 7.1 The place of Aboriginal tourism in joint management

From the participant observation activities (5.1) it was revealed that the first major Aboriginal tourism venture within an informally jointly managed WA park was at Karijini NP, and resulted in the development of the Karijini Visitor Centre. Other Aboriginal tourism ventures within WA parks, but not part of a JM arrangement, include the Geikie Gorge Aboriginal tour, and various independent cultural tour operators running tours in NPs and reserves.

The research also revealed a dilution of the global NP brand, as WA has declared its 100th NP. This approach may negatively affect WA's overall park image as this large number of NPs has the potential to create visitor dissatisfaction. International visitors may have expectations of what constitutes a park of "national significance". Many of WA's 100 NPs do not fit the world view, which is that a National Park must include natural beauty, unique geological features, unusual ecosystems, and recreational opportunities.

Parks and Wildlife may be better served by selecting only the top 10 parks with characteristics reflective of the world standard of NP. WA would be better positioned to entice visitors with limited time, to explore their iconic parks by differentiating those of national significance (i.e. Fitzgerald River, Karijini, Purnululu, Ningaloo, Cape Le Grand, and Cape Range) and designating the other 90 parks as State parks.

In reviewing 15,550 archived park agency documents (5.2), tourism is mentioned frequently. In fact, tourism is so enmeshed in the park agency's business that it cannot be separated. The value of the natural landscape, flora and fauna, and more recently Aboriginal heritage values that the park agency views worthy of protecting are the same values that attract visitors. Parks need advocates to continue to keep the protection of parks high on the government's agenda. Visitation to parks often results in the visitor forming a place attachment, providing them with an opportunity to become advocates for their favourite parks.

Jamal and Stronza's (2009) research on how the tourism system and the PAs system fit together (3.5) concluded that while the tourism industry and park

agencies cooperated in a symbiotic relationship for mutual benefit, there was a strong interdependence, as neither could effectively manage use-conservation issues independently. A review of the archived Parks and Wildlife documents (5.2) also revealed tourism's interconnectedness with JM, as evident by the Government's identification of the tourism industry as a major stakeholder. The Government's 1975 EPA Red Book contained recommendations that stakeholders be involved in the creation of future park management plans. The Government placed a priority on involving Aboriginal stakeholders in park management planning, which reduced the tourism stakeholder group to a secondary role. Despite that, Aboriginal groups involved in JM were quick to identify tourism development as an aspiration.

The content analyses (5.2) also revealed that tourism's role in the evolution of JM can be seen as both having had positive and negative influences. The documents revealed that in the early 1980s CALM received complaints from TOs of tourists damaging the environment and cultural sites, including stealing Aboriginal artefacts and human remains at burial sites. Events such as this were the impetus for some Aboriginal groups to contact the parks agency with their concerns and demand input into park management. Aboriginal people expressed a need to appropriately control tourists and tourism development, but also understood the value of developing tourism opportunities for economic reasons. The park agency acknowledged the benefit of Aboriginal's local knowledge in assisting with managing the sites.

Tourism is a major economic contributor to the State of WA, and many researchers believe that tourism is one of the few sustainable industries. Over the last decade there has been a change in Tourism WA, as it now has a single focus of marketing. The majority of images used for marketing WA are of natural attractions, which are lands and seas managed by Parks and Wildlife. Yet the Government of WA does not appear to make the tourism-parks connection, given they do not provide Parks and Wildlife with resources specifically for tourism development, and have over the last few years continually reduced funding levels to Parks and Wildlife. During the research,

when asked, informants found it difficult to identify where any major government funding for tourism development comes from.

Tourism operates in a highly competitive market place. In 2014 Tourism WA launched a program called the *Indigenous Tourism Champions Program*, which highlights WA's rich Aboriginal tourism visitor opportunities. For Aboriginal tourism to grow market share, the product needs to be consistently of good quality, accessible across the State, and promoted through cooperative marketing. In order for the product to be of consistent good quality, training, mentoring and support is required. But first and foremost, there must be product development assistance.

Business failure in tourism is a problem not only with Aboriginal businesses but across the tourism industry. Some of the main reasons for failure of Aboriginal businesses are: a lack of understanding of how to operate a business; lack of customer relation skills; lack of management skills; lack of financial resources for ongoing maintenance and upkeep of facilities; and lack of reliable employees. Research has shown that one success factor in Aboriginal tourism businesses is those who "have skin in it" (i.e. are personally financially invested). It appears that Aboriginal tourism operators, who are more financially invested, responsible, and innovative with their business, have better outcomes. However, Aboriginal access to finance is a major hurdle for all aspiring Aboriginal businesses. Gaining approval from community Elders, and untenable conditions placed on new businesses (i.e. profit sharing with the community) were also raised as issues.

Success also comes from mentoring. Aboriginal communities and individuals, who have the opportunity to form good working relationships with both government and private business, gain much useful knowledge, which helps to ease them into the business of tourism. In WA, the largest provider of tourism opportunities is Parks and Wildlife. Aboriginal TOs are already working with Parks and Wildlife on jointly managed parks (both formally and informally), and many great relationships have been fostered through JM activities, especially through the Aboriginal Ranger program. Since parks are one of WA's main

tourist attractions, parks provide one of the best opportunities for Aboriginals to engage in tourism. Mentoring by Parks and Wildlife staff has the potential to facilitate Aboriginal tourism development. This fact needs to be recognised by governments, and programs need to be funded by both the State and Federal Governments, to allow Parks and Wildlife to expand their Aboriginal mentoring activities. The State places importance on tourism in protected areas, yet there are on-going cuts to funding for park management. This situation compromises attempts to establish Joint Management arrangements that have the potential to result in good tourism practice and conservation outcomes.

Tourism is a unique industry, with requirements quite unlike other businesses, mainly because it is driven by consumer demands, trends, and seasonality. Consumers, through access to online media such as Trip Advisor, Facebook, and Blogs, have the ability to communicate their experiences, good or bad, to the world, which then has the ability to affect future demands and trends. Some aspects of Aboriginal culture may not be compatible with participation in the business of tourism, so Aboriginal communities and individuals must decide if participation in tourism is appropriate for them, and if they are willing to make compromises to facilitate success.

One of the greatest challenges for Aboriginal people is in navigating the obligation of duty to cultural activities, such as time absent for cultural obligations, versus the duty to guests who have booked a tour months in advance and have travelled from overseas or elsewhere with an expectation of the fulfilment of the Aboriginal cultural experience they have sought. Aboriginal tour operators and Aboriginal employees of tourism companies must ensure they provide the tourist with the experience bought, otherwise unmet expectation may quickly sour the public on seeking out those activities and in turn, have a negative impact on the tourism trend for Aboriginal cultural experiences. One way of achieving consistency is for an Aboriginal business to pre-arrange back-up staff, who can conduct the tour, should cultural obligations conflict.

During both the participant observation activity (5.1) and the interviews (5.3), tourism operators and Aboriginal people were interviewed and these discussions revealed that there is a difference in their points of view on tourism jobs. Some Aboriginal people said they do not have access to tourism skills training, or that when they have taken training through tourism training providers, there were no jobs offered upon completion of the course. Tourism operators interviewed said they have an urgent need to employ Aboriginal people, driven by guest demand, but they are unable to find willing Aboriginal employees, or indicated that those that start with them, do not stay.

Overall, the findings of this research support the proposition stated in Chapter 1: “as park management shifts from top-down control to shared decision making, along a continuum from consultative management, to cooperative management to co-management, to JM, tourism opportunities for local Aboriginal communities will increase (see Figure 1.1). This inductive outcome of the research should be empirically tested in future research.

7.4 Case study summary - Roebuck Bay and the YPC

The case study provided the researcher with the opportunity to see JM in action. JM with the Yawuru people was a result of a native title settlement, and a condition of the ILUA. JM is facilitated through the creation of the YPC, a tri-party committee with three members each from Yawuru, the Shire of Broome and Parks and Wildlife. A key finding from the research (5.3) is the significant tension in the YPC because the parties have different objectives, each driven by their formal and informal arrangements (legislation, charters, community expectations, cultural obligations, policy and government priorities). This has, and will continue to, slow progress, but was not unexpected with the tri-party structuring of the group.

Each group brings individual agendas to the table, some of which are influenced through agency cultures, attitudes and prejudices. Generally speaking, the Shire is concerned about the broader (white) community and maintaining Broome’s status quo amid the changing landscape (native title

determination), fearful of the potential for Yawuru to hijack the direction of the Shire's plans. Yawuru is more concerned about developing its people's capacity and cultural obligations, and accepting their new responsibilities for facilitating and managing their community's needs and aspirations. Parks and Wildlife's focus is on conservation outcomes. Until all three parties are able to embrace the JM objectives ahead of their own, JM will have difficulty prospering. This finding confirms what Berkes (2010), Hill (2010) and Zurba et al., (2012) suggested; that shared visions or goals are a prerequisite for successful JM (Chapter 2.4.1).

Another challenge has been the changing faces at the YPC table, as members move out and new members join. It takes time for new members to adjust to the unique JM culture. These are some of the issues highlighted in the research by Hill (2010), Zurba et al., (2012) and Carlsson and Berkes (2005) who indicated that capacity building, respect, rapport and integrity are vital components for success in JM arrangements (Chapter 2.4.1). Research into joint management at Kakadu (Haynes, 2013) has highlighted disharmony amongst the stakeholders on the park management board, arising from circumstances not dissimilar to what is occurring within the YPC, where bureaucratic dominance is manifested by things such as "meetings...run according to standard western procedures, with all the formality of agenda, quorums, decision-making, outcomes" (p. 201) demonstrating insensitivity to Aboriginality.

While some have suggested restructuring the YPC to exclude the Shire from the table, and simply streamline the process by referring matters that need Shire approval directly to the Shire Council, there is an opportunity in keeping the tri-party arrangement. That opportunity is in the growth of understanding, mutual respect and reconciliation between the representatives of the three groups, to help heal the damaged relationships of the past. If the YPC representatives at the JM table can take the lead and work towards shared goals, then translate that goodwill back to their respective communities, it may assist with changing attitudes in the greater community. It is obvious that the community needs to know more about what joint management is and does.

As revealed in detail in Chapter 6, the Yawuru people are well situated to undertake tourism development in Broome. Through the Yawuru native title settlement they now have substantial land and financial resources. As revealed in the interviews (5.3) Yawuru is growing its capacity with the support of their JM partners and have indicated that tourism development is not only an aspiration, but fundamental for their community's future success. The Yawuru participants felt that tourism was important to help revive culture and assist in building cross-cultural tolerance and respect. However, there are currently more pressing social and economic issues, which relegate tourism development to a lower priority.

The Yawuru are well positioned for Aboriginal tourism development, given their location in Broome, an already well-established tourism destination. However, the recent decline in visitation to Broome needs to be considered. Broome appears to be at the stagnation stage of Butler's (2006) TALC. To address the decline in visitation TWA launched their Broome Tourism Strategy, which included the creation of the "Broome Tourism Group" to help guide the execution of the strategy (2.2.5). The fact that Yawuru were not invited into the group as an institutional member is surprising and is further evidence of a lack of understanding of the Aboriginal-tourism-parks-JM nexus.

Both DPaW's (2014g) Naturebank program (3.1.3.5) and the creation of Fennell & Weaver's (2005) ecotourism (3.1.3.1) may be ways to re-invigorate Broome as a destination and are worth exploring. These projects could be initiated through the JM arrangements with the support of the partners in the YPC. Further, an examination of the various business models for Aboriginal tourism identified in Table 5.3 may assist the Yawuru to consider their tourism planning options (5.1.1.4).

7.5 JM challenges and benefits

As discovered through this research (5.1.2.7), an unintended consequence of the criteria for native title determination has been the disenfranchising of some Aboriginals from the land that they grew up on, but that is not their traditional lands (i.e. the Stolen Generation). Native title determinations have created a

classification of non-TOs, living on lands that the court has determined belongs to others. This is creating conflict between Aboriginal groups. WA has had a history of disputes between Aboriginal groups who disagree on who speaks for a particular area (i.e. Purnululu NP). These disruptions caused through native title determinations have short and long term impacts on the development of JM and consequently Aboriginal tourism development.

Scherrer & Doohan (2013) highlighted that no formal mechanism exists for seeking tourism permission on Aboriginal lands. A mechanism does exist for lands managed by Parks and Wildlife. The model of JM governance, whereby the TOs enter into JM arrangements with Parks and Wildlife would afford Aboriginal communities with access to the powers of the CALM Regulations 2002. The Regulations provide a mechanism to manage visitors and ensure that tourism operators obtain the necessary approvals and permits. This would provide financial benefit back to the Aboriginal communities involved in JM.

The research has revealed that Parks and Wildlife benefit from JM in various ways:

- Parks and Wildlife staff are able to learn about traditional knowledge for fire management and natural resource management
- Aboriginal people and Parks and Wildlife staff are able to work side by side with the common goal of conserving country
- The space of JM encourages individuals to learn from one another, develop their skills, share knowledge and break down cross-cultural prejudices
- Partnerships provide the means for access to financial assistance programs not available to a government agency or individual alone
- The sharing of power benefits both sides, and illustrates to the wider community the opportunities that exist by partnering with Aboriginal people who share common goals.

The findings support the conceptual framework (1.3) created at the start of the research. Participants identified and confirmed the existence of various barriers and supported the idea that incentives could encourage JM development. Inputs identified were consistent with the researcher's theory, and the feedback loop was evidenced in the development of new policies and strategies.

7.6 Future research opportunities

This research set out to record the evolution of JM in WA, and identify the influencing factors. The research set out to also find what place tourism has in JM, and indeed it has found a relevant place. The findings also raised some unanswered questions, highlighting several other areas where research is needed.

Further suggested research on JM arrangements include:

- What are the motivations for individuals to participate in JM?
- Would individuals engaged in JM arrangements benefit from being provided with training on the JM culture prior to their participation?
- Would JM partners benefit from a JM training manual that defines roles and responsibilities and provides participant guideline?
- Would JM partners benefit by mapping out shared goals, values, and priorities at the beginning of each year to help guide the process?
- What can be done to address the issues associated with non TO's living on TO land?
- Do tourists have any experientially-based perception of JM arrangements?

Further suggested research on Aboriginal tourism development include:

- Is the cart before the horse? TA and TWA are advertising Australia's Aboriginal Cultural Tourism to the world. However TA's 2014 Visitor Surveys revealed tourists felt they could not easily locate available Aboriginal Tourism products
- Why are some tourism operators saying they need Aboriginal employees but cannot find reliable staff, yet some Aboriginal people are saying they are doing the hospitality training and then cannot find jobs in tourism?
- As Tourism WA has shifted its focus to marketing and the Tourism Council WA is responsible for advocacy, who is taking the lead responsibility for tourism product development and where is the funding coming from? If WAITOC is responsible for Aboriginal tourism development, do they have adequate capacity and funding?
- In this thesis, the researcher categorised the various and possible models of Aboriginal businesses (5.1.1.4). Identifying business models may prompt future research into which ones have greater degrees of success, thus assisting the shaping of new tourism development strategies to encourage and support those models.
- Longitudinal studies on tourism development progress within JM are highly recommended.

One of the original findings from this research is Table 5.3 Models of Aboriginal Tourism Businesses. This inclusive model identifies 19 models. This inventory of identified models should be tested in future research.

The researcher's proposition that, "as park management shifts from top-down control to shared decision making, along a continuum from consultative management, to cooperative management to co-management, to JM, tourism opportunities for local Aboriginal communities will increase (see Figure 1.1), has been supported by the findings of this research. This inductive outcome of the research should be empirically tested in future research.

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Appendix A: 3MT speech

The 3 Minute Thesis is a national university competition challenging post-graduate students to present their research projects in a language that a general audience can appreciate, in a speech of three minutes. This researcher was a finalist in the 2013 ECU Business and Law Faculty Finals and placed Runner-Up in the 2013 ECU Finals. This is the winning speech.

Grab your hat and sunglasses; I want to take you on an imaginary holiday, to one of Australia's incredible national parks. Image the gorges, the waterfalls, the coral reefs, and the Aboriginal rock art. Some of these parks may look the same, but there is something different about them now, which is good. Park management is undergoing a transformation. The governance structure of many parks is evolving from being managed solely by the state, into JM arrangements with Aboriginal people and others. What will this change mean?

The purpose of my research is to explore Indigenous tourism development in parks. What's its place in JM? Could there be mutually beneficial outcomes for Aboriginal people, park managers, and tourists?

Thus far, I have found:

- 1. In speaking with Aboriginal people, they have a deep spiritual connection to the land and a cultural responsibility to "care for country". Aboriginal elders have told me that they desire to be understood and have their culture respected.*
- 2. Tourism is simply defined as "people traveling to and staying in other environments". The World Tourism Organization states that there needs to be increased recognition of tourism's ability to strengthen cross-cultural understanding and mutual respect.*
- 3. Parks are extraordinary landscapes set aside for a range of values from biodiversity protection, to resource conservation, to human recreation and enjoyment. Recently, there has been increased recognition of the cultural and heritage values of parks.*
- 4. JM is a new form of governance, which provides for multiple stakeholders to have input into management decisions. It is an arrangement where collaborative problem solving can occur.*

So, did you hear any cross-themes emerging?

My theory is that Aboriginal participation in jointly managed parks could lead to increased tourism opportunities, which might then assist Aboriginal people to re-establish their connection to the land, and their culture. Aboriginal tourism development within parks may be a vehicle to contribute to cross-cultural understanding and mutual respect, thus helping with the healing of Aboriginal communities.

And what could these changes look like?

Imagine tourists arriving at a national park being greeted by an Aboriginal park manager, who oversees a team of both white and Aboriginal Rangers who care for the park. But most importantly, imagine the government and Aboriginal people working together for the mutual benefit of culture, conservation, and community. (Shibish, 2013)

Appendix B: Definitions of National Parks

Various definitions of National Parks as produced by a Google search of the words “National Park” include:

<p>a scenic or historically important area of countryside protected by the federal government for the enjoyment of the general public or the preservation of wildlife . https://www.google.com/webhp?hl=en&tab=mw#hl=en&q=national+park+definition</p>
<p>A tract of land declared public property by a national government with a view to its preservation and development for purposes of recreation and culture. http://www.thefreedictionary.com/national+park</p>
<p>an area of countryside for public use designated by a national government as being of notable scenic, environmental, or historical importance http://www.collinsdictionary.com/dictionary/english/national-park</p>
<p>National parks are large areas of public land set aside for native plants, animals and the places in which they live. National parks protect places of natural beauty. They also protect places important to Aboriginal people, and places that show how people lived in the past. http://www.environment.nsw.gov.au/edresources/WhatsANationalPark.htm</p>
<p>A national park is a reserve of natural or semi-natural land, declared or owned by a government, set aside for human recreation and enjoyment, animal and environmental protection and restricted from most development. http://www.princeton.edu/~achaney/tmve/wiki100k/docs/National_park.html</p>
<p>an area of land that is owned and protected by a national government because of its natural beauty or its importance to history or science. http://www.merriam-webster.com/dictionary/national%20park</p>
<p>are protected areas because of their beautiful countryside, wildlife and cultural heritage. People live and work in the National Parks and the farms, villages and towns are protected along with the landscape and wildlife. National Parks welcome visitors and provide opportunities for everyone to experience, enjoy and learn about their special qualities. http://www.nationalparks.gov.uk/learningabout/whatisanationalpark</p>
<p>an area of scenic beauty, historical importance, or the like, owned and maintained by a national government for the use of the people. http://dictionary.reference.com/browse/national+park</p>
<p>an area of countryside for public use designated by a national government as being of notable scenic, environmental, or historical importance. http://dictionary.reference.com/browse/national+park</p>
<p>an area of countryside, or occasionally sea or fresh water, protected by the state for the enjoyment of the general public or the preservation of wildlife: commercial exploitation of natural resources in a national park is illegal. http://oxforddictionaries.com/definition/english/national-park</p>
<p>The definition of a national park is a public space maintained by the federal government which preserves nature, history or science for visitors. A section of land that has been acquired by the United States government as a means of preservation for both land and the animals that are indigenous to the area the park encompasses. National parks are protected land. They cannot be developed. They are public space, which is there for the use and enjoyment of everyone. http://www.yourdictionary.com/national-park</p>
<p>an area of a country that is protected by the government because of its natural beauty or because it has a special history. http://dictionary.cambridge.org/dictionary/british/national-park</p>
<p>Must constitute a landscape that is representative of Japan relative to the places with the same type of landscape as well as constitute a prominent natural landscape that can be introduced to the world with pride. http://www.env.go.jp/en/nature/nps/park/system/teigi.html</p>
<p>a large area of land which is protected by the government because of its natural beauty, plants, or animals, and which the public can usually visit. http://dictionary.reverso.net/english-cobuild/national%20park</p>
<p>a tract of land declared by the national government to be public property. http://www.audioenglish.org/dictionary/national_park.htm</p>
<ul style="list-style-type: none"> • which is, set aside for the protection and conservation of outstanding natural fauna, flora, geological formations and natural scenic; • in which hunting, killing or capturing of fauna, or deprivation of any wild animal of its habitat, or destruction and collection of flora, and weapons are all prohibited except for the improvement and a better management of wildlife therein, and on condition that these issues are handled by, or are under the control of, the park authorities;

<ul style="list-style-type: none"> • where also, grazing [of any live-stock] shall not be permitted. http://ces.iisc.ernet.in/envis/sdev/np.htm a large area of countryside that is protected by the government to preserve its natural beauty. http://www.macmillandictionary.com/dictionary/british/national-park
<p>A National Park is a territory within which the conservation of the fauna, flora, soil, subsoil, atmosphere, water and the natural habitat in general is of special interest. It must be protected against any damage and be excluded from any artificial intervention likely to alter its appearance, composition and development. http://www.insee.fr/en/methodes/default.asp?page=definitions/parc-national.htm</p>
<p>All rights of people within a National Park have to be settled while rights over land can be allowed inside a Sanctuary. Grazing of livestock can be permitted inside a Sanctuary but not inside a National Park. A Sanctuary can be upgraded as a National Park. However a National Park cannot be downgraded as a Sanctuary. http://www.conservationindia.org/ask-ci/q-what-is-the-difference-between-a-national-park-and-a-sanctuary</p>
<p>national parks, for their intrinsic worth and for the benefit, use, and enjoyment of the public, areas of New Zealand that contain scenery of such distinctive quality, ecological systems, or natural features so beautiful, unique, or scientifically important that their preservation is in the national interest. http://www.legislation.govt.nz/act/public/1980/0066/latest/whole.html</p>
<p>Generally, a national park contains a variety of resources and encompasses large land or water areas to help provide adequate protection of the resources. Hunting, mining and consumptive activities like logging and grazing are not authorized. http://nationalatlas.gov/articles/government/a_nationalparks.html</p>
<p>National Parks are a country-wide system of representative natural areas of Canadian significance. By law, they are protected for public understanding, appreciation and enjoyment, while being maintained in an unimpaired state for future generations. National Parks have existed in Canada for well over a century. http://www.pc.gc.ca/eng/progs/pn-np/index.aspx</p>
<p>A national park is a park in use for conservation purposes. Often it is a reserve of natural, semi-natural, or developed land that a sovereign state declares or owns. Although individual nations designate their own national parks differently, there is a common idea: the conservation of wild nature for posterity and as a symbol of national pride. National parks are almost always open to visitors. Most national parks provide outdoor recreation and camping opportunities as well as classes designed to educate the public on the importance of conservation and the natural wonders of the land in which the national park is located. One or several ecosystems not materially altered by human exploitation and occupation, where plant and animal species, geomorphological sites and habitats are of special scientific, educational, and recreational interest or which contain a natural landscape of great beauty; Highest competent authority of the country has taken steps to prevent or eliminate exploitation or occupation as soon as possible in the whole area and to effectively enforce the respect of ecological, geomorphological, or aesthetic features which have led to its establishment; and Visitors are allowed to enter, under special conditions, for inspirational, educative, cultural, and recreation purposes. Minimum size of 1,000 hectares within zones in which protection of nature takes precedence. Statutory legal protection. Budget and staff sufficient to provide sufficient effective protection. Prohibition of exploitation of natural resources (including the development of dams) qualified by such activities as sport, fishing, the need for management, facilities, etc. National Parks are generally understood to be administered by national governments. http://en.wikipedia.org/wiki/National_park</p>

Appendix C: Interview questions

JOINT MANGEMENT IN PARKS AND THE ROLE OF INDIGENOUS TOURISM

Research Questions:

1. Please introduce yourself with your name and your position, job title or area of work.
2. Are you involved with joint management activities and if yes, what is your involvement?
3. For those unfamiliar with what joint management is, would you please explain it in laymen's terms and say what this means to you.
4. Do you have a specific role in the Roebuck Bay (RB) joint management activities?
5. Who are the stakeholders currently involved in the RB joint management activities?
6. Do you feel that there may be other RB stakeholders not currently involved who might have something valuable to contribute to the joint management activities? If so, who might they be, and if not, why?
7. What, if any, are the goals you personally have for these joint management activities?
8. In addition to any of your goals, can you identify what opportunities you believe are a possible outcome of the RB joint management activities?
9. Through your experience with RB joint management, can you identify any barriers that restrict or delay success for desirable joint management outcomes?
10. What does tourism mean to you?
11. Have you ever had any involvement in tourism development or businesses and if so what has that been?
12. How do you define Indigenous tourism?
13. Please detail if your agency/association is involved in any Indigenous tourism development activities/ strategies/ projects?
14. If yes, where does your funding come from for indigenous tourism development?
15. Do you feel that there is any relationship between tourism development activities and joint management activities?
16. Is there anything else you would like to add regarding Indigenous Tourism Development in WA?
17. Do you feel tourism development could be an outcome of joint management?
18. If yes, with all possible joint management outcomes, where in the list of priorities would you place tourism development and why?
19. Are you able to identify any incentives to include tourism development as an outcome of joint management?
20. Are you able to identify any barriers to including tourism development as an outcome of joint management?

21. Could potential benefits of tourism development derived from joint management, in any way, contribute to addressing some of the social and economic disadvantages within Aboriginal communities, and if so, how might that occur, or if not, why?
22. Are there any last thoughts you would like to add regarding how joint management arrangements might facilitate greater opportunities for tourism development in parks and protected areas?

Appendix D: Kimberley expedition field notes

Field Notes: Record of places visited (5.1.1.1) Perth to the Kimberley 18 August -12 September 2012.

Table B: Record of places visited on research expedition Perth to the Kimberley region (5.1.1.1)

Places visited
1 Denham - 840 kms north of Perth. Coastal town of 600 people. Located in the centre of Shark Bay. Gateway to the Shark Bay World Heritage Area. Restaurants, accommodation, tours, SBWHA Discovery Centre. Very long distances between major towns. A spectacular springtime drive for wildflower viewing (August - October).
2 Shark Bay World Heritage Area - WA's first World Heritage Area (WHA) in 1991. 1 of Australia's 16 WHA. Natural treasures (Monkey Mia, Hamlin Pool Stromatolites, Shell Beach, Shark Bay MP, François Perron NP.
3 Monkey Mia - Wild dolphin interaction. Dolphin centre, marine life, sunset boat cruises.
4 Hamlin Pool Stromatolites - oldest and largest living fossils on earth. Parks and Wildlife boardwalk and viewing platform.
5 Shell Beach - Millions of shells up to 10 metres deep, stretches 120 kms. Walked on the shells along the beach.
6 Shark Bay Marine Park - Australia's largest marine embayment (748,735 hectares) covering 1500 kilometres of coastline. Did a beach walk and viewed dolphins, turtles, dugongs, thorny lizards.
7 Project Eden - Nationally significant conservation project. Examined the feral predators fencing and "barking" gates.
8 François Perron NP - former sheep station. 4WD adventure. Peron Homestead, artesian water natural hot springs soak, BBQ facilities, bird blind, watering hole. Skip Jack Point viewing platforms. Wanamalu Trail (1.5 km) along the cliff edge overlooking the surrounding waters. Landscape - scenic coastline with dramatic red cliffs and white sandy. Bird watching at waterhole blind, marine life viewing: dugongs, dolphins, turtles, rays, fish, seabirds.
9 Ningaloo Coast World Heritage Area (NCWHA) - Landscape and marine environment, coral reef. Achieved WHA status in 2011.
10 Coral Bay - Coastal tourist town, gateway to NCWHA. Snorkelling, boating, fishing, riverboat tour. Whale shark and manta ray swims.
11 Exmouth - Coastal town, gateway to Cape Range NP. Food, provisions, fuel, accommodations, restaurants, fishing, sunset viewing at lighthouse, whale migration watching from lighthouse parking lot.
12 Ningaloo MP - Australia's largest and most accessible fringing reef. Snorkelling, boating, fishing, beach walking, swimming, whale sharks, manta rays.

<p>13 Cape Range NP - Rugged limestone ranges, breathtaking deep canyons and 50 kilometres of pristine beaches. Mandu Mandu Gorge- 3 km walking trail thru dry gorge to the northern ridge of the gorge, offering stunning panoramic views. Milyering Visitor Centre. Sal Salis Eco Retreat (Lessee) ecotourism business operating under the Naturebank program. Turquoise Bay. Drift snorkelling. Snorkelling, boating, fishing, beach walking, swimming. Yardi Creek Boat tour. Wildlife and landscape. Rock wallabies and bird life.</p>
<p>14 Karijini NP - Rugged beauty of Gorges of the Hamersley Range. Steep gorge walls, beautiful waterfalls, and sparkling rock pools, walking trails, swimming holes. Dales Gorge (Includes Circular Pool, Fortescue Falls, Fern Pool) walk trail along riverbed, swimming hole, swimming under waterfall. Oxer Lookout. Viewing platform at the junction of Weano Gorge, Red Gorge, Hancock Gorge and Joffre Gorge. Weano Gorge includes Kermit's pond and Handrail Pool walking trail, swimming, ab-sailing. Kalamina Gorge walking trail.</p>
<p>14 Karijini Eco Retreat - An Aboriginal owned accommodation and provisions business, leased to a non-Aboriginal business to run. Safari tents and campsites.</p>
<p>14 Mount Bruce in Karijini NP - 2nd highest peak in WA at 1235m (only 15 m less than Mt. Meharry, WA's tallest peak). The Aboriginal name for the mountain is Punurrunha. Walks of varying difficulties: Marandoo View (500m walk – half hour round trip); Honey Hakea Track (4.6km - three hour hike. Mt Bruce Summit track (9km – six hour hike).</p>
<p>15 Eighty Mile Beach MP - Coastal caravan park. Camping, fishing, swimming, beach walk. One recent project was an investigation of the feasibility of establishing a cultural and environmental interpretation centre and associated programs based out of Nyiyamarri Pukurl (Eighty Mile Beach) in association with the Nyangumarta people. A strategy is being investigated that would provide the Nyangumarta people with another mechanism to care for their country and share their knowledge and connection to country with their own people and visitors.</p>
<p>16 Eco Beach Resort - Coastal resort. Beach walking, boating, swimming, tours, whale watching, dining, safari tents, chalets, beach house, pool, yoga. Employs Aboriginal tour guides, some money goes back to the Aboriginal community.</p>
<p>17 Cable Beach Broome - Large tides exposing wide beaches. Beach walking, boating, swimming, tours, whale watching, dining, resort accommodation, sunset camel rides, 4WD on beach.</p>
<p>18 Roebuck Bay MP Broome - Bird migratory site, large tides exposing expansive mudflats. Beach walking, tidal planes, caravan park, swimming, fishing, boating. Wrecks of Dutch flying boats accessible at low tide.</p>
<p>19 Horizontal Falls - Tidal water feature, Flight-seeing, jet boating, floating accommodation, marine life viewing, nurse shark interaction.</p>
<p>20 Mowanjum Art and Cultural Centre. Aboriginal paintings. Nearby shops for tourist supplies, petrol, accommodation.</p>

21 King Leopold Ranges Conservation Park (KLRCR) - landscape, wildlife, camping, hiking, swimming. Silent Grove – landscape, camping, hiking, swimming. Bell Gorge – landscape. Lennard Gorge – landscape, swimming, hiking, rock art. Galvin's Gorge *not yet included in KLRCR, due in 2015. Hiking, rock art. Adcock Gorge *not yet included in KLRCR, due in 2015. Swimming, hiking, rock art.
22 Fitzroy Crossing - Outback town, gateway to Tunnel Creek NP and Windjana Gorge NP. Tourist supplies, petrol, accommodation. Yarliyil Art Centre for Aboriginal paintings.
23 Windjana Gorge NP - Part of a 375 million-year-old Devonian reef system. Carved by the Lennard River - over 3kms long with 300 metre-high walls. Hiking, wildlife, rock art, tools, food prep area. Aboriginal Rangers.
24 Tunnel Creek NP - WA's oldest cave system. The cave features many beautiful formations, including stalactites and stalagmites. Wildlife viewing of bats, lizards, monitors, olive pythons and freshwater crocodiles. Historic site of Jandamarra resistance.
25 Geikie Gorge NP - 30m deep gorge carved by the Fitzroy River into the remains of the ancient limestone. Boat tour up the Fitzroy River, riverbank walks, barrier reef that existed here in the Devonian period. Visitor kiosk, interruptive signage. Aboriginal Boat Tour. NP boat tour. Aboriginal Rangers.
26 Purnululu NP World Heritage Area - Granted WHA in 2003. Home to the geological feature called the Bungle Bungles that are 300m high orange and black banded sandstone domes. The Bungle Bungles are one of the world's most fascinating geological landmarks. Camping, flight-seeing, hiking, wildlife and wildflower viewing, Aboriginal rock art and rock etching, Aboriginal tool-making and food preparation areas. Park staff includes Aboriginal Rangers.
27 Barn Hill Caravan Park - Coastal caravan park. Coast, beach access.
28 Newman Caravan Park - Caravan park. Mining museum.

Field Notes excerpt: Perth to the Kimberley Research Expedition

5 September 2012

Packing up camp this morning, the conversation was one of excitement at the realisation that we were headed to the Bungle Bungle Range to see a most amazing landscape; one that had only been discovered by the "outside world" in 1985, and became a United Nations Education, Scientific and Cultural Organization (UNESCO) World Heritage Area (WHA) area in 2003.

My driver is wearing an Akubra - the iconic and legendary Australian stockman's hat. In fact, all the men of the expedition are wearing Akubra's today, bought in Broome last week as we were provisioning for the trip to Purnululu, in anticipation of "going bush". In provisioning we filled portable fuel cans, took on plenty of drinking water and food, and made sure our spare tyres were ready for the inevitable flat, as no services would be available in the remote park. When the tyres of our 4WD left the bitumen and hit the corrugated red dirt road, our rear-view mirror revealed a plume of red dust, billowing skyward behind us (Photo A). The rust-red track we are driving on cuts an endless winding swath through the spiky, pale yellow spinifex grass and shrubs, out to the cloudless, brilliant blue sky touching the horizon.



Photo A Red dirt roads of the Kimberley outback (L-A Shibish)

We traverse four river crossings, slowing to a crawl as our 4WD slips tepidly into the water, making a wake off the bumper (Photo B). We must be cautious, as we are not sure how deeply we will be submerged, and a tyre striking a sharp rock hidden in the water would delay our progress significantly.

The route to the park takes us through a pastoral lease. The dirt track is winding, following



Photo B River crossing in Pumululu NP (L-A Shibish)

the path of least resistance through the rocky landscape, over hills and down through gullies. The road surface is corrugated from heavy traffic use, and requires us to slow our pace. We are shaken about, as the 4WD shudders over the bumpy road. But slow progress is a good thing, as we drink in the views of the rolling hills, dotted with circles of spinifex grass, and I can't help but think I am travelling inside an Aboriginal dot painting. I scan the horizon, searching for my first glimpse of the Bungle Bungles, but they are hidden from view. We meander for forty-five minutes, when, upon cresting a large hill, we are stunned by the appearance of the rock they call the Massif (Photo C), an imposing fortress of iron ore that dominates the landscape, and stands like a sentry, protecting the Bungle Bungles. We have arrived.



Photo C The Bungle Bungle Massif in Pumululu NP (L-A Shibish)

Many call it one of the last great wildernesses, but wilderness implies an absence of people and the existence of ancient Aboriginal rock art here begs to differ. This landscape has been continually inhabited for tens of thousands of years by the Kitjia peoples and their ancestors.

Glorified by its remoteness the Bungle Bungle Range is a mystical place of strange beehive-shaped rock domes composed of sandstones and conglomerates (Photo D).



Photo D Bungle Bungle sandstones and conglomerate rock formations (L-A Shibish)

Tenacious flora including ancient palms (Photo E) and ferns and cleverly adaptive fauna occupy this site, which has become a popular tourism attraction. (Field notes, Shibish 2012).



Photo E Mini Palms Gorge, Purnululu NP (L-A Shibish)

Appendix E: Dampier Peninsula field notes

Field Notes: Dampier Peninsula Field Notes (5.1.1.2)

DATE	TOURISM	COST	NOTES & OBSERVATIONS
28 Jun	Flights: Broome & return	\$576	It is cheaper to fly to Bali then to Broome
	Mercure Hotel	\$329	Broome has lots of accommodation. Peak prices are high.
29 Jun	4WD Rental. 5 day 702 kms	\$581	Broome has several vehicle rental places, at the airport and in town.
	Broome Visitor Centre		Ideally situated at the entrance to town, with great information and staff to assist tourists
	Magabala Books		A not-for-profit organisation. Australia's oldest independent Indigenous publishing house. Produces Indigenous Australian literature.
	Cable Beach		22 kilometre-long stretch of pure white sand on the turquoise waters of the Indian Ocean. Popular tourist attraction where camel rides are offered and people drive their 4WDs along the beach to fish or sight-see.
	Zoo Bar Cable Beach	\$243	Dinner for 4 cost \$243. Popular restaurant. Average price for Broome meals
	Minyirr Park		Coastal reserve directly behind the sand hills along Cable Beach. Part of the Yawuru Native Title settlement. Being developed by Yawuru, the Shire and DPaW.
	Beagle Bay Mission		Historic pearl shell church. Aboriginal Mission settlement. Small store with food and provisions. Entrance by donation.
	Mercedes Cove Retreat		180 kilometres north of Broome. Coastal retreat. Cabins from \$300, self contained Eco Tents from \$150 per night.
	Natures Hideaway Middle Lagoon		180 kilometres from Broome. Coastal retreat. Cabins Private \$240, shared \$140. Beach shelters \$50, camping: power \$20, unpowered \$15. Day use \$8 per vehicle.
	Lombadina	\$170	Online booking. Stayed in the lidool Lodge Rm 1. Rooms could use a refreshing make over. 4WD through sand dunes to ocean.
	Whalesong Café & campground	\$19	Delightful surprise of a quality café in a remote area, overlooking the ocean.
30 Jun	Kooljaman at Cape Leveque		Multi-award winning Aboriginal tourism business. Wide choice of quality accommodations: Deluxe Safari Tent \$330, Safari Tent \$275, Ensuite Cabins \$70, Log Cabins \$145, Camp, Ground Units \$115, Mini Dome Safari Tents \$75, Beach Camping Shelters \$75, Camp Grounds \$42 powered, \$38 unpowered. Full service restaurant. Aboriginal tours. Incredible location on coast. Airstrip on site.
	Ardyaloon Trochus Hatchery & Aquaculture Centre	\$20	Once a working hatchery, but now in a state of decline. Facilities are showing signs of neglected maintenance. Many tanks were empty due to recent local youth vandalism, so not much to view. Dwindling supply of local polished shells and jewellery crafts for sale.
	Cygnnet Bay Pearl Farm & Accommodation	\$230	Safari tents \$150 – 250, Pearlers cottages \$240- 350, Powered campsite \$60. Full service restaurant and bar.
	Cygnnet Bay Bistro	\$140	Dinner and breakfast for 2. Average costs for location.
1 Jun	Fuel, One Arm Point	\$48	Very limited access to fuel on the peninsula. One must be prepared for long distances between fuel stops by carrying additional fuel on-board.
	Gnylmarung Retreat		an operating outstation offering bush living and fishing. Bungalows: standard \$90-00 per night, family \$100-00 per night, campsite: \$20.00 pp per night.
	Roebuck Bay bird		
	Fuel Broome	\$68	
2 Jul	Perth		

Appendix F: FACET conference notes

Excerpt from researcher's notes.

The four workshop sessions were:

1. Developing experiences and opportunities for Eco and Nature based tourism in the Kimberley, facilitated by Ross Dowling, ECU;
2. Developing experiences and opportunities for coastal and marine tourism in the Kimberley, facilitated by Rod Quartermain (DEC) and Janet Mackay;
3. Cultural Tourism: How can we best showcase cultural tourism in the Kimberley, facilitated by Johnny Edmonds, WA Indigenous Tourism Operators Council (WAITOC);
4. Destination Development: What's required for the Kimberley, facilitated by Colin Ingram (DEC) and Evan Hall, TCWA.

Main points arising from the workshops, and which are of most relevance to this research project are:

- 50% of WA Aboriginal tourism product is based in the Kimberley region
- WA and NT provide 60% of all of Australia's Indigenous tourism product
- Cultural tourism experiences exist in many forms but many are not visible
- Many visitors seeking a Aboriginal cultural experience have a perception that is involves a wilderness experience
- Sustainable tourism & recreation is important which is a key component of Cultural Tourism
- The range of Aboriginal tourism experiences in the Kimberley are endless
- The Kimberley region is well positioned to offer authentic Aboriginal tourism experiences

The participants discussed the issues with Aboriginal tourism development and those included:

- Getting Aboriginal youth involved in tourism
- Concern of passing on tradition and values "Liyan" which means a sense of wellbeing
- Get governments to change its policy for funding accessibility that recognised TO systems
- Young people learn about country and culture from an early age but are not taught about business – need to learn this from white fellas and this usually comes much later
- Teaching about tourism should be on country and not just in the class room
- To get more people involved will require some adjustment to wages to compete with resources industry.

Participants contributed ideas that they felt would be helpful for those wishing to work with Aboriginal communities:

- Work within the capacity of communities
- Develop process that empower communities
- Get to know the individuals and communities and understand their aspirations

- Take time out to feel the country, know country before dialogue takes place

Gaps that exist in Aboriginal tourism were identified as:

- International guests appreciate Aboriginal tourism more than domestic tourists
- Need more rock art experiences to be created in conjunction with cultural experiences
- Need better marketing of who and what to see across the whole region.

The discussion on the challenges and issues that constrain delivery of Aboriginal tourism revealed the following points:

- It's important to start connecting and building "relationships" between people, culture and the land, i.e. "Yawuru" art & history etc. Start with a cultural plan.
- Training - Who is responsible for training? – there are some success stories around, e.g. Cable Beach, Argyle, FMG/Burswood.
- Before commencing training - discuss with custodians what is it that each wants/ needs to achieve
- Training needs to be coordinated by people of the country but with professionals in the eco tourism and conservation and land management areas
- Needs to be culturally sensitive and tailored for Aboriginal people
- Foundations need to be built on Understanding, Respect, and Relationship
- Lack of non-Indigenous operators willing to engage and work with Indigenous people
- Workplace issues
- Living arrangements, working away – town ok, remote a challenge; moving away from family / community
- Establishing and maintaining commitment and enthusiasm for those doing cultural tourism in remote areas
- The whole approach to cultural tourism needs to be done differently: the western approach does not always work nor is it necessarily the best approach
- Need to develop mutually beneficial relationships between Aboriginal business and the broader tourism industry
- Family support for initial stages of participation
- Need to work on Capacity Building
- Two way approach
- Non Indigenous operational needs
- Listen to local Aboriginal people and TOs and what they need
- Importance of using the right language and communication
- Identify the capacities that Aboriginal operators and guides need to build
- Education and Training
- Cross cultural training (helping non Indigenous people understand what 'country' means)

- Business training (help for Aboriginal people to start up a business enterprise)
- Business planning
- Development of cultural management plans with the support of Universities
- Hold a conference about visitor management and tourism, e.g. the issues that will affect them as a result of decisions like paving the Cape Leveque Road. This will help Aboriginal communities to understand the impacts of tourism and civic development on their lives and communities.

The workshop concluded with recommendations of what needs to be done:

- Promote Cultural Awareness training similar to the concept Albert Teo from Borneo developed
- Develop effective processes and protocols for engaging with and involving Aboriginal communities
- Control access to sensitive cultural areas; eg, 4WD access: someone sees a sidetrack and creates a 'new' track/destination.
- Importance of cross cultural awareness for Industry /Marketing
- All operators in the Kimberley require good cultural understanding
- Important to develop an acceptable form of language that allows for two way learning
- Cross cultural training with facilitators for both parties needs to be developed
- Non Indigenous operators need to be engaged with Indigenous operators/people to assist in tours & knowledge
- Regional Resource Centres that capture all the different Kimberley cultures (not just Broome, Derby, Kununurra centric)
- Look at a whole of life approach to engaging individuals/businesses in tourism, not just a tourism approach
- Volunteer programs/work experience would be helpful
- Capacity Building
- Build formal business skills capacity – off season apprenticeships with a commercial operator/business – work experience – short term
- Build cultural capacity – the above can be replicated from a cultural perspective – on country
- Build in Mentor / Ambassador programs like in the Mining industry – customise other industry training models for the tourism industry
- Inspire and engage young people in the industry
- Self confidence and self esteem building
- Finding the natural leaders in the group
- Grooming the young people that have a passion for the land and culture and tourism
- Develop capacity pathways that are interesting and engaging
- Bring the old and the new together in a timely fashion

- Being on country with the old people, learning the stories – its an animated sense of being in the landscape; fishing, hunting
- Develop local level community workshops that involve elders and young people for “on country” training – supported through Royalties for regions
- Give young people a voice – create a forum as a voice for expressing their needs; let them take culture into the future using today’s technology.
- Develop effective collaboration between community and Tourism WA

Appendix G: World Parks Congress presentation notes

1. Introduction and History by L-A Shibish

- Management of the conservation estate in Western Australia (WA) rests with the Department of Parks and Wildlife.
- WA first national park was created in 1900.
- The protected area estate in WA covers 29 million hectares; an area the size of New Zealand or Italy.
- WA is a world biodiversity hot spot, a diversity of environments (26 bioregions) ranging from the heavily forested temperate south-west, high rainfall tropics of the Kimberley, to the sparse central desert region.
- WA has a diverse Aboriginal population with an estimated 99 traditional language groups across five distinct language regions.
- From the 1850's to the 1920's, across large portions of the state, Aboriginal people were displaced from their traditional lands by European settlement.
- Aboriginal people became citizens in 1949, gained the right to vote in 1962 and only included in the census in 1971.
- In the 1970's the Racial Discrimination Act 1975 (Cth), and the Aboriginal Land Rights Act (NT) 1976, brought attention to Aboriginal land rights issues.
- In 1984 the Federal government considered a strategy to achieve consistent national Aboriginal land rights legislation.
- At that time the WA Government was also considering a WA Aboriginal Land Rights Bill.
- A lack of political support for the Bill as at a Federal and community level meant the proposal was dropped in favour of a possible 'national model'.
- Until recently most government agencies recognised Aboriginal people as just another stakeholder.
- In 1985 the government directed that Aboriginal people be included in in the planning group set up to consider creating Purnululu National Park (now a World Heritage Area)
- The different positions on land ownership between the department and the traditional owners stalled meaningful joint management in Purnululu National Park.
- The Mabo High Court decision in 1992 was a major turning point and led to the *Native Title Act* in 1993.
- In early 2000's negotiations undertaken between Parks and Wildlife and native title claimants illustrate the convergence of aspirations for protecting the Aboriginal heritage and conservation values of the land.
- In July 2003 the State released a policy consultation paper entitled Indigenous Ownership and Joint Management of Conservation Lands in Western Australia.
- Joint Management has evolved over three eras:

1. the Aboriginal land rights movement of the 1970's and 80's,
2. an era of **contested litigation** in the 90's and 2000s; and
3. the current period of **negotiation and mutual recognition** from 2010 to present.
 - This last era strongly influenced the recent changes (2012) to the *CALM Act 1984*

2. Legislation Reform by Peter Sharp

- *Conservation and Land Management Act 1984* vests all protected areas in the Conservation Commission or the Marine Parks and Reserves Authority.
- No objective to manage for the protection of Aboriginal heritage or to provide for joint management between Parks and Wildlife and Aboriginal traditional owners.
- Western Australia committed to achieving a Comprehensive Adequate Reserve system of protected areas. Much of the states bioregions underrepresented in the reserve system.
- Acquisition of rangelands pastoral leases occurs in the 1990' under the Gascoyne-Murchison rangelands strategy.
- *Native Title Act 1993 (Cth)* passed which recognises native title across Australia and sets up processes for claims to be made and native title to be determined.
- Competition for lands between Parks and Wildlife and Aboriginal native title claimants. Where native title had not been extinguished an Indigenous Land Use Agreement is required to enable creation of conservation reserves.
- In early 2000's negotiations undertaken between Parks and Wildlife and native title claimants illustrate the convergence of aspirations for protecting the Aboriginal heritage and conservation values of the land.
- In July 2003 the State released a policy consultation paper entitled Indigenous Ownership and Joint Management of Conservation Lands in Western Australia.
- Submissions were received from a range of parties on policy options to enable joint management provisions of conservation and Aboriginal lands.
- Political opposition to the policy reported in the media and undertakings made to undo any legislation that transferred ownership of national parks to Aboriginal people.
- State and Aboriginal groups finalise Burrup and Maitland Industrial Estates Agreement (Karratha), Ord Final Agreement (Kununurra) and Yawuru Agreement (Broome) based on principles outlined in the policy paper.
- Agreements stipulate joint management of parks and establish first Aboriginal owned parks in Western Australia at Murujuga (Karratha), Kununurra and Broome.
- Amendments to the *Conservation and Land Management Act 1984* are required to give effect to the legal undertakings.
- Special legislation was introduced into Parliament in relation to Karlimilyi and Gibson Desert to provide a special title to Aboriginal people for the Karlimilyi national park and Gibson Desert nature reserve.
- Legislation lapses due to election and rising of Parliament.

- Government considers options for progressing negotiations for establishment of LNG processing in the Kimberley and concludes that joint management and indigenous ownership provides the way forward.
- Further consultation with Aboriginal representative bodies and government and NGO's to finalise amendments to the CALM Act.

The *Conservation and Land Management Act Amendment Act 2011* established under four principles

- Ownership
- Management objectives
- Joint management
- Traditional and customary activities

Ownership

- Conservation lands no longer to be solely vested in the Conservation Commission.
- Aboriginal lands managed as conservation lands by agreement.

Management Objectives

- A new objective requiring all Parks and Wildlife lands and waters to be managed to protect the value of the land to the heritage and culture of Aboriginal people and that this be incorporated in all management plans.
- Management objectives prioritised to conservation and with Aboriginal values prevailing over other uses where significant conflict may arise e.g. tourism, forestry.

Joint Management

- Formal provisions for establishing joint management bodies between Parks and Wildlife and Aboriginal bodies corporate.
- Joint Management Agreements required to be attached to the management plan.

Customary Activities

- All Parks and Wildlife lands and waters now available for Aboriginal customary activities, including
 - hunting
 - gathering
 - camping
 - ceremonies
 - lighting of fires
 - bringing a vehicle/vessel onto the lands
 - bringing an animal onto the lands.

3. Policy Development by Colin Ingram

- The amendments to the CALM Act set out what can be done in regards to engagement with traditional owners, it does not set out how this is to occur.
- The implementation of the legislation is through four mechanisms:
 - Regulations – rules on certain activities

- Policy – sets out broad principles and strategies
 - Operational guidelines – specific instructions on key elements of policy
 - Manuals and guidance notes to aid staff in implementation
- The legislation provides the flexibility to undertake joint management and customary activities in ways that accommodate the wide range of geographic and cultural circumstances across the state.
- Policy and operational guidelines are enabling tools that allow practical and workable solutions to facilitate and give meaning to the legislative requirements.
- Valuable feedback from consultation with a wide number of Aboriginal representative bodies, Aboriginal corporations and key stakeholders during the development of the draft legislation helped frame and guide the policy development phase.
- To develop the policy, Departmental working groups were created, including representatives from a broad cross section of the department, including aboriginal staff representatives.
- Comments and issues raised by NT representative bodies and other Aboriginal stakeholders during consultation on the draft legislation and regulations helped frame and the policy.
- Key elements of the draft regulations were changed to accommodate Aboriginal views, For example, the use of firearms for hunting without the need to gain the approval of the park agency.
- Additional workshops were held with Aboriginal bodies at various stages during the policy development process and incorporated in the final document.
- The Corporate guidelines provide additional information to complement broad policy directions.
- The department has placed an emphasis on developing local area arrangements for customary activities, involving District field staff and local Aboriginal groups, as a means of building relationship and sharing knowledge.
- The legislative mechanisms that enable joint management in Western Australia are the most comprehensive in Australia.
- CALM Act - what can be done but not how this should be done.
- **The legislation provides flexibility** to undertake joint management and customary activities in ways that accommodate the **wide range of geographic and cultural circumstances** statewide.
- The implementation of the legislation is through four mechanisms:
 - **Regulations** – rules on certain activities
 - **Policy** – sets out broad principles and strategies
 - **Operational guidelines** –instructions on key elements of policy
 - **Manuals and guidance notes** to aid staff in implementation

- Regulations set out the boundaries for customary activities – especially around public safety, user conflicts and occupational health and safety
- Policy and guidelines are enabling tools that allow practical and workable solutions to facilitate and give meaning to the legislative requirements.
- Valuable contributions from Aboriginal representative bodies during the legislative change phase – **underpin the principles for the policy**
- **Departmental working groups** were created, which included representatives from a broad cross section of the department.
- **Key elements** of the draft regulations **were changed** to accommodate Aboriginal views, E.g., the **use of firearms for hunting** without the need to gain the approval of the park agency.
- **Additional workshops were held** with Aboriginal bodies at various stages during the policy development process and incorporated in the final document.
- The Corporate guidelines provide additional information to complement broad policy directions.
- The legislative mechanisms & policy that enable joint management in Western Australia are the most comprehensive in Australia.

4. Joint management in action– planning the new Eighty Mile Beach MP by Matt Fossey

- After hearing about the history of joint management in Western Australia, and the factors (legislative changes and policy developments) that have enabled us to move from top-down to shared governance, we'll draw on an example from a particular protected area planning process.
- Eight years ago, the then Government announced an initiative to expand the network of marine parks in the north of the state. Several new marine parks were proposed, including one at Eighty Mile Beach, which is one of the world's most important feeding grounds for migratory shorebirds and a major nesting site for flatback turtles.
- Three groups have traditional owner rights and interests over this proposed new marine park. Obligations under the *Native Title Act 1993* mean that intertidal areas cannot be included in the marine park without the registration of complex land use agreements (ILUAs). In this case, this was another factor that triggered the move towards shared governance arrangements.
- From the outset, it was agreed that developing appropriate, inclusive and transparent engagement with the traditional owners was essential, and that joint management was a concept that we'd work towards.
- As part of the engagement program, we prepared a resource called the Big Book that provided a background to marine parks and the planning process. We organised on-country visits with each group and had follow up meetings where ideas about reserve design and management were shared.
- When we fortunate enough to spend time on country with the area's traditional owners, we visited culturally significant sites as a way of building rapport and understanding how traditional owners are connected to their

coastal and sea country. But the transfer of knowledge and information was not just one way.

- With one group, we ran a simple ranking exercise to help understand which components that traditional owners thought were most important in a new marine park at Eighty Mile Beach.
- These efforts helped to inform the marine park management plan that recognises and seeks to conserve the area's Aboriginal cultural heritage values, includes special zoning to protect sites of cultural significance and provides a framework for joint management of the park with the traditional owners.
- A number of success factors, challenges and limitations were identified from our experience at Eighty Mile Beach:
 1. **Recognise indigenous people as more than stakeholders** – indigenous people regard themselves as principal landowners and therefore have a strong interest in all activities that affect their landholdings. Special effort needs to be made to enable their involvement in protected area planning and management.
 2. **Provide opportunities for protected area staff and traditional owners to listen and learn from each other** – spending time on country proved an excellent way of sharing ideas, issues and features important to traditional owners on their country. Logically if traditional owners are to be positively engaged in planning and management, they must be well informed.
 3. Agree on the values to be managed and develop a shared vision.
 4. **Build relationships** – achieving joint management is part of an ongoing process of developing relationships. On-country visits and participatory planning approaches helped to build trust, rapport and constructive relationships. Joint management of the marine park is a logical next step and relationships will continue to be built and strengthened.
 5. **Allow adequate time and resources** – developing joint management arrangements requires substantial investments in time and resources. Government planning processes often need to be carried out within relatively short timeframes and this will continue to be a challenge in pursuing joint management. A dedicated project officer has resulted in improved engagement outcomes.
 6. **Some factors are beyond the control of protected area staff and traditional owners** – pursuing joint management can be difficult and time consuming. Factors include differing priorities, changing governments, limited engagement opportunities due to ceremonial activities, deaths in the community or weather events.
- One of the Traditional Owners summed up the planning process from their perspective: "The best part about the process was that the department came to the people. They sat down and learned from us and valued the vast knowledge that we have about our land and sea country."

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5. Conclusion by Simon Choo

- This diversity of environments and Aboriginal communities calls for a flexible and adaptive approach to how joint management and customary activities are managed.
 - The legislative framework established the CALM Act provides a toolkit that enable a range of approaches that can be adapted to circumstances and pressures, and provides a range of entry points (from customary activities to informal cooperative to formal co-management) for inputting into, and making, management decisions from the 'top' to 'bottom'.
 - This framework facilitates a participatory approach to the governance of the conservation estate, and enables a sequenced approach that can be tailored to departmental and partner's capacity, management pressures and resourcing.
1. Formal Joint Management:
 - The shift from sole management to joint management is a significant departure from historical models of sole government management.
 - Formal joint management under the CALM Act provides joint management partners with a formal statutory mechanism to participate and make management decisions relating to their traditional country.
 - The Department's shift from top down to bottom up and participatory approaches to governance does not, however, depend solely on the formal joint management of conservation estate, as the other provisions of the CALM Act also facilitate these participatory approaches.
 2. Management objective to conserve and protect Aboriginal culture and heritage:
 - The CALM Act management objective to conserve and protect Aboriginal culture and heritage applies across the entire conservation estate and irrespective of the provision of a formal joint management mechanism.
 - As noted in the Eighty Mile Beach Marine Park example, engagement on the identification and management of cultural and environmental values through the management planning process enables real and tangible participation in guiding how future management decisions are made.
 - This participatory approach enables meaningful input without being dependant on the establishment of formal governance structures.
 - Additionally, as took place in the Eighty Mile Beach Marine Park, this engagement through the management planning process paved the way for formal joint management agreements, which are now in place with the traditional owner groups.
 3. Aboriginal customary activities:

- The framework for the Aboriginal customary activities provisions facilitates dialogue and contact between departmental officers and Aboriginal communities at the local level.
- This engagement at the operational level, rather than top tier of management, creates an important additional layer of participation in the management of conservation estate.
- More importantly, the Aboriginal customary activities provisions enable Aboriginal people to take ownership of key roles in relation to looking after country at a localised level.
- When it comes to the management and co-management of conservation estate, there is no one size that fits all. Most important is the ability to have a range of tools which can be tailored and applied to suit the circumstances and challenges at hand.

Appendix H: Native title determinations in WA (to September 2013)

Prescribed Body Corporate (PCB)	T - Trustee or A-Agent	Date of Determination (NNTT)	Short Name (NNTT)	Case Name	C - Consent L - Litigated
1. Balanggarra Aboriginal Corporation	T	07/08/2013	Balanggarra (Combined)	Cheinmora v State of WA (No 2) [2013] FCA 768	C
			Balanggarra #3	Cheinmora v State of WA (No 3) [2013] FCA 769	
2. Bardi & Jawi Niimidiman Aboriginal Corporation RNTBC.	T	30/11/2005	Bardi and Jawi Native Title Determination	<i>Sampi v State of WA (No 3) [2005] FCA 1716</i>	L
3. Bunuba Dawangarri Aboriginal Corporation RNTBC.	T	12/12/2012	Bunuba	<i>Wurrunmurra v State of WA [2012] FCA 1399</i>	C
4. Buurabalayji Thalanyji Aboriginal Corporation RNTBC.	T	18/09/2008	Thalanyji	<i>Leslie Hayes & Ors on behalf of the Thalanyji People v The State of WA and Others [2008] FCA 1487</i>	C
5. Gooniyandi Aboriginal Corporation	T	19/06/2013	Gooniyandi Combined #2	<i>Areas of land south-east of Fitzroy Crossing encompassing parts of Fossil Downs, Christmas Creek, Margaret River, Larrawa, Mt Pierre, Bohemia Downs, Louisa Downs and Gogo pastoral leases.</i>	C
6. Jidi Jidi Aboriginal Corporation RNTBC.	T	05/07/2001	Nharnuwangga	<i>Clarrie Smith v State of WA [2000] FCA 1249</i>	C
7. Karajarri Traditional Lands Association (Aboriginal Corporation) RNTBC.	T	12/02/2002	Karajarri People (Area A)	<i>Nangkiriny v WA [2002] FCA 660</i>	C
		08/09/2004	Karajarri People (Area B)	<i>Nangkiriny v State of WA [2004] FCA 1156</i>	
8. Kunin (Native Title) Aboriginal Corporation RNTBC.	T	07/11/2001	Rubibi Community	<i>Rubibi Community v WA [2001] FCA 1153</i>	L
			Rubibi Community	<i>Rubibi Community v WA [2001] FCA 607</i>	
9. Miriuwung & Gajerrong #1 NTPBC Aboriginal Corporation RNTBC.	A	9/12/2003	Miriuwung-Gajerrong of WA	<i>Attorney-General of the NT v Ward [2003] FCAFC 283</i>	C
				<i>Ward v WA (1998) 159 ALRA 483; [1998] FCA 1478 (first instance)</i>	
				<i>WA v Ward [2000] FCA 611</i>	
				<i>WA v Ward (2000) 99 FCR 316; [2000] FCA 191 (reasons for decision)</i>	
				<i>WA v Ward (2000) 213 CLR 1; (2002) 191 ALRA 1; [2002] HCA 28</i>	

10. Miriuwung & Gajerrong #4 NTPBC Aboriginal Corporation RNTBC.	T	24/11/2006	Miriuwung Gajerrong #4	<i>Ward v WA [2006] FCA 1848</i>	C
11. Mungarlu Ngurrarankatja Rirraunkaja Aboriginal Corporation RNTBC.	T	20/06/2008	Birriliburu People – Part A	<i>Billy Patch & Others on behalf of the Birriliburu People v State of WA and Others [2008] FCA 944</i>	C
12. Ngarluma Aboriginal Corporation.	T	02/05/2005	Ngarluma/Yindji barndi	<i>Daniel v State of WA [2005] FCA 536</i>	L
13. Nyangumarta Karajarri Aboriginal Corporation RNTBC.	T	25/05/2012	Nyangumarta-Karajarri Overlap Proceeding (Yawinya)	<i>Hunter v State of WA [2012] FCA 690</i>	C
14. Nyangumarta Warrarn Aboriginal Corporation RNTBC.	T	11/06/2009	Nyangumarta People (Part A)	<i>Hunter v State of WA [2009] FCA 654</i>	C
15. Parna Ngurrurpa Aboriginal Corporation RNTBC.	T	18/10/2007	Ngurrurpa	<i>Payi Payi & Ors on behalf of the Ngurrurpa People and State of WA [2007] FCA 2113</i>	C
16. Pila Nguru Aboriginal Corporation RNTBC.	T	28/11/2000	Spinifex People	<i>Mark Anderson on behalf of the Spinifex People v State of WA [2000] FCA 1717</i>	C
17. Tjamu Tjamu Aboriginal Corporation RNTBC.	T	19/10/2001	Kiwirrkurra People	<i>Brown v WA [2001] FCA 1462</i>	C
18. Tjurabalan Native Title Land Aboriginal Corporation RNTBC.	T	20/08/2001	Tjurabalan People	<i>Ngalpil v State of WA [2001] FCA 1140</i>	C
19. Wanjina-Wunggurr Native Title Aboriginal Corporation RNTBC.	T	27/08/2004	Wanjina-Wunggurr	<i>Neowarra v State of WA [2004] FCA 1092</i>	L
		27/08/2004	Wilinggin Native Title Determination No.1	<i>Neowarra v State of WA [2003] FCA 1402</i>	
		23/5/2011	Uunguu Part A	<i>Goonack v State of WA</i>	C
		26/5/2011	Dambimangari	<i>Barunga v State of WA [2011] FCA 518</i>	C
				<i>VB (Deceased) v State of WA [2012] FCA 973</i>	
27/11/2012	Uunguu – Area B	<i>Puenmora v State of WA [2012] FCA 1334</i>	C		
20. Wanparta Aboriginal Corporation RNTBC.	T	30/05/2007	Ngarla and Ngarla #2 (Determination Area A)	<i>Brown (on behalf of the Ngarla People) v State of WA [2007] FCA 1025</i>	C
		06/08/2010	Ngarla People (Mount Goldsworthy Lease Proceeding)	<i>Brown (on behalf of the Ngarla People) v State of WA (No. 3) [2010] FCA 859</i>	C
		19/02/2013	Ngarla Overlap Proceeding	<i>AB (deceased) & Ors on behalf of the Ngarla People v State of WA & Ors</i>	L
21. Western Desert Lands Aboriginal Corporation (Jam Ukurnu-Yapalikunu) RNTBC.	T	27/09/2002	Martu & Ngurrara	<i>James v WA [2002] FCA 1208</i>	C
		16/05/2013	Martu & Ngurrara	Martu (Part B), Karnapyrri, and Martu #2	C

22. Wintawari Guruma Aboriginal Corporation RNTBC.	T	01/03/2007	Eastern Guruma	<i>Hughes (on behalf of the Eastern Guruma People) v State of WA [2007] FCA 365</i>	C
		20/11/2012	Eastern Guruma- Area B	<i>Hughes and Ors on behalf of the Eastern Guruma People v State of WA (unreported, FCA, 20 November 2012, Bennet J)</i>	C
23. Wyamba Aboriginal Corporation RNTBC.	T	18/11/2009	Thudgari People	<i>Thudgari People v State of WA [2009] FCA 1334</i>	C
24. Yanunijarra Aboriginal Corporation RNTBC.	T	22/11/2010	Ngurrara Part A	<i>Kogolo v State of WA [2007] FCA 1703</i>	C
		27/11/2012	Ngurrara – Area B	<i>Kogolo v State of WA (No 3) [2012] FCA 1332</i>	
		27/11/2012	Ngurrara 2 Area C	<i>May v State of WA [2012] FCA 1333</i>	C
25. Yarnangu Ngaanya Tjarraku Parna Aboriginal Corporation RNTBC.	T	29/06/2005	Ngaanyatjarra Lands (Part A)	<i>Stanley Mervyn, Adrian Young and Livingston West & Ors on behalf of the Peoples of the Ngaanyatjarra Lands v The State of WA [2005] FCA 831</i>	C
		30/6/2008	Ngaanyatjarra Lands (Part B)	<i>Stanley Mervyn, Adrian Young, and Livingston West and Ors, on behalf of the Peoples of the Ngaanyatjarra Lands v The State of WA and Ors (unreported, FCA, 3 June 2008, French J)</i>	C
26. Yawuru Native Title Holders Aboriginal Corporation RNTBC.	T	28/04/2006	Rubibi Community	<i>Rubibi Community v State of WA (No 7) [2006] FCA 459</i>	L
27. Yindjibarndi Aboriginal Corporation (For the Yindjibarndi People) RNTBC.	T	02/05/2005	Ngarluma/ Yindjibarndi	<i>Daniel v State of WA [2005] FCA 536</i>	L
28. Yungngora Aboriginal Corporation RNTBC.	T	27/04/2007	Noonkanbah	<i>Cox on behalf of the Yungngora People v State of WA [2007] FCA 588</i>	C

Appendix I: WA legislation that applied to Aboriginal people

Legislation that applied to Aboriginal people of WA from 1829 – 1993

Source: <http://www.noongarculture.org.au/list-of-wa-legislation>

WA Legislation that applied to Aboriginal people	Brief description
WAn Act. 1829 (UK)	Gave effect to the 'settlement' of WA on 'wild and unoccupied lands'. In his despatches to the British government, Governor James Stirling would refer to the physical occupation of land as 'an invasion'.
An Act to constitute the Island of Rottnest a legal prison 1841 [i]	Established a prison at Rottnest. The Act also stated that its purpose was to instruct Aboriginal people 'in useful knowledge, and gradually be trained in the habits of civilised life'.
Waste Land Act (UK). 1842 [ii] (which resulted in regulations in WA)	Regulated the sale of 'waste' lands in the Australian colonies. W.A enacted regulations in 1843. Reserves were for the 'benefit and use of Aborigines'.
An Act to allow the Aboriginal Natives of WA to give information and evidence without the sanction of an oath, 1841 [iii]	Evidence admitted in court, which would allow Aboriginal people to give evidence against Europeans and each other. This was initially attached to summary punishment provisions, which aimed to prosecute Aboriginal people for the theft of settlers' property. It was taken out of the Act on the insistence of the British government.
The Publicans Act, 1843	Prohibited the supply of liquor to Aboriginal people.
An Act to prevent enticing away girls of the Aboriginal race from school or from any service in which they are employed, 1844	Permission was required to remove Aboriginal girls from school or 'service' unless they had consent from an employer or protector. (Repealed by Aborigines Act 1905) [iv]
An Ordinance to provide for the Summary Trial and Punishment of Aboriginal native offenders in certain cases, 1849	An Aboriginal male convicted of 'any felony or misdemeanour' could be sentenced to a whipping, of no more than two dozen lashes, as well as be imprisoned.
An Ordinance to provide for the issue of Licenses to kill Kangaroos. 1853 [v] (The Kangaroo Ordinance 1853)	Licences to kill kangaroos were introduced in attempt to control large numbers being killed.
Amendment of Summary Trial and Punishment of Aborigines Act (Summary jurisdiction Act) 1859	Extended period of imprisonment for Aboriginal people to three years.
An Act to regulate the hiring and service of Aboriginal Natives engaged in Pearl Shell Fishing, 1871	Also to prohibit the employment of women in this industry.
The Pearl Shell Fishery Regulation Act, 1873	Regulation of Aboriginal employment in pearl fisheries.
The Summary Jurisdiction Act was amended, 1874	Allowed (in towns where there was only one magistrate), two or more Justices of the Peace to impose sentences of no more than six months. Definition of 'Aboriginal native' extended to include 'person of whole or half blood'.
The Game Act, 1874	Authorised Aboriginal people to kill native animals for food.
The Industrial Schools Act, 1874	Authorised institution managers with the legal guardianship of Aboriginal workers under 21 and those children without a guardian.
The Capital Punishment Act, 1871, as amended 1875	Abolished public executions but exempted Aboriginal people who could still be executed in public.
Evidence Act 1871, as amended, 1875	Authorised Aboriginal interpreters to act without taking an oath. [vi]
The Wines, Beer and Spirit Sale Act, 1880	Prohibited any person from selling or supplying alcohol to Aboriginal people. And prevented Aboriginal people from remaining or loitering on licensed premises.
Aboriginal Offenders Act, 1883. [vii]	Enacted similar provisions to the repealed 1849 Summary Jurisdiction Act. Justices of the Peace (JP) granted power to sentence a person defined as 'Aboriginal' to two

	years jail.
The Dog Act, 1883	Dogs of 'Aboriginal natives' could be destroyed in certain cases. Amended in 1885. It was legal for an "Aboriginal native" to have an unregistered dog, but if the number was more than the total number of people in a group, then the extra dogs were liable to be destroyed. Efforts by government for this kind of Act started in the 1840s.
The Aborigines Protection Act, 1886	Established Aborigines Protection Board (APB). Officials, including Chief Protector, had increased power to regulate the employment and movement of Aboriginal people.
The Aborigines Act, 1889	APB authorised to cancel work contracts in certain circumstances. Governor allowed a reserve to be created on Crown land.
The Constitution Act, 1889	British Government insisted that the Constitution Act include a provision (s.70) that 5000 pounds or one percent of gross revenue (whichever was greater) was paid to the APB to assist in promoting the 'preservation and well being of the Aborigines'.
The Aboriginal Offenders Act, amended in March 1892	Aboriginal males could be punished with whipping, separate from, or in addition to prison.
The Aborigines Protection Act 1886, amended in March 1892	Aboriginal natives were punished with three month's prison and an employer fined 20 pound if they breached the contract (dealt with under the Masters and Servants Act 1892). [viii]
The Police Act, 1892	Unlawful for non-Aboriginal people to be in the company of 'Aboriginal natives' in certain circumstances without a good reason.
The Aboriginal Offenders Act amended in 1893	Maximum term of imprisonment for an Aboriginal person by a Justice of the Peace increased from 2 to 3 years (and 5 years for previous offenders).
Constitutional Amendment Act, 1893	Men over 21 allowed to vote in Legislative Assembly but subject to residency rules. Aboriginal people were specifically denied the vote unless they owned freehold property worth 50 pounds (included 'half-bloods').
The Aborigines Act, 1897	Abolished APB, which was replaced by an Aborigines Department.
Constitution Act amended in 1898	Repealed s70.
The Land Act, 1898	Aboriginal people could be granted or could lease Crown land of no more than 200 acres. Governor also authorised to reserve land for the 'use and benefit of Aborigines'.
The Fisheries Act, 1899	Aboriginal inhabitants could catch fish, as long as it was in the traditional manner for food.
The Criminal Code Act, 1901-2	Discretion for sentence to include whipping.
Commonwealth Constitution, 1901	Section 41- interpreted to mean that only those Aboriginal people who were on the State electoral roll could vote. So in W.A. Noongars were not able to vote.
Commonwealth Franchise Act, 1902	No 'Aboriginal native' was entitled to be on the electoral roll unless entitled under s41 of the Commonwealth Constitution.
The Dog Act, 1903	An adult Aboriginal male could keep one unregistered dog if the dog was free of disease.
Mining Act, 1904	An 'Aboriginal native' was not permitted to work on a mining tenement unless the mining Warden gave permission.
The Aborigines Protection Act, 1905	Governor had power to declare or confine Aboriginal people on reserves, or remove them. See Impacts of Law .
The Electoral Act, 1907	Prohibited any 'Aboriginal native' from enrolling as an elector, or if enrolled, from voting in an election.
The Licensing Act, 1911	Aboriginal people excluded from provision of sufficient accommodation for shearers and shed hands.
The Shearers Accommodation Act, 1912	Provision of adequate accommodation for shearers and shed hands was required but not applicable to Aboriginal workers employed in this capacity.
The Land Act, Amendment Act, 1935	Allowed 'Aboriginal natives', at all times, to enter any 'unenclosed and unimproved' parts of the land on a pastoral lease so that they could seek 'their sustenance in their accustomed manner'.
Native Administration Act, 1936	Act implemented in response to the Moseley Commission. Established the Department of Native Affairs and permit system. It also established a court for 'tribal aborigines'. [ix]
The Native Administration Act, amended 1941	Restricted Aboriginal people from travelling across a 'boundary line' to prevent the spread of leprosy.
The Natives (Citizenship Rights) Act, 1944 [x]	Citizenship was conditional and required proof that a person was 'civilised', i.e. a fit and proper person to obtain a certificate.
Commonwealth Electoral Act,	Aboriginal people who had completed military service were granted the right to vote in

1949	Federal elections or if they were on the State Electoral roll. [xi]
The Fauna Protection Act, 1950	'Natives' could take fauna from Crown land (or other land with permission) for food for sustenance.
Native Administration Act, amended in 1954	Some people who had been called 'natives' were now exempt from being called 'native' under the Act.
Commonwealth Electoral Act, 1962 [xii]	Aboriginal people over 21 achieved the right to enrol (not compulsory) and vote at Federal elections. WA passed laws that meant that Aboriginal people could vote for the first time
The Native Welfare Act, 1963	Replaced previous 1905-36; and 1940-60 Acts. Department of Native Welfare created under the Minister for Native Welfare. Classified a person with one-fourth or less blood as not being Aboriginal.
Commonwealth Electoral Act, 1962 [xiii]	Aboriginal people over 21 achieve right to enrol (not compulsory) and vote at Federal elections. At this point, WA passed laws that meant that Aboriginal people could vote for the first time.
The Native (Citizenship Rights Act), amended in 1964	Children named in parents' certificate of citizenship could obtain their own certificate at 21.
The Commonwealth Constitution, Amendment Act, 1967	Referendum to change section 51(29) authorising the Commonwealth parliament to make special laws relating to Aboriginal people and remove s127 of the Constitution so that Aboriginal people could be counted in the census.
The Liquor Act, 1970	The supply of liquor to Aborigines in proclaimed areas was forbidden.
The Aboriginal Affairs Planning Authority Act, 1972	Legal definition of 'Aboriginal' extended to someone who identifies as Aboriginal and is accepted by the community as such. Establishment of Aboriginal Lands Trust and Advisory Council.
The Aboriginal Heritage Act, 1972	First Act that focused on Aboriginal cultural heritage. Aim is protection of Heritage sites of significance to persons of Aboriginal descent.
The Police Act, amended 1975	Police Commissioner had power to appoint and sack Aboriginal police aides.
The Fauna Conservation Act, amended 1975	'Person' of Aboriginal descent changed to the same meaning in the Aboriginal Affairs Planning Authority Act 1972.
Wildlife Conservation Act, 1976	Included what flora and fauna Aboriginal families could take for food.
The Mining Act, 1978	Allowed mining on Aboriginal reserves.
The Aboriginal Communities Act, 1979	Aboriginal communities defined under AAPA given authority to control their own affairs on community land.
Fisheries Act, amended 1979	A person of Aboriginal descent may take fish from any waters for food for himself and his family but cannot sell them.
Aboriginal Heritage Act, 1980	Amended.
The Native Title Act, 1993 (Cth)	Enacted following the <i>Mabo</i> decision in 1992, which recognised that Aboriginal people had native title rights that survived the assertion of British sovereignty.