

INDIGENOUS WILDLIFE TOURISM IN AUSTRALIA

WILDLIFE ATTRACTIONS, CULTURAL INTERPRETATION
AND INDIGENOUS INVOLVEMENT



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EXECUTIVE SUMMARY

This report reviews and evaluates involvement by Indigenous people in wildlife tourism operations across mainland Australia. Indigenous wildlife tourism is defined here as '*wildlife attractions or tours involving Indigenous people and/or Indigenous knowledge (i.e. interpretation) of living wildlife*'. The focus is on wildlife attractions that feature living wildlife in either captive or free-ranging settings and that also incorporate Indigenous cultural presentations. The sample included zoos and wildlife parks, nature resorts, natural and cultural heritage tours, Indigenous-owned boat cruises, emu farms, a crocodile farm and land-based whale watching on Yalata Aboriginal Land.

Telephone interviews were held with 35 managers (9 Indigenous) and 26 Indigenous staff members to evaluate how Indigenous cultures and Indigenous knowledge of wildlife are presented at wildlife sites. The profile of the sample and key findings are as follows:

- This study found there were 15 Indigenous staff members (guides/wildlife keepers) employed at State-owned zoos, wildlife parks and aquaria in Australia. Nature-based tour operators, Indigenous-owned resorts, cruises and wildlife farms employed a total of 30 to 50 Indigenous staff, depending on seasonal requirements for tour guides.
- Indigenous-owned wildlife tourism ventures are based mainly within National Parks (e.g. Kakadu, Geikie Gorge), at nature-based resorts (e.g. Pajinka, Kooljaman), on Aboriginal lands (e.g. Arnhem Land, Yalata Aboriginal Lands) and at wildlife farms.
- From a managerial perspective, the most common type of interpretive information provided by non-Indigenous staff was the traditional Indigenous use of wildlife followed by biological facts and species information. The Indigenous staff reported both traditional uses of wildlife and personal stories about wildlife, followed by Aboriginal dreaming and creation stories.
- Indigenous staff members in formal presentations, guided tours and during informal discussions usually provide Indigenous interpretation of wildlife verbally.

- Staff involved in Indigenous wildlife tourism believe that wildlife can be used to help tourists understand Indigenous cultures by providing a different perspective on wildlife and Indigenous peoples, and by helping break down social barriers. In doing so, tourists also gain a fuller understanding of Indigenous relationships with Australian wildlife.
- Staff involved in Indigenous wildlife tourism believe that tourists benefit from the inclusion of Indigenous content at wildlife tourism attractions by broadening the mind; giving additional value or worth to the experience; dispelling myths; learning/education; adding novelty and excitement for visitors; increasing cultural awareness and developing positive attitudes toward Indigenous peoples.
- Many respondents expressed their desire for additional cultural content in the form of employing Indigenous people to provide interpretive tours and talks at wildlife sites. The nature and extent of Indigenous wildlife interpretation also needs to be improved at zoos.
- The key obstacles facing Indigenous involvement in wildlife tourism cited by all respondents include the lack of education/training and funding for Indigenous programs; limited infrastructure; negative attitudes and stereotypes; lack of commitment and self-confidence by Indigenous people; cultural traditions; and government dependency.
- Managers and staff involved in Indigenous wildlife tourism believe that there are many opportunities for greater Indigenous involvement in the wildlife tourism industry, including interpretation and business ownership or management. The employment of Indigenous people as cultural guides and/or educators was the most frequently cited opportunity for greater Indigenous involvement in wildlife tourism.
- Most wildlife attractions do not have a policy on Indigenous employment and training or cultural guidelines for Indigenous interpretation of Australian wildlife. Wildlife parks with a strong commitment to Indigenous employment and cultural

interpretation includes Alice Springs Desert Park (NT) and David Fleay Wildlife Park (QLD).

- Managers and staff involved in Indigenous wildlife tourism believe that Indigenous involvement in wildlife attractions or tours can promote reconciliation and increase general understanding and awareness of Indigenous cultures in Australia.

These main findings lead to the following two concluding points:

1. Indigenous involvement in wildlife attractions or tours can empower Indigenous staff and communities, promote reconciliation and increase general understanding and awareness of Indigenous cultures in Australia.
2. Indigenous cultural knowledge and understanding of Australian wildlife can add a unique and authentic element to the wildlife tourism experience that is valued by many tourists and may add an additional dimension to understanding of wildlife.

The principal recommendations of this study are as follows:

- Ways to expand the current level of Indigenous involvement in wildlife tourism in Australia should be explored.
- Operators should be made aware of the range of ways in which they can integrate Indigenous content into their activities, the potential benefits from employing suitable Indigenous staff and incorporating Indigenous content into their presentations, the potential obstacles they may face and how to effectively deal with these.
- There seems to be a need for local Indigenous communities to provide greater support for the employment of Indigenous staff at wildlife attractions. Several mechanisms for achieving this are suggested.
- More support should be provided to managers of wildlife attractions by government agencies responsible for employing and training Indigenous staff. Several mechanisms for achieving this are suggested.

In order to pursue avenues for greater Indigenous involvement in wildlife tourism, research is needed on the following issues:

- What approaches to Indigenous involvement lead to the best outcomes for business success, visitor satisfaction and educational outcomes?
- What training and support mechanisms would be most effective for overcoming obstacles to Indigenous employment in wildlife tourism?
- What opportunities exist for developing new wildlife tourism ventures on Aboriginal lands?
- How can the nature and extent of existing Indigenous wildlife interpretation be improved, particularly in zoos and wildlife parks?

This report represents the first systematic assessment of Indigenous wildlife tourism in Australia. It is hoped that it stimulates future research and industry initiatives that will help realise the potential for Indigenous employment and Indigenous interpretation of wildlife at wildlife attractions. In doing so, it will enhance visitors' experiences of Australian wildlife and Australian Indigenous cultures.

Indigenous and non-Indigenous Views of Australian Wildlife

I had that experience again later – looking at the same thing but seeing it differently. We were doing an archaeological dig in the East Alligator River, and there were dozens of these wallabies around. We were meat eaters, we were hungry, and we were looking at this one wallaby from behind the vehicle, talking about it. I know what I was visualising – a beautiful wallaby roasting on coals, but a couple next to me, a white couple from New South Wales were seeing little Skippy. They wanted to pat it on the head – alive. We were looking at the same thing, but seeing a different picture. But I didn't realise that till later, so when they said they really liked wallabies, I thought they meant they liked the meat. So I killed the wallaby and took it to them. 'What's that?' they said. 'That's the wallaby'. 'What?' 'Here it is, the wallaby you liked.' I handed it to them, to eat. 'We can't eat that. You're terrible! Why did you kill it?' Well, I'd seen it too, and what I'd seen was a beautiful cooked wallaby and me munching on it. Living, learning experiences. Meeting people with different interpretations from what I had, about the same thing. Major differences.

Randall, B. (1998), Timor ponies. In K. Davies (Ed.), *Across Country: Stories from Aboriginal Australia* (pp. 113-129). Sydney: ABC Books.

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1. INTRODUCTION

This report presents an overview of the involvement of Indigenous people and Indigenous knowledge in wildlife tourism operations in Australia. This six-month study was conducted as part of a national status assessment of wildlife tourism undertaken by the Cooperative Research Centre for Sustainable Tourism (see Higginbottom *et al.* 2001 for an overview of this project). It focuses on wildlife tourism attractions that feature living wildlife in either captive or free-ranging settings, and that also incorporate Indigenous cultural presentations. The overall goals of this project are to assess the nature and extent of Indigenous involvement in wildlife tourism, and to make recommendations to build on opportunities and overcome obstacles to such involvement. More detailed objectives are given in section 1.3.

Australian government policies and strategies support the development of Indigenous tourism. However, there is limited funding and inter-agency support for such tourism ventures (Zeppel, 1998, 1999a). Tourism research has addressed a number of key issues associated with Indigenous tourism (e.g. commodification of culture; the use of appropriate interpretation; management of natural resources; and development of heritage sites), but there has been very little research on the nature and extent of Indigenous involvement in wildlife tourism operations (however see Zeppel 1999b, Appendix B; Palmer 1999, 2001). In order for Indigenous people to play a stronger role in the future development and operation of such ventures, there is a need to first ascertain the extent or scope of Indigenous involvement (see Higginbottom, Muloin and Zeppel, 1999, Appendix B). The importance of wildlife for the spiritual, cultural and economic well being of Aboriginal peoples and Torres Strait Islanders needs to be acknowledged in the tourism industry and wider Australian society. Promoting Indigenous involvement in wildlife tourism may also empower Indigenous communities, improve the management of wildlife resources and strengthen the reconciliation process (Bomford and Caughley, 1996). Not only are Australian Indigenous peoples important stakeholders in the development of wildlife tourism that incorporates their cultural perspectives, but their insight and understanding of wildlife adds a unique and authentic element to the tourism experience, which is valued by many tourists.

In Australia there is growing interest, particularly from international tourists, in both Indigenous cultures (Zeppel, 1998, 1999a) and in at least some types of wildlife tourism (Moscardo *et al.*, 2001, Higginbottom *et al.*, 2001). The latter trends are reflected in an apparently increasing number of tourism operators offering tours to see a variety of species of native animals in their natural habitat, some of which include Indigenous views on Australian wildlife. Further, a recent report in the present series on safari hunting and sport fishing on Aboriginal lands in the 'Top End' of the Northern Territory indicates that the combination of Indigenous tourism and wildlife tourism in this case may have considerable growth potential (Palmer, 1999, 2001). On the other hand, numbers of visitors to some captive wildlife attractions have remained static or declined in recent years (Moscardo *et al.*, 2001). Without the addition of new features, tourism growth at wildlife sites and attractions may slow down or decline. This present study suggests that some tourists may also be seeking Indigenous interpretations of Australian native fauna at wildlife tourism attractions (Zeppel, 1999b). The present report fills an important knowledge gap in reviewing Indigenous involvement in non-consumptive forms of wildlife tourism in Australia (Duffus and Dearden, 1990). It also provides preliminary advice on how such involvement can be enhanced to the benefit of visitors, wildlife tourism operators, and Indigenous peoples.

The report begins by providing background information on Indigenous relationships with Australian wildlife, and reviewing what is currently known of Indigenous involvement in wildlife tourism. It then outlines the objectives and scope of the study, including definitions of key terms. Characteristics of the wildlife tourism attractions studied and of the data collection techniques employed are presented in the methods section (Chapter 2). The results of the study are divided into an assessment of the following features of Indigenous wildlife tourism attractions: (i) The extent and nature of involvement of Indigenous people (section 3.2); (ii) the nature of Indigenous wildlife interpretation (section 3.3); and (iii) the opinions of staff and managers about involvement of Indigenous people and knowledge in wildlife tourism, and how this can be enhanced (section 3.4). These findings are summarised in section 3.5, and overall conclusions drawn in Chapter 4. Finally, the report offers some recommendations for future research on Indigenous wildlife tourism

and implications for promoting effective Indigenous involvement in wildlife tourism attractions.

1.1 Indigenous Relationships with Australian Wildlife

The relationship between Indigenous peoples and Australian wildlife includes traditional cultural, and spiritual dimensions, as well as the ongoing use of wildlife for food and other sustenance, and more recent commercial uses including wildlife farms and wildlife tourism.

Traditional Indigenous links with Australian wildlife include the following:

- Subsistence resource (e.g. food or 'bush tucker', clothing, artefacts, medicinal use and fire ecology)
- Companion animals (e.g. wildlife pets such as dingos, kangaroos, wallabies and birds)
- Hunting aids (e.g. dingos hunting kangaroos; and dolphins driving fish into nets/shore)
- 'Dreaming' or creation stories about wildlife (i.e. fauna species as creative beings)
- Totemic significance (i.e. spiritual links with wildlife species; taboos on hunting or eating totemic animals; wildlife refuge areas; and imitative wildlife dances)
- Ceremonial significance (e.g. rituals to maintain or increase wildlife species).

Traditional relationships between Australian Indigenous peoples and wildlife (unlike those of non-Indigenous Australians) are underpinned by their spiritual affiliations to 'country', an integral component of which is the wildlife (Davies *et al.*, 1997, 1999). Spiritual affiliations accord both rights and responsibilities, including custodial responsibilities for keeping the land healthy and its species abundant. In traditional Australian Indigenous cultures, rights to hunt and gather natural resources like wildlife are seen as an integral part of 'caring for

country.' This involves Indigenous groups maintaining food species and landscapes according to traditional laws, ritual obligations and customary land management practices.

Often, there is a strong link between subsistence, ceremonial and ritual use of wildlife by Indigenous peoples. For example, Yibarbuk (1998) describes how senior men use a fire drive to capture larger kangaroo and wallaby species in Central Arnhem Land. Women and children eat the game meat after it has been ritually purified in smoke from gum leaves. Senior men, their sons and grandsons eat the first kangaroo speared by a young man. The bones are kept from kangaroos killed during a young man's first years of hunting, smeared with red ochre, then placed in a cave, scattered on a fire drive or used in ritual to ensure the future survival of kangaroos as a food source and totemic species. In Arnhem Land, crocodiles are respected as important totemic beings, and senior elders have rejected the hunting of adult crocodiles for their skin and meat (Langton, 1998). In contrast, estuarine or saltwater crocodile eggs are harvested by Aboriginal rangers and sold as a sustainable economic use of wildlife resources. The Bawinanga Aboriginal Corporation may in future allow tourists to join these crocodile egg-collecting trips in Arnhem Land to generate further income from local wildlife.

Australian Indigenous peoples have developed a highly sophisticated understanding of their natural environment in order to survive (Williams and Baines, 1993). This comprises much environmental knowledge not otherwise available to non-Indigenous science, and/or which offers an interesting alternative perspective. This includes information on wild foods or 'bush tucker', relationships between different species and between animals and their environment, and details of animal behaviour. Wildlife is valued simultaneously in cultural, ecological and economic terms as part of a holistic 'sustainable development' framework (to use a comparable non-Indigenous concept). Thus, developing an empathy with this type of Indigenous relationship with land and wildlife could assist tourists in appreciation of both wildlife and Indigenous cultures. By appropriately communicating such information, an audience can be provided with a new dimension to their appreciation of wildlife as well as increased respect for those who bear this knowledge. While not all of this knowledge is readily available to tourists due to its cultural

significance, permission from Indigenous elders is often being appropriately sought for telling certain creation stories or imparting specific cultural information about wildlife.

Contemporary Indigenous relationships with native Australian wildlife or introduced wildlife species include new scientific, recreational or commercial dimensions. This includes Indigenous involvement in new wildlife initiatives such as:

- Wildlife research on Indigenous land (e.g. Uluru-Kata Tjuta National Park vertebrate fauna surveys, research on endangered species)
- Wildlife management initiatives on Indigenous land (e.g. joint management of National Parks, community-based management in Cape York Peninsula and Arnhem Land)
- Feral animal pest control and quarantine (e.g. rabbits, buffalo, donkeys, goats)
- Commercial utilisation of wildlife (e.g. emu and crocodile farms; rabbit harvesting; commercial fishing; safari hunting; sport fishing; artefacts; and tourism).
- Recreational use of wildlife (eg. lizard racing; goat races; and camel racing).

Several recent reports on contemporary Indigenous uses of wildlife in Australia are available, some of which include coverage of the use of wildlife in tourism (Bomford and Caughley, 1996; Commonwealth of Australia, 1998; Meek and O'Brien, 1992; Wilson, McNee, and Platts, 1992; Ramsay, 1994; Davies *et al.* 1997,1999). A Senate report on *Commercial Utilisation of Australian Native Wildlife* included consideration of Indigenous uses of wildlife, such as wildlife harvesting or farming ventures and safari hunting on Aboriginal lands (Commonwealth of Australia, 1998). Associated with this, there is a growing trend (supported by Governments) for Indigenous peoples to play a major role in management of wildlife, particularly on their own lands (Davies *et al.*, 1997, 1999). There is a growing field of research being undertaken on Indigenous cultural and ecological knowledge of

Australian native wildlife, Indigenous perspectives on wildlife management and wildlife surveys conducted on Indigenous lands (Baker, 1996; Zeppel, 2000).

Despite this body of research, little is known by the Australian or international community-at-large about contemporary Indigenous relationships with wildlife or Indigenous wildlife tourism. A recent book about wildlife tourism (Shackley, 1996; Muloin, 1997) included no examples of Indigenous Australian involvement in wildlife tourism. Notable examples of Indigenous involvement in African wildlife tourism, however, include Maasai communities benefiting from wildlife-based tourism on Maasai lands in Kenya (Berger, 1996) and revenues obtained through trophy hunting fees and safari camps operating on African communal lands in Zimbabwe (Potts, Goodwin and Walpole, 1996). In Australia, tourism offers Indigenous communities the opportunity to gain economic benefits from wildlife and to communicate Indigenous knowledge and understandings of native wildlife to visitors.

1.2 Indigenous Participation in Wildlife Tourism

While no substantial research to date has focused on Indigenous participation in Australian wildlife tourism, there are several reports that include aspects of this topic. For example, the *National Aboriginal and Torres Strait Islander Rural Industry Strategy* (ATSIC, 1997a) identified opportunities for rural Indigenous communities to participate in some types of wildlife tourism. This included recreational fishing on Aboriginal land in the Northern Territory and at Seisia on Cape York, Queensland (ATSIC, 1996), and trophy hunting of feral animals in Arnhem Land (NT).

There have also been general references to Aboriginal groups providing nature-based tours or bush tucker (*i.e.* wild food) tours on Aboriginal lands, including Aboriginal-owned National Parks (*eg.* Uluru, Kakadu, Nitmiluk) (Best, 1992; ATSIC, 1997b). This generates income from tour fees, royalty fees and leasing or access payments from nature-based tour operators visiting Aboriginal lands. The rugged and remote tropical savannah landscapes of Arnhem Land, Cape York and the Kimberley are a key scenic resource for Indigenous nature-based tourism (Wilson *et al*, 1992). Much of this area in

northern Australia is now Indigenous-owned land and a significant location for Indigenous wildlife tourism ventures including boat cruises, resorts, nature tours, hunting and fishing.

At present, Indigenous peoples are only marginally involved in nature-based tourism, but Indigenous land ownership and Indigenous knowledge of country and wildlife indicate the potential for growth in this area (Pitcher, van Oosterzee and Palmer, 1999). There are virtually no Indigenous tours with a focus on viewing wildlife species in free-range settings (Higginbottom and Buckley, 1999). Yet, for example, foreign tourists in Alice Springs were delighted to see a grey kangaroo bounding up a hillside during an Aboriginal tour conducted by the Aboriginal Art and Culture Centre (Southgate, 1999). At the Kooljaman Resort (Kimberley, WA) a local Aboriginal guide, Vince 'Mudcrab Dundee', offers popular mudcrab tours. Indigenous-owned boat tours with Indigenous guides include Nitmiluk Tours, Guluyambi Cruise (NT) and Darrngku Heritage Cruise (Geikie Gorge, WA) (*Koori Mail*, 2000). However, the Yellow Waters cruise in Kakadu, owned by the Gagudju Corporation, presents little Aboriginal culture (Thwaites, 1996).

Safari hunting of feral or introduced animals on Aboriginal lands generates significant tourism income for some Aboriginal groups. Species hunted include water buffalo, feral pig, banteng cattle, samba deer and goats. The trophy fees paid to Aboriginal landowners are AUD\$1,500 for samba deer and more for banteng or buffalo. In 1996-97, Northern Territory safari hunters paid royalty fees of AUD\$36,430 for hunting pigs, goats and water buffalo, while sport fishing on Aboriginal lands generated a further AUD\$56,540 in royalty fees. Davidson Arnhem Land Safaris charges US\$9,750 for 10 days of safari hunting on the Cobourg Peninsula, excluding trophy fees (Commonwealth of Australia, 1998). This region has the largest wild herd of banteng cattle in the world, while herds of wild buffalo are now mainly found on Northern Territory Aboriginal land. In addition, the Murwangi Community Aboriginal Corporation in Arnhem Land has proposed trophy hunting of four old male saltwater crocodiles a year, at a trophy fee of AUD\$13,500 per animal (Commonwealth of Australia, 1998). However, hunting crocodiles is prohibited under current wildlife legislation in Australia. Safari hunting and sport fishing on Aboriginal land, then, mainly occurs in the 'Top End' of the Northern Territory (Palmer, 1999, 2000).

Indigenous fishing charter boats also operate in northern Cape York (QLD) and at Kooljaman Resort on the Dampier Peninsula, north of Broome (WA) (ATSIC, 1996). Fees for recreational fishing are also paid to Yalata Aboriginal Land Management on the Nullarbor in western South Australia. According to detailed interviews of key informants, there appear to be substantial opportunities for expansion of Indigenous involvement in wildlife tourism ventures in the Top End of the Northern Territory, subject to various identified constraints being overcome (Palmer, 1999, 2000).

Other Indigenous wildlife attractions include tours of Indigenous-owned emu and crocodile farms. The Kurrawang Emu Farm (WA) attracts 50 per cent local visitors, 40 per cent eastern states visitors and 10 per cent international tourists (Pratley, 1994), while the Cherbourg Emu Farm (QLD) attracts 10,000 visitors annually (ATSIC, 1996). Tourists in their vehicles can view the feeding of saltwater crocodiles at the remote Edward River Crocodile Farm in Cape York (QLD) (Whittaker, 1999). Indigenous wildlife farms also sell wildlife products to tourists including carved or painted emu eggs, emu oil and skin creams and items made from emu or crocodile leather. Other tourism income from commercial use of native wildlife includes Indigenous artefacts and souvenirs made from wildlife fur, feathers, sinew or teeth. Native wildlife products are often used on Indigenous cultural artefacts (eg. bird feathers on ornaments; and kangaroo sinew on spears and spear throwers). Some Indigenous tours involve collecting and eating local wildlife still used as bush tucker or bush foods. For example, tourists on a 'Dreamtime Camel Safari' with Aboriginal guides in the Kimberley (WA) harvest and eat bush tucker such as barramundi fish, blue cherubin crayfish and crocodile eggs mixed with wattle seed flour to make crocodile pancakes (Kimberley Camel Safaris and Bushwalks, bushwalks.com/01treks.htm).

Animal races such as camel, lizard or goat races are also a local visitor attraction in rural areas of Australia. Indigenous people in outback areas of Australia are often involved as participants and spectators at these animal races. For example, the Aboriginal community of Pormpuraaw on Cape York Peninsula, Far North Queensland has an annual crocodile race. The inaugural race event used 49 small crocodiles obtained from the Edward River Crocodile Farm, owned and run by the Pormpuraaw community (Howes, 2000). Indigenous

involvement in animal races could be further developed as a tourist attraction in rural areas.

As this brief review demonstrates, there are current and potential benefits to be gained by Indigenous peoples from further participation in wildlife tourism. On the other hand, such involvement can have negative consequences for Indigenous peoples still using wildlife for traditional purposes. Social impacts of tourism include negative feedback from tourists in Kakadu about Indigenous use of wildlife and tourist use limiting Indigenous access to hunting grounds or fishing areas in some areas of northern Australia (Commonwealth of Australia, 1998). Clearly, appropriate interpretation to visitors about ongoing Indigenous use of wildlife is important to ensure that benefits to visitors and tour operators are realised from Indigenous involvement in wildlife tourism. Other obstacles hampering Indigenous participation in wildlife tourism are economic disadvantage, prevailing cultural stereotypes, lack of funding, limited opportunities for education and training, and low self esteem. These same obstacles limit Indigenous involvement in Australian tourism in general (ATSIC, 1997b; Finlayson, 1991; Office of Northern Development, 1993; Zeppel, 2001). Also, government regulations limit Indigenous uses of wildlife for commercial purposes, such as trophy hunting of native animals on Aboriginal lands (Langton, 1998).

The challenge of Indigenous involvement in wildlife tourism is to maximise the opportunities for educational benefits, and for economic and social returns to Indigenous people, while minimising any adverse consequence on Indigenous communities.

1.3 Objectives

The key objectives of this project on Indigenous Wildlife Tourism (hereafter referred to as IWT) were as follows:

1. Describe Indigenous involvement in the following wildlife tourism attractions:

Australian zoos, sanctuaries and wildlife parks offering Indigenous programs (e.g. wildlife tours and interpretation); Indigenous nature-based tours, boat cruises and resorts with Indigenous

wildlife content; and Indigenous-owned wildlife attractions offering wildlife tours, such as emu and crocodile farms.

2. **Evaluate the ways in which Indigenous cultures and Indigenous knowledge of wildlife are presented in wildlife tourism** (e.g. dance performances, guided tours and interpretation), **and how wildlife is incorporated in selected Indigenous wildlife tourism operations** (e.g. dreaming/creation stories, totemic relationships and Indigenous wildlife use/management).
3. **Identify key opportunities** (eg. ownership, employment and interpretation) **and constraints** (eg. funding, training and recognition) **for Indigenous wildlife tourism within Australia's tourism industry.**
4. **Provide recommendations to enhance the presentation of Indigenous wildlife knowledge at Australian wildlife tourism attractions** (ie. Indigenous employment and Indigenous wildlife interpretation).

1.4 Scope and Definitions of Key Terms

This project was nationwide, including wildlife tourism operations located in all mainland states and territories in Australia. The focus was on tourism ventures that are commercially based on live, non-domesticated animals (either in their natural habitat or in captivity) as their main attraction or tour component (Higginbottom and Hardy, 1999).

Australian wildlife is defined in this project as all native and feral animals, both vertebrates and invertebrates. More specifically, it includes the following animals:

- Terrestrial native Australian vertebrates (e.g. kangaroos, koalas, platypus, birds, frogs, crocodiles, snake)
- Marine Australian vertebrates (e.g. whales, dolphins, turtles, dugong, fish)
- Freshwater vertebrates (e.g. turtles)

- Native Australian invertebrates (e.g. honey ants, witchetty grubs, mudcrabs)
- Introduced feral animals (e.g. water buffalo, wild pigs, banteng cattle).

In this study, 'wildlife' does not include Australian flora or vegetation. Therefore, '**Wildlife Tourism**' is defined as follows:

...tourism based on interactions with wild (non-domesticated) animals [excluding humans], whether in their natural environment or in captivity. It includes 'non-consumptive' activities like viewing, handling and photographing, and 'consumptive' activities of fishing and hunting (Higginbottom, 1999, p. 6).

In addition, only those wildlife attractions or tours that have some Indigenous involvement in the interpretation and/or care of the wildlife were included in this study.

An Australian 'Indigenous' person is defined, for the purposes of this study and in accordance with Commonwealth legislation, as being of Aboriginal or Torres Strait Islander (TSI) descent; identifies as an Aboriginal or Torres Strait Islander person; and is accepted as such by the community in which he or she lives. Hinch and Butler (1996, p. 9) defined Indigenous tourism as 'tourism activity in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction'. However, the definition of '**Indigenous Tourism**' offered in the *National Aboriginal and Torres Strait Islander Tourism Industry Strategy* (ATSIC, 1997b) includes '**all forms of participation by Aboriginal and Torres Strait Islander people in tourism**' (p. 4). More specifically, to be included in this study of IWT, the wildlife tourism attractions were required to meet one or more of the following criteria:

- employ Indigenous people as guides, interpreters or wildlife keepers;
- incorporate Indigenous content into their wildlife tours or educational programs;

- regularly consult with Indigenous people on wildlife or cultural issues; and/or
- Indigenous owned or part-owned wildlife attractions, tours, resorts and cruises.

Thus, 'Indigenous Wildlife Tourism' is defined as **wildlife attractions or tours involving Indigenous people and/or Indigenous knowledge (i.e. interpretation) of living wildlife.** Wildlife must represent the MAIN focus or activity of the tour or attraction. The promotional material for these wildlife tours or attractions should have experiencing 'living wildlife' as the main image or draw card presented to tourists.

The following four main types of IWT attractions were included in this study:

1. **Zoos, Aquaria, and Wildlife Parks:** Captive wildlife facilities which employ Indigenous tour guides and wildlife keepers; provide Indigenous wildlife interpretation; and/or offer Indigenous dance performances within their wildlife attraction (public or privately-owned) (e.g. Alice Springs Desert Park, NT).
2. **Nature-based and Cultural Heritage Tours:** These include the following -
 - (a) *Free-ranging wildlife settings* where wildlife is experienced in their natural habitat. These include terrestrial and marine wildlife tours with Indigenous guides (e.g. Australian Wildlife Tours, ACT; and Birds, Bees, Trees and Things, NT).
 - (b) *Indigenous-managed free-range wildlife attractions* where the viewing infrastructure is located in one place and the animals are concentrated in a small area (e.g. whale watching on Yalata Aboriginal Lands, SA).
 - (c) *Bush Tucker tours* which involve the participation in Indigenous food gathering and consumption (e.g. mud crab tours at Kooljaman Resort in Kimberley, WA; honey ants and witchetty grubs in Central Australia; hunting of kangaroos, goannas,

snakes, possums, and bush turkey; and the gathering of coastal seafood, such as mangrove worms, mussels, and oysters on the Tiwi Islands and in Arnhem Land, NT).

(d) *Indigenous tours with a wildlife component* that are Indigenous-owned, a joint venture, or non-Indigenous tours employing Indigenous guides. These include Aboriginal cultural tours and camel riding with Indigenous guides, where riding is the focus but wildlife spotting is included (e.g. Harry Nanya Tours; and Kimberley Camel Safaris and Bushwalks).

3. Boat Tour Operators and Resorts Offering Wildlife Tours: These include -

(a) *Accommodation/Resort with wildlife focus* (e.g. Pajinka, QLD; Kooljaman, WA).

(b) *Indigenous-owned boat cruises with a wildlife component* offering mainly guided boat tours to visitors (e.g. Yellow Waters and Guluyambi Cruises at Kakadu, NT; Nitmiluk Cruise at Katherine Gorge, NT; and Darngku Heritage Cruise at Geikie Gorge in the Kimberley, WA).

4. Wildlife Farms and Safari Hunting Tours: These encompass consumptive wildlife tourism activities such as the following -

(a) *Safari Hunting* on Aboriginal lands (e.g. Bawinanga Safaris, Arnhem Land, NT).

(b) *Indigenous-owned and managed wildlife farms* offering guided tours to visitors (e.g. Cherbourg Emu Farm, QLD; Kurrawang Emu Farm, WA; and Edward River Crocodile Farm, Cape York, QLD).

Tourism operations **NOT** included in this study are those that present Indigenous associations with Australian animals in a symbolic way and are not specifically focused on living wildlife as the main attraction. Examples include the following:

- Dance group performances not associated with a wildlife attraction or tour (e.g. Tjapukai Aboriginal Cultural Park, Cairns, QLD)
- Generic nature-based or cultural tours that incorporate little or no wildlife viewing in their tours.
- Nature-based tours and eco-tours that do not involve or employ Indigenous people, but may include some Indigenous culture in their tour.

While the study aimed to be comprehensive, it does not include every nature-based tour or activity (e.g. horse-riding tours) which may have some Indigenous content with a focus on wildlife.

2. METHODOLOGY

2.1 Indigenous Wildlife Tourism Study Sites

The wildlife tourism operators included in this study are broadly representative of the range and types of Indigenous wildlife tourism attractions currently operating in Australia. These Indigenous wildlife tourism study sites were selected through the following means:

- A CRC Tourism national database of Australian wildlife tourism operators compiled from a variety of sources, and considered to be fairly comprehensive (see Higginbottom *et al.* 2001);
- Website information for Australian wildlife attractions and nature-based tours;
- Wildlife attractions and tours listed in *The Australian Ecotourism Guide 2000* and in *The Guide to Kimberley Aboriginal Product Experiences* in northern WA;
- Tourist brochures for selected zoos, wildlife parks, and nature-based or cultural tours known to have Indigenous content and obtained from wildlife attractions or tour operators;
- Contacts made by Dr Heather Zeppel through her research on Indigenous tourism;
- Contacts made by Ms. Sue Muloin attending the Australian Wildlife Management Society annual conference 1999; and
- Speaking with both managers and staff from various wildlife tourism attractions.

To minimise overlap with the CRC Tourism report about safari hunting and fishing on Aboriginal lands in the 'Top End' of the Northern Territory (Palmer 2001), the present study includes just one safari hunting tour in Arnhem Land (e.g. Bawinanga Safaris, Arnhem Land, NT). Other consumptive Indigenous wildlife tourism activities include bush tucker or food gathering tours, and guided tours of Indigenous-

owned emu and crocodile farms where visitors can also purchase items made from these animals.

The main focus of the study, then, is on non-consumptive recreational wildlife tourism with an Indigenous component. This includes Indigenous staff and Indigenous wildlife interpretation enhancing visitor experiences of wildlife in both captive and free-range settings. Although Indigenous staff are employed at a number of captive wildlife attractions, further investigations indicated that there are no Indigenous-owned zoos, wildlife parks, or aquaria in Australia. The only Indigenous owned and managed free-range wildlife attraction where the viewing infrastructure is located in one place and the animals are concentrated in a small area is the seasonal viewing of southern right whales below the Nullarbor cliffs on Yalata Aboriginal Lands in South Australia.

This study reviewed a broad range and type of Indigenous wildlife tourism attractions (e.g. zoos and wildlife parks, wildlife farms, cruises, and nature-based resorts and tours). However, a total of 13 Indigenous wildlife tourism operators that were sent a letter of introduction were not included in the study. The reasons for this lack of participation can be summarised as follows:

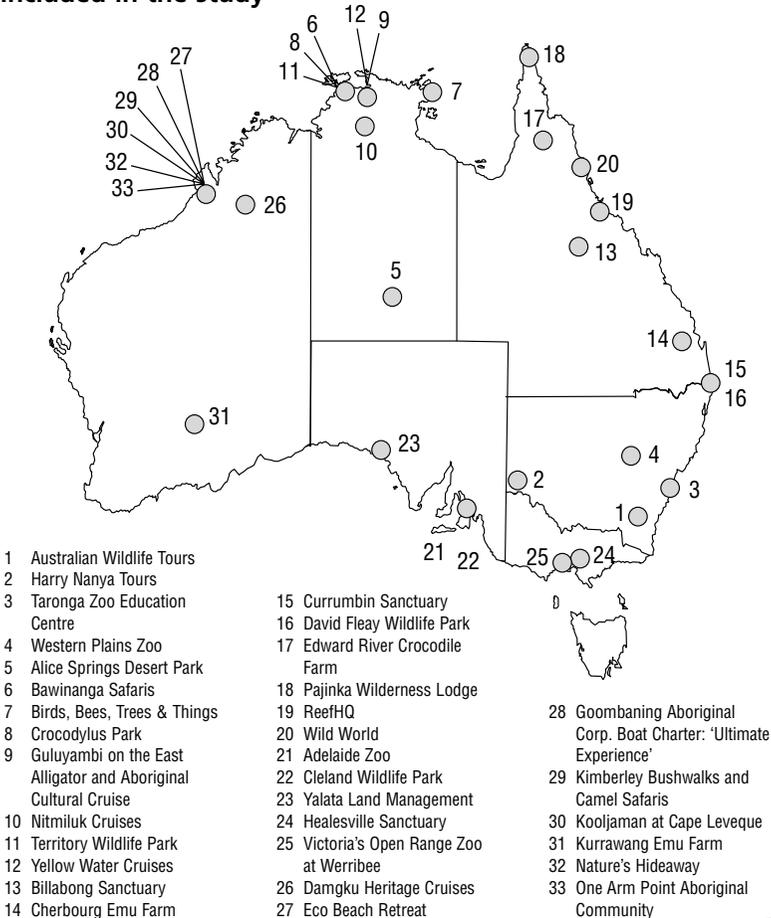
- They did not fit the criteria (e.g. no Indigenous staff or Indigenous content);
- they were no longer operating (e.g. Ceduna Emu Farm, SA);
- they had not yet started their nature-based tour operation (e.g. Dhimurru Land Management Aboriginal Corporation, NT);
- it proved impossible to establish phone contact to conduct an interview in the time available (e.g. Wundargoodie Aboriginal Safaris, WA); or
- contact was established, but a suitable interview time could not be arranged.

There was only one refusal to participate in this study and this was due to a lack of time. Therefore, while the initial response rate was

calculated to be 70.5 per cent, removing those operators that were unsuitable, no longer operating, or where telephone contact was never established (a total of 3 operators), increases the actual response rate to 93.2 per cent.

A total of 33 Indigenous wildlife attractions or wildlife tours were included in this study, representing several different types of wildlife tourism attractions (see Tables 1 to 4). Map 1 illustrates the location of each of these attractions in Australia.

MAP 1: Location of Indigenous wildlife tourism attractions included in the study



Some of these wildlife operations, according to the managers interviewed, fitted into several wildlife attraction categories and, therefore, are listed under more than one type of attraction. Based on the four main types of wildlife tourism operations previously defined in this report (see Section 1.4), the specific wildlife tourism attractions with Indigenous content and/or Indigenous wildlife interpretation included in this study comprised the following:

Zoos, Aquaria, and Wildlife Parks

- 6 wildlife parks/sanctuaries (Healesville; Cleland; Billabong; David Fleay; Territory Wildlife Park; Crocodylus Park)
- 5 zoos (Werribee Open Range; Western Plains; Wild World; Taronga; Adelaide)
- 2 aquaria (Reef HQ; Territory Wildlife Park)
- 1 bio-park (Alice Springs Desert Park)

Nature-based and Cultural Heritage Tours

- 6 nature-based tours (Australian Wildlife Tours; One Arm Point; Goombaning Charters; Nature's Hideaway; Kimberley Camel Safaris; Birds, Bees, Trees and Things)
- 2 Indigenous cultural heritage tours (Harry Nanya Tours; Goombaning Charters)
- 2 bush tucker tours (One Arm Point; Nature's Hideaway)
- 1 camel trek (Kimberley Camel Safaris)
- 1 land-based whale watching operation (Yalata Aboriginal Lands)

Boat Tour Operators and Resorts Offering Wildlife Tours

- 4 boat cruises (Darngku Heritage; Guluyambi; Yellow Water; Nitmiluk)
- 3 resorts offering wildlife tours (Pajinka; Kooljaman; Eco Beach Retreat)

Wildlife Farms and Safari Hunting Tours

- 3 hunting or fishing tours (Bawinanga Safaris; Goombaning Boat Charters; Nature's Hideaway)
- 2 emu farms (Cherbourg; Kurrawang)
- 1 crocodile farm (Edward River Crocodile Farm)

Tables 1 to 4 present some additional background information about each of these wildlife attractions in terms of their name, location, ownership, and years in operation. They are presented according to the four main types of Indigenous wildlife attractions listed above.

Table 1: Zoos, Aquaria, and Wildlife Parks Participating in the Study

NAME	LOCATION	TYPE	YEARS IN OPERATION	OWNERSHIP
Victoria's Open Range Zoo at Werribee	Werribee, VIC	Open Range Zoo	17 years (opened in 1983)	State Government (Zoological Parks and Garden Board of VIC)
Healesville Sanctuary	Healesville, VIC	Wildlife Sanctuary	66 years (opened in 1934)	State Government (Zoological Parks and Garden Board of VIC)
Western Plains Zoo	Dubbo, NSW	Zoo	23 years (opened in 1977)	State Government (Zoological Parks and Garden Board of NSW)
Taronga Zoo (Education Centre)	Sydney, NSW	Zoo	84 years (opened in 1916)	State Government (Zoological Parks and Garden Board of NSW)
Cleland Wildlife Park	Adelaide Hills, SA	Wildlife Park	33 years (opened in 1967)	State Government (SA National Parks and Wildlife Service)
Adelaide Zoo	Adelaide, SA	Zoo	122 years (Opened in 1878)	State Government (Zoological Board of SA)
Billabong Sanctuary	Townsville, QLD	Wildlife Sanctuary	15 years (opened in 1985)	Private (family owned business – no Indigenous ownership)
David Fleay Wildlife Park	Burleigh Heads, QLD	Wildlife Park	13 years (re-opened under current ownership in 1987)	State Government (QLD Parks and Wildlife Service)
Wild World	Cairns, QLD	Zoo	20 years (opened in 1980 under current ownership)	Private (family owned business – no Indigenous ownership)
ReefHQ (formerly the Great Barrier Reef Aquarium)	Townsville, QLD	Aquarium	13 years (opened in 1987)	Federal Government (Great Barrier Reef Marine Park Authority)
Currumbin Wildlife Sanctuary	Gold Coast, QLD	Wildlife Sanctuary	24 years (gifted to the National Trust in 1976)	Private (National Trust of QLD – no Indigenous ownership)
Territory Wildlife Park	Darwin, NT	Wildlife Park and Aquarium	11 years (construction began in 1984 and it opened to the public in 1989)	Territory Government (Parks and Wildlife Commission of the Northern Territory)
Alice Springs Desert Park	Alice Springs, NT	Bio-Park (a zoo, natural and cultural history museum, & botanic gardens)	3 years (opened March 1997)	Territory Government (Parks and Wildlife Commission of the Northern Territory)
Crocodylus Park	Darwin, NT	Wildlife Park	7 years (opened in 1993)	Private (no Indigenous ownership)

Table 2: Nature-based and Cultural Heritage Tours Participating in the Study

NAME	LOCATION	TYPE	YEARS IN OPERATION	OWNERSHIP
Australian Wildlife Tours: Flight seeing ecotourism	Canberra, ACT	Nature-based tour	16 years (opened in 1984)	Private (no Indigenous ownership)
Harry Nanya Tours	Wentworth, NSW	Cultural heritage tour	5.5-6 years (started in 1994-1995)	Community (100% Indigenous owned by the local community)
Yalata Land Management	Yalata, SA	Land-based whale watching; & fishing	8 years (started in 1992)	Community (100% Indigenous owned by Yalata Community Incorporated)
One Arm Point Aboriginal Community	One Arm Point via Broome, WA	Nature-based tour; Indigenous cultural tour; bush tucker tour; & bush survival course	5 years (started in 1995)	Community (100% Indigenous owned by the One Arm Point Aboriginal Community)
Goombaning Aboriginal Corporation Boat Charters	Cape Leveque via Broome, WA	Nature-based tour; fishing; & Indigenous cultural tour	<1 year (late 1999)	Private (100% Indigenous owned by two brothers)
Nature's Hideaway: Middle Lagoon	Dampier Peninsula via Broome, WA	Nature-based tour; fishing & crabbing; & bush tucker tour	3.5 years (opened in mid-1996)	Private (100% Indigenous owned by family)
Kimberley Camel Safaris and Bushwalks	Along the Fitzroy River via Broome, WA	Nature-based tour with a strong Indigenous cultural element	5-6 years (current business name only started being used in 1997)	Private (no Indigenous ownership)
Birds, Bees, Trees and Things	Nhulunbuy, NT	Nature-based tour; boat cruise; & fishing	3 years (started in April 1997)	Private (no Indigenous ownership)

Table 3: Boat Tour Operators and Resorts Participating in the Study

NAME	LOCATION	TYPE	YEARS IN OPERATION	OWNERSHIP
Darngku Heritage Cruises	Fitzroy Crossing, WA	River boat cruise along gorge; nature-based tour	8 years (started operating in 1992; handed over to Aboriginal community about 2-3 years ago)	Community (100% Indigenous owned by the Bunuba people)
Guluyambi on the East Alligator and Aboriginal Cultural Cruise	Kakadu, NT	Aboriginal cultural boat cruise	4-5 years (started in 1995 or 1996)	Private Joint Venture (Jabiluka Association is the permit holder and receives 49% of profits)
Yellow Water Cruises	Cooinda in Kakadu, NT	Wetlands boat cruise	Over 20 years (under current ownership since the late 1970s)	Private (100% owned by the Gagadju Association)
Nitmiluk Tours	Nitmiluk National Park via Katherine, NT	River boat cruise along gorge	5 years (joint venture started in 1995)	Private Joint Venture (50% owned by Jawoyn Association and 50% owned by Travel North)
Pajinka Wilderness Lodge	Cape York, QLD	Resort with wildlife & cultural focus	8 years (under current ownership since 1992)	Community (100% Indigenous owned by the Injinoo Community Corporation)
Kooljaman at Cape Leveque	Cape Leveque via Broome, WA	Resort offering wildlife tours & fishing trips	14 years (opened in 1986)	Community (100% Indigenous owned by two local communities: One Arm Point and Djarindjin)
Eco Beach Retreat	Cape Villaret via Broome, WA	Resort offering nature-based tours	3 years (opened in 1997) (Destroyed by cyclone in April 2000)	Private (no Indigenous ownership)

Table 4: Wildlife Farms and Safari Hunting Tour Participating in the Study

NAME	LOCATION	TYPE	YEARS IN OPERATION	OWNERSHIP
Cherbourg Emu Farm	Cherbourg, QLD	Emu Farm with guided tours & emu products	11 years (opened in 1989)	Community (100% Indigenous owned by the Cherbourg Community Council)
Edward River Crocodile Farm	Pormpuraaw, QLD	Crocodile Farm with wildlife feeding tours	24 years (opened in 1976)	Community (100% Indigenous owned by the Pormpuraaw Community)
Kurrawang Emu Farm	Kurrawang, WA (15-18 kms from Kalgoorlie)	Emu Farm with guided tours & emu products	8-9 years (opened in 1991 or 1992)	Community (100% Indigenous owned by the Kurrawang Christian Community)
Bawinanga Safaris	Maningrida in Arnhem Land, NT	Safari Hunting	< 1 year (March 2000: Setting it up for 3 years and 1999 was a trial run)	Private Joint Venture (50% Indigenous owned by the Bawinanga Aboriginal Corporation)

2.2 Data Collection

The main research method used in this study was structured interviews of managers and Indigenous staff at wildlife tourism attractions. While face-to-face interview was the preferred method, this was not possible in most cases due to the great distances and costs involved in travel to visit the different wildlife attractions spread out across Australia. However, given that the sample involved registered tourism businesses, all respondents had access to either a business or personal telephone. Thus most interviews were carried out by telephone. The use of telephone interviews established 'personal' contact through verbal means and also saved on money and time, the two main limitations of this study. Another advantage was that no bias could be introduced due to the interviewer's appearance, attire, facial expressions and body language (Babbie, 1995). Telephone surveys gave the researchers greater control over data collection, allowed for flexibility in interview times and produced a high response rate. Finally, it was felt that Indigenous staff were more comfortable giving answers verbally over the phone (as opposed to completing a self-reply questionnaire), following the Indigenous tradition of knowledge transmission through oral means.

To set up these telephone interviews, an introductory letter (see Appendix A) was sent to 44 wildlife tourism attractions across Australia meeting the criteria for Indigenous involvement. These letters were addressed to the manager of the wildlife attraction and introduced the study. The letter outlined the significance of the study, types of data needed and the benefits of participating in this national study of IWT. A summary sheet about the IWT project was also attached for their interest (see Appendix B). Additional letters and project summary sheets were also sent (by e-mail, post, or facsimile) to Indigenous staff members at wildlife attractions, if requested.

There were two separate interview schedules, one for managerial staff (Appendix C) and another for Indigenous staff members (e.g. tour guides/wildlife keepers) (Appendix D). Both schedules were similar in content, with the Indigenous staff interview including questions on Indigenous cultural background and employment history that were not in the managers' interview schedule. If a manager was Indigenous, these questions on cultural background and employment history were also included in the interview. 'Manager' is the generic term employed in this study to refer to staff interviewed at a supervisory or coordinator level as well as owners of the wildlife operations. The positions they held varied and included seven owner/managers, one director, 13 general managers, one curator, one visitor services manager, one tour guide manager, two education/interpretation managers, five education/interpretation staff, two tour guides, one exhibit designer, and one project officer. This broad group of 'managers' all had responsibilities or interests in the area of managing, supervising, or overseeing Indigenous involvement with wildlife tourism.

The interview schedule consisted of a total of 15 questions for the managerial staff and 11 for Indigenous staff members (some questions involved several components) divided into two main sections. The first section sought background information on the wildlife tourism operation and the work roles of the respondent. The second section considered the type and extent of Indigenous interpretive information about wildlife provided at the attraction. It also asked the respondent's views on the following issues:

- The use of wildlife as an effective tool in assisting tourists to appreciate Indigenous cultures.
- Identification of tourist benefits from experiencing wildlife through an Indigenous perspective.
- Further opportunities for Indigenous involvement in wildlife tourism.
- Issues and/or obstacles associated with Indigenous people's involvement in wildlife tourism ventures.

Telephone interviews took place between the 2nd of December 1999 and the 10th of April 2000. They were conducted every day of the week, including some evenings and weekends. Interviews were conducted at a time and location suitable to respondents and they could be done jointly with other staff members. Some respondents preferred to be interviewed after normal working hours and/or at their home. Most telephone interviews, however, were completed during regular business hours while the staff member was at work.

Three interviews were conducted face-to-face with the respondents. Two staff members were interviewed during a site visit to the Territory Wildlife Park in Darwin. The acting manager at one Indigenous resort also conducted a face-to-face interview with an elderly Aboriginal guide who had a hearing impairment. This interview was translated into Creole so the guide could better understand the questions and provide more in-depth responses.

Prospective respondents were assured that they could refuse to answer any questions that they preferred not to respond to. Anonymity of responses was also assured, since the names of all participating respondents were kept confidential. A conversational tone was used during the phone interviews to put the respondents at ease. Additional strategies used to gain further information and insight into Indigenous knowledge of wildlife included the following:

- Emphasising personal or cultural links between Indigenous respondents.

- Describing wildlife attractions and regional areas the interviewer had previously visited.
- Discussing current or previous research on Indigenous cultures and wildlife tourism.
- Allowing respondents to define their understandings of wildlife in their own words.

Over 200 telephone calls were made to wildlife tourism attractions across Australia to establish contact and obtain approval to conduct the staff interviews. The length of the interviews with managerial staff ranged from 30 minutes to almost two hours, with an average length of 78 minutes. Overall, the interview length with Indigenous staff members was slightly shorter, ranging from 30 minutes to two hours (the interview translated into Creole was the longest) with an average length of 67 minutes. Most respondents talked apparently freely about a wide range of social and political issues relating to Indigenous people in Australia as well as the benefits and obstacles for Indigenous involvement in wildlife tourism.

In total, phone interviews were conducted with 35 managerial staff (26 non-Indigenous and 9 Indigenous) and 26 Indigenous staff members (eight of who were also managers or owners of the operations) at wildlife tourism attractions across Australia. Hence, approximately half of the people interviewed in this study were Indigenous (*i.e.* 27 out of 53 respondents). Of these Indigenous respondents, just two were Torres Strait Islanders. Overall, there were a much higher number of males (41) interviewed compared with female respondents (12). There were two Indigenous female managers and three Indigenous staff employed at wildlife attractions or cultural tours.

Limitations of the study included reliance on phone interviews rather than site visits to wildlife tourism attractions with Indigenous content. Hence, there was limited analysis of the nature, extent, and quality of Indigenous wildlife interpretation, apart from information supplied by the respondents. The inclusion of only five Indigenous women in the study meant there was very little consideration of gender as a factor influencing Indigenous knowledge and relationships with Australian

wildlife (Yibarbuk, 1998). The study did not include tourism operations that presented Indigenous associations with Australian animals in a symbolic way (e.g. Aboriginal dance performances) nor other attractions that were not specifically focused on living wildlife as the main attraction. While the study aimed to be comprehensive, it does not include every nature-based tour or activity (e.g. horse-riding tours) which may have some Indigenous content with a focus on wildlife. Finally, only the views of those people currently engaged in the wildlife tourism industry were included in this study. Other relevant views omitted from this study include those of Indigenous people not involved in the tourism industry; tourism operators who do not employ or consult with Indigenous people; and the tourists themselves.

3. RESULTS

3.1 Wildlife Species at Wildlife Tourism Sites

The wildlife species on display at the captive sites included in this study varied from native Australian fauna (e.g. Alice Springs Desert Park; Cleland Wildlife Park; Billabong Sanctuary; and ReefHQ), to others that also included introduced species, such as water buffalo, pig and banteng cattle (e.g. Territory Wildlife Park; and Taronga Zoo). Most zoos, however, exhibited both Australian and exotic animal species (e.g. Werribee Zoo; Western Plains Zoo; Taronga Zoo; Adelaide Zoo; and Crocodylus Park). Other wildlife attractions focused only on one species (e.g. Cherbourg Emu Farm; and the Edward River Crocodile Farm). Nature-based tours observed bird, reptile and other animal species endemic to the visited area (e.g. kangaroos, goannas). Southern Right whales are seasonally observed from land-based viewing points on Yalata Aboriginal Land in western South Australia. Other marine species (e.g. fish, turtles) were observed on charter boat fishing tours north of Broome (WA). Other nature tours or boat cruises observed various bird species, reptiles (e.g. snakes, lizards, and crocodiles) and large mammals (e.g. dingoes and kangaroos).

There is limited physical interaction of Indigenous staff with wildlife species at wildlife attractions or during nature-based tours (apart from bush-tucker gathering trips). There is apparently no Indigenous involvement in animal shows presented at wildlife parks or farms (e.g. birds of prey flight display; dolphin and seal shows; and farm working animal displays). However, Indigenous staff formerly employed at Wild World (Cairns) presented snake, dingo and crocodile talks while the Indigenous guide at Territory Wildlife Park has delivered pelican and fish feeding talks and was being trained to present the reptile and bat wildlife talks to visitors. The Indigenous guide at Billabong Sanctuary (Townsville) presents crocodile talks that also involve feeding the crocodiles in their pens.

3.2 Indigenous Involvement in Wildlife Attractions

This section contains a descriptive profile of Indigenous involvement in wildlife attractions and the Indigenous staff employed at these sites. In order to ensure the anonymity of respondents, the responses

provided in Tables 12 to 23 are not attributed to a particular site or person. The comments by managers are credited to Indigenous or non-Indigenous people.

Tables 5, 6, 7, and 8 present summaries of the current level of Indigenous involvement at each wildlife attraction included in this study, in terms of numbers of Indigenous staff employed and the nature of other Indigenous involvement. This Indigenous involvement, unless the cruise, resort or wildlife farm is Indigenous owned or part owned, is limited, with most Indigenous people being employed as tour guides and general staff. This study found that there were just 15 Indigenous staff members (guides/wildlife keepers) employed at State-owned zoos, wildlife parks and aquaria across Australia. Nature-based tour operators, Indigenous-owned resorts, cruises and wildlife farms employed a total of 30 to 50 Indigenous staff, depending on seasonal requirements for tour guides. These Indigenous-owned wildlife tourism ventures are based mainly within National Parks (e.g. Kakadu, Geikie Gorge), at nature-based resorts (e.g. Pajinka, Kooljaman), on Aboriginal lands (e.g. Arnhem Land, Yalata Aboriginal Lands), and at wildlife farms. A number of the wildlife attractions and tour operators, however, do consult informally with local Indigenous communities on cultural matters. The type and extent of this Indigenous consultation varies from site to site, and details on the nature of this consultation process with Indigenous peoples are not known.

Table 5: Indigenous Involvement at Zoos, Aquaria, and Wildlife Parks

WILDLIFE ATTRACTION	INDIGENOUS INVOLVEMENT
Victoria's Open Range Zoo at Werribee (Werribee Zoo)	1 safari guide; 1 wildlife keeper; Aboriginal advisory committee; and Aboriginal people providing advice informally.
Healesville Sanctuary	1 Aboriginal dance performer; Aboriginal consultant or advisory committee; and Aboriginal people providing advice informally.
Western Plains Zoo	Aboriginal people providing advice informally.
Taronga Zoo Education Centre	1 Aboriginal educational consultant for the zoo mobile (school program).
Cleland Wildlife Park	Aboriginal guides (Tauondi College); 1 trainee Aboriginal wildlife keeper; maintenance and grounds staff.
Adelaide Zoo	Aboriginal guides from Tauondi College.
Billabong Sanctuary	1 Torres Strait Islander ranger/wildlife keeper; and grounds staff.
David Fleay Wildlife Park	3 Aboriginal interpretation rangers; 1 Aboriginal wildlife keeper; 12 Aboriginal people employed under the Commonwealth Development Employment Program (CDEP); and Aboriginal people providing advice informally.
Wild World	2 Aboriginal guides/wildlife keepers in 1999 (they left in 2000).
ReefHQ	Aboriginal consultants (Aboriginal and Torres Strait Islander Liaison Unit, Great Barrier Reef Marine Park Authority).
Currumbin Wildlife Sanctuary	1 general staff member (horticulture); and Aboriginal dance group.
Territory Wildlife Park	1 Aboriginal tour guide.
Alice Springs Desert Park	5 Aboriginal guides; 1 Aboriginal horticulturalist; paid Aboriginal consultants; Aboriginal people providing advice on an ongoing basis; and assisting with interviewing new Aboriginal staff.
Crocodylus Park	1 Aboriginal guide.

Table 6: Indigenous Involvement in Nature-based and Cultural Heritage Tours

WILDLIFE ATTRACTION	INDIGENOUS INVOLVEMENT
Australian Wildlife Tours (AWT): Flight seeing ecotourism	Aboriginal guides employed at destinations from local operators (<i>e.g.</i> Harry Nanya tours); and Aboriginal people providing advice informally.
Harry Nanya Tours	The majority of the staff are Aboriginal (<i>e.g.</i> 4 Aboriginal guides; general staff; Aboriginal dance group); and Aboriginal people providing advice on an informal basis.
Yalata Land Management	3-12 Aboriginal rangers (depending upon season); general staff; and Aboriginal advisory committee.
One Arm Point Aboriginal Community	Family-run business and all staff are Aboriginal (<i>e.g.</i> Aboriginal guides; manager; and general staff).
Goombaning Aboriginal Corporation Boat Charters: 'Ultimate Experience'	Family-run business and all staff are Aboriginal (<i>e.g.</i> Aboriginal guides; boat operators; manager; and general staff).
Nature's Hideaway: Middle Lagoon	Family-run business and the majority of staff are Aboriginal (<i>e.g.</i> Aboriginal guides; manager; and general staff); and Aboriginal people providing advice informally.
Kimberley Camel Safaris and Bushwalks	Aboriginal guides/expedition leaders; general staff (<i>e.g.</i> cook); and paid Aboriginal consultants.
Birds, Bees, Trees and Things	Aboriginal guides; Aboriginal people providing advice informally; and consultation with Aboriginal community members to obtain stories associated with paintings bought by tourists from the Dhalingbuy community. These stories, which are signed by the artist, are given to tourists with the purchased items.

Table 7: Indigenous Involvement in Boat Tours and Resorts

WILDLIFE ATTRACTION	INDIGENOUS INVOLVEMENT
Darngku Heritage Cruises	All staff is Aboriginal (<i>e.g.</i> Aboriginal guides and general staff), except for the manager who is non-Indigenous but is married to one of the traditional owners and is accepted into the community; and Aboriginal people providing advice informally.
Guluyambi on the East Alligator and Aboriginal Cultural Cruise	2-8 Aboriginal guides (seasonal).
Yellow Water Cruises	1 Aboriginal guide/boat driver; two housekeeping staff; and an Aboriginal advisory committee.
Nitmiluk Tours	5 Aboriginal guides (seasonal so can have more); and an Aboriginal advisory committee.
Pajinka Wilderness Lodge	The majority of staff are Indigenous (<i>e.g.</i> 1 Torres Strait Islander manager; 1-2 Aboriginal guides; and general staff); Aboriginal dance group; and an Aboriginal/Torres Strait Islander advisory committee.
Kooljaman at Cape Leveque	Aboriginal guides and general staff (the numbers depend upon the season); and an Aboriginal advisory committee.
Eco Beach Retreat (destroyed by cyclone in April 2000)	1 Aboriginal guide (2 during busy season); general staff (during busy season); an Aboriginal advisory committee (Kimberley Tourism Association with Aboriginal representatives from local communities); and Aboriginal people providing advice informally.

Table 8: Indigenous Involvement in Wildlife Farms and Safari Hunting

WILDLIFE ATTRACTION	INDIGENOUS INVOLVEMENT
Cherbourg Emu Farm	All staff are Aboriginal (<i>e.g.</i> guides, wildlife keepers and general staff); Aboriginal advisory committee; and Aboriginal people providing advice informally
Edward River Crocodile Farm	4 Aboriginal farm hands and wildlife keepers; and an Aboriginal advisory committee
Kurrawang Emu Farm	All staff are Aboriginal (<i>e.g.</i> Aboriginal guides; wildlife keepers; and general staff); and Aboriginal consultant/advisory committee.
Bawinanga Safaris	Up to 2 Aboriginal guides/ trackers who also prepare trophies from hunts employed at any one time; Aboriginal consultation; and Aboriginal people providing advice informally.

Tables 9 to 12 provide a profile of Indigenous staff members who were interviewed in this study. The Indigenous staff comprises tour guides, wildlife keepers, dancers, and cultural instructors and their responses provide a representative selection of Indigenous perspectives on wildlife tourism. They include information about the respondents’ specific employment history with the operation, in particular the position held, length and type of employment, and their Indigenous cultural background. The length of employment is estimated from the time of the interview and rounded off to the nearest year. The spellings of the names of the Indigenous tribes or clans were either provided by the respondent or phonetically spelled by the principal researcher and may be inaccurate.

At zoos and wildlife parks, there were only six Indigenous respondents with permanent full-time jobs. These comprised four Aboriginal guides at the Alice Springs Desert Park and one Indigenous Ranger/Tour Guide each at two privately owned wildlife parks. The Aboriginal cultural worker/dancer at Healesville Sanctuary was employed by a grant from Western Mining Corporation. Other permanent full-time jobs for Indigenous staff were found at three Indigenous-owned tours or boat charter operators in the Kimberley (WA), on Indigenous boat cruises (Darngku Heritage Cruises, Nitmiluk Tours), at resorts (Pajinka Lodge) and at Indigenous-owned wildlife farms. Non-Indigenous tour operators and most state-owned zoos usually employed Indigenous guides on a casual or contract basis for wildlife interpretation. There were no Indigenous staff employed at aquaria in Australia.

Table 9: Indigenous Respondents Employed at Zoos and Wildlife Parks

WILDLIFE SITE	INDIGENOUS EMPLOYEES*			
	POSITION	LENGTH	TYPE	CULTURAL BACKGROUND
Zoo	Safari Guide	4 yrs	Casual	Wathurarung country (not traditionally from there).
Wildlife Sanctuary	Aboriginal Cultural Worker/Dancer	8 yrs	Contract part-time	Wurundjeri
Zoo	Educational Consultant (Zoomobile)	< 1 year	Casual	Born at Brewarrina River, NSW (Kamilaroi, Wailwan and Barranbinya)
Wildlife Park	Tour Guide/Cultural Instructor	3 yrs	Contract part-time	Father: Gubbi Gubbi/Batjala; Mother: Gungarri
Zoo	Tour Guide/Cultural Instructor	2 yrs	Casual	Father: Yankunytjatjara Mother: Adnyamathanha
Wildlife Sanctuary	Ranger (Tour Guide/Wildlife Keeper)	2 yrs	Permanent full-time	Torres Strait Islander from the Island of Moa
Wildlife Park	Tour Guide/ Interpretation Ranger	8 yrs	Casual	Bundjalung
Wildlife Sanctuary	Aboriginal Dancer (leader & head dancer)	4 yrs	Contract full-time	Nunukul (Janderwal Nation)
Wildlife Park	Park Guide	2 yrs	Casual	Father: Marriano Mother: Larrakia/Tiwi
Wildlife Park	Tour Guides (4) (interviewed together)	3 weeks to 1.5 yrs	Permanent full-time	Pitjantjatjara; Arrernte; Arrernte/Arabana; and Arabana
Wildlife Park	Tour Guide/Park Attendant	4 yrs	Permanent full-time	Djabugay

*There were no Indigenous staff members employed at Western Plains Zoo, ReefHQ, or, in 2000, at Wild World

Table 10: Indigenous Respondents Employed at Nature-based and Cultural Heritage Tours

WILDLIFE SITE	INDIGENOUS EMPLOYEES*			
	POSITION	LENGTH	TYPE	CULTURAL BACKGROUND
Wildlife Tour	Employs Aboriginal guides from various operators, including <i>Harry Nanya Tours</i>	1-2 days	Casual	See below
Aboriginal Cultural Tour	Main Tour Guide/ Aboriginal Dancer	5 yrs	Contract full-time	Barkinji
Aboriginal Cultural Tour	Tour Guide/ Aboriginal Dance Performer Manager	5 yrs	Permanent part-time	Bardi
		1 yr	Permanent full-time	Bardi
Aboriginal Boat & Tours	Tour Guide/Boat Driver/Owner	< 1 year	Permanent full-time	Bardi
Aboriginal Resort & Tours	Tour Guide and Manager/Owner	4 yrs	Permanent full-time	Nyul Nyul, but not a traditional owner
Wildlife & Cultural Tour	Tour Guide	4 yrs	Casual	Wanguiri (clan leader)

* Unable to interview Indigenous staff employed at Yalata Land Management and Kimberley Camel Safaris and Bushwalks

Table 11: Indigenous Respondents Employed by Boat Tour Operators and Resorts

WILDLIFE SITE	INDIGENOUS EMPLOYEES*			
	POSITION	LENGTH	TYPE	CULTURAL BACKGROUND
Boat Tour	Senior Tour Guide	8 yrs	Permanent full-time	Bunuba
Boat Tour	Tour Guide	5 yrs	Permanent full-time	Jawoyn
Resort	Tour Guide	8 yrs	Permanent full-time	Injinoo (elder)
	Acting Manager	2 yrs	Permanent full-time	Torres Strait Islander
Resort	Tour Guide	<3 years	Casual	Djulbi

* Unable to interview Indigenous staff employed at Guluyambi on the East Alligator, Yellow Water Cruises, and Kooljaman

Table 12: Indigenous Respondents Working at Wildlife Farms

WILDLIFE SITE	INDIGENOUS EMPLOYEES*			
	POSITION	LENGTH	TYPE	CULTURAL BACKGROUND
Emu Farm	Tour Guide/ Manager	11 yrs	Permanent full-time	Father: Kookaimigi Mother: Gubbi Gubbi
Emu Farm	Tour Guide/ Manager	2 yrs	Permanent full-time	Mother: Ashwin?

* Unable to interview Indigenous staff employed at the Edward River Crocodile Farm and Bawinanga Safaris

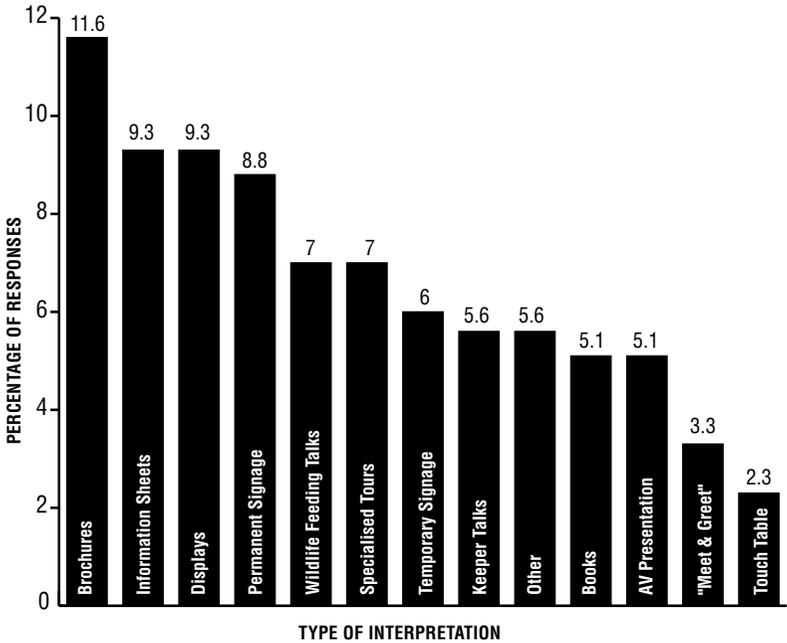
Of the 35 managers interviewed in this study, 9 were Indigenous and 26 were non-Indigenous. One Indigenous woman was the manager of an Indigenous owned resort and another was the manager of an Indigenous owned community-based tour business. One manager of an Indigenous tourism enterprise was non-Indigenous, but married to a traditional landowner and accepted into the community. No other background information was sought from these managerial staff on their level of education or previous employment at wildlife attractions. In order to minimise respondent burden; this information was not sought. It was also not considered relevant to the project objectives.

3.3 Indigenous Wildlife Interpretation

This section reviews the type of wildlife interpretation provided at the sites participating in this study (Section B of the interview schedule). In particular, it focuses on the extent of Indigenous interpretation (*i.e.* knowledge and use) of Australian wildlife incorporated in the wildlife displays at each attraction. Figure 1 illustrates the general types of wildlife interpretation provided at the sites. Guided tours or talks represented the most common form of interpretation (14%); followed by a general brochure advertising the wildlife attraction (11.6%); the provision of information sheets or maps about the site and the wildlife that visitors may encounter (9.3%); and permanent signage about wildlife (8.8%). In Figure 1, ‘Meet and Greet’ refers to staff greeting tourists usually at the main entrance to the attraction, informing them of special events, providing orientation and answering any questions. The ‘other’ types of wildlife interpretation were sculptures of animals; Aboriginal dance performances with dances imitating native wildlife (*e.g.* kangaroo, emu); koala holding

and photography; and 'roving' staff walking around the site with books/sketchbooks talking with tourists.

Figure 1: Type of Wildlife Interpretation Provided at Attractions



Overall, 30 sites (90.9%) incorporated some type of Indigenous interpretation of Australian wildlife. The information was mostly interpreted verbally through Dreamtime stories (e.g. One Arm Point Aboriginal Community), dance (e.g. Currumbin Sanctuary), singing (e.g. Taronga Zoo Education Program) and by explaining the use of artifacts. One staff member indicated that the interpretation he provides is also achieved through his artwork, which is contemporary but based on a traditional Aboriginal style. The information was usually presented to tourists in an informal manner while walking around the site, on a group tour and/or when tourists ask specific questions. The Indigenous guides explain what they see (e.g. identifying a wildlife species by their tracks; and use of certain plants for medicine and food) from their own cultural knowledge and experience. The Indigenous respondents indicated they only shared

this wildlife and cultural information if they felt confident and if it was information that they were permitted to share with tourists (Ballantyne, 1995). The two Indigenous-owned sites that did not include formal Indigenous wildlife interpretation were a commercial wildlife farm and an Aboriginal land agency which focused on visitor permits and land management. Some managers and Indigenous staff differed in their viewpoint of the type and extent of Indigenous wildlife interpretation provided at attractions (see Table 13). Indigenous staff focused on personal or family involvement with wildlife (17%), traditional use of wildlife (17%) and creation stories about wildlife (15%). Managers focused on traditional use of wildlife (15%), biological facts (14%) and ecology (13%). At one privately owned wildlife park, the manager responded that there was some Indigenous interpretation, but the Indigenous staff member indicated that there was not enough information provided about Indigenous knowledge and use of wildlife.

Table 13 summarises the specific kinds of interpretive information provided about the wildlife in talks, demonstrations, signage and education programs. The responses of the managers (n=33) and Indigenous staff (n=15) at the wildlife attractions are included separately in Table 13. Even if a respondent indicated that this kind of information was only provided sometimes or when a tourist asked for it specifically, it was included. The quotations used as examples in the table are drawn from a variety of wildlife attractions. In some cases, the Indigenous staff members interviewed were also in a managerial position (n=7) and their responses were included with the other managerial replies. The interpretive information included biological facts, Aboriginal creation stories, traditional and contemporary wildlife use, conservation messages and personal involvement with wildlife. Indigenous staff presented traditional uses and personal stories about wildlife, including 'Dreaming' or creation stories, while non-Indigenous staff presented species information.

The main ways in which this Indigenous knowledge and use of Australian wildlife was incorporated in the wildlife interpretation provided at the attractions was mostly through formal presentations and also informal discussion with the tourists by the guides themselves. According to the managers, it is mainly verbal interpretation through talks and within their education programs (e.g.

school groups), if requested. There were also some sites that incorporated Dreamtime stories on their signage (e.g. Koala Dreaming Story at Western Plains Zoo) and/or included direct quotes from traditional elders (e.g. Alice Springs Desert Park; Victoria's Open Range Zoo at Werribee). Other places interpreted the Indigenous component through dance (e.g. Currumbin Sanctuary) and a few had specific Aboriginal cultural trails (e.g. Yurridla Trail at Cleland Wildlife Park; and Kangarrlta at Adelaide Zoo). Some sites, then, were designed specifically to include the Indigenous cultural element, while with others, such as David Fleay Wildlife Park, it featured only incidentally as a part of other guided talks.

Table 13: Interpretive Information Provided Verbally by Staff about the Wildlife

INTERPRETIVE INFORMATION	MANAGER (%)	INDIGENOUS STAFF (%)	EXAMPLES
Biological facts and species information	14.4	13.6	'A little bit; mostly identification and where they live'. [Indigenous staff] 'This is the main focus. The information provided to tourists is put into a context: Talk about habitats and the role of species; how they interact with humans, especially tourists'. [non-Indigenous manager]
Aboriginal Dreaming or Creation stories	10.9	14.8	'How Aboriginals respect the animals and make use of them (e.g. kangaroo meat to eat; skin for clothes; tooth for needle; bone for utensil), and ask permission to use them by the Great Spirit'. [Indigenous staff] 'Not a lot because some stories they are not allowed to mention to the tourists. All guides talk about Dreamtime, even if they are not Aboriginal, and some are related to wildlife'. [non-Indigenous manager]
Traditional Indigenous use of wildlife	14.9	17.3	'I talk about traditional hunting, but only a little bit and usually when tourists ask'. [Indigenous staff] 'kangaroo, plants and how to cook animals; traditional hunting'. [Indigenous manager]
Contemporary Indigenous wildlife use	10.0	6.2	'Only if they ask. I still go out and shoot a kangaroo and either cook it traditionally or freeze it for later'. [Indigenous staff] 'A little bit about how they burn today; what the boys do on the weekend; and how they hunt today (e.g. use guns now rather than spears and boomerangs)'. [Indigenous manager]
Contemporary Indigenous wildlife or natural resource management	10.9	7.4	'Feral animals and endangered breeding program'. [Indigenous staff] 'Management of introduced species'. [non-Indigenous manager]
Personal and/or family's involvement with wildlife	12.9	17.3	'Totems and personal experiences'. [Indigenous staff] 'Significance culturally; in some clan groups, won't eat emus as of kinship'. [Indigenous manager]
Understanding ecology/inter-relationships	11.9	11.1	'Not in the Australian enclosure, but in the African one in relation to the gene pool; exchange program; poaching; etc.'. [Indigenous staff] 'Impacts of buffalos; valuable resources'. [non-Indigenous manager]
Explicit conservation message	11.4	12.3	'Earth is my mother so must respect her and not throw rubbish as this is disrespectful. We don't own her, she owns us'. [Indigenous staff] 'Not preachy, but there is a strong conservation message in the presentation focusing on empowerment'. [non-Indigenous manager]
Other	2.5	0	'Stories from other countries (e.g. Africa, American Native Indians) - both traditional and contemporary. Also, zoo management so tourists know what we are doing'. [non-Indigenous manager]

The source of this Indigenous wildlife information, according to the managers and owners, generally seemed to come from the managers' experience or their own personal research (e.g. consulting with the local Indigenous community and reading books) as well as directly from the local Indigenous community. For the most part, this information about Australian wildlife was gathered verbally from the local Indigenous people and then written down. The wildlife interpretation provided by Indigenous guides was usually at a more spiritual level (e.g. Dreaming or creation stories; historical issues; relationship to animals and the land) than non-Indigenous guide presentations. The use of visual aids such as artifacts (e.g. boomerangs, traps, fishing nets, spears, nulla nullas, shields, and baskets) were used to assist with providing this information. The employment of Indigenous people as guides to specifically provide this cultural information is now more common. At Eco Beach Resort, only Indigenous staff were permitted to provide this cultural information to tourists. At some other wildlife sites, all staff (regardless of whether they are Indigenous or not) included a cultural component in their talks and presentations. According to an Indigenous manager/owner, the stories told depended on the demographic profile of the tourists (e.g. age and gender). Thus, it changed each time and there was usually no set script or guidelines.

Some examples of the ways in which Indigenous interpretation of the wildlife were incorporated within the overall program are illustrated in the following quotes recorded from managers:

Through presentations by park guides on how Aboriginal people utilise wildlife and how Aboriginals interpret the seasons. Wildlife use, totems and dreaming. There are odd bits on signs, but minimal which I want to address. There is the odd point made in keeper talks, where possible; it is up to the individual. [non-Indigenous manager]

People have intact gathering and hunting skills (contact has only been the last 60 years with white people). Heavily reliant on native flora and fauna to subsidise diet. Information is also provided about song/dance cycles and stories. Every element of their life... I bring those most skilled for hunting, etc. It is difficult to get open discussion between tourists and the Indigenous community, but I

feel that I have now established it. I direct this and facilitate it when tourists ask questions. [non-Indigenous manager]

Done verbally. Point out sea eagles. All do it. Their way of understanding animals. And through dances. [Indigenous manager]

The Indigenous staff members reported that the source of the cultural information was from their own experiences (e.g. training from elders on how to hunt), from family members or from speaking with local elders and traditional owners. The stories have usually been passed down from other family members or senior elders in the community. As one Indigenous manager/owner remarked, the importance of respecting this sacred cultural knowledge and not telling stories without appropriate permission is reflected in the following quote: *'Practicing of law in community is very strong so you know what you can say and what you can't'*. A few also cited having acquired their cultural knowledge through their tertiary studies in tour guiding (e.g. Tauondi College, SA). The following are quotations from Indigenous staff members explaining how they incorporate their Indigenous cultural knowledge in the wildlife interpretation provided at wildlife attractions:

Share with them what we do here: How hunt; bush tucker; some ceremonies; important stories about the land and wildlife; dancing (the younger people; I am too old to dance now). I do not talk about totems or sacred sites as this is only for old people ('culture people').

...the source of Indigenous knowledge is through me from stories passed down through the generations. It is all done verbally (orally) - no written information provided to the tourists. My mother gave me permission to include Dreamtime stories on a CD, but not in a book because the Aboriginal culture is an oral (not written) one.

The guides present the information verbally. The source of the knowledge is from my own experience, by talking with the National Parks and Wildlife (my Uncle works there) and my Auntie who is an archaeologist as well as speaking with the elders (I can't talk about sacred men's and women's business with tourists).

Through the information provided verbally by guides like me. This is the Aboriginal way. Did not have books. Need to use your own senses (e.g. nose, ear, listening, etc.) as would not be able to survive. Dreaming stories of wildlife. Learn by listening.

The respondents were asked in a follow-up question to provide any additional information about the way Indigenous cultures are presented at their wildlife attraction or operation. The responses of both the managers and Indigenous staff members were simply an elaboration of information already provided. For example, they cited the following:

- Cultural information presented on the signage and maps (including some sculptures designed to define the entrance area to the Australian wildlife enclosure at a zoo);
- Indigenous people dressing and being painted in a traditional manner;
- giving Indigenous names to some of the newborn wildlife: *'Twin baby platypuses were given Aboriginal names with ceremony during the day...Set spirit free in smoking ceremony when one died'* [non-Indigenous manager];
- ceremonial dances;
- displays and selling of artifacts (e.g. spears, boomerangs and didgeridoos) and family photographs, along with cultural demonstrations and talks (e.g. fire lighting when talking about food source);
- special events held usually during school holidays: *'Working on cultural celebration for holiday program which will run annually. It will incorporate weaving, artifact making, painting, artwork and dance'* [non-Indigenous manager];
- cultural content within talks and guided tours (e.g. stories and visiting sites of significance): *'Tell them changing with the time (e.g. no longer use wooden sticks, now use metal). No longer*

primitive. Modernised and adapted to everyone else' [Indigenous staff];

- tourists may incidentally see Indigenous people hunting and cooking traditionally;
- conventions including an Indigenous component (e.g. dancing); and
- answering tourist questions and informal, personal talks: *'Only things I have experienced or ask me questions'* [Indigenous staff member].

A few respondents discussed future plans, such as the development of a tourist handout answering 'frequently asked questions about Aboriginal culture' and a bush tucker garden. Others mentioned what they previously included at their site: *'A few years ago, we did have a cultural presentation, but management did not feel it had the market'* [non-Indigenous manager]. Overall, this study found there was a greater emphasis on interpreting Indigenous cultural practices (not wildlife specific) rather than on Indigenous knowledge and use of Australian wildlife (Zeppel, 1999b).

3.4 Evaluations of Indigenous Involvement and Indigenous Wildlife Interpretation

Section C of the interview asked respondents how Australian wildlife could help tourists understand Indigenous cultures and the benefits to visitors of Indigenous wildlife tourism. It also addressed the issues and opportunities for greater or more effective Indigenous involvement in wildlife tourism ventures. All responses (whether one or more) were grouped into meaningful themes on Indigenous culture or wildlife interpretation and the items are not presented in the tables in any order of importance. These responses were open-ended, and frequencies are not included.

In total, 28 of the 33 managers interviewed (84.8%) felt that Indigenous interpretation of wildlife could be used to help tourists to understand or appreciate Australian Indigenous cultures. Four managers responded 'no' (12.1%) to this question and one (3.0%) was

unsure. The respondents who replied negatively to this question represented sites (three captive settings and one Indigenous resort) where there was limited Indigenous interpretation of wildlife. Of the 15 Indigenous staff interviewed, 12 felt that wildlife helped tourists to understand Indigenous cultures (80.0%), while two replied 'no' (13.3%) and one declined to answer the question possibly due to not understanding it (6.7%). The two staff that responded negatively to this question were employed at captive sites, which included the display of exotic animals and incorporated limited Indigenous interpretation of the wildlife.

Respondents who answered affirmatively to this question were asked to elaborate on how wildlife is used in helping tourists to understand or appreciate Australian Indigenous cultures. Offering a different cultural perspective about wildlife and discussing the relationship between Indigenous people and wildlife were the two most frequently cited responses provided by managers to this question (Table 14). For Indigenous staff members, the most widely cited response was the cultural relationship between Indigenous people and wildlife (Table 15). This was often illustrated in their response by providing specific examples of Indigenous cultural interactions with wildlife. A few staff (both Indigenous and non-Indigenous) also cited the importance of the presenter needing to be Indigenous. One manager (not included in Table 15) indicated that the provision of Indigenous cultural information was dependent upon the respective guide and how comfortable they were in interpreting Indigenous culture (if non-Indigenous) or presenting information about a cultural group not their own (if Indigenous): 'Can get into all sort of difficulties. Not something we encourage. May say something completely inappropriate'. Moreover, Indigenous staff also noted the use of Aboriginal dance performances and tourist excitement at meeting Indigenous people derived from the novelty of seeing Indigenous cultures (especially at wildlife attractions). The staff did not mention the following factors cited by managers: providing a different perspective on wildlife, breaking down cultural barriers, interaction with an Indigenous person, better understanding of Australian fauna and the benefits of wildlife tourism to Indigenous people.

Table 14: How Wildlife can Help Tourists Understand Indigenous Cultures (Managers)

HOW WILDLIFE HELP TOURISTS	EXAMPLES
Provide a different cultural perspective on wildlife	<p>'Gives kids a whole new paradigm of looking at animals. Spiritual aspect to it as most kids don't think about it (e.g. how the cockatoo got its colours)'. [non-Indigenous manager]</p> <p>'There is this big conflict with use of wildlife. Aboriginals want to subsistence hunt and it is their right to do so. Tourist value judgements are just one point on the spectrum and Aboriginals have a different view –helping them to understand this'. [non-Indigenous manager]</p>
Break down cultural barriers/ stereotypes	<p>'Need something to act as a link. Very valuable. Totems, conservation and working towards that same end lessens the differences and highlights the same goal'. [non-Indigenous manager]</p>
Indigenous relationship to animals (e.g. use, management, respect, spiritual)	<p>'In some cases, for example, our tiger shark is our emblem, our friend and no one here has been taken by a shark. We are the only people that can hunt and kill turtle. We have an understanding with wildlife: We respect them and they respect us. As tourists learn about wildlife, they learn about our culture'. [Indigenous manager]</p> <p>Brings to light the use of animals effectively. The interaction between culture and wildlife are inseparable. Cannot isolate them'. [non-Indigenous manager]</p>
Interaction with Indigenous person	<p>'They see how they used to live in the bush and how they live now'. [non-Indigenous manager]</p>
Better understanding of Australian wildlife	<p>'A lot of people have the wrong perception of emus (e.g. they think they are fierce). They are a very curious bird. We catch birds and tourists pat them and get better understanding of birds'. [Indigenous manager]</p>
Benefit to Indigenous people	<p>'Helps to maintain traditional lifestyle for local people and teach young kids. Wildlife is important as it allows them to live traditional life'. [non-Indigenous manager]</p>

TABLE 15: How Wildlife can Help Tourists Understand Indigenous Cultures (Indigenous Staff)

HOW WILDLIFE HELP TOURISTS	EXAMPLES
Aboriginal relationship to animals (e.g. use, management, respect, spiritual)	<p>'Full understanding of animals more than before. Enlighten them. Wildlife is closely associated with my culture. Totems are animals and the spirit of a particular person or people that once lived. Get sign from particular animal to tell them of what is going to happen. Associate Aboriginal people belonging to that species or spirits. Passed down through the generations'.</p> <p>'I have a kangaroo cloak I made and wear it when presenting and talk how animal is so important to Aboriginals and had respect for it, killed only for survival. Used in ceremonies (e.g. initiation), food, medicine, not like white people'.</p>
Through dance	'Aboriginal dancing mimics the wildlife. When I am at the zoo, I mimic the sound of brolgas and they come and dance with me. I explain why Aboriginals mimic animals (e.g. entice it for hunting) and pay respect in dancing and ceremonies'.
Must be an Indigenous person providing the information	'Does not reflect on Indigenous cultures unless have Indigenous presenters providing the information on culture'.
Excitement	'...people in general have not been exposed to hardly any Aboriginal culture. They feel more excited and learn something'.

The next open-ended question asked respondents what they thought the benefits to tourists were from including Indigenous content at wildlife tourism attractions. The most common response cited by managers was learning or gaining knowledge about Indigenous cultures and wildlife as well as building general awareness and understanding of Indigenous cultures (see Table 16).



Table 16: Tourist Benefits from Indigenous Wildlife Tourism (Managers)

TOURIST BENEFITS	EXAMPLES
Think in a different way/Broadens mind	'To think in a different way is beneficial...Different perspective may encourage them to think in a different way'. [non-Indigenous manager]
Gives value and worth to wildlife encounter	'Much better to hear about wildlife from Indigenous people. It gives the experience a lot more credibility. More of a feel of the place'. [non-Indigenous manager]
Benefits to Indigenous peoples	'Pride for Aboriginal people – opportunity to explain their culture'. [non-Indigenous manager] 'Pride in self and not being paid necessarily. Not sitting on bum and bludging'. [Indigenous manager]
Dispels myths/ Breaks down stereotypes	'There are a variety of perspectives within the Aboriginal community itself. Broadens the stereotypical idea that Aboriginal people are into corroborees or eating kangaroos'. [non-Indigenous manager] 'Mostly they get the chance to talk to an Aboriginal person. Ninety per cent probably had had no involvement with Aboriginal people. They really see how we have set it up. Breaking down stereotypes'. [Indigenous manager]
Learning/Education about Indigenous cultures	'Educated to our way of life and thinking, our history, our law, how come here'. [Indigenous manager] 'Get to be part of history – it comes to life. It is the real thing. Learning. Real hands-on experience, not created as an artificial museum experience'. [non-Indigenous manager]
Differences within Indigenous cultures	'We are different to other areas and can understand why we do different things to other Aboriginals'. [Indigenous manager]
Positive attitude/ Respect for Indigenous peoples	'Most develop positive attitudes toward Aboriginal people'. [non-Indigenous manager]
Wildlife use/ Understanding	'People think of animals as just an animal, but we try to put animals in their environment (including the people)'. [non-Indigenous manager] 'A better understanding of animals (not just cute and cuddly)'. [non-Indigenous manager]
Awareness/ Understanding of Indigenous cultures	'Get an understanding of Aboriginal culture and start to realise what was here before European settlement (e.g. wildlife, plants were used as food). We have lost our understanding of the importance of plants and wildlife for our survival. We get this now from technology. Gets us back to nature'. [non-Indigenous manager] 'Greater awareness and understanding of Aboriginal culture (e.g. visitors asking for cultural information that is inappropriate). The impact that would have on their future visitations at other sites (e.g. appropriate behaviour and questions)'. [non-Indigenous manager]
Meet tourist expectations	'My clients are very keen to see Aboriginal culture and the role of wildlife in it is pretty profound. Their expectations are being met'. [non-Indigenous manager]
Entertainment/ Enjoyment/ Satisfaction	'Being satisfied as that is what tourists want'. [non-Indigenous manager]

As for the managers, Indigenous staff frequently cited education/ learning as a very important benefit of Indigenous wildlife tourism (Table 17). Indigenous staff members often provided responses about tourist opportunities for education and learning that were specific to the wildlife site, the types of wildlife interpretation provided or cultural content given to tourists. Further, in contrast to managers, they did *not* cite Indigenous content as giving value or worth; a better understanding of wildlife; or social benefits to Indigenous people from wildlife tourism. The only response given by Indigenous staff that was not given by managers was the benefit of inspiring other Indigenous people to achieve their personal goals in life. That is, Indigenous staff provided a role model for other Indigenous people interested in working at wildlife attractions or in the wider tourism industry.

Table 17: Tourist Benefits from Indigenous Wildlife Tourism (Indigenous Staff)

TOURIST BENEFITS	EXAMPLES
Think in a different way/Broadens mind	'They walk away with a different perspective/attitude. Give them insight as to how to take care of animals'.
Dispels myths/Breaks down stereotypes	'I am fair and people say I am not Aboriginal. Dispels myths'. 'We aren't nomadic (<i>e.g.</i> wander around aimlessly). We have strict laws and we must respect them. We do not own the land, we belong to it and it is very important to us and look after it for future generations. We have family and community laws and they are not wild and barbaric. We don't spear each other for nothing...Need to follow a law to survive – can't go wandering to neighbour's country without respect'.
Learning/Educational	'Educational tool for them. Learn a little bit about country and the history. It is an individual thing; some people are more interested than others'.
Differences within Indigenous culture	'Understanding of Aboriginal cultures and use of the environment – not all the same. All from different landscapes and speak different languages'.
Positive attitude/respect	'Open eyes and respect'.
Awareness/ understanding of Indigenous culture	'It gives people a better understanding of Aboriginal people today, how important the land is and more sympathy for problems (<i>e.g.</i> Native Title) and issues. Helps for more empathy for what we are going through and appreciation for importance of culture'.
Meet tourist expectations	'That is what draws tourists (<i>i.e.</i> Aboriginal culture)'.
Entertainment/ enjoyment/satisfaction	'Interaction with animals – good feeling (<i>e.g.</i> hold wombat, touch koala)'.
Inspire others to achieve personal goals	'May inspire them to do what they want in life, not just Aboriginals. Follow footsteps. If change one or two minds, may help'.
Relaxation	'Our tours are more relaxed and less rushed – laid back at your pace. Answer their questions. Go away with good impression about Park and relaxed'.

The next question asked respondents about the type or extent of Indigenous involvement in wildlife tourism they would like to see occurring at their attraction. The majority of the responses for both the managers (Table 18) and Indigenous staff (Table 19) were associated with including more Indigenous cultural information than is currently the case and increasing the employment of Indigenous people at wildlife attractions.

Table 18: Level of Indigenous Involvement in Wildlife Tourism (Managers)

LEVEL OF INDIGENOUS INVOLVEMENT AT ATTRACTION	EXAMPLES
More interpretive signage/displays	'Personally, I would like to see more use of interpretive signage. Should be exploring further'. [non-Indigenous manager]
Overall, more cultural content	'Would like to see Aboriginal content included in other walks and all presentations and part of whole ethos of the Park. Brings a whole different aspect...Should have Aboriginal element blended together'. [non-Indigenous manager]
Employment of Indigenous people/Indigenous owned and managed	'More Indigenous staff doing talks...More young Indigenous kids involved in tourism, more general staff and more Indigenous guides. Indigenous naturalist in the future with training'. [Indigenous manager]
Include within a strategic plan of management	'Not adequate to restrict to trail. Needs to be articulated within a policy or strategic plan'. [non-Indigenous manager]
Manufacturing artifacts on-site	'Fifty per cent Indigenous staff – dances, manufacturing of artifacts on-site'. [non-Indigenous manager]
Indigenous tours/talks	'More Aboriginal tours in the long term either by Aboriginal or non-Indigenous'. [non-Indigenous manager]
More Indigenous involvement/commitment	'Would like to see more involvement (e.g. guiding and quality of what they do say and do). They need to study it up for themselves so they give an informed view. Would love Aboriginals to be more committed and into it than they are. Pretty hard to market it consistently as a result. Often don't show up...More consistency would be handy'. [non-Indigenous manager]
Satisfied with current level of Indigenous involvement	'Happy with it. There are four guides and all are Aboriginals. Some are non-Indigenous staff (e.g. drivers, office). They can fill in when we are at funerals. Doesn't matter with the colour. Work in harmony and what a lot of people would like to see'. [Indigenous manager]
Do more with young people	'At the moment, work with young people for us to ensure that our culture lives on and a way of preserving our culture. Would like to do more with students. You have to respect your land. Would like to do more on a regular basis'. [Indigenous manager]

Other responses by managers included developing a higher profile with Indigenous groups and visiting more schools; getting tourists participating in Indigenous wildlife programs; and the addition of other wildlife species. The responses provided by Indigenous staff members were generally similar to those of managers. However, a few also mentioned the importance of more Indigenous involvement in terms of the benefits to their communities as well as in breaking down the cultural barriers and stereotypes.

Table 19: Level of Indigenous Involvement in Wildlife Tourism (Indigenous Staff)

LEVEL OF INDIGENOUS INVOLVEMENT AT ATTRACTION	EXAMPLES
More interpretive signage/displays	'Need dancing and have art work and don't have it right now. More signage about animals (including Aboriginal names)'.
Overall, more cultural content	'Everywhere. People learning about their country and get educated. Very few people know anything. Part of mainstream, rather than pushed as a sub-culture. It is ironic at school, I learnt more about European and North American history than about my own country'.
Employment of Indigenous people/Indigenous owned and managed	'I would like to see another Indigenous ranger. When I started, four previous ones had not stayed long (not more than a week) and they had bets on how long I would stay'.
Manufacturing artifacts on-site	'More involvement with arts and crafts to show visitors how to make things, what uses they have'.
Indigenous tours/talks	'Would like to see more Aboriginal people doing tours so give a better impression and learn about their culture (international tourists). Not all Aboriginals sit around in the park. A better respect for Aboriginal people'.
More Indigenous involvement/commitment	'More Aboriginal involvement, but will never happen. I have a white man who plays the didgeridoo while I am dancing and that is reconciliation. Aboriginal people do not have their act together (don't want to work and they want cash)'. 'Would like to see local language people involved as they are the ones that can tell the stories about their area and can say words properly'.
Satisfied with current level of Indigenous involvement	'Happy with what we got at the moment. Going in the right direction – more Aboriginal involvement. It is better here. Would feel shame when stand up and talk. We grew out of it as got older and have something to present. More knowledge than tourists'.
Benefits to the community	'To be qualified by education'.

The interviewees also identified key opportunities for greater or more effective Indigenous involvement in wildlife tourism ventures. All respondents (*i.e.* both managers/owners and Indigenous staff members) indicated that there were considerable opportunities in this

area. The main responses along with examples are presented in Table 20 (managers) and Table 21 (staff). The most common opportunity cited by managers and Indigenous staff was providing Indigenous interpretation of the natural environment and wildlife to the public and school groups as ‘cultural guides’ or educators. In addition to the responses given by managers, Indigenous staff also mentioned greater self-esteem or empowerment resulting from employment opportunities in the wildlife tourism industry.

Table 20: Opportunities for Indigenous Involvement in Wildlife Tourism (Managers)

OPPORTUNITIES	EXAMPLES
All aspects of the wildlife tourism industry (e.g. guides, keepers, dancers, making artifacts, management and ownership).	‘Wildlife tourism and cultural tourism are tied together. The whole thing from ownership, management, guiding and administration’. [Indigenous manager]
Wildlife tourism ventures that are owned and managed by Indigenous people.	‘Personally, I would like to see more Aboriginals starting their own businesses in their own country. They could do extremely well’. [non-Indigenous manager]
Cultural Guides/Educators: Interpretation of the use of and Indigenous relationships to wildlife; Dreamtime stories; artifact display and demonstration; assistance with signage and school education program	‘Aboriginals are much better at taking people out there in the bush than any white fellas are. They teach in a very simplistic manner. They have a natural affinity with the bush’. [non-Indigenous manager]
Tourist demand for the presentation and involvement of Indigenous cultures.	‘High degree of interest in Aboriginal culture...There is a market out there (1 in 10 consumers) wanting to see authentic Indigenous events’. [non-Indigenous manager]
Indigenous knowledge of flora (e.g. bush medicines)	‘Opportunities in flora too (e.g. natural medicines) and how pesticides have destroyed flora. Broad message to get through to farmers. In all walks of life, we all forge ahead without long-term thoughts and Aboriginal people should have input’. [non-Indigenous manager]
Research: Preservation of Indigenous wildlife (cultural) knowledge by Indigenous people themselves gathering and recording this information.	‘There is a lot to be gleaned before it disappears; useful to wildlife preservation and understanding. Rich aspect of tourism and can only improve the quality of the tourist experience’. [non-Indigenous manager]
Commercial use of wildlife (e.g. farming, hunting, fishing)	‘Not only tourism, but on a commercial basis (e.g. farming, management)’. [Indigenous manager]
Regulatory and management side of wildlife management, such as working for National Parks (e.g. knowledge of biodiversity; sustainable practices)	...regulatory side of wildlife management in the National Parks and Wildlife Service’. [Indigenous manager]

Table 21: Opportunities for Indigenous Involvement in Wildlife Tourism (Indigenous Staff)

OPPORTUNITIES	EXAMPLES
All aspects of the wildlife tourism industry (e.g. Guides, keepers, dancers, making artifacts, management and ownership).	'All roles in tourism: Administration, guiding, keeping. Every single part of it. Aboriginal owned too'.
Wildlife tourism ventures that are owned and managed by Indigenous people.	'Own and manage and teach our own culture as customs are different between tribes...We don't own the land, we are only the caretakers'.
Cultural Guides/Educators: Interpretation of the use of and Indigenous relationships to wildlife; Dreamtime stories; artifact display and demonstration; assistance with signage and school education program	'Toward educational. More involvement with Indigenous side with the stories. Going to schools and talking with them about their culture and also at the park. Talk about animals (e.g. Dreamtime stories)'. 'With their traditional knowledge, can take people through the bush. Can take people out into their own country, but must be traditional owners of that country. Can talk about relationship to wildlife. It is not really wildlife to an Aboriginal. It is their brothers and sisters, part of the furniture. They are related to us. It is not seen as wildlife to an Aboriginal. It is their backyard'.
Tourist demand for the presentation and involvement of Indigenous cultures.	'Tourists want to see full bloods...Could work anywhere'.
Regulatory and management side of wildlife management, such as working for National Parks (e.g. knowledge of biodiversity; sustainable practices)	'Lots of parks where they could use Aboriginal people as rangers...They know how to look after the land, especially in National Parks'. 'Looking after the Country and telling people about animals and how to look after them and country'.
Empowerment and self-esteem	'Brings employment instead of waiting for government handout. Encourages children and get out of rut'. 'They need to do it themselves rather than bring others in from outside. There are benefits from it'.

The main issues or obstacles facing Indigenous involvement in wildlife tourism attractions as identified by managers are listed in Table 22, and for Indigenous staff in Table 23. Similar issues were raised by both managers and non-Indigenous staff regarding barriers to Indigenous participation in wildlife tourism. They principally involved a range of issues relating to the lack of capacity and opportunities for employment of Indigenous peoples in wildlife tourism, a lack of support (*i.e.* funding and training) for such employment, and a lack of cross-cultural understanding from non-Indigenous people. Some managers of popular wildlife attractions said they went to considerable lengths to recruit, train, transport and assist Indigenous employees. However, most of these Indigenous staff stayed only a short time or subsequently left their positions. This study found that

both managers and staff of wildlife attractions perceived there to be little support from government agencies or the wider Indigenous community for Indigenous employment at wildlife attractions. Other issues cited by individual managers were: administrators not perceiving the site as a place to include Indigenous cultural information since their main focus was on the presentation of wildlife; and the lack of support from external agencies. Indigenous managers also cited embezzlement of Indigenous tourism enterprises by previous non-Indigenous staff; and market fluctuations in commercial viability of wildlife-based operations (e.g. emu farming). This further limited the opportunities for Indigenous employment.

Indigenous respondents also indicated that further Indigenous involvement in wildlife tourism was hampered by their low socio-economic status. That is, their ongoing economic disadvantage, welfare dependency, prevailing cultural stereotypes (*i.e.* racism), limited education and low self-esteem limited Indigenous peoples. The lack of infrastructure in remote areas, limited funding for Indigenous groups to get started in wildlife tourism, lack of tourism expertise and business skills were other restrictive factors. These same obstacles also limit Indigenous involvement in Australia's tourism industry in general (ATSIC, 1997b; Finlayson 1991; Office of Northern Development, 1993; Zeppel, 1998, 2001).

Table 22: Obstacles Facing Indigenous Involvement in Wildlife Tourism (Managers)

ISSUES	EXAMPLES
Lack of education and specific training in the tourism industry	'Need to be trained and educated in the industry so not to be so dependent and can face challenges...The worst thing we can do is to do things for them'. [non-Indigenous manager]
Lack of funding	'Need to invest in infrastructure to operate properly...don't have the funding. Even a decent set of artifacts are expensive'. [non-Indigenous manager]
Prejudice, ignorance and negative attitudes	'The whole stigma attached to being an Aboriginal person. Big anchor holding them back. Perception of what Aboriginals are and their work ethic'. [non-Indigenous manager]
Lack of understanding of Indigenous culture (i.e. cultural differences)	'Non-Aboriginals expect it to happen very quickly rather than work through the process ...Patience is needed as their culture is so very different to ours and be willing to learn, change or backtrack that everyone is happy with'. [non-Indigenous manager] 'Obviously can't manage the tourism business here. Animals are meant to be killed, not farmed and that is still in them (i.e. their view of animals is different). The newer generation is better though because they are more educated'. [non-Indigenous manager]
Lack of interest, discipline, a motivation, & commitment by Indigenous people	'Lack of motivation and no work ethic as on the dole for generations. Some have lasted only few days or a week'. [non-Indigenous manager]
Importance of respecting cultural boundaries and laws	'Need to understand where can go and some white operators don't understand why Aboriginal tour guide won't go there. Can't go over and talk someone else's stories (i.e. Dreaming) as seen as rude and get spear in back. Traditionally, penalty was death (e.g. entering area where not initiated or women in men's places). Still strong'. [Indigenous manager]
Pressure from Indigenous communities	'Pressured from community to not be so dedicated and help Europeans. That is the problem. The opportunities are there, but it is a battle to say the least. The minority are persecuted by their peers'. [non-Indigenous manager]
Family dysfunctionality and social disintegration (e.g. alcoholism)	'Family dysfunctionality and social disintegration. All adds up to them being treated badly for a long time and still recovering'. [non-Indigenous manager]
Lack of self-confidence characterised by not being as outgoing and shyness	'Shyness and not seizing the day and being motivated to tell the story. They need to market themselves and come forward. Also, a lack of commitment; lack of leadership and motivation. There is not a lot of leadership out of ATSIC and communities to realise the potential that is there... and shyness in some cases'. [non-Indigenous manager]
Pressure from media and tourists (e.g. inappropriate questions; false expectations)	'Inappropriate questions and being put on the spot to speak for all Aboriginal people. Makes them defensive and shame job. People don't have the right to talk about certain things'. [non-Indigenous manager]
Limited knowledge of their own culture	'A lot of their culture has been destroyed; not many original descendants left in the area. Training in their culture is limited'. [non-Indigenous manager]
Lack of interest by younger generation	'Getting unemployment benefits. The young are not interested in employment'. [Indigenous manager]
Inappropriate legislation	'Inappropriate legislation (e.g. threatened species; property ownership; land rights; and fishing rights)'. [non-Indigenous manager]
Too expensive to employ Indigenous people	'Expectation is because 'I am an Aboriginal' I can charge three times as much'. [non-Indigenous manager]
Lack of infrastructure due to isolation and remoteness (e.g. roads, housing, water).	'Access to where we live. Only can work for six months as roads impassable during wet'. [Indigenous manager]
Insufficient numbers and lack of availability of Indigenous people	'The good ones (i.e. respected elders) have a number of roles (e.g. judge, lawyer) and they get money from these roles. I can't pay them enough'. [non-Indigenous manager]
Cultural traditions	'Reconciling traditional lifestyle with running a business. Driven by tradition and culture. Need to make it work within their culture'. [non-Indigenous manager]

Issues raised by Indigenous staff that were not raised by managers included a lack of consensus among Indigenous people regarding the presentation of their knowledge about wildlife; the process of reconciliation and the difficulties in moving forward from past injustices; exploitation of Indigenous cultural knowledge by non-Indigenous people in the tourism industry; government dependence; and lack of opportunities. This study found there is a need to educate non-Indigenous people on how to provide suitable opportunities and incentives for Indigenous people to be involved in wildlife tourism. A further issue is the need for some Indigenous staff to overcome a fear of selected animals, such as snakes. (However, the same staff member fed captive crocodiles in their pens and told tourists about swimming with crocodiles!) Working as guides or rangers in captive settings involves physically handling the animals in exhibits in a way that may be unnatural to an Indigenous person. It is expected, based on cultural stereotypes, that they will have a natural affinity with the wildlife, which is not necessarily true for all Indigenous people. This includes Indigenous youth in rural areas no longer following a traditional lifestyle and also Indigenous people now living in urban areas.

The final question asked respondents if they had any additional comments to make about Indigenous wildlife tourism or this study. The majority of these comments stressed the need for more Indigenous involvement in wildlife tourism attractions either through employment or direct ownership and management of operations. For example, one Indigenous staff member made the following comment: *'It is something that is missing (Aboriginal culture) and should be a part of and not an add on or token gesture. It should be part of the mainstream'*. Others commented on the importance of reconciliation and breaking down the barriers through working together and providing mutual benefits. This is illustrated in the statement made by a non-Indigenous manager: *'I hope it gets better. May be some barriers to break down Australia-wide before Aboriginals see themselves as equals. I see them that way. It is going to assist them to no end and helps our business'*. In other words, employing Indigenous staff boosts the process of reconciliation and provides an additional feature for wildlife attractions - Indigenous knowledge and interpretation of native wildlife.

The benefits of Indigenous involvement in the wildlife tourism industry were particularly noted by a few respondents, primarily in the form of employment for Indigenous people. A few managers also reported the strong interest in Indigenous culture by tourists. Finally, several Indigenous respondents remarked upon the historical treatment of Indigenous Australians by the government and the ongoing struggle of Indigenous people to gain respect and recognition in this country. The following two quotes exemplify this final comment:

We want to be able to express ourselves and highlight to government people why we want our land. They don't consult with our community. Can jump up and down, they still have the upper hand. Would like to be heard...Our young people don't have an opportunity to see what other Aboriginal people are doing for tourists.

It's about time. For myself, being a Torres Strait Islander, we are not even recognised. People don't even know we exist. The only way to find out is through people like myself. Things like this are very

good. For myself, I would like to see more Indigenous people working in the industry, more education and cultural.

Wildlife attractions and wildlife tourism can provide a means for Indigenous peoples to share their unique knowledge of Australian wildlife and to express their cultural identity.

3.5 Summary of Findings

The main findings on the current state of Indigenous wildlife tourism in Australia are as follows:

- This study found there were 15 Indigenous staff members (guides/wildlife keepers) employed at State-owned zoos and wildlife parks in Australia. Nature-based tour operators, Indigenous-owned resorts, cruises and wildlife farms employed a total of 30 to 50 Indigenous staff, depending on seasonal requirements for tour guides.
- Indigenous-owned wildlife tourism ventures are based mainly within National Parks (e.g. Kakadu, Geikie Gorge), at nature-based resorts (e.g. Pajinka, Kooljaman), on Aboriginal lands (e.g. Arnhem Land, Yalata Aboriginal Lands) and at wildlife farms.
- From a managerial perspective, the most common type of interpretive information provided by non-Indigenous staff was the traditional use of wildlife followed by biological facts and species information. The Indigenous staff reported both traditional uses of wildlife and personal stories about wildlife, followed by Aboriginal dreaming and creation stories.
- Indigenous interpretation of wildlife is usually provided verbally by Indigenous staff members in formal presentations, guided tours and during informal discussions.
- Staff involved in Indigenous Wildlife Tourism believe that wildlife can be used to help tourists understand Indigenous cultures by providing a different perspective on wildlife and Indigenous peoples and by helping to break down social barriers. In doing so,

tourists also gain a fuller understanding of Indigenous relationships with Australian wildlife.

- Staff involved in Indigenous Wildlife Tourism believe that tourists benefit from the inclusion of Indigenous content at wildlife tourism attractions by: broadening the mind; giving additional value or worth to the experience; dispelling myths; learning/education; adding novelty and excitement for visitors; increasing cultural awareness; and developing positive attitudes toward Indigenous people.
- Many respondents expressed their desire for additional cultural content in the form of employing Indigenous people to provide interpretive tours and talks at wildlife sites. The nature and extent of Indigenous wildlife interpretation also needs to be improved at zoos.
- The key obstacles facing Indigenous involvement in wildlife tourism cited by all respondents include the lack of education/training and funding for Indigenous programs; limited infrastructure; negative attitudes and stereotypes; lack of commitment and self-confidence by Indigenous people; cultural traditions; and government dependency.
- Staff involved in Indigenous wildlife tourism believe that there are many opportunities for greater Indigenous involvement in the wildlife tourism industry, including interpretation and business ownership or management. The employment of Indigenous people as cultural guides and/or educators was the most frequently cited opportunity for greater Indigenous involvement in wildlife tourism.
- Most wildlife attractions do not have a policy on Indigenous employment and training or cultural guidelines for Indigenous interpretation of Australian wildlife. Wildlife parks with a strong commitment to Indigenous employment and cultural interpretation include Alice Springs Desert Park (NT) and David Fleay Wildlife Park (QLD).

- Staff involved in Indigenous Wildlife Tourism believe that Indigenous involvement in wildlife attractions or tours can promote reconciliation and increase general understanding and awareness of Indigenous cultures in Australia.

4. DISCUSSION AND RECOMMENDATIONS

There were four main objectives of this project on IWT. To reiterate, they were as follows:

1. Describe the Indigenous involvement in wildlife tourism attractions.
2. Evaluate the ways in which Indigenous cultures and Indigenous knowledge of wildlife are presented in wildlife tourism, and how wildlife is incorporated in selected Indigenous wildlife tourism operations.
3. Identify key opportunities and constraints for Indigenous wildlife tourism within Australia's tourism industry.
4. Provide recommendations to enhance the presentation of Indigenous wildlife knowledge at Australian wildlife tourism attractions.

Addressing all of these objectives in a single research project, in a field where there are few existing data, is a difficult task. Consequently, the bulk of this report addresses the first objective. Evaluation of the ways in which Indigenous cultures and knowledge are presented at wildlife tourism attractions and identification of opportunities and constraints are limited by the methodology employed in this study. Therefore, the findings are based on the views of people already engaged in the wildlife tourism industry rather than on a broader range of views (e.g. Indigenous people who are not involved in the industry; tourism operators not working with Indigenous people; and tourists). Nevertheless, this report represents the first attempt at determining the extent of Indigenous involvement in wildlife tourism attractions in Australia. As such, it has paved the way for future research on this topic.

The findings of this study have indicated that there is currently very limited employment of Indigenous staff in wildlife tourism attractions, particularly in nature-based tours featuring wildlife, of which there are hundreds in Australia (Higginbottom, unpublished data). Considering that there is reported to be substantial interest from tourists in

Indigenous cultures (Zeppel, 1998, 1999a) in addition to the existing wealth of Indigenous knowledge of wildlife and the potential for educational (and socio-economic) benefits, efforts should be made to increase this level of Indigenous involvement in wildlife tourism. The potential benefits of Indigenous wildlife tourism, compared with most other forms of tourism, seem particularly strong. Wildlife attractions provide a means for Indigenous people to express their cultural identity and to be involved in the mainstream tourism industry.

There are a variety of ways in which Indigenous interpretations of wildlife are currently incorporated into wildlife tourism attractions, and some of the examples listed in this report may provide ideas to operators as to how this can best be done in their situation. Indigenous wildlife interpretation can add a new dimension to visitors' appreciation of wildlife as well as a greater appreciation of Australian Indigenous cultures. However, current interpretation at wildlife attractions relates mainly to traditional Indigenous uses of wildlife rather than contemporary Indigenous perspectives on wildlife, such as the continuation of hunting and Indigenous involvement in conservation initiatives or wildlife management. Although this can be politically sensitive in some cases, there may be unrealised opportunities for enhancing cross-cultural understanding through effective interpretation of contemporary Indigenous perspectives on wildlife use and management (Zeppel, 1999b). Further, it may currently be difficult for tourists to effectively integrate what they are learning about traditional Indigenous knowledge and use of wildlife with what they know of contemporary Indigenous issues and peoples.

Both managers and Indigenous staff at Indigenous wildlife tourism attractions support the need for Indigenous content and interpretation of Australian wildlife at popular wildlife attractions and localities, and believe that this should be expanded. They believe that Indigenous wildlife interpretation enhances both the visitor experience of Australian wildlife and their appreciation of Indigenous cultures. The employment of more Indigenous staff at wildlife attractions will enhance the presentation of Indigenous cultural knowledge and contribute unique Indigenous perspectives on Australian and introduced animals.

On the other hand, there are currently a range of serious obstacles to greater Indigenous involvement in wildlife tourism. These barriers were identified by managers and Indigenous staff as: a lack of funding for training and employment of Indigenous staff; limited support from government agencies and Indigenous communities for Indigenous wildlife tourism; some non-Indigenous managers not recognising the value of Indigenous wildlife knowledge; and few policies on the use and presentation of Indigenous cultural knowledge at wildlife attractions. Indigenous people were also limited by economic disadvantage, prevailing cultural stereotypes, limited education, and low self-esteem. These same obstacles are, for the most part, applicable to Indigenous involvement in tourism in general (ATSIC, 1997b; Finlayson 1991).

This study indicates there are significant opportunities to include Indigenous content in Australian wildlife attractions and nature-based tours. For example, how many visitors learn that kangaroo, koala and kookaburra are all Aboriginal names? Or that Indigenous relationships with Australian wildlife include totemic or spiritual affiliations, subsistence and commercial uses of wildlife and also contemporary wildlife management? Indigenous perspectives on wildlife are a unique part of Australia's cultural heritage. This Indigenous wildlife knowledge can add value and cultural diversity to the wildlife tourism industry in Australia. Such Indigenous knowledge of wildlife can enrich visitor experiences of wildlife and contribute to greater awareness and understanding of Indigenous cultures.

Based on the findings of this study, the following recommendations are intended to help facilitate greater Indigenous involvement in wildlife tourism:

- **Operators** should be made aware of the range of ways in which they can integrate Indigenous content into their activities (e.g. signs; brochures; Indigenous artwork; Indigenous tour guides), and of the potential benefits from employing Indigenous staff and incorporating Indigenous content into their presentations. They also need to be aware of the potential obstacles and obtain necessary support from government agencies and local Indigenous communities. Operators need to provide mentoring and other personal strategies for Indigenous staff support and development.

- There seems to be a need for **local Indigenous communities** to support the employment of Indigenous staff (particularly women) at wildlife attractions. This vital Indigenous support could be gained through managers of wildlife attractions speaking to Indigenous groups or arranging visits by community elders to the wildlife attraction. Similarly, visits by local school groups with Indigenous students could also be used to promote employment at the wildlife attraction as a career choice. TAFE colleges with Indigenous students should also be invited to visit local wildlife attractions, particularly in popular tourist areas (e.g. North Queensland, Gold Coast, Alice Springs).
- More support should be provided to managers and owners of wildlife attractions by **government agencies** responsible for employing and training Indigenous staff. The efforts of individual managers (both Indigenous and non-Indigenous) have thus far had little effect in recruiting or retaining committed Indigenous staff. Wildlife attractions would benefit by gaining access to government-funded Indigenous employment schemes and local business enterprise centres. Wildlife managers need to contact Indigenous agencies and land councils to assist this aim of increasing Indigenous employment at wildlife tourism attractions. Wildlife sites with a policy on Indigenous employment and Indigenous-owned wildlife ventures tend to employ most Indigenous staff.

Indigenous involvement in wildlife tourism would best be assisted through key industry and government bodies adopting Indigenous employment and training policies for this sector. These relevant industry bodies include Tourism Council Australia, Ecotourism Association of Australia and the Australasian Regional Association of Zoological Parks and Aquaria (ARAZPA). The Indigenous employment policies adopted by National Park agencies could provide a model for state-owned zoos and wildlife parks to employ more Indigenous staff. Professional associations such as the Australasian Wildlife Management Society have also adopted a policy for wildlife research on Indigenous lands. Hence, such Indigenous policies and programs can be tailored to meet the needs of the wildlife tourism industry for tour guides, wildlife keepers and other positions involved with wildlife management.

However, this study can be considered only preliminary, and it reveals very limited industry knowledge and understanding of Indigenous involvement in wildlife tourism. Further research on both the opportunities and obstacles for Indigenous wildlife tourism is needed. Future studies of this type should involve face-to-face interviews and site visits. Such research should support and promote further Indigenous involvement in Australia's wildlife tourism industry. In approximate order of priorities, the following recommendations for future research on Indigenous wildlife tourism are suggested:

- Investigation of different wildlife-based Indigenous tourism ventures (*i.e.* Indigenous ownership, tourism management, interpretation, marketing *etc.*) – to determine what approaches lead to the best outcomes in terms of business success, visitor satisfaction and educational outcomes. This would include surveying visitors on their motivations, expectations and levels of interest and satisfaction with Indigenous content/interpretation at wildlife attractions.
- Examination of the characteristics and perceptions of Indigenous staff working at wildlife attractions (*e.g.* interest in wildlife, job roles, training, tourism background, future opportunities) – in order to help design appropriate training and support mechanisms. Also to identify Indigenous employment, mentoring and training schemes, which have been successful in other, sectors and could be applied at wildlife attractions.
- Identification of further opportunities for wildlife tourism on Aboriginal lands (*e.g.* hunting, fishing, harvesting and viewing wildlife, unique or rare wildlife species) – in order to help facilitate development of new wildlife tourism attractions that can provide socio-economic benefits to Indigenous people.
- Critically review the interpretation of Indigenous wildlife knowledge at Australian zoos, wildlife parks and aquaria (*i.e.* signs, brochures, Indigenous wildlife names) – in order to provide advice on improving the effectiveness of this interpretation.

Other aspects of Indigenous wildlife tourism that could be further investigated include:

- Involvement of Indigenous men and women in wildlife tourism (e.g. cultural/gender constraints, work roles, community responsibilities, personal opportunities).
- Survey and identification of opportunities to sell Indigenous cultural or wildlife products, Indigenous wildlife books and wildlife 'Dreaming' stories at wildlife attractions.
- Comparison of wildlife attractions employing Indigenous dancers (e.g. Currumbin) with sites employing Indigenous guides/keepers (e.g. Alice Springs Desert Park).
- Examination of the type and extent of interaction between wildlife attractions and local Indigenous communities on wildlife or cultural issues (e.g. advisory board)
- Identification of Indigenous tour operators utilising zoos and wildlife parks as a tourist attraction (e.g. Aboriginal Desert Discovery Tours at Alice Springs Desert Park).
- Assessment of opportunities for expanding Indigenous educational programs and/or Indigenous interpretive talks at zoos and wildlife parks to special interest tour groups with a strong interest in both Indigenous cultures and Australian wildlife.
- Review the wildlife research conducted with Indigenous communities and identify ways to incorporate this Indigenous wildlife knowledge at wildlife attractions.

This additional research is needed before more specific recommendations can be made on the optimal ways of promoting Indigenous involvement in wildlife tourism. Given the limited current involvement of Indigenous people in wildlife tourism, this field has the potential of becoming over-researched. Thus, future research projects should adopt action research methods that promote linkages between research and change through the progressive

implementation of research outcomes in consultation with Indigenous communities.

This report represents the first systematic assessment of Indigenous wildlife tourism in Australia. It is hoped that it will stimulate future research and tourism industry initiatives that will help realise the potential to employ Indigenous peoples and incorporate Indigenous cultural knowledge at wildlife attractions. This recognition and inclusion of Indigenous perspectives on wildlife will enhance visitors' experiences of Australian wildlife and Australian Indigenous cultures. It is further hoped the report will generate debate and discussion on the barriers limiting Indigenous involvement in wildlife tourism. This should result in effective measures and realistic schemes to generate new opportunities for Indigenous peoples at wildlife tourism attractions. By doing so, the wildlife tourism industry can contribute to the practical process of reconciliation with Indigenous peoples in Australia.

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APPENDIX A

20 January 2000

[Name and Address of Respondent]

Dear Sir/Madam,

I am writing to you to seek your participation in a research project on 'Indigenous Wildlife Tourism'. This study aims to enhance the presentation of Indigenous wildlife knowledge at wildlife tourist attractions in Australia. A summary of the project is enclosed with this letter. The project is funded by the CRC for Sustainable Tourism, a national research centre involving a range of Australian Universities in partnership with the tourism industry and other key stakeholders.

This study requires telephone interviews with relevant staff members employed at your wildlife tourism operation. I am interested in interviewing staff at wildlife tourism operations, which have some Indigenous involvement and/or Indigenous content in wildlife presentations. I would like to interview key marketing or education staff members involved with Indigenous wildlife or cultural issues, as well as any Indigenous staff members working as tour guides or wildlife keepers within your organisation.

The interview involves about 15 questions on the type of wildlife operation; wildlife observed; type of interpretation offered; type and extent of Indigenous involvement; and opportunities and constraints for further Indigenous involvement in wildlife tourism ventures. It is estimated the telephone interview will take approximately 30-45 minutes to complete for each staff member interviewed. All individual responses will be strictly confidential and will remain anonymous. I will be contacting your organisation about these staff interviews within the next one to six weeks.

This study also requires the collection of any brochures, information sheets, educational material and/or media kits on your wildlife tourism operation. Please forward this material to: Sue Muloin, 54 Gipps Street, Carrington, NSW 2294.

Your participation in this study will result in a number of benefits to the industry and to your organisation. The findings will assist in identifying both the opportunities and constraints faced by Indigenous wildlife tourism operators. The recommendations from this study may assist you in enhancing the presentation of Indigenous wildlife knowledge in your operation. Furthermore, a summary of the report outlining the main findings and recommendations will be sent to participants.

If you would like further information on this project, please feel free to telephone me on (02) 4969 1284, or contact me by e-mail at: LTSM@cc.newcastle.edu.au.

Your help with this tourism project is much appreciated.

Kind regards,

Sue Muloin,
Project Research Officer



CRC For Sustainable Tourism: Wildlife Tourism Sub-Program 'Indigenous Wildlife Tourism' Project*

SUMMARY OF PROJECT:

Project Description:

This six-month project (November 1999-April 2000) will provide a status assessment and review of Indigenous wildlife tourism in Australia. It will identify key opportunities and localities for Indigenous involvement in wildlife tourism within Australia's nature-based tourism industry. The project will list and describe Australian zoos, wildlife parks, and nature-based tours or cruises offering Indigenous wildlife content and Indigenous cultural interpretation. It will further review Indigenous-owned wildlife attractions offering wildlife tours such as emu and crocodile farms. This project will also evaluate how Indigenous culture is currently presented in wildlife tourism and how wildlife is (or could be) incorporated in Indigenous tourism. Finally, it will identify the growth potential for Indigenous wildlife tourism that combines Indigenous knowledge of wildlife and Indigenous cultural experiences within Australian nature-based tourism. Opportunities for Indigenous tourism ventures to develop or add wildlife components to their tours or cruises will also be identified.

Project Objectives:

1. Identify key opportunities (eg. ownership, employment and interpretation) and constraints (eg. funding, training and recognition) for Indigenous wildlife tourism within Australia's tourism industry.
2. List and describe Indigenous involvement in the following wildlife tourism attractions: Australian zoos, sanctuaries and wildlife parks offering Indigenous wildlife tours and interpretation; Indigenous nature-based tours and cruises with Indigenous wildlife content;

and Indigenous-owned wildlife attractions offering wildlife tours, such as emu and crocodile farms.

3. Evaluate the way Indigenous culture and Indigenous knowledge of wildlife is presented in wildlife tourism (e.g. dance performances, guided tours and interpretation), and how wildlife is incorporated in selected Indigenous wildlife tourism operations (e.g. dreaming/creation stories, totemic relationships, guided tours and interpretation).

Methodology:

This project will involve the following research procedures:

1. Secondary data collection and analysis of material such as brochures, educational resources and websites for Australian zoos, wildlife parks, Indigenous wildlife attractions and nature-based tours.
2. Review of published literature and government reports on Indigenous wildlife tourism and Indigenous wildlife management in Australia. Selected international case studies of Indigenous peoples and wildlife management/wildlife tourism (eg. Native Americans and buffalo/wolf projects) will also be reviewed.
3. Telephone interviews with key informants such as marketing managers, education staff and Indigenous wildlife keepers/tour guides at Australian zoos, wildlife parks and Indigenous wildlife attractions and/or nature-based tours.
4. Field visits to selected wildlife attractions offering Indigenous wildlife tours, cultural activities or Indigenous interpretation of Australian wildlife (eg. Currumbin Sanctuary, David Fleay Wildlife Park, Taronga Zoo). Participation on selected tours may also be included in this project (eg. Desert Tracks).

Benefits and Outcomes:

The information compiled in the project report will benefit Australian wildlife attractions, Indigenous groups, tourism agencies and nature-based tour operators seeking to promote Indigenous involvement in both tourism and wildlife management. More specifically, this project

will deliver the following main industry benefits and research outcomes:

1. Provide new information on Indigenous wildlife tourism opportunities, localities and attractions in Australia's nature-based tourism industry.
2. Develop a database of Australian zoos, wildlife parks, Indigenous wildlife attractions and nature-based tours and/or cruises offering Indigenous wildlife-based interpretation.
3. Identify key issues and future growth potential for Indigenous wildlife tourism ventures that combine Indigenous knowledge of wildlife with cultural experiences as well as offer practical recommendations for improving such operations.

Information Required from Operators:

In order to complete this research project, information is sought from wildlife tourism operators (e.g. zoos, wildlife parks, nature-based tours) who represent any of the following wildlife attractions or tours:

- Employ Indigenous people as guides, interpreters or wildlife keepers
- Incorporate Indigenous content into their wildlife tours or education programs
- Regularly consult with Indigenous people on wildlife or cultural issues
- Indigenous owned or part-owned

The type of information required from operators include the following:

- Description of operation (e.g. type of wildlife and setting; years of operation; location; number of staff; interpretation offered; Indigenous involvement as guides/keepers)
- Marketing and promotional material (e.g. brochures; other types of advertisement)
- Educational material (e.g. newsletters; information sheets; school activity programs)
- Key staff involved with Indigenous people or Indigenous wildlife issues.

Please send relevant material on Indigenous wildlife tourism to Ms. Sue Muloin, Research Officer.

Key Contacts:

For further information about this project, please contact the following people:

Sue Muloin
Project Research Officer
Indigenous Wildlife Tourism
CRC Wildlife Tourism
Sub-program
Ph: (02) 4969 1284
Fax: (02) 4921 7402
E-mail: LTSM@cc.newcastle.edu.au

Dr Karen Higginbottom
Project Coordinator
Coordinator CRC Wildlife Tourism
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Campus), QLD.
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K.Higginbottom@mailbox.gu.edu.au

*This project on Indigenous Wildlife Tourism is a project of the CRC for Sustainable Tourism involving collaboration between staff at the University of Newcastle, Griffith University and the Centre for Indigenous Natural and Cultural Resource Management (CINCRM) at the Northern Territory University.

APPENDIX C

CRC INDIGENOUS WILDLIFE TOURISM PROJECT SURVEY INSTRUMENT: MANAGERS, CURATORS

Date: _____ Interview conducted by: _____

Conducted by: _____ Name of Interviewee: _____

01 Telephone

02 face-to-face

List of Interview Questions:

SECTION A: DEMOGRAPHIC INFORMATION (BACKGROUND)

1a. What is the name of your wildlife tourism operation? (include location)

1b. Who is the owner of the business?

01 Government

02 Private

03 Indigenous

04 Part-Indigenous

05 Other [PLEASE SPECIFY]:

1c. What year did this wildlife attraction/tour open to the public?

1d. What is your position in the operation?

01 Curator

02 Marketing manager

03 Education manager

04 Director/Executive Director

05 Tour Guide manager

06 Wildlife keeper manager

07 Other [PLEASE SPECIFY]:

2. What type of wildlife tourism attraction is it? [Include description of size and type of habitats]
- 01 Zoos
 - 02 aquaria
 - 03 wildlife parks or reserves
 - 04 nature-based tour
 - 05 nature-based cruise
 - 06 Aboriginal cultural tour
 - 07 Aboriginal Cultural Centre
 - 08 Crocodile farms
 - 09 Emu farms
 - 10 Other [PLEASE SPECIFY]: _____
3. What type of Australian wildlife species do tourists 'usually' experience?
- 01 Birds (including birds of prey)
 - 02 Dingo
 - 03 Macropods (e.g. kangaroos, wallabies)
 - 04 Possums/Sugar gliders
 - 05 Small nocturnal marsupials
 - 06 Koala
 - 07 Platypus
 - 08 Echidna
 - 09 Wombat
 - 10 Bilby
 - 11 Bat (including flying foxes)
 - 12 Buffalo
 - 13 Banteng
 - 14 Native fish
 - 15 Native rodents (e.g. mouse)
 - 16 Reptiles (e.g. snakes, lizards, geckos, turtles, etc)
 - 17 Amphibians (e.g. frogs, toads, newts, salamanders, etc)
 - 18 Dolphins
 - 19 Whales
 - 20 Crocodiles
 - 21 Other [PLEASE SPECIFY]: _____

4. What is the type (and extent) of Indigenous involvement in your operation?
- 01 Aboriginal guide
 - 02 Aboriginal wildlife keeper
 - 03 General staff
 - 04 Aboriginal dance group (not staff)
 - 05 Aboriginal consultants or advisory committee
 - 06 Other [PLEASE SPECIFY]: _____

SECTION B: INTERPRETATION

5. What type of wildlife interpretation is provided? (length, frequency, time, by whom, etc)
- 01 Brochures
 - 02 Signs
 - 03 Information sheets
 - 04 Books
 - 05 AV presentation
 - 06 Displays
 - 07 Guided tours
 - 08 Guide talks/keeper talks
 - 09 Wildlife feeding talks
 - 10 'Meet & Greet' tourists at Park entrance/start of tour
 - 11 Other [PLEASE SPECIFY]: _____
6. How is Aboriginal (or Indigenous) knowledge of Australian wildlife incorporated in the wildlife interpretation provided at this attraction?
- _____
- _____
7. Could you tell me more about how Aboriginal culture is presented at this tourism operation? [Does not have to be directly related to wildlife]
- _____
- _____

SECTION C: EVALUATION

8. What type (or extent) of Aboriginal involvement would you like to see occurring at this attraction?

9. In your experience, what type (or level) of Aboriginal involvement should be included at Australian wildlife tourism attractions?

10. What do you think are the main issues (or challenges) facing Aboriginal involvement in wildlife tourism attractions?

11a. Do you feel there are opportunities for Aboriginal involvement in wildlife tourism ventures?

- 01 Yes
- 02 No
- 03 Don't know/Unsure
- 04 Refused

11b. If yes, what are these opportunities?

12. Are there any additional comments that you would like to make about Indigenous wildlife tourism or this study?

Could you please send me any brochures, information sheets, educational materials, media kit, souvenir books, postcards (and etc.) on your wildlife tourism operation?

- 01 Yes**
- 02 No**

If yes, please post to the following address:

*Sue Muloin
54 Gipps Street
Carrington, NSW 2294*

Thank you for participating in this study. Your time is very much appreciated.

APPENDIX D

CRC INDIGENOUS WILDLIFE TOURISM PROJECT SURVEY INSTRUMENT: ABORIGINAL STAFF

Date: _____ Length: _____ Interviewer: _____

Conducted by: _____ Name of Interviewee: _____

03 Telephone Gender: 01 Male

04 Face-to-face 02 Female

List of Interview Questions:

SECTION A: DEMOGRAPHIC INFORMATION (BACKGROUND)

1a. What is the name of the wildlife tourism operation where you work? (include location)

1b. What is your position in the operation?

01 Tour Guide or Ranger

02 Wildlife Keeper

03 Aboriginal Dance Performer

04 Manager/General/Manager/Operations/
Manager/Coordinator

05 Education Staff/Teacher/Interpretation Officer

06 Owner/Operator

07 Other [PLEASE SPECIFY]:

1c. How long have you been employed at this attraction?

1d. Are you:

01 permanent full-time

02 permanent part-time

03 contract full-time

04 contract part-time

05 casual

06 Other [PLEASE SPECIFY]: _____

1e. What was your employment prior to working at this attraction/tour?

1f. What is the highest level of education you have completed?

01 Primary school

02 High school

03 Trade/technical qualification

04 University first degree (Bachelor)

05 University higher degree (postgraduate studies)

06 Other (please specify):

1g. Where do you currently live? _____

1h. What is your cultural (or family or tribal) background?

2. Could you please describe the tasks you perform as part of your job at this wildlife attraction/tour?

SECTION B and C: SAME AS MANAGER'S INTERVIEW FORM

APPENDIX E

Abstracts of Two Relevant Presentations

12th Annual Conference of
The Australasian Wildlife Management Society
Northern Territory University, Darwin
*Key Centre for Tropical Wildlife Management & Centre for
Indigenous Natural and Cultural Resource Management (NTU)*
1-3 December 1999

ABSTRACT

Review of Indigenous Wildlife Tourism in Australia

Karen Higginbottom, Sue Muloin, and Heather Zeppel

Australian Indigenous culture is strongly linked with wildlife and other aspects of the natural environment, but there has been virtually no research to consider how Indigenous and wildlife content are being linked in tourism operations, nor whether this is being done effectively. This project will provide a status assessment and critical review of the involvement of Australian Indigenous people and interpretation of Indigenous issues within tourism focusing on wildlife (wildlife tourism) in Australia. This will be conducted through secondary data collection, phone interviews, and limited site visits. The project forms part of the Wildlife Tourism Subprogram of the Cooperative Research Centre for Sustainable Tourism and is being conducted in collaboration with the Centre for Indigenous Natural and Cultural Resource Management (CINCRM) at NTU. The main sectors to be reviewed are: (i) zoos and wildlife parks offering Indigenous interpretation; (ii) nature-based tours and cruises which combine presentation of wildlife and Indigenous content; (iii) Indigenous-owned wildlife attractions and tours. In particular this project will evaluate how Indigenous culture is presented in wildlife tourism, and to a lesser extent how wildlife is incorporated in Indigenous tourism. Further, it will evaluate the growth potential for tourism that combines Indigenous knowledge of wildlife with Indigenous cultural experiences. In this presentation we present some preliminary findings and explain the scope of the project, aiming to elicit critical comment from wildlife managers on the approach taken.

1999 International Symposium on Society and Resource
Management
University of Queensland, Brisbane
7-10 July, 1999

ABSTRACT

Wild Things: Aboriginal Interpretation in Zoos and Wildlife Parks
Heather Zeppel

Aboriginal people were grouped in with kangaroos, emus and koalas in Australia. They weren't human beings (Rosalie Kunoth-Monks cited in H. Chryssides, *Local Heroes*, 1993, p. 170).

Aboriginal cultural and environmental values are increasingly being interpreted to visitors in Australia. This mainly occurs on Aboriginal-guided tours in remote or rural regions of Australia, with Aboriginal bush tucker or bush food tours being a popular tourist activity. Aboriginal interpretation is also now provided at some Australian Zoos and Wildlife Parks. Cultural interpretation by Aboriginal people is included in Fleays Wildlife Park (Gold Coast, QLD), Alice Springs Desert Park (NT), Adelaide Zoo and Cleland Wildlife Park (SA). Other Aboriginal dance performances are held at Wild World (Cairns) and Currumbin Sanctuary (Gold Coast), QLD. This paper reviews the Aboriginal interpretation provided in Australian Zoos and Wildlife Parks. The interpretation presented by Aboriginal guides focuses on animal Dreaming stories, traditional culture and customary uses for wildlife. Issues such as Aboriginal use of wildlife resources, hunting rights and Aboriginal involvement in wildlife management is not interpreted. The tourist marketing of Aboriginal cultures at wildlife attractions reinforces the 'primeval' Aboriginal links with Australian wildlife. Aboriginal interpretation in zoos and wildlife parks should address contemporary issues and potential resource conflicts regarding the preservation and use of Australian wildlife. If these issues are not communicated, Aboriginal people will still be regarded as part of the wildlife.

AUTHORS

Dr Sue Muloin

Dr Muloin completed doctoral research on the psychological benefits of wildlife tourism through James Cook University of North Queensland. Her field research sites included humpback whale watching in Hervey Bay, Queensland, and orca (killer whale) watching around the San Juan Islands, Washington State, USA. Sue's research interests include wildlife tourism, interpretation, and leisure activities for persons with specific needs. From 1990 to 1998, Sue was a Lecturer in the Department of Leisure and Tourism Studies at the University of Newcastle, NSW. Her subjects included Leisure, Tourism and Environmental Issues, Tourist Behaviour and Interactions, Leisure and Lifespan Development, Leisure, Tourism and Persons with Specific Needs, and the Social Psychology of Leisure. Sue was a research officer for this CRC Tourism project on Indigenous Wildlife Tourism in Australia. Email: muloin@bigpond.com

Dr Heather Zeppel

Dr Zeppel is a Lecturer in the Tourism Program, School of Business, James Cook University (Cairns). Her subjects include Regional Tourism Planning, Tourism Issues in Developing Countries and Tourism and the Environment. Heather was previously an ARC Postdoctoral Fellow at the University of Newcastle investigating Indigenous cultural tourism in Australia, New Zealand and Canada. Her research interests include Indigenous tourism, cultural interpretation, anthropology of tourism, arts and heritage tourism and Indigenous resource management. During 1991-1994, Heather completed doctoral research on Iban longhouse tourism in Sarawak, Borneo (East Malaysia). From 1981-1984, Heather worked as a park ranger at Uluru-Kata Tjuta National Park in the Northern Territory. She has fond memories of the Anangu people at Uluru, who introduced her to local bush tucker including honey ants and witchetty grubs. Heather's previous CRC Tourism publication is *Aboriginal Tourism in Australia: A Research Bibliography* (1999). Email: Heather.Zeppel@jcu.edu.au

Dr Karen Higginbottom

Dr Higginbottom is a lecturer at Griffith University, where she teaches in wildlife management, vertebrate biology, and nature-based tourism. Her doctoral research concerned the ecology and behaviour of red-necked wallabies. Since then she has conducted research relating to various aspects of environmental and wildlife management, especially regarding its integration with 'human dimensions'. In particular, she developed and ran a major project in South Africa that involved participatory planning towards achieving conservation and development objectives in and around a nature reserve. Karen currently coordinates the Wildlife Tourism subprogram of the CRC for Sustainable Tourism, with her research focus being on wildlife management issues relating to wildlife tourism. She also has extensive experience as a wildlife tourist in many countries. Email: K.Higginbottom@mailbox.gu.edu.au

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Wildlife Tourism Report Series

Other reports in the wildlife tourism report series are listed below and can be ordered from the Cooperative Research Centre for Sustainable Tourism online bookshop:

www.crctourism.com.au/bookshop

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- The Host Community, Social and Cultural Issues Concerning Wildlife Tourism – Burns & Sofield
- Negative Effects of Wildlife Tourism – Green & Higginbottom
- Positive Effects of Wildlife Tourism – Higginbottom
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- A Biological Basis for Management of Glow Worm Populations of Ecotourism Significance – Merritt & Baker
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- Traditional Ecological Knowledge of Wildlife: Implications for Conservation and Development in the Wuyishan Nature Reserve, Fujian Province, China – Boyd, Ren, De Lacy & Bauer

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