Aboriginal Tourism Entrepreneurship On Country:  
An Exploratory Study

Cherise Michelle Addinsall
Statement of Originality

I certify that the substance of this thesis has not already been submitted for any degree and is not currently being submitted for any other degree.

I certify that the sources of information used in preparing this thesis have been acknowledged in this thesis.

Print Name: .................................................................

Signature: .................................................................

Date: ......................
This project acknowledges the Traditional Owners of Nyikina Country and Elders both past and present. This study is based on worldviews and insight into remote tourism on country as understood by Neville Poelina and Jo Camilleri. Without their approval this work could not take place.
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Abstract

Tourism has been promoted for some time by Government as a pathway to reversing the current economic and social trends faced by many Aboriginal and Torres Strait Islander remote communities. Although Governments have implemented various economic development strategies, there are few Aboriginal owned and operated tourism enterprises in remote Australia. The present study aims to build understanding of Aboriginal remote tourism entrepreneurship ‘on country’ (see Section 1.8) describing the motivations and challenges faced by an Aboriginal owned and operated tourism business in the Kimberley region of Western Australia: UPTUYU Aboriginal Adventures and the community owned Oongkalkada Wilderness Camp.

The study participants are responsible for the operations of both UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp, which are located at Oongkalkada ‘on country’. UPTUYU Aboriginal Adventures began as a profitable individually owned Broome based tour charter business. After operating for one year the owner was called to his ‘country’ (called Nyikina country) by his Elders to assist in securing land title over a freehold property called Oongkalkada. The study participants recently established Oongkalkada Wilderness Camp after an eight-year process to secure title over Oongkalkada.

The study used a qualitative approach based on principles from constructivist/interpretivist and Indigenist paradigms. A sociological approach to inquiry is adopted to examine the role of the entrepreneur within society, internal and external influences shaping their motives and their ability to access resources. These underlying philosophies inform a case study approach and fieldwork strategy based on a set of principles ensuring sensitivity, respect and reciprocity to study participants. Fieldwork took place during visits to the site of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. The key data collection methods were in-depth semi-structured interviews with the owners of UPTUYU Aboriginal Adventures and participant observation. The case study was then compiled through
Findings suggest many challenges faced by the study participants on country may not be apparent when operating privately off country. The study participants described how the lack of ownership of their resources restricted their capability of acquiring private investors. This limited them to Government grants and programs for the development of infrastructure and capital. The combination of many factors such as: lengthy processes for acquiring land tenure; funding employment based training over self-directed development; and financial investment into larger regional centres over smaller self-determined communities, all impacted on the study participants ability to operate their businesses on country.

Findings also suggest that study participants implement diversification strategies in an attempt to deal with the low revenue gained because of the seasonal nature of remote tourism. Study participants highlighted that with diversification came an increase in workload that subsequently calls into question the ability of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp to operate sustainably. They highlighted that other challenges like high living costs limited their capacity for business expansion and plans to employ more local Aboriginal people on country.

The study findings suggest that the motivation to operate on country outweighed these challenges. In particular, study participants emphasised that tourism provides an opportunity for cultural preservation, Reconciliation, and importantly, an avenue to remain living on country. The study participants describe this as operating within a culture conservation economy, where they can balance their cultural obligations while creating opportunities for their family and community through participating in the economy. The study argues that for UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp to prosper, self-determination may need to be a necessary component of Government policies and programs aimed at assisting business start up on country. Such a change in Government support may also be useful for other Aboriginal entrepreneurs who operate on country and seek change for their community.
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**Acronyms**

**ABS** Australian Bureau of Statistics  
**AIHW** Australian Institute of Health and Welfare  
**ATE** Australian Trade Exhibition  
**ATSIC** Aboriginal and Torres Strait Islander Commission  
**CDEP** Community Development Employment Projects  
**DAA** Department of Aboriginal Affairs  
**DFAT** Australian Department of Foreign Affairs and Trade  
**DIMIA** Department of Immigration and Multicultural and Indigenous Affairs  
**FaHCSIA** Department of Families, Housing, Community Services and Indigenous Affairs  
**FRATA** Fitzroy River Aboriginal Tourism Association  
**IBA** Indigenous Business Australia  
**ILC** Indigenous Lands Council  
**NATSIISS** National Aboriginal and Torres Strait Islander Social Survey  
**NIELNS** National Indigenous English Literacy and Numeracy Strategy  
**NIRA** National Indigenous Reform Agreement  
**OECD** Organisation for Economic Co-operation and Development  
**RCADC** Royal Commission into Aboriginal Deaths in Custody  
**TWA** Tourism Western Australia  
**WA** Western Australia  
**WAITOC** Western Australian Indigenous Tourism Operators Council  
**WINTA** World Indigenous Tourism Association
Chapter 1: Introduction

This chapter opens with a brief overview of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp case study and location. The health and wellbeing of Aboriginal and Torres Strait Islander communities is discussed with specific focus on the complexities found within remote communities. A brief overview of the academic literature relating to Indigenous entrepreneurship is presented in order to provide an understanding of Aboriginal and Torres Strait Islander tourism entrepreneurship on country. The aim and objectives of the study are detailed and an overview of the methods employed is discussed. The delimitations to the study are identified and the proposed outcomes explored. The final part of the chapter details the thesis structure and defines key terms and concepts underpinning this study.

1.1 UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp case study

This study explores Aboriginal remote tourism entrepreneurship on country through a qualitative case study of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp are located on Nyikina country alongside the Fitzroy River (see Figure 1.1) in an area traditionally known as Oongkalkada. Neville has traditional ties to Nyikina country through his mother’s matriarchal line and has firsthand knowledge of the culture, topography, flora and fauna and history of the area. Jo Camilleri is Maltese/Australian and joined UPTUYU Aboriginal Adventures many years ago. She facilitates the catering, marketing and financial aspects of the business.
Neville Poelina and Jo Camilleri have been operating UPTUYU Aboriginal Adventures on country for nearly a decade. Their business was previously located in Broome where it had been operating for just over a year. UPTUYU Aboriginal Adventures is an eco-based cultural tourism product that provides tailor made tours from Nyikina country to Broome and surrounds (see Figure 1.2) (see Appendix VIII). Neville and Jo also operate Oongkalkada Wilderness Camp. The camp consists of 6 fully contained eco tents as well as dome tents, access to hot and cold showers and bush style outdoor showers (see Appendix IX). Oongkalkada is also home to an Aboriginal and Torres Strait Islander training center, which focuses on providing culturally appropriate training.

Figure 1.1 Location of Oongkalkada Wilderness Camp

Oongkalkada Wilderness Camp is managed as a joint venture agreement and is owned by Oongkalkada Incorporated. This corporation was developed to form a governance structure in response to Indigenous Lands Council (ILC) stipulations to acquire land tenure of the property. Nyikina Mangala Aboriginal Corporation (NMAC) has an agreement with Oongkalkada Incorporated in the operations of Oongkalkada Wilderness Camp. Although Oongkalkada Wilderness Camp is community owned the daily management and operations are the responsibility of Neville and Jo. Currently they do not employ anyone through either business on a fulltime basis, although Traditional Owners are paid casually if Neville is unable to guide a tour.

Neville and Jo also manage UPTUYU Consultancy which provides business support services through Indigenous Business Australia, they provide project development assistance by helping source funding for business startups and assist with applications. UPTUYU also facilitate cultural awareness workshops on country and in Broome looking at language, respecting culture, Aboriginal history and contemporary Kimberley culture.

The context surrounding both businesses and their development history provide a useful case study to explore some of the many facets involved with Aboriginal tourism entrepreneurship on country. This study will present the story of both businesses and their formation by interpreting the insights and understandings of
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Neville and Jo. The motivations behind the formation of these businesses on country and the challenges Neville and Jo encountered over their ten years of operation will be explored.

1.2 Background to study
Aboriginal and Torres Strait Islander entrepreneurship through tourism has been promoted for some time now as a tool to provide social and economic benefits to individuals and communities (Foley, 2008b). Aboriginal and Torres Strait Islander people continue to suffer considerable social and economic disadvantage on many scales (ABS, 2010). The levels of disadvantage experienced in Australia generally increase in remote areas due to their remoteness from markets (Royal Commission into Aboriginal Deaths in Custody, 1991). Tourism Research Australia (2008) suggests that encouraging remote Aboriginal and Torres Strait Islander communities to establish businesses in tourism may provide economic and social benefits. However, caution must be taken when interpreting these statistics, as there is often confusion as to the ‘real’ demand for Aboriginal Tourism (Tremblay, 2006).

While Governments have shown an interest in the advancement of Aboriginal and Torres Strait Islander remote tourism (AIHW, 2012), Bennett and Gordon (2005) note a tendency to neglect local capital and knowledge, which can result in limited remote entrepreneurship and economic sustainability. Schmallegger, Carson and Tremblay (2010) argue that the existing Government investment approach often marginalises Aboriginal and Torres Strait Islander interests, and leads to economic leakage to external investors and an unsustainable long-term future of tourism in remote Australia. Research that identifies how policy can support characteristics of Aboriginal and Torres Strait Islander tourism entrepreneurs is needed to create long-term sustainable tourism in these regions (Bennett & Gordon, 2005).

1.2.1 Health and wellbeing of Australia’s Aboriginal and Torres Strait Islander people
The severe social and economic disadvantage that Aboriginal and Torres Strait Islander people experience (Dockery, 2010; Foley, 2006; Schaper, 2007), particularly
in remote areas (ABS, 2010), must be acknowledged in order to understand the
difficulty involved in initiating and maintaining the capacity for Aboriginal and
Torres Strait Islander entrepreneurship (Schaper, 2007). Some critics suggest that
current policies potentially force remote Aboriginal and Torres Strait Islander people
to relocate to regional centres for the purpose of enhancing access to services and
gaining employment (Altman, 2006; Brough, 2006; Garnett et al., 2009). Altman
(2006) declares that, by limiting active connections to country, chronic health and
social issues can increase, while further declines in the health of the environment can
result from a lack of resource management positions. In particular, Garnett et al.,
(2009, p. 61) suggest that policy initiatives that enable Aboriginal and Torres Strait
Islander people to remain or return to country should be highly supported as a
“culturally appropriate way to promote the wellbeing of both people and their
country”.

Australia has been ranked as the lowest developed nation in regards to the wellbeing
of Aboriginal and Torres Strait Islander people (NACCHO and Oxfam, 2007). Socioeconomic and environmental conditions can be largely attributed to the history
and the impact of colonisation, which has resulted in high cases of malnutrition and
disease among the Aboriginal and Torres Strait Islander population (Carson, Dunbar,
Chenhall, & Baillie, 2007). For example, nearly one-third of Aboriginal and Torres
Strait Islander people experience high levels of psychological stress (ABS, 2010),
with suicide rates being more than double that of the total Australian population
(Dockery, 2010).

There are estimated to be over 500,000 people identifying themselves as Aboriginal
or Torres Strait Islander currently living in Australia (ABS, 2012). The 2006 census
of Population and Housing found 23.77% of Aboriginal and Torres Strait Islander
people are living in remote Australia (ABS, 2006). The median age of remote
Aboriginal and Torres Strait Islander people is 22, which is slightly higher than the
overall Aboriginal and Torres Strait Islander population (ABS, 2006). The life
expectancy gap between the rest of the population and Aboriginal and Torres Strait
Islander people is large for men (11.5 years less) and women (9.7 years less) (ABS,
2010). Western Australia and Northern Territory, where the largest proportion of
Aboriginal and Torres Strait Islander people reside in remote locations, experienced a higher life expectancy gap than the national average (ABS, 2010).

1.2.2 Remote regions
Remote regions of Australia account for much of the wealth generated in the economy yet the living standards of Aboriginal and Torres Strait Islander people in remote communities are well below the national average (ABS, 2006). Duncan (2003) blames the poor living standards of many remote communities on the lack of inclusive economic development within these areas. In the 2006 census, the participation rates in the labour force for Aboriginal and Torres Strait Islander people in Remote Australia (45%) was lower than their urban counterparts (50%) (ABS, 2006). Public administration and safety, health care and social assistance are the major employers of remote Aboriginal and Torres Strait Islander people, while small business ownership and sectors such as tourism are under represented (ABS, 2001).

Self-employment among Aboriginal and Torres Strait Islander people was highest in urban areas (7%) compared to remote Australia (2%) (ABS, 2009). Aboriginal and Torres Strait Islander people are seven times less likely to be self-employed than the wider population in remote Australia, compared to three times in urban areas (ABS, 2009). The combination of some cultural preservation with greater access to land in remote areas has resulted in the emergence of, what Altman (2010, p. 271) describes as, a ‘hybrid economy’ consisting of state, market and customary sectors. Recently, Bandias, Fuller, and Holmes (2012) argued there has been a sharp fall in the customary economy due to the unwillingness of youth to participate in customary practices, despite recent figures suggesting an increase in the percentage of Aboriginal and Torres Strait Islander people engaging in cultural events, ceremonies and organisations, or identifying themselves with a clan, tribal or language group (ABS, 2010). This could indicate that the decrease in the transfer of culture that Bandias, et al., (2012) describe, may be limited to geographical locations and not an indication of what is occurring on a national scale.

Raising the living standards of Aboriginal and Torres Strait Islander people, especially in remote communities, can be considered as the most difficult and ethical
challenge currently affecting Australia (Briant, 2004). There seem to be two reoccurring ‘ideological tribes’ within Aboriginal and Torres Strait Islander affairs in Australia that both influence policy formation in overcoming severe disadvantage among Aboriginal and Torres Strait Islander people (Bandias, et al., 2012, p. 50). This ideological debate has existed comprehensively when discussing Aboriginal and Torres Strait Islander development on Aboriginal land in remote Australia (Altman, 2005).

Saunders (2010) identifies equality as the dominant principle in Aboriginal and Torres Strait Islander affairs. He distinguishes the concept of difference and diversity as fundamentally opposing the concept of equality and that the three competing principles of equality, choice and guardianship can lead to contradictory courses in policy formation. These differing ideologies have the potential to impact on the type of research that is conducted and how the results are presented. The present study attempts to acknowledge difference and diversity to understand the reasoning for operating tourism on country and the challenges of doing so.

1.2.3 Indigenous entrepreneurship literature

The international and national literature on Indigenous entrepreneurship (Bruin & Mataira, 2003; Foley, 2000, 2003, 2008b; Hindle & Lansdowne, 2005; Hindle & Moroz, 2007; Lindsay, 2005; Peredo, Anderson, Galbraith, Honig, 2004) suggests that there are differences in the business-related values of Indigenous people and non-Indigenous people. These differences pose challenges that can make it difficult to foster entrepreneurial activity among Indigenous people (Hindle & Lansdowne, 2005). Various scholars (Foley, 2000; Hindle & Moroz, 2007; Lindsay, 2005) have argued that these differences highlight the need for Indigenous entrepreneurship to be clearly defined as a distinct disciplinary sub-field of research.

While the existing literature examines why Indigenous entrepreneurship is different to Western theories on entrepreneurship, there has been insufficient inquiry in an Aboriginal and Torres Strait Islander remote tourism context. The present study responds to these limitations by exploring the characteristics, motivating factors and challenges of one Aboriginal remote tourism entrepreneur on country. UPTUYU

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Aboriginal Adventures and Oongkalkada Wilderness Camp are Aboriginal owned and operated, exhibit principles of the hybrid economy, aim to generate employment, and maintain a connection to country. These operations therefore provide a useful case to analyse within the current social and political environment.

1.3 Study aim
The overall aim of this study is to explore the characteristics, motivations and challenges of Aboriginal remote tourism entrepreneurship on country.

1.4 Research objectives
The specific research objectives of this study are to:

- Describe the characteristics of a remote Aboriginal owned and operated tourism business in the Kimberley region of Western Australia.

- Examine motivations for engaging in Aboriginal tourism entrepreneurship on country.

- Examine challenges faced by an Aboriginal remote tourism entrepreneur that may inhibit further remote tourism entrepreneurship on country.

1.5 Overview of methodology
A qualitative case study on UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp was implemented using constructivist/interpretivist and Indigenist research principles. The study also adopted a theoretical approach based on sociological perspectives concerning the role of the Indigenous entrepreneur within society. Within this study the underlying principles of the Indigenist research paradigm have been adapted to create a set of steps that were followed to conduct cross-cultural research on country, in addition to contributing to the body of knowledge on Aboriginal and Torres Strait Islander entrepreneurship. By gaining an understanding of the complexities of operating an Aboriginal cultural tourism business on country from the study participants directly and enabling them to guide
the research process, this study has contributed to supporting the facilitation of self-determination through inclusive Indigenous driven research approaches.

Research methods of in-depth, semi-structured interviews and participant observation were adopted as they provide an opportunity for the study participants’ voices to be heard in their natural setting (Neuman, 2003). Interviews were conducted with two key informants from UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. Fieldwork consisted of two seven-day periods in May and June 2012. Time was taken to establish relationships and build rapport with the study participants and acquire knowledge of the country where the tourism businesses are located.

The case study aimed to gain an understanding of the characteristics of an Aboriginal remote tourism business on country and the motivations of and challenges faced by one Aboriginal remote tourism entrepreneur. Thus, the data was categorised into characteristics, motivations and challenges. The categories were then broken down into further sub categories, which consisted of the key themes that were relevant to each research objective. This style of categorisation removes data that is of no significant interest to the theoretical orientation of the study (Yin, 2009). A process of returning to the study participants’ to re-present the study corrects findings and interpretations. This involved allowing the study participants to make changes to the thesis before publication.

1.6 Significance of the study
There is a pressing need to find strategies to promote entrepreneurship among Aboriginal and Torres Strait Islander people in remote areas to build a more economically viable and resilient Remote Australia (Rola-Rubzen, 2011). Smith (2008) argues it is imperative to gain insight and focus on solutions from the perspective of Aboriginal and Torres Strait Islander people, rather than having ideas imposed on them through parties that may not be equipped to do so or are unwilling to recognise their own complicity in maintaining the status quo. Overall, there is little existing work on the complexities experienced by remote communities and there is even less attention given to remote tourism issues for Aboriginal and Torres Strait Islander people (Schmallegger, et al., 2010). Bennett and Gordon (2005) contend that
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when a Western business model is applied to Aboriginal and Torres Strait Islander operated businesses it does not take into account issues experienced in remote communities.

This study is part of the Aboriginal and Torres Strait Islander tourism project conducted by the Co-operative Research Centre for Remote Economic Participation (CRC-REP) located in Alice Springs, Northern Territory (see Appendix V). The CRC-REP is focused on increasing the economic sustainability of remote Australia through their collaboration with over fifty members including the Australian Government; State and Territory Governments; numerous non-government organisations; universities and private businesses (CRC-REP, 2011). The objectives outlined in the Aboriginal and Torres Strait Islander tourism project are to “address the ways in which Aboriginal and Torres Strait Islander enterprises can become more adaptive to challenging demand contexts and generate new market opportunities” (CRC-REP, 2011). The findings from the present study will be coordinated with other research studies taking place within the Aboriginal and Torres Strait Islander tourism project to reach these objectives.

The present study may be valuable to remote tourism operators as it could complement current information available from Government and private sources. The findings from this study seek to highlight the issues experienced by one Aboriginal remote tourism entrepreneur, thus providing an avenue for the study participants’ knowledge to be heard. It is hoped that the knowledge gained from this study could contribute towards positive change not only for study participants as well as other Aboriginal and Torres Strait Islander remote communities.

Many businesses located in remote areas are inhibited by distance to input and output markets, distance from major centres, lack of facilities and services as well as deficient infrastructure (Smith, 2008). Altman (2003) identifies that remote areas will increase their poverty and dependence on the state if considerable investment is not made into creating innovative futures for Aboriginal and Torres Strait Islander people living on Aboriginal lands. The relocation of UPTUYU Aboriginal Adventures from Broome to country is an example of an Aboriginal entrepreneur choosing location over business prosperity; this fact alone requires further examination.
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1.7 Delimitations
The present study acknowledged that Aboriginal and Torres Strait Islander involvement in tourism extends well beyond culturally based tourism products (Foley, 2000). To identify the many facets involved, it is essential for this study to focus specifically on one type of product.

The present study was not concerned with generating research representative of the wider population. Due to the marginal literature that explores Aboriginal and Torres Strait Islander remote tourism entrepreneurship, it is important to gain an in-depth understanding of the multiple realities of particular entrepreneurs. With this in mind, and given the time constraints of an honours thesis, it was prudent for the study to focus on one Aboriginal owned and operated tourism business. This enabled sufficient space for complex issues to be explored and for the study participants to be actively heard (Yin, 2009).

As the present study specifically focuses on one tourism operation in the Kimberley region of Western Australia, the findings are limited to Nyikina country and the organisations and participants involved and therefore cannot be applied to other Aboriginal communities, as each country and situation is unique (Poelina-Hunter, 2009). The present study seeks to identify issues that may need further consideration in other remote communities.

1.8 Terminology
The term ‘on country’ has been used to describe the family origins and associations that Aboriginal and Torres Strait Islander people have with particular regions in Australia. These relationships are often complex and depending on the relationships, associations passed down through family and community will differ from individual to individual.

Culture Conservation Economy is a way of self-sustaining family and community on country in a culturally appropriate way, that respects country and preserves culture so that it can be passed on through generations. The study participants explained how
Chapter 1: Introduction

this term was first coined by Neville’s sister, Anne Poelina and has since become the underlying framework that guides the vision for their businesses.

**Homelands Movement** was created in response to the change in Government policy from assimilation to self-determination in the 1970s and 1980s. Some 500 communities were administered by the Department of Aboriginal Affairs (DAA), and then the Aboriginal and Torres Strait Islander Commission (ATSIC). These communities were provided with essential services, housing and assistance with infrastructure development and costs (ATSIC, 1997). The Department of Immigration and Multicultural and Indigenous Affairs (DIMIA) took over the responsibility once ATSIC became defunct. Responsibility for homelands eventually fell under the Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA) where in 2007 a moratorium froze funding for the development of any new homelands. FaHCSIA has now begun to relinquish funding from many communities preferring to concentrate on large resource centres known as ‘priority areas’ (Sanders, 2002).

The term ‘**Indigenous**’ has been used to describe Indigenous people internationally. It has been avoided in this study when discussing Australian Aboriginal and Torres Strait Islander people in line with the principles of the CRC-REP, which stipulate that the term ‘**Indigenous**’ should not be used when referring to Aboriginal and Torres Strait Islander people (see Appendix IV).

‘**Nyikina/Mangala**’ (Nji-gi-na/Mun-gah-lah) is the term used to describe the traditional owners of the area where the present study took place. This situation is unique in that the native title claim is Nyikina and Mangala people. Even though the area is known as Nyikina country, Mangala people were brought here for slave labour and intermarried so the title claim for the area is under two clans.

‘**Oongkalkada**’ (Oon-garl-guddah) is the name of the area that has been granted to the Nyikina/Mangala Aboriginal Corporation (NMAC). NMAC was formed to hold title over the 3000 acres within Nyikina country in which UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp is situated.
1.9 Thesis Structure

This thesis is divided into six chapters, with Chapter 1 setting the scene for the research by providing a brief background to the study and description of the case to equip the reader with knowledge of the research context. Chapter 1 also detailed the research aims and objectives and highlighted the research methods employed to achieve them. The significance of the study was presented as well as the delimitations set to meet the research aim and objectives.

Chapter 2 provides an overview of the literature on Indigenous entrepreneurship, highlighting the scarcity of literature in a remote context specifically. Broader entrepreneurship literature is reviewed using a sociological lens for achieving the aims and objectives of the present study. The chapter briefly explores literature on economic development and tourism enterprise, concluding with a review of work on motivations and challenges to Aboriginal and Torres Strait Islander entrepreneurship.

Chapter 3 outlines the methodological approach and highlights the position of the researcher, particularly the difference in worldview to those of the study participants. Ethical issues involved in cross-cultural research are explored and steps to remove the risk of offence and exploitation of the study participants are identified. The final section of Chapter 3 describes the context of the case study and outlines research methods employed to achieve the research aim and objectives.

Chapter 4 presents the findings in three sections corresponding to each research objective, with key themes grouped together within each section. The three sections include: the characteristics of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp; the motivations of the study participants to venture into business on country; and, the challenges faced by the study participants during start up and operation.

Chapter 5 discusses key themes emerging from the findings. There is specific focus on the lessons learnt by study participants and how these are linked back to the literature and theory on Aboriginal and Torres Strait Islander entrepreneurship. Figure 5.3 is proposed to represent the current economic development approach
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delivered by successive Australian Governments and how it may relate to the challenges faced by the study participants.

Chapter 6 draws together the conclusions and implications of the study. A reflective view of the research aim and objectives is given, as well as a review of the contribution to knowledge. The limitations to the study are acknowledged followed by recommended areas for future research.
Chapter 2: Literature Review

Chapter 2: Literature review

2.1 Introduction
This chapter reviews definitions and discussion surrounding Aboriginal and Torres Strait Islander entrepreneurship, with a specific focus on remote tourism entrepreneurship on country. Entrepreneurship theory is adopted broadly in an attempt to understand Aboriginal and Torres Strait Islander remote tourism entrepreneurs. The literature review presented in this chapter is divided into seven sections.

Section 2.2 examines entrepreneurship theory by drawing upon various disciplines such as economics, psychology, behavioural studies and sociology, to complement the limited literature on Aboriginal and Torres Strait Islander entrepreneurship. The theoretical framework of the present study is identified as conceptualising entrepreneurship theory from the sociological perspective. Section 2.3 covers international and national definitions of Indigenous entrepreneurship, followed by discussion to provide a description of Aboriginal and Torres Strait Islander tourism entrepreneurship in a remote context. Section 2.4 offers insights into the role of economic development and entrepreneurship. Sections 2.5 and 2.6 identify literature examining the motivations and challenges faced by Aboriginal and Torres Strait Islander entrepreneurs. Section 2.7 concludes the chapter with a summary of the key issues and research gaps relevant to Aboriginal and Torres Strait Islander remote tourism entrepreneurs.

2.2 Concepts of entrepreneurship
As highlighted in Section 1.2, on any socio-economic scale of wellbeing, Aboriginal and Torres Strait Islander people are severely disadvantaged compared to the population of Australia as a whole (Wood & Davidson, 2011). Nevertheless, there is a growing recognition among policy makers and scholars (Bennett, 2005; Foley, 2000; Hindle & Lansdowne, 2005; Lindsay, 2005; Steyaert & Katz, 2004) that the promotion of entrepreneurship among disadvantaged members of society has the potential to empower these individuals, while promoting self-determination and economic sustainability. Entrepreneurship through tourism enterprise can enable
remote Aboriginal and Torres Strait Islander communities to generate sustainable income while remaining on country (Altman, 2003).

Present entrepreneurship theory is somewhat fragmented and no particular definition of entrepreneurship has been agreed upon (Westhead, Wright, & McElwee, 2011). Although entrepreneurship can be clearly identified when it is seen in action, articulating it into a precise set of words has proved challenging (Schaper, 2002). Applying the current definitions of entrepreneurship to tourism enterprises demonstrates that the term is not synonymous with the characteristics of many small tourism enterprise owners (Bennett, 2005). A similar discrepancy is also apparent in the international literature when applying traditional entrepreneurship theory to Indigenous entrepreneurs. This has initiated the response from many scholars, for Indigenous entrepreneurship to be clearly defined as a distinct disciplinary sub-field of research in its own right (Bennett, 2005; Foley, 2000; Hindle & Lansdowne, 2005; Lindsay, 2005).

Very little exploratory research has been conducted specifically on Aboriginal and Torres Strait Islander tourism entrepreneurs, with studies tending to focus on the touristic enterprise (Boyle, 2001; Finlayson, 1991; Nielson, 2009; Russell-Mundine, 2010). This gap in the literature is even greater in a remote context (Bennett, 2005). This paucity of literature on Aboriginal and Torres Strait Islander remote tourism entrepreneurs highlights the need to draw on literature from various disciplines within the field of entrepreneurship. The discussion proceeds by drawing on classical entrepreneurship theory.

2.2.1 Classical entrepreneurship theory
The classical entrepreneurship literature postulates that “the central characteristic of entrepreneurial behavior is innovation, and the entrepreneur is therefore creative and discovers new opportunities” (Landstrom, 2005, p. 17). The entrepreneurial function is largely attributed to the process of economic growth and focuses on innovation and flexibility (Baumol, 1993).
Steyaert and Katz (2004, p. 186) conclude that “one does not need an extensive discourse analysis to illustrate that approaches of entrepreneurship and entrepreneurs are affected in a mainly economic discourse”. Although there has been a long tradition with economics, there has been little uniformity among definitions (Landstrom, 2005). Drucker (1985) views entrepreneurship as innovation using existing resources to generate wealth. Knight (1921) views the entrepreneur as a risk taker. Similarly, Schumpeter (1934) and Baumol (1993) describe the entrepreneur as an innovator and creator of opportunities. On the other hand, Casson (1982) suggests the entrepreneur is a coordinator of limited resources. Kirzner (1985) views the entrepreneur as an alert seeker of opportunities, while Smith (1976), believes the entrepreneur is a capitalist. What these definitions have in common is reference to the function of the entrepreneur in the marketplace. The classic view of entrepreneurship focuses on the final result of entrepreneurship rather than examining the processes and surrounds that contribute to entrepreneurship, therefore it is limited in its applicability (Wilkins, 2007).

Governments have become aware of the pivotal role entrepreneurs have in establishing strong market conditions (Steyaert & Katz, 2004). The Organisation for Economic Co-operation and Development (OECD, 1998) saw entrepreneurship as a key for economic success and job creation. They consider entrepreneurship as:

…central to the functioning of market economics. Entrepreneurs are agents of change and growth in a market economy and they can act to accelerate the generation, dissemination and application of innovative ideas. In doing so, they not only ensure that efficient use is made of resources, but also expand the boundaries of economic activity. Entrepreneurs not only seek out and identify potentially profitable economic opportunities but are also willing to take risks to see if their hunches are right. While not all entrepreneurs succeed, a country with a lot of entrepreneurial activity is likely to be constantly generating new or improved products and services (OECD, 1998, p. 12).

The study of entrepreneurship has now evolved beyond the boundaries of economics to initiate new concepts from the fields of psychology, sociology and anthropology.
Chapter 2: Literature Review

(Westhead, et al., 2011). Steyaert and Katz (2004, p. 185) maintain that attempting to understand entrepreneurship “often depends on integrating two or more discourses in order to understand its conception in a particular setting”. While Indigenous entrepreneurship remains an emerging field of research, the main fields of entrepreneurship theory provide insight into entrepreneurs and their social environment.

2.2.2 Entrepreneurship theory across disciplines

The definition of entrepreneurship has evolved from the classic school of thought to view the entrepreneur as a person who welcomes change and someone who builds and manages an enterprise (Steyaert & Katz, 2004). Entrepreneurship has been defined by action-orientated ways of thinking and behaving, a central role of managing linkages between opportunities and resources, with the ultimate goal of innovation and change (Casson, 1982). Fundamental approaches to defining entrepreneurship are: (i) entrepreneurship as a function of the market; (ii) entrepreneurship as a process and (iii) the entrepreneur as an individual (Landstrom, 2005).

The entrepreneurship-as-a-function-of-the-market approach is predominately embedded within economics and seeks to analyse ‘what happens to the market when the entrepreneur acts?’ From the economic literature two key directions emerge: business behaviour-orientated and economic growth-orientated entrepreneurship (Litt, 1973). Schumpeter (1934) and Kirzner (1985) had contrasting views about the function of entrepreneurs in the market. Schumpeter believed that entrepreneurs create disequilibrium in the market, while Kirzner saw entrepreneurs as identifying disequilibrium and acting on it. Entrepreneurial functions were noted as risk-taking, creating/innovating, coordinating limited resources, seeking opportunity and as capitalism (Landstrom, 2005).

The entrepreneurship-as-a-process approach has recently advanced in management studies and considers the question of ‘how is entrepreneurship developed?’ It examines the emergence of new organisations (Gartner, 1989, 2001) and the emergence of opportunities (Venkataraman, 1997). The ‘global entrepreneurship monitor’ (Hindle & Rushworth, 2002, p.4) has its roots within the emergence of new
organisations, specifically examining nascent entrepreneurs. Shane and Venkataraman (2000), however stress the need for the outcomes of entrepreneurship to be included in research. This perspective predominately sees entrepreneurship as a response to opportunities rather than a fixed characteristic. Shane and Venkataraman’s (2000) framework is useful for the present study because it raises the need to explore the external environment of a remote Aboriginal tourism entrepreneur on country and how their access to resources affects their entrepreneurial capacity.

The entrepreneur-as-an-individual approach is situated within behavioural sciences, which not only comprises of psychological views of the entrepreneur but it also draws on sociology and social anthropology (Landstrom, 2005). The psychological perspective seeks to answer ‘who the entrepreneur is and why they act?’ (Stevenson & Jarillo, 1990). Ucbasaran, Westhead, and Wright, (2008) suggest that there is a need to focus on the entrepreneur rather than the enterprise as certain types of entrepreneurs may need specific types of assistance customised to each individual.

There is a consensus among scholars in psychology with regard to common characteristics of entrepreneurs, which include: risk-taking behaviour; (Heath & Tversky, 1991); a strong need for achievement (McClelland, 1965); a need for autonomy and individualism (Birley & Westhead, 1994; Smith, 1967); tolerance of ambiguity and determination (Schere, 1982), initiative, creativity and self-confidence (Westhead, et al., 2011). There have been some critics of studies that specifically focus on the entrepreneur’s personality (Brockhaus & Horwitz, 1986; Hansemrk, 1998, 2003; Rotter, 1996), suggesting that personality traits only have an indirect impact on specific behavior (Ajzen, 2002; Gartner, 2001). Ajzen’s (2002) theory of planned behavior suggests that attitudes and subjective norms have more influence than personality over the intentions of an individual to become self-employed. The sociological approach considers the internal and external factors in shaping the entrepreneur’s motivation and access to resources (Keeble & Walker, 1994). Herron and Sapienza (1992) believe that understanding entrepreneurial motivation and behavior is essential to apprehending the complete process of entrepreneurship, although many theories have failed to address these factors.
2.2.3 Sociological entrepreneurship theory

Sociological theory seeks to uncover the role of the entrepreneur within society (Landstrom, 2005). Various scholars have attempted to define the entrepreneur, suggesting that “the entrepreneur is an individual or group of associated individuals who undertake to initiate, maintain, or aggrandize a profit-oriented business unit for the production or distribution of economic goods and services...” (Cole, 1959, p. 88). The individual’s motivation to engage in entrepreneurship is influenced by social displacement (Shapero, 1975) and the entrepreneur is an innovator who creates change (Schumpeter, 1934). Landes (1951) examined the role of culture in entrepreneurship by comparing the development of different cultures through looking at their differing heritages. Young (1971) described entrepreneurs as being deviant and acting outside the dominant value system, thus gaining social recognition and access to social networks, while Wallerstein (1979) believed entrepreneurs are typically recruited from the dominant groups in society.

The sociological approach recognises the importance of internal and external influences in determining whether an individual will engage in entrepreneurial behavior (Steyaert & Katz, 2004). Many sociologists believe that social context shapes not only an individual’s propensity to become an entrepreneur, but also how successful they will be (Isaken, 2006; Keeble & Walker, 1994; Ketz de Vries, 1977; Licht & Siegel, 2006). Kets de Vries (2006) believes that an individual’s surroundings influence their desire and ability to engage in entrepreneurship. Isaksen (2006) found that subjective norms played a significant role in the intention of individuals to grow new firms.

Early studies in social anthropology concentrated on social change and economic development. Barth (1963) proclaimed entrepreneurship as the bridging of two spheres in society connecting conflicting norms and values. There is particular relevance with Barth’s perspectives for the present study, particularly his focus on why individuals make differing choices within the framework of a given context. He saw the importance of the role played by the entrepreneur over the individuals’ personality traits and highlighted the norms and restrictions of the social structure, which can limit the entrepreneur to act on their own goals in a rational fashion (Barth, 1963).
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The underlying themes of social anthropology include the entrepreneur’s social networks, levels of entrepreneurship among differing social groups and the entrepreneur’s role in regional economic development (Landstrom, 2005). Sociological approaches can be limited in their ability to uncover entrepreneurial processes, although they do provide insight into why entrepreneurs in particular contexts make decisions relating to the entrepreneurial process (Westhead, et al., 2011). This perspective is relevant to the present study because it illustrates the need to uncover external and internal influences that foster entrepreneurship and examine whether the current external environment in remote Aboriginal and Torres Strait Islander communities is conducive of promoting entrepreneurship.

2.2.4 Entrepreneurship and small to medium tourism enterprises

Various claims have been made that small and medium-sized businesses characterise the tourism sector (Wanhill, 1999), are vital to job creation and the competitiveness of a destination (Jones & Haven-Tang, 2005; OECD, 2008), provide an avenue for social development (Ateljevic, 2009) and typically attract lifestyle entrepreneurs (Ateljevic & Doorne, 2000). Studies into the impacts of small and medium-sized enterprises have found that they create social and environmental benefits for communities due to the continued reinvestment of revenues back into the local community (Westhead, et al., 2011). There are differing labels of entrepreneurship that may fit small and medium-sized tourism owners who are not principally motivated by profit and growth, such as: social entrepreneurs (Dees, 2001); environmental entrepreneurs (Dean & McMullen, 2007); and lifestyle entrepreneurs (Ateljevic & Doorne, 2000). These motives could be found to align with the motivations of many small and medium-sized tourism owners.

Scholars such as Dahles (1999) have called for more research on small-scale entrepreneurship in tourism, and in particular its cultural dimensions. Steyaert and Katz (2004) believe that, for entrepreneurship to leave its strong economic bias it needs to become “as much about regions and countries as about neighbourhoods and families and as much about elitist groups of entrepreneurs as about everyday encounters” (Steyaert & Katz, 2004, p. 193). The adoption of cultural studies can provide an avenue to situate entrepreneurship in everyday life (Steyaert & Katz,
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2004). This would enable a paradigm shift within research to accommodate how entrepreneurs engage with the wider social environment (Thomas, Shaw, & Page, 2011).

There has been a grey area in the literature in specifying the difference between entrepreneurs and small business owners. Carland, Hoy, and Carland, J.C (1984) argue that an entrepreneur and a small business owner should not be confused with each other and inherent differences apply. They describe the entrepreneur as:

…an individual who establishes and manages a business for the principle purposes of profit and growth. The entrepreneur is characterized principally by innovative behavior and will employ strategic management practices in the business (Carland, et al., 1984, p. 358).

On the other hand they describe the small business owner as:

…an individual who establishes and manages a business for the principle purpose of furthering personal goals. The business must be the primary sources of income and will consume the majority of one’s time and resources. The owner perceives the business as an extension of his or her personality, intricately bound with family needs and desires (Carland, et al., 1984, p. 358).

Thomas et al., (2011) question the applicability of the classic economically driven entrepreneur literature to small and medium-sized tourism businesses, as it predominately focuses on the larger firm and defines the process in terms such as: vision; creativity; innovation; exploitation of opportunity; and, financial motivation and growth. Getz and Patterson (2005) declare these characteristics to be the minority in small and medium-sized tourism businesses. Storey and Greene (2010) emphasise that only a small proportion of small and medium-sized enterprises achieve high growth or provide substantial contribution to employment. Thomas et al., (2011) identify that most researchers accept that small to medium-sized tourism
entrepreneurs often do not seek to expand their businesses, while lifestyle motivations predominate the literature.

Koh and Hatten (2002) believe the role of the tourism entrepreneur in general has been largely overlooked in the tourism literature. They consider that tourism entrepreneurs differ from general entrepreneurs in that “they face more uncertainty and have less control over their operational environments” (Koh & Hatten, 2002, p. 32). Koh and Hatten (2002, p. 45) assert that “if the tourism entrepreneur is the catalyst of the tourism development ripple and the sculptor of the community touristscape, then the tourism development literature would be incomplete”. Tourism entrepreneurs face greater difficulty in attracting investors/lenders due to the intangible nature of most touristic offerings and the impact of seasonality on the financial sustainability of the enterprise (Koh & Hatten, 2002).

Koh and Hatten (2002) omit innovation from their definition, as they believe the practice of innovation does not create tourism enterprises but can be the source of competitive advantage:

Thus, the tourism entrepreneur may be defined as a creator of a touristic enterprise motivated by monetary and/or non-monetary reasons to pursue a perceived market opportunity legally, marginally, or illegally. Of course, the tourism entrepreneur also believes he/she has the ability and skills to entrepreneur successfully, and is willing to assume all the risks and uncertainties associated with launching and operating a touristic enterprise (Koh & Hatten, 2002, p. 25).

### 2.3 Defining Indigenous entrepreneurship

Hindle (2007) describes Reconciliation as being at the heart of the emerging field of Indigenous entrepreneurship. Different worldviews, cultures, values and historically sourced present-day power influences can impact on the levels of entrepreneurial engagement (Thomas & Mueller, 2000). Foley (2003) found the motivations of Aboriginal and Torres Strait Islander entrepreneurs in his study to originate from severe disadvantage (such as described in Section 1.2) and the need to rectify this
inequality by providing opportunities for their children. Self-determination and the opportunity to improve their position in society were also seen as a positive by-product of entrepreneurial success. Although a large proportion of the entrepreneurs interviewed defined success as making a positive difference for themselves and those around them over making money per se (Foley, 2003).

Indigenous entrepreneurship is still underdeveloped (Dana, 1996). Previous studies have demonstrated that entrepreneurs are not a homogenous group (Rola-Rubzen, 2011, p. 8). The national and international literature suggests that there are differences in the business-related values of Indigenous and non-Indigenous people that become apparent when they operate within Western business models (Bessant & Tidd, 2007; Krueger & Brazeal, 1994; Schaper & Volery, 2004). These differences pose tensions and can make it difficult for entrepreneurial activity among Indigenous people (Westhead, et al., 2011).

Dana (2007, p. 12) broadly defines Indigenous entrepreneurship as ‘self-employment based on Indigenous knowledge’, while Foley (2000) provides a more specific definition of the Aboriginal and Torres Strait Islander entrepreneur that explicitly focuses on behavior:

The Indigenous entrepreneur alters traditional patterns of behaviour, by utilising resources in the pursuit of self-determination and economic sustainability via entry into self-employment, forcing social change in the pursuit of opportunity beyond the cultural norms of initial economic resources (Foley, 2000, p. 11).

Foley (2008b) described this altering of behaviour as the undertaking of business by Aboriginal and Torres Strait Islander people within the dominant culture (that is, Anglo-European Australian) therefore transgressing the “shackles of racism and cultural divide” thus forcing social change (Foley, 2008b, p. 3).

Hindle and Lansdowne (2005), in their study of entrepreneurship by Australian Aboriginal and Torres Strait Islanders and Native Americans, explored the boundaries of Indigenous entrepreneurship and what should be studied within it. Hindle and
Lansdowne’s (2005) definition provides an outcome-orientated view of the entrepreneur:

Indigenous entrepreneurship is the creation, management and development of new ventures by Indigenous people for the benefit of Indigenous people. The organisations thus created can pertain to either the private, public or non-profit sectors. The desired and achieved benefits of venturing can range from the narrow view of economic profit for a single individual to the broad view of multiple, social and economic advantages for entire communities (Hindle & Lansdowne, 2005, p. 2).

Lindsay (2005) focuses on the environment of the entrepreneur and describes the sociocultural dimensions involved. Indigenous entrepreneurship is defined in terms of:

…creating, managing, and developing new ventures by Indigenous people for the benefit of Indigenous people. Underpinning these benefits are strong desires for self-determination, heritage preservation, entrepreneurial strategies originating in and controlled by the community, and the sanction of Indigenous culture. Thus, Indigenous entrepreneurship is more holistic than non-Indigenous entrepreneurship; it focuses on both economic and non-economic objectives (Lindsay, 2005).

Lindsay places importance on heritage preservation as a component of Indigenous entrepreneurship. Unlike Foley’s definition this generalisation leaves out 72.6% of the Aboriginal and Torres Strait Islander population living in urban centres where much of that population’s cultural heritage has been greatly affected by colonisation (Foley, 2003).

The international literature acknowledges and recommends a new hybrid values model of Indigenous entrepreneurship within a global society, which enables Indigenous people to succeed in business without compromising their values and beliefs (Bruin & Mataira, 2003). Hindle and Lansdowne (2005, p. 133) describe the hybrid model of Indigenous entrepreneurship as: “the existence of paradox between
ideology and instrumentality; Indigenous (ideological component) entrepreneurship (instrumental component) may be regarded as a hybrid phenomenon”. Foley (2008a) has criticised some scholars for mixing international Indigenous entrepreneurship theory, creating a hybrid theory that seems to homogenise the cultural identity of Indigenous entrepreneurs in different nations. Yet Foley’s (2000) definition of Aboriginal and Torres Strait Islander entrepreneurs could also include a tendency of homogenising the cultural identity of all Aboriginal and Torres Strait Islander entrepreneurs by trying to define a diverse group of people.

Hindle and Moroz (2007) highlight the key difference between Western ideas of entrepreneurship and Indigenous entrepreneurship as being community:

The importance of ‘community’ emerges as one of the clearest issues that distinguish Indigenous entrepreneurship from mainstream entrepreneurship. First of all, the community may well be the protagonist of Indigenous entrepreneurial activity. Whereas mainstream entrepreneurship scholarship has been critically interested in the intentions, actions and cognitive make-up of the individual (Hindle & Moroz, 2007, p. 27).

Foley (2008b), in his analysis of Indigenous entrepreneurship theory, contradicts this viewpoint and criticises both Hindle and Lansdowne (2005), and Lindsay (2005), as having flawed cultural models of Indigenous entrepreneurial theory that assume Aboriginal and Torres Strait Islander people are all culturally bound to communities. Foley’s (2000) study on Aboriginal and Torres Strait Islander entrepreneurs is based on empirical data which suggested that the dominant intrinsic motivator for entrepreneurship among Aboriginal and Torres Strait Islander people was the need to provide for their families directly, not communities. This is an interesting distinction that Foley makes by determining where family stops and community begins.

Some differences between the general population and Aboriginal and Torres Strait Islander entrepreneurs include racial discrimination from the mainstream market as well as internal discrimination from the entrepreneur’s own community (Foley, 2000). Foley’s (2000) entrepreneurs actually shifted their support networks to the wider business community after their community failed to offer them any encouragement or
support. Foley (2008b) asks whether the Government can develop informed and responsive commercial, economic and business programmes for Aboriginal and Torres Strait Islander people if it has neglected to adequately research commercial privately owned Aboriginal and Torres Strait Islander ventures. Bennett and Gordon (2005) support Foley’s argument and highlights that even successful community enterprises succeed due to the entrepreneurial attitudes of one or two individuals, not the entire community.

2.3.1 Aboriginal and Torres Strait Islander entrepreneurs

The potential of entrepreneurship to advance Aboriginal and Torres Strait Islander people in Australian contemporary society has been noted by many researchers (Foley, 2000; Hindle & Lansdowne, 2005; Hindle & Rushworth, 2002; Lindsay, 2005; Schaper & Volery, 2004). However, the currently low percentage of Aboriginal and Torres Strait Islander entrepreneurs is thought to be further declining (Foley, 2008b; Hindle & Rushworth, 2002), which underlines the urgency to investigate the motivators and potential barriers to entrepreneurial activity (Russell-Mundine, 2007; Willmett, 2008; Wood & Davidson, 2011). This is not to say that Aboriginal and Torres Strait Islander people have not engaged in entrepreneurial practices, as is evidenced from examples which pre-date colonisation (e.g. Galbraith, Rodriguez, & Stiles, 2006; Ivory, 1999).

Foley (2003) reported that eighty per cent of Aboriginal and Torres Strait Islander small businesses in his study operated successfully for over five years. This is interesting when compared against the wider population’s small business failure of up to forty nine per cent in the first five years (ABS, 2001). He found that Aboriginal and Torres Strait Islander entrepreneurs exhibit a high level of education and industry experience and the ability to recognise opportunities and understand market conditions (Foley, 2003).

Many scholars of Indigenous entrepreneurship discuss the success of the enterprise (Bennett, 2005; Boyle, 2001; Dana, 1996; Finlayson, 1991; Foley, 2000; Russell-Mundine, 2010; Wood & Davidson, 2011). When researching Aboriginal and Torres Strait Islander entrepreneurs it is important to adequately address values towards
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success in differing worldviews. Foley (2000) makes mention of the concept of success in Aboriginal and Torres Strait Islander worldviews, stating that his interviewees measured success “in terms of the importance of what you do and how you do it, not what you had in assets at the end of the day” (Foley, 2000, p. 54).

Aboriginal and Torres Strait Islander entrepreneurship literature in Australia appears to lack consideration of the differences between urban and remote environments and why these differences are important for tourism policy. Many of the policy developments for remote regions take place in urban areas by State and Federal Governments (Koh & Hatten, 2002, p. 41). Marked differences have been found in the experiences of Aboriginal and Torres Strait Islander entrepreneurs, although previous research has tended to be criticised as lacking rigour, with Aboriginal and Torres Strait Islander people’s perspectives absent (Foley, 2008b; Hindle, Anderson, & Giberson, 2005; Lindsay, 2005; Mundine, 2007).

Foley (2006) discusses his frustration with the lack of literature on urban Aboriginal and Torres Strait Islander entrepreneurs, suggesting that many academics prefer the ‘exotic outback Aboriginal’. He also argues “the blanket application of Government policy towards Indigenous ‘communities’ is misinformed, outdated and non-representative of the seventy per cent of Indigenous Australians who live in urban settings” (Foley, 2006, p. 251). This argument however, does not recognise the number of Aboriginal and Torres Strait Islander entrepreneurs in remote areas acting individually, or a combination of both community and individually owned enterprises. Ord and Mazzarol (2007) define for-profit, not-for-profit and Government enterprise structures in combination as an appropriate way of developing Aboriginal and Torres Strait Islander entrepreneurship.

Proportionately, Aboriginal and Torres Strait Islander people are more likely to be located in remote and very remote areas as they currently make up over a quarter of people residing in these areas (DFAT, 2008). This actually reinforces the need to encourage entrepreneurship in remote Australia as the figures demonstrate a shortage of Aboriginal and Torres Strait Islander entrepreneurs compared to the wider population residing in these areas (Garnett, et al., 2009, p. 59). There is a pressing need for research to be directed at engaging potential Aboriginal and Torres Strait
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Islander entrepreneurs in the remote regions of Australia (Rola-Rubzen, 2011). The economic sustainability of these regions relies on the initiation of Aboriginal and Torres Strait Islander entrepreneurs into the market economy (Schmallegger, et al., 2010). As Garnett et al., (2009) maintain, targeted research can provide valuable information to assist in policy creation in Aboriginal and Torres Strait Islander affairs directly from the people that these policies are implemented for.

2.3.2 Defining Aboriginal and Torres Strait Islander Tourism

There is currently a lack of a single, representative definition of Aboriginal and Torres Strait Islander tourism. Butler and Hinch’s (1996, p. 5) definition is the most widely used among academics and stipulates that:

> Tourism Activities in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction. The factor of control is a key issue when discussing development. Whoever has control or exercises power generally determines such critical factors as the scale, pace, nature and indeed, the outcomes of development. Similarly, given the centrality of attractions in tourism, the extent to which the attraction is a manifestation of Indigenous culture is also a primary indicator of Indigenous tourism (Butler & Hinch, 1996, p. 5).

Another definition came from the National Aboriginal and Torres Strait Islander Tourism Industry Strategy report (NATSITIS) (ATSIC and the Office of National Tourism, 1997), which defined Indigenous tourism as:

> Participation by Aboriginal and Torres Strait Islander people in tourism: as employers; as employees; as investors; as joint venture partners; providing Indigenous Cultural tourism products; and providing mainstream tourism products (ATSIC and the Office of National Tourism, 1997, p. 3).

Unlike Butler and Hinch’s (1996) definition, NATSITIS fails to acknowledge the issues of control and ownership. There are approximately 370 so-called ‘Indigenous tourism’ products in Australia (Indigenous Tourism Australia, 2007).
2.3.3 Remote Aboriginal and Torres Strait Islander tourism entrepreneurship

Buultjens, Gale, and White (2010) identified approximately 70% of Aboriginal and Torres Strait Islander tourism businesses are located in remote areas. Bennett’s (2005) participatory action research on a nascent Aboriginal tourism entrepreneur in Cape York highlights the importance of investigating the key role of the remote Aboriginal and Torres Strait Islander tourism entrepreneurs. Remote tourism can exhibit extreme economic vulnerability and develop slowly and less sustainably, as conventional issues associated with remoteness seem amplified (Smith, 2008).

There has been a long-standing initiative by Australian Governments to increase Aboriginal and Torres Strait Islander participation levels in the tourism industry and to promote Aboriginal and Torres Strait Islander entrepreneurship (Wood & Davidson, 2011). Nevertheless, research into Aboriginal and Torres Strait Islander tourism entrepreneurship in Australia remains sparse (Koh & Hatten, 2002, p. 25). Koh and Hatten (2002) suggest increasing the supply of Indigenous entrepreneurs is paramount to developing tourism in low socio economic communities.

Thus if at risk communities earnestly seek to use tourism as a means to help achieve socioeconomic growth, development, revitalization, and or diversification, then increasing the supply of Indigenous tourism entrepreneurs is paramount in the long run (Koh & Hatten, 2002, p. 44).

Koh and Hatten (2002) suggest that it is crucial to determine whether the sociocultural, physical, economic, regulatory and logistical environments are facilitative or inhibitive to Aboriginal and Torres Strait Islander tourism entrepreneurship. Only then can an environment be created that is conducive of tourism investment and promotes local business ownership. There is great potential for Aboriginal and Torres Strait Islander people to reside on, and care for, country while also engaging in tourism (Garnett, et al., 2009). Furthermore, as Altman (2010) argues delivering environmental benefits to the landscape through land management practices that are culturally based while participating in tourism that is educational and preserving culture, opens up the possibility of cross-agency investment.
2.4 Entrepreneurship and economic development theory

There is a gap in the literature on the sociological aspects of how political interventions influence contemporary Aboriginal and Torres Strait Islander entrepreneurial activity (Reveley & Down, 2009). The applicability of theories on entrepreneurship discussed in Sections 2.2 and 2.3 may be influenced on the environment in which the entrepreneurial activity takes place. For example, the present study specifically looks at Aboriginal remote tourism, which means that land claims, must be considered when discussing entrepreneurship in this context (Wilkins, 2007).

There have been some links found between economic development and entrepreneurship (Fredrick, 2002; Reveley & Down, 2009; Wilkins, 2007). In her comparative study of Indigenous entrepreneurship in Canada, New Zealand and Australia, Wilkins (2007) found that “…the key to entrepreneurship, in this context, does not appear to follow a specific theoretical basis, but values the combined importance of human entrepreneurial characteristics and resource availability” (Wilkins, 2007, p. 589), thus demonstrating that economic development theory and entrepreneurship are deeply entwined.

Australia’s dependency-based economic theory operates a ‘mainstreaming’ policy that Wilkins deemed inferior to New Zealand and Canada that adopt a humanistic approach to economic development. In humanistic theory (Lutz & Lux, 1988) the value of cultures is somewhat reinstated as the principles of modern economic development theories reflect equitable economic development. It collectively integrates “optimal participation of non-elite populations in decision making and implementation; ecological responsibility and respect for traditional cultures when conducting development activities” (Wilkins, 2007, p. 575). The primary strategy of addressing land rights of Indigenous people globally is a direct consequence of the shift towards modern economic development (Wilkins, 2007). Altman (2007, p. 15) identifies steps to create sustainable Aboriginal and Torres Strait Islander communities in remote Australia, such as: recognising diversity and difference by planning at the local and regional level; establishing genuine partnerships with communities; intercultural organisations and institutions; and identifying realistic
local and regional investments. Altman (2003) argues that tourism micro-enterprise on country in remote Australia has the potential to enable Aboriginal and Torres Strait Islander entrepreneurs to control their business in ways aligned with cultural and family obligations.

Altman and Hinkson (2011) identify the hybrid economy as a distinct feature experienced by Aboriginal and Torres Strait Islander people living on Aboriginal lands in remote Australia. They put forward that the dominant approaches to development on Aboriginal land are wrongly based solely on market engagement. They declare that the repercussions of oppressive past Government policies such as assimilation and the infliction of a passive welfare system have stifled the capacity for economic autonomy among this population (Altman & Hinkson, 2011).

Altman (2010) describes the Federal Government’s ‘National Indigenous Reform Agreement’ (NIRA) as stemming from neoliberal principles. He believes the NIRA has an ultimate goal of assimilating Aboriginal and Torres Strait Islander people into ‘real jobs’ such as mining instead of self-employment, CDEP positions and land management positions on country (Altman, 2010, p. 269). He labels the reform as “the latest discursive and policy assault of the settler colonial society on diversity and difference that remain enduring features of Aboriginal societies in remote Australia” (Altman, 2010, p. 262). To Altman (2009), balancing socioeconomic equality and self-determination, is beyond the capacity of neoliberal principles, (e.g. individualism and economic growth) that currently dominate political policy and overpower cultural discourse.

The economic approach adopted by the Australian Government can have a direct affect on Aboriginal and Torres Strait Islander entrepreneurship on country, particularly in relation to land title and policy (Altman, 2003). Thus economic theory can potentially influence the motivations and challenges experienced by an Aboriginal and Torres Strait Islander remote tourism entrepreneur. Although a detailed investigation into economic theory is beyond the scope of the present study, it warrants further investigation in the future.
2.4.1 Self-determination as a prerequisite for Aboriginal and Torres Strait Islander entrepreneurship on country
An important factor that has surfaced in the literature regarding Aboriginal and Torres Strait Islander economic development on country is that capital formation such as ownership of land and resources are a prerequisite to economic development. Foley's (2003) definition refers to entrepreneurship as utilising resources in the pursuit of self-determination. However, Foley’s definition does not explore the influence that assimilation policies have on the lack of resources available for pursuing entrepreneurship. In a remote setting, land rights can influence whether someone can become entrepreneurial and participate in economic development on country. Dodson (1994) suggests that Aboriginal and Torres Strait Islander people see rights to land as an essential step to achieving economic independence. However, Altman (2003) suggests acquiring land rights suitable for entrepreneurship and sustainable development on country would require a land reform that adopts the principles of self-determination. Thus for Foley's (2003) definition to be inclusive of Aboriginal and Torres Strait Islander entrepreneurship on country it may need to consider the role of self-determination in enabling entrepreneurship. Without consideration of the role policy plays in inhibiting or initiating entrepreneurship, a definition of Aboriginal and Torres Strait Islander entrepreneurship will remain unclear.

2.5 Motivational factors that influence Aboriginal and Torres Strait Islander entrepreneurship
This section draws on general entrepreneurial motivational theory to complement the limited literature on motivational factors influencing Aboriginal and Torres Strait Islander entrepreneurship. Bhave (1994) comments on the lack of empirical work that exists on venture creation. Kuratko, Hornsby, and Naffziger (1997) support this in suggesting a gap in the literature exists in determining the motivations that drive entrepreneurship. They highlighted the existence of a set of goals that, when achieved, motivate entrepreneurs to sustain their venture efforts. Entrepreneur’s values, intention and social capital (prior experience and social networks) can impact the way a venture is created, how it operates and the longevity of the business. Bird (1989) found the entrepreneurial path is goal-orientated and the form of an organisation and its success are both based on the entrepreneur’s intentions at its inception.
Previous assumptions (Baumol, 1993) have seen entrepreneurs as motivated by achievement and power: people who are pulled by the pursuit of profits (Kirzner, 1985) and success based on exploitation (Shane & Venkataraman, 2000). Bird and Brush (2002) discuss the deconstruction perspective as focusing on a reinterpretation of organisational phenomena by highlighting the dominant perspectives, such as those of males, Whites and developed economies, and their roles in silencing other perspectives. They describe the feminist perspective of entrepreneurs as:

...leaders (which) are characterized more by affiliation motivation (associated with interest in appreciating and developing others) [Boyatizis, 1991; Harlos, 1995] paired with power motivation (associated with serving a social rather than personal good) rather than by a more traditional characteristic of achievement motivation (associated with individual contribution) paired with personal or social power (McClelland, 1961). The feminist perspective also shifts from preeminence given to organizational needs and values to individual needs and values, and from top-down empowerment to self-determination (Bird & Brush, 2002, p. 46).

Table 2.1 highlights the various entrepreneur motivations raised in Sections 2.3 and 2.5. Foley (2006, p. 252) argued that the aspirations of Indigenous entrepreneurs in running a business are: to provide members of their family with gainful employment opportunities; the need for economic empowerment (e.g. basic foods, accommodation, clothing); self-determination; taking control of their life; and, becoming a part of society rather than being subjected to the controls of the welfare state. Many of these intrinsic goals suggest that entrepreneurial success should not only be measured in financial terms (Kuratko, et al., 1997).

Table 2.1 Summary of motivating factors that influence Aboriginal and Torres Strait Islander entrepreneurship

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author/s</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role models</td>
<td>(Bennett, 2005; Shapero, 1975; Steyaert &amp; Katz, 2004)</td>
<td>Observing others, long-term mentors strengthen local communities. Generating social capital.</td>
</tr>
</tbody>
</table>
Chapter 2: Literature Review

<table>
<thead>
<tr>
<th>Behavioural and intrinsic motivation</th>
<th>(Baron, 1998; Boyd &amp; Vozkis, 1994; Busenitz &amp; Barney, 1997; Dana, 1996; Delmar, 2000; Tversky &amp; Kahneman, 1974)</th>
<th>Ability to develop and exploit an opportunity, more motivated by passion than financial reward.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-efficacy</td>
<td>(Delmar, 2000)</td>
<td>Success breeds success and failure breeds failure, people exhibiting high self-efficacy are more likely to become entrepreneurial, influenced by past and personal relationships.</td>
</tr>
<tr>
<td>Self-determination</td>
<td>(Foley, 2000; Hindle &amp; Lansdowne, 2005; Lindsay, 2005; Wood &amp; Davidson, 2011)</td>
<td>Entrepreneur motivation originates from severe disadvantage and the need to rectify inequality; Oppression, social dislocation, loss of language, self-esteem and loss of pride have more of an influence on entrepreneurial attitude than culture.</td>
</tr>
</tbody>
</table>

As Table 2.1 demonstrates, there are similar perspectives among authors, such as Dana (1996), Foley (2000) and Bennett (2005), all reporting that wealth attainment and status were not motivating factors for Aboriginal and Torres Strait Islander entrepreneurs interviewed in their studies. Self-efficacy is closely related to the individual’s situation and is often influenced by personal experiences, role models and influential people (Delmar, 2000). Delmar (2000) states that self-efficacy has the tendency to form patterns of behaviour and those exhibiting high levels of self-efficacy are more likely to engage in entrepreneurial behaviour and explore new opportunities (Delmar, 2000).

Behavioural and intrinsic motivations have been explored in studies on entrepreneurship among Aboriginal and Torres Strait Islander people (Bennett & Gordon, 2005; Finlayson, 1991; Hindle & Rushworth, 2002; Lindsay, 2005; Rola-Rubzen, 2011; Russell-Mundine, 2010). Behavioural themes such as heuristics, intrinsic motivation (Baron, 1998) and perceived self-efficacy (Delmar, 2000), have been used to explain entrepreneurial behaviour. Over-confidence and over-optimism have been linked to how successful an entrepreneur will be. Over confidence is required to establish a business, although over optimism can result in poor decision-making (Boyd & Vozkis, 1994).
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Figure 2.1 presents a model created by Wood and Davidson (2011) in their review of the literature on the motivations and potential barriers to Aboriginal and Torres Strait Islander entrepreneurship. Wood and Davidson (2011) found that the motivations were “push” rather than “pull” factors. These push factors consisted mainly of the need to provide for their immediate family and improve their economic and social situation. The model also demonstrates the potential barriers, which will be discussed further in Section 2.6.

Figure 2.1 Motivators and potential barriers to Aboriginal and Torres Strait Islander entrepreneurship

Source: Wood and Davidson (2011, p. 313)

2.6 Challenges encountered by Aboriginal and Torres Strait Islander entrepreneurs

Previous studies (Bennett, 2005; Foley, 2000; Mazzarol, 2007; Ord & Mazzarol, 2007) suggest that although there is a desire to achieve self-employment among Aboriginal and Torres Strait Islander people they are more likely to experience various challenges. Mapunda (2002, p. 56) argues that “few studies have examined the social barriers” to Aboriginal and Torres Strait Islander entrepreneurial activity. Mazzarol (2007) found the key challenges for Aboriginal and Torres Strait Islander entrepreneurship occurred as a direct result of barriers in obtaining finance. Daly (1993) also found that the small number of Aboriginal and Torres Strait Islander
entrepreneurs in remote areas was due to transport costs and geographical isolation that impeded business expansion.

Some researchers (Daly, 1993; Foley, 2003; Hunter, 2004) also found racism to be a challenge in employment and entrepreneurial success. Foley (2000) found that some Aboriginal and Torres Strait Islander entrepreneurs also experienced a lack of support from their community to become entrepreneurial. This marginalisation highlights the need to explore the values of remote Aboriginal and Torres Strait Islander communities towards entrepreneurship (Foley, 2003). Table 2.2 outlines various authors who investigate the challenges many Aboriginal and Torres Strait Islander entrepreneurs experience. Importantly, authors such as Bennett (2005) and Koh and Hatten (2002) have discussed them in a remote tourism context.

Table 2.2 Summary of the potential challenges to Aboriginal and Torres Strait Islander entrepreneurship

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author/s</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government policy and funding</td>
<td>Bennett, 2005; Foley, 2003; Hindle &amp; Rushworth, 2002; Wilkins, 2007</td>
<td>Current policy anaesthetises entrepreneurship, develops enterprises over enterprising people, based on traditional neo classical economics.</td>
</tr>
<tr>
<td>Access to finance</td>
<td>Altman, 2002; Daly, 1993</td>
<td>Land cannot be used as collateral, no credit history, low socio economic groups</td>
</tr>
<tr>
<td>Social capital</td>
<td>Bennett, 2005; Ketz de Vries, 1977</td>
<td>Past Government policies and actions prescribed to inhibit empowerment and self-esteem</td>
</tr>
<tr>
<td>Education</td>
<td>Cresswell, Thomson, &amp; Bortoli, 2004; Indigenous Literacy Project, 2008</td>
<td>Entrepreneurship linked to educated people. Lower schooling qualifications, and lower post schooling qualifications across all disciplines in Aboriginal and Torres Strait islander society.</td>
</tr>
<tr>
<td>Racial discrimination</td>
<td>Daly, 1993; Foley, 2003; Hunter, 2004</td>
<td>Entrepreneurs can face racial discrimination from within and outside of their communities</td>
</tr>
<tr>
<td>Remoteness</td>
<td>Bennett, 2005; Foley, 2003; Rola-Rubzen, 2011</td>
<td>Geographical isolation and high transport living costs impede expansion</td>
</tr>
<tr>
<td>Exclusion from networks</td>
<td>Bennett, 2005; Foley, 2000; Russell-Mundine, 2010</td>
<td>Inaccessibility to consumer markets and difficulty with networking as well as limited role models and mentors</td>
</tr>
<tr>
<td>Existing land tenure</td>
<td>Koh &amp; Hatten, 2002; Wilkins, 2007</td>
<td>Limited advances in land settlements, Government operates under the dependency theory, which supports assimilation over self directed development.</td>
</tr>
</tbody>
</table>
Chapter 2: Literature Review

As Table 2.2 suggests, numerous authors agree that Government policy and existing land title agreements are challenges for Aboriginal and Torres Strait Islander entrepreneurs. Foley (2008b) describes the dramatic changes to the delivery of Aboriginal and Torres Strait Islander services as anaesthetising the development of the nascent Aboriginal and Torres Strait Islander entrepreneur. Foley (2000, p. 4) states that “it is indicative of the disempowerment of Aboriginal communities that people are not used to making their own decisions which is an essential requirement for the nascent entrepreneur”. Bennett and Gordon (2005, p. 2) support this notion, as they believe “Government funding follows a traditional western pattern of business development” which slows down the entrepreneurship process and disempowers the individual.

2.7 Chapter conclusion
This chapter has provided a review of the available literature on Indigenous entrepreneurship, both in Australia and internationally. It was necessary to review entrepreneur literature from various disciplines in order to supplement the limited literature on Aboriginal and Torres Strait Islander entrepreneurship in particular. Section 2.2 established that the present study adopts the behavioural sciences interpretation of entrepreneurship. A sociological perspective is deemed as a suitable lens for inquiry as the present study seeks to investigate the entrepreneur as an individual engaged with the wider social environment.

Section 2.3 suggested that Reconciliation is at the heart of the emerging field of Indigenous entrepreneurship, while motivations to become entrepreneurs appeared to predominantly arrive from the need to rectify severe disadvantage. Section 2.3 also raised the need to create an environment conducive to tourism investment and local Aboriginal and Torres Strait Islander ownership in remote communities. In response, Section 2.4 suggests that challenges faced by Aboriginal and Torres Strait Islander remote tourism entrepreneurs could be linked to Government approaches to economic development aimed at initiating entrepreneurship.

Section 2.5 concluded the chapter with a discussion of the key motivations, particularly intrinsic motivations like passion, which may foster Aboriginal and
Chapter 2: Literature Review

Torres Strait Islander entrepreneurship. The literature in Section 2.6 discussed the challenges faced by Aboriginal and Torres Strait Islander entrepreneurs identified in the literature and highlighted the need to determine whether the sociocultural, physical, economical, regulatory, and logistical environments are facilitative or inhibitive to Aboriginal and Torres Strait Islander tourism entrepreneurship. The following chapter specifies the research strategy for the UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp case study and explores the methodological approach underpinning the study.
Chapter 3: Methodology: Welcome to Nyikina country

3.1 Introduction
The previous chapter outlined the literature relevant to Aboriginal and Torres Strait Islander remote tourism entrepreneurship. The scarcity of literature on this topic has influenced the methodology of this research. This study aims to join the movement of tourism research that goes beyond the positivism paradigm common to tourism studies today (Tribe, 2005). Nielson (2009) identifies how a range of academics in tourism studies are now seeking to scrutinize what we know about tourism and how we know it. This entry into the social science realm sees the need for researchers in tourism that involves Aboriginal and Torres Strait Islander people to be aware of how they influence the research and whether their research actually assists the people involved (Nielson, 2009), or impacts on them negatively as Martin (2003) claims previous research has tended to do.

This chapter outlines the case study on UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp and explores methodological approach underpinning the present study. Section 3.2 provides insight into the basic set of beliefs or assumptions that have guided the study (Creswell, 1998). It considers paradigmatic considerations of ontological (how the world is perceived); epistemological (the relationship between the researcher and the participants); rhetorical (the language used); axiological (our values of knowledge) and methodological (how the researcher gathers information) viewpoints (Jennings, 2010). Section 3.3 follows with a description of the paradigms that have influenced the research design and offers a description of the methods and their practicalities for the research. Ethical considerations are taken into account. The chapter ends with a description of the techniques implemented to maintain the truthfulness of the study and a short summary of the chapter.

3.2 Methodological and paradigmatic considerations
Research paradigms as a concept grew from the work conducted by Thomas Kuhn in 1962. Kuhn argued that “...data and observations are theory led, that theory is
Chapter 3: Methodology

paradigm led and that paradigms are historically and culturally located” (Usher, 1996, p. 16). This view sees paradigms as a “framework or philosophy of science that makes assumptions about the nature of reality and truth, the kinds of questions to explore, and how to go about doing so” (Glesne, 2011, p. 5). The role of a researcher is to investigate the philosophical and theoretical perspectives that guide their decision to select a particular paradigm. The paradigm selected can inform the reader and guide the researcher of the philosophical assumptions underpinning research, thus providing structure on methods suited to achieve the aim of the study (Ponterotto, 2005).

The constructivist/interpretivist paradigm is suited to the present study because it encourages the development of thick description and narrative from information provided by the study participant (Janesick, 2004). The constructivist/interpretivist paradigm recognises multiple perspectives and that the researcher process is value laden (Glesne, 2011). The research purpose within the constructivist/interpretivist paradigm is intrinsic, in that it usually has subjective research goals to be educative and possibly emancipatory (Jennings, 2005).

An overarching guideline for qualitative researchers is to ‘own’ one’s perspective (Elliott, Fischer, & Rennie, 1999). Effective qualitative inquiry is considered to involve the researcher stating their guiding paradigm, methodology and personal experiences with the phenomena being studied (Ponterotto, 2005). Qualitative research has been identified as a useful approach (Cole, 2004; Finlayson, 1991; Ingram, 2005; Nielson, 2009) when researching Aboriginal and Torres Strait Islander tourism operators for researchers from a White Anglo-Saxon background. Cole (2004) is an advocate for qualitative case studies that use methods such as in-depth interviews because they enable a two-way dialogue, often in the study participants own setting.

While the present study is based on the constructivist/interpretive paradigm, this work is also influenced by the Indigenist research approach. Martin (2003) labels much of the existing research on Aboriginal and Torres Strait Islander people as ‘terra nullius’ stating that Aboriginal and Torres Strait Islander people have been only present as objects of curiosity to be seen, not asked, heard nor respected. This critique of
traditional Western research has prompted Aboriginal writers and theorists to develop their own research paradigms and programs (Atkinson, 2002; Martin, 2003; Rigney, 1999; Smith, 2003).

The Indigenist research framework was first used by Rigney (1997), who maintained that the research must focus on the experiences, ideas, traditions, dreams, interests, aspirations, and struggles of Aboriginal and Torres Strait Islander people in order to privilege their voices. Rigney (1997) argued that only Aboriginal and Torres Strait Islander people can legitimately work within the Indigenist research paradigm. Since the inception of the Indigenist research paradigm many Aboriginal researchers have expanded upon the approach (e.g. Atkinson, 2002; Martin, 2003; Rigney, 1999; Smith, 2003) such as conducting research that is critical in nature and recognising social, political and historical contexts (Martin, 2003).

3.2.1 Theoretical framework

The theoretical framework for the present study (see Figure 3.1) takes into account the external influences on the entrepreneur by using sociological entrepreneurship theory (outlined in Section 2.2.3) as a lens for inquiry. This framework provides scope to explore social, political and historical contexts that may be relevant to research participants. The sociological view to entrepreneurship seeks to uncover the role of the entrepreneur within society (Landstrom, 2005). Examining the role of the entrepreneur within society can reveal the internal and external influences that may determine an individual’s motives to engage in entrepreneurial behaviour and their ability to access resources (Steyaert & Katz, 2004).
Chapter 3: Methodology

Figure 3.1 Theoretical framework for UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp case study

Source: Adapted from Steyaert and Katz (2004)

Figure 3.1 details how the study uses sociological entrepreneurship theory to complement the available theory on Indigenous entrepreneurship. The sociological approach to inquiry will be taken to examine the characteristics of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp and the motivations and challenges experienced by the people operating these businesses.

3.2.2 Rhetorical structure

The rhetorical structure refers to the language adopted to present the procedures and research findings. A researchers’ rhetorical position is largely influenced from their epistemological and axiological standpoint (Neuman, 2003). The present study uses an idiographic research approach as it focuses on understanding the individual as a unique, complex entity. This style of writing is very descriptive and provides a thick detailed account of the study participant’s story (Ponterotto, 2005).

The Indigenist research framework adopts the everyday protocol for Aboriginal or Torres Strait Islander people to introduce themselves to each other by providing information about their cultural location to other Aboriginal and Torres Strait people.
Chapter 3: Methodology

so that a meaningful connection can be made on political, cultural and social grounds (Martin, 2003). The researcher conducting the present study is not of Aboriginal or Torres Strait Islander descent. The assumptions, beliefs, political, cultural and social background of the researcher conducting the present study are outlined below.

My name is Cherise Addinsall; I am the youngest of three children and the only daughter. My mother migrated from Yorkshire, England when she was 17 years old and my father’s family migrated from Ireland in the mid 1800s to work in the building industry in Melbourne. I have two children of my own with my eldest daughter just starting high school, while my son is in year 1.

I grew up in North East Victoria in a small town called Mt Beauty. The town is heavily reliant on tourism as it is based at the bottom of Falls Creek Ski Resort. During my late teenage years it soon became apparent to me that there was very little full-time employment or opportunities for young people, hence we were encouraged by family and friends to move to metropolitan areas for further studies once finishing school. Young people who did try to stay with family and find employment often found little opportunity which lead to a feeling of hopelessness, and in some cases thoughts of suicide which is what happened with my second eldest brother who took his life at age twenty.

My mother has spent the last sixteen years since my brothers passing helping young people in the town to get access to training and development and suitable jobs within the local tourism industry while also encouraging employers to hire local people over outsiders, through her position as the manager at Mount Beauty Neighbourhood Centre.

I spent ten years in the hospitality industry before beginning my Bachelor of Environmental Tourism Management in 2007 with Southern Cross University, Lismore. During my degree I was able to participate in an Indigenous research project in Espiritu Santo, Vanuatu. While studying in Vanuatu I witnessed the benefits of Indigenous owned and operated tourism, not only to the Indigenous people but also to the tourists. These Indigenous owned tourism enterprises were booked out for months in
advance and offered an experience that was in line with their cultural values, while enabling them to live and work in their communities. I began to assist a small community in Espiritu Santo to acquire funds through Rotary Australia to develop their own tourism product in their community and was in awe of how well this community worked together through the development phases of their business.

I completed my degree in 2011 and was offered an Honours position with the Cooperative Research Centre for Remote Economic Participation to study Aboriginal and Torres Strait Islander remote tourism entrepreneurship. I pursued this position, as I’m interested to explore how the living standards of remote Australia can be increased so that young people can have faith in obtaining a future in these areas without being forced to leave to metropolitan areas for work and study.

I hope through telling the story of an Aboriginal entrepreneur in remote Australia that it can provide beneficial insight into the motivations and challenges faced by an Aboriginal tourism entrepreneur on country. By addressing the challenges surrounding entrepreneurship opportunities can be enabled for the healthy future of Aboriginal and Torres Strait Islander people in remote Australia.

3.2.3 Ontology
Ontology asks: What is the form and nature of reality and what can be known about that reality? (Ponterotto, 2005, p. 130). A researchers ontological view influences the research process, thus it is essential for researchers, study participants, and readers to be aware of the researchers ontological stance (Neuman, 2003). By implementing a qualitative approach to develop an in-depth account of the phenomena the present study joins the growing shift in tourism research to perform qualitative inquiry (Tribe, 2005).

The constructivist/interpretivist view accepts that multiple realities exist and are influenced by the context of the situation (Ponterotto, 2005), thus the present study does not attempt to uncover a single or singular truths from the realities of the study participants. Ponterotto (2005) argues that the rigor of this approach is founded on the
presence of a thick description rather than replicable data. The present study further aims to achieve this by adopting research principles that focus on highlighting the voice of study participants and by letting them tell their own stories in their own way. The present study attempts to fulfill this by following Martin’s (2003) view of Indigenist research as being emancipatory, politically positioned with a responsibility of privileging Aboriginal and Torres Strait Islander voices, without shying away from the fundamental struggles they have faced in the past.

### 3.2.4 Epistemology

Epistemology is concerned with the relationship between the researcher and each study participant. The relationship between the researcher and study participants is central to capturing lived experiences. Ponterotto (2005) sees this relationship as subjective in that reality is socially constructed:

> The constructivist position espouses a hermeneutical approach, which maintains that meaning is hidden and must be brought to the surface through deep reflection. The researcher and the participant co-construct findings from their interactive dialogue and interpretation (Ponterotto, 2005, p. 129).

The present study adopts an approach based on building an inter-subjective rather than objective relationship with the study participants. This is best achieved with the researcher entering the study participant’s social setting and becoming one of the social actors within that scene (Neuman, 2003). Operating within the constructivist/interpretivist paradigm then allows for the identification of multiple realities (Jennings, 2010).

From the 1970s onwards Indigenous activists internationally have been questioning the connection between power and research. These questions surfaced from the belief that research has failed to deliver social change for the oppressed (Smith, 2003). Smith’s (2003) concerns are largely attributed to the positivist approach and the presuppositions about knowledge.
There have been challenges to positivism by Indigenous people which have confronted both methodological issues and epistemological concerns: that is both the techniques of research and the presuppositions about knowledge which underlie research (Smith, 2003, p. 170).

Carson and Koster (2012, p. 111) advocate for research to adopt a diverse range of epistemologies that seek to uncover how disadvantage emerges within Indigenous communities. They believe that collaborating western scientific traditions with Indigenous knowledge systems can enhance understanding of the phenomenon being studied while also remaining culturally sensitive to research participants. This means that the present study must acknowledge that it explores privileged information about Aboriginal and Torres Strait Islander entrepreneurs (Smith, 2003). Some steps implemented in the present study to recognise and respect that privilege are identified in Section 3.3.

3.2.5 Axiology
Axiology is concerned with the values of the researcher and what role they play in the scientific process. The underlying factors of the epistemological stance in the constructivist/interpretivist position is to maintain interpersonal contact with the study participants during the research process, thus it is difficult for a researcher to eliminate value bias. Therefore the aim for the researcher is to identify and overtly express their values (Ponterotto, 2005). Constructivist/interpretivist and Indigenist researchers acknowledge that values and lived experience are fundamentally embedded in the research process (Jennings, 2010). This underlies the potential usefulness of the present study in that it gains insight from the ingenuity of an Aboriginal person that has lived the phenomena in question, rather than having ideas imposed on them through parties that may not be equipped to do so (Smith, 2008).

3.3 Research Strategy - qualitative case study approach
Case studies are one of the many types of interpretivist methodologies (Jennings, 2010). An instrumental case study has been utilised as it “provides insight into an issue or to redraw a generalisation” (Glesne, 2011, p. 22). Case studies are not a research strategy per se, they are a choice of what is to be studied (Yin, 2009). As
such, a case study is not limited to being either a data collection tactic or a design feature alone (Stoecker, 1991) and can therefore employ numerous methods and methodologies (Stake, 2000).

The case study is a preferred method when examining contemporary events and when the relevant behaviours cannot be manipulated (Yin, 2009). It is useful for the present study as the aim is to explore a contemporary phenomenon, to interpret the study participants’ social reality through their own words. Case study research includes procedures central to all types of research methods, such as protecting against threats to validity, maintaining a “chain of evidence”, and investigating and testing “rival explanations” (Yin, 2009, p. 3). It relies on two sources of evidence: direct observation of the events being studied, and interviews of the persons involved in the events (Yin, 2009).

Qualitative case study research has been adopted to achieve the aim and objectives of the present study. Case study research enables flexibility and allows the study participants greater control in the process and outcomes of the research (Yin, 2009). The present study recognises that qualitative case studies do not automatically determine that there will be a sharing of information or allow the flexibility for the study participants to drive the research (Russell-Mundine, 2010). Therefore, research methods were employed to ensure the study participants’ voices were privileged throughout the research process.

Case study research can highlight complexities at many levels, an approach which is useful when considering Aboriginal and Torres Strait Islander inquiry because issues may arise that contradict conventional Western thought (Foley, 2000). It enables the researcher to explore issues in-depth so that a systematic piecing together of evidence can occur, which could ultimately lead to generating theories derived from information given directly from people that are often given little opportunity to voice their opinions (Xiao & Smith, 2006).
3.3.1 Research methods

Semi-structured interviewing is regarded as the most effective method for gaining the richest data in case study research (Gillham, 2000). They provide opportunity to address research objectives without limiting the opportunity for the study participants to elaborate on their experiences (Jennings, 2005). A checklist for interviews should be as methodical as the design of a formal questionnaire (Ticehurst & Veal, 1999). The design of the checklist for the interviews in this study was based on the theoretical framework of the study (see Appendix III). Yin (2009) believes this form of interviewing moves from positioning the study participant as a respondent to an informant.

Participant observation is useful where complex and detailed information on a phenomenon is required (Ticehurst & Veal, 1999). This research method allows for direct interactions with individuals in their ordinary setting that can enlighten the researcher about the social phenomena (Neuman, 2003). Participant observation is a particularly successful method for case study research when it is used in combination with interviews as it provides a firsthand account of the phenomenon (Creswell, 1998).

Jorgensen (1989) describes the minimal conditions that determine the suitability of participant observation as a research method. These are:

- The research problem is concerned with human meanings and interactions viewed from the insider’s perspective;
- The phenomenon of investigation is observable within an everyday life situation;
- The researcher is able to gain access to an appropriate setting;
- The phenomenon is sufficiently limited in size and location to be studied as a case;
- Study questions are appropriate for case study; and
- The research problem can be addressed by qualitative data gathered from direct observation and other means pertinent to the field setting (Jorgensen, 1989, p. 13).
The present study utilises in-depth interviews with Neville Poelina and Jo Camilleri and participant observation of their tourism business operations. While recognising that the role of the ‘complete participant’ (as Merriam (1998) suggests) could not be achieved, the researcher participated in various daily activities undertaken by the study participants. Regular notes and photographs were recorded. The study participants agreed to their names and business titles being disclosed in the present study. Permission was obtained for all names, titles and photos used in the present study through formal agreement with the study participants (see Appendix I & II). Determining what to record as evidence was an ongoing and fluid process, as the understanding of the phenomena emerged over time. This fluidity was accommodated for when recording and interpreting the data. Secondary data consisted of photographs taken by the researcher during fieldwork as well as a review of business material and Government documents.

Interview questions were focused on three themes stemming from the research objectives, which were: the characteristics of a remote Aboriginal owned tourism business; the motivational factors for remote tourism on country; and, the challenges involved with facilitating remote tourism on country. Each interview was recorded, transcribed and authorised by the study participants before being analysed. Both study participants granted informed consent before participating in interviews, with the understanding that they could withdraw their consent at any stage of the research process (see Appendix II). The present study endeavoured to demonstrate sensitivity to cultural meanings and practices while gathering data; this is imperative as sensitivity is an understanding not a methodological process (Smith, 2003). Detailed accounts of the possible risks of conducting the present study were documented in a research proposal. This proposal outlined a description of the methodology and research methods that would be utilised. The proposal was submitted to Southern Cross University Human Research Ethics Committee (HREC) and ethics approval was granted prior to conducting fieldwork.

**3.3.2 Fieldwork**

In-depth interviews rely on the level of rapport a researcher establishes with the study participants (Rodgers, 1980). The foundations of qualitative interviews are to gain a
mutual exchange of information and/or experiences (Jennings, 2005). Therefore, self-critical and respectful dialogue are important (Biermann, 2008), which are demonstrated in the present study through a series of detailed steps taken throughout the research process.

A series of steps for conducting fieldwork on country were created for this study after recognising that many of the Indigenist approaches to conducting fieldwork (Rigney, 1997) resonated with the study participants and allowed them to drive the research (Smith, 2003). A description of the underlying principles influencing the steps taken during the present fieldwork process is represented in Figure 3.2.

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**Figure 3.2 Guidelines for conducting fieldwork on country**

Source: Adapted from (Martin, 2003; Rigney, 1999; Russell-Mundine, 2010).

**Steps to conducting fieldwork on country**

**Building on pre-existing relationships**

Figure 3.2 illustrates the first step in a series of steps to conducting fieldwork on country is to build on pre-existing relationships forged before the research is
developed. Building on pre-existing relationships between the researcher and participant are seen as an important factor in cross-cultural research (Smith, 2003). The present study was built on a pre-existing relationship that originated from an Aboriginal and Torres Strait Islander remote tourism workshop conducted by the CRC-REP in October 2011. This relationship was formed without any pre-conceived notion that the present study would eventuate.

**Being invited on country**

An important part of the research process was to be invited on to country to perform research (Martin, 2003). This came to fruition through a connection that developed with the research participant through sharing stories of their background and future aspirations prior to developing the present study. As a result of this process, the study participant requested that his tourism enterprises be the focus of the present study and that fieldwork take place on his country. The study participant believed that by conducting fieldwork on country the present study could gain some understanding of the context that his businesses operate within.

**Negotiate fieldwork methods**

The approach negotiated with the study participants progressed from semi-structured to unstructured, with the eventual approach described as ‘yarning’ (Martin, 2003). Yarning took place in unstructured environments such as while fishing, walking through country and sitting around the campfire. This approach will be discussed further when describing the principles underlying the steps to conducting fieldwork on country.

**Negotiate and implement agreed fieldwork approach**

Negotiating the fieldwork approach with the study participants is essential in order to identify a culturally and socially appropriate way of gathering evidence specific to that situation (Russell-Mundine, 2010). During fieldwork the study participants expressed that exploring issues of entrepreneurship on country needed to include both the story and narrative of country. Many traditional and contemporary stories were told of Nyikina country and how their business is interwoven in this social and historical context. This enabled some understanding of the broader context that the
study participants operate within that could be placed within both a social and historical context of their relationship with their community and country.

**Re-present research in person before publication**

It is essential to respect protocols of the study participants by using preferred language and terms (Russell-Mundine, 2010). Re-presenting the research to the study participants is required to maintain the relatedness to the work (Martin, 2003). Study participants expressed that they were comfortable to engage in open discussion, as they understood that they would grant overall clearance of the information contained within the thesis. The study participants indicated that sending the document electronically was not a satisfactory way of conducting this process and requested the researcher to re-present the work in person.

**Principles underlying the conduct of fieldwork on country**

**Inclusive research process**

Figure 3.2 highlights that the research process must remain inclusive and assign study participants overall authority throughout the study (Smith, 2003). The present study actively engaged the study participants to adapt the research proposal to ensure it matched their aspirations for the study.

**Sensitivity to cultural meanings**

Sensitivity to cultural meanings and practices while gathering data is an essential component of cross-cultural research (Smith, 2003). Sensitivity is an understanding, not a methodological process, which is required from the reader also when attempting to understand the environment from where the Aboriginal entrepreneur has come from (Foley, 2000). This required the present study to accommodate for deep listening, observing and patience during fieldwork as essential components of gathering evidence (Martin, 2003).

**Flexibility and reflexivity**

Flexibility and reflexivity during fieldwork was an important factor for the present study as this demonstrates the level of respect for the study participants’ views
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(Martin, 2003). The fieldwork commenced with some pre-determined questions to stimulate inquiry, but as the work progressed, fieldwork received increased direction from the study participants. An ongoing process of reflexivity was used where emerging assumptions; ideas and analysis were questioned (Jennings, 2005).

Allow sufficient time for fieldwork
Allowing sufficient time to acquire knowledge from study participants has often been criticised as not occurring in cross-cultural research (Smith, 2003). The study participants expressed their disapproval with the fieldwork initially taking place over one week and requested that another two visits were necessary to gain some understanding of the context that they operate within. In response to the study participants’ requests, fieldwork and re-presenting the study took place over three; one week visits to country in 2012.

Alternative techniques such as ‘yarning’
By having an extended time period to collect evidence this allowed for alternative techniques for acquiring evidence such as the process of ‘yarning’ (Russell-Mundine, 2010, p. 90), which became the predominant interview technique. The study participants preferred a less structured form of communication that often eventuated while having a cup of tea, preparing for dinner or partaking in other activities such as fishing and walking through country (see Figure 3.3). ‘Yarning’ allows for more insight and consensus as a result of revisiting and reiterating on the phenomena in question (Russell-Mundine, 2010).

Figure 3.3 Spending time at the lake with Neville and his daughter
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Acknowledging the study participants as active agents of change
Research methods that enable the researcher to immerse in the contexts of the study participants are vital in circumventing the power imbalances that can occur in cross-cultural research (Smith, 2003). This requires the researcher to acknowledge the study participants as active agents of change in their community rather than people that need emancipating (Fine, Weis, Weseen, & Wong, 2003).

3.3.3 Analysis of findings
The present study used a reflexive and thematic approach to analysis. The preferred strategy of analysing case study evidence is to rely on the theoretical propositions that led to the formation of the case study (Yin, 2009). The theoretical orientation guiding this case study was to gain an understanding of the characteristics, motivations and challenges of remote Aboriginal tourism entrepreneurship on country, thus the data was categorised into these three categories.

Following the sorting of evidence into three broad categories, thematic analysis began by examining key themes emerging from each category. The challenge for analysing and interpreting qualitative data is to do justice to the complexity of meanings that may be present. Neuman (2003) proposes that interpretative researchers believe that there is ambiguity within social situations making it difficult to collect and interpret objective facts:

> Interpretative social science sees facts as fluid and embedded within a meaning system in the interpretative approach; they are not impartial, objective and neutral. Facts are context-specific actions that depend on the interpretations of particular people in a setting (Neuman, 2003, p. 80).

The process of thematic analysis is reflexive, rather than objective (Miles & Huberman, 1994). Srivastava and Hopwood (2009, p. 77) describe reflexive iteration “as a deeply reflexive process… that is at the heart of visiting and revisiting the data and connecting them to emerging insights, progressively leading to refined focus and understandings”. While the research objectives guided issues deemed relevant in the
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findings, the present analysis included remaining open to emerging meanings from
the data that may have not been initially considered (Miles & Huberman, 1994).

The relative frequency that different issues were raised and the intensity of how they
were expressed were noted in determining key themes within the findings. This
required analysis of evidence to follow an iterative process in which the researcher re-
visited the evidence to synthesise emerging themes (Miles & Huberman, 1994) that
would eventuate into the sub categories of the findings chapter. This style of
categorisation helps to set aside data that is of no interest to the study (Yin, 2009).

3.3.4 Truthfulness
Triangulation through the use of multiple data collection methods including semi-
structured in-depth interviews, participant observation and secondary sources, such as
business plans and Government documents (see Appendix VI), have been
implemented to contribute to the trustworthiness of the study (Glesne, 2011). The
potential for subjectivity in cross cultural research and how this could influence the
interpretation of the findings was also discussed within Section 3.2.

Interpretative research is validated if it conveys a true understanding of how the study
participants feel in that particular context and resonates or reflects with their
experiences and lives, while also allowing the reader to gain a thorough understanding
of the phenomena being studied (Neuman, 2003). Key principles in the Indigenist
research paradigm also express that the truthfulness of a study is about checking
interpretations with study participants over capturing a definitive truth (Martin, 2003).
Steps undertaken for conducting fieldwork on country outlined in Section 3.3.2 such
as negotiating fieldwork methods and re-presenting the research in person worked to
ensure the rigour of the present study.

An important step in this process was to ensure that the study participants approved
the interpretation of the findings. Indeed, this step highlights the final stages of the
fieldwork process identified in Figure 3.2. Once the evidence had been transcribed it
was returned to the study participants to determine what information was suitable to
be displayed in the findings chapter and what would need to be left out. Any requested amendments were made prior to submission of the thesis.

3.4 Chapter conclusion
This chapter specified the research process for the UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp case study and explored the methodological approach underpinning the study. The present study drew on a variety of paradigms and methods to achieve the research aims while adopting a set of protocols influenced by the Indigenist research approach that seeks to limit the negative impacts that can occur when partaking in cross cultural research. The researcher’s ontological, epistemological, rhetorical and axiological stances were identified and an autobiographical reflexivity was written in order to make the researcher’s background and worldview transparent. The chapter concluded with a description of the research methods and why they were suited to the present study. The following chapter details the findings obtained from the implementation of the research methods described in this chapter.
Chapter 4: Findings

4.1 Introduction
This chapter details the key themes that have emerged from the research. The findings of the present study are categorised into three sections. Section 4.2 and 4.3 respond to the first study objective by describing the characteristics of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. Section 4.4 addresses the second study objective by describing the motivations for operating a tourism business on country. Section 4.5 addresses the third study objective by describing the key challenges with operating on country.

The findings are presented using a narrative story approach in line with how the study participants told their story. Although this may detract from conventional approaches to presenting a case study, the present study aims to adhere to the principles of conducting research with Aboriginal and Torres Strait Islander people, which is to privilege the voices of the study participants (Rigney, 1999). The chapter concludes with Section 4.6 that provides a description of the influence marketing and networking has on the study participants and provides a brief summary of the findings in Section 4.7.

4.2 Characteristics of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp
Findings from the present study begin with a description of Nyikina contemporary culture to provide some understanding and convey respect for the country where this study took place. In the following passage, Neville’s sister Anne Poelina describes Nyikina ontology and the Nyikina custodians’ connection to country.
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Nyikina contemporary culture

Our ancestor, Woonyoomboo, was the first man to travel up the Mardoowarra, the Fitzroy River. Today he can still be heard along the river singing out. We believe he transformed into the Rufous Night Heron. The Warloongarriy song tells his story, and teaches the importance of survival, of helping each other and being responsible. The story is known to many Aboriginal people. How Nyikina people take on these stories affects the way we think and act. The stories show the Nyikina relationship to the river, land, people and spirit [liyan]. They give us meaning and help to reinforce where we have come from, who we are and who we can be.

When the story is sung and danced it is known as Warloongarriy nooloo, and involves a partnership between the Elders and young people, connecting with each other and the physical and spiritual experiences of the past, present and future. It is the way to keep up the health and wellbeing of people, language and culture. Young people along the river are taught creation songs and stories so that they understand the depth of their inherited connection to Woonyoomboo, the Mardoowarra and the history of the area. It gives meaning to their relationship with Kandri. Being responsible for singing about and caring for special sites maintains and strengthens the shared memory of all Nyikina people, providing Aboriginal people along the Mardoowarra with a way of feeling and thinking as one.

Source: Reproduced with permission from Anne Poelina (Watson et al., 2011, p. 20).

4.2.1 In the beginning… UPTUYU Aboriginal Adventures

To understand Neville and Jo’s motives for setting up their businesses on country it is important to retrace the path that has led them to the present. UPTUYU Aboriginal Adventures was formed over 10 years ago as a private charter tour company that operated out of Broome. Prior to the formation of UPTUYU Aboriginal Adventures, Neville and his current partner Jo had worked as tourism trainers and business mentors in Broome. Jo was contracted as a consultant to assist Neville in developing
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his business strategy for UPTUYU Aboriginal Adventures. As Jo recounted, Neville’s initial intentions to create UPTUYU Aboriginal Adventures were individually and socially motivated:

When we first sat down and worked with Neville on his business plan, he wasn’t part of a specific community or living remotely on country he was a member of a family in Broome and he was looking at setting up his business but he had a vision of imparting knowledge, training, and providing an example, this is what was motivating him to do it (Jo).

Neville had been operating UPTUYU Aboriginal Adventures for a year out of Broome when his Elders first called him to Nyikina country to claim a 3000-acre property called Oongkalkada, which had been placed on the market by the previous owners. Neville explains:

This land was going to be sold to bikies, and my people didn’t want that to happen, they were worried about the impact that would have on the local youth. We were told if we wanted this land we had to demonstrate we could sustain ourselves (Neville).

Moving his business into a remote region was not financially motivated. Instead, as Neville explained, “It was cultural obligation that moved my business from Broome to country” (Neville). Neville and Jo initially thought they would continue to operate their business out of Broome while they helped Neville’s Elders acquire land tenure, however, Jo described that this changed once they entered the process of acquiring land tenure:

Originally Neville said we will give them 6 months, we will go out there we will help get it set up we will get the land divested and that’s all the ILC [Indigenous Lands Corporation] led us to believe it was going to take, we were going to do it in the wet season, we had six months until the next tour season started but of course we forgot out here that it’s not that simple (Jo).
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This demonstrates how the extended process of acquiring land tenure played a key part in their decision to relocate their business from Broome to country.

4.2.2 Creation of Oongkalkada Wilderness Camp
Neville described how the creation of the community owned Oongkalkada Wilderness Camp and training centre were instigated. As he explained: “I asked my people what they want for this land and they said we want to train our people. So I started a training centre because I’m qualified in tourism” (Neville). Jo added that their situation is unique because, “freehold is really rare, it’s usually a pastoral lease and that is why they purchased this land for social and cultural reasons because it’s not a working station” (Jo). Jo explained that leaseholds that have been acquired by Aboriginal people in the Kimberley region are predominately pastoral leases that have been purchased by the ILC and given back to traditional owners. Because of the tenure arrangements under freehold they were able to apply for the Oongkalkada Wilderness Camp and training centre for social and cultural reasons.

4.3 Business Overview

4.3.1 Organisational structure
Jo explained how operating a private (UPTUYU Aboriginal Adventures) and community owned (Oongkalkada Wilderness Camp) business on country is quite complex. Jo provided a diagram of the organisational structure and the many facets involved with the businesses currently running at Oongkalkada (see Figure 4.1). She explained their situation in detail and described why there are so many entities involved:

Ownership was going to be divested of this property. It couldn’t be Oongkalkada, which is Neville’s grandmother’s matriarchal clan because that was too narrow. It had to be the wider traditional owner groups, so we had to form a new entity the Nyikina and Mangala Aboriginal Corporation. So that Corporation owns it and it has an agreement with the community and it has an agreement with us. We’re always clear about whether it’s a community project we’re entering into or one of our own personal business things. That’s something that we juggle all the time and it gets very confusing for other people (Jo).
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Figure 4.1 Governance of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp

Source: Jo Camilleri (2012)

Oongkalkada Inc represents Neville’s grandmother’s matriarchal clan that has direct linkage to Oongkalkada. In response to ILC stipulations for land title agreements, Oongkalkada Inc, in agreement with the Nyikina Mangala Native Title Working Group, had to create the Nyikina Mangala Aboriginal Corporation, which represents the wider traditional owners of Nyikina Mangala. The Nyikina Mangala Aboriginal Corporation owns the Oongkalkada title while Oongkalkada Inc owns the Oongkalkada Wilderness Camp. It is within this agreement that UPTUYU Aboriginal Adventures is acknowledged as a joint venture agreement of Oongkalkada Wilderness Camp, and therefore operating as an individually owned business. Both Oongkalkada Wilderness Camp and UPTUYU Aboriginal Adventures do not currently employ anyone on a permanent basis, although traditional owners are paid casually for tours when Neville is unable to conduct them.
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Jo pointed out that since recently acquiring tenure over the property the equipment and infrastructure for UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp has increased substantially:

*UPTUYU owns a shed with all of the dome tents and swags and camping gear and has the two Nissan patrols as tour vehicles. Oongkalkada owns the self-contained eco tents [see Figure 4.2], the training centre [see Figure 4.3], an eighteen-seater bus [see Figure 4.4], and the toilet block (Jo).*

Figure 4.2 Oongkalkada Wilderness Camp self-contained eco tents

Figure 4.3 Oongkalkada training centre
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4.3.2 Description of products
Jo described the vision of UPTUYU Aboriginal Adventures when she explained how they offer exclusive tours that enable people to explore anywhere in the Kimberley region while learning the stories of each specific destination on country (see Figure 4.5 and 4.6). Jo discussed how accessing traditional owners from each country enables visitors to have culturally appropriate tourism experiences.

There are the UPTUYU private charters, design your own special charter and there’s the Wilderness camp self-drive product, where the client chooses where they are going to go. Usually on the first night you have a chat while they’re eating and work out with them what’s the best itinerary. So we say they’ll get about three activities and it usually involves the river, the lakes or he might just take you for a drive through the country and tell you the stories of the land (Jo).

Figure 4.4 Oongkalkada Wilderness Camp tour bus

Figure 4.5 UPTUYU Aboriginal Adventures private tours
Figure 4.6 Jo catering on an UPTUYU Aboriginal Adventures private tour

Jo believed that these are insightful experiences that provide visitors appropriate first-hand accounts of the stories from Oongkalkada and the wider Nyikina country. Jo highlighted how offering products that would appeal to differing budgets and interests enables UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp to cater for a range of clientele. This includes, for example, providing activities and interpretations for children (see Figure 4.7) or sunset viewing and storytelling for the older clients (see Figure 4.8).

Figure 4.7 Oongkalkada Wilderness Camp self-drive tour (teaching the children how to paint with Ochre)
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Figure 4.8 Watching the sunset at Oongkalkada Wilderness Camp

Providing a range of experiences does provide more options for visitors, however, it also gives a little insight into a strategy Neville and Jo have implemented to help deal with remote tourism. In particular, Jo pointed out how seasonality impacted on their ability to generate a constant income: “The season is too short and there is only one of Neville so the economy of scale is that it can only be so big” (Jo). Jo described how diversifying their product so that they don’t just rely on one type of clientele allows them to generate income annually, as she further explained:

*Oongkalkada hosts events and meetings and we cater and provide accommodation. The meetings are what got us through last year, they were a major part of our income, and running the traineeship program, the tours have never been a major part of our income and they never will be* (Jo).

To Jo, this approach has been an important part of how they have stayed in business for ten years. Describing this achievement leads Jo to highlight that despite the challenges they have faced, they have still managed to win numerous awards for their businesses: “We have won state awards, we have a bronze, silver and gold Indigenous tourism award for WA” (Jo).

Jo described how UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp had predominately attracted international visitors from Europe, although they claimed that this trend was shifting as more domestic tourists were starting to engage
in their tourism products. Jo specifically made mention of how pleased they were to have a large domestic group the previous season: “These are the kind of clients you really like to have; young Australian families that really want to instill a positive Indigenous experience in their children” (Jo). Jo discussed how the domestic market was relatively new for them and how they needed a change in focus accordingly.

4.3.3 Tourism advocacy roles

Neville serves on associations with the Fitzroy River Aboriginal Tourism Association (FRATA) that was developed to create networking between the Aboriginal tourism operators of the Fitzroy River (see Figure 4.9). Neville is the chairman for the Western Australia Indigenous Tourism Operators Council (WAITOC), which plays a major advocacy role for Western Australian Indigenous tourism operators. He is a Commissioner for Tourism through his position on the board of Tourism WA and he chairs the World Indigenous Tourism Alliance (WINTA) that was recently formed at the 2012 Pacific Asia Tourism Conference in Darwin. He is also on the Indigenous Business Council of Australia board and the Savannahs guide board.

Figure 4.9 FRATA meeting at Oongkalkada

In discussing why he has committed to numerous Aboriginal tourism advocacy roles, Neville explained that: “I’m not doing all of these positions for myself, I’m doing it to give more opportunity for my people” (Neville). In particular, he expressed the desire to see reform in current Government approaches to Aboriginal cultural tourism. During fieldwork for the present study Neville was awarded the Kullarri NAIDOC 2012...
lifetime achievement award for his work in pearling, diving, training and tourism as well as his tourism advocacy role. Neville expressed that he takes part in all of these organisations for the betterment of Indigenous tourism nationally and globally.

4.4 Motivations for tourism entrepreneurship on country

4.4.1 Entrepreneurship, born or made?
During the interviews Neville was asked when he believed he first became an entrepreneur. In response, Neville explained that he saw himself as always being an entrepreneur: “I've been an entrepreneur since I was 9 years old, as soon as I could throw a net I went and sold bait, you know I sold it during the breaks in the movie, you're here to watch a movie and here is a kid with a bucket of fish, yeah but you know I did so many ventures” (Neville). Neville reflected on how his parents were business owners and many of his siblings also display entrepreneurial characteristics. Neville claimed to be the first Aboriginal man in Broome to own and operate a dive shop and that he was a teenager when he took his first tours. Neville also described how he developed UPTUYU Aboriginal Adventures out of Broome after seeing a need for cultural tourism.

4.4.2 Culture and community
Neville highlighted that he and Jo are well supported by community in relation to his business endeavours on country. As he explained: “My community was very supportive of my business ideas ‘on country’, yeah absolutely” (Neville). Jo expanded on this point, outlining that Aboriginal people are increasingly taking on perspectives that they can carry out self-sustainable business on country:

I think that it is becoming more culturally accepted to look at entrepreneurship as a way of being self-sustainable ‘on country’. Self-sustainability is so culturally accepted that having a business is seen as a positive thing. You know the old people want their kids to do the training they say “We want them to come and do the training then they can find a way that we can stay on country” (Jo).

Through her experience as a business consultant, Jo suggested that operating a self-
sustainable business on country is seen as a motivation for many Aboriginal communities in the Kimberley region:

> Every single time I have worked with Indigenous people in developing their mission and vision in their business plan, the things they come up with are very community orientated. And then I will say “What's wrong with making money?” and they say “Oh yeah but it's really more about being able to be here and sustain my family on country” (Jo).

In discussing these issues Jo was mindful that she was speaking for the Kimberley region and not for Australian Aboriginal and Torres Strait Islander people nationally when discussing community as being supportive of entrepreneurship. Jo suggested, “When you are in a remote setting, community is all of your existence. It is going to influence your business whether its community owned and managed or an individual enterprise” (Jo).

Neville provided a background to his family history and discussed how he was raised in a family that acquired citizenship rights, therefore denouncing their Aboriginality. He expressed regret at not receiving a cultural education in his early years and described how he has since sought out this knowledge from his Elders:

> Because my mother had to denounce her Aboriginality, I was brought up in a white church. I ran away from school, I climbed on the shoulders of a lot of old men, so all of this stuff they showed me culturally. From a western side of view, I wasn’t supposed to learn that. I was supposed to be assimilated, you know? “Don’t go making a spear; you learn to write your name” (Neville).

Neville discussed his experience living between two competing worldviews and suggested that these experiences motivate his business aspirations today. He expressed that, “I’m not like most entrepreneurs where they find a niche and fill it; I went to my land for cultural obligations and moved my business with me” (Neville). Neville highlighted that his upbringing played a key role in his motivations to work in cultural tourism:
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I want to be employing my Elders to show people how to make things and tell them the stories because I really seek that knowledge and to get paid to hear what I’m seeking is a bonus. My children can see it happen, to me, that’s where the value is (Neville).

Neville envisioned employing his Elders to work on country and taking cultural tours as an educative environment that enabled young Aboriginal people to learn the stories from their elders while also participating in meaningful employment. Neville described how he would need to expand his business for this to come to fruition. Neville highlighted the importance of living on country, preserving culture and working in meaningful employment that aligns with cultural protocols and bridges two differing worldviews.

Jo described how motivation is inherently linked to where you sit along the cultural continuum. She argued that someone’s history and upbringing determines where they’re positioned on the continuum thus influencing what their motives will be. Jo described a cultural continuum as:

A scale of how you interact with differing worldviews. You can have very assimilated Aboriginal people that have grown up in the mainstream and you have very traditional people buried in traditional culture and Aboriginal people are somewhere on that continuum (Jo).

Jo suggested that Neville is fluid in his positioning on the continuum: “To use Neville for example, he dances all the way across the line from one extreme to the other and sometimes in one day” (Jo). She claimed that the ability to move along the continuum is not easy, describing it as “…a dance you do between different worlds and different values. It’s not a juggle, it’s a dance because Neville actually does it quite smoothly but it takes practice” (Jo). Jo suggested Neville’s ability to move along the continuum is evidenced by his tourism advocacy roles that demand a high level of articulation and confidence, while also maintaining close connections to country and community.

Both Jo and Neville suggested that most Aboriginal and Torres Strait Islander people desire their children to have the ability to move fluently along this continuum:
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I think many Aboriginal people in today’s age want their kids to be able to dance that whole continuum; they want them to be able to dance in the bush and participate in traditional law business and be comfortable negotiating at the board table. And that’s what the old people are saying. Absolutely yeah, you need to be educated in both worlds; otherwise it’s just total assimilation (Neville).

Neville pointed out how tourism can be used as a tool for learning and sharing culture and stressed the importance of not breaching cultural protocol or misusing sacred knowledge. Neville described cultural knowledge as existing in stages, as he outlined:

If you have a cultural tour, share your stories but don’t give the whole world for the holy dollar. There are several gates and how far you take people into these things is the level of authorisation from your Elders that you require. Well there is nothing to show people medicine and bush tucker, that’s why it’s safe to do those tours; through those you can explain your laws, customs and culture (Neville).

Neville went on to explain that there is no valid reason to share family and sacred knowledge with tourists: “Why do you need to go on a sacred piece of land? What do you have to achieve there? All people see is trees, you know? In some places cave paintings are already too exploited. Don’t open up access to new ones” (Neville). Figure 4.10 illustrates what Neville describes as outside or public knowledge (outer concentric circle), which he shares with tourists and the family and sacred knowledge that is generally off limits to tourists (inner concentric circle).
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Figure 4.10 Neville’s view, describing the varying stages of cultural knowledge
Source: Neville Poelina (2012)

According to Neville, “Everybody should know the outside circle that is open to everyone, all Australians should be aware of the outside circle” (Neville). These stories could be important educative encounters for Australian citizens to learn about and recognise the history and events of colonisation. Neville described activities in the outside circle in the following way:

Many dances are in the outside circle. Everybody has a march around dance you know like a barn dance, Irish jig whatever you want to call it. That’s ok to show everyone. Outside of that circle is off limits. Stories of the massacres and colonisation there on the outside circle, no laws are broken out there, no offences are made out there (Neville).

4.4.3 Lifestyle over financial return
Neville’s desire to live at Oongkalkada and respond to cultural obligations could be interpreted as more important regardless of the expenses he encounters on a daily basis. Neville discussed how he experienced lucrative earnings throughout his career
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and argued how these positions did not satisfy the longing he had to live on country. Neville argued he has a greater wealth on country:

*I’m the richest man there is, I have 11 km of river, I have 28 springs, most of my food I’ve caught myself, I live where I have to drive half hour to ask my neighbour for sugar. The wealthiest part is I’m my own boss; I work because I love to work, and I’m enjoying myself* (Neville).

Neville summed it up simply when he stated: “I don’t choose the money, I choose the lifestyle” (Neville).

4.4.4 Culture conservation economy

The idea of practising a culture conservation economy (see Section 1.8) is linked to Jo and Neville’s vision for Oongkalkada, which Neville described as: “…being able to sustain yourself on country, it’s about a culture conservation economy. That’s what we stand for” (Neville). Jo defined the culture conservation economy as: “…self-sustaining your family and community on country in a culturally appropriate way, in a way that respects country and preserves culture so that it can be passed on through generations” (Jo). Jo highlighted how the principles of a culture conservation economy underpinned their business strategies and the approach they took to business opportunities.

The culture conservation economy as Jo has defined it could illustrate a difference between entrepreneurship on country and regional and urban environments. Jo suggested that operating in a culture conservation economy required them to align two worldviews: “The Indigenous worldview and the core values behind it are quite different compared to the mainstream worldview in measuring success. Is success the healthy bank account, or is success the healthy country and the preservation of culture?” (Jo). Jo suggested that not all Aboriginal entrepreneurs in business see success as more than just financial gain. She argued that when the Indigenous worldview is not considered in business then business isn’t much different to the Western definition of entrepreneurship:

*I think a lot of Indigenous entrepreneurship is no different to the*
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dominant culture of Western entrepreneurship because there is a perception of that’s what you have to do to succeed. And when you do have Aboriginal businesses being done in line with the Indigenous worldview that’s when you have the difference. It’s an emergent thing and that’s where there is so much potential for Aboriginal people to succeed (Jo).

Neville and Jo’s role as business mentors provided insight into what motivates other people to establish tourism businesses on country. As Neville discussed, many of their clients shared similar views to themselves:

They are always talking about sustainability and sustaining their family. Their choice of what they are going to do, to be able to meet these goals is motivated in the need to do it in a culturally appropriate way (Neville).

Jo stressed that cultural preservation is a key motivator for participating in tourism and that connections to country and cultural obligations are responsible for initiating tourism on country. Jo highlighted how these key motives remain even after Aboriginal people are informed of the high overheads: “We ask people why are you really wanting to start this business; at the end of the day it's going to be a real struggle so what is it that’s motivating you? I can tell you in every single client I have worked with in a remote setting it was about being able to live and work on country on his or her own terms” (Jo). Both Jo and Neville’s comments suggest that achieving self-determination could be seen as the driving factor behind operating on country.

4.4.5 Tourism as a tool for cultural preservation and Reconciliation

Cultural tourism that is facilitated by Aboriginal people could be used as a tool for cultural preservation and Reconciliation. As Jo suggested, “It [tourism] keeps the culture strong, it keeps the stories moving and it helps to give a more accurate account of what really happened, that is a big motivator” (Jo). Neville supported this view and emphasised that “All stories, positive or negative, lead to Reconciliation. People need to know that you’re not a cave painting, you’re still painting the cave” (Neville). Neville’s interpretation suggests sharing the recent past and acknowledging that these things
did happen can help to bridge the gap between Aboriginal and non-Aboriginal people in Australia. Jo stressed how many Elders found it particularly important for both Jo and Neville to pass on their personal stories of past atrocities that were committed on country during colonisation:

*It was important to those old aunts of Neville’s for me to tell people when I’m walking through our country that they were chained to the tree. Neville’s uncles were around 8 and 10 when they were chained to that tree and one of his uncles tells how there was a little girl chained to his arm and she was so frightened she was biting his finger and he thought she was going to bite it off. There is absolutely no animosity they just want the story known (Jo).*

Neville discussed the contrast between, for example, how some countries in Europe and Australia dealt with and acknowledged past atrocities. Neville exhibited disheartenment for the lack of recognition of what had happened to his family when he explained:

*In the holocaust everything is out in the open, where in Australia most Australians don’t know what really happened, it’s swept under the carpet... why don’t you just lift the carpet, expose it all and relieve the shame and admit this is what happened. You know that sorry, I upset a lot of people when I said that I didn’t accept that sorry. Sure you were taken away from your family but the only thing that is different between you and me is I had a mum and dad, but I didn’t have language, I didn’t have land, I didn’t have my culture, that’s the things you forgot to say sorry for (Neville).*

Neville highlighted his discontent with the word history when he argued “*I don’t use the word history because it’s ‘his story’ and it’s usually the story of the victor not the oppressed. I’ll tell you about our story not ‘his story’*” (Neville). Jo explained how educating people in all aspects of Aboriginal and Torres Strait Islander people and their culture and providing a true account of Australia’s history from many conflicting perspectives is a necessary step to Reconciliation.
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The Mowla Bluff massacre, which is a massacre of Mangala people it’s only 80 km from here and it nearly wiped out a whole tribe. And still to this day it’s not acknowledged that it happened. There is nothing noted in ‘history’ but it is their story, it’s our story because it happened here (Jo).

4.4.6 Mentorship through training on country

Neville and Jo’s tourism and training qualifications enabled them to conduct tourism training on country and provide a mentoring role through their consultant positions. Neville described his motivations for facilitating training as “…helping people get into business. That’s what we try to do here is empower people to take on their own businesses and follow their dreams” (Neville). Jo highlighted how there isn’t a recognised qualification or award currently available for self-employment in tourism on country but argued “We’re still equipping them with the skills they need even though they are not getting the qualification out of it. Hopefully there will be an award available soon” (Jo).

Both Neville and Jo stressed the importance of designing training that was beneficial for Aboriginal people. Neville described that providing training programs on country is a culturally appropriate way of teaching tourism qualifications. Neville described his reasoning behind this as:

For you to go to a community and tell them how to do it better is not the same as bringing them here and showing them how you run a business, live sustainably off the land and how much knowledge your kids have on country. They need to see it, don’t they? (Neville).

4.5 Challenges to tourism entrepreneurship on country

Unfortunately there is no money in staying on country and doing tourism, because starting from the very top of the ladder your State tourism body doesn’t support you, what I mean by that is you’re a third or fourth thought, not a first or second thought, when there is an advertising campaign. So then you have your regional tourism organisations they don’t support you either. By the time you’ve worked out what grant or fund you may be able to apply for, it has
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expired and there is a change of Government, by the time you’ve sorted it out it changes again! (Neville).

4.5.1 Cultural influences and assumptions
Cultural influences and assumptions could make it difficult for Aboriginal people in certain situations when participating in business. On this point Jo suggested that “I think basically you are talking about two different worldviews, looking at core values of how you interact with other people and core values of protocols” (Jo). She further suggested that these issues are a result of being part of the minority group in your own country:

For non Aboriginal people they live in the dominant society so they’re very rarely confronted with these different views, but Aboriginal people are constantly confronted with opposing worldviews and having to make decisions constantly about which way they are going to go (Jo).

Certain cultural influences and assumptions may make some aspects of owning a business difficult. For example Neville noted how cultural differences can create uncomfortable situations when he described how self-promotion at trade shows can be difficult:

I was brought up with my teacher saying “look me in the eye when I’m talking to you” and then I would go home and my mum would say “Don’t look me in the eye when I’m talking to you” and I go to these workshops and you only have a small window of opportunity and I’m looking at the ground thinking I’m going to have to explain that this makes me feel awkward (Neville).

Neville discussed his frustration with the idea of mainstream, which he defined as an assumption that business and culture cannot co-exist. Although Neville accepted that there are some challenges faced by Aboriginal people when participating in business, he suggested that “I believe you can participate in business and practise your culture. I’m sure that my people were business people you know, it’s just that the playing fields changed that’s all. That’s why they had trade routes and trading places because they were business people, I think that they work together very successfully those two things” (Neville).
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Jo suggested that for Aboriginal and Torres Strait Islander people truly participating in Australian society requires the opportunity to live without being subjected to assumptions and recognise that values, culture and traditions can co-exist within the wider society. She highlighted that it’s not culture intervening with the ability to participate in business and argued: “Culture doesn’t need to intervene in any of those other things [mortgage, education, employment] it’s just at the moment because of the policies and systems we have in place, you have to do it despite the policies and systems” (Jo).

To Neville, past legacies from colonisation have greater influence than culture on the low levels of Aboriginal people participating in self-employment. Neville highlighted the influence of colonialist practices and how they resulted in the lack of social capital within many Aboriginal communities. He emphasised how low self-esteem and lack of mentorship had been apparent for some time:

That’s the thing is western minds interpreting what are our values. Aboriginal people were competitive people. Our culture doesn’t inhibit us from being competitive and having entrepreneurial abilities. It’s years of oppression, stealing our land, dislocating us from our culture and our families, putting us on welfare and encountering continual racism, it’s not our culture it’s colonialism. You had to denounce your Aboriginality, your culture, soul, family everything, you weren’t even allowed on the same street of your family (Neville).

Jo claimed that this mentality is turning around in the Kimberley region. As she stated “I feel it’s looked on positively. There is a change here, I don’t know about other places” (Jo). Jo made particular mention of their dealings with a business advisor who had been provided by an agency to assist them with their business strategy. She described how the mentor had not lived up to their expectations and was not culturally appropriate in the way he communicated with Neville. Jo attributed this to the lack of understanding the business mentor exhibited to their situation and how he did not respect their vision of accommodating a triple bottom line in business, which balances family, cultural and economic priorities:

I can remember Neville having this stand up argument with this so
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called business advisor and they were really talking at a fundamental level. He was talking to Neville about obligation to business and being reliable and Neville said “My culture and my family comes first before my business” and he retaliated and said “Well you will never go anywhere. Business has to come even before your family, you have to be ruthless”. But just that whole ruthless cut throat principle of business is never going to sit well with a more traditionally embedded Aboriginal person who has been raised to care for every living thing around them (Jo).

4.5.2 Racism and discrimination
Both Jo and Neville noted how racism and discrimination is still present in the business world and how difficult it is to overcome. Neville claimed, “Aboriginal people who try and get into business really face a lot of racism, it’s hard to break that cycle and make people say hey I need you just as much as you need me” (Neville). Jo also added that many Aboriginal operators had reported to them that they experienced prejudice when attending trade shows:

It’s difficult overcoming the wholesaler and agents prejudice such as oh yeah we’d like to book your product but Aboriginal people are so unreliable. If we turn up they will be off on a funeral or not turn up.
Really prejudiced assumptions (Jo).

Both Neville and Jo suggested that tourism stakeholders need to recognise the competitive advantage the tourism industry can gain from supporting and encouraging Aboriginal owned and operated tourism businesses that deliver genuine cultural products.

4.5.3 Training for employees not entrepreneurs
Jo discussed the role culturally appropriate training can play in providing the knowledge to balance business with cultural obligations. As she explained, “You never have to disregard you culture, you never have to compromise it, but there is that expectation that you have to behave like a white tour operator to be taken seriously. It’s actually in your favour not to” (Jo). Jo suggested that it is this difference and diversity of Aboriginal
tourism entrepreneurs such as Neville that gives them a competitive advantage when participating in cultural tourism and thus should be nurtured in training. Jo discussed her experience as a trainer with various training organisations, explaining that:

*Education is failing Indigenous people because it doesn’t consider the relationships that are forged between the teacher and learner. Allowing the learner to follow their *lyian* [inner voice] that’s when the real learning happens and we know that’s the key but unfortunately our systems of education don’t allow for that* (Jo).

Jo highlighted that the training qualifications available for tourism were not conducive to entrepreneurship on country especially that “*There are no full courses where you can gain a nationally recognised qualification, for people on country that want to start a tourism business*” (Jo). Neville also described his grievances with the Governments funding model for training: “*All the funding is set up for you to be an employee, to purchase more employees*” (Neville). Further, he questioned how the Government is claiming to be promoting entrepreneurship on country when he remarked:

*The Government keeps talking about entrepreneurship strategies but where on earth are you actually supporting entrepreneurship and not just employment? You’re not promoting people to be entrepreneurs!* (Neville).

Jo supported this view and argued “*We don’t feel that there is a single qualification that equips you for running a business on country*” (Jo). Jo and Neville detailed how they are seeking to respond to the lack of training packages available that deliver self-employment outcomes, by developing training that is culturally appropriate and considers the diversity required in remote regions.

*I am convinced that the majority of the failures are from the systems in place. When I was a TAFE teacher and other teachers would say “These students don’t even want to be here” and I would say “Well why did they enrol? They did want to be here so what went wrong?*
4.5.4 Land title agreements

Jo claimed that land tenure is one of the key challenges they encountered from establishing their businesses on country. As she maintained, “There is such complication around it. Land tenure is an inhibitor to entrepreneurship, a huge inhibitor. It took us eight years with tenacity and we were one of the smallest properties. And then they say why isn’t Indigenous tourism getting off the ground!” (Jo). Jo aired some of the resentment they had from their eight-year struggle with the ILC to acquire land tenure of Oongkalkada when she explained, “I put in a proposal for a tourism enterprise and training set up on country through ILC, ILC was not involved with training at all at this point so they believed that you can’t have training and industry together. Application after application was refused until finally they accepted” (Jo). She suggested that this impacted their ability to run a business and secure grant money to build infrastructure for the community owned business. Jo highlighted how the insufficiencies with ILC were beginning to be addressed when she explained “We are starting to see some transformation in the way that ILC operates, which is a welcoming change” (Jo).

Jo suggested that when UPTUYU Aboriginal Adventures was operating out of Broome, they were able to make decisions based on their own knowledge of the tourism industry and the market climate, while only being accountable to themselves. She claims that by moving their business to country and operating within a community structure, the freedom they previously experienced in business has changed. Jo described how they are now accountable to community as well as Aboriginal organisations such as ILC and Government programs and policies that finance and exert control over their activities.

Jo described how the issue of land title agreements is exclusive to operating on country. “If we were in town and running our UPTUYU business, tenure has nothing to do with it. If your venture is on the land and you’re talking about a remote community operation then tenure becomes critical” (Jo). Both Jo and Neville discussed how this was also limiting many potential tourism businesses in the Kimberley region. Neville highlighted that the process of acquiring land tenure was overwhelming: “If you don’t own the land, you need a lawyer or a lawyer’s brain to know what’s right and what’s legal
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and what’s illegal” (Neville). To this Jo also added the lack of assistance with acquiring land tenure:

There needs to be programs in place to support accessing their tenure, the fact that in principle you need a business plan and property plan in order to get your tenure. But you can’t get a consultant to provide you with a business plan until you have your tenure means you’re caught in that whole catch twenty-two from the outset (Jo).

Neville discussed that the challenges associated with land tenure seem to continue even after it has been secured. He described how the lack of security that comes as a result of land tenure in its current form, makes it difficult for businesses on country to acquire outside investment. In addition, Neville highlighted the difficulties with being limited to Government funding for a source of investment:

You can’t take it to the bank, you can’t talk to investors. I wanted to start growing native trees and medicine trees out there, and invest in a carbon-offset scheme, but I need investors. It takes people power and the thing is what’s happening right now is people are selling out for sit down money from the mines, it’s the new welfare (Neville).

Jo stressed that “There needs to be major reform in that area, it’s not a simple quick fix but it needs to be done” (Jo). Land title agreements in their current form could contribute to stifling economic development on country in the Kimberley region.

4.5.5 Government program and policy issues

Jo and Neville demonstrated insight from their roles as business mentors into the many issues that Aboriginal people had encountered with Government programs aimed at assisting business formation and development. Neville stated that the Government spending on Aboriginal tourism development does not seem to be inadequate and argued, “There is so much money for consultants; they will spend $2000 in a heartbeat on consultants to help you with a business plan. But if you actually want to get assistance developing a product there isn’t any, and there is no assistance in getting land tenure either, or capacity building” (Neville). Jo described the expectations of the
programs in the startup phases of the business formation were overwhelming and could be seen as culturally inappropriate when she explained:

> It's quite technical, the level of discussion that you need to have with people at startup. They're already having to make decisions about the corporate structure of this entity and it's really not culturally appropriate to sit down in the early parts when you're just relationship building and start to ask questions like that. They should be developing their product and their business idea first and getting a firm idea of what that is and then making those sorts of decisions about the corporate structure (Jo).

Jo’s comments suggest that the programs, which are created to assist self-employment of Aboriginal people, could actually be deterring potential entrepreneurs from taking those first crucial steps in developing the business. Neville highlighted the complexity of Government programs when he argued “How would someone who has no experience with Government policy and funding agencies who just wants to start a small entrepreneurial business do it?” (Neville). Jo supported this view and stressed, “It’s time for the Government to change their approach. People need to do it on their own terms in their own way in a truly self-determined way” (Jo).

As Neville stated in Section 4.5.4, the lack of access to private investors, which comes as a result of the restrictions imposed on businesses that operate on country, leaves business owners’ predominately reliant on Government programs and assistance to develop infrastructure. The delivery of Government programs was criticised by Jo as being “…paternalistic, they do want the outcomes but they can’t let go of the idea that they have the answer” (Jo). Neville provided an example of the complexity of dealing with bureaucratic organisations that are set up to assist Aboriginal and Torres Strait Islander people in business. The following example from Neville demonstrates complex issues in how the various Government programs and agencies communicate with each other:

> When I went to get the 4WD car for touring, I had a car ready to be sold to me, but IBA [Indigenous Business Australia] wouldn’t release the money until it got plated, Transport wouldn’t plate it unless it was
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at the office and the car yard wouldn’t take it over the pits until I paid the money, and it needed to be licensed and you couldn’t license it until you owned it and we were caught in this circle (Neville).

Jo stressed the restrictions that many Government bodies impose through bureaucracy do not consider the variances between communities and each individual business. She suggested “You can’t put every community in one box, you need flexible policies and definitions to deal with difference within peoples, rather than have a one solution for everyone” (Jo).

Both Jo and Neville voiced disappointment at the discontinuation of the Homelands Movement (see Section 1.8). As Neville argued, “Schemes like those [Homelands Movement and CDEP] are so much better than welfare, yet they abandon them even though they are supporting the community to live on country” (Neville). He stated that limitations he experiences stem largely from not being on the homelands agreement, in particular he explained that “I can’t participate in extensive land management and carbon offset without more people and assistance but I need financial assistance to cover the high costs of living on country so that people can live and work here, It’s very complicated” (Neville).

Jo discussed her grievances with how FaHCSIA delegates it’s funding to larger communities when she explained:

Each community needs to be looked at individually. The majority of the larger communities or towns that are dysfunctional started off as missions. Many of the smaller communities are thriving. If it didn’t take so long to secure land tenure we would have been part of the Homelands Movement, we would have people delivering our fuel, a technician servicing our generator monthly, our rubbish collected, a regular nurse. We can’t even get a technician out to look at our generator for months, how can we run a business when we have limited power for months? (Jo).

4.5.6 Operating remotely on country

As highlighted in Sections 4.4.3 and 4.4.4, both Neville and Jo suggested additional
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challenges with operating their tourism businesses on country that they did not experience when they were operating their business out of Broome. Jo attributed high operating costs from Oongkalkada Wilderness Camp and UPTUYU Aboriginal Adventures as a direct result of operating on country when she explained that, “We spend a lot of money on diesel in a year to generate power. Diesel for power and the cars are a significant cost and if you took the property away then those costs would reduce quite drastically” (Jo). She described that everyday operating costs (such as power, satellite internet, insurance, repairs and servicing) are amplified in a remote location.

Neville stressed the difficulty of obtaining a sustainable income from tourism when he argued, “The trouble with this industry is there is not much money and it’s very hard to keep people employed because it is seasonal” (Neville). Both Jo and Neville described how the short tourist season experienced in the Kimberley region due to the ‘Wet Season’ (between November and March, when the area receives most of its annual rainfall), resulted in a “small window” to gain revenue from tours, while the expenses accrued annually. Jo highlighted how they implemented what they call a ‘Wet Season strategy’ and described it as “…diversifying our products to enable us to operate annually. We do this by focusing on training and consultancy work during the low tourist season as well as hosting cultural awareness workshops. This enables us to carry ourselves across the year” (Jo).

For Jo and Neville, diversifying their products to provide a sustainable income created associated problems such as an increase in the workload. As Jo described, “You almost need six of me to get all the work done and then I would still be busy trying to achieve all the things that you need to keep your business up” (Jo). Neville suggested that if his community was receiving assistance such as the Homeland Movement (see Section 1.8) their business would be able to support more people to live and work on country in a meaningful way, thus reducing their workload to a sustainable level:

So this place is no pushover; you’re just constantly doing something. If I had received the Homelands Movement support I would have been able to have more staff and infrastructure to support a community, I have people ready and willing that could come and live on my property and work for tourism, aquaculture and land management projects. But the overheads are too high to live there at the moment (Neville).
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In seeking ways forward, Jo highlighted that they are looking at options to enable more people to come and live and work on country. As she suggested, “We thought if we had a solar system in place it would be cheaper for more people to come out, then we may have a chance of having more help because you are doing everything” (Jo). Neville and Jo’s comments suggest the difficulty in transitioning from a family operated tourism business on country to expanding to accommodate and employ the wider community.

4.6 Marketing and networking

Both Jo and Neville described marketing and networking as essential elements to running a tourism business. They believed that this is important in remote areas where businesses rely on market exposure for tourists to locate their business. Jo stressed how marketing small businesses can become an extensive part of the budget: “There are so many affiliations and licensees you have to pay and you are such a small marginal operator then you just get to the point where you pay ten grand before you even get out of bed really” (Jo). Neville acknowledged how important marketing was to increasing occupancy rates, but stated that “Operating our business takes up so much of our time that we have hardly any left to focus on marketing” (Neville).

4.6.1 National marketing

Tourism Australia has been co-facilitating a Tourism Champions Program with Indigenous Business Australia. UPTUYU Aboriginal Adventures is currently in their third year with the Tourism Champions Program. This program was established to assist Aboriginal owned tourism businesses to market themselves predominately to the inbound market. The program only allowed what they believed were market ready businesses to join and agreed to market them internationally for five years.

Jo detailed issues she encountered in their first few years of joining the program and how the program has responded to amending these issues. She stressed the lack of flexibility and understanding in regards to the complexity of running a business on country in remote Australia as a definitive flaw within the program.

Pretty quickly we identified that the mentor we were assigned to didn’t really understand our business. He gave us these unrealistic
commitments that didn’t take into account the other sources of income we have. So we opted out of the program. Now they have a new category of champions that is more flexible which is called a marketing champion. This clearly shows how it is responding to the stakeholders from the grass roots up and that you can refine programs to be more flexible and suited to their target (Jo).

Jo declared how beneficial the financial assistance that comes from the Tourism Champions Program was for marketing their businesses when she stated, “It gave us the opportunity to attend ATE [Australian Trade Exhibition] over 3 years because you just wouldn’t be able to afford it otherwise” (Jo). Neville suggested that after three consecutive years they are only now starting to see the benefit after attending the expos. Neville explained why there is a need for a continual presence at trade shows:

I was of the mind that ATE wasn’t good for us but now I strongly believe that people have seen me there long enough to talk business. The last night I was at the trade show, inbound tour operators approached me because of what other people said to them at a dinner table. I have a reputation now because I have consistently shown my face every year (Neville).

4.6.2 State and regional marketing tourism organisations

Neville has a first-hand account of Tourism Western Australia’s (TWA) involvement with Aboriginal tourism through his role as a tourism commissioner with TWA (see Section 4.3.3). Neville described how difficult it was deciding where he should go for marketing when he questioned “Where do you get your bang for your buck, where do you market to?” (Neville). He stated that there is a need for assistance with marketing: “Your State Tourism Organisation and the Regional Tourism Organisation, Indigenous Business Australia and the Indigenous chamber of commerce should be supporting you to market effectively” (Neville).

Neville believed that there is less support from TWA for Aboriginal tourism now that it relies on Regional Tourism Organisations (RTO’s) to market individual businesses. Neville highlighted the RTO’s role in marketing when he stated “Western Australia is so big that your regional tourism associations play a key role” (Neville). Jo added,
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however that they had withdrawn their membership with their RTO:

We were members for a while but we dropped out because it doesn’t represent Indigenous Tourism very well. The same old big successful businesses that don’t really need a hand anyway are the ones that get all of the support (Jo).

4.6.3 Accreditation

Neville and Jo both highlighted a need to develop accreditation that distinguishes Aboriginal owned and operated tourism businesses. Neville voiced discontent with tourism operations that are labeled as Aboriginal cultural tourism yet do not consult with or benefit the traditional owners:

Anyone can hold an Aboriginal tourism product and not engage in the Traditional Owners or benefit them financially, that’s why accreditation needs to come into play so people know what they are getting. I keep saying cultural tourism doesn’t mean Indigenous and these mobs are walking over and pointing to ancient or not so ancient, I don’t know what rock art they’re pointing to, but it’s not European rock art and you’re giving them a culture award and they can’t see that they’re being really insensitive to Aboriginal communities? (Neville).

Neville’s comments suggest that without clear and concise accreditation tourists have limited options to choose a product that aligns with not only their needs and wants for their holiday but also their ethical considerations. He suggested that this kind of accreditation would need to be developed by Aboriginal and Torres Strait Islander people:

A type of accreditation that puts businesses on a scale, so people know what they are getting and small traditionally owned businesses are no longer competing for large White owned and operated businesses that don’t engage with Traditional Owners (Neville).
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Jo also suggested implementing an appropriate payment of scale so that small businesses could afford to be accredited. She described how the accreditation could be implemented where, “Each business gets the endorsement from your cultural Elders, not other people that aren’t from there, and that’s where other programs have fallen down” (Jo).

4.6.4 Networking and the role of FRATA
Neville and Jo are both members of the Fitzroy River Aboriginal Tourism Association (FRATA). FRATA is an Aboriginal enterprise membership that was established recently, and at the time of this study was undergoing more development (see Appendix VII). Being part of a local tourism body provides them with an avenue to network with other businesses in the region. Jo noted that FRATA is based on the way Aboriginal people approach networking:

> Aboriginal people are incredibly good networkers and the Aboriginal culture is very much embedded in networking.
> Aboriginal people in business don’t see other Aboriginal people as competition they have a much more inclusive view of how to do things rather than the exclusive view (Jo).

Jo highlighted that a common theme identified through FRATA meetings was the need for assistance to increase their marketing exposure. Neville highlighted the diversity in each member’s products, “We need a change in marketing to show people the diversity of each of our members’ products. So that tourists are inclined to experience more than one” (Neville). Jo described how these small operators found it challenging operating the business and taking tours in addition to taking bookings, enquiries and updating online marketing and media. She specified that through an agency like FRATA, all members could have access to marketing, booking, advocacy and other services.

4.6.5 The role of WAITOC
The Western Australia Indigenous Tourism Operators Council (WAITOC) is a not for profit association that represents Aboriginal Tourism in Western Australia.
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Neville currently chairs WAITOC and described his motives for doing so in the following way: “It’s not to benefit UPTUYU [Aboriginal Adventures] directly; it’s to create change for my people so we can operate in the tourism industry and have a fair playing field” (Neville). WAITOC is responding to issues within the Aboriginal and Torres Strait Islander tourism industry, such as:

International and domestic travellers that come looking for Indigenous experiences suggest they can’t find them. There needs to be opportunities for networking and strong marketing which are key things that WAITOC does. That’s where WAITOC is playing a really great role (Jo).

Neville believes his position as the chairperson of WAITOC has provided him with insight into what’s needed on a state and national level to support Aboriginal cultural tourism. Both Neville and Jo stressed the significance of entities like FRATA and WAITOC in supporting Aboriginal Tourism. They suggested that every state in Australia would benefit from an organisation such as WAITOC.

4.6.6 National representative body for Aboriginal and Torres Strait Islander tourism

At a national level, Neville highlighted the need for a national tourism body for all Aboriginal and Torres Strait Islander people. As he argued “There is no national representative body for Indigenous tourism, and the other states don’t really have anything either” (Neville). To Neville, there are many essential services a national tourism body could provide including, “…an advocacy role, marketing, support, and access to training, networking and accreditation” (Neville). Jo stipulated how a network could be formed for all Aboriginal and Torres Strait Islander tourism operators. As she explained “A national body could stay on the pulse of that stuff and could be disseminated down to the state levels and to the regional levels” (Jo). Further she added that to be effective, developing a national tourism body “…needs to be developed from the grass roots up for it to be effective” (Jo).

Through his position as the chair of the World Indigenous Tourism Association (WINTA), Neville has spent time discussing various issues faced by Indigenous
tourism operators globally. When discussing this role, he mentioned that “We have found there are a lot of global Indigenous core values to the reasons why Indigenous people are entering into tourism and the issues that they face have some similarity” (Neville). Neville suggested that by connecting a national tourism body to WINTA, a beneficial connection between Australian Aboriginal and Torres Strait Islander tourism operators and Indigenous tourism operators globally could be created.

4.7 Chapter conclusion
This chapter provided a case study covering the characteristics of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp and the key motives and challenges experienced by both Neville and Jo. The findings presented information about the story of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp from formation to present day management and operations. Through their roles as business operators, consultants and mentors, Jo and Neville also enriched the findings by providing perspectives about some of the motives and challenges faced by other tourism operators in the Kimberley.

Key themes that arose from the findings include the influential role community plays on the study participants. Neville and Jo identified cultural and community influences as the key motivator for the translocation of UPTUYU Aboriginal Adventures from Broome to Oongkalkada, which is located on Neville’s homeland, Nyikina country. Both Neville and Jo stressed the importance of land tenure to their remote tourism businesses on country and how the process of acquiring land tenure created challenges to developing tourism on country. The findings also highlighted that funding to deliver award-training programs for entrepreneurship on country was non-existent, with current funding for training programs being solely employee based with no award training available for self-employment on country. The following chapter provides an in-depth discussion of the key themes emerging from these findings.
Chapter 5: Discussion

5.1 Introduction
The previous chapter presented the findings from the case study of UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. Chapter 5 discusses the key themes that emerged on the characteristics, motives and challenges of Aboriginal entrepreneurship on country based on interpretation of the views provided by study participants. The first section examines areas where there was a need for capacity building in the study participants’ context with specific focus on the issues found with Government programs aimed at building capacity among Aboriginal and Torres Strait Islander entrepreneurs.

Section 5.3 discusses motives for pursuing entrepreneurship on country, including the concept of a culture conservation economy, highlighted by the study participants. Section 5.4 critically analyses challenges highlighted by the study participants and discusses how these challenges relate to the Government approaches to economic and social arrangements of Aboriginal and Torres Strait Islander people. The influence of external factors, such as Government policy, on the availability of resources to UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp are also discussed. In Section 5.4 particular attention is given to the idea of self-determination as a prerequisite to entrepreneurship on country. Section 5.5 identifies ways the study participants deal with some of the challenges, while Section 5.6 concludes with a summary of the key themes that emerged from the findings.

5.2 Building the capacity of Aboriginal tourism entrepreneurs on country
Through their work as business mentors the study participants exhibited insight into many issues related to the delivery of Government programs aimed at supporting Aboriginal tourism development (see Section 4.5.5). Koh and Hatten (2002) suggested (see Section 2.3.3) that it must be determined whether the sociocultural, physical, economic, regulatory and logistical environments are facilitative or inhibitive to promoting Aboriginal and Torres Strait Islander tourism
entrepreneurship. The study participants described how the lack of ownership of their resources restricted their capability of acquiring private investors. This limited them to Government grants and programs for the development of infrastructure and capital (see Appendix VI). Jo criticised many of these programs as being paternalistic and disempowering (see Section 4.5.5).

The study participants acknowledged that capacity building in a variety of contexts (see Section 4.5.3, 4.5.4 and 4.5.5) may be important for improving the ability of Aboriginal tourism entrepreneurs to operate on country. Neville raised the issue in Section 4.5 in regards to continuous changes in many Government policies, grants and business development and assistance programs. He described his frustration with this inconsistency as it wasted considerable time that could have been spent on other aspects of his business. Neville suggested a need to address the unpredictable nature of Government policy by developing programs that are secure and consistent.

The study participants suggested that a lack of communication between Government bodies was impacting on their ability to operate effectively (see Section 4.5.5). Jo described in Section 4.5.5 that the restrictions imposed on operators was a direct result of dealing with programs that operate within a highly bureaucratic manner. She believed that this explained the program’s inability to consider the variances found within each community and individual businesses. This aligns with Bennett and Gordon (2005), who raised the issue of Government funding which slows down the entrepreneurship process and disempowers the individual.

Jo mentioned in Section 4.5.5 how programs implemented on a national scale do not respond to locality challenges. She suggested that Government programs and agencies need to be more flexible and responsive to individual needs. This is consistent with findings from a study implemented by the Australian Institute of Health and Welfare (AIHW, 2012), which found that governance and leadership within Aboriginal and Torres Strait Islander communities required flexible and open organisation structures. This is particularly important in allowing for local variation in the context and delivery of programs.
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The study participants highlighted that securing land tenure was vital to establishing a tourism business on country (see Section 4.5.4). In Section 4.5.4, Jo discussed the absence of assistance with applying for land tenure and described it as another important area for capacity building. She explained how the overcomplicated process of acquiring land tenure could be limiting many Aboriginal tourism enterprises on country from becoming established. Wilkins (2007) suggested (see Section 2.4) that land tenure must be considered when discussing Indigenous entrepreneurship.

The expectations of many business start-up programs was criticised by the study participants (see Section 4.5.5) as being overwhelming and culturally inappropriate. Jo stated that prospective Aboriginal entrepreneurs could be discouraged from developing their businesses without the recognition and acknowledgment of cultural differences to operating in business. This supports Bennett and Gordon’s (2005) view that highlights that the policy focus of developing enterprises over developing enterprising people has been detrimental to the growth of Aboriginal and Torres Strait Islander entrepreneurs. Reverley and Down (2009) suggest that by integrating two cultures, there could be a combination of processes and practices that are relevant to Aboriginal and Torres Strait Islander people while still adhering to the requirements of providers and funding agencies.

The study participants noted in Section 4.5.3 that training and community assistance programs are aimed at providing employment in the larger regional centres with little support for engaging in business ownership on country. Altman (2010) suggests that the NIRA (see Section 2.4) directs Aboriginal and Torres Strait Islander people away from CDEP and self-employment on country to employment into mining and services in regional centres. Jo identified in Section 4.5.3 how most funding for training is for short courses that give no formal qualification to operate a business on country. Both Jo and Neville highlighted a need for funding to deliver award-training programs for self-employment on country. Training that was designed in a culturally appropriate manner was considered by the study participants (see Section 4.5.3) as a necessary resource for promoting entrepreneurship on country.

Overall, the findings suggest that for study participants, the Government’s underlying philosophical approach to policy development could be influencing their access to
resources to engage in entrepreneurship and their inability to have complete control over their business. These findings respond to the gap in the literature highlighted by Reverley and Down (2009) (see Section 2.4) on how the sociological aspects of political interventions influence contemporary Aboriginal and Torres Strait Islander entrepreneurial activity. Therefore, further investigation may be needed to establish whether Aboriginal and Torres Strait Islander entrepreneurship on country is limited by external factors and the inability to pursue self-determination activities.

5.3 Motives behind Aboriginal tourism entrepreneurship on country

Findings suggested that Neville’s motivations (see Section 4.4) to operate on country involved culturally based motives like cultural obligation and connection to country. This contrasts to Wood and Davidson (2011), who argued that Aboriginal and Torres Strait Islander entrepreneur motives resemble ‘push’ factors such as a need to provide directly for their families, to enhance personal status and economic independence. Neville discussed in Section 4.4.3 that his motives transformed from being predominately focused on providing for his family (when operating UPTUYU Aboriginal Adventures out of Broome) to what he presently describes as community and culturally focused. As demonstrated in Figure 5.1, Neville’s motivations when operating UPTUYU Aboriginal Adventures out of Broome consisted of the need to provide financial security for his family and invest in their future, while also having a positive impact on his family and friends. Some of his initial motivations when he was operating as a sole trader out of Broome appear to be more in line with Wood and Davidson’s (2011) viewpoints (see Section 2.5).
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Figure 5.1 Neville’s motivations for operating UPTUYU Aboriginal Adventures out of Broome

The study findings suggest that after relocating his business to operate on country, some of Neville’s motives changed to become what Delmar (2000) describes as ‘intrinsically motivated’. Figure 5.2 illustrates how this was exhibited in his desire to operate a business on country for lifestyle and cultural reasons over personal status and independent financial gain. Similar perspectives were described by Dana (2007), Foley (2000) and Bennett (2005) (see Section 5.4), who all reported that wealth attainment and status were not primary motives for becoming entrepreneurs.

Figure 5.2 Neville’s motivations for operating UPTUYU Aboriginal Adventures on country
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The findings from the present study suggest that the applicability of current theories on entrepreneurship hinged on the direction and environment in which the activity took place. In Section 4.5.1, Jo implied that Aboriginal remote tourism entrepreneurs on country were primarily influenced by community. She highlighted that the remote entrepreneur operating on country was required to acknowledge two contrasting worldviews and cultural obligations to community and country in all business decisions. This contrasts with Foley’s (2000) findings on the urban entrepreneur (see Section 2.3.1 and 2.5), that suggest the dominant intrinsic motivator to engage in entrepreneurship was a need to provide for their family directly, rather than for community.

By choosing to operate on country Neville had relinquished the freedom and control he had in operating his tour business as a sole trader (indicative of traditional definitions of entrepreneurship) (Westhead, et al., 2011) and has opted for a position that is restricted by Government policy and benchmarking. His decision to move to country, with the overall intention of improving the situation for his people, is his, even though he is now accountable to his people.

Neville’s various tourism advocacy roles (see Section 4.3.3) and his motivations to develop tourism training on country reflect activities carried out by a social entrepreneur (Dees, 2001). This is highlighted, for example, through his engagement in traditional and contemporary cultural norms (see Section 4.4.2) and through his desire to remain connected to country and preserve culture (see Section 4.4.4). Further, his social entrepreneurship is highlighted by his attempts to redress past and present injustices through advocating for his people, developing training and providing a path to Reconciliation by using tourism to provide a space for himself and Elders to talk about the past.

Neville discussed in Section 4.4.2 how Aboriginal culture has been impacted on as a result of past policies (see Section 1.2). He discussed his family denouncing their Aboriginality in order to gain rights in society. The aim of assimilation policies implemented from the 1950s was to ‘elevate’ Aboriginal and Torres Strait Islander standards of living by integrating them into White society (Dodson, 1996). Aboriginal human rights activist Mick Dodson (1996, p. 6) described it as “a reward if they
would renounce their Aboriginality and embrace the dominant status quo. It was equality based not on respect for racial difference, but on the denial of your race”. Neville related to the loss of culture he experienced (see Section 4.4.2) as a result of policies such as these. He attributed the need not only to educate himself in his culture but others, through using tourism as a tool for cultural preservation and knowledge exchange. Neville described this as a key motivation to operate a tourism business on country. This reflects a behavioral motivation that is intrinsic in nature, which many studies (Bennett, 2005; Finlayson, 1991; Hindle, 2005; Lindsay, 2005; Rola-Rubzen, 2011; Russell-Mundine, 2007) have found is a common motivation for Aboriginal and Torres Strait Islander entrepreneurs.

Study participants explained how motivation is inherently linked to one’s history and upbringing (see Section 4.4.7). Indeed, this is similar to the view of Lindsay (2005) who discussed the influence of culture on attitude and behavior to entrepreneurial differences (see Section 2.3.2). Jo described Neville as being able to move between two worldviews and attributed this to his upbringing in Western education and the influence of his Elders. She claimed this was evidenced by his ability to sit at the table with Government officials and communicate with his Elders through his extensive knowledge of his culture.

Neville demonstrates high levels of self-efficacy through his ability to communicate with all stakeholders including high-ranking officials as well as his confidence to take risks in business. Delmar (2000) suggests people exhibiting high levels of self-efficacy are characterised as being motivated individuals that are seeking to control events in their lives and are more likely to engage in entrepreneurial behavior and explore new opportunities. Therefore, it is worth investigating if the ability to participate in differing worldviews can raise an individual’s level of self-efficacy as this may encourage entrepreneurship, while also enhancing their ability to communicate between differing stakeholders and participate in business.

The study participants described caring for country and the preservation of culture as motives (see Section 4.4.4) not just for themselves but also for many Aboriginal people in the Kimberley region. Bennett and Gordon (2005) describe Aboriginal and Torres Strait Islander entrepreneurship as having the twin imperatives of both
requiring and generating social capital, thus creating necessary change in remote communities. Shapero (1984) describes the most powerful influence on the potential entrepreneur is observing others. Jo explained in Section 4.4.2 that Aboriginal communities in the Kimberley region are becoming very supportive of tourism entrepreneurship on country as it allows them to live and work on country. This contrasts with Foley’s (2000) entrepreneurs (see Section 2.3.1) in that many of them shifted their support people to the wider, often White business community, after their own communities provided little assistance or support.

5.3.1 Culture conservation economy

The study participants described the vision for their business (see Section 4.4.4) as participating in a culture conservation economy. Jo defined a culture conservation economy as participating in business on country that aligns with an Indigenous worldview, such as preserving country and culture in a culturally appropriate manner. These principles underpinned their business strategies and the approach they took towards opportunities and investment.

Study participants acknowledged motivating factors, which included caring for country, preserving culture and sharing stories through a path to Reconciliation (see Section 4.4.2 and 4.4.4). Cultural preservation is not limited to preserving a static, historical culture, rather culture should be viewed as a dynamic living thing that continues to grow and evolve over time (Butler & Hinch, 2007). According to Altman (2003) this growth can occur by remaining connected to country and informing individual and community identities, rather than occurring in large centralised communities. The findings suggest that these philosophies provide some reasoning why the study participants continued to operate their business on country regardless of challenges they faced on a daily basis.

Through their roles as mentors, the study participants mentioned in Section 4.4.4 how the philosophies of the culture conservation economy were becoming common practice to many business operations on country in the Kimberley region. The Federal Governments approach of funding larger regional centers over smaller communities could be seen as unsupportive of the culture conservation philosophies. According to
Whitford and Ruhanen (2010), Aboriginal and Torres Strait Islander tourism policy is driven significantly by economic aspects with little regard for social and environmental factors. Neville’s view supported this (see Section 4.4.4) as he raised the issues he had encountered with obtaining support from Government and private investors to assist them in accessing opportunities (e.g. carbon storage, aquaculture, permaculture and training local people in formal qualifications) aligning with their core values.

The idea of environmental and social entrepreneurship addresses the entrepreneur’s role in developing a socially and environmentally sustainable economy (Schaper, 2002). It investigates how entrepreneurs can exploit opportunities within environmentally relevant market failures and decrease environmental degradation therefore moving the global economic systems towards sustainability (Dean & McMullen, 2007). If communities define entrepreneurship as individuals who seek to improve social, environmental and economic conditions, there may be more examples of successful entrepreneurs that can influence others, than if there continues to be a limiting focus on high growth business creation and wealth accumulation (Steyaert & Katz, 2004). The relevance of environmental and social entrepreneurship to Aboriginal and Torres Strait Islander entrepreneurs operating on country is worthy of further investigation.

5.4 The influence of Government policy on resource availability

As identified in various studies (Dodson & Smith, 2003; Finlayson, 2007; Russell-Mundine, 2007), acquiring access to country through different approaches, such as land tenure agreements, has been limited in providing Aboriginal people with sufficient control of decisions related to business. Koh and Hatten (2002, p. 44) question whether “existing land-use policies and land tenure systems are conducive” for Aboriginal and Torres Strait Islander tourism entrepreneurship and development in Australia (see Section 2.3.3). The study participants highlighted in Section 4.5.4 how their eight-year struggle to acquire land tenure limited their ability to run their businesses. They described this issue as not being unique to their situation as they have witnessed these same issues in various other communities throughout the Kimberley region. Johnston (2000, p. 92) suggests “land rights are an absolute
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prerequisite for Indigenous peoples aspiring to sustainable development”. Zeppel (1998) expands on this adding community control of tourism, Government support for development, restricted access to Indigenous homelands, and reclaiming natural or cultural resources are crucial for tourism development on country. The study participants’ belief (see Section 4.5.4) that many Aboriginal people in the Kimberley are not receiving assistance with the process of acquiring access to land reflects this claim.

The study participants noted that land title agreements in their current form may be inhibiting them from acquiring investment from financial institutions and private investors. They explained (see Section 4.5.5) how this leaves them at the mercy of Government programs for infrastructure and development investment. This is consistent with Altman’s (2002) observations, that few Aboriginal and Torres Strait Islander people acquire collateral, as their land and assets are predominately under Native Title legislation. Neville suggested in Section 4.4.3 that operating on country limits his ability to spontaneously react to the market climate. These restrictions challenge Neville’s ability to operate competitively with other tourism businesses.

The study findings have raised various points that appear linked to self-determination, suggesting that it may be an important point requiring further discussion (see Section 2.4.1). Successive Governments have typically shied away from addressing political self-management (Fletcher, 1999). Fletcher (1999, p. 348) suggests, “In terms of international law, self-determination has never been realised in Australia”. Self-determination as an administrative principle is closely linked to decentralisation, which is seen as an attempt to remove paternalistic control from Governments (Sanders, 2010). As noted by Russell-Mundine (2007), the fundamental right to self-determination for Aboriginal and Torres Strait Islander people is identified and incorporated into the United Nations Declaration on Indigenous Peoples, and should be a priority for Australian Government policy. Yet, it appears policy has failed to acknowledge that Aboriginal and Torres Strait Islander people may have their own approach to values of land, life and property that may not be transferable to Western legal and political systems (Smallacombe, 2000).
5.4.1 The influence of political interventions and access to resources on entrepreneurial capabilities

Study participants spoke about how land title and policy formation influences their ability to become entrepreneurial on country (see Section 4.6). For study participants, the basic requirements for entrepreneurship on country (see Section 4.4.4 and 4.4.5) include: access to land; the ability to make autonomous decisions and deal with the repercussions; and the confidence and freedom to respond to market conditions. These requirements align with many scholars in psychology (see Section 2.2.2) with regards to common characteristics of entrepreneurs such as autonomy (Birley & Westhead, 1994; Smith, 1967); risk-taking behaviour; (Heath & Tversky, 1991); tolerance of ambiguity and determination (Schere, 1982) and initiative, creativity and self-confidence (Westhead, et al., 2011). Neville acknowledged how he was able to meet these basic requirements when he was operating as a sole trader out of Broome but had lost the capacity to do so since moving his business on country (see Section 4.5.1). This aligns with Wilkins (2007, p. 573) understanding that the “key to entrepreneurship does not appear to follow a theoretical basis, but values the combined importance of human entrepreneurial characteristics and resource availability”.

Many of the challenges described by the study participants (see Section 4.5) can be traced to underlying Government philosophies on developing economic advancements for Aboriginal and Torres Strait Islander people without consideration of the social and environmental factors at play. Study participants raised numerous examples (see Section 4.5.5) where policy in its current form was posing additional challenges or barriers to operating on country. This raises a point discussed by Wilkins (2007) about the consequences for Governments that adopt a dependency-based economic theory that operates a ‘mainstreaming’ policy. Wilkins labels it as inferior to approaches used by Governments in, for example Canada and New Zealand, who demonstrate a humanistic approach that integrates “optimal participation of non-elite populations in decision making and implementation, ecological responsibility and respect for traditional cultures when conducting development activities” (Wilkins, 2007, p. 575).
An analysis of the characteristics, and challenges faced by the study participants through their journey to become entrepreneurs on country is illustrated in Figure 5.3. It proposes how the dependency economic approach, that Wilkins (2007) argues influences Australian Government’s approach to policy creation and land title agreements, may have influenced the ability of study participants to participate in entrepreneurship on country.

Figure 5.3 Government program effects on the entrepreneurial capacity of study participants

Source: Adapted from Wilkins (2007)

Dependency economic theory is displayed in the first level of Figure 5.3 and represents egalitarian and assimilative principles to the economic development of Aboriginal and Torres Strait Islander people (Wilkins, 2007). The second level of Figure 5.3 represents Governmental policy and programs and land title agreements that are built on the principles of dependency economic theory. Operating under the dependency economic approach results in the Australian Government generally seeing Aboriginal and Torres Strait Islander people as citizens that need ‘help’ in achieving a similar socio-economic status to the rest of society, with little regard to enabling self-determination to be a tool in achieving economic independence (Sanders, 2002).
The third level of Figure 5.3 identifies potential outcomes of approaching land title agreements and Government policy and programs under the dependency economic approach to development. The study participants described how many Government programs may have affected their ability to respond to market conditions and make autonomous decisions due to their inflexibility in delivery. They also described many Government programs as being paternalistic and disempowering. The study participants highlighted several issues in regards to accessing land to establish the Oongkalkada Wilderness Camp. They described acquiring land title as a difficult and lengthy process and highlighted how there was little assistance from Government.

The fourth level of Figure 5.3 links these challenges to potentially inhibiting favourable entrepreneurial characteristics and resource availability for the study participants. The study participants described how (a) the lack of Government interest in training for self-employment, (b) the paternalistic approach taken for Government policy and program implementation, and (c) the lengthy application process for land title, can all impede on their entrepreneurial capabilities and access to resources. In contrast, by adopting principles that allow autonomy, self-directed development and an increased access to property rights in replacement of the economic dependent approach, the study participants’ entrepreneur qualities may have been encouraged. Thus, the desire to pursue entrepreneurship on country may require Aboriginal and Torres Strait Islander people to implement processes of self-determination.

5.5 Responding to the challenges faced with operating on country

The challenges highlighted by the study participants (see Section 4.5) to operating on country were consistent with other studies in Aboriginal and Torres Strait Islander entrepreneurship (Bennett, 2005; Foley, 2000; Hindle & Rushworth, 2002; Wilkins, 2007). For participants in the present study, many of the challenges were out of their control as they were a result of current policy, or limited advancements in land settlements. The findings did, however, demonstrate that study participants attempted to address some of their challenges (see Section 4.5.6), including inconsistent revenue due to seasonality and the exclusion from markets due to operating in a remote location. These challenges align with Koh and Hatten’s (2002) assertion that tourism enterprises face greater uncertainty and have less control over their operational
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environment due to the intangible nature of tourist offerings and the impact of seasonality (see Section 2.2.4). The study participants attempted to overcome these key challenges by implementing diversification strategies and networking with other Aboriginal tourism operators in their region. Each of these is discussed further below.

5.5.1 Diversification

Diversification was one approach used to counteract high operating costs and the relatively short tourism season in the Kimberley region. Jo highlighted in Section 4.5.6 how they implemented a ‘wet season strategy’ by diversifying their products, which meant that they did not rely solely on tourism clientele to generate income throughout the year. The study participants described (see Section 4.5.6) how they developed a training centre for various uses, including for meetings, conferences, cultural awareness training and to train Aboriginal people in tourism. The study participants are also trained business mentors and consultants, which provides them the ability to supplement the periods outside the tourism season. Jo highlighted in Section 4.5.6 how these activities allowed them to operate for over ten years and overcome the extremely high costs associated with operating a business on country.

The study participants highlighted that diversifying has a negative effect of increasing their workload. During the literature examined in the present study this outcome was not identified as an issue. An additional consideration was raised by Neville (see Section 4.5.5) who described how without assistance with the costs of living and operating on country he was unable to employ people to deal with the increasing workload. Some critics (Altman, 2006; Brough, 2006; Garnett et al., 2009) suggest current Government policies potentially force Aboriginal and Torres Strait Islander people to move to regional centres (see Section 1.2.1). Neville insisted that if they were receiving assistance from FaHCSIA similar to that currently received by many of the larger regional centres, they would be able to support more of his people to live and work on country and contribute to the economic sustainability of that region.

5.5.2 Networking to increase remote tourism operator’s exposure

The findings illustrated various forms of networking utilised by the study participants. Jo acknowledged (see Section 4.6.4) how networking with many different sources
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helped to gain increased exposure, which she described as an essential element of operating remotely. Jack, Dodd, and Anderson (2008) suggested the importance of networks in extending the asset base of entrepreneurs in many forms such as: social; market; financial and technical capacity. The study participants explained in Section 4.6.4 how they had established a local network by linking remote Aboriginal owned tourism businesses in their region. They described how FRATA provided an avenue to gain exposure through referrals and an opportunity to discuss issues they may be facing with people that are in similar circumstances. These findings also support recommendations arising from the Australian Indigenous Tourism Conference 2011 (ITWG, 2011), which suggest the need for a representative national body to represent and assist in the capacity building of Aboriginal and Torres Strait Islander tourism businesses. This resonates with Fernando, Gibbs, Wyld, and Rola-Rubzen (2011) who suggest that enterprises with strong networking capabilities will adapt well to changing business environments and promote new innovations and product development.

Jo described other Aboriginal tourism operators in the Kimberley region (see Section 4.6) as having a positive approach to networking. Jo suggested Aboriginal tourism operators in their region do not see each other as competition. In contrast they see each other as community and work together co-operatively. Interestingly, networking within communities was not raised in the work of Foley (2000) or Bennett, (2005). Foley (2000) highlighted that entrepreneur’s predominately shifted their support networks to the wider business community (being predominately White Australians) due to the lack of support from their communities directly. The study participants (see Section 4.6.4) expressed that developing FRATA arose from their discontent with the wider business community and specific Government departments created to support tourism development.

The study participants acknowledged (see Section 4.6.2) how the regional tourism organisation network can be useful for networking and marketing; as well as providing critical links between tourism operators and their clients. Although the study participants recognised the role of their relevant regional tourism organisation (see Section 4.6.2), they also explained that they were no longer members. They attributed this to the underrepresentation of the smaller Aboriginal owned and
operated tourism enterprises compared to the larger tourism companies. It is understood that networking in remote regions may be essential for improving market reach (Fernando, et al., 2011), Neville stated that without the support of state, regional and local tourism organisations, it could be difficult for small remote operators to make contact with tourists (see Section 4.6).

5.5 Roles beyond operating a remote tourism enterprise
The study participants undertake tourism advocacy roles (see Section 4.3.3) that are well beyond the ordinary operation of their enterprises. They continue to advocate for major reform in current Government approaches to Aboriginal cultural tourism. Neville suggested this was an attempt to create an even playing field for Aboriginal and Torres Strait Islander people (see Section 4.3.3). Hollinshead (2007) believes there is much potential in the power of tourism to help Indigenous people in their constant struggle against external control and influence. Although the study participants took on these roles to advocate on behalf of community to strive for self-determination, it cannot be expected of all remote Aboriginal tourism operators. The study participants’ ability to contend with Government systems and broad legislation on a regular basis through these roles raises a question about the extent to which other remote operators take on such roles, or whether the study participants are an exceptional case.

5.6 Chapter conclusion
This chapter provided discussion about the characteristics, motives and challenges of Aboriginal entrepreneurship on country arising from the study findings. A key motive for operating on country was described as participating in a culture conservation economy, of aligning two worldviews in an attempt to balance economic, culture and environment. This contrasts with previous studies that describe key motives as providing directly for their families and enhancing personal status (Wood & Davidson, 2011). Study participants transformed from traditional interpretations of entrepreneurship to that of social entrepreneurship.

Challenges were consistent with the literature in relation to the influence of the economic philosophies of Government policy in the control and ownership of
resources related to operating business on country. The chapter also included discussion about challenges and factors that may inhibit the remote tourism case study considered here. Discussion suggested that these inhibitors may arise from the Government approaches to policy and how this impacts on the ability for the study participants to become entrepreneurial on country. The following chapter provides a summary of the implications and limitations to the study and identifies key recommendations for future research.
Chapter 6: Conclusion

6.1 Introduction
This chapter provides a summary and overall conclusion for the study. Section 6.2 details the key findings of the research. The key contributions to knowledge of the thesis are then documented in Section 6.3 with particular focus on methodology and the applicability of current theories on Indigenous entrepreneurship to the study participants. The implications that arise in response to the findings are detailed in Section 6.4 and the limitations to this study are identified in Section 6.5. Recommendations for further enquiry are set out in Section 6.6 with a central focus on investigating land and Government policy reform. The chapter concludes with an overall summary of the conclusion chapter.

6.2 Summary of the study
The aim of this study was to explore the characteristics, motivating factors and challenges of Aboriginal remote tourism entrepreneurship on country. The research objectives were to describe distinct characteristics of a remote Aboriginal owned and operated tourism business in the Kimberley region of Western Australia, examine motivating factors that promote Aboriginal tourism entrepreneurship on country, and examine challenges faced by an Aboriginal remote tourism entrepreneur that may inhibit further remote tourism entrepreneurship on country.

The research objectives were fulfilled by implementing a qualitative case study on UPTUYU Aboriginal Adventures and the community owned Oongkalkada Wilderness Camp. Using constructivist/interpretivist and Indigenist research principles, the study also adopted a theoretical approach based on sociological perspectives concerning the role of the Indigenous entrepreneur within society. By embracing the Indigenist research paradigm the present study sought useful outcomes for the study participants in addition to contributing to the body of knowledge on Aboriginal and Torres Strait Islander entrepreneurship. The underlying philosophies that guided this study along with the study participant’s guidance influenced the
development of a diagram for conducting fieldwork on country (see Figure 3.2). By gaining an understanding of the complexities of operating an Aboriginal cultural tourism business on country from the study participants directly and enabling them to guide the research process, this study has contributed to supporting the facilitation of self-determination through inclusive Indigenous driven research approaches.

6.3 Key findings and contributions

6.3.1 Theoretical considerations
The study participants’ ability to endure an eight-year struggle to acquire land tenure and the increase in challenges that came with operating a tour business on country demonstrates various entrepreneurial characteristics raised in the literature. Yet despite their entrepreneurial abilities, the study participants continue to face external challenges that make it difficult to respond to market conditions, and carry out business expansion. Unlike many studies which suggested Aboriginal and Torres Strait Islander entrepreneurs searched for support within the wider business community after their own communities offered little support. The study participants reported that social capital and community support was not lacking in their context. The literature determines the slow uptake of Aboriginal and Torres Strait Islander tourism development is linked to internal factors such as lack of self-esteem and social capital. This present study questions whether external influences such as access to resources may be the issue.

For the study participants the entrepreneurial focus changed when operating on country to being more in line with a social entrepreneurship approach. Even though they were still operating UPTUYU Aboriginal Adventures as a sole trader, their intentions were to improve the situation for Aboriginal people in the Kimberley region. Thus, the applicability of current theories of entrepreneurship may hinge on the direction and environment in which the entrepreneurship activity took place, which can make it difficult to define.

Foley’s definition of the Aboriginal and Torres Strait Islander entrepreneur refers to the utilisation of resources in pursuit of self-determination. The present study found
that for the study participants’ entrepreneurial capabilities to be supported, the principles of self-determination may need to be adopted by Governments in regards to land and policy reform aimed at developing Aboriginal and Torres Strait Islander communities in remote Australia. Therefore, for Foley’s definition to be inclusive of Aboriginal and Torres Strait Islander entrepreneurship on country, self-determination may need to be identified as a requirement for entrepreneurship on country in addition to being a motive.

6.3.2 Responding to challenges
The findings from the present study highlight a range of strategies implemented by study participants in response to external challenges. The relatively short peak tourist seasons inhibited the study participants from generating a consistent income throughout the year. The study participants responded to this issue by implementing a wet season strategy and diversifying their products. The wet season strategy consisted of products that are not weather dependent such as: training Aboriginal people in tourism on country, cultural awareness workshops, business mentoring, conferences and events. This raised a whole new set of challenges as the high costs of living on country inhibited them from employing any more staff to counteract the need for additional employees to respond to the increasing activities.

Key findings from the present study suggest the role that networking can play in capacity building for Aboriginal tourism entrepreneurship on country. Networking through local and state tourism organisations such as FRATA and WAITOC enabled the study participants to increase their exposure throughout the tourism industry and connect with other Aboriginal tourism operators. Networking was seen as a key solution to the high inaccessibility to markets due to operating in a remote location.

6.3.3 Culture conservation economy
The culture conservation economy was coined by the study participants and described as a way of aligning cultural obligations and protocols with economic development. These principles underpinned their business strategies and the approach they took to opportunities and outside investment. A combination of caring for country, preserving culture and sharing stories through a path to Reconciliation were described as key
motivators for moving their tour business from Broome to country and developing the community owned Oongkalkada Wilderness Camp.

This raises questions in regard to whether participating in a culture conservation economy on country in remote Australia is economically, socially and ecologically sustainable. The study participants highlighted how their inability to access private investors to sustain ecological activities on country (such as carbon offset schemes, aquaculture, and land and catchment regeneration), impedes their ability to operate on country in a sustainable way. There were inefficiencies in institutional support and inadequate resources for operating within this framework. This provides scope to argue that if there are aspirations from communities to enter into a culture conservation economy on country then debate surrounding reformed public policy on how this can be supported and encouraged is required.

6.3.4 Guide to conducting fieldwork on country
In regards to how the present study was conducted, the study participants explained that they have been approached on many occasions to participate in research and have declined due to the way the research design of the projects was implemented. They both clarified their reasons for agreeing to this research study was due to the relationships forged before the research commenced and their ability to collaboratively develop the research design. The use of a single case study utilising in-depth interviews and lengthy narrative of results were in line with the study participants’ requests for culturally sensitive research. The underlying philosophies of the present study involved a series of steps to conducting fieldwork on country based on a set of principles ensuring sensitivity, respect and reciprocity to study participants. It would be beneficial for processes such as this to be considered when conducting similar research projects with Aboriginal and Torres Strait Islander people. The practical benefits of conducting research in this manner is the potential to accumulate information that can be used to guide policies and programs that are more suited to the study participants’ circumstances.
6.4 Implications arising from this research
The findings from this study raise several implications for Government approaches to a variety of factors relating to Aboriginal and Torres Strait Islander tourism entrepreneurship on country. The challenges experienced by the study participants are not insurmountable, if a change in the approach of Governments is implemented. The present study demonstrated that for UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp to prosper, self-determination may be key in the development of Government policies and programs to provide a greater access to resources for Aboriginal tourism entrepreneurs. This raises questions about the practicality of current approaches to land title claims, funding models for training and programs designed to assist business startup.

6.4.1 The role of economic theory in self-determination
The study participants described that the motivating factors for themselves and other Aboriginal tourism operators in their region were to live and work in a truly self-determined way, to make their own decisions, to preserve their culture for future generations, and to care for and remain connected to country. For these factors to be realised it may require land and policy reform to enabling self-directed development and self-determination on country. Self-reliant entrepreneurial activity within the wider society has been described as a way of leading Aboriginal and Torres Strait Islander people to greater self-determination. What requires further investigation is how the absence of Governmental approaches based on self-determination impacts on the ability of Aboriginal and Torres Strait Islander people to engage in entrepreneurial behaviour on country. This was identified in the diagram developed for the present study (see Figure 5.3) that demonstrated the external factors that affected the study participants’ ability to operate their businesses on country.

The combination of many factors (e.g. lengthy processes for acquiring land tenure, funding employment based training over self-directed development, and financial investment into larger regional centres over smaller communities), all affected the study participants’ ability to operate UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp on country. Easing these challenges may require their community to access property rights that other title-holders enjoy, which is the
principle of non-discrimination and equality before the law. In addition to the involvement of Aboriginal and Torres Strait Islander people in the development of policy and programs for Aboriginal and Torres Strait Islander economic development, thereby enabling the flexibility to respond to individual challenges.

6.5 Limitations of the study
The main limitations for the present study include:

- The time and costs associated with travelling to a remote location significantly influenced the amount of time for data collection.

- The limited time allocation also placed increased pressure on the study participants to verify findings during their peak-operating season. Without the time restrictions of honours it would have been more respectful for this to take place during the low operating season.

- The results obtained from this study cannot be used as generalisable findings as they are representative of the participants’ interpretations not the overall Aboriginal and Torres Strait Islander population.

- There appear to be issues related to self-determination and economic development theory that have not been covered substantially within this study. Further in-depth inquiry into these factors is necessary in order to make substantial claims about the role they have in Aboriginal and Torres Strait Islander entrepreneurship.

6.6 Recommended areas for future research
- This study has provided a diagram for conducting fieldwork on country. The steps detailed in this diagram were guided by the study participants and it is recommended that further inquiry into Aboriginal and Torres Strait Islander tourism businesses on country uses appropriate and collaborative approaches when conducting fieldwork on country.
Chapter 6: Conclusion

- The present study developed a diagram (see Figure 5.3) to demonstrate how the Government’s approach to economic development of Aboriginal and Torres Strait Islander people affects UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. It is recommended that this diagram is tested through future research that investigates the Government approaches to economic development in remote Australia.

- The issue of acquiring land tenure as an important challenge to UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp in the Kimberley region, raises the need to recommend for the resolution of the issues associated with this process. It is recommended that future research examine how land reform can produce outcomes that streamline the process of acquiring land tenure in addition to strengthening the rights of Aboriginal and Torres Strait Islander people.

- The study participants recommended that future research investigates the feasibility of creating a self-determined, self-supportive national Aboriginal and Torres Strait Islander tourism council that could be responsible for capacity building through: marketing; product development; and access to training and accreditation, through a supportive network aimed at both emerging and established Aboriginal and Torres Strait Islander tourism enterprises.

- Many of the challenges currently faced by the study participants could be addressed with increased access to resources such as outside investment. It is recommended that future research be conducted on the motivations and aspirations of remote Aboriginal and Torres Strait Islander entrepreneurs on country to determine whether the ideals of the culture conservation economy are held more widely. Highlighting if the aspirations of many communities across remote Australia are to live and work on country and operate within a culture conservation economy, then such information could inform Government approaches to community development, employment and training.
Chapter 6: Conclusion

6.7 Conclusion

In addressing the overall aim and objectives of the research, this study has provided insight into the characteristics, motivations and challenges faced by UPTUYU Aboriginal Adventures and Oongkalkada Wilderness Camp. The contributions from the present study are from an analysis of the research findings in addition to the research process itself offering methodological considerations for future inquiry. The present study has demonstrated the importance of adopting research that is led by Aboriginal and Torres Strait Islander people and encourages collaborative, reciprocal relationships to be formed.

The key findings and contributions from the present study provide an insight into the complexities of operating a tourism business on country with particular attention given to the internal and external influences surrounding an Aboriginal tourism entrepreneur on country. By examining the internal and external environment of the entrepreneur, the study takes a step toward filling a gap in the literature in regards to how these factors influence the motives of an Aboriginal tourism entrepreneur to engage in entrepreneurial behavior and their ability to access resources. The present study calls for further research to follow-up on whether implications from the present study are common throughout remote Australia. If indeed research supports the view that many Governmental interventions are disabling rather than enabling Aboriginal and Torres Strait Islander entrepreneurship on country, then valuable recommendations can be developed for Government to address these inhibitors.
References


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Appendix I: Information for participants

INFORMATION FOR PARTICIPANTS

National Statement on Ethical Conduct in Human Research (NS)
Chapter 2.2

Guidelines

2.2.1 The guiding principle for researchers is that a person’s decision to participate in research is to be voluntary, and based on sufficient information and adequate understanding of both the proposed research and the implications of participation in it.

2.2.2 Participation that is voluntary and based on sufficient information requires an adequate understanding of the purpose, methods, demands, risks and potential benefits of the research.

Therefore, participants must be presented with an information sheet about the research and a consent form, if written consent is necessary.

Consent can be written and can also be implied or verbal. When consent is implied (e.g. by return of a completed questionnaire) or verbal, then a written consent form is unnecessary.

Information sheets and consent forms MUST be separate documents. The information sheet is kept by the participant. The consent form is returned to the researcher. A copy of the participant’s consent form can be provided to the participant, if requested by the participant.

Please ensure that the Information Sheet and Consent Forms are designed to suit your individual research. Do not just copy everything on the sample forms as some sections may not apply to your research. The information sheet should be polite, fully informative, while also being as concise and brief as possible, and in language that is understandable to the participant.

The following give an idea of how researchers can structure their information sheets and consent forms.
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Appendix II: Informed consent

INFORMATION SHEET & INFORMED CONSENT FORM

Name of project – Aboriginal and Torres Strait Islander tourism in a remote area, do the principles of entrepreneurship differ in a remote tourism concept?

Introduction – I am conducting research as part of my Honours degree in tourism at Southern Cross University. You have been selected to be part of my research project to investigate Aboriginal and Torres Strait Islander remote tourism entrepreneurs. This study seeks to investigate the relevance of current theories and strategies aimed at supporting Aboriginal and Torres Strait Islander entrepreneurship and whether they apply in a remote tourism concept.

What does this research involve?

This research involves in-depth interviews that will take place daily over a 9 day period at a designated time that is suited to you. Interviews will be conducted at an agreed time and will be audio recorded only after permission has been granted to do so. A set of predetermined questions will be used as a guideline to the interviews so that I am able to collect all of the relevant data I need for the study. The researcher will also conduct participant observation which will involve taking notes and photos of your establishment and tours that you facilitate only after permission has been granted. It is hoped the data from this study can provide a valuable insight into Aboriginal and Torres Strait Islander entrepreneurship in remote areas, which may assist in making Remote Australia become economically viable and resilient. It is imperative to gain insight and focus on solutions from the ingenuity of Aboriginal and Torres Strait Islander people, rather than having ideas imposed on them through parties that may not be equipped to do so.

Topics that may be covered during the interview will include (but may not be limited to):

What were the initial factors that influenced your decision to start a tourism business in a remote setting?
What are some of the obstacles you found when starting your business?
What are some of the difficulties you find in the day to day running of your business?
How helpful do you find business schemes or current Government assistance programs?
What part does community play in your tourism business, if any?
Do current land title agreements hinder you businesses success?
Appendices

What do you believe are the skills and abilities needed to become a successful tourism entrepreneur in a remote setting?

My responsibilities to my participants.

1. I hope to obtain knowledge on a subject that is relevant to the participants social situation that can work to contribute towards positive change in other remote Aboriginal and Torres Strait Islander communities.

2. I will be paying for my accommodation and food for the 9 days as a full paying guest so I’m not financial burden to you.

3. I will honour an agreement made between us on a agreed time to conduct research and will respect your privacy when we are not conducting interviews.

4. I will be mindful that you have other guests staying with you and will make all attempts possible to not impact on the guests in any way.

Participants’ responsibilities for this research.

1. Your agreement to participate in the research can be ceased at anytime; you do not have to participate in this research as it is voluntary. You can choose to not answer a question at any time and I will not record information unless you agree to it.

2. Once I have collected all of the information you are able to check over the results at anytime. If you are not happy with any of the information in the study I will take it out on your request.

3. The interviews will consist of note taking and audio recording subject to your permission being granted. If you are uncomfortable with the interview being recorded please do not hesitate to say so.

4. The interviews will be transcribed and returned to you for approval within 6 weeks of the interviews taking place. If you feel that the transcript is not a true account of what was said in the interview please contact either myself, or the research supervisor with the changes you would like made.

Confidentiality

Please be assured that all data collected will be handled in a strictly confidential manner. The researcher will not include any information in the final thesis that has not been granted permission by you. No material will be published without consent of participants.

Freedom of Consent

Participation in this study is entirely voluntary; you are free to withdraw from the study at any time, without giving reason for your decision. If you do elect to
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withdraw we would appreciate you letting the researcher know as soon as possible.

Inquiries
If you have any questions, please do not hesitate to ask by contacting the researcher or supervisor who will be happy to answer any questions you might have.

Researcher
Cherise Addinsall, Honours Student, School of Tourism and Hospitality Management.
Southern Cross University
PH: 0266895381 (Mob): 0458633363
E: c.addinsall.10@scu.edu.au

Supervisor
Dr Damien Jacobsen, Principal Research Leader (Aboriginal & Torres Strait Islander Tourism Product Project) 
Cooperative Research Centre for Remote Economic Participation/School of Tourism & Hospitality Management 
Southern Cross University
PH: 0266203042
E: damien.jacobsen@scu.edu.au

If you have concerns about the ethical conduct of this research or the researchers, the following procedure should occur.

Write to the following:

The Ethics Complaints Officer
Southern Cross University
PO Box 157
Lismore NSW 2480
Email: ethics.lismore@scu.edu.au

All complaints are investigated fully and according to due process under the National Statement on Ethical Conduct in Human Research and this University. All information is confidential and will be handled as soon as possible.
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Consent of Participants
(This consent form is based on the National Statement on Ethical Conduct in Human Research (National Statement/NS)

Title of research project: Aboriginal and Torres Strait Islander tourism in a remote area, do the principles of entrepreneurship differ in a remote tourism concept?

NOTE: This consent form will remain with the Southern Cross University researcher for their records.

Tick the box that applies, sign and date and give to the researcher

I agree to take part in the Southern Cross University research project specified above. Yes ☐ No ☐

I have been provided with information at my level of comprehension about the purpose, methods, demands, risks, inconveniences and possible outcomes of this research. I understand the information about my participation in the research project, which has been provided to me by the researcher. Yes ☐ No ☐

I agree to be interviewed by the researcher. Yes ☐ No ☐

I agree to allow the interview to be "audio-taped Yes ☐ No ☐

I agree to make myself available for further interview if required. Yes ☐ No ☐

I understand that my participation is voluntary and I understand that I can cease my participation at any time. Yes ☐ No ☐

I understand that my participation in this research will be treated with confidentiality. Yes ☐ No ☐

I understand that all information gathered in this research will be kept confidentially for 7 years at the University. Yes ☐ No ☐

I am aware that I can contact the researchers at any time with any queries. Their contact details are provided to me. Yes ☐ No ☐

I understand that this research project has been approved by the SCU Human Research Ethics Committee Yes ☐ No ☐

I give permission for identifying information to be published or disclosed Yes ☐ No ☐

If I have concerns about the ethical conduct of this research, I understand that I can contact the SCU Ethics Complaints Officer. Yes ☐ No ☐

Participants name: __________________________________________

Participants signature: ________________________________

Date: ____________________

☐ Please tick this box and provide your email or mail address below if you wish to receive a summary of the results:

Email: __________________________________________
Appendix III: Questions for semi-structured interview

What are the distinct characteristics of a remote Aboriginal owned and operated tourism business?

- Did you develop a formal business and or strategic plan? Did you require assistance with these plans? If so where did you seek assistance?
- How did you finance the business? Did you require a loan?
- Have you experienced any challenges in raising business capital? If so what were they?
- What are the skills and abilities needed to become a successful Aboriginal and Torres Strait Islander tourism entrepreneur in a remote setting?
- What are some of the challenges in the day to day running of a remote tourism business?
- What are some valuable lessons you have learnt that could help other potential entrepreneurs?
- What do you plan for your business in the future?
- What are some of the achievements you have made through your business?
- Do you believe you operate a successful business?
- Is your business financially sustainable?
- Is there a demand for the service that you deliver?
- Are majority of your guest’s domestic travellers or international?
- How important is a cultural experience to your guests?
- Are your guests mostly independent travellers or pre-booked?
- What tools do you use for advertising? Where did you gain your knowledge of advertising in the tourism industry?
- Did you have established networks before starting your business?
- Do you currently have established networks with other remote tourism stakeholders?
- Who are your networks? Do you work with other remote tourism stakeholders?
- Are you reliant on networks for the continued success of your business?
- Do you belong to any Associations or industry groups?
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What are the motivating factors and external influences that promote or inhibit Aboriginal and Torres Strait Islander tourism entrepreneurship in a remote setting?

- What relevant education or training did you possess before starting your business?
- Have you owned a business before starting this one?
- What are initial factors that influenced you to start a remote tourism business? Was there a specific event or trigger?
- Did you conduct any research before deciding to start a tourism business in Remote Australia?
- What are some of the obstacles you found when starting your business?
- What do you believe is inhibiting Aboriginal and Torres Strait entrepreneurship in Remote Australia?
- What part does community play in a remote tourism business, if any?
- Did you experience any cultural impediments that affected your businesses success?
- Has culture and/or community made it difficult to participate in the western business market?
- Were there any difficulties in gaining access to land for your tourism business?
- Do current land title agreements hinder tourism business success?
- Would you encourage your children to become entrepreneurs in Remote Australia?
- How do you believe entrepreneurship among Aboriginal and Torres Strait Islanders could be encouraged?
- Did you have any mentors when starting your business?
- Would/Have you mentored someone?
- Was there a specific Government department that helped you when first starting out your business?
- Did you utilise and Government assistance programs when starting your business?
- How appropriate are available business schemes or current Government assistance programs to developing remote tourism businesses?
- Have you sought business advice or assistance from other sources?
- Do you think Aboriginal or Torres Strait Islander people face extra challenges when starting a business in Remote Australia? If so what are these challenges?
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Appendix IV: CRC-REP: Style guide

Use of the term ‘Indigenous’ in Ninti One

The Board of Ninti One has determined that we use the words ‘Aboriginal and Torres Strait Islander’ instead of ‘Indigenous’.

This applies to all reports, fact sheets, memos, website material and other documents you produce by and for Ninti One and any of its business units, including CRC-REP.

- If the subject is Aboriginal people, use ‘Aboriginal’
- If the subject is both Aboriginal and Torres Strait Islander people, use ‘Aboriginal and Torres Strait Islander’.

Work that is carried out under the CRC-REP is very often referring to ‘remote’ people, in which case ‘Aboriginal and Torres Strait Islander’ should be used.

This includes:

- when you are using material from sources such as the ABS, which commonly gives statistics for ‘Indigenous’ and for ‘non-Indigenous’ people. In these instances, no accuracy is lost by using ‘Aboriginal and Torres Strait Islander’ instead.
  - e.g. ‘The Australian Institute of Health and Welfare (AIHW 2006a) paints a dim picture of the health of Aboriginal and Torres Strait Islander Australians in both relative and absolute terms.’ (Campbell et al 2007)
- when you are discussing national policies which have affected both Aboriginal and Torres Strait Islander people.

Where changes should not be made

In the titles of organisations, departments, policies, titles of works, projects, quoted material from other sources, and international peoples. When it is appropriate to use ‘indigenous’ make sure it has a capital ‘I’.

Organisations:
  - Batchelor Institute for Indigenous Tertiary Education
Departments:
  - Department of Families, Housing, Community Services and Indigenous Affairs
Projects:
  - Indigenous Children’s Capacity for Innovation in Built Environment Learning in Outback NSW
  - Growing the Desert: Effective educational pathways for remote Indigenous people
  - Kimberley Indigenous Management Support Service (KIMSS)
Titles of works:
Appendix V: CRC-REP: Summary

Cooperative Research Centre for Remote Economic Participation (CRC-REP)

Challenge and response
Much of Australia’s wealth is created in our remote regions, yet many of the people who live there are excluded from the economy. The impact of this on the Indigenous population in particular is acknowledged by the Council of Australian Governments (COAG) as a national policy priority through the National Indigenous Reform Agreement (Closing the Gap).

The CRC-REP will be a collaborative research platform that works with communities, businesses and people in remote regions of Australia to systematically investigate and provide practical responses to the complex issues that drive economic participation. It will use the Desert Knowledge CRC’s (DKCRC) networks, unique and locally relevant methodologies, core knowledge and management systems.

Approach
CRC-REP is mainly a ‘public good’ CRC with a multidisciplinary research focus on social sciences.

There is very strong support across governments, industry and communities in remote Australia for tackling this problem, as CRC-REP’s list of 60 partners shows. They include:

- COAG members (Australian, NT, Qld, WA and SA Governments)
- non-government organisations
- Aboriginal organisations and communities
- research providers
- private businesses and industries.

Impacts
Robust modelling estimates the impacts from CRC REP’s research will be transformative, with a return on investment of 1.71. Within 15 years the impacts will include:

- Over 2,296 jobs for Aboriginal people
- Improved educational and health standards of residents in remote regions
- Savings in welfare payments of $160 million
- Reduced social and economic disadvantage
- Additional profitability in remote pastoral industry of $292 million
- Increased health and wellbeing and decreased levels of crime and domestic violence
- An additional $500 million in economic benefit from higher education levels over the working life of remote students

Research excellence and innovation will address all of the National Innovation Priorities by using cross-disciplinary, cross-cultural and inclusive teams, leading experts and soft-systems methods.

Research Program 1 – Regional Economies: strengthening the economy of remote regions
This research program will build robust regional economies throughout remote Australia through our partners in government, industry and communities. This will provide the sustainable employment and enterprise opportunities vital to increasing the level of economic participation for remote Australians.

Research Theme 1.1 – Mobility and labour markets
This project will address the statistical failure of ABS data to count highly mobile Aboriginal people. The first stage of the research will sample micro-scale mobility in settlements and visually present it in a predictive geographic information system, which will lead to improved service delivery. Training Aboriginal people living in remote locations to undertake this research will enhance future ABS data gathering. The second stage will focus on mining labour markets associated with at least four case study communities. The research will develop a model of employment associated with the mines.

PO Box 3971, Alice Springs, NT 0871, Australia
Phone: 08 8959 6000 Fax: 08 8959 6048 www.crc-rep.com.au
Three-page summary of CRC-REP application

Appendices

Research Theme 1.2 – Maximising the regional impact of mining investment

This project will analyse benefits flowing from mining and how these can be translated into a flow of enduring benefits to communities and SMEs during and beyond the mine’s life. It will generate strategies that remote communities can use to deal with sudden shocks and global changes. Firstly, we will develop a systems understanding of the size and flows of benefits and costs generated by mining (and related processing). Spatial and economic modelling will be used to develop a predictive model of the mines’ impacts. Secondly, we will develop new methods and an evidence base to prepare communities affected by mining operations to manage risk and become more resilient.

Research Theme 1.3 – Climate and energy futures

This theme will develop regional strategic plans for dealing with climate change. These include health preparedness, infrastructure investment for lower greenhouse gas emissions, comfortable and healthy living conditions and more prosperous and sustainable settlements. The first research focus will be on strategies to manage climate change impacts, and the second research focus will be on energy security, which is critical in remote settlements, where reliance on fossil-fuel generation plants is normal. We will explore moves toward distributed energy generation built on hybrid fossil fuel and renewable power technologies (4).

Outputs

The outputs of the Regional Economies Program will include:

- Predictive model of remote area micro-level mobility for service delivery and labour planning
- Data on the size and flows of costs and benefits generated by mining operations
- Models on how to maximise the regional impact of mining
- Case studies and methods for communities to manage risks and become resilient over the lifecycle of a mining operation
- An input-output model of remote Australia
- Case studies and pathways to alternative climate change and energy futures
- At least 7 post-graduate students; 30 Aboriginal people trained as paid field researchers; 8 honours, VET or vacation students

Research Program 2 – Enterprise Development: building remote enterprises to provide jobs and livelihoods for people living in remote regions

This program will create successful models for MSMEs that are appropriate to remote locations and inclusive of Aboriginal culture. It will facilitate their survival and growth in the long term so that they can employ more people in remote Australia, providing the ‘engine room’ for jobs and livelihoods. It will address barriers to growth, such as distance from markets, fragile or faulty supply chains and the scope for efficiencies to overcome high production costs. In consultation with our end-user partners, this program will focus on the following themes:

Research Theme 2.1 – Economic participation from cultural knowledge

This theme will provide Aboriginal communities and existing MSMEs with the knowledge, information and data to develop new business opportunities built around non-exploitative commercialisation of cultural knowledge (20). This theme will apply whole-of-value-chain research and market analysis to Aboriginal art and tourism within a sustainable livelihoods framework.

Research Theme 2.2 – Technology and innovation transforming remote businesses

Remote businesses can be slow to adopt technological innovations from outside. This theme will use two specific projects as case studies to map and address the economic, business and social issues that both hinder and assist technology adoption and innovation in remote regions:

- Precision Pastoral Management Tools – will develop new management tools that integrate precision animal data with precision spatial data to match livestock performance to environmental conditions for more efficient pastoral management.

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Phone: 08 8959 6000  Fax: 08 8959 6048  www.crc-rep.com.au
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- **Plant breeding** – will investigate the propagation of bush tomatoes in a culturally appropriate way as a model for other commercially valuable plant varieties such as Kakadu plums, bush bananas, desert yams and desert truffles.

**Outputs**
The outputs of the Enterprise Development Program will include:

- New management tools for more efficient and precise pastoral enterprise management.
- A model of the development of commercially valuable plants that are acceptable to Aboriginal people and culture that can be applied to a wide range of prospective plant species.
- Effective value chain models for Aboriginal art and tourism, harnessing new market opportunities.
- Models of new business opportunities for remote Aboriginal people using cultural assets.
- Training and mentoring packages.
- At least 11 post-graduate students; 20 Aboriginal people trained as paid field researchers, 5 honours, VET or vacation students.

**Research Program 3 – Investing in People: improving the education and training pathways for people living in remote regions**

There are complex challenges in improving pathways for remote Australians through education and training to employment and enterprise development. Soft-systems approaches linked with the Sustainable Livelihoods Framework (SLF, as modified by Moran et al. (18)) will be used to interpret the complex factors leading to chronic educational and employment disadvantage.

**Research Theme 3.1 – The interplay between health, wellbeing, education and employment**

Low education and poor health are linked to low rates of economic participation, particularly in remote Australia. Despite this, the impact of educational attainment on the health and wellbeing of Aboriginal people has received little research attention (12). Communities that differ in their resilience and vulnerability will be compared over time to examine what characteristics of education and employment achieve the greatest net gains for health and wellbeing.

**Research Theme 3.2 – Pathways to work and enterprise**

This project will build a picture of the system that supports pathways into work and enterprise, analysing the connections between parts of the system, the behaviours that influence its effectiveness and the areas where specific improvements could be made that enhance the system as a whole.

**Research Theme 3.3 – Remote education**

This research theme will identify how education systems can be redesigned to better suit the needs of the communities and stakeholders in remote regions by examining demand (what students, carers and the local economy need), supply (what systems need to provide, including better staff recruitment and retention), policy issues and alternative delivery models.

**Outputs**
The outputs of the Investing in People program will include:

- An assessment of the interrelationships and interplay between education, employment, health and wellbeing including the effectiveness of targeted interventions.
- Systemic understanding of effective pathways to work and enterprise.
- Education models that identify strategic interventions and strategies to improve the remote education system.
- At least 7 post-graduate students; 20 Aboriginal people trained as paid field researchers, 5 honours, VET or vacation students.
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Appendix VI: Programs and resources to aid Indigenous tourism development

These links to Australian Government programs and resources are available to facilitate Indigenous tourism development and employment.

Department of Education, Employment and Workplace Relations

The Indigenous Employment Program assists Indigenous people to obtain employment and also start a business, as well as supporting communities to develop their own economic direction. Programs of relevance to tourism are:

- **Australian Employment Covenant**: provides opportunities for Indigenous job seekers to secure sustainable jobs and develop long-term careers. Further information:
  - about accessing AEC jobs Speak with your [local Job Services Australia provider](#).
  - look out for AEC identified jobs on [JobSearch](#).
  - visit the [AEC website](#) or
  - phone the AEC Hotline on 1300 346 325.

- **Indigenous Wage Subsidy**: provides an incentive to employers to employ eligible Indigenous job seekers on an ongoing basis. For further information:
  - visit the [Indigenous Wage Subsidy website](#), or
  - phone the Indigenous Employment Line on 1802 102.

- **Indigenous Cadetship Support**: links Indigenous tertiary students with employers in a cadetship arrangement involving full-time study and work placements. For more information:
  - call the Indigenous Employment Line on 1802 102, or
  - visit the [Indigenous Cadetship Support website](#).

- **Indigenous Capital Assistance Scheme**: increases employment opportunities for Indigenous Australians by giving Indigenous businesses access to culturally appropriate commercial finance and professional and mentoring support services through a participating financial institution. Eligible Indigenous businesses can also directly access commercial finance for loans through the Australian Government, in partnership with Westpac. For further information:
  - about commercial loans can be found on the [Westpac Website](#) and
  - about Indigenous business assistance contact the Indigenous Employment Line 1802 102.

- **Making Indigenous Australian Apprenticeships Your Business**: a business resource kit has been designed to provide a range of practical resources to assist Indigenous employment and training service providers in improving...
Programs and Resources to aid Indigenous Tourism Development

November 2011

access of Indigenous people to Australian Apprenticeships. It is also relevant to service providers who support Indigenous Australians in other employment and training situations. For further information:

- to download a copy of the resource kit, visit the Australian Apprenticeships website, or to find an Australian Apprenticeships Centre in your region, click here.

- Job Services Australia: a national network of organisations dedicated to helping job seekers to find and sustain employment. Of relevance to Indigenous tourism are the following:

  - New Enterprise Incentive Scheme: assists eligible job seekers to start new, viable small businesses.
  - Productivity Places Program: has training places and programs in priority fields such as cooking, sales, bar service and accounting to provide opportunities for employees in participating enterprises to increase their skill levels and gain further qualifications.
  - Australian Apprenticeships ACCESS Program: provides vulnerable job seekers who experience barriers to entering skilled employment with nationally recognised pre-vocational training, support and assistance. The Program is delivered locally by brokers and providers who work closely with employers to deliver training that meets industry needs.
  - Employer Broker: engage with employers in a skill or labour shortage industry, or a specific location, to broker solutions that meet employers’ needs and to coordinate and target the efforts of employment services providers to matching the needs of job seekers with the labour requirements of employers.

For further information:

- visit the Job Services Australia website, or
- to find a Job Services provider, visit the Australian JobSearch website.

- Jobs Fund: designed to maximise job and training opportunities in local communities. This program will end on 30 June 2011. Of relevance to the tourism industry are:

  - Local Jobs Stream: for projects which focus on green jobs, develop green skills and energy efficient infrastructure.
  - Get Communities Working Stream: for projects which focus on transitioning people to the mainstream labour market.
  - Local Employment Coordinators Stream: are located in twenty identified priority areas across Australia, and are:
    - Helping match local businesses and workers with job opportunities in priority employment areas
    - Working with communities to find innovative solutions to emerging unemployment pressures in the region
    - Working with key local stakeholders to identify the job creation priorities for the region.

For further information:

- visit the Keep Australia Working website, or
- to find your nearest Local Employment Coordinator, click here.
Programs and Resources to aid Indigenous Tourism Development

- **Australian Apprenticeships Incentive Program**: to develop a more skilled Australian workforce that delivers long term benefits by encouraging employers to open up genuine opportunities for skills-based training of their employees through financial incentives. There is also funding available for Australian Apprentices to encourage retention and completion. For further information:
  - visit the Australian Apprenticeships website, or
  - telephone 13 38 73.

- **Industry Training Strategies Program**: funds projects that help employers to more fully understand nationally endorsed training packages. There are four classifications of ITSP providers:
  - Industry Pathfinder
  - Integrated Information Service
  - Education and Training Advisor
  - Indigenous Providers
  
  For further information:
  - visit the Industry Training Strategies webpage, or
  - telephone 1300 363 079.

- **Workforce Innovation Program**: provides funding for innovative, one-off projects that address workforce skills needs, piloting workforce development solutions that help industry stakeholders better utilise emerging technologies and processes. Particular consideration is given to projects which support or increase participation in the workforce by Indigenous Australians, mature aged, single parents and people with disability. For further information:
  - visit the Workforce Innovation Program webpage, or
  - telephone 02 6240 8973.

- **School Business Community Partnership Brokers**: broker partnerships to improve community and business engagement with schools, assisting schools to extend learning beyond the classroom, increase student engagement, lift attainment and improve educational outcomes. For further information:
  - visit the Youth Attainment and Transition webpage, or
  - telephone 1300 363 079.
  - to find your closest Partnership Broker visit [here](#).

- **Workplace English Language and Literacy**: aims to assist workers, and pre-employment Indigenous Employment Program participants with low literacy levels, to improve their English language, literacy and numeracy skills so they can better participate in employment and training activities. For further information:
  - visit the Workplace English Language and Literacy webpage, or
  - telephone 133 873.
Appendices

Programs and Resources to aid Indigenous Tourism Development

November 2011

- Language, Literacy and Numeracy Program: seeks to improve eligible job seekers’ language, literacy, and/or numeracy enabling them to secure sustainable employment or to participate in further education and training. For further information:
  - visit the Language, Literacy and Numeracy Program webpage, or
  - telephone 02 6240 7399.

Department of Families, Housing, Community Services and Indigenous Affairs

Indigenous Capability and Development Program: delivers services that support Indigenous individuals, families and communities to improve their wellbeing and engagement with government, with a focus on leadership and capacity building and promoting Indigenous culture and knowledge, and to provide funding for independent organisations with similar objectives. Includes:

- Flexible Funding: invests in priority development projects in Remote Service Delivery National Partnership priority communities identified through Local Implementation Plans developed collaboratively between Government and the 28 priority communities of:
  - in Western Australia: Fitzroy Crossing and surrounding communities, Halls Creek and surrounding communities, and the Dampier Peninsula (with a focus on Beagle Bay and Ardyaloon)
  - in the Northern Territory: Angurugu, Galwinku, Gapuwiyak, Gunbalanya, Ntaria (Hermannsburg), Lajamanu, Maningrida, Milingimbi, Nguiu, Ngukurr, Numbulwar, Wadeye, Yirrkala, Yuendumu and Umbakumba
  - in South Australia: Amata and Mimili in the Anangu Pitjantjatjara Yankunytjatjara Lands
  - in Queensland: the Gulf communities of Mornington Island and Doomadgee, and the Cape York communities of Aurukun and Hope Vale, together with continuing work in Coen and Mossman Gorge which are part of the Cape York Welfare Reform trial
  - in New South Wales: Walgett and Wilcannia.

For further information:
  - visit the FaHCSIA website, or
  - visit the Office of the Coordinator General for Remote Indigenous Services’ website, or
  - email the Office of the Coordinator General for Remote Indigenous Services by emailing info@rcags.gov.au.

- Registrar of Indigenous Corporations: to register, regulate and develop the capacity of Indigenous corporations to improve their corporate governance. For further information:
  - visit the Registrar of Indigenous Corporations’ website, or
  - telephone 1800 622 431.
Appendices

Appendix VII: Description of FRATA

About FRATA

About the Fitzroy River Aboriginal Tourism Association (FRATA)

The Fitzroy River Aboriginal Tourism Association Inc. (FRATA) is a not-for-profit association founded in 2010 to promote and support the development of Aboriginal tourism in the Fitzroy River region of the Kimberley, Western Australia.

Exciting times for Indigenous Western Australia tourism

Selected to become one of Australia’s iconic ‘National Heritage Landscapes’ sites, the Kimberley’s reputation as an outstanding tourism destination is growing on a global scale – not only because of its stunning natural landscapes and extraordinary biodiversity, but because of its unique Aboriginal cultural values. This, in turn, provides the perfect platform for raising the profile of Aboriginal tourism in the Fitzroy River region.

Establishing FRATA and the Mardoowarra Way

Created for local Aboriginal communities, by local Aboriginal communities, Fitzroy River Aboriginal Tourism Association (FRATA) is governed by a committee elected by local Aboriginal tourism operators of Australian Indigenous tribes. The establishment of the association and the promotion of the Mardoowarra Way has already received substantial support from the Northern Australia Program of the Australian Conservation Foundation, together with financial support from The Christensen Fund.

FRATA’s key objectives

- To promote and support the Fitzroy River Aboriginal tourism operators at a regional, state, national and international level
- To encourage and support new and emerging Aboriginal tourism operators in the region
- To advocate on behalf of Fitzroy River Aboriginal tourism operators
- To encourage greater collaboration between local Aboriginal tourism operators and non-Aboriginal tourism operators, including the promotion of joint ventures
- To encourage employment of Aboriginal people by the wider tourism industry
- To encourage and develop a better relationship between Aboriginal tourism operators and state, federal and private tourism organisations.

Joining the Fitzroy River Aboriginal Tourism Association

Ordinary membership and nomination for a committee role is exclusive to Aboriginal tourism operators in the Fitzroy River region of Western Australia. Associate membership (without voting rights) is open to non-Aboriginal tourism operators with an Aboriginal cultural component who wish to support the Fitzroy River Indigenous tourism industry.
Appendices

Appendix VIII: UPTUYU Aboriginal Adventures brochure

Self Drive
Seize the Moment!

2 Nights from $180 per person*

At Oongkalkada we promise you an adventure of a lifetime, a journey that will give true meaning to “seizing the moment”. As our guest, you share this rare country with its traditional owners. Within 200Km from Broome, or 100Km from Derby, you will find your exclusive camp resting amongst a remarkable Kimberley wilderness setting, with the mighty Fitzroy River at your doorstep, fresh mineral springs surrounding your camp base and an amazing array of fauna and flora as your backdrop. Here you will find the real Aboriginal Kimberley.

Included:
• Unpowered campsite with campfire areas
• Bathroom facilities
• Full day tour
• Morning tea, lunch and sunset nibbles
• 3 tour activities - see overleaf for options
2 Nights from $180pp*  
Including 3 Tour activities from the following options:

<table>
<thead>
<tr>
<th>Option 1 – Wetlands Indulgence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take in a picnic amongst some Kimberley wetlands. This wetland ecosystem provides a startling array of birdlife and seasonal water lilies as a backdrop to splendid lakes and creek systems.</td>
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<thead>
<tr>
<th>Option 2 – Fitzroy River Fishing Adventure</th>
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<tbody>
<tr>
<td>Try your hand at catching an elusive barramundi at the mighty Fitzroy River. A short walk from the wilderness camp base offers awesome fishing opportunities at an exclusive river location.</td>
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<tr>
<th>Option 3 – Lakeside Freshwater Prawn Catch</th>
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<tbody>
<tr>
<td>A short drive from the wilderness camp takes you to a spring fed lake. Enjoy the serene scene as the sun sets quietly and you learn the skill of casting a net into the lake to catch your own bounty of cherubin – the freshwater prawn of the Kimberley.</td>
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<thead>
<tr>
<th>Option 4 – Kimberley Backroads 4WD Station Tour</th>
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<tbody>
<tr>
<td>Travel the backroads of the Udialla Springs station to take a scenic view of Nyikina country. You will take a 4WD adventure through dry creek beds and little known tracks to visit peaceful river locations and lush spring systems.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Option 5 – Aboriginal Living Site</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visit a living site in the area and hear the traditional story of how this came to be. This is an amazing spring that offers healing water amongst a dry and barren salt marsh area.</td>
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<table>
<thead>
<tr>
<th>Option 6 – Bush Walk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take a guided walk from the wilderness camp to appreciate the natural beauty of the area, walking through spring systems and across to the mighty Fitzroy river.</td>
</tr>
</tbody>
</table>

*Please visit our website for more details & extended tour options. Minimum 2pax required.*

Personalised & self guided tours  
info@aboriginaladventures.com.au  
www.aboriginaladventures.com.au  
Telephone: + 61 8 9191 7020
Oongkalkada Wilderness Camp

A core base for adventures is the Oongkalkada Wilderness Camp established at Udallia Springs, a 3000 acre Nyikina-Mangala property, situated between Broome and Derby and fronting the Fitzroy River.

Within 200km from Broome, or 100km from Derby, you will find your base camp resting amongst a remarkable Kimberley wilderness setting, with the mighty Fitzroy River at your doorstep, fresh mineral springs surrounding your camp base and an amazing array of fauna and flora as your backdrop.

Your adventure will commence from this amazing location and from here you can choose to sit back and explore your surroundings, or embark on a new and exciting adventure from the heart of the Kimberley.
Seize the Moment!
We are available for private charter.

Our designer tours will ensure you are able to seize the moment and make the most of your adventure of a lifetime!

We will work with you to develop your own personalised adventure. Whether you’re after an extreme outback adventure, a relaxing luxurious indulgence or a fascinating insight into a remarkable frontier, our team will work with you to design an adventure that suits your needs.

The tours are based in Australia’s Kimberley region, one of the world’s last great wilderness areas. Remote and rugged, its landscape is spectacular with wide horizons, ancient gorges, crystal clear rock pools and pristine beaches, it is a special place.

We place special emphasis on comfort, professionalism and authentic insights into the Aboriginal culture, utilising a network of Indigenous tourism operator’s services throughout region.

The Kimberley has a tropical summer and dry winter and this diverse climate changes the landscape from season to season.
Day trips from the wilderness camp

Wetlands Indulgence
Take in a picnic amongst some Kimberley wetlands. This wetland ecosystem system provides a startling array of birdlife and seasonal water lilies as a backdrop to splendid lakes and creek systems. A perfect setting for a quiet afternoon to sit back, take a breath and enjoy some relaxation time on your holiday. Lose yourself in a serene location, recover from your last adventure or rest up before you embark on your next journey.

Fitzroy River Fishing Adventure
The mighty Fitzroy River offers awesome fishing opportunities ranging from taking your chance at the salt water estuary at the mouth of the King Sound to the deep fresh water pools as the river meanders its way across the West Kimberley. Try your hand at catching the elusive Barramundi in pristine waters with a guide that knows the best of locations in all situations.

Kimberley Pastoral Station Visit
Drive through open range bull paddocks and stop to hear some yarns of one of the Kimberley’s first industries – the pastoral industry. Hear first hand about the Aboriginal contribution to the industry. Visit an old out camp and see how the outback stockman lived on the stations of old. Take an outing to a working cattle station and see how the beef cattle industry has emerged over the years.

Aboriginal Community Experience
Many communities have emerged along the Fitzroy River to provide for local Aboriginal people to return to their traditional country and practice cultural ways away from the influences of busy town life. The communities and outstations provide a mix of traditional and contemporary lifestyle choices for Aboriginal people. Visit an Aboriginal community and spend time to develop cultural awareness insights and share experiences with Aboriginal people in an authentic way.

Picnic by the River
On to our tranquil, serene river location for a delicious lunch, with ample time in the afternoon to cast a line and try your luck or a quite walk along the river banks, taking in the magnificent flora and fauna at hand with an orchestra of birdlife surrounding the scene. Learn about the traditional people of the area, and how they lived in harmony with their surroundings since the Dreamtime.
Extended Tours

Dampier Peninsula

Day 1: Oongkaikada – Middle Lagoon
Day 2: Middle Lagoon – Gamberan
Day 3: Gamberan
Day 4: Gamberan – One Arm Point – Broome

The coastline North of Broome forms the Dampier Peninsula. Our drive from the wilderness camp takes you along the Kimberley Backroads to this amazing Peninsula. Our first stop along this Peninsula is to Nature’s Hideaway at Middle Lagoon.

After a long journey we focus on relaxation. Nature’s Hideaway offers a secluded lagoon where you can choose to laze the afternoon away combing the pristine beach, or try your hand at catching a reef fish straight off the point.

Refreshed from a relaxing afternoon and relaxing sleep at Middle lagoon, we head to the Northern end of the Cape Leveque Road to Gamberan.

Gamberan campground lies directly at a secluded beach on a remote coastal spot on the Peninsula. The facility overlooks an amazing pristine reef system. Fishing, oystering and crabbing is excellent year round. At low tide the reef is exposed and there is an opportunity to explore the wonders of coral and marine life including turtles, stingrays and a variety of reef and tropical aquarium fish.

The area is rich in unique fauna and flora specific to the Dampier Peninsula. This includes a wide range of Aboriginal bush tucker, bush medicine plants and a large variety of bird-life.

The mainland area is also a gateway to the Buccaneer Archipelago, with many of the stories and cultural activity based around visiting the neighbouring islands.

Cultural experiences offered at Gamberan include seafood tucker gathering, spear making, traditional fish trapping and recording these stories through art and artefact making.

After two days of exploring the reef system at Gamberan, we visit an Aboriginal community and gain some insights into the new and exciting projects Aboriginal communities are embarking on to sustain their lifestyles. In the afternoon, we depart for Broome or on to your next adventure.
Extended Tours

Kimberley Backroads

Day 1: Oongalkada to Jarlimdangah Burru via Mt Anderson Station
Day 2: Jarlimdangah Burru
Day 3: Jarlimdangah Burru – Birdu
Day 4: Birdu
Day 5: Birdu – Broome

Travel along the back roads of the Kimberley, following the tracks that link the Fitzroy River communities from the Edgar to Enkine Ranges. This is an unexplored track that has been utilised by the local Kimberley people for many years. It predates the Great Northern Highway and is the last frontier for four wheel drive enthusiasts who want to avoid the well worn tourist roads and get a feel for the real Kimberley.

Drive through open range bull paddocks and stop to hear some yarns of one of the Kimberley’s first industries – the pastoral industry. Hear first hand about the Aboriginal contribution to the industry. Visit an old out camp and see how the outback stockman lived on the stations of old. Take an outing to Mt Anderson, a working cattle station and see how the beef cattle industry has emerged over the years.

Many communities have emerged along the Fitzroy River to provide for local Aboriginal people to return to their traditional country and practice cultural ways away from the influences of busy town life. The communities and outstations provide a mix of traditional and contemporary lifestyle choices for Aboriginal people. Visit an Aboriginal community and spend time to develop cultural awareness insights and share experiences with Aboriginal people in an authentic way.

Today we move across traditional boundaries into Bunuba country. We will be escorted by Bungondee Tours. This will give the opportunity for a unique insight to the spiritual beliefs, history and land of the Bunuba Aboriginal people. Share a truly remarkable experience visiting ancient living areas and rock art, the old ruins of early European cattle stations, and spring fed water holes.

Now off the beaten track, you will explore both ancient and modern living areas. You will visit rock art sites and the ruins of an historic homestead. You will hear stories first hand of life on the cattle stations.

Traditional Bunuba man Dillon Andrews takes pride in showing and sharing his knowledge and his culture and beliefs. You will be taken on a unique and a very special journey. You will learn about Aboriginal culture and lifestyle and about the strong spiritual connection to land.

This experience observes all cultural protocols of the Bunuba people. Guests are provided a traditional smoking ceremony, and abide by protocols of entry to places of spiritual significance.

Tonight as we move towards the end of our journey together we celebrate a Barbeque finale by the Birdu campfire.

Today we continue to travel through and experience Bunuba country and from here our tour ends and you can choose to travel back to Broome, or make your way on to your next adventure. Birdu is approximately 85Kms from Fitzroy Crossing. Your guides will provide you with details and advice about traveling North through to Fitzroy Crossing, up through the famous Gibb River Road or back South towards Broome.

Gibb River Explorer

The Kimberley Backroads tour can be extended to take in parts of the Gibb River Road. Your drive takes you along the King Leopold Ranges with its breathtaking scenery. Escape to some majestic waterfalls, crystal clear pools and lush remnant rainforests. This tour offers the opportunity to embark on some bush walking and rock climbing or to explore and swim in the cool waters of the gorges.

Click here for quotes.
Important Information Exclusion of Liability

1. Whilst Uptuya will take all reasonable steps to provide an enjoyable tour, it accepts no liability for any loss of enjoyment experienced by passengers due to circumstances beyond its control. Uptuya further accepts no liability for any loss beyond its reasonable control and provides no warranties in addition to those set out under the Trade Practices Act 1974, and nothing herein restricts any passenger from exercising their rights and remedies pursuant to law.

2. Your travel agent will forward booking confirmations and other payments to us on your behalf, but your travel agent is not our agent for the purpose of receipt of monies. Receipt of booking confirmations and subsequent payments by the travel agent does not constitute receipt of those monies by us and the travel agent has no authority expressed or implied to receive monies on our behalf. There is no liability on the part of Uptuya in respect to any monies paid to the passenger’s travel agent unless and until Uptuya notifies the passenger (by way of a booking confirmation advice or payment receipt advice) that monies have been received by us.

3. These tours include the services of operators other than the company e.g. hotels, airlines and optional tour excursions, which are not under the direct control of Uptuya, and whilst Uptuya takes all reasonable care in selecting these operators, it cannot accept responsibility for these operators’ conduct or the conduct of their representative employees or agents or for any ramifications of that conduct.

4. On tours including activities such as trekking, swimming and snowshoeing, passengers accept that degrees of risk are involved.

5. No passenger will be permitted to embark or continue on tour while their mental or physical condition is, in the opinion of any representative of Uptuya, such as to render them incapable of caring for themselves, or whereby they become objectionable to other passengers, or they become a hazard to themselves or other passengers. This company will not be responsible for expenses resulting in such persons being precluded from completing the tour.

6. Uptuya reserves the right to alter the itinerary due to unforeseen circumstances.

Contact Details

p: +61 400 878 898
PO Box 1306 Broome
Western Australia 6725
e: info@aboriginaladventures.com.au
www.aboriginaladventures.com.au

Fares, Booking Confirmations
A 25% deposit per person, per tour is required at time of booking. The balance of any air charters or additional tours booked by Uptuya is required within seven days of booking. Balance is required six weeks before departure. All fares quoted are in Australian currency.

Stated duration counts day of departure and day of return. Twin share prices are per person unless otherwise stated. Uptuya reserves the right to cancel any ticket or booking or to refuse to carry any passenger where payment has not been received within the specified time. Prices include Australian Government Goods and Services Tax (where applicable).

Discounts: Past passenger discounts may be combined with some other discounts. Please ask at the time of booking for more details.

Children under 15: When sharing with one adult, discount is 20% off adult fare. Children under 18 years must be accompanied by an adult.

Concession fares: Apply to Australian and New Zealand pensioners and Australian Seniors Card Holders. Enquire for further details.

Cancellation Policy
Notice (in days) - 42 or more - less booking confirmation
Notice (in days) - 16-41 - 20% loss of fare
Notice (in days) - 1-15 - 50% loss of fare
If tour has commenced, no refund of fare or unused portion.

Child Policy
Children under 5: Free of charge, additional charges for special equipment such as infant car seat.
Children under 15: When sharing with one adult, discount is 20% off adult fare.
Children under 18 years must be accompanied by an adult.

Baggage Restrictions
Touring is in small 4-wheel drive vehicles with limited luggage capacity. Some tours include scenic flights in light aircraft, which require very strict weight restrictions.

Each passenger is requested to limit their luggage to one small/medium soft bag or suitcase weighing no more than 16kgs (35lbs) or 10kgs (22lbs) for tours including scenic flights. Cameras, make-up bag and the like may be carried separately on board the vehicle. Unfortunately we cannot guarantee to carry overweight or oversized luggage.