DEMAND FOR INDIGENOUS TOURISM IN AUSTRALIA: UNDERSTANDING CONSUMER BEHAVIOUR

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**Submitted in fulfilment of the requirements of the degree of
Doctor of Philosophy**

August, 2017

VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

PREFACE

Dots, dots, dots... It has been several years since I first landed in Australia from my home country Mexico. I remember landing in Melbourne on a hot day of February in 2009. I have to confess that before coming to Australia, I was not completely aware of the situation of Aboriginal people in Australia; I think not many were, and that situation may not be too different today. I remember hearing about the apology by Prime Minister, Kevin Rudd, to the Aboriginal people in 2008. With that, the expectations of some, regarding the beginning of a reconciliation process, arose. My first experiences in trying to meet the Indigenous people of this land were dominated by dots. Dots on artwork in every museum I visited, dots in every place I went to, dots on every souvenir I bought. Dots, dots, dots…

A more recent journey allowed me to visit amazing places which are special for the local Aboriginal people. I have also attended different festivals. I have admired rock-art sites, different types of art, and corroborees. I have listened to some stories about the "dreaming" and have seen kids playing in the river and teenage girls getting excited when seeing their favourite band playing a rap song against violence. I have been lucky enough to talk to some Aboriginal people, and especially fortunate in having a first-hand experience about the so-called concept of "trust" from a little girl in a remote community. Now, I know there are not just dots…There are also lines.

Unfortunately, I have also experienced situations in which both Aboriginal and non-Aboriginal people were in the same place, but nobody talked to each other. It appeared like we were not "together"; everybody was just seeing dots. And to be honest, while I am aware that this situation is in part due to lack of interest, I also believe that misunderstandings interfere with seeing beyond these dots. It appears that the dots have been painted so strongly that people cannot see the lines.

Perhaps these experiences, in some small way, describe the history of Australia over the past 200 years. Will full reconciliation ever happen? Is tourism one line that could assist in connecting the dots and helping reconciliation and understanding to occur? I did not know the answer initially and eight years later, I am still unclear. Dots still appear to dominate; however, I can start seeing people drawing more lines.

ABSTRACT

Tourism is often suggested as a development strategy for Indigenous people in achieving economic independence, and improving the life and conditions of the community while protecting the culture and natural resources. However, without actual visitor participation, the good intentions of tourism policy cannot be achieved. In Australia, visitor participation in Indigenous tourism is very low. By using an innovative photo-based method, semi-structured interviews, a survey, and the Q methodology in three case studies (Katherine, Northern Territory; Cairns, Queensland; and the Grampians, Victoria), this study aimed to investigate the visitor consumer behaviour process in relation to choosing Indigenous tourism activities for leisure while they are travelling in Australia. In particular, it investigated the Indigenous visitor profile, preferences and intention to participate, motivations, constraints and opinions (attitudes) of visitors in regard to Indigenous tourism activities while they are at a particular destination. Participants of this study consisted of travelling visitors at specific destinations. Overall, 664 visitors undertook the first stage of the data collection (ranking-sorting photo-based procedure, semi-structured interview and survey) and 77 visitors undertook the second stage (the Q methodology).

The overall finding of the present study suggests that the consumer behaviour for Indigenous tourism is related to both the type of activity and the destination. Specifically, several findings derived from this main finding include the claim that the Indigenous visitor profile is not homogenous; that Indigenous tourism activities are not the most preferred activities that visitors choose to engage in; and that preference does not necessarily convert into intention to participate. The analysis of motivations and constraints showed that several motivations and constraints are particularly important for the Australian Indigenous tourism sector. For example, motivations at (1) the *attribute level* include: history/art/culture, local and connection with nature; (2) the *consequence/benefit level* include: experience differences, understanding other culture, developing knowledge and understanding about country/heritage; and (3) the *values level* include: self-development and self-fulfilment. Constraints at (1) the *interpersonal category* include: travelling party concerns; (2) the *intrapersonal category* include: previous participation, saturation, not unique and it does not add value; and (3) the *structural category* include: limited time, lack of awareness/information and doing it in other place. However, the results also have revealed that motivations for, and constraints to, participating in Indigenous tourism vary by the type of activity and destination. In addition, when participants perceive Indigenous tourism activities as being homogenous it is due to constraints such as saturation, lack of top-of-mind awareness, the perception that the activity will not add value and/or that the destination is not an "Indigenous region", and general preconceptions (not related to tourism) regarding Indigenous people/culture/situation. Finally, this study identified four different opinions at Katherine (*supporters, past-focused/easy to engage, not interested/easy to engage, and prejudiced*) and at Cairns (*supporters/difficult to engage, past-focused/easy to engage, not interested/easy to engage, and empathetic/easy to engage*), three opinions at the Grampians (*Indigenous well-being seekers/easy to engage, past-focused, and*

supporters/difficult to engage), and five opinions shared between participants at the three destinations (*Indigenous well-being and connection seekers, learning seekers/easy to engage, past-focused, prejudiced, and supporters*). It is suggested that attitude, the intention measure and the beliefs regarding the link between participation in Indigenous tourism and the reconciliation process vary among these opinions. Beliefs include, for example, an increased understanding of Indigenous culture and an improved perception of Indigenous people (for both visitors and the Indigenous people themselves); concerns about the still prevailing power-relationship that has shaped the history of Australia; the lack of power of Indigenous tourism as a tool to shape personal beliefs; and the belief on assimilation and Indigenous people's acceptance of the past.

This study proposes that for a sustainable Australian Indigenous tourism sector, strategies must be context-specific and not only need to focus on linking specific activities with the country's natural and authentic environment, but also need to recognise the destinations as important Indigenous regions, and to acknowledge the long history of the Indigenous people. It is also important to recognise the diversity of Indigenous culture, avoiding stereotyped images and highlighting the complexity of the cultures. Along with this, it is essential to manage visitors' expectations and make them aware that the tourism interaction is a function of context. Consciousness regarding the control by, participation of, and/or benefits for, Indigenous people in the offering of Indigenous tourism is also necessary to avoid negative beliefs regarding power relationships.

DOCTOR OF PHILOSOPHY DECLARATION

"I, Trinidad Espinosa Abascal, declare that the Doctor of Philosophy thesis entitled "Demand for Indigenous Tourism in Australia: Understanding Consumer Behaviour" is no more than 100,000 words in length including quotes and exclusive of tables, figures, appendices, bibliography, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work".

Signature ██████████   Date   31/08/2017

ACKNOWLEDGEMENTS

During my PhD journey, I have experienced several feelings ranging from challenge to excitement and from frustration to satisfaction. It has been a more than three-year period of personal and professional challenges and continuous growth. However, I have not been alone; colleagues, friends and family have made their important contribution for this journey to be successful. They have provided me with support whenever I felt I needed it.

First and primary, I would like to thank my supervisors. To my primary supervisor, Dr Martin Fluker, and to my associate supervisor, Dr Min Jiang, thank you both for your constant support and enthusiasm throughout this project. It has been five years of working together and I am very thankful for your ideas, advice, and constructive criticism, all of which were essential for this study. But especially, thank you for always believing in me and providing me with your reassurance to keep my spirits up.

Special thanks to Victoria University and the Moondani Balluk Indigenous Academic Unit for the financial support given to the study via the "Indigenous Central Research Grant Scheme" and to the Victoria University Postgraduate Research Centre for the financial support given to me via my scholarship. Other academic and administrative staff have played important roles in the development of this thesis. In particular, I would like to thank Karen Jackson and Professor Anne-Marie Hede who provided me with advice and guidance at the beginning of the project. Without your advice and trust I would not have been able to apply for the research grant to conduct the data collection. I am also very grateful to Dr Charles Lawoko for his statistical advice; Lesley Birch, Tina Jeggo, Andree Ruggeri and the staff of the Graduate Research Centre for their ongoing support and time answering my numerous questions. Further, this research would not have been possible without the assistance of the friendly staff of the Katherine, Cairns, and Halls Gap & Grampians Visitor Information Centres. Finally, thanks to all the participants that kindly agreed to take part in this study.

The PhD is often described as a lonely journey; however, despite some personal difficulties during these years I never felt alone as my family and friends have been always there for support. I know that even if the majority of you do not fully understand what the project is about, your constant love, support, and jokes made this journey a very gratifying one. This work is first dedicated to my grandma, who unfortunately passed away during the process and did not have the opportunity to see me accomplishing this goal. Thank you for all your love and for teaching me skills that helped during this process. You taught me perseverance, organisation and work ethic since I was a child; and without that this journey would not be a successful one. To my Mum, you have always believed in me and this journey would not have been possible without your constant support and love. Thank you for always having positive words to make me believe that I can achieve my goals. To my sister, Maria, thank you for inspiring me to always keep looking for those things that would allow me not only follow my path, but also trying to make a positive impact in someone else's life. To my sister, Paty, who almost every day during the last year sent me a photo. Thank you for reminding me that, despite the distance, we are not that far

away. To Pancho, my lovely dog, a special thanks for the unconditional love and company, and because without him I would not have pushed myself to regularly exercise. Some of the very good ideas came after our runs. To my cousins, Yasset and Pame, who fortunately have been living in Melbourne during the majority of this journey – thank you for constantly backing me up, testing my surveys and supporting me during the difficult moments. It has been great having family around. To my friends, Roberto, Omar and Cristy, thanks not only for making me feel that my research is important by taking the time to at least trying to understand it, but also for helping to go through all the changes during these three years. To my friend Caro, a special thanks for your unconditional friendship, despite the thousands of kilometres apart. To my PhD student friends, Faith, Helly, Alex, and Indah, thank you for all your advice and for being an inspiration. You made my student life so much easier. Last but definitely not least, I would like to thank my boyfriend Callum for being part of this journey during the last year, thanks for your unconditional love, support and understanding. Thanks for making my life easier whenever I needed it and for always believing in me. I am very lucky to have you. To all of you, thank you for all the deep conversations and laughter we enjoyed together. Without all our good moments, this journey would not have been as enjoyable as it was. Gracias a todos!

PUBLICATIONS ASSOCIATED WITH THIS THESIS

Refereed journal articles:

Abascal, T. E., Fluker, M., Jiang, M. (2016). Domestic demand for Indigenous tourism in Australia: understanding intention to participate, *Journal of Sustainable Tourism, 24*(8/9), 1350-1368.

Abascal, T. E. (submitted). Indigenous tourism in Australia: understanding the link between cultural heritage and intention to participate using the means-end chain theory*, Journal of Heritage Tourism.*

Book chapters:

Abascal, T. E., Fluker, M., Jiang, M. (2017). Domestic demand for indigenous tourism in Australia: Understanding motivations, barriers, and implications for future development. In A, Carr; L, Ruhanen & M, Whitford (Eds.), *Sustainable tourism and Indigenous people*. Routledge, Taylor & Francis.

Abascal, T. E., Fluker, M., Jiang, M. (2018). Image-use in tourism research methodology. In W, Hillman & K, Radel (Eds.), *Qualitative research methods in tourism – a handbook.* Channel View Publications.

Conference papers:

Abascal, T. E. (2018). Indigenous tourism as a strategy to foster reconciliation? Understanding Australian visitor opinions using the Q methodology. *CAUTHE 2018: Get smart: Paradoxes and possibilities.* Newcastle, Australia: The University of Newcastle.

Abascal, T. E., Fluker, M., Jiang, M. (2017). A holistic approach to a tourism activity choice model*,* In: C. Lee, S. Filep, J. Albrecht, W. Coetzee (Eds.). *CAUTHE 2017: Time for big ideas? Re-thinking the field for tomorrow* (pp. 439-451). Dunedin, New Zealand: Department of Tourism, University of Otago.

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CHAPTER 1. INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Globally, Indigenous communities often experience social and economic disadvantages that result in limited development opportunities. Invariably, these disadvantages manifest themselves in a variety of negative socio-economic indicators in comparison to their non-Indigenous counterparts (The World Bank, 2010). With the aim of eliminating both poverty and the socio-economic disparities that confront Indigenous communities, governments and international organisations have proposed and adopted various development strategies (Honey & Krantz, 2007; Kennedy & Dornan, 2009). Tourism is one development tool that is seen as providing opportunities to improve the life and conditions of Indigenous communities (Ashley, Roe, & Goodwin, 2001; Bunten, 2010; Frost, 2004). Indeed, there is evidence that supports the claim that sustainable tourism can lead to the alleviation of poverty, improvements in life conditions of communities, and the conservation of cultural heritage and environment (UNEP, 2011).

Consumer demand for cultural tourism experiences, such as visiting Indigenous peoples and their tribal lands, is among the sectors of highest growth in worldwide tourism, with a 15% annual growth rate and contributing 37% of global tourism (Sustainable Tourism Online, 2010). Additionally, it is reported that visitors looking for environmental and culturally differentiated destinations are eager to spend more money for these experiences (UNEP, 2011). Indigenous tourism is generally considered as being part of cultural tourism (Weaver, 2010). However, Hinch and Butler (1996) defined Indigenous tourism as an autonomous category caracterised by Indigenous people being "directly involved either through control and/or by having their culture serve as the essence of the attraction" (Hinch & Butler, 1996, p. 9).

It has been claimed that sustainable Indigenous tourism brings economic, sociocultural and environmental benefits. These benefits could have a positive impact not only on the Indigenous communities, but also on the visitors that engage in it. For example, Indigenous tourism could assist in the conservation of Indigenous communities' culture and traditions, community control of tourism, gaining government support, and reclaiming natural or cultural resources (UNEP, 2011; Zeppel, 1998a). On the visitors' level, it could increase the levels of Indigenous education and enhance their connection with history and land (Abascal, Fluker, & Jiang, 2016). In addition, other Indigenous tourism benefits may include the strengthening of national identity and reconciliation (Galliford, 2011; Higgins-Desbiolles, 2003), and the conservation of Indigenous heritage (UNEP, 2011).

In Australia, reported historic discrimination and the "great Australian silence" in relation to Indigenous people have had an adverse effect on the well-being indicators of Indigenous communities (Graham, 2011; Stanner, 2010). Stanner (2010) referred to the "great Australian silence" as the time before the 1930s when "everybody: (even historians) turned a blind eye" to Indigenous people and atrocities committed against them. Currently,

Indigenous Australians have lower literacy rates and higher mortality and unemployment rates than non-Indigenous Australians (Australian Government, 2016).

Indigenous tourism has been suggested as one strategy to help close the gap between Indigenous and non-Indigenous Australians. In fact, the Australian Federal Government and various Indigenous community groups have developed policy infrastructure to support and promote Indigenous tourism as a vehicle for sustainable cultural and economic development of Indigenous tourism enterprises (S. Muller, 2008; Simonsen, 2005; Whitford & Ruhanen, 2010). However, it appears that the focus of these strategies has been only from an economic perspective, as Whitford and Ruhanen (2010) claimed that within government policies, little emphasis has been placed on the conservation, enhancement, and promotion of Indigenous culture.

In order to realise the many benefits that sustainable Indigenous tourism could bring to both the Indigenous people and the visitors, it is important to understand Indigenous tourism consumer demand because demand is the main driver towards sustainable tourism investment decisions (UNEP, 2011). Hence, by understanding the consumer decision-making process, more efficient marketing and product development strategies can be developed. This information can also help to increase visitor participation and satisfaction, and therefore perceived value and service quality (Cohen, Prayag, & Moital, 2013). This means that an understanding of consumer demand will result in community benefits.

Despite several tourism marketing campaigns having emphasised Australia's "Indigenous tourism" as a key point of differentiation from other destinations around the world (Pomering & White, 2011; Ruhanen, Whitford, & McLennan, 2013), demand for Indigenous tourism remains very low (Tourism Research Australia, 2016a). For example, in 2014 the combined international and domestic visitor participation rate in Indigenous tourism represented around 1.5% of the total visitor numbers in Australia. The International and National Visitor Survey data shows that 11% of all international visitors and only 0.7% of all overnight domestic visitors engaged in Indigenous tourism activities. In terms of visitor participation in the different states/territories, the International and National Visitor Survey (year ending December 2015) shows that while the international visitor number engaging in Indigenous tourism activities is higher in NSW than in the rest of the states/territories, the domestic visitor number engaging in these activities in the NT is higher. In terms of proportion of Indigenous tourism visitors versus the total visitor number, the NT leads the way. TAS and the ACT are the states/territories with lower visitor participation rates. It should be noted that domestic daytrip visitor numbers were not included in this calculation due to sample size restrictions in the National Visitor Survey. Domestic visitors in Australia represent more than 96% of total visitors with expenditure being around 70% of total tourism income (Tourism Research Australia, 2016a), yet less than 1% of this market participates in Indigenous tourism. In addition, the consecutive years of declining visitor demand and the rapid growth of the Asian market, in particular China, makes one question the long-term sustainability of this type of tourism (Ruhanen, Whitford, & McLennan, 2015a); which in terms of international visitors has been more attractive to the North American and the European market (Ashwell,

2014; Tremblay & Pitterle, 2008). The data regarding the low demand in Indigenous tourism is supported by Ruhanen, Whitford & McLennan's (2015b) findings suggesting that visitor intentions do not always convert into participation. In their study, they found a big drop between intentions (12%) and actual participation (2%).

In general, understanding visitors' activity choices is important for the sustainability and competitiveness of the tourism sector as tourism activities are part of the destination's core attractors (Ritchie & Crouch, 2003) and visitor expenditure on these tourism activities represents a significant contributor to the economy. For example, in Australia the 2014 visitor expenditure on tourism activities (including tours, entertainment and food and drinks categories) represented 30% of the overall expenditure - $27.8 of the $92.6 billion of tourism's contribution to the Australian economy (Tourism Research Australia, 2016a). However, it appears that both domestic and international visitors engage the least in Indigenous tourism compared to engagement in other tourism categories (see Table 1-1). It is suggested that this low level of domestic and international demand represents an opportunity to increase the number of people engaging in Indigenous tourism. Therefore, by understanding the processes that visitors go through in making these expenditure choices, more informed decisions can be made that may contribute towards the sustainability and competitiveness of the Indigenous tourism industry.

Table 1-1 Visitors' participation in tourism activities

Tourism category	Domestic visitors' participation* Year ending 2013	International visitors' participation Year ending 2013
Indigenous	0.7%	11%
Outdoor/nature	40%	73%
Outdoor/adventure	24%	29%
Arts/heritage	22%	47%
Local attractions	22%	68%
Social activities	95%	95%
*Only overnight domestic visitors are included in the calculation		

Source: Table built based on Tourism Research Australia, 2016a

Existing studies on Indigenous tourism from the perspective of consumer demand have addressed issues such as the demographic characteristics of Indigenous visitors, their preferences, awareness, motivations, constraints, and the mental processes they go through when deciding to participate, or not, in Indigenous tourism (Abascal, 2014; Abascal, Fluker, & Jiang, 2015; Abascal et al., 2016; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2015a; Ruhanen, et al., 2015b; Ryan & Huyton, 2000, 2002). These previous studies have mainly investigated Indigenous tourism using a quantitative approach in the context of visitor choices of destinations, or choices of activities not offered in the destination where the research was conducted, or/and future intention to participate. Finally, these previous studies have only considered part of the consumer behaviour process model (e.g. demographics, motivations and constraints). Therefore, there is an opportunity to not only replicate and extend the Abascal (2014) study especially, and to do so in other destinations around Australia, but also to develop an in-destination consumer behaviour process model that describes Indigenous

tourism activity choices. Hence, this research contributes to a wider knowledge of the domestic and international market, with a view to increasing its participation in Indigenous tourism so that this sector may experience sustainable national tourism growth and the accompanying positive social, economic and environmental development of (mainly) regional Indigenous communities.

1.2 RESEARCH AIM AND OBJECTIVES

The research question that this study investigated is: What is the visitor consumer behaviour process in relation to choosing Indigenous tourism activities for leisure while they are travelling in Australia? The general aim of this study may be communicated more specifically within the following five explicit research objectives (RO):

(RO1) To define the Indigenous tourism visitor profile.

(RO2) To explore the "intention of participation" of visitors to Australia in regard to Indigenous tourism activities and in comparison with other types of tourism activities, offered at the destination of their visit.

(RO3) To understand the visitor motivations regarding their intention to participate in Indigenous tourism activities offered at the destination of their visit.

(RO4) To understand the visitor constraints regarding their intention to participate in Indigenous tourism activities offered at the destination of their visit.

(RO5) To investigate the opinions (and attitudes) of visitors in regard to Indigenous tourism.

1.3 SIGNIFICANCE OF THE STUDY

In general, it is expected that the results of this research study will assist in gaining a deeper understanding of visitors' tourism activities choices at destinations and to expand the tourism purchase-consumption system [TPCS] (Woodside & King, 2001). Within the Indigenous tourism field, a better theoretical understanding is expected of the Indigenous tourism visitor profile (including demographic, psychographic, and travel behaviour characteristics) and of the consumer behaviour process at different destinations around Australia. This contributes to the field by delivering practical implications which take into consideration the integration of economic, societal and environmental factors (Farrell, 1999). The following sections provide detailed information regarding the contribution to knowledge and practical outcomes of this study.

1.3.1 Contribution to knowledge (Academic contribution)

This study makes a significant contribution to existing knowledge by developing a conceptual framework of the visitor consumer behaviour in regard to Indigenous activity choices while visitors are at a particular destination and so have the opportunity to engage in an Indigenous tourism activity. To develop the framework, different elements were identified: demographic and psychographic characteristics, travel behaviour,

motivations, and constraints towards Indigenous tourism. The developed framework could also be used to understand other tourism activity choices.

In addition, this study used an innovative photo-based procedure that was originally developed by the researcher (Abascal, 2014). For this study, the procedure was modified from the original version, and the large-scale application of the method may assist in the broader acceptance of this engaging and efficient method to understand visitor consumer behaviour processes. Furthermore, this method could be used beyond the field of tourism.

1.3.2   Statement of significance (Practical contribution)

The results of this research assist in gaining a better understanding of overall visitor behaviour in Australia (domestic and international) in regard to the visitors' participation in Indigenous tourism activities. With this new knowledge, strategies to encourage more tourism participation in Australian-based Indigenous tourism could be developed. For example, strategies such as product design and operational strategies could eliminate some of the existing visitor constraints to engage in Indigenous tourism. The new knowledge could also assist to promote, in a more effective and evidence-based manner, Indigenous tourism as a key point of differentiation worldwide and gain market share in a global and growing niche. In addition, with the increase in participation in Indigenous tourism, economic contribution, independence, and social development in Indigenous communities are expected. An increase in participation could also contribute to the societal benefits that tourism can achieve; for example it could assist in the development of national identity (Galliford, 2011) and in the reconciliation process (Higgins-Desbiolles, 2003). Finally, a better understanding of demand could help in evaluating the environmental impacts and implications of Indigenous tourism.

In addition, the innovative ranking-sorting photo-based method employed in this study could be used by local tourism offices to better understand their market and develop strategies to encourage participation in tourism activities other than Indigenous, offered at the specific destination.

1.4 OVERVIEW OF THE METHODOLOGY

To ensure a better understanding of the Indigenous tourism activity choices, the present study adopted a convergent mixed methods approach, which involves the intentional collection and combination of both qualitative and quantitative data (Bergman, 2008; Jennings, 2010; Klassen, Creswell, Plano Clark, Smith, & Meissner, 2012). Three specific destinations were purposefully selected - Katherine, Northern Territory [NT], Cairns, Queensland [QLD], and the Grampians, Victoria [VIC]. The in-field data collection process was conducted within the Visitor Information Centres of the three destinations mentioned. Data collection consisted of two major stages. The first stage involved the use of the ranking-sorting photo-based procedure (to answer RO2). This procedure involved the use of ten photographs (two for each of the five main tourism categories

offered at the destinations - arts & culture, food & wine, Indigenous, outdoor/adventure, and outdoor/nature). The ranking-sorting photo-based procedure was followed by qualitative semi-structured interviews using the photo-elicitation technique (to answer RO3 and RO4), and the administration of a quantitative on-site survey (to answer RO1). The Q methodology was used during the second stage (with a smaller sample) to assist the researcher to uncover visitor opinions in regard to Indigenous tourism (to answer RO5). The Q methodology used 38 statements and five additional questions about participating in Indigenous tourism. Overall, 664 visitors undertook the first stage of the data collection and 77 visitors undertook the second stage. In Katherine, 244 visitors (67% domestic and 33% international) undertook the first stage of the data collection and 20 visitors (45% domestic and 55% international) undertook the second stage. In Cairns, 209 visitors (57% domestic and 43% international) undertook the first stage of the data collection and 19 visitors (42% domestic and 58% international) undertook the second stage; while at the Grampians, 211 visitors (56% domestic and 44% international) undertook the first stage of the data collection and 38 visitors (68% domestic and 32% international) undertook the second stage.

Limitations to this study include a lack of depth during the second stage of the data collection process due to time constraints; participants' awareness of their own motivations or constraints; and participants' own perceptions of the photographs used in the study. In addition, the data collection was confined only to Visitor Information Centres; therefore, the study only represents independent visitors who use Visitor Information Centres. Finally, the results might have limited applicability to all types of Indigenous tourism activities, and other destinations, as the results reported in this study are context-specific.

1.5 VALIDITY OF A NON-INDIGENOUS RESEARCHER UNDERTAKING RESEARCH ON INDIGENOUS TOURISM

The researcher understands that there are limitations regarding the validity of a non-Indigenous person conducting research on Indigenous issues. The researcher recognises that Indigenous tourism research should be guided by Indigenous people and methodologies. Therefore, some part of this research was funded by Moondani Balluk Indigenous Academic Unit at Victoria University, through which some level of Indigenous participation was achieved as the research design was consulted with Karen Jackson (Moondani Balluk's Director), who herself is an Indigenous person. In addition, the Indigenous tourism providers located where the research was conducted were contacted (see Section 4.9). Still, the researcher is mindful that the present research could be harmful to Indigenous providers and/or communities as some of the results could include negative comments towards Indigenous people and communities. In addition, the researcher is aware that her world-view differs from the Australian Indigenous people's world view; therefore, recommendations provided by this thesis could be perceived as not appropriate to Indigenous people.

A recent study regarding the direction of Indigenous tourism research suggests that this type of research should (1) be guided by Indigenous people; (2) be reciprocal, open and exploratory, (3) have a collaborative and participatory approach; and (4) be a two-way conversation including knowledge exchange (Whitford & Ruhanen, 2016). However, Bignall (2014, p. 352) suggested that, in Australia, there is a shared history and contemporary coexistence; therefore, it "is a situation that confronts all Australians, calling us <all Australians> responsibly to thought, and so, hopefully, to mindful action". Therefore, instead of separating, the researcher prioritised the role of being a positive force of engagement in creating and changing communities that co-exist, and supported the Bignall (2014) "excolonialism" theory which suggests that the individual responses to colonial legacies of relationship help to define the Australian society.

Excolonialism then, is proposed as an "'exit from 'colonialism' that calls for collaboration across and between cultural differences" (Bignall, 2014, p. 340). Bignall suggested equitable collaborative engagements in which both parties identify and recognise points of agreement and disagreement to create common grounds that recognise these differences. The challenge, then is to:

Practise an alternative relation, informed by decolonising attitude and manner of comportment capable of materialising excolonial society…An 'excolonial' cultural sensibility, such as the one Australia potentially seeks in the idea of Reconciliation, must accordingly foster conditions of cultural intimacy and respectful negotiation that enable mutual and equal involvement in the collaborative struggle to transform colonial legacies (Bignall, 2014, p. 353).

Previous research has revealed that Indigenous tourism has been strongly linked with post-colonialism and power relations theories. "In settler societies such as Canada, New Zealand and Australia, tourism development is often controlled by non-Indigenous peoples and dominated by power structures that have originated through colonialism" (Amoamo & Thompson, 2010, p. 37). The researcher of this study aimed to understand the phenomenon regarding the low visitor participation rate in Indigenous tourism from the demand side. The research study did not seek to develop strategies for Indigenous tourism but to share knowledge which Indigenous people and communities could use to support them in making decisions towards their future regarding tourism as a development tool.

However, the researcher is conscious of her own perceptions as a non-Indigenous person of Australia, but coming from a country that has also experienced colonialism (Mexico), she agrees that the interests of Indigenous people have not been historically recognised and therefore she acknowledges the specific historical and cultural context that influences her personal values and awareness on the topic. Following Morgan (2014), a statement regarding the researcher's background is provided below:

I am a 34 year old female, who immigrated to Australia from Mexico five years ago. Currently, I am an Australian citizen. I consider myself a complex individual who has adopted some of the Australians' values and ways of living; while conserving my Mexican identity. I come from a city in Mexico (Oaxaca) in which the

Indigenous population is very significant; however, I must confess that I do not consider myself either Indigenous or non-Indigenous. I just see myself as "Mexican"; which is a blend of a long history and traditions of both Indigenous people from Mexico and Spanish colonisers and non-colonisers. In fact, part of my family came from Europe after the civil war in Spain. During my life in Mexico I never consciously made the distinction between Indigenous and non-Indigenous people. Therefore, I gained a larger awareness of this distinction when I first travelled to Australia in 2009. Since then, I have been interested in Indigenous issues and the participation of Indigenous people in tourism.

1.6 DEFINITION OF TERMS

The United Nations [UN] states that the word "***Indigenous***" has been used to refer to specific groups of people defined by the criteria of occupation of ancestral land, collective cultural configuration, language and historical location in relation to other groups of people now residing on those territories (United Nations, 2004). However, it is important to point out that the names of Indigenous people and Indigenous tourism are subject to debate and change as people from specific locations have different preferences in terminology. For example, ***"Aboriginal"*** has mainly become related with the legitimately defined peoples in Canada and in mainland Australia (Lemelin & Blangy, 2009); or ***"Indian or Native American"*** to people in the United States (Zeppel, 2001). In Australia, the more appropriate terms include: Indigenous Australian, Aboriginal, Torres Strait Islander and names of the specific nation (ACTCOSS, 2016). This study has used the term "Indigenous" to avoid misunderstanding, and refers to any people defined as "Indigenous" according to the UN, regardless of the country of study. However, during Chapter 7, the terms "Indigenous" and "Aboriginal" are used interchangeably because the term "Aboriginal" was used on the deployment of the Q methodology to avoid confusion to the participants, who identified "Aboriginal" with, and only with, "Australia". Finally, the term ***"non-Indigenous"*** is used to include all people, national and international, who are not of Indigenous background (not necessarily Western) (Galliford, 2009).

There is no universally accepted definition of Indigenous tourism (Mkono, 2016). In fact, Pereiro (2016) suggested that while distinction between Indigenous and cultural tourism is unclear; ***"cultural tourism"*** is the broader category that includes historical, ethnic, Indigenous and heritage categories. However, Hinch and Butler (1996) denoted ***"Indigenous tourism"*** as an autonomous category, by defining it as a tourism category "in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction" (Hinch & Butler, 1996, p. 9). Regarding Indigenous tourism in Australia, the Aboriginal and Torres Islander Tourism Industry Commission [ATSIC] suggests that it involves the participation of Indigenous people at various levels, such as employers, employees, investors, joint venture partners; providing either Indigenous cultural tourism products and mainstream tourism products (Australian Bureau of Statistics, 2004). Thus, according to the ATSIC, Indigenous tourism is recognised as explicity including Indigenous people

(even if the main attraction is not based on Indigenous culture); while Hinch and Butler's (1996) definition suggests that Indigenous tourism could occur without Indigenous people. For the present study, the researcher first, considers Indigenous tourism different to cultural tourism, and second, delimits the study of Indigenous tourism to those activities in which the main attraction is focused on Indigenous culture. This means that the main attraction is the culture and lifestyle of Indigenous people (Chang, Wall, & Hung, 2012).

"Motivation" has been defined as the needs, wants, and goals (which include internal forces) that drive a person's behaviour (Dann, 1981; Pearce, 1982). The present study draws on the means-end chain theory that suggests three levels: attributes, consequences/benefits, and values (Gutman, 1982). While attributes are considered part of the "tourism activity" – external to the visitor, instead of internal – it has been claimed that the means-end chain theory and the resulting Hierarchical Value Map [HVM], could lead to a better understanding of visitors' motivations (Jewell & Crotts, 2001). Therefore, this study has categorised the three levels of the means-end chain theory as part of the "motivations" category.

Throughout this thesis, the term *"constraints"* will be used to refer to the disabling factors or barriers to engage in tourism. Various researchers have called these factors "perceived control" (Ajzen & Driver, 1991), "enabling factors" (Malle, 2011), or "constraints" (E. L. Jackson, 1990). However, the term that has been the most widely developed and used is "constraints". Therefore, this study has used this term throughout. Examples of constraints may include interpersonal, intrapersonal and structural categories.

Finally, another relevant concept for the present study is the definition regarding *free and independent travellers* (FIT); these are visitors "who are not package travellers" (Hyde & Lawson, 2003, pp. 13). Therefore, these visitors have the freedom to choose tourism activities while at a destination. The present study focused on this market segment. They are referred to in the thesis as *"visitors".*

1.7 STRUCTURE OF THE THESIS

This thesis is divided into nine chapters. Chapter 1 introduces the purpose of this study and the background information on the topic under investigation that justifies the significance of this research. The general aim of the study and the specific research objectives are presented, as well as the overview of the methodology. The validity of the researcher to undertake research on Indigenous tourism is discussed and finally, the definitions of the common terms used in the thesis are detailed.

Chapter 2 provides a review of existing literature and knowledge related to the inclusion of Indigenous people in tourism. This chapter starts with an overview of Indigenous tourism worldwide, followed by a synopsis of the historic relations between Indigenous and non-Indigenous people in Australia. After that, the chapter focuses on the Australian Indigenous tourism sector (overview of the research on the field, government policies, current Australian Indigenous tourism providers, and enabling/disabling factors for success). Then, the chapter reviews

studies on consumer demand for Indigenous tourism (characteristics of Indigenous tourism visitor preferences and awareness, motivations and constraints).

Chapter 3 provides a review of existing literature regarding consumer behaviour in tourism. In particular, the chapter discusses tourism consumer behaviour models, the link between motivation and activity choices, travel motivation theories, psychographic characteristics, and constraints theories. Finally, the chapter provides a justification for the development of a conceptual framework for the present study.

Chapter 4 details the approach and methodology used to achieve the research objectives of the study. The chapter starts with a discussion of research paradigms, in particular the pragmatic paradigm that is associated with a mixed methods approach. Then, the justification of using a mixed methods approach is presented. The research design, validation processes, data collection methods, and data analysis techniques used in the present study are also explained. Chapter 4 finishes by presenting the considerations employed to ensure that the present study was ethically conducted, and a discussion of the methodological limitations associated with this research.

Chapters 5, 6 and 7 present the results in light of the research objectives. Chapter 5 starts by describing the data collection context and the participants' profile of this study, in terms of their demographic, psychographic and travel behaviour characteristics. The second part of the chapter presents the results of the visitors' preferences for participating in Indigenous tourism activities and their intention to do so. Finally, it defines the Indigenous tourism visitor profile.

Chapter 6 provides a close-up analysis of visitors' preferences for Indigenous tourism. In particular, the motivations for, and constraints to, participating in Indigenous tourism activities at each destination are presented. This chapter also provides a comparison of intention to participate, motivations, and constraints between different Indigenous tourism activities and destinations.

Chapter 7 presents the visitors' opinions and related attitudes regarding Indigenous tourism. The chapter starts by providing the results of the Q methodology in regard to the opinions identified for each destination. Then, Chapter 7 presents the opinions identified in the overall study.

Chapter 8 discusses the findings in light of existing literature and based on the conceptual framework. The chapter draws on primary data provided in Chapters 5 to 7 to discuss five comparative analyses: the profile of Indigenous tourism visitors; their preference for Indigenous tourism activities and their intention to participate on them. The motivations for, and constraints to, participating in Indigenous tourism activities are also argued. Finally, the impact of opinions regarding Indigenous tourism participation is discussed.

Chapter 9 concludes the thesis by summarising the key findings of the research by reviewing the research aim and objectives and the identified implications. The theoretical, practical and methodological contributions to knowledge resulting from the present study are also stated in this chapter. Finally, limitations and opportunities for future research are identified.

CHAPTER 2. UNDERSTANDING INDIGENOUS TOURISM

2.1.1   INTRODUCTION

Chapter 1 of this thesis presented both the overview and significance of this study. This current chapter presents a review of the relevant literature selected to position this research within the existing body of knowledge regarding Indigenous tourism. Section 2.2 provides an overview of the Indigenous tourism sector worldwide and discusses its benefits and shortcomings. Section 2.3 details a chronological overview of the historic relationships between Indigenous and non-Indigenous Australians. Section 2.4 presents the Indigenous tourism sector within the Australian context and covers issues such as research undertaken on the field, policy, Indigenous tourism providers and factors for success. Finally, Section 2.5 presents studies on the demand for Indigenous tourism in Australia. In this section, knowledge regarding Indigenous tourism visitor characteristics, preferences, motivations and constraints are reviewed.

2.2 INDIGENOUS TOURISM WORLDWIDE

Tourism is often promoted as a promising development strategy for Indigenous communities. Indeed, there is evidence supporting the claim that tourism, when conducted in a sustainable manner, can lead to poverty alleviation, improvement in the life conditions of communities, and the conservation of cultural heritage and environment (UNEP, 2011). Demand for cultural tourism experiences, such as visiting Indigenous peoples and their tribal lands, is among the sectors of highest growth in worldwide tourism, with a 15% annual growth rate and contributing 37% of all world travel (Sustainable Tourism Online, 2010). It has been reported that visitors looking for environmental and culturally differentiated destinations are eager to spend more money for these experiences (UNEP, 2011). This demand has been matched by the need of Indigenous people to improve their well-being (Ryan & Huyton, 2002; Zeppel, 2001). However, Indigenous tourism can bring both advantages and disadvantages to the Indigenous communities.

Proponents of tourism have argued that tourism can help alleviate poverty by (1) increasing economic benefits (e.g. increased local employment, enterprises opportunities, and collective income sources); (2) enhancing non-financial livelihood impacts (e.g. increased capacity-building, training, improving social and cultural impacts, and mitigation of environmental impacts); and (3) increasing participation and partnership (e.g. increased decision making, flows of communication, policy and planning) (Ashley et al., 2001). In addition, it has been argued that Indigenous tourism attains social benefits such as the revitalisation and conservation of cultural heritage and environment, education, cross-cultural understanding and connectivity, reconciliation, strengthening of national identity, development of "care of place", social and economic empowerment, increased recognition of Indigenous rights and cultural expression, pride and reinforcement of self-identity, community collaboration, and strengthening traditional culture knowledge within the youth (Bunten, 2010; Galliford, 2011;

Higgins-Desbiolles, 2005, 2009; R. Hodgson, Firth, & Presbury, 2007; McIntosh & Johnson, 2005; Walker & Moscardo, 2016; Whitford & Ruhanen, 2016).

However, critics of Indigenous tourism suggest that this type of tourism is based on the "stereotypical image of a marginalised people" (Ryan & Aicken, 2005, p. 4). They argue that this type of tourism could not only bring change and/or damage in social values, culture, and habitat within the host community, but also negative consequences such as stress (R. Hodgson et al., 2007), racism, exploitation (Zadel & Bogdan, 2013) and the risk of gentrification – which is defined as the process where immigration "puts pressure on native groups, increasing living costs and changing land use, land values and housing stock use" (Chan, Iankova, Zhang, McDonald, & Qi, 2016, p. 1263). Additionally, it is argued that the Indigenous tourism industry is dominated by "outsiders" who retain most of the benefits and leave the costs with the host communities – power relations (R. Butler & Hinch, 2007; Koot, 2016). It is also claimed that Indigenous tourism could affect the commodification of Indigenous peoples and their culture; and their rights to self-determination (Whitford & Ruhanen, 2016). There is also controversy regarding Indigenous tourism in a capitalist system. Koot (2016) critiqued this approach by pointing out that within the capitalist tourist system there are two contradictions: (1) by Indigenous people staying "authentic" for visitors they become inauthentic; and (2) the alleviation of poverty through a system that marginalises the Indigenous. Bunten (2010, p. 306) argued that Indigenous people could embrace some capitalist activities but with responsibility: "through thoughtful planning, tourism can be a means for Indigenous communities to take back the power from dominant societies to define themselves. Tourism provides an instrument to determine what to share and not share with visitors".

It appears that the advantages and/or disadvantages of tourism could be linked to the type of approach used when developing Indigenous tourism. For example, Barretto (2005) suggested that there are two different approaches: (1) those based only on commercial interests which, typically, are not derived from a participatory and planned process involving the community; and (2) the result of community-based projects focused on cultural revitalisation and identity affirmation. Pereiro (2016) critiqued this dichotomy and suggested that Indigenous tourism takes place along a spectrum, "in some cases, it can function mainly as an opportunity for survival; in others, it can provide the basis for defending and affirming Indigenous values and practices. In some cases, it will offer the promise of both outcomes" (Pereiro, 2016, p. 1126). Hinch and Butler (1996) and Zeppel (2006) distinguished between Indigenous-controlled tourism and Indigenous themed tourism. Based on the work of others, Zeppel (2006, p. 9) suggested six key features of Indigenous tourism: (1) It is connected with Indigenous culture, values and traditions, (2) tourism products are owned and operated by Indigenous people, (3) it is based on Indigenous land and cultural identity, controlled by Indigenous groups, (4) it includes Indigenous habitat, heritage, history and handicrafts, (5) it typically involves small tourism businesses owned by tribes or families, and (6) it focuses on Indigenous knowledge of culture and nature. However, Hinch and Butler's (1996) definition suggests that there is a continuum of categories based on two dimensions – (1) the range of control by

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Indigenous people, and (2) the degree to which the tourism activity is based on Indigenous culture – and four categories: (1) non-Indigenous tourism, (2) culture dispossessed, (3) diversified Indigenous and (4) culture controlled. The "culture dispossessed" category would include those tourism activities that are related to Indigenous culture but in which Indigenous people have little or no control. The "diversified Indigenous" category would include those tourism activities which are controlled by Indigenous people but the main activity is not based on Indigenous culture. Finally, the "culture controlled" category would include those tourism activities that are controlled by Indigenous people and feature Indigenous culture (Hinch & Butler, 1996).

Seiver and Matthews (2016) suggested that the potential benefits that tourism could bring to Indigenous people depend upon the levels of self-determination and autonomy. Indeed, it has been claimed that Indigenous tourism cannot be successful until certain issues are addressed, such as: (1) land ownership, (2) community control of tourism, (3) government support and adequate policies drawn upon Indigenous diversity, (4) restricted access to Indigenous homelands, and (5) reclaiming natural and cultural resources for tourism (Johnston, 2013; Whitford & Ruhanen, 2010; Zeppel, 1998a). This is supported by Fletcher, Pforr, and Brueckner (2016) by proposing that for a successful and sustainable Indigenous tourism business, there is a need for an interrelationship between regulation, policy objectives, and community expectations. In addition, by Indigenous people controlling their cultural and natural resources and owning and operating their businesses, their identity and social and economic well-being becomes stronger by the construction of meaningful connections (Carr, 2004; Pereiro, 2016). Simultaneously, this enables visitors to experience the Indigenous culture in a way that is meaningful and approved by the traditional owners (Carr, 2004). In relation to this matter, Ryan built a model representing the spectrum of awareness of the Indigenous community regarding the nature of visitors. The model implies that for an Indigenous tourism product to be successful, it is important that not only the visitors have a culturally approved behaviour, but also that the community is aware of the nature of visitors and the way they "consume" their culture (Ryan & Aicken, 2005).

According to Whitford and Ruhanen (2016), Indigenous people have been involved in tourism, in various degrees, since the mid-1800s; and since then there has been a sustained interest in the "exotic" destinations and Indigenous populations. This has driven various governments to development Indigenous tourism (Whitford & Ruhanen, 2016). Lemelin and Blangy (2009) suggested that the term "Indigenous tourism" became a catalyst for Indigenous tourism research when a study by R. Butler and Hinch (1996) was published. However, it appears that the majority of research undertaken in this field has been done from the year 2000 onwards. Whitford and Ruhanen (2016) analysed 403 published papers with a focus on Indigenous tourism since the 1980s. Their results show that 58% of the papers were published from 2000 to 2009, and 25% from 2010 to 2014. Also, 25% of these papers focused on Australia, 20% on the United States, 14% on Canada, 9% on New Zealand, and 7.5% on China and Taiwan. Whitford and Ruhanen (2016) suggested that this substantial Australian-based research is because the Australian government identified Indigenous tourism as a key strategy for the

development of Indigenous communities. From this, a number of policies and programmes were put in place to support the strategy. A detailed discussion of these policies is presented in Section 2.4.2.

2.3 HISTORIC RELATIONS BETWEEN INDIGENOUS AND NON-INDIGENOUS PEOPLE IN AUSTRALIA

To try to understand the relationships between Indigenous and non-Indigenous people (and therefore, current demand for Indigenous tourism), it is important to go back in time to highlight important events on the history of Australia; as some Indigenous tourism practices and relationships, regarding promotion in particular, are still based on post-colonial structural relations in which the perspectives of the Indigenous people are missing (Amoamo & Thompson, 2010; Seiver & Matthews, 2016). According to the archaeologist Patel (2011), historical records related to Indigenous people in Australia date back some 50,000 years. The Indigenous people, before English colonisation, constituted a diversity of cultures speaking around 200 different languages (Patel, 2011). They were semi-nomadic and hunter-gatherers (Patel, 2011), and considered by some as being successful and specialised people with a high culture (Stanner, 2010). In 1788, British settlers arrived in Australia and with them, the Indigenous peoples' lifestyle changed dramatically. The colonisation process "involved the imposition of one body upon another, creating an incompatible or sad association historically marked by the loss of Indigenous traditions and their institutionalised disadvantage, as well as by the closed insularity of the colonial culture that steadfastly resisted learning anything from the Indigenous knowledge is supplanted" (Bignall, 2008, p. 141). From 1788 until the 1930s, Indigenous people were seen by British settlers as valueless, primitive, inferior, lacking civilization, and by consequence were seen as having no rights to land (Ginsburg & Myers, 2006; Stanner, 2010). The goal of assimilation was originated in the 1930s with the objective of absorbing the not-full blood Indigenous population, as a measure of protection concerned with the future of mixed-blood Indigenous people in settled areas (Australian Law Reform Commission, 2013).

In 1961, the policy of assimilation was agreed in a Native Welfare conference held in Canberra. This policy stated that "all aborigines and part-aborigines are expected eventually to attain the same manner of living as other Australians and to live as members of a single Australian community enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and influenced by the same beliefs, hopes and loyalties as other Australians" (Australian Government, 1961, p. 1). These policies demonstrate power relation forces in which the historical relations between Indigenous and non-Indigenous people have been dominated by a dominant force (non-Indigenous people and policies) and a dominated force (Indigenous people). The power relation forces have been described by Bignall (2008).

From 1924 onwards, Indigenous people in Australia started to claim self-reliance, economic independence and race pride (Foley, 2011). However, it was not until the 1960s that Indigenous activists began to challenge Australian policy. This activism was propagated by: (1) the lack of recognition of Indigenous land rights, (2) the

limitation of Indigenous civil rights, and (3) the practice of removing part-Indigenous children for their imagined improvement (Foley, 2011). In 1967, Indigenous people were categorised as human, rather than being considered as part of "Australia's unique fauna", and gained rights as Australian citizens (Ginsburg & Myers, 2006). By the early 1990s, the fact and naming of the "Stolen Generations" became iconic of the Indigenous condition in Australia (Ginsburg & Myers, 2006). The "Stolen Generation" refers to Aboriginal and Torres Strait Islander [Indigenous] people who were forcibly removed from their families by the government as part of government policy (Australian Government, 2015c).

The reconciliation process started in 1991 with the Council for Aboriginal Reconciliation Act 1991 and when the Council for Aboriginal Reconciliation (now called "Reconciliation Australia") was established (Australian Government, 2015b). Reconciliation involves both Indigenous and non-Indigenous parties looking for a "common notion" (which involves the recognition of communalities between two parties), in order to find ways of "becoming compatible" (standing midway between both sides' interests) (Bignall, 2008). In 1995, an inquiry that resulted in a report entitled *Bringing Them Home* set forth a range of debates about responsibility, about the facts, and about the policies that had prevailed in Australia (Ginsburg & Myers, 2006). However, it was only by 2008 that a formal apology was issued to the "Stolen Generation" by the Prime Minister, Kevin Rudd (Graham, 2011). The apology included a plan for a policy commission to "close the gap" between Indigenous and non-Indigenous Australians (Australian Government, 2015b). However, it appears that still prevailing Australian government policies and the current relationship between Indigenous and non-Indigenous Australians are shaped by the idea that "there is no problem here, the situation appears to have already been 'resolved'" (Bignall, 2014, p. 342).

Regarding Indigenous tourism, it appears that policies have often displayed a top-down, narrow approach to Indigenous tourism development instead of strategies designed to identify and address community needs and priorities (Whitford & Ruhanen, 2010). Therefore, it could be argued that this narrow view towards Indigenous tourism policies is due to some issues pointed out by Bignall (2014). These include: (1) the persistence of a lack of collaboration across and between cultural differences, and (2) the need of an unending process which involves Indigenous and non-Indigenous communities and individuals seeking opportunities for collaborative negotiation. Therefore, the following sections of this thesis focus on understanding the current situation regarding the Australian Indigenous tourism sector, and discussing whether or not Indigenous tourism could be a strategic option for Indigenous people achieving benefits.

2.4 OVERVIEW OF THE AUSTRALIAN INDIGENOUS TOURISM SECTOR

In Australia, tourism is a major economic contributor. In the 2015-16 financial year, the tourism sector contributed $116.7 billion in total visitor expenditure; and the tourism's contribution to the Australian workforce was nearly 5% (Tourism Research Australia, 2016b). Indeed, the general tourism sector is expected to continue

to grow at 5.3% per annum to 2020-21 (Tourism Research Australia, 2016b). However, despite the tourism sector being a major economic contributor, and Australia being the home of one of the world's oldest living Indigenous cultures, the Australian Indigenous tourism sector has experienced a low rate of demand over the last ten years (Tourism Research Australia, 2016a). In fact, it has been claimed that the participation rate, both for domestic and international visitors is in decline (Ruhanen et al., 2015b). Because of this low rate of visitor participation, the proposed benefits – not only to be measured on economic terms, but also evaluated in terms of improving the socio-economic quality of life for the whole community (Whitford, Bell, & Watkins, 2001) – that tourism could bring to the Indigenous communities may not be achieved.

As previously mentioned, according to the Australian National and International Visitor Survey, in 2014 the combined international and domestic visitor participation rate for Indigenous tourism represented around 1.5% of the total visitor numbers in Australia – 11% of all international visitors and only 0.7% of all domestic overnight visitors (Tourism Research Australia, 2016a). While the domestic visitor participation rate is very low compared to the participation rate of international visitors for Indigenous tourism, this market represents more than 96% of total visitors for all tourism in Australia with expenditure being around 70% of total tourism income (Tourism Research Australia, 2016a), yet less than 1% of this market participates in Indigenous tourism. This is confirmed by Ruhanen et al. (2015)'s study which reported an actual participation of 2%. In addition, the traditional international tourism markets for the Australian tourism sector are changing from the more experienced and so-called independent visitors from major western countries to Asian visitors who tend to seek more assistance from travel agencies and tour arrangement services (IBISWorld, 2014). Additionally, it was previously mentioned that participation in Indigenous tourism also varies per state/territory in Australia. Understanding demand is essential as it is a main driver towards sustainable tourism investment decisions (UNEP, 2011). Therefore, gaining an understanding of both domestic and international markets (travelling in different state/territories around Australia) is important as their travel choices can have important implications for the sustainability of the Australian Indigenous tourism sector.

The following subsections provide a general overview of the contemporary Australian Indigenous tourism sector including research on Indigenous tourism, policy, Indigenous tourism providers, and success factors.

2.4.1   Overview of Australian Indigenous tourism research

As mentioned in Section 2.2.1, considerable research into Indigenous tourism has been undertaken in Australia. According to Whitford and Ruhanen's (2016) study, the majority of research regarding Indigenous tourism has been grounded within the business discipline and driven by case study approaches. According to these authors, during 1980-2000 the main research focus was on the impacts of tourism on Indigenous peoples and communities, Indigenous tourism planning, control and development. Then, from 2000 to 2014, research was focusing on integrating sustainability in concepts such as branding, visitor motivations and impacts on

festival/events, visitor satisfaction, research methods, heritage management, policy and empowerment. Following some of the categories already identified by Whitford and Ruhanen's (2016) study, Table 2-1 provides an overview of studies regarding Indigenous tourism research in Australia.

Table 2-1 Studies regarding Australian Indigenous tourism

Topic	Authors
Branding/representation in tourism	(Pomering, 2013; Pomering & White, 2011; Seiver & Matthews, 2016)
Cultural and heritage preservation and management	(Clark, 2002a, 2002b, 2009; Dragovich, 1993; O'Rouke & Memmott, 2007)
Demand: preferences, enabling factors, constraints, expectations, experiences and satisfaction	(Abascal et al., 2015, 2016; Dragovich, 1993; Galliford, 2009, 2011; Ho & Ali, 2013; Ingram, 2005; Jones Donald Strategic Partners, 2009; Mkono, 2016; Moscardo & Pearce, 1999; Ruhanen et al., 2013, 2015a, 2015b; Ryan & Huyton, 2000, 2002; Vermeersch, Sanders, & Willson, 2016)
Impacts of tourism (positive and negative – for both Indigenous people/community and visitors)	(Altman & Finlayson, 2003; T. J. Brown, 1999; Dyer, Aberdeen, & Schuler, 2003; Gale & Buultjens, 2007; Galliford, 2009, 2011; Higgins-Desbiolles, 2005, 2006; R. Hodgson et al., 2007; Scherrer, Smith, Randall, & Dowling, 2011; Strickland-Munro & Moore, 2013; Walker & Moscardo, 2016)
Indigenous autonomy, control, empowerment, involvement, planning and development	(Collard, Harben, & Berg, 2007; Hemming, 1994; Higgins-Desbiolles, 2007; Lemelin et al., 2013; Nielsen, 2007; Nielsen, Buultjens, & Gale, 2008; Ross, 1991; Scherrer & Doohan, 2013; Strickland-Munro & Moore, 2013)
Indigenous involvement in events/festivals	(Higgins-Desbiolles, 2016; Rowe, 2012; Ruhanen & Whitford, 2011; Whitford & Ruhanen, 2013)
Indigenous people as tourists	(Carson, Carson, & Taylor, 2013; Peters & Higgins-Desbiolles, 2012)
Policy	(Higgins-Desbiolles, Trevorrow, & Sparrow, 2014; Whitford et al., 2001; Whitford & Ruhanen, 2010)
Research methods	(Blangy, Donohoe, & Mitchell, 2012; Nielsen & Wilson, 2012; Schaper, Carlsen, & Jennings, 2007; Schuler, Aberdeen, & Dyer, 1999)
Success/failure factors	See Tables 2-2 and 2-3

Whitford and Ruhanen (2016) pointed out that while the concept of "sustainability" has gained momentum worldwide, more recent Indigenous tourism research has simply replicated previous research themes with a focus on "sustainability". Therefore, they suggest that to avoid this, researchers need to gain a "comprehensive understanding of Indigenous tourism from the perspective of Indigenous stakeholders" (Whitford & Ruhanen, 2016, p. 1080). Also, there is a need to (1) focus on what constitutes a sustainable Indigenous tourism approach (e.g. Indigenous people's wants for tourism, Indigenous engagement, empowerment, involvement, and control; and reciprocity); (2) a need for an appropriate research methodology (e.g. research guided by Indigenous people, reciprocity, open and exploratory research, collaborative and participatory research approach, and two-way conversations and knowledge exchange); and (3) different outcomes (e.g. move from rhetoric to action, iterative, adaptive, and flexible knowledge creation, and holistic outcomes) (Whitford & Ruhanen, 2016).

Practices like these could help to shape what Bignall (2014) called "excolonialism". This theory aims to be an alternative way of looking at conflict different from the perspective of power relations. Hence, Bignall (2014) proposed that instead of "ignoring" or "privileging" conflict, excolonialism aims to create social futures by respecting distance and difference between parties (who can be either individuals, communities or others) and allowing for a fruitful and transformative closeness of engagement. Thus, the proposed collaboration involves:

A mutual effort to understand one another, in order to locate joyful affections, to enjoy the enrichment that can come from critical contestation and to minimise harmful affections when they threaten…[constitutive collaboration] rests upon an ongoing and institutionalised practical of mutual respect and listening each to the other, which allows the cultivation of shared understanding of self and other, and the ways in which their combination can be successfully managed in agreement and in disagreement (Bignall, 2014, p. 352)

Therefore, the excolonialism theory proposed by Bignall (2014) could be a useful guide – following a collaboration perspective in which both parties aim for mutual understanding – when undertaking Indigenous tourism research and developing Indigenous tourism policies. The latest policies are discussed next.

2.4.2 Australian Indigenous tourism policy

It has been reported that historic discrimination and the "great Australian silence" regarding Indigenous people have had an adverse effect on their well-being indicators (Stanner, 2010). In 2007, the Australian government recognised that the health, safety and education of the nation's remote Indigenous citizens were in a state of crisis (Australian Indigenous, 2009). Therefore, to improve the living conditions of Indigenous people, the Australian government proposed several strategies. According to the Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA), "Closing the Gap" is a commitment by all Australian governments to work towards a better future for Aboriginal and Torres Strait Islander [Indigenous] peoples in areas such as health, housing, education and employment (FaHCSIA, 2013). Yet, Indigenous people remain being the most disadvantaged cultural group in Australia (Fletcher et al., 2016).

The Australian federal government, through its development strategies (e.g. The Indigenous Economic Development Strategy 2011-2018, and some strategies conducted by Tourism Australia), has recognised the importance of tourism as a development tool for Indigenous people with the potential to increase employment, social stability and the preservation of culture and traditions (Whitford et al., 2001). According to Walker and Moscardo (2016), Indigenous tourism has been considered by the Australian government as a strategy to provide communities with economic opportunities that could decrease their dependency on government funding. However, Higgins-Desbiolles et al. (2014) argued that this approach has failed because there has been a misunderstanding regarding the aspirations held by Indigenous communities, which are often opposed to economic rationalism.

"The Indigenous Economic Development Strategy 2011-2018" is an Australian federal government strategy which aims to provide assistance to Indigenous Australians so that they may enjoy the same opportunities as non-Indigenous Australians – "It focuses on five key areas for improving the prosperity of Indigenous Australians: strengthening foundations to create an environment that supports economic development; education; skills development and jobs; supporting business development and entrepreneurship; and helping people achieve financial security and independence" (Australian Government, 2011, p. 4). Within the *business and*

entrepreneurship key area, the objective *4.3 encourage private-sector partnership* mentions that a key strategy to 2018 is to support private-sector partnerships. One of the actions to support this strategy is to "facilitate partnerships between Indigenous and non-Indigenous businesses in the tourism sector to allow skills transfer and overall business development and growth under the 2009 National Long Term Tourism Strategy" (Australian Government, 2011, p. 57). Also, within the *skills development and jobs* key area, the goal for 2011-12 was to "employ 281 Indigenous Australians and host 240 Indigenous trainees" in pastoral and tourism business (Australian Government, 2011, p. 71). These figures are derived from Indigenous Land Corporation [ILC] ´s initiatives (http://www.ilc.gov.au/). However, there is no clear methodology on how the ILC arrived at these figures, nor what the goal for 2018 is.

Currently, there are no national statistics describing Indigenous employment in the tourism sector; although it still appears to be very low (Yuling, 2011). Some statistics describing Indigenous employment are found within the ILC's annual reports (the data includes statistics from the following Indigenous tourism enterprises: the Ayers Rock Resort, Mossman Gorge Centre, and Home Valle Station). During the 2016-17 period, 418 Indigenous people were employed at these enterprises. The proportion of Indigenous employees was 38% (Australian Government, 2017). This means that it is hard to evaluate the Indigenous tourism policies regarding Indigenous employment achievements on a national level. Nevertheless, it appears that there has been little progress regarding closing the gap on the overall employment figure. Indeed, the Indigenous employment rate is following a falling trend from 53.8% in 2008 to 47.5% in 2012-2013 and 46% in 2014-2015 (Australian Bureau of Statistics, 2016; Australian Government, 2016).

There are also strategies from Tourism Australia which aim to increase Indigenous participation within the tourism labour force (Tourism Australia, 2011). For example, the Tourism 2020 Strategy policy discusses the development of a pilot programme designed to enable skill transfer between Indigenous and non-Indigenous businesses, and also investing in skill training for Indigenous people at the National Indigenous Tourism Training Academy (Tourism Australia, 2011). However, it appears that within the Australian federal government's policies the suggestion to increase Indigenous employment within the tourism industry, relies upon "self-employment" (Whitford et al., 2001). In fact, this strategy appears to be the most realistic for Indigenous people as the results of a current study commissioned by the Australian Trade Commission [Austrade] conclude that tourism businesses around Australia looking for alternative sources of labour do not consider Indigenous workers as the most common source of employment (Delloite Access Economics, 2015).

Additionally, Tourism Australia through its Reconciliation Action Plan (RAP) 2014-16 recognises not only the importance of Indigenous tourism as one of the seven key Australian experiences which are currently used as branding for Australia as a tourist destination, but also as a strategy for reconciliation and as a tool that contributes towards Australia's identity. Tourism Australia's RAP focuses on three areas: relationships, respect, and opportunities. Each area has specific objectives, strategies, and measurable targets. The broad strategies

mentioned in the report are: (1) to increase demand by improving trade and consumer awareness and perceptions of the quality and diversity of Indigenous tourism experiences; (2) to raise the profile of Indigenous tourism across government agencies; (3) to raise the awareness and recognition of the aspirations, culture and achievements of Indigenous Australians; (4) to develop and strengthen relationships with Indigenous stakeholders and the communities they represent; (5) to work with partners to help them build the capacity of Indigenous tourism providers within the industry; and (6) to employ, develop, and promote Indigenous people and identify mentoring opportunities for young Indigenous people (Tourism Australia, 2014). The Tourism Australia's RAP was "developed in consultation with internal and external stakeholders, all of whom have expertise in Indigenous tourism and Indigenous program development" (Tourism Australia, 2014, p. 7). It appears that while the government is trying to include the Indigenous expertise, the Indigenous communities are still not developing their own proposals. Contrary to this, Bignall (2014) proposed that "Indigenous peoples must enjoy a formally protected equal opportunity to develop their own proposals for the management of decisions affecting Country and their communities" (Bignall, 2014, p. 365).

In addition to the Australian federal government's efforts to improve Indigenous tourism, the majority of state and territory governments in Australia have increased their focus on this topic. Seven Australian state/territory governments have published Indigenous tourism-specific policies – to date the ACT has not yet developed Indigenous tourism-specific policies – which focus on the growth and development of the sector (Whitford & Ruhanen, 2010). The NT was the first territory to officially recognise Indigenous culture as a growing area of tourism by developing its first Indigenous tourism policy in 1994 (Whitford & Ruhanen, 2010). Indeed, the NT government has made many efforts towards supporting and planning the economic development opportunities for Indigenous tourism and has recognised the importance of aligning this subsector with the overall tourism industry (Schmiechen & Boyle, 2007; Tremblay & Pitterle, 2008). In 1995, SA published an Indigenous tourism strategy that set the guidelines to joint venture partnership in tourism by undertaking a national pilot project. On the other hand, "New South Wales, Victoria and Tasmania see their priority as adding to the destination product (and ensuring a smooth fit, recognising the value of economic opportunities for Aboriginal people or communities, while Queensland´s approach is to address both issues simultaneously" (Tremblay & Pitterle, 2008, p. 12). In 2009, there were 35 current state/territory policies that either cover Indigenous tourism-specific content and/or comprise content regarding Indigenous tourism. From those, only four were contained within a specific Indigenous tourism document (Whitford & Ruhanen, 2010). The analysis by Whitford et al. (2001) and Whitford and Ruhanen (2010) on Australian government policies (at the federal and state/territory levels) from 1975 to 2009, demonstrate that these policies, while guided by the principles of sustainability (a key driver of the social and political agendas in many countries), have focused mainly on economic aspects, "often at the expense of sociocultural and environmental issues" (Whitford & Ruhanen, 2010, p. 491).

2.4.3 Australian Indigenous tourism providers

Government strategies aim to increase the quantity of Indigenous tourism providers (Australian Government, 2015a). The Office of Northern Development suggested that Indigenous participation in tourism takes place in ways such as individual enterprises, joint ventures between Indigenous and non-Indigenous people, and/or community enterprises (Whitford et al., 2001). During the 1990s, it was claimed that the Indigenous-owned tourism ventures were growing (Zeppel, 1998a). According to a report prepared for the Department of Resources, Energy and Tourism, in 2008 there were over 300 Indigenous tourism businesses in operation in Australia, of which 247 were operating on a regular basis (Tourism Research Australia, 2010). According to Buultjens and White (2008), in an unpublished report prepared by Buultjens and Gale, from those 300 businesses, over half were located in remote or very remote areas, 21% were located in outer regional areas, 11% were located at inner regional locations and 16% in major cities. However, it appears that there is not a current statistic showing the number of the businesses in operation. Therefore, it is unclear whether this sector is continuing to grow. In fact, the only easily accessible directory of Indigenous tourism providers is within the Tourism Australia's Indigenous Tourism Champions Program [ITCP], which is explained in the last paragraph of this section.

Tourism Research Australia has identified ten Indigenous tourism activities considered as Indigenous experiences: Indigenous people as tourist guides, Indigenous accommodation, Indigenous cultural centre, Indigenous gallery, Indigenous festival, Indigenous dance or theatre performance, cultural display (Indigenous art or craft), Indigenous site or Indigenous community, Indigenous souvenirs (art and crafts), and any other interaction with Indigenous people (Tourism Research Australia, 2011). Much of the focus of Indigenous tourism has been concentrated on developing economic self-sufficiency and capacity-building; however, currently the various Australian Indigenous tourism products include: cultural centres, heritage tours, eco-tours, cultural shows/tours, fishing, camping, eco lodges/spas, art galleries, adventure tours and cruises, boat cruises, among others (Whitford & Ruhanen, 2010; Zeppel, 2001). Still, for the majority of visitors, Indigenous tourism experiences are related to the traditional past and stereotypical images and involve arts and crafts (Ashwell, 2014; Jones Donald Strategic Partners, 2009; Miller, 2000). It appears that ventures based on arts and crafts, such as cultural centres, museums, shops and art galleries, are more successful due to the perception of their easy access (in terms of cost, location, involvement, risk and time commitment) (Tremblay & Pitterle, 2008). However, Miller (2000) argues that Indigenous tourism offering and promotion should take the focus off the "cultural" aspect, as this message creates prejudices within the domestic market. Instead, he suggests to include broader elements in the tourism offering (e.g. natural landscapes, Indigenous stories and knowledge). As part of the Tourism 2020 strategy, the Indigenous Tourism Group [ITG] was formed in 2013 with the aim to "increase the quality and quantity of Australia's Indigenous tourism product offering and the participation of Indigenous Australians in the tourism industry" (Australian Government, 2015a, p. 1). To do this, its strategies include: (1)

facilitate the increase in Indigenous employment, (2) build capacity of businesses, (3) increase product offerings, (4) guide policy direction for development, and (5) coordinate national projects between government and industry bodies (Australian Government, 2015a). So far, there have been only two government publications regarding Indigenous tourism employment in the Red Centre and Tropical North Queensland. In addition, strategies for investment included the "strategic tourism investment grant" and the "T-QUAL Grants" which both were completed by June 2015 (Australian Government, 2012). This means there are not any grants currently available for Indigenous tourism projects. However, Indigenous Business Australia [IBA] has a strong portfolio of Indigenous tourism partners either for Indigenous employment strategies or Indigenous equity partners. The portfolio includes: Kakadu Crocodile Hotel, NT; Cooinda Lodge, NT; Adina Apartment Hotel and Vibe Hotel Darwin, NT; Minjerribah Camping Pty, QLD; Holiday Inn Townsville, QLD; Tjapukai Aboriginal Cultural Park, QLD; Wilpena Pound Resort, SA; and Fitzroy River Lodge, WA. In addition, as previously mentioned, the ILC owns the Ayers Rock Resort, NT; Mossman Gorge Centre, QLD; and Home Valley Station, WA. These enterprises function as training facilities for Indigenous people in tourism, hospitality and associated services (https://www.voyages.com.au/). By analysing the portfolio of Indigenous tourism enterprises, one can conclude that not all the Indigenous tourism providers focus their tourism offering specifically on Indigenous culture. This is aligned with the ATSIC's definition of Indigenous tourism which explicity includes Indigenous people's involvement as the main characteristic of the tourism offerring (even if the main attraction is not based on the Indigenous culture (Australia Bureau of Statistics, 2004). For example, the Holiday Inn Hotel, QLD, and the Fitzroy River Lodge, WA do not offer any Indigenous tourism experience.

To construct a reputation of reliability and quality in service delivery for Indigenous products, Tourism Australia and IBA developed the ITCP; which is another important strategy within the Tourism Australia's RAP (Tourism Australia, 2014). Within this program, the different Indigenous tourism experiences are classified in three categories: product type, experience type and product owned. Product type categories include: accommodation, activity (self-guided), attraction or national park, camping, restaurants / retail / gallery / art / cultural centre, tour-extended, and tour-overnight. Experience type categories are: active adventure, art and culture, bush and outback, coastal escapes, day tours, extended journeys, festival and events, food adventures, and urban centre. Finally, the product-owned category includes "Aboriginal experience" or "Aboriginal owned". Currently, there are 49 tourism providers within the ITCP, of which 32 are classified as "Aboriginal owned" (having at least 50% Indigenous ownership) and 17 as "Aboriginal experiences". Appendix A provides an overview of the Indigenous tourism providers registered in the ITCP. It can be seen that there are similar numbers of providers registered in the program from the NT (12), QLD (11), NSW (10), and WA (10). VIC and SA have only three and two respectively. There are none from ACT or TAS.

The following subsection explains the enabling and disabling factors for Indigenous people to get involved in tourism and to be successful.

2.4.4   Enabling and disabling factors for success in Australian Indigenous tourism

As previously mentioned, there is no precise statistic providing information that describes the number of Indigenous tourism providers and/or the benefits that tourism has brought to the Indigenous peoples in Australia. Several studies have pointed out that despite many government programmes and policies focusing on supporting Indigenous tourism, this sector is very fragile and it experiences high rates of failure (Altman & Finlayson, 2003; R. Butler & Hinch, 2007; Buultjens & Gale, 2013; Higgins-Desbiolles, Schmiechen, & Trevorrow, 2010). Whitford et al. (2001) claimed that the success of this sector depends on government policy, among other factors. In fact, it has been pointed out that Indigenous tourism providers face many other locational, social and economic disadvantages beyond the normal challenges that afflict all forms of enterprises (Whitford & Ruhanen, 2014). In addition, this sector is considered a niche market and as shown before, the low participation rate has barely fluctuated over the last ten years; however, competition within the sector is increasing (Zeppel, 2001). Indigenous tourism providers have apparently grown from 200 in 1997 to 300 in 2008 (Aboriginal and Torres Strait Islander Commission, 1997; Tourism Research Australia, 2010). Therefore, the increasing competition without increasing demand "may adversely affect the financial viability of those that currently exist" (Ryan & Huyton, 2002, p. 648). Table 2-2 summarises previous findings regarding the factors disabling Australian Indigenous tourism success.

Table 2-2 Disabling factors to Indigenous tourism success – Australian base research

Factors disabling Indigenous tourism success	Authors
Lack of infrastructure and services (in part because a great proportion of this enterprises are situated in remote areas)	(Australian Institute of Aboriginal and Torres Strait Islander studies, 2007; Buultjens & Gale, 2013; Prideaux, 2002; Whitford et al., 2001; Whitford & Ruhanen, 2014)
Small and seasonal number of visitors and/or increased costs and prices and lack of competitiveness due to remoteness	(Fuller, Howard, & Cummings, 2003; Schaper, 1999; Whitford & Ruhanen, 2014)
Lack of opportunity for many remote communities and long-term welfare dependency instead of long-term government mechanisms to achieve self-sustainability	(Altman, 2001; Higgins-Desbiolles et al., 2010)
Deficiencies in skills, knowledge and human capacity for Indigenous staff and management	(Altman & Finlayson, 2003; Birdsall-Jones, Wood, & Jones, 2007; Fuller, Buultjens, & Cummings, 2005; Higgins-Desbiolles et al., 2010; Schaper, 1999; Whitford et al., 2001; Whitford & Ruhanen, 2014)
Inadequate start-up finance and capital, plus financial literacy	(Australian Institute of Aboriginal and Torres Strait Islander studies, 2007; Birdsall-Jones et al., 2007; Buultjens & Gale, 2013; Fuller et al., 2005; Fuller et al., 2003; Higgins-Desbiolles et al., 2010; Nielsen et al., 2008; Whitford et al., 2001; Whitford & Ruhanen, 2014)
Lack of local communities' control over the ventures	(R. Butler & Hinch, 2007; Whitford & Ruhanen, 2014)
Diverse type of Indigenous business structures (incorporation, philosophies, interests, governance and requirements)	(Whitford & Ruhanen, 2014)
Lack of integration of community planning, training and factionalism	(Australian Institute of Aboriginal and Torres Strait Islander studies, 2007; Birdsall-Jones et al., 2007; Whitford & Ruhanen, 2014)
Inalienable land titles (ownership)	(Higgins-Desbiolles et al., 2010)
Poorly coordinated and inefficiently delivered government policies and approach	(Buultjens, Waller, Graham, & Carson, 2005; Higgins-Desbiolles et al., 2010; Whitford & Ruhanen, 2014)
Lack of promotion, commercialisation and representation	(Australian Institute of Aboriginal and Torres Strait Islander studies, 2007; Whitford & Ruhanen, 2014)
Inefficient/ineffective organisational and operational business models	(Altman, 2001; Whitford & Ruhanen, 2014)
Lack of access to, and linkages with networks: travel, government, educational, investment and professional	(Whitford & Ruhanen, 2014)
Cultural misunderstandings between visitors and host communities (including prejudices and mismatch of product development)	(Higgins-Desbiolles et al., 2010; Whitford et al., 2001; Whitford & Ruhanen, 2014)
Cultural values and belief systems which can contribute to problems associated with maintaining and operating a business (e.g. cultural boundaries)	(Altman & Finlayson, 2003; Buultjens & Fuller, 2007; Buultjens & White, 2008; Dyer et al., 2003; Fuller et al., 2003; Whitford & Ruhanen, 2014)

The factors that contribute to success of an Indigenous tourism enterprise have been also investigated. Table 2-3 shows the results of these studies.

Table 2-3 Criteria for Indigenous tourism success – Australian base research

Criteria for Indigenous tourism success	Authors
Timely inputs of advice and support (e.g. mentoring)	(Bennett & Gordon, 2007; Higgins-Desbiolles et al., 2010)
Good leadership and commercial experience	(Higgins-Desbiolles et al., 2010; Whitford & Ruhanen, 2014)
Adequate training (skills and literacy)	(Altman & Finlayson, 2003; Bennett & Gordon, 2007; Higgins-Desbiolles et al., 2010; Whitford & Ruhanen, 2014; Zeppel, 2001)
Coordination between marketing and development of facilities	(Higgins-Desbiolles et al., 2010)
Entrepreneurial spirit by the owner or manager	(Bennett & Gordon, 2007; Higgins-Desbiolles et al., 2010; Radel, 2012)
Adequate product development (authenticity, uniqueness, reliability)	(Whitford & Ruhanen, 2014)
Collaboration and networking with industry and/or mentoring	(Altman & Finlayson, 2003; Bennett & Gordon, 2007; Fletcher et al., 2016; Radel, 2012; Whitford & Ruhanen, 2014; Zeppel, 2001)
Adequate funding resources	(Buultjens & White, 2008; Whitford & Ruhanen, 2014)
Economic diversity	(Altman, 2003)
Business strategies	(Whitford & Ruhanen, 2014)
Succession planning (in terms of the business and the culture)	(Altman, 2003; Whitford & Ruhanen, 2014)
Adequate government support (policies, processes, funding)	(Fletcher et al., 2016; Whitford et al., 2001; Whitford & Ruhanen, 2014; Zeppel, 2001)
Community connection (including family support), participation and control (ownership)	(Bennett & Gordon, 2007; Nielsen, 2007; Radel, 2012; Whitford & Ruhanen, 2014)

Based on the previous tables, it appears that, in general, managing demand, community control and connections, adequate business skills and having adequate support are other important factors for the success of an Indigenous tourism venture. While not all previous factors (for failure or success) are related to demand, they are important for the sustainability of the sector and the ability to offer tourism activities. In fact, supply and demand are intercorrelated. Section 2.5 discusses the demand for Australian Indigenous tourism.

2.5 DEMAND FOR AUSTRALIAN INDIGENOUS TOURISM

As previously mentioned, in 2014 the combined international and domestic visitor participation rate for Indigenous tourism represented around 1.5% of the total visitor numbers in Australia (11% of all international visitors, and 0.7% of all overnight domestic). This data comes from government organisations attempting to measure demand for Indigenous tourism. However, the data regarding the number of visitors engaging in Indigenous products has been inconsistent (Simonsen, 2005), probably due to methodological issues. For example, the International Visitor Survey includes three options of Indigenous tourism activities: (1) experience Aboriginal art/craft and cultural displays, (2) visit an Aboriginal site/community, and (3) attend an Aboriginal performance. However, the National Visitor Survey does not include the option of attending an Aboriginal performance.

Table 2-4 details the information regarding demand for Indigenous tourism by state/territory. The table was built based on data from the National and International Visitor Survey (year ending December 2015). It can be seen that while the international visitor number engaging in Indigenous tourism activities is higher in NSW than in the rest of the states/territories, the domestic visitor number engaging in these activities in the NT is higher.

In terms of proportion of Indigenous tourism visitors versus the total visitor number, the NT leads the way. TAS and the ACT are the states/territories with lower visitor participation rates. This is aligned with the lack of Indigenous tourism product offerings in those states (there is no Indigenous tourism provider registered in the ITCP for those states/territories – see Section 2.4.3).

Table 2-4 Visitor numbers for Indigenous tourism in Australia

Year ending December 2015	NSW (000)	VIC (000)	QLD (000)	SA (000)	WA (000)	TAS (000)	NT (000)	ACT (000)
International engagement in Indigenous tourism	492.4	349.5	395.3	118.5	129.1	48.6	176.3	46.8
% of total international visitors in Indigenous tourism	14%	14%	17%	29%	59%	6%	60%	18%
Domestic engagement in Indigenous tourism	146.5	65.0	113.4	72.2	57.8	21.8	203.5	16.8
% of total domestic visitors in Indigenous tourism	0.5%	0.3%	0.6%	1.2%	0.7%	0.8%	15.8%	0.8%

Research which considered Indigenous tourism in Australia, from a demand perspective, first appeared in the 1990s (Moscardo & Pearce, 1999). Following this, visitor preferences for Indigenous tourism were investigated by Ryan and Huyton (2000, 2002). Since this seminal work, there has been limited research undertaken into Indigenous tourism in Australia from a demand perspective (Abascal et al., 2015, 2016; Ashwell, 2014; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a, 2015b). In fact, Tourism Australia within its RAP recognises the necessity of a "demand-focused research project" (Tourism Australia, 2014). Previous studies have provided insights into the demographic characteristics of Indigenous tourism visitors, their preferences, awareness, motivations, constraints, and mental processes to participate in Indigenous tourism. This section reviews these previous studies.

The main findings in the exploration of demand studies regarding Indigenous tourism in Australia include: (1) Indigenous tourism is more appealing to international visitors than it is to domestic visitors (Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002). However, Ryan and Aicken (2005) suggested that research into visitors' attitudes towards Indigenous tourism is important when attempting to determine the feasibility of Indigenous tourism products and to understand whether the political discourse that international visitors are very interested in this type of tourism is accurate. (2) Indigenous tourism experiences are secondary motivations for visitors (Jones Donald Strategic Partners, 2009; Ryan & Huyton, 2000, 2002). (3) There is a gap between stated interest and actual demand for Indigenous tourism experiences (Ruhanen et al., 2013; Tremblay, 2007). (4) Specific socio-demographic groups are interested in Indigenous tourism experiences (Jones Donald Strategic Partners, 2009; Ryan & Huyton, 2000, 2002; Tourism Research Australia, 2010). (5) Past visitor involvement in Indigenous activities is mostly positive (Galliford, 2009, 2011; Higgins-Desbiolles, 2005, 2006; Jones Donald Strategic Partners, 2009). However, experiencing Indigenous tourism can lead to saturation (Abascal et al., 2016; Ruhanen et al., 2013). Finally (6) there is still a lack of visitor awareness regarding Indigenous tourism and lack

of representativeness of Indigenous people and culture within some destinations (Abascal et al., 2016; Seiver & Matthews, 2016).

2.5.1 Characteristics of Indigenous tourism visitors

Regarding Indigenous tourism research conducted in Australia, there are some studies which have focused on the identification and categorisation of the visitor profile interested in this type of tourism. Demographic characteristics have been used to profile Indigenous tourism visitors; however, the findings are mixed and inconclusive (Ashwell, 2014; Ryan & Huyton, 2000, 2002). For example, Moscardo and Pearce (1999) conducted a series of visitors' surveys at the Tjapukai Aboriginal Culture Park on the north-eastern coast of Australia. The aim of their study was to classify clusters of visitors who are interested in Indigenous tourism. They identified a cluster, *the ethnic tourism connection group*, who are particularly interested in having "learning and experiential contact" with Indigenous people. Participants in this cluster were, on average, 43 years old, and mainly came from the USA, Canada, and Europe (Moscardo & Pearce, 1999). Ryan and Huyton's (2000, 2002) studies focused on two sites in Australia, Katherine and Central Australia (n = 471 and 358 respectively). They identified two clusters (sub-samples) with a higher rate of interest in Indigenous tourism experiences: *The active information seekers*. For this cluster sample, 44% were under the age of 30, and only 15% were over the age of 51, two-thirds were female and two-thirds were overseas visitors. *The comfort/intellectual seekers.* Within this cluster, 57% were over the age of 51, two-thirds were female and 80% were domestic (Ryan & Huyton, 2000, 2002). A study conducted by Tourism Research Australia (2010) pointed out that the profile of domestic Indigenous tourism visitors was mainly aged between 45-64 years old, were female, and were employed. Converse to Ryan and Huyton's (2000, 2002) findings and more aligned with Tourism Research Australia's (2010) findings, Jones Donald Strategic Partners (2009) pointed out that domestic young adults were not interested in Indigenous experiences; what is more, the domestic segments interested in Indigenous tourism were empty nesters, followed by single income no kids/double income no kids [SINK/DINK], older families and retirees. "These older life stage segments displayed a high degree of interest in Indigenous tourism, although they needed assurance of quality, comfort and safety" (Jones Donald Strategic Partners, 2009, p. 6). Regarding international visitors, Ashwell's (2014) results suggest that the international visitor profile is more characterised by variables such as a travelling party (couples or travelling alone); and age (either mid-twenties to mid-thirties or semi-retired/retired). Also, her results confirm previous claims that international Indigenous tourism visitors are predominantly Europeans (German, English, French and Dutch), Canadians and Americans. With the recent changes in the inbound tourism trend, now more characterised by the Asian market, and in particular by the rapidly growing Chinese market, the previous claims that "international" visitors are more interested than domestic visitors need to be re-evaluated. A study conducted by Ruhanen et al. (2015a) which focused on the

Chinese markets suggests that the Chinese market represents a difficulty for the Indigenous tourism sector due to the low levels of awareness, interest and perceived constraints.

Psychographic characteristics such as personality, lifestyle and attitudes have been used as indicators for predicting travel preferences (see Chapter 3, Section 3.5 for a deeper discussion). However, its use in Indigenous tourism has been very limited (Abascal, 2014; T. J. Brown, 1999). Regarding "personality", Plog introduced the concept of personality segments as travel indicators: allocentric - or venture - , mid-centric, and psychocentric - or dependable - (Plog, 2001, 2002). Some studies have attempted to explore these concepts to understand visitors' motivations (Weaver, 2012; Weaver & Lawton, 2002). Indeed, Weaver (2012) developed a 10-item psychographic scale that proved to be reliable and useful as a psychographic instrument. This scale was included in the previous study by the author of this thesis (Abascal, 2014). Within that study, it appeared that two items of the scale – curiosity, and preference of off-the-beaten track destinations – were significant for the willingness shown by visitors to participate in Indigenous tourism. However, due to sample size considerations, care needs to be taken with these exploratory findings. "Attitude" is another psychographic characteristic that has been claimed to be closely related to behaviour. T. J. Brown (1999) used the Theory of Reasoned Action [TRA] as a framework to investigate visitors' attitudes towards climbing the Uluru in Australia, a culturally inappropriate behaviour as deemed by the traditional owners of the land, the Anangu people (T.J. Brown, 1999). His results suggest that the TRA is an appropriate model to study the link between visitors' beliefs and behaviour in an Indigenous tourism context.

2.5.2   Visitors' preference for, and awareness of, Australian Indigenous tourism

It is often argued that Indigenous tourism is not considered as being a top priority tourism activity that either international or domestic visitors choose to participate in while travelling in Australia (Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2015a, 2015b; Ryan & Huyton, 2000, 2002). In fact, participation in Indigenous tourism is in decline (Ruhanen et al., 2015b). Ryan and Huyton's (2000, 2002) results showed that while about a third of the total sample did have an interest in Indigenous culture, for the greater majority this interest was part of an extensive interest in the territory as a whole. In other words, this means that Indigenous tourism is not the most preferred tourism category in which visitors want to engage while in Australia. Aligned with Ryan and Huyton's (2000, 2002) studies, McKercher and Du Cros (1998) also suggested that the visitors interested in Indigenous tourism are a small niche market that is not aligned with mass tourism expectations. They pointed out that, in the case of Uluru, only a few visitors are interested in learning about Indigenous people and their culture. The majority of visitors are much more interested in admiring the sunset and sunrise, in climbing the monolith, and seeing the "mystical ancient rock paintings made by primitive, stone age people" (McKercher & Du Cros, 1998, p. 376). This perception of "stone age people" is also found in Galliford's (2009) work. He suggested that while international visitors generally display a primitive or traditional

past perception of Indigenous people, domestic visitors have a more realistic understanding of Indigenous people as a current cultural group (Galliford, 2009). However, domestic visitors still have the belief and desire that by participating in Indigenous tourism they will get connected with that traditional past (Abascal et al., 2016).

Ruhanen et al. (2015b) pointed out that visitor intentions (or interest) do not always convert into participation. In their study, they found a big drop between intentions (12%) and actual participation (2%). Interestingly, despite the low domestic participation rate, Jones Donald Strategic Partners (2009) suggested that latent domestic curiosity exists in aspirational Australian destinations with a strong representation of Indigenous tourism. In fact, domestic visitors are more aware of the Indigenous tourism activities available in Australia compared to international visitors (Ruhanen et al., 2015b). This lack of awareness of the international market is confirmed by Ashwell (2014) who claimed that international visitors have a limited awareness about the diversity of Indigenous tourism activities (mainly associated with stereotypical images). It appears that the awareness and preference for different Indigenous tourism activities are associated with the country of origin. For example, it was found that most North Americans prefer passive and spectacle-based activities and most Germans prefer visiting cultural centres. In general, international visitors have a very low level of interest in more interactive activities such as visiting Indigenous communities; meaning that they may have a superficial level of interest in Indigenous tourism. Therefore, generic cultural attractions would provide them with sufficient introductory knowledge about the environment and the connection of Indigenous people with the environment (Tremblay & Pitterle, 2008).

On the other hand, Whitford and Ruhanen (2014) suggested that some marketing strategies have had a positive impact on the amount of participation in Indigenous tourism, as certain sites or activities have been established as "must see" attractions. Ingram (2005) conducted a phenomenological study with 17 visitors. Her findings suggest a diversity of experiences by people who visited Alice Springs (and the "must see" attraction: Uluru). Positive experiences include: the power and spirituality of Uluru, appreciation for Indigenous people's survival skills, and interest for various aspects of their culture and meaningful interaction with Indigenous people. However, negative experiences were: disappointment regarding the absence of Indigenous tour guides, low quality of cultural information provided by non-Indigenous tourism guides, negative perceptions of Indigenous people and/or Indigenous tourism (authenticity and overcommercialisation), and feelings that some aspects of Indigenous culture were missing.

Features of Indigenous tourism attractiveness have also been identified in different contexts. It appears that "learning", "history", "traditional lifestyles", "contemporary lifestyle", "contact with Indigenous people", "natural scenery" and "authenticity" are the most important features (Chang, Wall, & Chu, 2006; Kutzner, Wright, & Stark, 2009; McIntosh & Johnson, 2005; Moscardo & Pearce, 1999; Notzke, 2004; Ryan & Huyton, 2000; Zeppel, 2002).

However, it appears that some of these characteristics are not accurately represented within Indigenous tourism marketing initiatives. For example, Zeppel's (1998b) study, which focused on examining tourism

brochures, confirmed the inaccurate representativeness of Indigenous people and the lack of awareness in Indigenous culture around Australia. A more recent study conducted by Seiver and Matthews (2016) suggested that there are mixed results regarding Indigenous representativeness (and accurateness) on NSW destination image. In their study, Lake Macquarie's destination image lacks reference to Indigenous culture and history, and the little references made tend to be "static, stereotypical and homogenous" (Seiver & Matthews, 2016, p. 1310). In fact, Ashwell (2014) claimed that international visitors associate Indigenous tourism more closely with historical or stereotypical themes, than with contemporary Indigenous tourism activities. These findings are closely linked with the visitor constraints (the perception of authenticity and lack of awareness) identified by studies on Indigenous tourism demand (Abascal et al., 2015; Ashwell, 2014; Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a, 2015b). On the contrary, it appears that when marketing images represent Indigenous people and as a living culture worthy of attention, it fosters an attitude that appreciates the diversity within Indigenous culture, and that could disrupt negative stereotypes (Seiver & Matthews, 2016). In fact, Ahoy (2000) suggested that to change and avoid stereotypical marketing, (1) State Tourism Commissions need to employ Indigenous people as managers and (2) the Indigenous tourism providers need to be more active in the tourism industry (at different government levels) to ensure that representation of Indigenous people and culture are accurately presented in tourism marketing activities. Strategies like these could challenge existing power structures:

Indigenous people <could> re-define cultural production through the re-construction and counter-representation of images…As from a postcolonial perspective, the reinforcing of binary relationships is perpetuated through such imagery as changed/unchanged, modern/traditional, negating the reality of many indigenous cultures as contemporary and changing (Amoamo & Thompson, 2010, pp. 37,42).

Previous findings also suggest that interest in Indigenous tourism depends upon perceived "authenticity"; therefore, acculturation or inauthentic representation could have a negative impact on it (Altman & Finlayson, 2003; R. Butler & Hinch, 2007; Dyer et al., 2003). Cultural authenticity appears to be the largest single element of demand for more sustainable tourism (UNEP, 2011). It has been reported that visitors' expectations are built on the romantic and nostalgic (primitive, pristine and unmodernised) concept of "authenticity" (Mkono, 2016; Pomering & White, 2011). For example, in a study conducted at the Grampians, VIC, authenticity was questioned in regards to the destination. Participants questioned the authenticity of Victoria as an "Indigenous region" (Abascal et al., 2016). This supports McIntosh and Johnson's (2005) findings which suggested that the perception of "authenticity" relates to aspects of the setting. They also added that the "sincerity" between hosts and visitors, rather than historical accuracy is important for authenticity. Contrary to this, Ryan and Huyton (2002) claimed that the majority of visitors are not really looking for authenticity; the danger is, however, in promoting "authentic" Indigenous tourism in which visitors believe that they will gain insights into a complex culture in a small amount of time or in a not real setting. Therefore, they suggested the use of "authorisation" instead of

"authenticity" to avoid deception. However, it is important to point out that authenticity is an evolving concept based on individual perceptions, or beliefs, of reality (McIntosh & Johnson, 2005; Notzke, 2004; Xie & Lane, 2006). In fact, authenticity should be assumed in terms of context and it can never be complete as individuals and communities are complex individuals that interact with others only partially and contextually (Bignall, 2014). Therefore, tourism promotion should include the diversity of Indigenous tourism products; however, by recognising that this partial and contextual interaction (in which Indigenous people present their cultural traditions for money to an external audience) creates hybrid identities (Amoamo & Thompson, 2010).

When studying preferences for Indigenous tourism, it is important to understand visitor motivations and constraints; therefore, the following sections present a review of the research undertaken on motivations for, and constraints to, participating in Indigenous tourism.

2.5.3 Motivations for participating in Indigenous tourism

It has been almost ten years since Schmiechen and Boyle (2007) identified the issue of "how to increase participation" as a research priority in Australian Indigenous tourism. Recent investigations into the motivations for, and constraints to, participating in Indigenous tourism have drawn special attention from researchers to understand this priority (Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a, 2015b). While Ruhanen et al. (2013, 2015a, 2015b) investigated domestic and international visitors, the studies by Jones Donald Strategic Partners (2009) and Abascal et al. (2015) focused on the domestic market. Visitor motivations for, and constraints to, participating in Indigenous tourism have been investigated (from the visitor perspective) both from a quantitative (Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015b) and a qualitative approach (Abascal et al., 2015). Other studies provided insights into this topic from the provider and trade perspectives (Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a). The overall results suggest that there is a misunderstanding about visitor motivations and constraints between Indigenous tourism providers, trading organisations and visitors. This section details previous theory on motivations for engaging in Indigenous tourism identified in previous studies. Section 2.5.4 details the constraints to participate in this type of tourism.

Jones Donald Strategic Partners' (2009) study showed that the most appealing Indigenous tourism concepts to domestic visitors are: coastal/fishing tour, restaurant, short tour (country), hot spring/massage/healing retreat, and performance/theatre. The motivations for participating in these tourism activities are: "discovery and learning", "connection with the land", "understanding of Indigenous culture", "challenge and adventure", "fun and enjoyment", and "reward and satisfaction". Ruhanen et al. (2013) also explored the motivations for participating in Indigenous tourism experiences through a gap analysis (supply and demand) study. Their results suggest that there is a misunderstanding between different stakeholders regarding Indigenous tourism visitor motivations. From the perspective of the providers of Indigenous tourism, the perceived motivations for visitors to participate

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include: "education", "interest in culture", "support Indigenous people", "superficial engagement", and "marketing". However, from the demand perspective, the results showed that the motivations for participating are: "interest in Indigenous culture", "part of a tour itinerary", "convenient location", "spur of the moment", "other people I am traveling want to undertake the activity", "value for money", and "it was recommended to me" (Ruhanen et al., 2013). "Learning" and "interest in culture" appear to be motivations mentioned in both studies – Jones Donald Strategic Partners (2009) and Ruhanen et al. (2013). Abascal et al.'s (2015) study at the Grampians, VIC, confirms motivations including "connection with history and land", "learning/education", "discovery", and "understanding". However, there are other motivations such as "learning opportunities for children" and "appreciation" that arise from this study. While Ryan and Huyton's (2000, 2002) studies did not focus on understanding visitor motivations and constraints, they found that "learning/education" was the reason why some visitors were interested in Indigenous tourism.

Following the study by Abascal's (2014), and using a social psychology theory, the results from the study by Abascal et al. (2016) suggest that beliefs and desires regarding "connection with history and land" and different aspects of "learning" are important reasons for the intention to participate in Indigenous tourism. Beliefs regarding "uniqueness", "authenticity", and "nature-based environment" could be either a positive or negative influence for intentional behaviour. Also, history of reasons such as "parent's influence" and "previous participation" could either increase or decrease the intention to participate. Finally, enabling factors such as "awareness", "activities for children", and "types of activities" offered are important to increase visitor participation. Table 2-5 provides a summary of motivations found in previous studies.

Table 2-5 Main motivations for participation in Indigenous tourism identified in literature

Motivations	Participant that identified the motivation	Studies in which the motivation was identified
Connection with history/land	Visitor	Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009
Learning/education	Visitor/Supplier	Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002
Appreciation	Visitor	Abascal et al., 2015
Learning opportunities for children	Visitor	Abascal et al., 2015, 2016
Explore/Discovery	Visitor/Supplier	Abascal et al., 2015; Jones Donald Strategic Partners, 2009
Understanding	Visitor	Abascal et al., 2015, Jones Donald Strategic Partners, 2009
Physical challenge/Adventure	Visitor/Supplier	Abascal et al., 2015, Jones Donald Strategic Partners, 2009
Reflection	Visitor	Abascal et al., 2015; Jones Donald Strategic Partners, 2009
Interaction	Visitor	Jones Donald Strategic Partners, 2009
Add-on element for packaged tours/Part of a tour itinerary	Visitor/Supplier/Trade	Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a
Personal growth	Visitor	Abascal et al., 2016, Jones Donald Strategic Partners, 2009
Interest in culture	Visitor/Supplier	Abascal et al., 2016, Ruhanen et al., 2013, 2015a
Support Indigenous people	Supplier	Ruhanen et al., 2013
Superficial engagement	Supplier	Ruhanen et al., 2013
Destination marketing	Supplier	Ruhanen et al., 2013
Convenient location	Visitor	Ruhanen et al., 2013
Spur of the moment	Visitor	Ruhanen et al., 2013, 2015a
Travel companion's interest	Visitor	Ruhanen et al., 2013

2.5.4 Constraints to participate in Indigenous tourism

The constraints associated with visitors engaging in Indigenous tourism activities in Australia have also been explored. Ruhanen et al. (2013) concluded that constraints to participating in Indigenous tourism are related to age, gender, and origin (international or domestic). It has also been suggested that the lack of interest and participation, in particular of the domestic visitors, is the result of the stereotyping of the Indigenous cultures (Ryan, 2002). While some constraints are identified among different stakeholders (visitors, providers and trade organisations), it appears that others are mainly identified by some of them (See Table 2-6). It can be seen that only "lack of interest" and "lack of awareness" are identified by all the stakeholders. In addition, it is important to point out that "cost", "accessibility", and "distance to travel" were identified in studies in which the activities under study were not located in the same destination where the data collection process was undertaken. These results reflect on the belief that Indigenous tourism is confined to remote areas. However, as shown in a previous section of this chapter (Section 2.4.3), Indigenous tourism is not just provided in those areas. Table 2-6 provides a summary of constraints identified in previous studies.

Table 2-6 Main constraints to participate in Indigenous tourism identified in literature

Constraint	Participant that identified the constraint	Studies in which the constraint was identified
Prefer other activities	Visitor	Abascal et al., 2015; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a, 2015b; Ryan & Huyton, 2000, 2002; Tremblay & Pitterle, 2008
Lack of interest	Visitor/Supplier/Trade	Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a; Ryan & Huyton, 2000, 2002
Lack of awareness	Visitor/Supplier/Trade	Abascal et al., 2015; Ashwell, 2014; Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a
Previous participation/saturation	Visitor	Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009, Ruhanen et al., 2015b; Tremblay & Pitterle, 2008
Inauthentic/passive	Visitor	Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015b
Limited time available	Visitor	Abascal et al., 2015; Ruhanen et al., 2013, 2015a, 2015b; Jones Donald Strategic Partners, 2009; Tremblay & Pitterle, 2008
I am not in the target audience	Visitor/Trade	Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009
Boring/not fun	Visitor	Abascal et al., 2015; Ruhanen et al., 2013
Distance to travel	Visitor	Ruhanen et al., 2013, 2015a
Cost/limited budget	Visitor/Supplier	Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a, 2015b
Access/transport availability	Visitor/Supplier	Ashwell, 2014; Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015b
Racism/negative preconceptions	Visitor/Supplier	Abascal et al., 2016, Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015b
Negative media	Supplier	Ruhanen et al., 2013
Backyard syndrome	Visitor/Supplier	Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015b; Vermeersch et al, 2016
Inconsistent product quality and delivery	Supplier/Trade	Jones Donald Strategic Partners, 2009
Lack of comfort/out of comfort zone	Visitor/Supplier	Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a
Not enjoyable for children	Visitor	Jones Donald Strategic Partners, 2009

One reason for the discrepancies between the range of motivations and constraints identified within various studies could be the methodological differences between the studies. While the studies of Jones Donald Strategic Partners (2009) and Ruhanen et al. (2013; 2015b) used prompted responses, those of Abascal (2014) and Abascal et al. (2015, 2016) used a qualitative approach and only tested two Indigenous tourism activities which were available at the destination where the research was conducted. Jones Donald Strategic Partners (2009), Ryan and Huyton (2000, 2002), and Ruhanen et al. (2013, 2015a, 2015b) investigated various tourism activities and/or attractions that were not necessarily offered at the destination where the research was conducted. Finally, Nielsen et al.'s (2008) study focused on general views of both the mainstream and Indigenous tourism industries in Queensland, and not on site-specific Indigenous tourism activities. While these previous studies investigated the visitor motivations for, and constraints to, engaging in Indigenous tourism, Abascal (2014) and Abascal et al. (2016) appeared to make the distinction between internal and external constraints (i.e. lack of interest as internal constraint, and indoor activity as external constraint). According to Malle (1999, p. 37), not identifying these factors could "lead to a serious of loss of information and may distort psychological relevant distinctions among reasons". A detailed review of the literature regarding constraints theory is presented in Chapter 3, Section 3.6.

2.6 CHAPTER SUMMARY

Chapter 2 has presented the review of literature pertinent to the aim of this research. This review highlighted the importance of tourism as a development tool for Indigenous people. The advantages and disadvantages of this strategy were also discussed. It was stated that for Indigenous tourism to be successful, there is the need for Indigenous people to control it (among other success factors). The literature review also highlighted that, in Australia, despite government efforts to support Indigenous tourism, visitor participation rate is very low. Previous findings suggest that Indigenous tourism is not the main motivation for travelling in Australia. A discussion of the profile of visitors interested in Indigenous tourism indicated that the socio-demographic characteristics of visitors could have an impact on visitors' preferences for Indigenous tourism. Psychographic characteristics appear to be significant in travel behaviour; however, there is a lack of research on these characteristics within Indigenous tourism studies. Finally, the discussion around motivations for, and constraints to, participating in Indigenous tourism highlights that demand for Indigenous tourism has been scarcely investigated. Additionally, despite some agreement between studies, it appears that there are methodological differences. Mixed-methods studies (from the visitor's perspective) focusing on in-destination activity choices are limited.

CHAPTER 3. CONSUMER BEHAVIOUR IN TOURISM

3.1 INTRODUCTION

Chapter 2 presented the review of literature regarding Indigenous tourism. This chapter presents a review of the literature to position this research within the existing knowledge regarding consumer behaviour in tourism. Section 3.2 provides detailed information concerning existing consumer behaviour models related to tourism. Section 3.3 focuses on motivational theories within the context of tourism activity choices. Then, Section 3.4 discusses various travel motivation theories and their limitations. Section 3.5 presents studies on different psychographic characteristics and the arguments to apply them when studying tourism behaviour. Section 3.6 focuses on presenting the literature on constraints to tourism-related behaviour. Finally, Section 3.7 integrates Sections 3.2 through 3.6 to develop the conceptual framework used in this study in order to better understand the visitor processes employed when deciding to participate, or not, in Indigenous tourism activities.

3.2 TOURISM CONSUMER BEHAVIOUR MODELS

Tourism consumer behaviour is defined as the group of acts, attitudes and decisions related to the process of choosing, buying, and consuming tourism products and services, as well as post-consumption reactions (Fratu, 2011). The development of consumer behaviour models dates back to the 1960s. Swarbrooke and Horner (2007) provided the chronological appearance of some of these models (e.g. Anderson, 1965; Nicosia, 1966; Howard & Sheth, 1969; Solomon, 1966). In tourism, the customer behaviour process is characterised by high levels of commitment, involvement, strong influences by other people, long-term decisions, considerable emotional significance, and high levels of both information search and insecurity linked to intangibility (Swarbrooke & Horner, 2007). Since the 1970s, at least eight models have appeared which relate to the tourism consumer decision-making process (Swarbrooke & Horner, 2007) – see Appendix B for details of these models.

The visitor decision-making process comprises elements such as: "whether to travel, where to travel and what to do, when to travel, with whom to travel, how long to stay, and how much to spend" (Oppewal, Huybers, & Crouch, 2015, p. 468). However, the majority of literature within this area has been focused on destination choice (Woodside & King, 2001). For example, "the pleasure travel destination choice process" proposed by Um and Crompton (1990) is a two-stage approach model comprising five steps (belief formation, initiation choice, evolution of an evoked set, belief foundation and destination selection). H. Li, Zhang, and Goh (2015) aimed to improve this model by reducing some of the limitations presented in the model (for example, the Um and Crompton's model ignored the "whether to go" option and the constraints involved). Another model which looked at destination choice was proposed by Woodside and Lysonski (1989) and it is known as the "general model of traveller leisure destination awareness and choice". A major limitation of this model is that it was tested using a

small-scale cross-sectional survey with a non-representative sample made up only of students (Chon, Pizam, & Mansfeld, 2012).

It also appears that the majority of these early models are linear, simplistic and with little empirical research (Swarbrooke & Horner, 2007; Woodside & King, 2001). In addition, according to Chon et al. (2012), some of these models are not predictive from a marketing perspective; first, because they assume generalisations whereas, in reality, this process could vary among different groups of visitors. Second, because they do not include a time dimension when the decision could be influenced. Third, because the majority of these models only consider demographic characteristics; however, it has been claimed that, within tourism, demographics do not tell the whole story of consumer behaviour (Chow & Murphy, 2011). Finally, all these models have failed to consider constraints to participation (H. Li et al., 2015) – the constraints concept will be extended in Section 3.6 below. In general, consumer behaviour models have been criticised because of their assumption that the consumer decision-making process is rational and meticulously planned. Additionally, criticism has been generated because existing models are unable to capture the complexities that the decision-making process involves (e.g. the timing of the decisions – both prior to arrival and at the destination, non-individual decisions, situational factors, and situational social norms) (Cohen et al., 2013).

A tourism model that includes the timing of the decisions and the inclusion of activity choices is the tourism purchase-consumption system [TPCS] developed by Woodside and King (2001) following the concept of the "purchase-consumption system" [PCS]. This model was subsequently modified by Woodside, MacDonald, and Burford (2004) and Martin and Woodside (2011). The PCS is the "sequence of mental and observable steps a consumer undertakes to buy and use several products for which some of the products purchased leads to a purchase sequence involving other products" (Woodside & King, 2001 p. 3). The original TPCS suggests a three-stage PCS involving tourism-related decisions (Box 1: specific decisions that compromise a trip. Box 2: decisions/actions that comprise a trip. Box 3: evaluations that occur following specific trip-experiences, near the end of the trip, and after the trip) with 19 variables. The modification made by Woodside et al. (2004) suggests that some of the prepositions included within the original framework do not capture "the emic holistic view of individual-level causes and consequences of processes in tourism behaviour" (Martin & Woodside, 2011, p. 1003). It also suggests that on-site influences affect activities at the destination. These two models have been connected by the author of this thesis and the result is illustrated in Figure 3-1. It can be seen in the figure that this amalgamated model lacks variables such as motivations, constraints and personality (as part of psychographic characteristics).

The following sections initially present a justification for developing an on-site tourism activity choice model, then a discussion of previous studies regarding missing variables identified in existing models (motivations, psychographics, and constraints) is provided. Following this, a suggested conceptual framework is developed by incorporating these variables, and addressing identified limitations in existing consumer behaviour models.
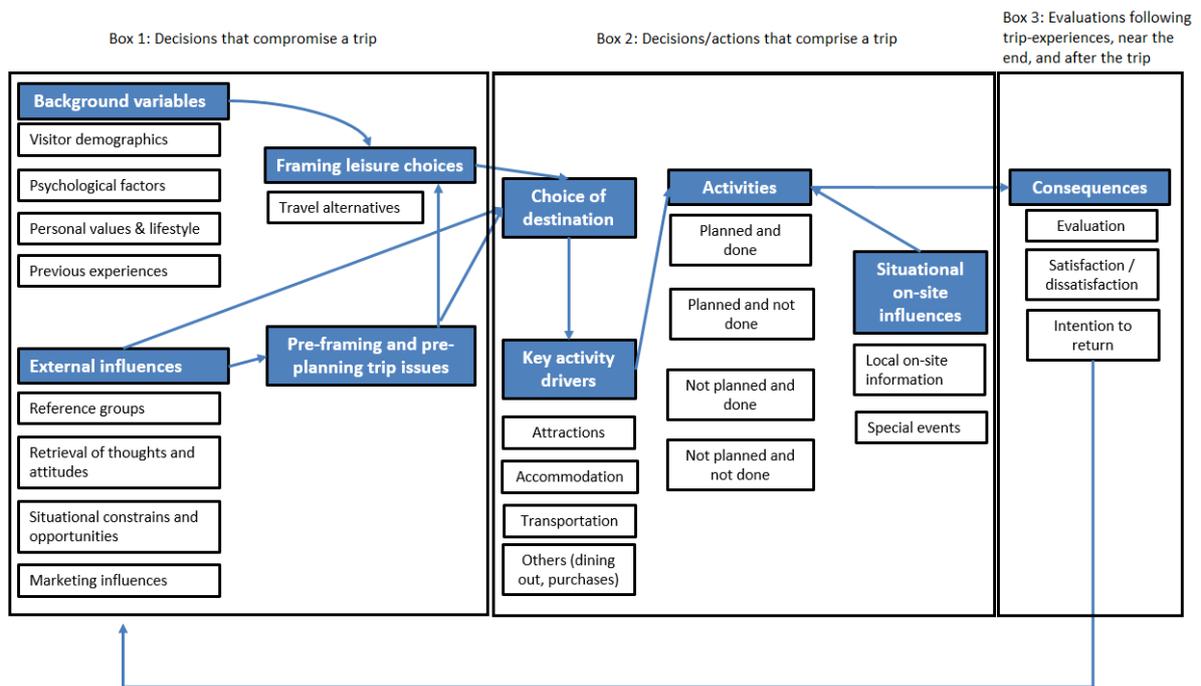
Figure 3-1 Tourism Purchase Consumption System

Source: Adapted from Woodside & King (2001); Martin & Woodside (2011)

3.3 TOURISM ACTIVITY CHOICES

While previous studies have focused mainly on the motivations to travel and destination choice, it is also important to understand the factors that shape the preference for tourism activities within the destination and to then be able to match the needs of visitors with the appropriate tourism activities offered in the destination (Pizam & Fleischer, 2005). Understanding the activity choices that visitors make is important for the development and competitiveness of tourism destinations (Moscardo, Morrison, Pearce, Lang, & O'Leary, 1996) as they represent an important item of the visitor expenditure. For example, as previously mentioned, in Australia the 2014 visitor expenditure on tourism activities represented 30% of the overall expenditure (Tourism Research Australia, 2016a). Research regarding the understanding of tourism activity choices has been limited; generally these choices have been comprised in the context of travel motivation or purpose (Oppewal et al., 2015). Therefore, by better understanding the processes that independent visitors go through in making these choices, more informed decisions can be made which may contribute towards destinations gaining competitive advantage by: (1) specialising in specific market segments, (2) improving the product in a specific way, (3) conducting marketing focused on the specific market with the most effective message, (4) improving visitors' satisfaction, and (5) positioning and promoting the destination offering (Moscardo et al., 1996; Oppewal et al., 2015).

Based on Lawler's (1973) work, Haas, Driver, and Brown (1980) concluded that when choosing activities, visitors evaluate each alternative as being either positive or negative in comparison with their own personal motivation force. Therefore, it is clear that understanding motivations is fundamental to understand different choices of the visitors' decision-making process (Y. H. Kim, Goh, & Yuan, 2010). In fact, motivations might be

an important factor for segmenting visitors and positioning tourism activities (Snepenger, King, Marshall, & Uysal, 2006). However, contrary to the assumption that travel motivations determine activity choices (Chang-Hung (Teresa), Eagles, & Smith, 2004), it has been claimed that motivation to travel and the activity dimension should be treated differently (Mehmetoglu, 2007). For example, Mehmetoglu argued that not all visitors participating in nature-related activities should be considered nature-based visitors from a motivational perspective. In fact, it has been claimed that there could be more than one motivation force when choosing an activity (Raadik, Cottrell, Fredman, Ritter, & Newman, 2010). Moscardo et al. (1996) and Oppewal et al. (2015) claimed that activities are critical attributes of destinations and therefore they suggested that through understanding activity choices, motives can be better connected to destination choices.

The TPCS suggests that tourism activity choices are linked to the destination; however, there are other factors influencing activity choices, such as the distance required to travel to the destination and the time spent on it, the type of visitor (first or repeat) and the travelling party (Nyaupane & Graefe, 2008; Woodside & Dubelaar, 2002; Woodside & King, 2001). In addition, Fesenmaier and Jeng (2000) suggested that the travel decision-making process can be decomposed into different sub-decisions. Their results indicate that the activity choice decision is part of the "secondary decision" stage, meaning that while some activity choices appear to be considered prior the trip, visitors can be flexible and accommodate the possibility of change. In addition, Hyde and Lawson (2003) suggested that independent visitors barely plan tourism activities pre-trip, in fact, they only seek information about tourism activities when they arrive at the destination. Therefore, the present study focused explicitly on developing an on-site tourism activity choice model for independent visitors. This, with the aim to capture the previously identified limitation of "timing of the decisions".

There have been various studies segmenting visitors by tourism activity choices (Benson, Watson, Taylor, Cook, & Hollenhorst, 2013; Chang-Hung (Teresa) et al., 2004; Lang & O'Leary, 1997; Mehmetoglu, 2007; Moscardo & Pearce, 1999; Pizam & Fleischer, 2005; Ryan & Huyton, 2000; Ryan & Sterling, 2001). However, it appears that there are only few studies segmenting visitors' preferences for tourism activities using motivation theories (Chang et al., 2006; Dolinting, Yusof, & Soon, 2015; Lang & O'Leary, 1997; Y. Zhang & Peng, 2014). Regarding Australian Indigenous tourism activity choices, as mentioned in Chapter 2, there has been limited studies investigating Indigenous tourism activity choices (including the study of motivations and constraints).

3.4 TRAVEL MOTIVATION THEORIES

The decisions that people make when choosing a particular destination to visit are the result of many variables impacting upon them, including their demographic profiles, psychological factors, values, personality traits, motivations, previous experiences, groups they may be travelling with (e.g. family and friends) and marketing influences (Crompton, 1979; Pearce & Lee, 2005; Plog, 2002; Witt & Wright, 1992; Woodside & King, 2001). Understanding how these variables impact upon destination choice is important when developing a

destination marketing strategy (Prebensen, Skallerud, & Chen, 2010). Crompton (1979) claimed that the "who", "when", "where", and "how" of tourism could be more easy to answer than to answer the "why" question, which is a critical factor underlying all visitor behaviour (Pearce & Lee, 2005). Travel motivation relates to the "why" question. Motivation has been defined as the needs, wants, and goals, which includes the internal forces that drive a person's behaviour (Dann, 1981; Pearce, 1982). It is suggested that travel motivations are influenced by variables such as culture, background and previous experience (Cathy H.C Hsu & Huang, 2008). Motivation has been seen as the most fundamental and crucial topic in tourism studies, and the starting point from which to understand visitor behaviour, as it is commonly perceived as being the driving force behind all actions (Crompton, 1979; Fodness, 1994; Iso-Ahola, 1982). In fact, it has been claimed that by understanding motivations, better market segmentation, product and image development, service quality improvement, and promotional activities can be attained (Fodness, 1994).

During the last few decades, different theories or models of travel motivation have contributed to tourism research (Jiang, Scott, & Ding, 2015). Some of the main motivation theories or models used in tourism research include: the "allocentric-psychocentric theory" (Plog, 1974, 1987, 2002); "the push-pull theory" (Crompton, 1979; Dann, 1977, 1981); "the optimal arousal theory" (Iso-Ahola, 1982); "the leisure motivation approach" (Beard & Ragheb, 1983); "the travel career ladder theory" (Pearce, 1988), "the travel career pattern" [TCP], which is an update of the travel career ladder theory (Pearce & Lee, 2005), and "the expectancy theory" (Lawler, 1973; Witt & Wright, 1992), which could be closely related to "the expectancy-value theory" (Gutman, 1982). Many of these theories base their analysis on Maslow's hierarchy of needs theory (Jang & Cai, 2002), which suggests that human needs are arranged hierarchically within five categories: (1) biological and psychological, (2) safety, (3) belongingness and love, (4) esteem, and (5) self-actualisation. Table 3-1 details each theory by presenting its proposition, authors, and limitations.

Table 3-1 Main motivation theories used in tourism

Theory or model	Proposition	Author(s)	Limitations
Allocentric-psychocentric theory*	It measures allocentric dimensions of personality. It is suggested that personality determines travel destination choices and preferences.	(Plog, 1974, 1987, 2001)	It focuses only on psychographic characteristics. It gives little understanding on motivations or visitor behaviour (Cathy H.C Hsu & Huang, 2008).
Optimal arousal theory/seeking and scaping	It suggests that leisure motivation is composed by two motivational forces: seeking and escaping. Both dimensions having a personal (psychological) and interpersonal (social) component.	(Iso-Ahola, 1982)	Based only on leisure studies. While tourism shares features with leisure, it has to be treated independently (Pearce, 1993).
Leisure motivation approach	The motivations to engage in leisure activities are: intellectual, social, competence-mastery, and stimulus-avoidance.	(Beard & Ragheb, 1983)	Based only on leisure studies. While tourism shares features with leisure, it has to be treated independently (Pearce, 1993).
Travel motivation theory (TCL)	Based on Maslow's theory; the TCL describes visitor motivation as consisting of five different hierarchical levels: relaxation needs, safety/security needs, relationship needs, self-esteem and development needs, and self-actualisation/fulfilment needs. The theory proposes that people progress upward through the levels of motivation when accumulating travel experiences.	(Pearce, 1988, 1993)	No strong empirical evidence supports the theory assumptions. In addition, data do not show an increase in intellectual motivation despite travel experiences (Ryan, 1998).
Travel Career Pattern (TCP)	The TCP suggests that the dynamic, multilevel motivational structure is critical in understanding travel motivations. It suggests a three-layer of travel motivation; each of them consisting of different motives.	(Pearce & Lee, 2005)	It is still underdeveloped and requires further rigorous tests (Cathy H.C Hsu & Huang, 2008). The motivations were grouped via PCA in categories that, some of them, could be related to values.
Push-pull theory	It suggests visitors are pushed to travel by invisible factors (internally generated drives - motivations) and pulled by visible factors (attributes of the destination that is attractive to those with the propensity to travel). Push factors are important for the initial travel desire. Pull factors are more decisive for destination choice.	(Crompton, 1979; Dann, 1977, 1981)	Controversy over the way of using the pull factors across studies and their use as part of motivation theories (Cathy H.C Hsu & Huang, 2008).
Expectancy theory	The reasons for travel vary between people. The strength of a tendency to act in a certain way depends on the strength of an expectancy that the act will be followed by a given consequence and on the value or attractiveness of that consequence or outcome to the actor.	(Lawler, 1973; Witt & Wright, 1992)	Robust formulation of the model. It would need to accommodate different factors which may influence motivation (Evans, Margheim, & Schlacter, 1982).
Expectancy-value theory/Means-end Chain theory (MEC)	It describes the hierarchical relationships between product attributes (the means), the consequences for the consumer provided with these attributes (benefits) and the personal values (the ends) these consequences reinforce.	(Gutman, 1982; Reynolds & Gutman, 1988)	As it is related to the push-pull theory (Klenosky, 2002), same limitations could apply: controversy over the way of using the (attributes) as part of motivation theories (Cathy H.C Hsu & Huang, 2008).

*This theory is discussed in the "psychographic characteristics" section (3.5.1) as the main proposition is based on personality. However, it is also included here as other studies have mentioned it as a motivation theory.

While the majority of these theories focus only on motivations, the push-pull theory suggests that visitors are pushed to travel by invisible factors (psychological factors – internally generated drives/motivations) and pulled by visible factors (attributes of the destination). This theory has been widely used by researchers (Crompton, 1979; Dann, 1977; Kao, Patterson, Scott, & Li, 2008; S. S. Kim, Lee, & Klenosky, 2003; Yoon & Uysal, 2005). Indeed, there are some studies that have demonstrated the interrelationships between the pull (attributes of a

destination) and the push factors (motivations) on travel decisions (e.g.Baloglu & Uysal, 1996; Klenosky, 2002). The results show that there is a relationship between these two factors, meaning that the factors should not be considered as completely independent of each other (Cha & McCleary, 1995; Klenosky, 2002; T.-C. Wu, Wall, & Tsou, 2014). Contrary to this, Pizam, Neumann, and Reichel (1979) argued that pull factors do not play a role in motivation theory. However, the understanding of the interaction between both factors (push and pull) is necessary for marketers and developers to determine the most successful combination to market the destination (Oh, Uysal, & Weaver, 1995). In fact, "a single pull factor can serve on different and multiple ends [motivations] for travellers" (Klenosky, 2002, p. 394) – this means that studying the interrelationships between pull and push factors could derive a better understanding of visitors' motivations.

It is important to point out that despite the numerous studies in travel motivation, there is not as yet a widely-agreed upon theoretical or conceptual framework (Pearce & Lee, 2005). In fact, Pearce (1993) claimed that existing theories only to some extent meet all the requirements of what constitutes a "good theory". This could be due to the methodological and measurement concerns that characterise the study of motivations (Cathy H.C Hsu & Huang, 2008). For example, the use of questionnaires with large numbers of motivation-related items is problematic as it does not guarantee that those included are relevant to the participants (Jewell & Crotts, 2001). Using a qualitative approach, for example by using the means-end chain theory and the resulting Hierarchical Value Map [HVM], could enable a better understanding of visitors' motivations (Jewell & Crotts, 2001). However, sometimes this is not very simple, as Dann (1981) pointed out, because occasionally visitors are not aware of their own motives or might not wish to express them. Therefore, Cathy H.C Hsu and Huang (2008) suggested using a mixed methods approach in order to have more reliable results. Also, the study of motivations presents challenges, not only due to the range of human needs and wants that makes it difficult to generalise findings specially among cross-cultures, but also due to the difficulties in distinguishing separate motivations and to then analyse how these impact on decisions (Mansfeld, 1992; Smith, 1995). To try do diminish these limitations, the conceptually dynamic nature of travel motivation should be studied on a regular basis, with a destination-specific focus, including the cultural-background context (Cathy H.C Hsu & Huang, 2008; You, O'Leary, Morrison, & Gong-Soog, 2000). These theories should also include the factor of whether visitors with similar destination-choice and spatial-behaviour patterns lead to similar behaviour while actually at the destination (Mansfeld, 1992).

3.5 PSYCHOGRAPHIC CHARACTERISTICS

Psychographics has become an important segmentation tool that influences not only consumption patterns, but also the way in which people process different marketing communication forms (Vyncke, 2002). In tourism, the potential uses of psychographics are in the (1) marketing, (2) product positioning, (3) master planning, (4) destination development, and (5) packaging of tourism products (M. S. Jackson, Schmierer, & White, 1999). Psychographics is defined as the "development of psychological profiles of consumers and psychologically

based measures of distinctive modes of living or lifestyles" (Cathy H. C. Hsu, Kang, & Wolfe, 2002, p. 4). Psychographic characteristics have been researched for more than 40 years (Blasius & Mühlichen, 2010) and they have shown to be more efficient predictors than the sole use of demographics (Madrigal & Kahle, 1994; Vyncke, 2002). However, in comparison with studies using demographics, little research has been undertaken using psychographics. This is probably because it is more difficult and more expensive to obtain psychographic data (Reisinger, 2004). According to Vyncke (2002), the first wave of psychographic research was mainly focused on personality, and then later shifted to lifestyle.

The use of psychographic data, but with the inclusion of other characteristics such as demographic, geographic and/or behavioural, is needed to better understand the visitor consumer behaviour (Reisinger, 2004). However, it appears that there is not a consensus on which psychographic predicts behaviour better. Some have argued that personality and values are the means towards better understanding motivations and behaviour (Kollmuss & Agyeman, 2002; Madrigal & Kahle, 1994; Pitts & Woodside, 1986). Others propose that personality, together with attitudes (which are related to motives), is sufficient to understand behaviour (M. S. Jackson, White, & Schmierer, 2000). In fact, others have suggested that when studying psychographics, a holistic approach needs to be undertaken by including different variables, such as values, personality, lifestyle, attitudes and opinions because they are interrelated (Blamey & Braithwaite, 1997; Reisinger, 2004; Shaw & Tomsett, 2006). Sections 3.5.1 through 3.5.3 detail the three main psychographic characteristics identified in the literature: personality, lifestyle and attitudes.

3.5.1 Personality approach

Personality is described as the "complex, intrapsychic processes which lead to and cause, stable, enduring aspects of behaviour" (M. S. Jackson et al., 1999, p. 45). The concept of "personality" has been summarised on five personality traits which have been universally identified: openness, conscientiousness, extroversion, agreeableness, and neuroticism (McCrae & Costa, 2008). Researchers have used personality to predict future behaviour (M. S. Jackson et al., 1999). The rationale for using personality as a predictor for behaviour is that personality is relatively enduring in contrast to situational and demographic characteristics which change overtime (Griffith & Albanese, 1996). However, limitations found in the study of personality are that it has shown inconsistent correlations with consumer behaviour and has been unsuccessful in satisfying marketers' needs (Gunter & Furnham, 2015).

In tourism, it appears that the use of standardised instruments has failed to accurately predict visitor behaviour. In fact, it has been claimed that tourism research requires a context-specific personality theory adapted to the field (Gilchrist, Povey, Dickinson, & Povey, 1995; M. S. Jackson et al., 1999). According to M. S. Jackson and Inbakaran (2006), there are several researchers who have developed tourism-specific personality typologies which are classified in four themes: (1) travel behaviour, (2) destination characteristics, (3)

psychosocial aspects, and (4) psychographic types. However, these labels are only descriptive rather than predictive (M. S. Jackson et al., 1999). It appears that only Plog (1974) has developed tourism-specific personality inventory. Plog's personality theory suggests that visitors could be distributed along the two extremes of a bell curve, being the two extremes: allocentrics (or venturers) at one extreme and psychocentrics (or dependable) at the other (Plog, 1987). Those with an allocentric personality type are people who prefer to be independent, travel to exotic destinations, and prefer more involvement with local culture. On the contrary, psychocentric personality types prefer to travel to familiar destinations, be part of mass tourism, and prefer organised packaged tours (Nickerson & Ellis, 1991). The allocentrics are described as "intellectually curious; seeking novelty; sociable; venturesome; risk-taking; individualistic and, having an active enthusiasm about travel" (M. S. Jackson & Inbakaran, 2006, p. 946). Psychocentrics are the opposite.

Among academics, there has been mixed support for Plog's model. The model is accepted as being a robust and unique personality model to the tourism field (Griffith & Albanese, 1996; Weaver, 2012). However, there are also claims that the "allocentric" dimension could be comparable either to "extraversion" or "openness" dimensions, and that it does not predict travel behaviour (M. S. Jackson & Inbakaran, 2006; M. S. Jackson et al., 1999; Madrigal, 1995). In fact, some researchers have combined personality inventories and suggest that this strategy is a better option to capture a wider spectrum of people's personality (M. S. Jackson & Inbakaran, 2006; Nickerson & Ellis, 1991); however, it appears that there are no subsequent supporting studies based on these results. In general, Plog's theory is limited in that: (1) it is a simplistic model; (2) it does not consider other constraints; (3) it does not consider that people could have different motivations to travel on different occasions; and (4) there is limited external validation of it as the instrument is commercially restricted (M. S. Jackson & Inbakaran, 2006; Litvin, 2006; Weaver, 2012). To diminish this lack of disclosure of Plog's instrument items, Weaver (2012) developed a 10-item instrument which captures the concept of venturesomeness. The instrument is internally reliable and useful for enabling systematic follow-up investigations of the concept (Weaver, 2012). The scale was used to explore the psychographic characteristics of visitors of a protected area, in South Carolina, USA. In the study venturesomeness was associated with higher levels of desired services, lower expected risk tolerance, seeking for mental stimulation and learning, and site loyalty (Weaver, 2012).

In conclusion, despite the claims that personality is one of the most valuable concepts in tourism, it is unrealistic to assume that by itself, it predicts actual visitor behaviour (M. S. Jackson et al., 1999). In fact, it has to be considered as a variable that "contributes [towards] rather than encompasses the understanding" of visitor behaviour (Weaver, 2012, p. 372). It is also important to integrate psychological factors such as motivations as it appears there is a significant relationship between personality and motivations (M. S. Jackson et al., 2000); and also to consider intrapersonal, situational and contextual constraints such as lack of energy, lack of money, opportunity, time and independence, all of which have a great impact on the actual destination choice (M. S. Jackson et al., 1999). However, it appears that personality is useful for predicting travel ideals, travel propensity,

participation level on activities, the type of activity chosen, and attitudes towards the environment (Litvin, 2006; McGuiggan, 2004; Plog, 2002; Weaver, 2012). It also contributes towards an understanding of subsequent behaviours related to the choice of destination such as booking accommodation prior arrival, and travelling party (M. S. Jackson & White, 2002) as these seem to be more under the individual's control (M. S. Jackson et al., 1999). Therefore, the need of an approach combining tourism-specific personality traits with other variables of a specific-social situation could be useful for explaining and predicting visitor behaviour.

3.5.2 Lifestyle approach

The study of personality type was later replaced by the concept of "lifestyle", which is defined as the way in which people spend their money and allocate their time (Kaynak & Kara, 2001). This approach serves to "make sense of what people do, why they do it, and what doing it means to them and others" (Vyncke, 2002, p. 448). The first approach in studying lifestyle used the AIO (activities, interests, and opinions) items. "Activities" include areas such as work and hobbies; "interests" comprise items such as family, home, fashion and food and wine; and "opinions" are directed towards social issues (Blasius & Mühlichen, 2010). However, due to its extensive and burdensome approach (up to 300 items), the study of AIOs was replaced by the study of "values" (Blasius & Mühlichen, 2010; Vyncke, 2002). Values are defined as "the desirable, trans-situational goals, varying in importance, that serve as guiding principles in people's lives" (Vyncke, 2002, p. 448). They cover concepts such as beliefs, opinions, prejudices, desires and aspirations (Mitchell, 1983). It has been claimed that values are more associated with behaviour than personality traits because values are more significant to the individual's cognitive system (Madrigal, 1995). In fact, it has been claimed that values define lifestyle patterns (Gunter & Furnham, 2015).

Some of the most well-known instruments for measuring values include the Rokeach Value Survey [RVS] (Rokeach, 1973), the List of Values [LOV] (Kahle, 1983), and the Values and Lifestyle [VALS] scale (Mitchell, 1984). The RVS comprises 18 values classified either as "terminal", which are related to the people's goals; or "instrumental", which represent the preferred mode of behaving to attain the first ones (Rokeach, 1973). Limitations of this instrument include the difficulty for the participant to rank so many items, time consuming, information lost, impossibility of ties, universality of assumptions, lack of a strong theoretical and empirical base, and not all the values are relevant to consumer behaviour (Clawson & Vinson, 1978; Vyncke, 2002). The LOV scale was suggested by Kahle (1983) as a shorter and more easily implemented instrument which is derived from the RVS (Watkins & Gnoth, 2005). In this instrument, the 18 values are reduced to nine values (self-respect, security, warm relationship with others, sense of accomplishment, self-fulfilment, sense of belonging, being well-respected, fun and enjoyment in life, and excitement) (Kahle, 1983). The use of the LOV scale has been shown to have comparable validity to the RVS while having greater parsimony (Watkins & Gnoth, 2005). It has also been shown to be effective in predicting tourism behaviour (Madrigal, 1995) and on evaluating and comparing

different studies (Blasius & Mühlichen, 2010). Disadvantages of the LOV scale include: (1) the poverty of information, (2) that is relatively theory-poor and (3) that the data cannot be analysed by sophisticated techniques such as means of clusters or factor analysis (Blasius & Mühlichen, 2010).

The VALS scale stands for values and lifestyles and focuses on attitudes, needs, wants, beliefs and demographics (Shih, 1986). It was developed by Mitchell (1983) and comprises nine lifestyles grouped in four categories: need-driven, outer-directed, inner-directed, and combined outer-inner directed (Shih, 1986). This is an alternative approach to AIO, which could be useful in particular when it is theory-driven (Blasius & Mühlichen, 2010). One limitation of this approach is the inclusion of a large set of items. These items are reduced by means of cluster or factor analysis (Blasius & Mühlichen, 2010). A more recent development of a lifestyle instrument was proposed by Vyncke (2002). He suggested that the combination of values, life visions, aesthetic style and media preferences [VALM] could improve the lifestyle segmentation. While he claimed that his proposal provides richer data and yields better performance than other lifestyle segmentation methods, it appears that there is scarcity of research conducted following this exploratory study.

In tourism, there have been several studies using lifestyle characteristics in different ways. For example, to understand travel behaviour; to investigate whether values are a good predictor of activity preferences; and to segment visitors. In fact, there are some studies that have expanded the concept of personal values by studying context-specific items such as social or environmental values. Table 3-2 below provides an overview of the use of lifestyle characteristics on tourism studies.

Table 3-2 Tourism studies using psychographic characteristics

Author	Type of scale used	Aim	Main findings
(Chow & Murphy, 2011)	AIO	To examine the relationship between psychographics and demographics, and the intended and actual travel behaviour.	The combination of psychographics and demographics predicts better "intended" than "actual" behaviour.
(Lee & Sparks, 2007)	AIO	To investigate the difference in the travel behaviour of two groups of Koreans residing in different countries, based on lifestyle segmentation.	Travel patterns vary between groups. Lifestyle and behaviour appear to be dependent on residential country.
(Matzler, Hattenberger, Pechlaner, & Abfalter, 2004)	AIO	To investigate the relationship between lifestyle and (1) vacation styles, (2) guest satisfaction, word-of-mouth and intended revisits, and (3) satisfaction drivers for a destination.	Lifestyle influences satisfaction, word-of-mouth and the intention to revisit a destination. However, there was not a relationship between one lifestyle and one vacation style.
(Zografos & Allcroft, 2007)	Environmental values	To segment eco-tourists by environmental values.	Environmental values are a good alternative to segment eco-tourists.
(Fairweather, Maslin, & David, 2005)	Environmental values	To explore the relationship between visitor response to ecolabels and their environmental values.	Two clusters were identified based on their values. It appears that the majority of participants accept ecolabels.
(Madrigal & Kahle, 1994)	LOV	To examine the relationship between values and the importance of tourism activities for destination choice.	Values are a better predictor of activity preference than demographics.
(Watkins & Gnoth, 2005)	LOV	To explore the validity and reliability of the LOV scale in the Japanese context.	The results suggest that the LOV scale is not cross-culturally Invariant.
(T. E. Muller, 1991)	LOV	To demonstrate the importance of values on international visitor segmentation.	Personal values determine the choice of vacation destination.
(Madrigal, 1995)	LOV & Plog's scale	To examine the relationship between LOV and Plog's personality scale; and measure the ability of each scale to predict travel style (group vs independent visitors).	Personal values are related to personality type. LOV was able to differentiate travel styles while Plog's instrument was unable to do it.
(Pitts & Woodside, 1986)	RVS	To examine the relationship between values and travel behaviour.	Personal values are useful in describing individuals who visit, or not, a specific travel attraction.
(Luk, de Leon, Leong, & Li, 1994)	RVS	To explore the influence of cultural values on visitors' expectations regarding the quality of organised tours.	Values can be applied for cross-cultural segmentation. It also appears they have an influence on quality expectations.
(Shaw & Tomsett, 2006)	RVS, LOV & VALS	To investigate whether individuals within households belong to the same psychographic profile.	Differences were found between household decision makers. However, the results may not be sufficient to invalidate the application of psychographics.
(Blamey & Braithwaite, 1997)	Social Value Inventory	To test if social values are an appropriate alternative for segmenting the ecotourism market.	Social values are a better alternative for segmentation involving social goods.
(Shih, 1986)	VALS	To investigate the relationship between destination choice and VALS.	VALS provided valuable information for market segmentation and as a tool for understanding destination choice.

3.5.3   Attitude approach

Attitude is another concept that has been investigated by social psychologists as a variable for explaining human behaviour (Ajzen, 2005). Despite considerable debate on the attitude-behaviour correlation, a meta-analysis conducted by Kraus (1995) suggests that attitudes significantly and substantially predict behaviour.

Attitude is defined as the "disposition to respond favourably or unfavourably to an object, person, situation, or event" (Ajzen, 2005, p. 3). It has been claimed that attitudes have three components: (1) *affective*, which is the positive or negative feeling towards the issue; and (2) *cognitive*, which are the beliefs about the issue; and (3) *conative*, which are the inclinations, intentions, commitments and actions regarding the issue (Ajzen, 2005). According to Ackermann and Palmer (2014), there have been many attempts to measure attitude. Initially the focus was on developing attitude measures and establishing the validity of the "attitude" construct and its predictive validity. Then, the focus shifted towards the influence of attitudes on behaviour.

A well-established theory regarding the relationship between attitude and action is the "Theory of Reasoned Action" [TRA] proposed by Ajzen and Fishbein (1980). The TRA "is one of the most prominent models of behaviour prediction that incorporates the influence of human attitudes" (T. J. Brown, 1999, p. 681). This theory suggests that two factors have an influence on a person's intention: (1) *behavioural beliefs*, which are the salient judgment/belief of a person in favour of or against performing the behaviour, and (2) *normative beliefs*, which are defined as the salient perception/belief of social pressure to perform, or not, the behaviour. It also suggests that demographics and personality are external variables that might, or might not, influence beliefs (Ajzen & Fishbein, 1980). The "Theory of Planned Behaviour" [TPB] was developed due to the TRA's limitation regarding its lack of attention to choice in predicting behaviour. Therefore, the TPB focuses on prediction of "behavioural intention" (Ajzen, 2011) and includes a measure of perceived control (*control beliefs,* which are the salient perception/belief factors that might facilitate or impede the behaviour) when the behaviour is not totally under a person's control (Ajzen & Fishbein, 2014). In leisure literature, the "control beliefs" are referred as "constraints" (E. L. Jackson, 1990). Both theories assume reasoned action, meaning that when deciding to engage, or not, in a behaviour, people systematically process the information available and consider the implications of their actions (Ajzen & Fishbein, 1980).

These theories have been widely applied in studies on consumer behaviours which have provided support for the model for the prediction of behaviour in both experimental and naturalistic settings (Ajzen, 2011; Ajzen & Driver, 1991; T. J. Brown, 1999). However, critics of these models claim that their explanation of actual behaviour is quite low (Armitage & Conner, 2001), and that attitudes continue to be imprecisely defined, as there is no interaction between implicit and explicit attitudes (Ackermann & Palmer, 2014). In response to these and other critics such as the "rationality" assumption, the lack of inclusion of affect and emotions, and the measurement context, Ajzen (2011) reviewed the use of the TPB model on different studies and his results re-enforced the claim that the model is efficient in predicting intentional behaviour.

Despite the TRA and TPB being some of the most prominent models used in explaining the relationship between attitudes and behaviour, their use in tourism has been limited (T. J. Brown, 1999; Inbakaran, Jackson, & Zhang, 2007; Ryu & Han, 2010; Ryu & Jang, 2006). These studies concluded that the models could well predict visitor intention towards a particular behavioural intention. Furthermore, it has been suggested that

including "past behaviour" within the TRA model could improve it (Ryu & Han, 2010; Ryu & Jang, 2006). Ryu and Jang (2006) and Ryu and Han (2010) suggested that the modified model accurately predicts visitor intentions towards local cuisine. Regarding the three elements of the TPB model (behavioural, normative and control beliefs), some of the results of previous studies suggested that "attitudes" (as a function of behavioural beliefs and outcome evaluation) predict visitor behaviours better than "normative beliefs" (T. J. Brown, 1999; Ryu & Han, 2010; Ryu & Jang, 2006). It appears that this result is not only prevailing in tourism studies as Armitage and Conner (2001), in a meta-analysis of 185 independent studies, found that "normative beliefs" are generally weaker than "attitudes" when predicting both intention and behaviour. However, Inbakaran's et al. (2007) results suggest that "normative beliefs" are important when studying a community approach towards tourism development. These mixed-results suggest that the importance of the TRA and TPB elements vary according to the issue under investigation. In addition, T.J. Brown's (1999) results showed that the strength of "normative beliefs" in visitor behaviour towards a culturally inappropriate behaviour (climbing Uluru for example) depends on the type of visitor (climbers were more open to social influence than non-climbers).

There are other studies within the field of tourism that have not used the TRA or TPB models but have incorporated "opinions" statements (which differs from "attitudes" as there is the absence of a belief strength or evaluation measure) towards a particular issue. For example, opinions have been used to explore market segmentation regarding tourism development (Weaver & Lawton, 2001; Weaver & Lawton, 2004; Williams & Lawson, 2001), visitor use of public transport (Dallen, 2007), and environmental issues such as commitments, behaviours, and management strategies, among others (Andereck, 2009; Dolnicar, 2010; Fairweather et al., 2005; Y. Huang, Deng, Li, & Zhong, 2008; A. K. Kim & Weiler, 2013; P. H. Lai, Sorice, Nepal, & Cheng, 2009; Weaver & Lawton, 2002).

To conclude, it has been argued that when studying psychographic characteristics, a variety of variables should be included. It appears that there is no global agreement on which specific psychographic is the most important when seeking to understand behaviour. Therefore, a holistic approach needs to be undertaken when studying psychographics (Blamey & Braithwaite, 1997; Reisinger, 2004).

3.6 CONSTRAINTS THEORY

As previously mentioned, disabling factors or barriers also need to be considered when investigating consumer behaviour; as they might affect preference and participation (Crawford & Godbey, 1987). In fact, it has been claimed that a decision to visit or engage in a tourism activity is a trade-off between the anticipated benefits and the effort required to diminish constraints associated with the activity (Tian, Crompton, & Witt, 1996). Various researchers have called these factors "perceived control" (Ajzen & Driver, 1991), "enabling factors" (Malle, 2011), or "constraints" (E. L. Jackson, 1990). However, it appears that the term that has been the most widely developed and used is "constraints". Therefore, this study has used this term. Constraints are the opposite

to motivations and are defined as "any factor which intervenes between the preference for an activity and participation in it" (Crawford & Godbey, 1987, p. 120).

According to Hudson, Hinch, Walker, and Simpson (2010), within the field of leisure, there has been systematic research undertaken on constraints since the 1980s with three important chronological developments: (1st) new empirical research showing the growing awareness of the importance of constraints in people's leisure lives; (2nd) innovative research showing the steps people take to negotiate constraints; and (3rd) the development of sophisticated models (e.g.Crawford, Jackson, & Godbey, 1991; Hubbard & Mannell, 2001) that increases the understanding of how constraints operate. An initial typology of constraints is the internal-external dichotomy proposed by Francken and Raaij (1981). Internal constraints are capacities, abilities, knowledge, health and interest that impede the person from attaining their desired state. External constraints include a lack of time and money, distance, access and facilities that obstruct the person from reaching the desired situation (Francken & Raaij, 1981; Searle & Jackson, 2009).

Later, Crawford and Godbey (1987) suggested that constraints should be classified in three categories: (1) *intrapersonal*, "involve individual psychological states and attributes which interact with leisure preferences rather than intervening between preferences and participation…Examples of intrapersonal barriers include stress, depression, anxiety…prior socialization into specific leisure activities, perceived self-skill, and subjective evaluations of the appropriateness and availability of various leisure activities" (Crawford & Godbey, 1987, p. 124); (2) *interpersonal*, "are the result of interpersonal interaction or the relationship between individuals' characteristics…An individual may experience an interpersonal leisure barrier if he or she is unable to locate a suitable partner with which to engage in a particular activity" (Crawford & Godbey, 1987, p. 123); and (3) *structural,* are defined as "intervening factors between leisure preference and participation. Examples of structural barriers include family life-cycle stage, family financial resources, season, climate, the scheduling of work time, availability of opportunity" (Crawford & Godbey, 1987, p. 124). The intrapersonal-interpersonal-structural typology appears to be the most widely accepted and used (He, Li, Harrill, & Cardon, 2014).

Crawford et al. (1991) suggested a hierarchical model that states that to reach participation, people move through negotiation, within the constraints hierarchy, from intrapersonal to interpersonal to structural. In fact, depending on the level of motivation, people are more likely to actively negotiate constraints instead of not participating at all in the behaviour, even when this results in a modified participation (E. L. Jackson, Crawford, & Godbey, 1993). However, a lack of constraints does not automatically lead to participation; it is important to also consider the clashes between priorities when allocating limited resources (Kennelly, Moyle, & Lamont, 2013), and the fact that constraints are interrelated (Gilbert & Hudson, 2000). While it appears that there are mixed views regarding the hierarchical model, this model has been extensively verified. However, there are few authors modifying this model and incorporating other variables. For example, Hubbard and Mannell (2001)

proposed that the interconnectedness between constraints, negotiation and motivations is what influences participation.

Within the field of tourism, travel constraints are described as the "factors that inhibit people's desire to travel and their ability to begin, maintain, or increase their frequency of travel; and the subsequent negative effects this has on the quality of travel" (Cheng, Wong, & Prideaux, 2016, p. 3). The development of the constraints theory within the tourism field remains limited. Nevertheless, the leisure-constraints theory has been applied to different tourism contexts (He et al., 2014) and there are a few studies which have adapted leisure constraints models in order to better understand tourism issues. For example, using the leisure hierarchical model, McGuiggan (2004) presented a model of vacation choice. The main propositions of this model are that (1) personality influences the perception and ability of people to negotiate interpersonal constraints; (2) personality influences motivation and then vacation preference; (3) weighted individual motives determine vacation attribute preferences; (4) successful negotiation of interpersonal constraints leads to jointly agreed vacation attribute preferences; and (5) successful negotiation, or lack of existence of structural constraints lead to vacation choice, after matching attributes of the vacation destination and the interpersonal vacation attribute preferences. While this model is focused on tourism, it appears that it has not yet been tested. Within particular tourism choices, a few other studies have also modified leisure models to apply them within its specific context (Gilbert & Hudson, 2000; Hudson et al., 2010; Hung & Petrick, 2012).

While there are few studies developing specific tourism-constraints models, examples of tourism studies investigating constraints following the intrapersonal-interpersonal-structural typology are extensive. Some of these include: culture influence on constraints (He et al., 2014; Hudson et al., 2010); dark tourism (H. Zhang, Yang, Zheng, & Zhang, 2016); destination image and choice (H.-J. Chen, Chen, & Okumus, 2013; He et al., 2014; C. Lai, Li, & Harrill, 2013); event tourism (Funk, Alexandris, & Ping, 2009); nature-based tourism (Kruger & Douglas, 2015; Nyaupane, Morais, & Graefe, 2004; Pennington-Gray & Kerstetter, 2002); religious-based tourism (Drule, Băcilă, Ciornea, & Chiş, 2015); sport tourism (Gilbert & Hudson, 2000; Hudson et al., 2010); travelling intention and participation (C.-C. Chen & Petrick, 2016; He et al., 2014; Hung & Petrick, 2012; H. Li et al., 2015); and nautical tourism (Hung & Petrick, 2012; Jovanovic, Dragin, Armenski, Pavic, & Davidovic, 2013). A recent study by Cheng et al. (2016) proposed the inclusion of a political travel constraint (nationalism) as a factor that could affect tourism destination choices.

Results from these studies suggest that travel constraints have a negative effect on travel behaviour (C.-C. Chen & Petrick, 2016; Hung & Petrick, 2012). The majority of these studies concluded that structural constraints such as money, time, distance, climate, safety, and accessibility are the most important constraints to tourism participation (e.g. Drule et al., 2015; Kruger & Douglas, 2015; Nyaupane & Andereck, 2008; Pennington-Gray & Kerstetter, 2002). However, there are mixed results regarding the interpersonal and intrapersonal constraints, while in some studies these constraints appear to be very important (e.g. Gilbert & Hudson, 2000; C. Lai et al.,

2013; H. Zhang et al., 2016), in others they do not (e.g. Drule et al., 2015; Kruger & Douglas, 2015; Nyaupane et al., 2004). In fact, it appears that non-participants experience higher intrapersonal constraints than participants (Gilbert & Hudson, 2000; H. Li et al., 2015). It has also been claimed that sub-dimensional constraints exist within travel constraints (Cheng et al., 2016), and that socio-demographic characteristics and cross-cultural factors impact upon perceived constraints (Cheng et al., 2016; He et al., 2014; Hudson et al., 2010; Jovanovic et al., 2013; Nyaupane & Andereck, 2008; Pennington-Gray & Kerstetter, 2002; Zanon, Doucouliagos, Hall, & Lockstone-Binney, 2013).

3.7 A COMBINED CONCEPTUAL FRAMEWORK

When attempting to understand why visitors participate, or not, in specific tourism activities (in this particular study on Indigenous tourism), it is necessary to examine activity-specific choices rather than focus on general tourism (E. L. Jackson, 1983; Nyaupane et al., 2004). While consumer behaviour models have been criticised as being rational due to the process aspect, Cohen et al. (2013) argued that these models are needed to capture the complexity of decision making in tourism. Therefore, a model of consumer behaviour focused on activity-choices was developed for this study capitalising on the previous theories and models presented in this chapter, but incorporating elements to address the limitations previously identified in this field of research.

This model was built based on: (1) the modified TPCS model (shown in Figure 3-1), which is the conceptual framework guiding the consumer behaviour process (Martin & Woodside, 2011; Woodside & King, 2001). (2) The means-end theory to explore the push and pull motivations to engage in tourism activities (Klenosky, 2002). (3) The use of a holistic approach to psychographic characteristics by including three concepts: (a) personality – using Plog's concept of venturesome (Weaver, 2012); (b) lifestyle – using RVS and LOV scales as the framework to code values as part of the means-end theory; (c) attitudes – opinions using the TPB theory and its related beliefs (Ajzen, 2011). (4) The inclusion of the widely used constraints typology: intrapersonal-interpersonal-structural (Crawford & Godbey, 1987).
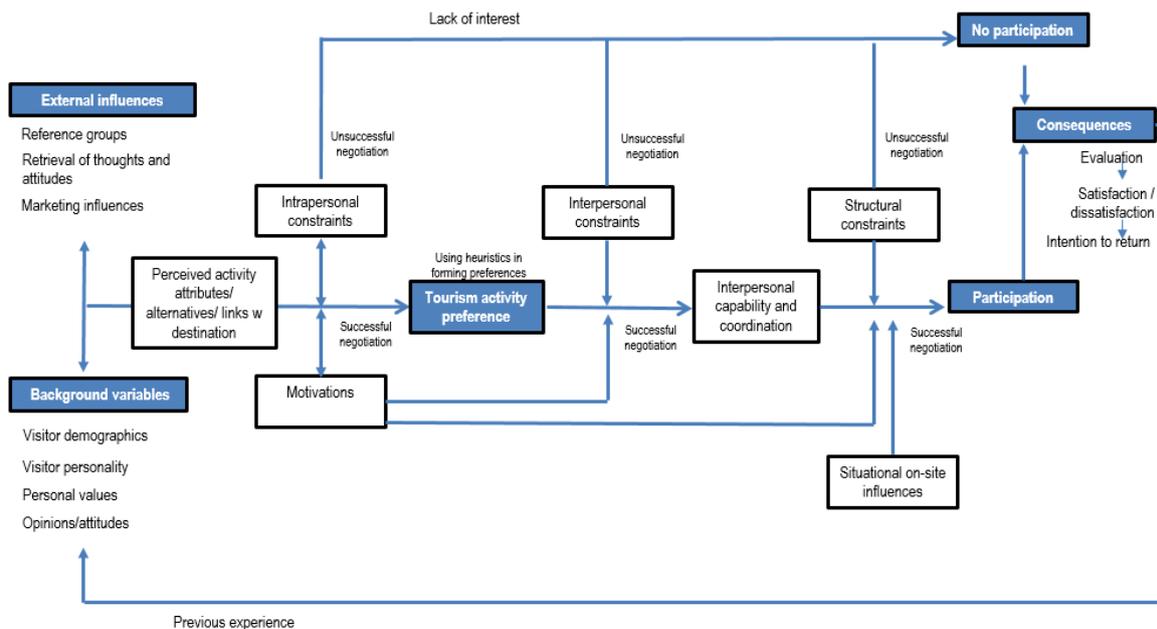
Figure 3-2 Tourism activity choices model (developed for the present study)

The modification of the TPCS (see Figure 3-1) employs the rationale that not all the variables in the framework are directly related to the aims of the study, which focuses on understanding on-site activity choices. Therefore, the TPCS was modified to only focus on the variables that could guide this current research and to include other concepts that are not considered within the framework. Box 1 in Figure 3-1 shows that "background variables" (e.g. demographics and psychological factors), and "external influences" (e.g. reference groups, and marketing influences) have an impact on the visitors´ travel choices (decisions to be made). Within the background variables, personality, values and attitudes were included following the holistic approach recommended after analysing the psychographic section (see section 3.5). Also, the TPCS proposes the use of heuristics or choice rules as a way of visitors setting priorities for their choice decisions and intentions (Woodside & King, 2001). This was included in the model as a way of setting activity preference. Within Box 2 in Figure 3-1 it is suggested that "situation on-site influences" have an impact on activity participation. And finally within Box 3 in Figure 3-1 it is suggested that the "consequences" of participation have an impact on future participation. All these concepts have been maintained within the proposed framework (see Figure 3-2). It can be seen that Figure 3-2 does not include Boxes 1-3 in comparison with Figure 3-1. These were removed as this research study was based on people already visiting a particular destination. Therefore, the moments where "travel to the destination" decisions take place are not relevant for the present framework. This also addresses the previously identified limitation regarding decisions being "meticulously planned".

In addition, other concepts that are not considered within the framework were added. The justification for additional relationships are described below.

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Proposition 1: Personality, values and opinions (attitudes) influence travel choices. In particular, they influence the perceived attributes of the tourism activity.

Within the background variables, personality, values and attitudes (in this current study, opinions) were included following the holistic approach recommended after doing the literature review of the psychographics characteristics. It is important to point out that behavioural, normative, and control beliefs are part of "attitudes". Situational social norms are part of the normative beliefs (Sönmez et al., 2006). Therefore, the previously identified limitation regarding the lack of inclusion of situational social norms is addressed in the present model.

Proposition 2: The perceived attributes of the tourism activity and the evaluation of them against other tourism activities, and the link with the destination, will lead to tourism activity preferences.

The addition of the variable "perceived activity attributes/alternatives" was incorporated as a way to not only link the push-pull theory with the concepts of motivations, and values, but to also incorporate the specific attributes of the tourism activity under evaluation by the visitor. As previously mentioned, this model represents the on-site decision-making process. Therefore, it is proposed that this evaluation would include judgments regarding the relationship between the activity and the destination (Woodside & King, 2001). This includes for example the perception of "must do" activities at certain destinations – critical attributes of destinations (Oppewal et al., 2015).

Proposition 3: Constraints have a negative impact on tourism activity participation. However, constraints can be negotiated based on the level of motivation to do the activity. Unsuccessful negotiation will lead to a lack of interest.

The constraints elements (intrapersonal, interpersonal and structural constraints plus the motivation and negotiation concepts) were included in the framework according to the model of E.L. Jackson et al. (1993). The inclusion of "lack of interest", as a consequence of unsuccessful negotiations, and its connection with lack of participation is based on Gilbert and Hudson's (2000) assertion. Two previously identified limitations of existing consumer-behaviour models include the lack of consideration of (1) joint or group decision-making process, and (2) situational factors. These two variables were included in the model. The first limitation was addressed by including the interpersonal constraint variable brought about by achieving joint or group decisions when visitors need to negotiate interpersonally. Situational factors are considered as part of structural constraints.

3.8 CHAPTER SUMMARY

Chapter 3 has presented a review of the literature pertinent to the development of the conceptual framework used to guide this research. This review highlighted the importance of a holistic framework that integrates different elements related to consumer behaviour theories. It has also revealed that several consumer behaviour

theories, and disagreements, exist mainly within the areas of travel motivations and psychographic characteristics. However, it appears that the continued development of studies using different approaches could enhance the knowledge regarding tourism behaviour.

The discussion about specific frameworks that focused on tourism-activity choices instead of general tourism was also included as a justification for a better understanding of consumer tourism behaviour and the benefits that this focus could bring. Additionally, the discussion about leisure constraints and its use in tourism studies has highlighted the need to include this element within tourism consumer behaviour models.

Finally, the integration of all the concepts detailed in this chapter (consumer behaviour models, motivation theories both general and activity-focused, psychographic characteristics, and constraints) guided the development of the conceptual framework related to the research objectives.

CHAPTER 4. METHODOLOGY

4.1 INTRODUCTION

Chapter 3 presented the development of the conceptual framework that guides this research. This chapter changes the focus of the thesis to discuss the approach and methodology adopted to address the research aims presented in Chapter 1. This chapter first discusses the theoretical paradigm in which the work is grounded (Section 4.2). This study utilised a mixed methods approach which is described in Section 4.3. Section 4.4 explains the research design of this study. In Section 4.5 a description of the research methods used is presented, which involved the development of the ranking-sorting photo-based procedure, semi-structured interviews, a survey, and the Q methodology. Section 4.6 illustrates the two validation processes undertaken to gather information that was later used within two in-field data collection methods. Section 4.7 describes the processes used to collect the data; and Section 4.8 provides an explanation of how the data was analysed. The ethical considerations are described in Section 4.9. Finally, Section 4.10 contains a description of the limitations of this study's research design and associated methods.

4.2 RESEARCH PARADIGM

A paradigm is described as a "basic set of beliefs that guides action, whether of the everyday variety or action taken in connection with a disciplined enquiry" (Guba, 1990, p. 17). The research paradigm is the overall view that underpins the researcher's approach of how the world works (Bailey, 1994; Jennings, 2010). Paradigms vary in the concepts, assumptions and the research problems they consider important (Bailey, 1994). The paradigm, in which the research is grounded, has an impact on different research dimensions (Guba, 1990; Jennings, 2010; Neuman, 2011):

1. Ontological basis: How is the world perceived? What exists?
2. Epistemological basis: What is the relationship between the researcher and the research subjects, objects, text units or participants? How do we know the world around us?
3. Methodological basis: How will the researcher gather data/information? What are the most valid ways to reach truth?
4. Axiological basis: How is the knowledge valued? What type of knowledge is valued? How do values influence the research processes?

4.2.1   Pragmatic paradigm

The theoretical paradigms that have influenced social science are: positivist, post-positivist, constructivist, advocacy/participatory, and pragmatist approaches (Azzopardi & Nash, 2014). The pragmatism paradigm has been gaining interest since the 1990s due to its association with the mixed methods approach (Morgan, 2014)

and as a reconciliatory alternative position to the other paradigms in that it focuses on the consequences (the practical solutions) of the research (Creswell & Plano Clark, 2011; Denscombe, 2008). Proponents of pragmatism as a research paradigm for a mixed methods approach suggest that there could be a shift between positivism and constructivism based on the method used at particular stage during the research. In fact, it has been claimed that this view is based on the knowledge that in applied research, positivist and constructivist postures are not necessarily incompatible (Bergman, 2008; Denscombe, 2008; Hardy & Bryman, 2004). Table 4-1 provides an overview of the three main paradigms based on the different research dimensions.

Table 4-1 Overview of the positivist, constructivist and pragmatist paradigms.

Paradigm	Positivist	Constructivist	Pragmatist
Ontology	One reality	Multiple realities	Practical view
Epistemology	Distance and impartiality	Closeness	Practicality
Methodology	Quantitative	Qualitative	Mixed methods
Axiology	Unbiased	Biased	Multiple stances
Research focus	Facts	Meanings	Combined
Relationship theory-research	Deductive	Inductive	Mixed
Research design	Structured, systematic and replicable	Study-specific	Combined
Sampling method	Random	Not-random	Will be dependent on the stage
Nature of data	Numeric representation	Textual units	Combined

Source: Table built based on Creswell & Plano Clark, 2011; Jennings, 2010.

It has been suggested that a pragmatic paradigm, proposed as the third paradigm, is usually the most appropriate for a mixed method approach (Creswell & Plano Clark, 2011), which was the approach of this research. This approach "involves the intentional collection of both quantitative and qualitative data and the combination of the strengths of each to answer research questions" (Klassen et al., 2012, p. 378). It has been defined as an approach in which the researcher "collects and analy[s]es data, integrates the findings, and draws inferences using qualitative, and quantitative approaches, or methods in a single study or program of inquiry" (Tashakkori & Creswell, 2007, p. 4).

Therefore, the pragmatism view of the research dimensions viewed from the mixed methods research community is as follows (Azzopardi & Nash, 2014; Creswell, 2009):

1. Ontological basis: Truth is "what works". It does not inhibit multiple views of the world, but encourages a practical and pragmatic view.

2. Epistemological basis: Knowledge arises from action, situations and consequences.

3. Methodological basis: All methods and procedures that could address the research question. It "combines qualitative and quantitative designs, mixing methods of data collection, analysis, and interpretation at different stages of the research process in a single study or series of studies" (Azzopardi & Nash, 2014, p. 156).

4. Axiological basis: Multiple postures.

However, Morgan (2014) claimed that the mixed methods research community has had a strong tendency to only focus on the "how to" aspects of the research, meaning that only part of the pragmatism approach is taken into consideration, as the "why to" do research in a given way has not been discussed. Therefore, the focus of Morgan's (2014) paper is the concepts of one of the most important promoters of pragmatism (John Dewey). Following his paper, it is concluded that the main points of this approach are: (1) pragmatism goes beyond problem solving; it is a philosophy that is well suited to the analysis of problem solving as a human activity. (2) Pragmatism appeals for a different starting point (ontology and epistemology), which is embedded in life itself – contextual, emotional, and social – and focused on the approach to inquiry. Therefore, axiology is part of the pragmatism core's assumptions. (3) The ontology of pragmatism is focused on the experience; it is acknowledged that the experience is constrained by the nature of the world, but also that the understanding of that world is limited to the interpretation of our experience. (4) Research is a specific kind of experience and therefore it has a process-based approach which always has an emotional element in which feelings provide the link between beliefs and actions. This means that when doing research, we make choices based on what we believe is right or wrong; and these involve preferences between likely outcomes. (5) The outcomes of research are called "warranted assertions" instead of knowledge as they are generated based on beliefs and in which the "knower" is linked to the "known". Finally, (6) pragmatism focuses the social research questions in the centre to examine the "what" and "why" researchers do what they do. Therefore, the "how to" questions are influenced by the context (historical, cultural and political). Examples of these are: (a) How do researchers make choices about the manner in which they conduct research? (b) Why do they make the choices they do? (c) What is the impact of making one set of choices rather than another?

To conclude, pragmatism aims to "replace an older way of thinking about the differences between approaches <positivism vs constructivism> to research by treating those differences as social contexts for inquiry as a form of social action, rather than as abstract philosophical systems" (Morgan, 2014, p.1049). With this conversation in mind, the researcher´s position to this particular study is one of a pragmatist. The reasons for this include: (1) It is acknowledged that the experiences of both the researcher and participants are limited to the nature of the world, but also that the understanding of that world is constrained to the interpretation of the experience. (2) The researcher recognises that her own values, attitudes and biases might have shaped the research in terms of the questions asked, or not asked; the type of data collected, or not; the methods used; and the interpretation of the data. (3) Therefore, it is acknowledged that the warranted assertions obtained from this research is linked to the researcher and influenced by the specific context both based on the destinations (where the research was conducted), but also by the specific context that influenced the researcher to undertake this particular research (see Section 1.5, Chapter 1).

4.3 METHODOLOGY: A MIXED METHODS APPROACH

According to Jennings (2010), the methodology is the set of guidelines that direct research with the overlying paradigmatic view of the world. As previously mentioned, this study used a mixed methods approach. This approach involves the intentional collection and combination of both qualitative and quantitative data, to better answer the research question (Bergman, 2008; Jennings, 2010; Klassen et al., 2012). During the last two decades, a number of studies have contributed towards the establishment of mixed methods as an independent methodology (Azzopardi & Nash, 2014). Based on well-established mixed methods proponents, Denscombe (2008) defined the characteristics of the mixed methods approach as being: (1) the use of quantitative and qualitative methods within the same research project, (2) a research design that specifies the sequencing and priority given to the quantitative and qualitative data collection and analysis, (3) a justification of the manner in which the quantitative and qualitative aspects relate to each other, and (4) pragmatism as the philosophical foundation for the research.

It has been claimed that the use of both elements could have beneficial theoretical and methodological implications by helping to overcome limitations of a single method, explain initial results, generalise exploratory findings, enhance and enrich the meaning of a single method, and develop a more complete understanding of the problem (Klassen et al., 2012). It appears that among tourism researchers, this approach offers "opportunities for pragmatic transformative research for societal change, and increasing research reliability in relation to social desirability bias, stakeholder comparisons and transdisciplinary" (Molina-Azorín & Font, 2015, p. 549). However, Bergman (2008) claimed that mixed methods designs do not automatically provide better answers compared to well-designed mono method research designs. Still, this approach can provide an alternative for specific research questions, under certain circumstances (e.g. real life contextual understanding, multi-level perceptions and cultural influences), and given enough resources (Bergman, 2008; Klassen et al., 2012). The mixed methods approach also has other limitations such as the range of data collection required, additional costs, it can be more time consuming, the requirement to be experienced in both qualitative and quantitative approaches, and challenges for publication (Azzopardi & Nash, 2014; Molina-Azorín & Font, 2015).

In fact, Bergman (2008) suggested that mixed methods research designs need elaborated justifications regarding their methods and purposes, and regarding the combination of results. He suggested two main schemes (with some similar elements) for the justification of using mixed methods. One is based on Greene, Caracelli, and Graham (1989) who suggested that the purposes for mixed methods could be: (1) triangulation, (2) complementarity, (3) development, (4) initiation, and (5) expansion. The other is based on Niglas (2004) who suggested justifications, such as: (1) triangulation, (2) offset, (3) completeness, (4) process, (5) different research questions, (6) explanation, (7) unexpected results, (8) instrument development, (9) sampling, (10) credibility, (11) context, (12) illustration, (13) utility, (14) confirm and discover, (15) diversity of views, and (16) enhancement. Despite this vast categorisation, Bryman (2006) found that the most prominent approach to use

mixed methods was for complementarity or enhancement, depending on the scheme used. In tourism research, from 2005 to 2014, mixed methods have been mainly used for the expansion and development of results (Molina-Azorín & Font, 2015). In the present study, this approach was chosen first, because it allows the researcher to enhance and enrich the meaning of a single method – offset (in particular, it enriches the meaning of the quantitative data collected), and second to develop a more complete understanding of the problem (complementarity).

There are six models of mixed methods designs: convergent parallel, explanatory sequential, exploratory sequential, embedded, transformative, and multiphase (Creswell & Plano Clark, 2011). The differences between the designs are based on (1) the level of interaction between strands of a mixed methods study (independent or interact), (2) the priority of the strands (qualitative, quantitative or both), (3) the timing and analytical logic (concurrent, sequential or multi-phase), and (4) the point of interface (level of design, data collection, data analysis, interpretation). In tourism research, it appears that sequential designs (e.g. explanatory and exploratory) are more popular than simultaneous designs (e.g. convergent) (Molina-Azorín & Font, 2015). The present study used a convergent mixed methods design as this design enabled comparing or relating both strands of the project (quantitative and qualitative) to get a more complete understanding of the topic under investigation. The quantitative and qualitative data address the same research problem (Creswell & Plano Clark, 2011). See Table 4-2 for detailed information regarding this design.

Table 4-2 Characteristics of a convergent mixed methods design

Data collection	Focus	Challenges
Qualitative and quantitative data address the same research problem. Contemporaneous data collection and analysis. Same level of importance to the study.	Comparing or relating both strands of the project.	Considerations to the sampling process. Employing a consistent unit of analysis across databases. The findings may conflict or be contradictory. Merging two sets of data and their results in a meaningful way.

Source: Table built based on Creswell & Plano Clark (2011)

4.4 RESEARCH DESIGN

Creswell (2009) recommended that researchers use a visual model to illustrate the research design. This is defined as a strategy for "collecting, analysing, interpreting, and reporting data. Research designs are useful, because they help guide the methods decisions that researchers must make during their studies and set the logic by which they make interpretations" (Creswell & Plano Clark, 2011, p. 53). Figure 4-1 shows the mixed methods research design that guided this study.
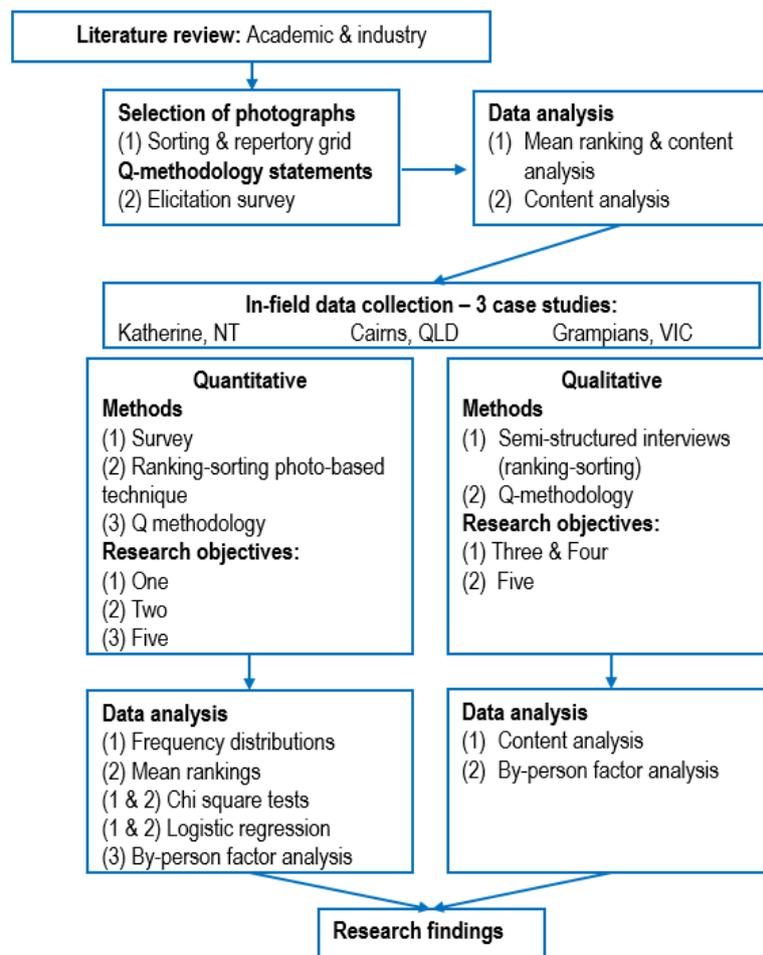
Figure 4-1 Present study's research design

It is evident from Figure 4-1 that the preliminary research commenced with the review of the literature by exploring related journal articles, government reports, books and other publications to gain both an overview of the current situation of the Indigenous tourism industry in Australia, and build a knowledge base regarding consumer behaviour in tourism. The outcomes of this stage were detailed in Chapters 2 and 3 of this thesis, respectively. Part of the literature review suggested the inclusion of different methods to better answer the research question (case study research, ranking-sorting photo-based procedure, semi-structured interviews, survey and the Q methodology). The ranking-sorting photo-based procedure uses photographs to investigate preferences for Indigenous tourism activities, visitor intention to participate in those activities, and as prompts for the semi-structured interviews. In total, ten photographs were selected per destination (two photographs per each tourism activity category – arts & culture, food & wine, Indigenous, outdoor/adventure, and outdoor/nature). Hence, it was essential that the photographs selected accurately represented the main tourism activities offered at the three destinations under investigation. In order to do this, the researcher followed a specific procedure (see Section 4.6.1 below) to validate the photographs that were used in the in-field data collection. This validation process was conducted with ten participants at Victoria University, Melbourne, from the 8th to the 22nd of May 2015. In addition, to build the statements used for the Q methodology, an elicitation survey with eight open-

ended questions was conducted at the Melbourne Visitor Information Centre (81 participants) from the 15th to the 22nd of May 2015 (see Section 4.6.2).

To collect the data, specific case studies were purposefully selected within Cairns, QLD, Katherine, NT and the Grampians, VIC. This enabled the researcher to get a broad perspective of the consumer-behaviour process by studying different destinations with a variety of Indigenous tourism activities and visitor profiles. These specific destinations were selected for the case study analysis based on the following criteria: (1) the number and variety of Indigenous tourism activities offered in the destination using categories identified by Tourism Australia on its ITCP program. It was necessary to have at least two diverse Indigenous tourism activities at the specific destination; (2) accessibility, for example some destinations having Indigenous tourism products in Australia are closer to capital cities while others are located in more remote areas; and (3) variety on the visitor profile between destinations (see Figure 4-2 for a detailed explanation of the process undertaken to select the destinations). It is important to point out that the destination of Katherine, within the Northern Territory, was not originally selected. Initially, Darwin was selected; however, permission from the Darwin Visitor Information Centre's manager to conduct the research within their premises was unable to be granted. So, Katherine was selected as an alternate site from where the data collection was conducted. In addition, the case study in Victoria was included (instead of NSW) as a Victorian-based research grant was awarded to this study. However, these two last destinations still follow the selection criteria (number and variety of Indigenous tourism activities, accessibility, and variety on the profile of visitors between destinations).
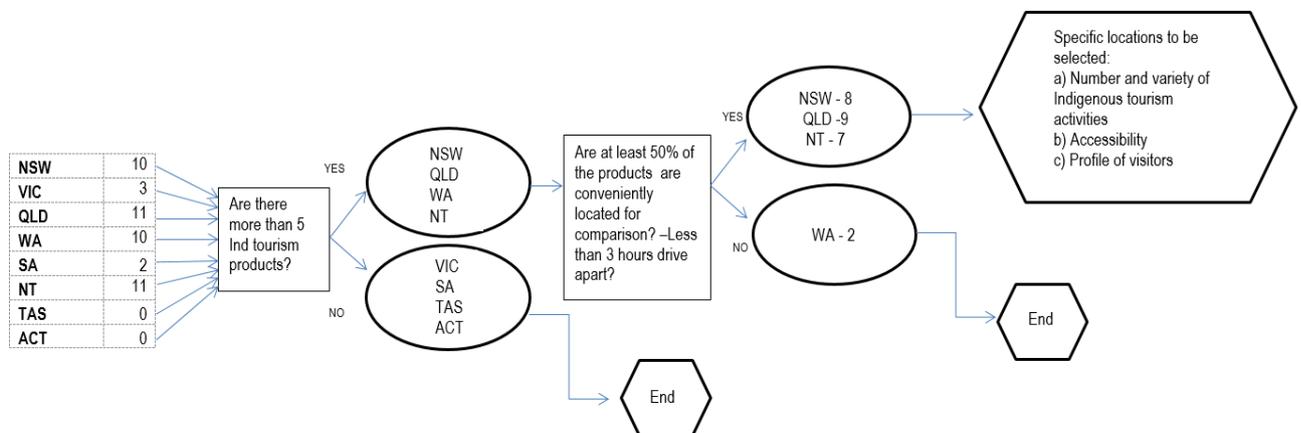
Figure 4-2 Criteria for destination selection

The in-field data collection was conducted within the Visitor Information Centre of three different destinations: (1) Katherine, NT, from the 10th to the 27th of July 2015, (2) Cairns, QLD, from the 27th of July to the 13th of August 2015, and (3) the Grampians, VIC, from the 9th to the 26th of October 2015. The data collection consisted of two major procedures. The first stage involved the administration of a ranking-sorting photo-based procedure followed by qualitative semi-structured interviews using a photo-elicitation method and then a quantitative on-site survey. The second stage involved the administration of the Q methodology (with a smaller sample) to assist

the researcher to uncover visitor opinions about Indigenous tourism at the destination. A broad description and justification of the procedures and methods used during the data collection process are presented in Section 4.7. Both quantitative and qualitative data were gathered during the data collection process. From this, different data analysis techniques were employed (see Section 4.8). Finally, as suggested by mixed methods experts, the research findings, from both types of data, were linked together to give a more complete understanding of the topic (Creswell & Plano Clark, 2011) and to fulfil the research objectives of the study. The results are presented in Chapters 5 to 7.

4.5 RESEARCH METHODS

The methods are the specific tools used to collect and analyse data to gather information on the world and in that way build "theory" or "knowledge" (Jennings, 2010). This section explains the development of the methods used in the present study (case study research, ranking-sorting photo-based procedure, semi-structured interviews, survey and the Q methodology). The advantages and disadvantages of the methods are also discussed.

4.5.1 Case study research

This study used three case studies to investigate the phenomenon of participation in Indigenous tourism within its real life context. This method is useful "especially when the boundaries between phenomenon and context are not clearly evident" (Woodside, 2010, p. 1). This is the case of the current research as the lack of interest and participation in Indigenous tourism has not been clearly investigated based on context-specific (in destination activity choices). Therefore, it is not a clear boundary whether previous findings could be generalised on Australia or whether they are context-specific. According to Remenyi (2012), a definition of "case study research" involves nine dimensions: (1) empirical enquiry; (2) contemporary phenomenon; (3) real life context; (4) boundaries are not clearly evident; (5) multiple sources of evidence and multiple research methods; (6) used to answer complex or challenging research questions; (7) qualitative, quantitative or mixed methods can be used in either the positivist or interpretivist paradigm; (8) presented as a narrative to facilitate the answering of the question; and (9) a clear-cut focus on a unit of analysis. There are three categories of case studies: intrinsic, instrumental, and collective (Yin, 2014). The intrinsic category involves the exploration of only one case. There is no expectation that the results would have implications for other case studies. The instrumental category aims to gain insights into a phenomenon, with the explicit expectation that the insights could be used to generalise or develop theory. Finally, the collective category involves a number of instrumental case studies in order to make comparisons in relation to the phenomenon (Yin, 2014). The present study belongs to the collective category.

The objectives of case study research are: (1) *description* – to answer who, what, where, when, and how questions, (2) *explanation* – to answer the why question, (3) *prediction* – to forecast behaviours, events or states,

and (4) *control* – to influence attitudes, behaviours, or cognitions (Woodside, 2010). In the present study, the objective to use the case study research method was to explain (why) the demand, or lack of it, for Indigenous tourism activities. Advantages of the case study research method are to confirm conversations, behaviours and events and to assist with the deeper understanding of the reasons embedded in the phenomenon under study. However, critics regarding this method include: (1) the results are not generalised to the population; (2) having few participants could be limited to report all the details necessary to understand the phenomenon under study; (3) the case study is idiosyncratic and the findings cannot be replicated. Usually, the case study research is associated with qualitative research methods; however, Woodside (2010) suggested that case study research is more valuable by using multiple methods, both qualitative and quantitative. For the present study, a combination of both was used. Remenyi (2012) suggested that two or more case studies could produce useful insights as it allows comparative analysis; therefore, it is expected to gain a deeper understanding of the phenomenon by undertaking data collection on three different case studies and then comparing the results.

4.5.2   Ranking-sorting photo-based procedure

This study used photographs in a convergent mixed methods design. The focus was on comparing and relating both components (quantitative and qualitative) of the project (Creswell & Plano Clark, 2011) with the aim of seeking "completeness"; which is defined by Bryman (2006, p. 106) as: "the notion that the researcher can bring together a more comprehensive account of the area of enquiry… if both quantitative and qualitative research are employed". To gain a more complete understanding of the consumer behaviour process regarding Indigenous tourism, a photo-based ranking-sorting procedure was developed for this study. The development of this procedure involved the contribution of three data collection methods (rank-ordering, multiple-sorting and photo-elicitation). The photo-based ranking-sorting procedure using semi-structured interviews was used to compare preferences for Indigenous tourism activities against other tourism activities and to identify visitor intentions to participate in Indigenous tourism activities (Research Objective 2). In addition, this procedure was used as prompt for the semi-structured interviews to understand motivations for, and constraints to, engaging in Indigenous tourism activities (Research Objectives 3 & 4). The development of this procedure is explained below by first justifying the use of visual methods in this research, then the explanation and contribution of different methods into the photo-based ranking-sorting procedure are detailed. Finally, the rational to combine the methods is explained.

4.5.2.1   The use of visual methods in tourism research

Visual methods have recently been gaining popularity in tourism research (Cahyanto, Pennington-Gray, & Thapa, 2013; Rakic & Chambers, 2012) as they "can be less restrictive and, perhaps, more accurate than other methods…they represent a viable, but underleveraged, method" (Ray & Smith, 2011, p. 289). However, their

use is still marginal (Bandyopadhyay, 2011; Rakic & Chambers, 2010). Indeed, Jensen (2015, p. 5) claimed that "tourism research has been relatively relaxed in adopting and developing new visual methodologies", despite visuals playing an important role within the tourism field (Pritchard & Morgan, 2003; Rakic & Chambers, 2010). The main reasons for this slow adoption include the widespread acceptance of more traditional research methods and the difficulty of publishing visual research outputs (Rakic & Chambers, 2010). Visual methods include, but are not limited to: tourist material, photographs, postcards, film and video (Rakic & Chambers, 2010). Visual tourism research methods have been categorised into three groups: (1) those gathered from secondary sources and analysed through content or semiotic analysis; (2) those created for the purposes of the research project by either the researcher or the participants; and (3) those used to create data by techniques of elicitation (Rakic & Chambers, 2012). Arguments for the use of visual methods in tourism research are: (1) to create richer and deeper knowledge which is not readily accessed with the single use of traditional methods; (2) to convey findings more effectively than with the single use of text, graphs and numbers; (3) to share knowledge with wider audiences beyond the academic world; and (4) to study tourism phenomena within different disciplinary, philosophical and methodological approaches (Rakic & Chambers, 2010).

Methods using visuals in tourism research include: photo-elicitation technique, volunteer employed photography, Zaltman metaphor elicitation technique [ZMET], visual ethnography, photo-questionnaires, visual content analysis, rank-ordering, and sorting techniques such as Q methodology, multiple sorting and repertory grid. Appendix C provides a classification of tourism studies using visuals. One of the most commonly found photo-based methods in tourism research is the photo-elicitation technique. It appears that this method has not been used to investigate visitors' reasons regarding tourism activity choices. Based on this, plus the suitability of this method, this study used a photo-elicitation technique (with photographs gathered by the researcher) in combination with other methods to answer the research question.

4.5.2.2   *Rank-ordering*

The rank-ordering technique is one of the most commonly applied methods for gaining information about consumer preferences (Hein, Jaeger, Tom Carr, & Delahunty, 2008). This information can then be used in the development of marketing strategies (Schibrowsky & Pettier, 1995). The method assumes that each alternative has an expected value and that the participant prefers the alternative with the highest value (Schibrowsky & Pettier, 1995). When the method is used to elicit attributes of different alternatives, it involves participants being requested to rank-order a set of elements according to their preferences and then being asked the reasons for the rankings (Bech-Larsen & Nielsen, 1999). T. C. Brown, Daniel, Richards, and King (1988) claimed that photo-based preference judgments have shown to be highly reliable and of consistent validity. The advantages of this method are that it is easy to understand, its convenience, (Moskowitz, 2005) and its predictive ability of attributes elicited due to its focus on evaluation (Bech-Larsen & Nielsen, 1999). However, while the results of this method

indicate the order in which a given set of items are liked, there is no information regarding the degree of engagement with the items (Moskowitz, 2005). In addition, as the results are obtained for specific stimuli, caution must be taken when generalising the findings (Hein et al., 2008). During the present study, this method was used to understand the preferences for a range of different tourism activities available at a specific destination by visitors who are actually present at the destination in question.

4.5.2.3 Multiple-sorting

The sorting technique involves participants sorting photographs into groups (Green, 2005). These techniques invite but do not pre-request a rank-order (Coxon, 1999). The multiple-sorting technique encourages participants to sort the elements a number of times, using different criteria (Coxon, 1999). This method is used to reveal people's own concepts and constructs (Scott & Canter, 1997). The use of this technique in tourism research has been limited (Green, 2005; Nyaupane, Lew, & Tatsugawa, 2014). This method is suitable for revealing the models which people hold when they make their evaluation (Scott & Canter, 1997), and to reveal a large number of concrete attributes connected to an item (Bech-Larsen & Nielsen, 1999). However, it is also a time-consuming method that would not allow a large sample size and/or large stimuli sets (Green, 2005).

4.5.2.4 Photo-elicitation

The photo-elicitation technique involves the use of photographs as stimuli in research interviews to evoke different kinds of information than can't be evoked by words alone (Harper, 2002): "as a 'can opener', a starting point from where trust can be developed between the researcher and informants" (Cederholm, 2004, p. 226). The technique has its origins in the mid-1950s when John Collier (1957) published a photo-elicitation research based paper (Harper, 2002). However, the use of the photo-elicitation technique in tourism remains marginal (Matteucci, 2013). Its use has been mainly focused on investigating different visitor experiences (Caton & Santos, 2007; Cederholm, 2004; Loeffler, 2004; Matteucci, 2013; Scarles, 2010; Westwood, 2007; Willson & McIntosh, 2010; Zuev & Picard, 2015); or residents' perceptions (Cahyanto et al., 2013; Croes, Lee, & Olson, 2013; Kerstetter & Bricker, 2009; Nyaupane et al., 2014; M.-Y. Wu & Pearce, 2013, 2016). Advantages and disadvantages of the photo-elicitation technique are discussed below within the semi-structured interviews section (4.5.3).

Different approaches in using photographs in interviews have appeared; the most common approaches are either those using photographs gathered or produced by participants or those gathered or produced by researchers (Matteucci, 2013). When the photographs are gathered or produced by researchers, the main advantages are: (1) lower cost and less time-consuming method than others; (2) the researchers can control which images are suitable for the research intent and are able to select good quality photographs (Ray & Smith, 2011); and (3) it helps to build rapport with the participants (Cederholm, 2004). Disadvantages, such as the

researcher missing important features or overemphasizing others, are a possibility (Ray & Smith, 2011). However, if the researcher decides to approach this method by gathering photographs using volunteer-employed photography [VEP], participants' understanding might be gained (Jacobsen, 2007). VEP involves the giving of cameras to a group of participants, who are then asked to take photographs showing specific subjects or illustrating a particular theme suggested by the researcher (Cahyanto et al., 2013). Nevertheless, this approach could be more time consuming and costly (for example, the cost of cameras, and photography processing), and the risk that participants might capture images that are not consistent with the study (Ray & Smith, 2011). During the present study the photographs were gathered by the researcher from government tourism destination websites and validated following the process described in Section 4.6.1

4.5.2.5   Mixing methods

The combination of the methods discussed above resulted in the development of the ranking-sorting photo-based process. Table 4-3 indicates the contribution of each method. The limitations of the single-use methods are also discussed in the table.

Table 4-3 Methods that contributed to the ranking-sorting photo-based procedure

Method	Contribution to the ranking-sorting photo-based procedure	Limitations of single-use method
Ranking-ordering	This method was used to capture the preferences indicated by visitors to engage in a range of tourism activities available at the destination.	This method was not used by itself because it would only allow the identification of the preference of tourism activities, but would not allow the researcher to identify the intention to participate in the activities.
Multiple-sorting	It was used to explore the intention to participate in the different tourism activities.	This method is used to explore the different perceptions when the sorting criterion is changed. This method was not used by itself because the aim of the study was to identify actual intention to participate in the different tourism activities.
Photo-elicitation technique	The photo-elicitation technique was used to trigger semi-structured interviews.	This method was used together with the ranking-sorting procedure to explore the motivations for, and constraints to participation. This method was not used by itself as it would not allow the identification of preferences for, and intention to participate, in the tourism activities.

The photo-based ranking-sorting procedure (explained in detail in Section 4.7.1) was considered as the most suitable approach mainly because it allowed the researcher to initially explore the different preferences for tourism activities available at the destination. Second, this method was able to capture the intention of on-site visitors to participate, or not, in the activities available to them. Finally, the method allowed the researcher to use the columns of ranked photographs as prompts for the subsequent semi-structured interviews. The justification for applying this method follows Dolnicar's (2013) suggestions of not only adopting user-friendly instruments when developing instruments for data collection, but also of providing answer options to participants that are consistent with the object type investigated. In this case, the intention to participate is a single-item measure that can be explored with a forced-choice binary format (yes-no). The binary format is suitable to capture behavioural

intentions (Dolnicar & Grün, 2009). Therefore, this option seemed suitable for the measurement of the intention to participate, and was also able to avoid capturing response styles (Dolnicar, 2013). This method also allowed the researcher to capture the preferences for tourism activities using a rank-ordering technique, which has proved that it can deliver similar results to rating data (Hein et al., 2008; Næs, Monteleone, Segtnan, & Hersleth, 2013; Varela, Beltrán, & Fiszman, 2014) and more strongly if participants have to explain the justifications of their rankings (Schibrowsky & Pettier, 1995). An early version of this procedure was previously tested by the author of this current study and it was found to be an effective tool. This was especially so in comparison with a purely quantitative perspective using prompted responses, when trying to gain a deeper understanding of visitor motivations for, and constraints to, participating in tourism activities (Abascal et al., 2015).

4.5.3   Semi-structured interview

Semi-structured interviews using a photo-elicitation method were used to gain information about the visitor motivations for, and constraints to, engaging in Indigenous tourism (Research Objectives 3 & 4). The ranking-sorting photo-based procedure was used as a photo-elicitation technique to trigger the semi-structured interviews. The semi-structured interview method was selected to collect instant answers and to explore participant realities and experiences regarding the issue under investigation (Jennings, 2010). The advantages of introducing photographs as part of the interview include being able to facilitate rapport, trigger participants' memories, and enable the articulation of ideas (Harper, 2002; Scarles, 2010). In addition, advantages of conducting semi-structured interviews include the points that multiple realities can be determined (as no a priori reasoning is imposed), the intersubjective viewpoint enables rapport and active participation to be established, detailed information regarding attitudes, opinions and values may be stimulated (enabling further clarification and detail), queries can be clarified, and verbal and non-verbal cues can be recorded. The disadvantages of this method could include: (1) ambiguity, reliability and validity of the data collected may be compromised; (2) there is no possibility of replication; (3) it can be time consuming; (4) the researcher needs to have good interviewing skills; (5) it is necessary to build rapport; and (6) there is risk of manipulation and/or bias of the data collected (Jennings, 2010).

4.5.4   Survey

An on-site paper-based survey was used to capture demographic, psychographic and travel behaviour data. This information assisted the researcher to define the Indigenous tourism visitor profile (Research Objective 1). The survey construction was based on previous studies (Abascal, 2014; Jones Donald Strategic Partners, 2009; Weaver, 2012). Demographic and travel behaviour categories were consistent with data from Tourism Research Australia and Australian Bureau of Statistics. The psychographic section of the survey followed the concept of venturesomeness (Plog, 1974, 2001, 2002); however, the questionnaire used to capture this concept was

obtained from Weaver's (2012) study. Surveys are widely used and this method was chosen because it is a low-cost method, data can be collected and processed quickly, there is uniformity in the data, and a high response rate can be achieved (Neuman, 2011). However, disadvantages of the method include: restricted answers, a lack of in-depth data gathered, response bias, misinterpretation of questions, responses are mainly a passive activity for participants that do not require in-depth thought, may create attitudes or expectations, intrusive, and a lack of reciprocity (Jennings, 2010).

4.5.5   Q Methodology

The Q methodology involves participants sorting elements in a specific layout according to specific instructions and then providing an explanation of their preferences (Green, 2005; Jacobsen, 2007; McKeown & Thomas, 1988). This technique employs both qualitative and quantitative analysis using a by-person factor analysis (Coxon, 1999). The use of the Q methodology in tourism is relatively novel, and has been used mainly to investigate destination images (Jacobsen, 2007). An advantage of the Q methodology is that it does not impose meanings a priori and it "encourage[s] greater participant involvement where the issues facing tourism researchers involve multiple truths" (Stergiou & Airey, 2011, p. 317). Disadvantages of this method include being time consuming both for the participants and the researcher, and a sense of overwhelmingness by participants. Typically, the Q methodology uses between 40 and 80 statements – it can also be a set of photographs, cards or pictures (which are labelled the "Q-sample") – for stable results and without the risk of overwhelming the participants. Generally, the Q-sample number is larger than the number of participants (Stergiou & Airey, 2011). During the present study, the Q methodology involved visitors sorting and ranking 38 statements and it was used to understand visitor opinions (Research Objective 5), based on the TRA and TPB (Ajzen, 2011; Ajzen & Driver, 1991; Ajzen & Fishbein, 1980), towards Indigenous tourism at a particular destination. The process to select the 38 statements is explained below in Section 4.6.2.

4.6 VALIDATION PROCESSES

As previously discussed, the main method used in the present study employed photographs as prompts for investigating preferences, intention, motivations for, and constraints to, participating in Indigenous tourism. Therefore, a validation process was put in place to gather two valid, and easy to interpret, photographic representations of each of the five tourism categories under investigation in this study. This process is described in the present section. The process to obtain the statements to be used during the second stage of the data collection (Q methodology) is also detailed in this section.

4.6.1   Selection of photographs

The photographs to be used in the in-field data collection process were selected from government tourism destination websites and were validated with a panel of ten participants (convenience sampling was used as the criteria for selecting the participants). The main tourism activities included in marketing campaigns by each destination were included along with the Indigenous tourism activities. The researcher implemented strategies to ensure that all types of tourism activities were equally represented. The process to select the photographs is described below:

1. The researcher registered with, and gained permission from, the destination tourism offices (Tourism Victoria, Tourism NT, and Tourism and Events Queensland) to get access to their image galleries in order to download photographs to be used in the research project.

2. The researcher analysed each destination's official tourism website to determine the range of tourism activities that would be investigated in each destination. Within the website, a number of tourism categories and specific tourism activities were defined. The researcher followed the predetermined categorisation (arts & culture, food & wine, Indigenous, outdoor/adventure, and outdoor/nature) to ensure consistency.

3. The researcher selected and acquired images, from each of the state image galleries, of the tourism activities promoted in the local official tourism websites. Tourism activities that did not have an image representation within the image gallery were copied from the official websites. If these last images were selected after the validation process, the researcher contacted the specific tourism provider or the local tourism office to get approval to use the photographs for the data collection process.

4. To select valid, and easy to interpret, photographic representations of each of the tourism activities under investigation, a validation process was undertaken using two techniques: sorting and repertory grid. This process repeated itself three times (one for each data gathering destination). This was conducted from the 8th to the 22nd of May 2015 with a panel of ten participants, each of whom had a level of expertise in the broad subject area of this study. Participants were asked to look at the photographs and sort the photographs under each category heading (arts & culture, food & wine, Indigenous, outdoor/adventure, and outdoor/nature). Participants then were asked to give a name for each activity represented in the photograph (for example: Indigenous short tour, or visiting art galleries, etc.). Then the repertory grid technique was deployed. The repertory grid involved participants sorting three elements (in this case photographs), which constitute a triad, and to then specify why two of them are more alike (to obtain constructs) and different from the third (to obtain contrast). Then the participants were asked to reflect upon which of the other photographs also possess the characteristic defined by the construct (see Appendix D for an example of the repertory grid's layout). The process was repeated with different elements (Coshall, 2000; Kelly, 1991).

5. After analysing the data, the researcher selected two tourism activities per category and ensured that all types of tourism categories were equally represented and that there was variety on the type of tourism activity within each category.

During the selection of photographs, both quantitative and qualitative data were collected. This data was manually entered into an Excel spreadsheet and a corroboration process was conducted to avoid typo mistakes. The photographs were first classified into one of the five tourism categories (arts & culture, food & wine, Indigenous, outdoor/active, and outdoor/nature) in accordance with a frequency distribution (number of times participants classified the photograph in the particular tourism category). To choose the two activities to represent each tourism category, the following were taken into consideration: (1) the activities with the highest frequency within the correspondent tourism category; (2) the activity name given by participants with the highest frequency; and (3) the constructs identified for each activity (if there were photographs with similar frequencies, the researcher based her decision on choosing activities with different constructs). Therefore, the researcher chose those activities with the largest frequency number that were clearly identified (meaning that the activity represented in the photograph was correctly named by the participants), and with different of characteristics (constructs) between the two activities (for example: interactive versus passive activity or guided versus non-guided). The subsections below show the results of the selection process of the ten tourism activities per destination. Due to limited space, only the final images are presented as in some destinations the number of photographs tested were up to 50.

4.6.1.1 Katherine

Ten participants (staff members within the College of Business, Victoria University) were asked to look at 24 hard copy printed photographs (4x6") of tourism activities that are available at the Katherine region. Participants were asked first to sort the photographs under each category heading (arts & culture, food & wine, Indigenous, outdoor/adventure, and outdoor/nature) by placing them in piles on a desk. Participants then were asked to give a name for each activity represented in the photograph (for example: Indigenous short tour, or visiting art galleries, etc.). Then the repertory grid technique was deployed. As previously mentioned, there were ten participants doing this validation process and therefore the maximum frequency number is ten for the first two parameters. The same procedure was conducted for the three destinations. Table 4-4 shows the results for Katherine, NT. An additional column is included in the table with an explanation of how the activity can be experienced at the destination.

Table 4-4 Katherine results: process for selection of photographs

Image	Main tourism category (Frequency)	Activity identifiability * (Frequency)	Main constructs	Explanation of how the activity can be experienced at the destination**
	Arts & Culture (8/10)	Art galleries (7/10)	Current, Aboriginal art	There are art galleries such as Djilpin Arts Aboriginal Corporation, Mimi Aboriginal arts and Crafts, Godinymayin Yijard Rivers Arts and Cultural centre (free-personal choice).
	Arts & Culture (10/10)	Museums (10/10)	History, Australian	Visitors can experience the Katherine museum which is closely located to the town. There are other museums and heritage sites in the region (AUD$4-10).
	Food & wine (9/10)	Dining out (9/10)	Expensive, time	Visitors can experience this activity by dining out in any of the local restaurants in the region, taking a sunset dinner cruise, or camp tucker night (personal choice).
	Food & wine (9/10)	Markets & local produce (8/10)	Cheap, easy to go to	There are markets every Sunday at the town. However, there are also some local stores selling local produce (free-personal choice).
	Indigenous (10/10)	Indigenous rock-art (10/10)	Nature, no need organisation, storytelling, no human interaction	Rock-art sites can be accessed either by canoeing, cruise or helicopter flight (free-AUD$40-499).
	Indigenous (10/10)	Indigenous short tour (9/10)	Guided, learning, interaction, hands on	Visitors can experience a 2 and a half hours tour at Top Didj cultural experience & art gallery (AUD $45-70).
	Outdoor/Adventure (9/10)	Bushwalking (10/10)	Effort, independent, no equipment, no previous organisation	Visitors can do bushwalking in the National Park for a few hours or do some trails that last longer (e.g. Jatbula Trail). There are over 100km marked tracks (free-AUD$16).
	Outdoor/Adventure (9/10)	Canoeing (10/10)	Need of equipment, need of previous organisation, water-based	Visitors can experience self-guided canoeing at Katherine Gorge. Canoe hire could be from half day to overnight. (AUD$40-135).
	Outdoor/Nature (9/10)	Crocodile cruise (7/10)	Group tour, previous organisation	Visitors can experience this activity by either joining a boat tour along the Katherine river or the jumping crocodile tour at Adelaide river (AUD$40-120).
	Outdoor/Nature (10/10)	Sightseeing (9/10)	No previous organisation, easy	Famous sightseeing spots are around. For example: Nitmiluk national park (Katherine Gorge and Edith Falls) (free-AUD$120).

*The activity name given by participants could be slightly different. The researcher clustered similar names
**Indicative explanation and price range of the activity at Katherine (July 2015)

4.6.1.2   Cairns

Once the process for Katherine had been completed, the process for selecting Cairns' photographs started. Participants were asked to look at 50 hard copy printed photographs (4x6") of tourism activities that are available at Cairns and the surrounding region. Table 4-5 shows the results of the process for the selection of photographs for Cairns, QLD.

Table 4-5 Cairns results: process for selection of photographs

Image	Main tourism category (Frequency)	Activity Identifiability* (Frequency)	Main constructs	Explanation of how the activity can be experienced at the destination**
	Arts & Culture (8/10)	Art galleries /museums (9/10)	Exhibition, display, city	There are several art galleries located in the city: Tanks Art Centre, Cairns Regional Gallery and Kicks Arts Gallery. There is also the Cairns Museum (free-AUD$30).
	Arts & Culture (6/10)	Visiting historical sites (6/10)	Exploring, nature	Visitors can experience historical sites such as Paronella park. To visit Paronella park, visitors could either drive there and pay the entry fee or join an organised tour (AUD$38-125).
	Food & wine (10/10)	Dining out (10/10)	Expensive, time	Visitors can experience this activity by dining out in any of the local restaurants in the region (personal choice).
	Food & wine (8/10)	Markets & local produce (9/10)	Cheap, easy to go	There are several markets around the area such as the Cairns esplanade market, Rusty's market, or the night market (free-personal choice).
	Indigenous (9/10)	Indigenous performance (8/10)	Staged, just watching/no interaction, traditional body painting	Visitors can experience a night at Tjapukai or at Flames of the forest. Both include performances and dinner. During the data collection, the Cairns Indigenous Art Fair was on (AUD$120-229).
	Indigenous (8/10)	Indigenous short tour (7/10)	Active, guided/interaction, learning	Options to experience this activity: walks at Mossman Gorge, day experiences at Tjapukai, Walkabout, or the Bama-way Daintree dreaming tour. There are also packaged tours (e.g. Tropical horizons tours) (AUD$62-289).
	Outdoor/Adventure (10/10)	Bungy jumping (10/10)	No need of equipment, individual	The bungy tower is located 15km north of the city. However, there is free transportation provided. There is also the option of the jungle swing (AUD$129-169).
	Outdoor/Adventure (10/10)	Rafting (9/10)	Need equipment, in a group	Visitors can experience water rafting activities by joining a tour or hiring a white water kayak. By joining a tour, visitors do not need to have any experience (AUD$60-200).
	Outdoor/Nature (10/10)	Great barrier reef / scuba-diving / snorkelling (10/10)	Exploring below water, need equipment, previous organisation	Visitors can experience this activity by either going on a cruise to islands which are part of the Great Barrier Reef (e.g. Green Island) or on a cruise to the outer reef. There are different activities such as snorkelling, diving, glass bottom boat tours, or helicopter flights (AUD$90- personal choice).
	Outdoor/Nature (10/10)	Sightseeing (8/10)	Exploring above water, no need equipment, no previous organisation	There are famous sightseeing spots around the area. The more popular are the Daintree, Kuranda, and Atherton Tablelands. People can do sightseeing by themselves or by joining a tour. A popular one is the Kuranda scenic railway experience (free-AUD$200).

*The activity name given by participants could be slightly different. The researcher clustered similar names
** Indicative explanation and price range of the activity at Cairns per adult (August 2015)

4.6.1.3 Grampians

Finally, after the Cairns' process had been completed, the process for selecting the Grampians' photographs started. Participants were asked to look at 20 hard copy printed photographs (4x6") of tourism activities that are

available at the Grampians region. Table 4-6 shows the results of the process for the selection of photographs for the Grampians, VIC.

Table 4-6 The Grampians results: process for selection of photographs

Image	Main tourism category (Frequency)	Activity identifiability* (Frequency)	Main constructs	Explanation of how the activity can be experienced at the destination**
	Arts & Culture (9/10)	Art galleries (8/10)	Passive, focus on paintings, modern	Several art galleries are located in the region: Ros McArthur Art Studio, Steve Morvell Wildlife Art, Horsham Regional Art Gallery, Bluewhippet Art, Ararat Regional Art Gallery, and Hamilton Gallery (free - personal choice).
	Arts & Culture (8/10)	Visiting historical sites (7/10)	Focus on buildings, history	Historical buildings in the area include the J Ward Museum, Gum San Chinese Heritage, Ararat railway museum, or the Langi Morgala Museum (free - AUD$15).
	Food & wine (10/10)	Dining out (10/10)	Eat on the site, variety of produce	Visitors can experience this activity by dining out in any of the local restaurants in the region (personal choice).
	Food & wine (8/10)	Vineyards (9/10)	Local produce, wine making, sightseeing	There are several vineyards and wineries within the Grampians region (Blue Pyrenees Estate, Best's Great Western, Seppelt Great Western, and Dalwhinnie Wines) (free - personal choice).
	Indigenous (6/10)	Indigenous rock-art sites (10/10)	Nature setting, active, no interaction	There are five shelters open to visitors. The sites are all easily accessible. Visitors can experience the sites either by themselves or by joining a tour operated by Brambuk (free - AUD$80-360).
	Indigenous (9/10)	Indigenous cultural centre (10/10)	Indoor, passive, use of equipment, interaction	There are several activities that visitors can experience within the visitor centre (e.g. boomerang painting, bushfood and Gariwerd dreaming theatre) (free - personal choice).
	Outdoor/Adventure (10/10)	Bushwalking (9/10)	Physical effort, interaction with nature, need to go up	There are a variety of walks in terms of distance, difficulty and time. The Grampians Peaks Trail includes a 36km one-way three day/two night loop walk from Halls Gap to Borough Huts and returning to Halls Gap (free - AUD$190).
	Outdoor/Adventure (10/10)	Bike-riding (10/10)	Need equipment, for tourists, on the road	Visitors can experience this activity within the area. There are available bikes for rent (per hour, half day, and full day) (free - AUD$10-40 per day).
	Outdoor/ Nature (8/10)	Visiting the zoo (8/10)	Man-made, cost	Halls Gap Zoo is located 5km from Halls Gap. The zoo has Australian and non-Australian animals. There are different activities in the zoo such as "animal encounter" and "zoo keeper" (AUD$26 - 250).
	Outdoor/ Nature (8/10)	Sightseeing (8/10)	Natural, easy	There are famous sightseeing spots around the area. Some of the most popular are the Pinnacle, Boroka lookout, Reed lookout and the Balconies, and MacKenzie falls. Some are easily accessible by car (free).

* The activity name given by participants could be slightly different. The researcher clustered similar names
**Indicative explanation and price range of the activity at the Grampians (December 2015)

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4.6.2   Elicitation survey

Within the TRA and TPB guidelines, it is recommended to conduct an elicitation survey to elicit statements related to the specific behaviour under study (Ajzen & Driver, 1991; T. J. Brown, 1999). Therefore, an open-ended elicitation survey was built based on these guidelines to elicit *affective beliefs* (positive or negative feelings derived from the behaviour), *control beliefs* (presence or absence of requisite resources and opportunities), *instrumental beliefs* (costs and benefits of engaging in the behaviour) and *normative beliefs* (important referent individuals or groups would approve or disapprove the behaviour) (Ajzen & Driver, 1991). The elicitation survey is presented in Appendix E. The elicitation survey was conducted at the Melbourne Visitor Information Centre from the 15th to the 22nd of May 2015 using a convenient sampling technique. The researcher approached the visitors coming into the Visitor Information Centre and invited them to participate in a research project (see the information form and consent form provided to participants in Appendix F). A total of 81 participants agreed to answer the survey. The first section of the survey included one closed question and eight open-ended questions. The second section of the survey was used to collect demographic data by including four questions (gender, age, type of visitor and state/country of residency). The data from the elicitation survey was analysed using a content analysis to elicit salient outcomes to be included as statements to use in the Q methodology.

During the elicitation survey, qualitative data was collected relating to beliefs about Indigenous tourism. The open-ended survey was transcribed and analysed using Nvivo 11 qualitative software for coding. A content analysis was undertaken following the TRA and the TPB (Ajzen, 2011; Ajzen & Driver, 1991; Ajzen & Fishbein, 1980). The salient beliefs were compared and complemented with previous studies in the area (e.g. Abascal et al., 2015, Jones Donald Strategic Partners, 2009, Ruhanen et al., 2013). Finally, to ensure all variables within the TRA and TPB (affective beliefs, control beliefs, instrumental beliefs, normative beliefs) were relatively equally represented (positive, negative, and neutral) in the statements, the researcher followed the Fisher's balance block design technique, which suggests that the range of themes from the concourse should be represented in a balanced manner in the Q-sample (statements) (Øverland, Thorsen, & Størksen, 2012). The statements were then tested with eight readily available participants to ensure they were clear and easy to understand.

The following subsections provide the results of the process conducted to elicit the salient affective, control instrumental, and normative beliefs that were used to build the statements for the Q methodology instrument. An overview of the participants is provided in this section along with the results of the elicitation survey.

4.6.2.1   *Overview of participants of the elicitation survey*

This section provides a descriptive overview of the demographic characteristics of convenience sampled participants in this elicitation survey. Specific information collected here included gender, age group, type of visitor, and state of residence or country of origin. During the data collection stage, 81 participants agreed to answer the survey. The data shows that the gender distribution of participants was quite even: 47% male and

53% female. The age distribution shows a strong concentration of responses in young people and in the midlife age group. Participants were also asked to indicate whether they were either a domestic or international visitor. Almost 60% of the participants were domestic visitors. The majority of domestic participants were from VIC (45%), followed by NSW (32%). However, there were participants from other states (WA, SA, QLD and TAS). Regarding international participants, their country of origin is aligned with the so-called "main markets" for Australia (Tourism Australia, 2016). Table 4-7 summarises the demographic characteristics of the participants.

Table 4-7 Demographic characteristics of participants (elicitation survey)

Item	Variables	Percentage
Gender	Female	47
	Male	53
Age	15-29	32
	30-44	16
	45-64	38
	65+	14
Type visitor	Domestic	59
	International	40
State of residency (Domestic visitors)	VIC	45
	NSW	32
	WA	9
	SA	6
	QLD	4
	TAS	4
Country of origin (International visitors)	USA	13
	China	9
	Canada	9
	England	9
	Germany	9
	New Zealand	9
	Japan	6
	Malaysia	6
	Scotland	6
	Singapore	6
	Others	6

4.6.2.2   *Elicited beliefs*

The survey instrument included eight open-ended questions designed to elicit beliefs regarding participation in Australian Indigenous tourism. The structure of the questions followed the recommendations to encourage the elicitation of beliefs according to the TRA and the TPB theories. The data was analysed using content analysis. Table 4-8 illustrates the beliefs identified in the survey. The word "Aboriginal" is used interchangeably in this section and in Chapter 7 because the term was used in the deployment of the Q methodology to avoid

confusion for the participants, because, in Australia, the Indigenous people are identified with the term "Aboriginal".

Table 4-8 Beliefs identified in the elicitation survey

Question	Beliefs	
I see the benefits of me participating in Australian Indigenous tourism as being…	Learn about Aboriginal culture Learn about Aboriginal current lifestyle Learn about Aboriginal past lifestyle Learn about Aboriginal connection with land Learn about Australian history and culture Appreciate other people and culture	Gain education and awareness Feel connected with Aboriginal people Become integrated Experience something different Feel inner harmony - spiritual
I see the disadvantages of me participating in Australian Indigenous tourism as being…	Aboriginal people could get exploited Negative influence on Aboriginal culture Destruction of the environment Feelings of guilt and shame It is not comfortable	It is hard to communicate - there are walls between us It is boring It is time consuming
The specific characteristics I like or enjoy about Australian Indigenous tourism activities are:	Aboriginal style (art, music and dance) Aboriginal people earning an income The environment where it takes place It is a window to history Sharing country Preservation of Aboriginal traditions Type of activities offered (e.g. variety, outdoors)	Sense of pride for Aboriginal people Get a sense of their depth and tradition Unique/authentic Get in contact with Aboriginal people You get your hands-on It is well done Contribution to the country
The specific characteristics I dislike about Australian Indigenous tourism activities are:	I don't believe it is authentic They don't look interesting Indigenous people's attitudes	Stereotypical activities Blame-oriented activities Conditions
List the individuals or groups that might influence your decision to participate:	Friends & family Media Government Tourism organisations	Aboriginal people Educational institutions Information centres
List the factors that would make it easy/ difficult for you to engage in Australian Indigenous tourism activities	Accessibility (distance) Cost Promotion Information Availability Knowledge	Package tour Time Facilities Type of activities offered Language barrier Perception of danger
What else comes to mind when you think about Australian Indigenous tourism?	Negative image of Indigenous people Indigenous people are disadvantaged Previous bad experiences with Indigenous people Indigenous people are privileged Elements of Indigenous culture	Indigenous people's willingness Beautiful environment Evolving culture It teaches you to be tolerant Needs more awareness

Based on the results of the elicitation survey and on previous studies within the Indigenous tourism field, 38 statements were defined. Table 4-9 shows the final statements used as part of the Q methodology instrument. It is important to point out that all the statements start with "participating in Aboriginal tourism activities at this destination"; therefore, this part of the sentence was not included in each of the printed statements, as it was included on the layout of the Q methodology instrument (see Figure 4-5 below in Section 4.7.4).

During the deployment of the Q methodology, after participants had finished sorting and ranking the statements (see Section 4.7.4), they were asked five additional questions. These questions were designed to measure attitude, intention, perceived behavioural control, perceived norm, and participants' beliefs about the link between participating in Indigenous tourism and the reconciliation process. This last concept was included

in the study as it has been suggested that Indigenous tourism attains social benefits such as cross-cultural understanding and connectivity, reconciliation and strengthening of national identity (see Chapter 2, Section 2.2). The additional questions are shown at the bottom of Table 4-9.

Table 4-9 Belief statements used on the Q methodology instrument

Type of belief	Statement ("Participating in Aboriginal tourism activities at this destination…")	Type *
Affective	36- …has allowed me, or would allow me, to see things that are very old (a window to history).	(+)
Affective	3- …has allowed me, or would allow me, to experience activities that are unique to this destination.	(+)
Affective	2- …has allowed me, or would allow me, to experience inauthentic activities (i.e. stereotypical, overly commercialised, and predictable).	(-)
Affective	1- …has allowed me, or would allow me, to get in contact with Aboriginal people.	(+)
Affective	6- …has allowed me, or would allow me, to experience interesting activities.	(+)
Affective	4- …has allowed me, or would allow me, to understand the evolution of Aboriginal culture.	(+)
Affective	5- …has allowed me, or would allow me, to experience activities that are blame-oriented towards 'white Australians'.	(-)
Affective	8- …has allowed me, or would allow me, to experience passive activities (i.e. you are just looking).	(-)
Control	9- …is easy as they are accessible (i.e. it is simple to me to get there).	(+)
Control	12- …is similarly priced to other tourism activities at this destination.	(+)
Control	10- …is difficult as there is not enough information about Aboriginal activities at this destination.	(-)
Control	13- …is easy as there are enough Aboriginal tourism activities available at this destination.	(+)
Control	7- …is difficult as there are not enough services for me to participate in.	(-)
Control	11- …is not safe.	(-)
Instrumental (impact)	14- …helps Aboriginal people to receive an income.	(+)
Instrumental (impact)	15- …is a way to preserve Aboriginal traditions and culture.	(+)
Instrumental (impact)	16- …increases Aboriginal people's sense of pride of their culture.	(+)
Instrumental (benefit)	37- …has helped me, or would help me, learn about Aboriginal culture.	(+)
Instrumental (benefit)	17- …has helped me, or would help me, learn about how Aboriginal people used to live.	(+)
Instrumental (benefit)	19- …has helped me, or would help me, learn about how Aboriginal people live in today's world.	(+)
Instrumental (benefit)	38- …has helped me, or would help me, learn about Australian culture and history.	(+)
Instrumental (benefit)	18- …has taught me, or would teach me, to be more tolerant by appreciating other people and cultures.	(+)
Instrumental (benefit)	21- …has helped me, or would help me, feel connected with Aboriginal people.	(+)
Instrumental (benefit)	20- …has helped me, or would help me, feel connected with the local history and land.	(+)
Instrumental (impact)	23- …is an example of Aboriginal people being exploited.	(-)
Instrumental (impact)	22- …has a negative influence on Aboriginal people and culture.	(-)
Instrumental (benefit)	25- …has made me, or would make me, experience feelings of guilt and shame.	(-)
Instrumental (benefit)	24- …has made me, or would make me, feel uncomfortable.	(-)
Instrumental (benefit)	27- …has made me, or would make me, feel bored.	(-)

Continue on next page

Type of belief	Statement ("Participating in Aboriginal tourism activities at this destination…")	Type *
Instrumental (benefit)	26- …is too time consuming.	(-)
Normative	28- …is a decision I will make, or have made, that is influenced by people (friends and family) who are important to me.	N
Normative	31- …is a decision I will make, or have made, that is influenced by the media (i.e. news, marketing campaigns).	N
Normative	29- …is a decision I will make, or have made, that is influenced by tourism organisations (i.e. tourist agencies and information centres).	N
Normative	30- …is a decision I will make, or have made, that is influenced by my belief that the people I am travelling with will enjoy it.	N
Normative	32- …is a decision I will make, or have made, that is influenced by the image I have of Aboriginal people.	N
Normative	33- …is a decision I will make, or have made, that is influenced by my belief that Aboriginal people are disadvantaged.	(+)
Normative	34- …is a decision I will make, or have made, that is influenced by my previous experiences with Aboriginal people.	N
Normative	35- …is a decision I will make, or have made, that is influenced by my belief that Aboriginal people are privileged.	(-)
To measure attitude	…would be pleasant.	
To measure intention	…is something I plan to do.	
To measure behavioural control	…is a decision that is up to me.	
To measure norm	…is recommended by most people who are important to me.	
Link with reconciliation	…helps the reconciliation process	
*Direction type: (+) = Positive; (-) = Negative; (N) = Neutral		

The researcher ensured that the different types of beliefs within the TRA and TPB theories were relatively equally represented (positive, negative, and neutral) in the statements. However, it is important to point out that some belief categories were predominant in the elicitation survey; therefore, an exact balance among the categories was impossible to achieve. Table 4-10 below illustrates the number of statements per each category of beliefs and direction.

Table 4-10 Summary of the number of statements per belief type

	Affective	Control	Instrumental	Normative	Total
Positive	5	3	10	1	19
Negative	3	3	6	1	13
Neutral				6	6
Total	8	6	16	8	38

According to T. J. Brown (1999, pp. 683-684), in order for the TRA and TPB theories to be effective at predicting behaviour, three conditions need to be addressed: (1) "the measure of intention (verbal statement) must correspond in its level of specificity compared to the actual behaviour in question… the behaviour should be fully identified in terms of the four elements of action, target, context, and time"; (2) "there should be minimal opportunity for behavioural intention to change between the time it was measured and the time the behaviour is

performed"; and (3) "the behaviour, and hence the opportunity to carry out the intention, should be under volitional control". The present study did not aim to develop a model attempting to predict behaviour based on attitudes, but to use the attitude's theories as guidelines to understand different opinions (based on beliefs), via the Q methodology procedure, that the participants have towards Indigenous tourism and its impact on the consumer behaviour process. Therefore, while the researcher aimed to follow the conditions of the TRA and TPB, not all were achievable. In addition, the presentation of the data analysis results (Chapter 7) follows the Q methodology structure, not the TRA or TPB structure.

4.7 DATA COLLECTION PROCESS

As previously detailed in the research design section, three cases studies were conducted in different destinations around Australia: Katherine, NT, Cairns, QLD, and the Grampians, VIC. The in-field data collection process was undertaken in two stages. The first stage involved the administration of a photo-based ranking-sorting method followed by qualitative semi-structured interviews using a photo-elicitation method and a quantitative on-site survey. Participants from the first stage that were willing to spend more time were invited to participate in the second stage of the study. The second stage involved the administration of the Q methodology. This section focuses on detailing the two stages undertaken during the in-field data collection process. Figure 4-3 illustrates the location of the three destinations.
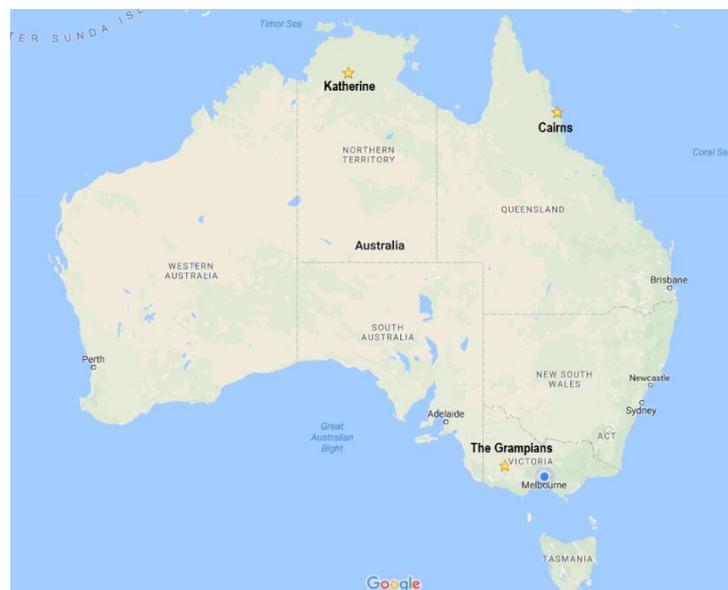
Figure 4-3 Location of the three destinations studied
Source: Google maps

The in-field data collection process was held during 2015 with both domestic and international visitors within the Visitor Information Centre at the three selected destinations. The decision to conduct the data collection within Visitor Information Centres was based on the following: (1) it allowed the researcher to have access to visitors who are potentially interested in being involved in Indigenous tourism experiences, and to visitors who

are not interested in Indigenous tourism experiences; (2) it allowed the researcher to have access to mainly independent visitors who have the option to choose the activities they would like to engage in; and (3) it allowed the researcher to have access to a comfortable space for participants (there was a table and chairs provided by the Visitor Information Centres). During the in-field data collection process, convenience sampling was used as the criteria for selecting the participants. Hence, participants that were easily reached and readily available were invited to participate (Neuman, 2011). To invite participants, the "mall intercept technique" was applied (S. Butler, 2008), which was to address the limitation of being a non-probabilistic sample and to ensure that the variability of the population was represented. Participants from the first stage that were willing to spend more time were invited to participate in the second stage of the study (Q methodology). It is important to point out that the sample size in studies that have used Q methodology before is between 30 and 40 participants (Dziopa & Ahern, 2011). Table 4-11 illustrates the data collection period and the number of participants that agreed to participate in each of the stages per case study.

Table 4-11 Overview of the data collection period

Destination	Data collection period	First stage participation	Second stage participation
Katherine, NT	10th – 27th July 2015	244	20
Cairns, QLD	27th July – 13th August 2015	209	19
Grampians, VIC	9th – 26th October 2015	211	38

The data process was conducted in compliance with research ethics requirements (see Section 4.9). All participants were asked to sign a consent form after being informed of the study summary. Participants were asked first to complete the ranking-sorting photo-based procedure to identify visitors' preferences and intention to participate in Indigenous tourism activities. Once this stage had been completed, the researcher started the semi-structured interviews with the aim of obtaining information about the motivations for, and constraints to, participating in the different tourism activities (including the Indigenous tourism experiences). An interview was terminated when no new information was being obtained or when the participant wanted to finish the interview. Participants were then asked to fill in a survey to collect demographic, psychographic and travel behaviour data. The completion of the first stage ranged between 15 to 30 minutes. During the first part of the in-field data collection process, the participants were not explicitly told that the focus of the study was on Indigenous tourism. The objective of doing this was to try to capture spontaneous answers and not create any bias towards the central theme of this study, namely Indigenous tourism. When participants had finished the first stage of the data collection, the researcher explained the second stage process and invited them to participate. For this stage, participants were told that the focus of the study was on Indigenous tourism. Participants willing to participate were informed about the Q methodology process which was used to identify visitor opinions and related attitudes towards Indigenous tourism.

Table 4-12 summarises the methods used in the study (in order of deployment) including their contribution to the research objectives.

Table 4-12 Summary of the methods used and their alignment with the research objectives

Method	Research Objective [RO]
Ranking-sorting photo-based procedure	(RO2) To gain information about visitor preferences for Indigenous tourism activities available at the destination. (RO2) To compare preferences between Indigenous tourism activities. (RO2) To investigate intention to participate in Indigenous tourism activities.
Semi-structured interviews	(RO3) To gain information about visitor motivations for engaging in Indigenous tourism activities. (RO4) To gain information about visitor constraints to engaging in Indigenous tourism activities.
Survey	(RO1) To describe the profile of visitors interested in Indigenous tourism activities (demographic, psychographic, and travel patterns).
Q methodology	(RO5) To investigate visitor opinions of and attitudes towards Indigenous tourism.

The following sections present detailed information of the four methods used during the data collection process.

4.7.1 Ranking-sorting photo-based procedure

The ranking-sorting photo-based procedure was used to capture preferences for Indigenous tourism activities, intention to participate in these activities, and to understand differences in participation in different Indigenous tourism activities. As previously mentioned, ten photographs were chosen from the validation process (discussed above in Section 4.6.1). The photographs depict tourism activities that visitors can do at the destination. There were two photographs per tourism activity category. A small description of the activity was included under each photograph so that the activity represented was clear to all participants.

The ranking-sorting photo-based procedure consisted of six steps (see below and Figure 4-4):

1. Participants were given the ten photographs, shuffled into random order, and were asked to look at them. Participants were advised that they should focus on the tourism activity represented on the image, and if the image or description was not clear, they could ask the researcher to clarify this at any time.

2. Participants were asked to place the photographs by rank-ordering in the first column titled "activities by preference" according with their preference to participate in the activities.

3. The researcher covered the "activities by preference" column and gave participants another set of the same photographs.

4. Participants were asked to sort the photographs according with their intention to participate in the tourism activities now while travelling at that particular destination. They were asked to place the photographs in the remaining two columns titled activities I "intend to do" or "do not intend to do".

5. Participants were then asked to rank the activities in the "intend to do" column according to their preferences. They were asked to position their most preferable activity at the top and the least preferable activity at the bottom. They were also asked that if they had the opportunity to do the "do not intend to do" activities, how would they rank them. They were asked to rank the activities by positioning their most preferable activity at the top and the least preferable activity at the bottom.

6. Once the photographs within the columns had been ranked, the semi-structured interview started. When the semi-structured interview finished, the researcher lifted up the cover of the first column, "activities by preference". If there were big differences between the three columns, the researcher asked participants if there was any particular reason for the difference between their preference and their intention to engage in the activity.

1. Participants were given ten photographs

2. Participants were asked to rank the photographs by preference

3. The researcher covered the column with the activities ranked and gave participants a second set of the same photographs

4. Participants were asked to place the photographs as "plan to do" or "do not plan to do"

5. Participants were asked to rank the photographs by preference in "plan to do" and "do not plan to do" columns

6. Once the procedure was completed, participants were asked to explain their sorting and ranking

Figure 4-4 Ranking-sorting photo-based procedure used during the data collection

4.7.2   Semi-structured interviews

After the ranking-sorting photo-based procedure was finished, the researcher conducted the semi-structured interviews using the photo-elicitation method (the ranking-sorting photo-based results functioned as stimuli). The semi-structured interviews were used to capture the visitor motivations for, and constraints to, participating in Indigenous tourism activities. To record the answers, the researcher used a Marantz PMD660 digital audio recording device subject to participants' consent. Notes were also taken during the interviews to avoid loss of data. During the semi-structured interview process, the means-end chain theory, and its associated laddering technique, was adopted. The means-end chain theory is based on the expectancy-value theory and has previously been used in other studies to understand consumer behaviour (Jiang et al., 2015). Means-end analysis comprises an interviewing technique known as the laddering technique which consists of three steps: (1) to identify attributes: participants are asked to mention the attributes of products or services that are important to them; (2) to identify consequences/benefits: participants are asked to describe the perceived benefits associated with these attributes; and (3) to identify personal values: participants are asked why these benefits are important to them (Walker & Moscardo, 2016). During the interviews, participants were first asked to explain the reasons for their choices to participate, or not, in the ten tourism activities. The researcher encouraged the participants to list multiple factors. These responses are typically referred to as attributes (or represented as pull factors in other studies). Next, the researcher, using the laddering technique, asked each participant: why is this important to you? This was done for each attribute mentioned and was continued until the participant could not provide any further reasons. This process was undertaken to elicit the consequences/benefits and values (or push factors) related to participation/non-participation. It has been claimed that the use of this method helps to reduce research bias and to uncover underlying motives; however, a limitation of this theory is the assumption that knowledge is organised in a hierarchy of sequence (Jewell & Crotts, 2001).

4.7.3   Survey

After the ranking-sorting photo-based procedure and the semi-structured interview had been completed, participants were asked to fill in a survey to collect demographic, psychographic and travel behaviour data. An additional section was included to evaluate the ranking-sorting photo-based procedure. While this is not part of the research question, it allowed the participants to make comments in order to improve the procedure. The first section of the survey included eight closed questions to capture demographic data (gender, age, type of visitor, state of residence, country of origin, employment status, education level, and household status). The second section included ten closed questions to obtain travel behaviour data (travelling party, time spent, reason to travel, source of information, pre-booked activities, and estimated expenditure). The third section was used to collect psychographic data by including ten questions to capture core venturesome preferences (Weaver, 2012). Participants were asked to evaluate each of the statements on a 5-point Likert scale, where 5 indicates strong

agreement and 1 indicates strong disagreement. Finally, the fourth section was included to evaluate the ranking-sorting photo-based procedure. This section included six statements on the same 5-point Likert scale as the psychographic section and an open-ended question for further comments on the method. See the survey instrument, and the information form consent forms in Appendices G-I.

4.7.4 Q Methodology

Participants who agreed to participate in the second stage of the in-field data collection process were informed that this section of the study was focused on understanding different opinions towards Indigenous tourism. This process took between 20 to 30 minutes. The Q methodology procedure comprised 11 steps:

1. The layout (see Figure 4-5) and main instructions to complete the Q methodology instrument were explained to participants. They were told that they would have to fill in the instrument with the statements by following specific instructions.

2. Participants were given 38 laminated cards with statements printed on them. They were told that the statements had been obtained through an elicitation survey undertaken previously (see Section 4.6.2).

3. Participants were asked to read each statement and to place them in three piles. One pile was for those statements they agreed with, another pile for those statements about which they were neutral, and a third pile for those statements they disagreed with.

4. Once all the statements had been sorted into these three piles, participants were asked to read all the statements on the "agree" pile and to choose the two statements they agreed with the most. These statements were placed on the right side of the layout (+5 agree).

5. They were asked to do the same with the "disagree" pile.

6. Then, they were requested to do the same (now choosing three statements per each pile) as required by the layout, until they had placed all the statements in either the "agree", or "disagree" section.

7. They were asked to read the neutral statements in the "neutral" section again to decide if they were still neutral about them. If not, they could place them in either the "agree" or the "disagree" section.

8. Participants were asked whether they were happy with their distribution of the statements. They were given an opportunity to change them if needed.

9. Participants were invited to explain the reasons for their ranking by being asked: why would you "agree" and "disagree" the most with these statements? <Pointing at the most agree and disagree statements>.

10. Participants were asked whether they would like to comment on any other statement and/or on Indigenous tourism in general.

11. Finally, participants were asked to evaluate five statements on a 5-point Likert scale, where 5 indicates strong agreement and 1 indicates strong disagreement. These statements were:

Participating in Indigenous tourism at this destination…(1) would be pleasant; (2) is something I plan to do; (3) is a decision that is up to me; (4) is recommended by most people who are important to me; and (5) helps in the reconciliation process.

Figure 4-5 Q methodology layout used for the present study

4.8 DATA ANALYSIS

Both quantitative and qualitative data were collected during the data collection process. This section explains the different techniques used to analyse the data obtained during the in-field data collection process. These techniques are summarised in Table 4-13 and described below in the following subsections.

Table 4-13 Data analysis approaches undertaken in this study

Method	Data analysis procedure
Ranking-sorting photo-based procedure	• Mean rankings were computed for each tourism activity. • Frequency distribution for the "intention to participate". • Chi-square tests of independence were computed to examine relationships between intention to participate in Indigenous tourism activities, and demographic, psychographic and travel behaviour characteristics (using the survey data). • Logistic regression was computed to define the Indigenous tourism visitor profile.
Semi-structured interviews	• Content analysis was conducted. A typology of factors at each motivation and constraint level was established and used in the coding process.
Survey	• The distribution of each demographic, psychographic and travel behaviour variable was obtained with the use of appropriate descriptive statistics (frequency distributions). • Factor analysis was conducted using the Principal Component Analysis [PCA] method and cluster analysis to identify the spectrum within the venturesomeness personality trait (psychographic characteristic).
Q methodology	• A by-person factor analysis was conducted to obtain similarities and differences in beliefs about Indigenous tourism (opinions).

4.8.1 Ranking-sorting photo-based procedure

Quantitative data was collected during the ranking-sorting photo-based procedure. Data analysis was conducted in the SPSS version 22.0 software package. As different data was collected during this stage, several procedures were undertaken: (1) mean rankings were computed for the ranking data to obtain preferences for tourism activities (values were assigned from 1 to 10, with 10 being the most preferable activity); (2) frequency

distribution was computed for the intention to participate in the different tourism activities; (3) appropriate tests of significance were applied to identify significant relations between intention to participate in Indigenous tourism activities and visitors' characteristics; and (4) logistic regression was computed to define the Indigenous tourism visitor profile. Chi-square (χ^2) tests of independence and logistic regressions were used involving nominal categorical variables. The independent variables utilised for tests of significance were based on the survey data and were subjected to tests of significance only when some logical rationale existed for testing a particular variable. In total, 14 independent variables were tested: age, gender, type of visitor, culture, household status, employment status, education level, the two personality traits which are part of the venturesomeness trait, travelling party, time spent, previous visit, estimated expenditure in tourism activities, and destination.

4.8.2   Semi-structured interviews

Qualitative data was collected during the semi-structured interviews relating to motivations for, and constraints to, participating in tourism activities available at the destination. During the semi-structured interviews, the laddering technique was used to uncover participants' reasons for their intention, or lack of it, to participate in the different tourism activities. This technique allowed the identification of attributes, consequences/benefits, and values (Gutman, 1982; Reynolds & Gutman, 1988). Each interview was audio-recorded and hand written notes were taken by the researcher. Transcriptions of the interviews were later typed by the researcher into word-processing documents and exported to Nvivo 11 qualitative software for coding. The transcripts were analysed using content analysis. As previously mentioned, different frameworks were used to code the motivations: the coding of the attributes was conducted by an inductive approach (from the data). The coding at the consequences/benefits level followed the pool of motivations used in Pearce and Lee's (2005) study. The coding at the value level followed literature on human values (Kahle, 1983; Rokeach, 1973). To code the constraints, the typology of Crawford and Godbey (1987) was used along with the pool of constraints concepts previously identified in tourism studies and an inductive approach. In addition, post-colonialism, power relations and excolonialism theories (Bignall, 2008, 2014) were also considered when analysing and discussing the data.

4.8.3   Survey

Quantitative data was collected during the survey stage. This data was manually entered into an Excel spreadsheet and a corroboration process was conducted in Excel before exporting the data into the SPSS version 22.0 software package. The distribution of each demographic and travel behaviour variable (Sections 1 and 2 of the survey) was obtained with the use of appropriate descriptive statistics (frequency distributions). The psychographic variables (Section 3 of the questionnaire) were computed with the use of two techniques. First a factor analysis using the PCA was undertaken to determine the number of factors within the venturesomeness

scale. Then cluster analysis was used to segment visitors based on the results of the factor analysis. Hierarchical cluster analysis using Ward´s method was the technique applied to determine the optimum number of clusters used (Weaver, 2012). These variables were used along with the data collected through the ranking-sorting photo-based procedure to conduct the chi-square tests and the logistic regression. The data analysis undertaken was selected because it allowed the researcher to identify the characteristics of visitors interested in Indigenous tourism. Finally, Section 4 of the questionnaire was analysed using mean rankings (quantitative questions) and content analysis (qualitative question) to evaluate the ranking-sorting photo-based procedure used in this study.

4.8.4   Q Methodology

Q methodology employs both qualitative and quantitative analysis using a by-person factor analysis (Coxon, 1999) to obtain similarities and differences in viewpoints (Dziopa & Ahern, 2011). This means that the Q methodology does not try to identify relationships between variables but between participants (Dewar, Li, & Davis, 2007). Data obtained during the data collection process was entered into the PQmethod software (freely available in the web). This software was designed by Schmolck and Atkinson (2002) specifically to analyse sorts in Q methodology studies. Factor analysis was performed using PCA to extract factors. Varimax and judgmental rotations were employed later to maximise statistical differences (McKeown & Thomas, 1988). To select the number of factors to be retained, the following rules of thumb were considered: (1) retain the factors with an eigenvalue larger than one; (2) keep the factors which in total account for about 70-80% of the variance; and (3) make a scree plot and keep the factors before the breaking point (Field, 2000). To determine what constitutes a significant loading of Q-sorts on factors the criteria chosen was that factor loadings greater than .418 are considered to be significant at the .001 level (n=38). However, in the case of Katherine, NT and the Grampians, VIC, a factor loading of .45 was considered because the data became clearer at that level. According to a review of Q studies, these levels of significance are the method employed in most studies (Dziopa & Ahern, 2011). The calculation of factor arrays was based on the Q-sorts which load significantly on each factor. According with McKeown and Thomas (1988), a factor array needs at least two Q-sorts (participants) to load significantly on each factor, excluding confounding Q-sorts that load significantly on one or more factors. This was taken into consideration when creating the factor arrays.

4.9 ETHICAL CONSIDERATIONS

Any research, in Australia, that involves human participants should be guided by the National Statement on Ethical Conduct in Human Research (National Health and Medical Research Council, 2007). This study required human ethics committee approval (reference number HRE15-023) because it involved humans during the data collection process and it involved access to human information (non-identified) as part of existing published or unpublished source or database (National Health and Medical Research Council, 2007). In the present study

this applied, for example, to the Visitor National and International Surveys conducted by Tourism Research Australia.

Therefore, based on the guidelines, during the data collection process all the participants were required to sign a consent form. Participants needed to be 18 years old or older to participate in the project. Within the consent form it was stated that no personally identifying information would be collected. The National Statement on Ethical Conduct in Human Research (2007) states that the participation should be voluntary and based on sufficient information. This "requires an adequate understanding of the purpose, methods, demands, risks and potential benefits of the research" (p. 16). However, during the first stage of the data collection process (ranking-sorting photo-based procedures and semi-structured interviews and survey) it was intended to be a limited disclosure when inviting the participants. Participants were informed that the aim of the study was to investigate demand for tourism activities. This means that the focus of Indigenous tourism was kept low key rather than highlighted and pointed out to the participants. Previous studies that investigated demand for Indigenous tourism have also used limited disclosure when collecting the data (e.g. Ryan & Huyton, 2000; Jones Donald Strategic Partners, 2009; Ruhanen et al, 2013) to avoid biasness or politically correct answers.

When conducting research, it is also important to determine the risk associated with it. In the present study, there was no clear risk associated with participation in the research. However, during the second stage of the research, participants were told that the focus of the study was on Indigenous tourism. The relations between Indigenous and non-Indigenous people in Australia have been historically imprinted by misunderstanding (Stanner, 2010). Therefore, some participants could experience a minor psychological discomfort with the topic (e.g. feelings of distress, guilt or anger). Despite this research being perceived as "low risk", as the only foreseeable risk was one of discomfort, the researcher was aware that some participants would be more vulnerable to various forms of discomfort. Therefore, it was stated in the "information and consent form" that participants could withdraw from the study at any stage if they wish.

In addition, the Australian Institute of Aboriginal and Torres Strait Islander Studies (2012, p. 3) [AIATSIS] established a list principles of ethical research involving Indigenous people grouped in the categories of "rights, respect and recognition; negotiation, consultation, agreement and mutual understanding; participation, collaboration and partnership; benefits, outcomes and giving back; managing research; and reporting and compliance". Although, the participants of the research project were visitors, the AIATSIS principles are relevant to this study as the focus of the project was on Indigenous tourism. Based on these guidelines, the following were considered:

1. Cultural guidance was sought from the Moondani Balluk Indigenous Academic Unit at Victoria University on all aspects of these considerations. Based on the recommendations and following Bignall's (2014, p. 356) endorsements about the need to be "informed by Indigenous understandings, epistemologies or interests, and must therefore be tested and expanded by consultation", the researcher contacted the

Indigenous tourism providers before the research started and explained the project (methodology, use of photographs of Indigenous tourism products, results, outcomes, feedback, worktable time frames, etc.), asked for their involvement and agreement, and also explained the benefits for them to be part of the project (a technical report with part of the findings was prepared and deliver to them and to the relevant tourism ventures in the area – Visitor Information Centres). Unfortunately, not all the Indigenous providers were interested on the project.

2. Recognising tourist providers' contribution (acknowledge within the thesis and related publications, if they want to be disclosed. If not, protection of tourist providers or communities' identity must be kept confidential). The researcher confirmed, with the tourism providers, the information included on the thesis and asked, via email, for their preference either to be disclosed or remain anonymous. When there was no response, the researcher kept the anonymity of the person who provided the information).

4.10 METHODOLOGICAL LIMITATIONS

This section provides an explanation of the limitations surrounding this study. The limitations should be considered when analysing the findings and implications of the research, and their practical and theoretical applicability.

1. Depth of the results: The level of depth in the study may be constrained by time availability for interviews because the sample was made up of actual visitors travelling.

2. Sampling bias: As the data collection was confined only to Visitor Information Centres, bias might arise as the types of visitors using this service are usually the guided or the adventurer (M. S. Jackson & White, 2002).

3. Application to other Indigenous tourism activities/destinations: The results reported in this study are only applicable to the Indigenous tourism activities under examination in their specific context. The results may not be applicable to other types of tourism activities and/or other destinations.

4. Photographs' interpretation: As the data collection process involved the use of photographs, there could be limitations regarding the interpretation of the tourism activity represented on the photographs. A small caption of the tourism activity represented was included to diminish this. However, the possibility of bias is acknowledged regarding participants' own perception of the photographs.

5. Trustworthiness of data: The data could not be validated as being truthful by the participants who provided the raw data from which the present conclusions have been drawn. Consequently, there is a possibility that the findings are not a truthful reconstruction of reality.

4.11 CHAPTER SUMMARY

In this chapter, the description of, and justification for, the approach, methodology, methods, and procedures chosen to undertake this research examining Indigenous tourism have been presented. The chapter commenced with the discussion of the need for a pragmatist approach aligned to a convergent mixed methods design to accomplish the research objectives. It then presented the methods, their deployment and the analysis techniques used during both the validation processes (selection of photographs and elicitation survey) and the in-field data collection process (ranking-sorting photo-based procedure, semi-structured interviews, survey and the Q methodology). After that, the ethical considerations regarding the present study were mentioned. Finally, the methodological limitations were explained. Chapters 5 to 7 shift the focus of the thesis to presenting and discussing the results from the data collection and analysis stages.

CHAPTER 5. VISITOR PROFILE, PREFERENCES, AND INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM

5.1 INTRODUCTION

Chapter 4 provided a detailed description of, and justification for, the methodology and procedures chosen to undertake this research. Chapters 5 to 7 present the results of the data analysis. The findings presented in this chapter (Chapter 5) relate to Research Objectives 1 and 2 of this study: (1) to define the Indigenous tourism visitor profile, and (2) to explore the "intention of participation" of visitors to Australia in regard to Indigenous tourism activities and in comparison with other types of tourism activities offered at the destination they are currently visiting. The chapter starts by presenting an overview of the data collection context, including the response rate and handling data procedures and describing the three study areas where the research was conducted (Section 5.2). Following this, Sections 5.3 and 5.4 present the participants characteristics (demographic and psychographic, and travel behaviour respectively). The findings relating to the participants' participation in tourism activities (preferences and intentions) are presented in Section 5.5. Finally, Section 5.6 concludes the chapter by defining the Indigenous tourism visitor profile.

5.2 DATA COLLECTION CONTEXT

After the two validation processes (see Section 4.6), the researcher travelled to the three destinations under study to conduct the data collection process. The researcher spent 17 days at each destination, between July and October 2015, collecting the data (see Table 4-11 in Chapter 4). This section first provides the response rate for each destination and the procedures undertaken to handle the gathered data. Then, the characteristics of the study areas and the description of the Indigenous tourism activities under study are provided.

5.2.1 Response rate and handling data procedures

To ensure data quality and improve response rates, during the data collection process, the researcher used a name badge with the logo of Victoria University on it and introduced herself as a PhD student. Response rates for the survey are presented in Table 5-1.

Table 5-1 Response rate

	Katherine	Cairns	Grampians
Approaches	349	306	239
Declines	104	97	121
Answered	245	209	211
Valid (complete demographics and ranking-sorting)	244	209	211
Response rate	70%	68%	66%

The main reasons given for not wanting to participate in the survey were: not enough time (70 in Katherine, 46 in Cairns, and 89 at the Grampians), not interested (20 in Katherine, 36 in Cairns, and 11 at the Grampians), language barrier (six in Katherine, ten in Cairns and 16 at the Grampians), and other (eight in Katherine, five in Cairns and five at the Grampians).

In order to have appropriate data for statistical analysis, the following procedures were undertaken: (1) due to the very low percentage of missing data within the psychographic section, the missing values were replaced with the mean. (2) The demographic and travel behaviour data were clustered in smaller groups. For example, age was clustered from six groups (see Section 5.3.2) to four groups – young adults, mid-working years, mid-life and older people. Type of visitor (Section 5.3.3) was divided from one variable with four groups (domestic visitor born in Australia, domestic visitor born overseas, international visitor travelling more than a month, and international visitor travelling less than a month) to two variables with two groups each as follows: type of visitor (domestic and international) and culture (born in Australia and born overseas). Household status was clustered from seven groups (see Section 5.3.6) to three groups, showing an increase of people in the household (single, young/midlife couple with no children/or not at home, and parent with children at home). Employment status was clustered from five groups (see Section 5.3.7) to three groups, showing an increase of time spent at work (not working/retired, part time and full time). Education level was clustered from five groups (see Section 5.3.8) to three groups, showing an increase of education level (less than undergraduate, undergraduate and postgraduate). Travelling party was clustered from five groups (see Section 5.4.1) to only two groups (alone or with companions). Time spent at the destination was clustered from six groups (see Section 5.4.2) to four groups (day trip, 1 night, 2-3 nights, 4+ nights). Finally, estimated expenditure on tourism activities was clustered from seven groups (see Section 5.4.7) to three groups based on the price of activities, for example bushwalking and art-galleries or museums have an average cost which fits within the first group ($0—49); half day tours have an average cost which fits within the second group ($50-199); and full day tours have an average cost which fits within the third group ($200+). It is important to point out that these variables were used for the statistical analysis. Therefore, the participants' descriptive statistics presented below do not illustrate these changes. The changes were used for the cluster analysis undertaken to segment visitors based on their psychographic characteristics (Section 5.3.9) and for the chi-square tests of independence and the logistic models used to define the Indigenous tourism visitor profile (Section 5.6).

5.2.2   Katherine

Katherine (part of Jawoyn country) is a town that had an urban population of 9,777 on the 2016 census (Australian Bureau of Statistics, 2017). It is located approximately 320 kilometres southeast of Darwin, in the NT. The town of Katherine is situated at an intersection where visitors either travelling north to south (Darwin to Adelaide), or east to west (Cairns to Broome) have to pass through. The Indigenous communities of the region,

which includes Katherine region, western Arnhem Land, and the southern areas of Kakadu National Park, have been recognised as the traditional owners after they won a land claim in 1976: "The majority of Jawoyn Lands are held under the Aboriginal Land Trust (ALT), obtained through the Aboriginal Land Rights Act (Northern Territory) 1976" (http://www.jawoyn.org/jawoyn-land). The five main Indigenous communities in Jawoyn country are: Barunga (Bamyili), Beswick (Wugularr), Manyallaluk (Eva Valley), Kybrook, and Werenbun. According to the Jawoyn Association Aboriginal Corporation's website, land rights have allowed them to be in a position to establish management arrangements within the region (http://www.jawoyn.org/).

One of the main attractions at the region is Nitmiluk National Park. Previously, it was called Katherine Gorge National Park; however, in 1989 after the land right had been granted, the Indigenous name was established. Since then, the Nitmiluk National Park has been managed by the Parks and Wildlife Commission in agreement with the Jawoyn Traditional Owners. Part of this co-management includes the development of strategic plans which are reviewed twice during the period in which the plans are active. Some of the strategies comprised in the 2014 plan are the protection of Indigenous heritage and cultural and intellectual property; the enablement of Indigenous people to fulfil their cultural responsibilities and the use of country for ceremonies and traditional practices; the inclusion of Indigenous knowledge within management programmes; and the provision of employment opportunities for Indigenous people – target of 25% of the total staff at the park (Parks and Wildlife Commission, 2014).

At the time of the data collection, there were between 20 and 30 Indigenous staff (from around 80 total staff) at Nitmiluk National Park. The number can change as it depends on the seasonality and availability of the staff (Trish Wadey, personal communication, July 2015). The Indigenous staff recruitment was mentioned within the 2014 plan as a concern: "difficulties linked to attraction and ongoing employment of Indigenous Park staff has been an issue and the Nitmiluk Board sees this as a key concern…The Parks and Wildlife Commission is working toward increasing recruitment and retention of Indigenous people...Nitmiluk Board members believe schooling, training and work are vital for the next generation" (Parks and Wildlife Commission, 2014, p. 70).

Tourism is seen as a "long term and sustainable form of economic activity, with the potential to give widespread benefits in employment and wealth creation for the Jawoyn people as well as the whole region" (http://www.jawoyn.org/). Current Indigenous tourism offerings in the region include: short tours (e.g. Top Didj), festivals (e.g. Barunga and Beswick), rock-art sites (as part of cruises at Nitmiluk National park), and galleries and a display cultural centre (e.g. within the Nitmiluk National Park and Djilpin Arts). For this study, the "short tour" and the "rock-art sites" were the two Indigenous tourism activities under investigation in Katherine as they were clearly identified within the "Indigenous" category and they are accessible all the time (contrary to Indigenous festivals). The cultural centre within Nitmiluk National Park was not chosen as it is part of the Park's Visitor Centre. Therefore, visitors do not necessarily go there to experience Indigenous culture; as the Visitor Centre also provides information about the Gorge cruises, walking trails and camping activities.

5.2.2.1 Indigenous short tour

As mentioned in Table 4-4 (Chapter 4), within the Katherine region, visitors can have a 2.5 hours tour for the Top Didj cultural experience (AUD $40-70). The Top Didj cultural experience began in 2009 by Alex and Petrena Ariston who worked together with Manuel Pamkal (the Indigenous guide) to show visitors the Indigenous culture in Katherine. The tour includes activities such as a cultural talk, visitors doing their own painting, fire lighting and spear throwing (http://www.topdidj.com/). This tour is part of the ITCP and in 2013 Manuel was awarded the Brolga award, for the "Outstanding Interpretive Guide" category (http://www.tourismnt.com.au/en/industry-support/brolga-awards). In addition, Nitmiluk tours (Jawoyn Association Aboriginal Corporation) offers cultural safari tours at the Katherine gorge (see the Indigenous rock-art sites section below).

5.2.2.2 Indigenous rock-art sites

Within Jawoyn country, there are more than 4,000 rock-art sites. "The sites provide detail in the form of art, artefacts and stories that depict the entire history of the Jawoyn people, their culture, ceremonies and lifestyle" (http://www.jawoyn.org/cultural-heritage/cultural-sites). Ownership and control of cultural and intellectual property is held by the traditional owners, and culturally significant sites are protected by legislation (Parks and Wildlife Commission, 2014). The Jawoyn Cultural Heritage Management System is managed by the Jawoyn Association Aboriginal Corporation (http://www.jawoyn.org/cultural-heritage/cultural-sites).

Indigenous art sites in the Nitmiluk National Park have been recorded since 1990. There is interpretation signage for visitors to learn about the cultural significance of the sites. To safeguard some of the sites that are located in highly visited areas, protective work has been put in place (Parks and Wildlife Commission, 2014). However, previously identified issues in the park include limited information and interpretation of history, culture and nature; limited directional signage; and lack of opportunities to experience Indigenous culture (Parks and Wildlife Commission, 2014). Currently, there are over 400 art sites documented. However, there are only three rock-art sites registered under the Northern Territory Aboriginal Sacred Sites (Parks and Wildlife Commission, 2014) and it appears that there is only one easily accessible site through both boat tours and canoeing.

To access this easily accessible site, visitors can do it either by themselves through canoeing or by joining a boat tour. If visitors decide to do it by themselves, they need to paddle a canoe to the second gorge and cross a rock barrier. However, there is limited signage showing where the site is located (personal experience of the researcher). The only signage regarding the location of the rock-art sites is on the canoeing map (see Figure 5-1). Hence, when doing the canoeing, it is unclear whether crossing the river is allowed as the rock-art sites are opposite to the canoeing trail. If visitors decide to go on a boat tour, Nitmiluk tours offer cruises with cultural interpretation of the rock-art along with the opportunity for interactive activities such as basket weaving, didgeridoo playing, spear throwing and storytelling (see brochure in Appendix J). There are three different options: (1) Ancient Garlarr: one Gorge cruise with a duration of 2.5 hrs – Child $120, Adult $150; (2) Bolong's

dreaming: two Gorge cruise - with a duration of 3.5 hrs – Child $170, Adult $200; and (3) sharing our country: three Gorge cruise - with a duration of 4.5 hrs – Child $220, Adult $250.
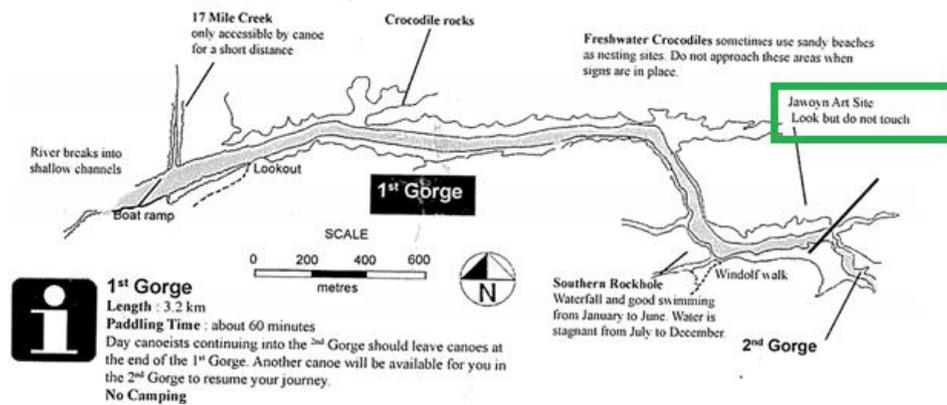
Figure 5-1 Canoeing map showing location of the rock-art site

5.2.3   Cairns

The city of Cairns is a city which had an urban population of 240,190 in the 2016 census (Australian Bureau of Statistics, 2017). Cairns is located about 1,701 kilometres northwest of Brisbane, the capital city of the state of QLD. Cairns is a major city on the north-east coast of Australia and is widely known for its accessibility to the Great Barrier Reef (one of the seven natural wonders of the world) and the Daintree Rainforest (which is included in the UNESCO World Heritage Site list). Cairns has a major regional and international airport that allows easy visitor access to the city. During the 2015-16 year there were around four million visitors arriving at, and departing from, the Cairns Airport. Of these visitors, 70% were domestic and 30% international (http://www.cairnsairport.com.au/).

Within Cairns and surrounds, there are three Indigenous countries. One belongs to the Yirriganydji people and their territory is between what is now named as Cairns and Port Douglas (along the esplanade in the city, there is some, although limited, information explaining the culture and history of the local Indigenous people – see Figure 5-2). The second country is the Djabuganjdji (also known as Djabugay or Tjapukai). This territory is between Yirriganydji and Kuku Yalanji's territory. The third group is the Kuku Yalanji people who are known as the rainforest people, and their country extends from Mossman to Cooktown in the north and Palmer River in the west (http://www.mossmangorge.com.au/). Native title was granted to the Djabugay people (17 December 2004) and the Kuku Yalanji people (9 December 2007) (http://www.nntt.gov.au/). The Yirriganydji people submitted a native title claim on the 29 th of October 2012; however, there is no resolution as yet (*Yirrganydji (irukandji) people v. Queensland* 2015).
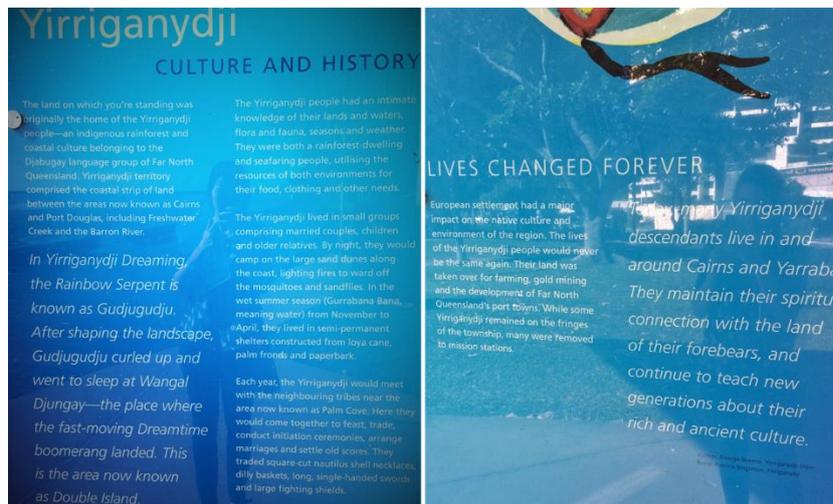
Figure 5-2 Example of information regarding Indigenous people in the area

For this study, the "short tour" and the "performance" were the two Indigenous tourism activities under investigation in the area (Sections 5.2.3.1 and 5.2.3.2 detail these two activities). While there is also an important Indigenous rock-art tour which is based on Cooktown, it was not specifically included as it is not easily accessible from the destination. In addition, the price to get there from Cairns is $695 as it includes return flights from Cairns (for more information about this, see Note 2 about Guurrbi Tours in the footnote on next page).

5.2.3.1   Indigenous short tour

As mentioned in Table 4-5 (Chapter 4), there are different options for visitors to experience Indigenous short tours while in Cairns. The main ones are (1) guided walks at Mossman Gorge, (2) day experiences at Tjapukai Aboriginal Cultural Park, (3) Walkabout, (4) the Bama-way Daintree dreaming tour, and (5) Pamagirri Aboriginal Experience within RainForeStation. There are also packaged tours including Indigenous experiences mainly by partnership with Tjapukai Aboriginal Cultural Park or Mossman Gorge (e.g. Tropical horizons tours, Cairns discovery tours). Table 5-2 provides an overview of these experiences.

Table 5-2 Overview of Indigenous short tour options at Cairns

Experience	Type	Description	Price
Mossman gorge: Dreaming gorge walk http://www.mossmangorge.com.au/	Owned and operated by Voyages Indigenous Tourism Australia (a wholly-owned subsidiary of the Indigenous Land Corporation)	Walks along Mossman gorge guided by an Indigenous guide. It includes: traditional smoking ceremony, stories of Kuku Yalanji culture and traditions, exclusive access to Kuku Yalanji land, visitation to a sacred ceremony site, soap and ochre paint demonstration, bush tea and damper.	Child $31 Adult $62 Family $155
Tjapukai by day http://www.tjapukai.com.au/	Owned by Indigenous Business Australia (IBA). Managed by a board appointed by IBA (1/5 Indigenous). CEO appointed by the board (non-Indigenous), and six managers (2/6 Indigenous)*	There are different packages at Tjapukai. The basic one includes: creation story, art of my people, dance performances, hunting and weapons demonstration, didgeridoo show, and boomerang and spear throwing. Other packages include the basic one plus others such as workshops to learn weaving, jewellery, painting boomerang, traditional plants, and bush tucker and lunch among others.	Child $42-85 Adult $62-134 Family $166-353
Walkabout http://www.walkaboutadventures.com.au/	Indigenous owned and operated	Juan Walker, a Kuku Yalanjil person, shares stories, culture and traditions. He offers 5 tour options: cultural half or full day, sightseeing half or full day and personalised.	$165 - up to 855 for 1 to 4 persons
Kuku Yalanji Cultural Habitat Tours / Bama-way Daintree dreaming tour http://www.kycht.com.au/tours/ http://www.adventurenorthaustralia.com/the-bama-way/	Adventure North owns and operates the tour Daintree Dreaming and work in partnership with Kuku Yalanji Cultural Habitat Tours (Indigenous owned and operated)**	It is a two-hour cultural walk with Linc and Brandon Walker (Kuku Yalanji Cultural Habitat Tours) who educate visitors about their culture. They show traditional fishing and gathering techniques, with the aim of visitors finding their own tucker (food). They also cook the catch of the day and provide damper and tea. A night time, walks and boat rowing are also offered. If visitors book the tour through Adventure North, the tour includes transfers, a visit to Mossman Gorge, a guided rainforest walk and lunch. (Optional walk in Mossman – see Mossman gorge: Dreaming gorge walk).	Kuku Yalanji Cultural Tours Child $45-75 Adult $75-150 Via Adventure North Child $229 Adult $289
Pamagirri Aboriginal Experience within RainForeStation http://www.rainforest.com.au/	Non-Indigenous owned or operated.	This activity is within the RainForeStation park. The parks offer different activities such as wildlife park, rainforest tours, orchard, and Indigenous experiences. Indigenous experiences include watching traditional performances along with boomerang and spear-throwing, didgeridoo playing. An extra bush tucker walk could be added. This includes traditional welcoming and sharing knowledge about plants, huts, and artefacts.	Child $10.25-17.75 Adult $20.50-30.50 Family $51.25-88.75

*Personal communication, Troy Bassani, Sales Executive Tjapukai (August 10, 2015)[1]
**Personal communication, Maryanne Jacques, Managing Director Adventure North & Bama Way (August 19, 2015)[2]

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[1] It appears that there is a discrepancy in the information in regard to the number of Indigenous people who are part of the management team. While the official Tjapukai website mentions 11 Indigenous people as part of the management team, the person interviewed mentioned that there are only six managers and only two of those were Indigenous. Confusion in regard to the management team has been reported previously by Dyer et al. (2003). The park was built originally for groups as a way of preserving culture. Currently, it is funded with investment by IBA. According to the sales executive, the number of visitors yearly are around 75,000. However, that figure was double ten years ago. Ninety-five percent of tourists are international. FIT are only 20% of the 95% of international visitors. The sales executive commented that there are not very good relations between staff and white-management level ("we do not get along very well"). We also talked about reconciliation and authenticity. He said that Tjapukai is authentic: "The dance is authentic, the people are authentic. The technology we use is to help people understand the dreaming". He thinks Indigenous tourism helps in the reconciliation process as people appreciate and understand the culture.

[2] Yearly visitor numbers on our Daintree Dreaming Day Tour are approx. 1500 passengers. This has grown from our initial start-up of 400 passengers. International visitors equate for approx. 80% with 20% domestic. Adventure North owns and operates the tour Daintree Dreaming and we work in partnership with Kuku Yalanji Cultural Habitat Tours. Adventure North has one Aboriginal Tour guide who I employed earlier this year, very hard to find - unfortunately.
Guurrbi Tours owned and operated by Willie Gordon carries approx. 2,000 passengers per year. International visitors are 40%, Domestic 60%. Adventure North is the General Sales Agent for Guurrbi Tours and we receive a monthly service fee. Guurrbi Tours covers all his own costs.
NOTE: Recently, Willie Gordon announced his retirement (Tourism Australia, Aboriginal Tourism News, 14 February 2017)

5.2.3.2   Indigenous performance

Visitors can experience a night at "Tjapukai Aboriginal Cultural Park" or at "Flames of the Forest". Both include performances and dinner. In addition, during the data collection stage of this study, the Cairns Indigenous Art Fair [CIAF] was on, so visitors could experience Aboriginal and Torres Islander performances as part of it.

The Djabugay and Yirrganydji people are an equity partner in the Tjapukai Aboriginal Cultural Park and are involved in the representation of their cultural heritage (Dyer et al., 2003). The park was founded by two international theatre artists, an Ewamian person and six Djabugay people. In 2017, around 72% of the staff was Indigenous and 11 of them were working in management roles (http://www.tjapukai.com.au). Tjapukai receives around 80,000 visitors per year (Tjapukai, 2014). The price range for a night at Tjapukai is between $75 for a child to $321 for a family. They also provide transfer services (at extra cost). It opens daily except on Christmas day (http://www.tjapukai.com.au). Previous studies have claimed that benefits of this enterprise include: (1) revival of the local Indigenous culture, (2) employment opportunities, (3) collaborative work with other Indigenous community members, and (4) increase of cross-cultural understanding (Dyer et al., 2003). On the other hand, case studies regarding Tjapukai Aboriginal Cultural Park have claimed its story is problematic for several reasons, such as: (1) limitations of Indigenous people influencing the enterprise, (2) Indigenous employees' beliefs regarding inauthentic representation at the park to accommodate visitors' demand, (3) restrictions for the community to establish similar businesses, (4) minimal visitor/Indigenous people interaction, (5) Indigenous culture degradation, and (6) exploitation of the Indigenous community (Dyer et al., 2003; Ryan & Huyton, 2005).

Flames of the Forest is a non-Indigenous enterprise which opened operations in March 2003. They work, as contractors, in conjunction with the Creek family presenting their culture during the Aboriginal Cultural Experience. However, it appears that the relationship between the Creek family and the parent company of the Flames of the Forest (Hannafords Special Events) goes back almost 20 years. Currently, there are three members of the family rotating between the storytelling and didgeridoo playing. The family is part of both the Kuku Yalanji people and the Kaanju tribe (Natalie Johnson, personal communication, August 2016). The price including transfers is between $179-195 for a child to $219-234 for an adult (http://www.flamesoftheforest.com.au/).

The CIAF is an annual event that was established by the Queensland Government in 2009 and runs for three days. Since 2013, it has been a non-for-profit company governed by a board of directors with Indigenous representation. While the CIAF's vision is to "provide platforms for cultural exchange and economic opportunity for Queensland Indigenous artists", the programme includes some paid and some free performances at Cairns downtown (http://ciaf.com.au/). While the "festival/event" was not tested during the present study, it is important to point out that participants could have experienced performances as part of the CIAF and related to the "Indigenous performance" activity.

5.2.4 Grampians

The Grampians region had a population of 58,820 in the 2016 census (Australian Bureau of Statistics, 2017). The Grampians National Park is situated about 260 kilometres west of Melbourne, VIC. It has one of the richest Indigenous rock-art sites in south-eastern Australia and a well-recognised Indigenous cultural centre. The Victoria's Aboriginal Tourism Development Strategy 2013-2023 considers the Grampians as one of the main representative Indigenous regions within VIC (Tourism Victoria, 2013). Interestingly, in 1989 the Victorian Minister for Tourism, Steve Brabb, announced the reversion of name from "the Grampians" to the Aboriginal name "Gariwerd". However, after receiving community opposition, the dual Koori/English name of "Grampians (Gariwerd)" was adopted in 1991 (Birch, 2003). This was considered by some to be a poor attempt at social justice (Birch, 2003). Recently, Indigenous people from the region made a native title claim (Willingham, 2016). The two Indigenous tourism activities available within the Grampians are the "cultural centre" and the "rock-art sites".

5.2.4.1   *Indigenous cultural centre*

The Indigenous cultural centre at the area (known as Brambuk) is a well-established and mature Indigenous business (Tourism Victoria, 2013) shared between five Koori communities: The Kirrae, the Whurang, the Goolum, the Gunditjmara and the Kerrup-Jmara (Ali, 2009). It is claimed to be a 100% Indigenous owned and operated venture (http://www.brambuk.com.au). Brambuk is a high quality tourism centre which started operations in 1990 with the assistance of the Victorian Government. Further development was undertaken in 2006 in partnership with Parks Victoria and was funded by both State and Federal Governments. Brambuk has been a recipient of government funding, which according to Spark (2002) has shaped representations to promote "a simplified version of a supposedly authentic Aboriginality" (Spark 2002, p. 38). Since 2005, Brambuk and Parks Victoria have worked in partnership to provide services on site such as visitor customer services, cultural advice, education, and supporting park management (Clark, 2014). However, it appears that Brambuk faces challenges such as the reduction of funding from Parks Victoria, difficulty accessing other government funds, high operational costs, visitor seasonality and difficulties in getting staff (Clark, 2014). Brambuk is open daily from 9:00 am to 5:00 pm and provides the following tourism activities: (1) Indigenous exposition and activities such as boomerang throwing and painting, didgeridoo workshop and dreaming story multimedia show; (2) school camp programme; (3) restaurant and gift shop; (4) function and conferences facilities; and (5) bush-food discovery walk and rock-art tours. In 2015, the Operations Manager stated that the cultural centre employs 15 staff, of which 9 are Indigenous (Paul Antonio, personal communication, November 2015). While an older reference supported the fact that the cultural centre staff were predominantly Indigenous people (Spark, 2002), this was not reinforced by a more recent study (Ali, 2009). Instead, Ali (2009) claimed that lack of Indigenous staff within the cultural centre actually affected the level of visitors' satisfaction, as visitors expressed statements

such as "I want to see real Aboriginal staff". This last reference may reflect a stereotypical idea of how an "Aboriginal person" should look. Brambuk aims to challenge misconceptions about Aboriginal people, particularly the idea that there are 'none left' in Victoria and to demonstrate that Gariwerd is an Aboriginal place (Spark, 2002).

5.2.4.2 *Indigenous rock-art sites*

The Grampians National Park is home to 80-90% of all rock-art sites in Victoria. Visitors can visit the rock-art sites where Indigenous people lived some 22,000 years ago. On the walls of these sites, there are paintings representing the life stories of Indigenous people including Djab Wurrung and Jardwadjali. There are five ancient sites open to visitors: Billimina, Gulgurn Manja, Manja, Ngamadjidj and Bunjil (http://www.brambuk.com.au). All of these sites are protected by security cages. Information on how to access the sites is provided at the Halls Gap Visitor Information Centre, at Brambuk and on official websites. Logistically, it is relatively easy to access these sites. For example, to access Ngamadjidj (cave of ghosts), visitors can drive from the township of Halls Gap to the nearby car-park and take an easy 100 metre walk to the site. Visiting other sites such as Billimina or Manja requires visitors to take a 15-20 minute uphill walk. At the rock-art sites there are signs conveying basic information regarding the spiritual significance of the art and the Koori history of the area. The signs also suggest visitors to contact Brambuk for more information regarding the site (Birch, 2003) and to arrange an organised tour to better understand and appreciate the art. Visitors can experience these rock-art sites by either exploring the sites themselves at no cost, or joining one of the two tours offered by Brambuk. Prices range between AUD$140 and $280 per person (http://www.brambuk.com.au).

5.3 DEMOGRAPHIC AND PSYCHOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

Section 5.2 provided an overview of the data collection context. This section provides a descriptive overview of the demographic and psychographic characteristics of participants at the three destinations that were under study. Demographic and psychographic characteristics are claimed to have an impact on participants' preferences for selecting tourism activities (see discussion in Chapter 3). Specific information collected here includes gender, age, type of visitor, state of residence or country of origin, household, employment status, highest level of education, and the concept of venturesomeness personality trait (psychographic characteristic).

5.3.1 Gender

During the data collection stage, 244 (Katherine), 209 (Cairns) and 211 (Grampians) visitors agreed to participate in the first stage of the study. It is clear from Figure 5-3 that there was a slightly larger number of female participants at all three destinations. However, the gender distribution of participants was still relatively

even and consistent at the destinations: 59% female and 41% male (Katherine); 57% female and 43% male (Cairns), and 56% female and 44% male (Grampians).
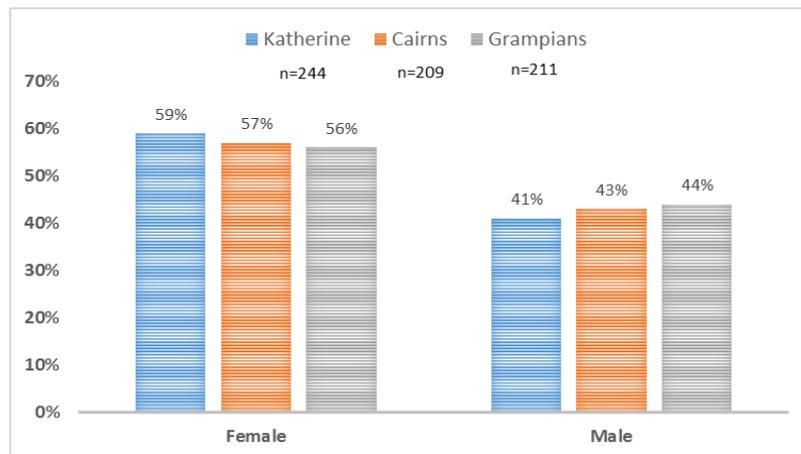
Figure 5-3 Gender distribution of participants

5.3.2 Age

Participants were asked to indicate their age group. The age distribution shows that the three destinations had different visitor profiles regarding age (see Figure 5-4). While in Katherine the stronger concentration of responses was in the mature market segment (participants over 55 years of age represented 48% of the participants), at the Grampians, the stronger concentration was in the young market segment (participants between 15 and 34 years of age), with almost 50% of the participants. In Cairns, the distribution was slightly more even within the categories. A strong concentration of responses was in the young market segment, followed by participants over 55 years of age.
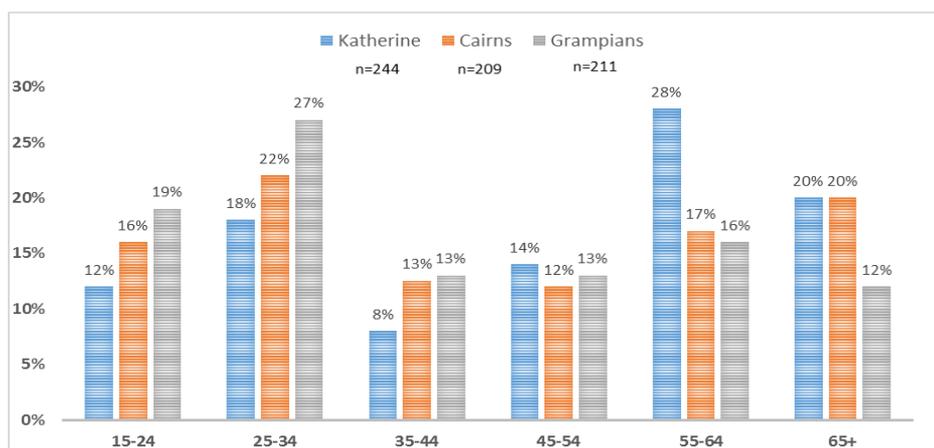
Figure 5-4 Age distribution of participants

5.3.3 Type of visitor

Participants were also asked to indicate whether they were a domestic or international visitor. At the three destinations, the majority of visitors considered themselves as domestic visitors, whether they were born in Australia or overseas (67% - Katherine; 57% - Cairns; and 56% - Grampians). The majority of these people were

born in Australia. Regarding the international visitors, the majority were travelling in Australia for more than one month. However, the largest difference between international visitors travelling for more than a month or up to a month was in Katherine, where more than 80% were travelling for more than a month (see Figure 5-5).
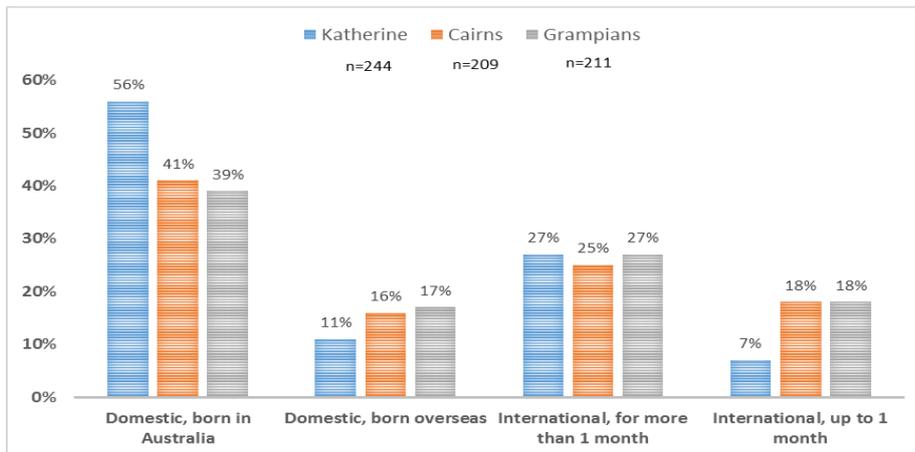
Figure 5-5 Visitor type distribution

5.3.4 State of usual residence (Domestic visitors)

Domestic participants from VIC made up the largest group of visitors, in particular at the Grampians (73%). In Katherine, they represented 33% of the domestic sample and in Cairns the 27%. The following largest group was visitors from NSW (24% in Katherine, 27% in Cairns, and 11% at the Grampians). At the three destinations there were also visitors from QLD, SA, TAS, ACT, and WA (visitors from WA were not represented in the Grampians sample). Katherine was the only destination featuring visitors from the NT. Figure 5-6 illustrates the state of residency of domestic visitors.
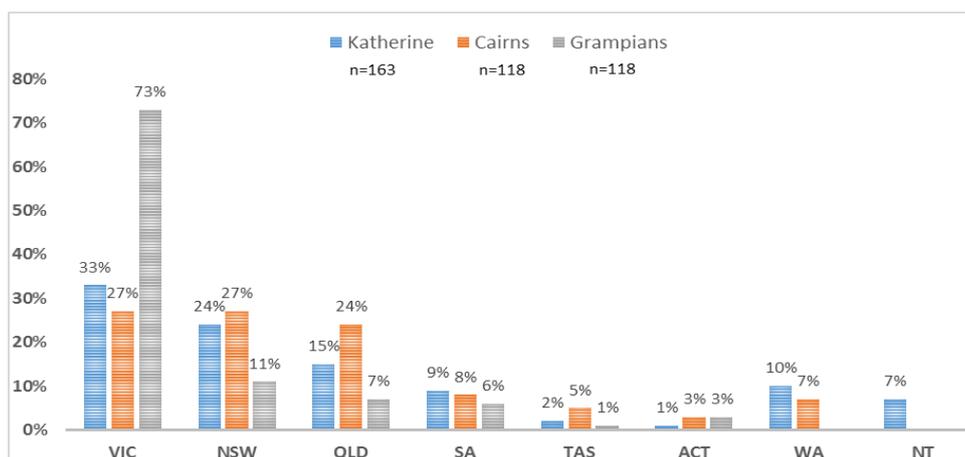
Figure 5-6 Domestic visitors by state of residency

5.3.5 Country of origin (International visitors)

Figure 5-7 illustrates the distribution of international visitors' country of origin. The data collected demonstrated that the majority of the international participants in the three destinations were from Europe

(almost 80% in Katherine and Cairns; and 72% at the Grampians). While Asian countries represented around 50% of the largest markets for Australia (Tourism Australia, 2016), in this study only a small percentage of participants were from any Asian country (5% - Katherine and Cairns; and 11% - Grampians).
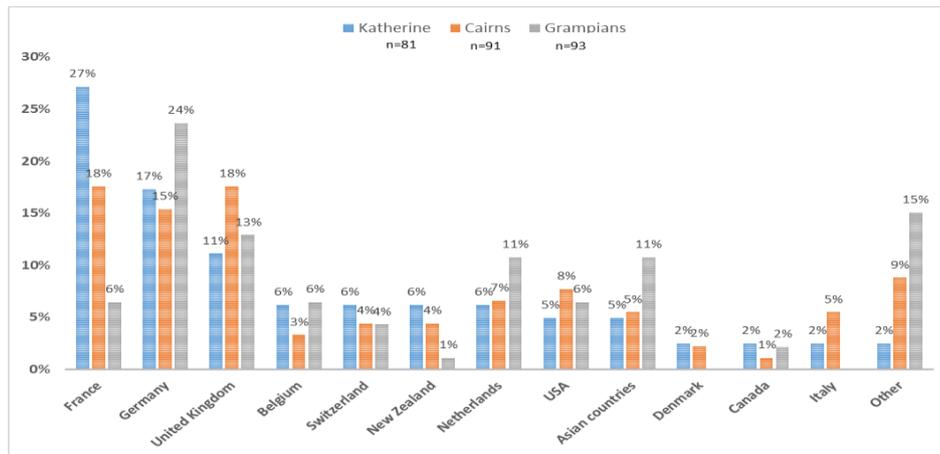
Figure 5-7 International visitors by country of origin

5.3.6 Household status

Figure 5-8 illustrates the household status of participants. As can be seen in the figure, the household situation of participants at each destination differed significantly. The only similarity between them are the groups "parents with youngest children between 6-14" and "parents with youngest child 15+ living at home". The largest group for Katherine was the "parent with children no longer living with me" followed by "young/midlife couple no children". For Cairns, these two groups were very representative, however, the "single living at home" group was also significant. At the Grampians, the largest group was the "single living alone/share accommodation" group.
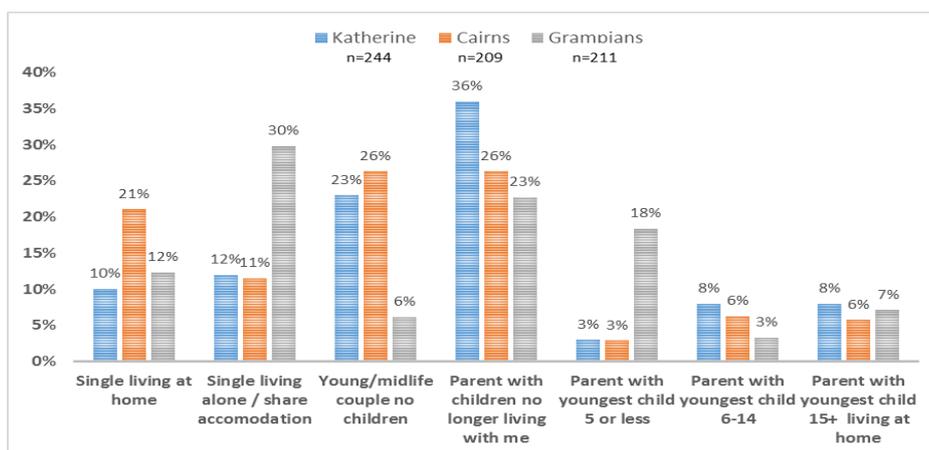
Figure 5-8 Household situation of participants

5.3.7 Employment status

Figure 5-9 shows the employment status of participants. As can be seen in the figure, the largest group for Katherine was retired or on a pension (32%). However, for Cairns and the Grampians this included full-time

employment (33% and 42% respectively). Retired or on a pension was also a large group for Cairns (26%). From the group "other", the majority of participants mentioned they were travelling for a long period of time or with the working-holiday visa. This "other" group was evenly represented in the three destinations with around one-sixth of the participants.
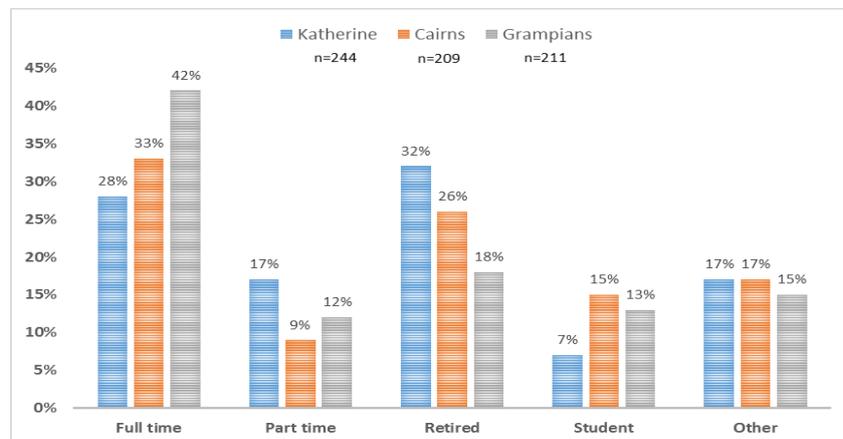
Figure 5-9 Employment status of participants

5.3.8 Education level

Figure 5-10 shows the education level of participants. It is evident from the figure that the level of education distribution was relatively even among the four segments for Katherine. In Cairns, the situation was similar, except for the technical and further education group which was considerably smaller. In contrast to these two destinations, over two-thirds of the participants at the Grampians held a higher education degree.
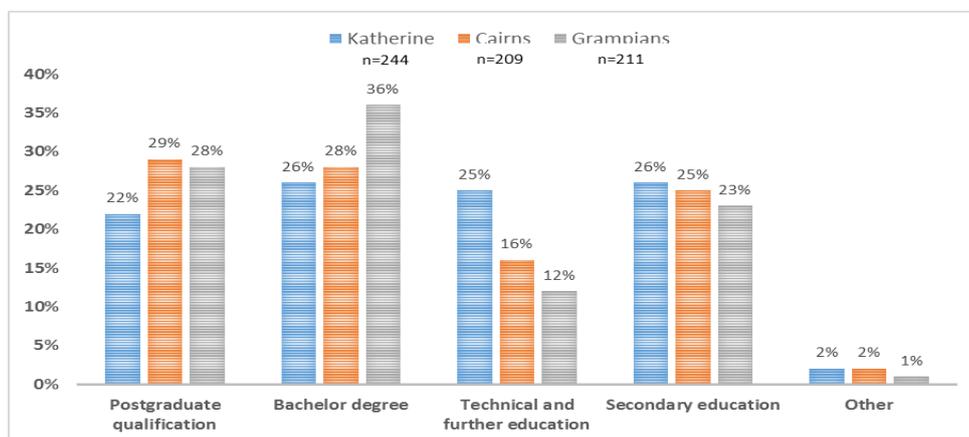
Figure 5-10 Education level of participants

5.3.9 Personality: Venturesomeness trait

The survey instrument used in this study included ten questions which sought to capture the venturesomeness scale as identified by Weaver (2012). According to Weaver (2012), the venturesomeness scale has good internal consistency, with a Cronbach alpha coefficient reported of .724. In the current study, the Cronbach alpha coefficient was .725 for Katherine, .760 for Cairns, .700 for the Grampians and .726 for the

three destinations together (overall). However, the scale was subjected to principal components analysis [PCA] to reveal the presence of different components within it. The process to conduct these procedures followed the recommendations by Pallant (2011). The results show that the scale measures two different traits of the venturesomeness personality (adventure and mental stimulation). Cluster analysis was then used to identify psychographic-based (personality) visitor segments. Hierarchical cluster analysis using Ward's method was applied to determine the optimum number of clusters used. The results of these procedures are presented below for each destination and for the overall sample (combining the results of the three destinations).

5.3.9.1 Personality: Katherine

Of the 244 participants, 240 fully completed the section of the survey regarding the venturesomeness concept; however, as these only represented 1.6%, the missing data was replaced with the mean. Two analysis techniques were used to segment the participants by personality traits. First, a PCA analysis was conducted to assess the number of factors that the scale was measuring, and then a cluster analysis was used to segment the visitors. Prior to performing the PCA, the suitability of the data for this type of analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .76, exceeding the recommended value of .6 (Kaiser 1970, 1974 as cited in Pallant, 2011) and Bartlett's Test of Sphericity (Bartlett, 1954 as cited in Pallant, 2011) reached statistical significance, supporting the factorability of the correlation matrix.

The PCA revealed the presence of three components with eigenvalues exceeding 1, explaining 30.1%, 13.1% and 11.1% of the variance respectively. An inspection of the scree plot revealed a clear break at the second component. It was decided to retain two components for further investigation. The two-component solution explained a total of 43.2% of the variance, with Component 1 contributing 30.1% and Component 2 contributing 13.1%. Oblimin rotation was performed to assist in the interpretation of the components. Both components showed a number of strong loadings and all items (except one) loading substantially on only one. The item that did not load substantially on any of the components was expectation of services, which loaded .397 on Component 1 and .309 on Component 2. This item was removed from the analysis. The results show a weak correlation between the two factors (r=292). Therefore, the results of the analysis argue the use of the Weaver's (2012) scale as an instrument to measure only one personality trait. It appears that there are two components within the scale (adventure and mental stimulation). Based on these results, two-cluster analysis procedures were conducted to segment the visitors based on the two personality traits identified. It is necessary to be aware that the terms "venturer", "near-venturer" "centric" and "dependable" which are used to describe the different groups within the "venturesomeness" personality trait are used within the "adventure" trait as this part of the trait is the closest one related to the concept of "venturesomeness". See the pattern and structure matrix for PCA with oblimin rotation of two-factor solution of the venturesomeness items in Table 5-3.

Table 5-3 Pattern and Structure Matrix for PCA of the venturesomeness items - Katherine

Item	Pattern Matrix		Structure Matrix	
	Component 1	Component 2	Component 1	Component 2
1. I am willing to inconvenience myself physically to see something that interests me when I travel	.728	-.049	.712	.189
2. When I travel, I tend to be open to unplanned or spontaneous experiences	.604	.160	.657	.358
3. I often travel to out-of-the-way places to observe rare or unusual attractions	.771	-.008	.768	.244
4. It is important to me to learn as much as possible about the places I visit	.052	.627	.258	.645
5. I like to be physically active when I travel	.678	.064	.698	.285
6. I prefer to make all of my travel arrangements myself	-.043	.622	.161	.608
7. Mental stimulation is an important reason why I travel	-.055	.740	.187	.722
8. I prefer to visit places that I have never visited before	.065	.545	.243	.566
9. I don't expect a lot of services when I travel	.331	.201	.397	.309
10. I like to experience an element of risk when I travel	.698	-.159	.646	.069

Table 5-4 (on the following page) shows the results of the cluster analysis for the "adventure" trait. The two-cluster solution differentiated only between the venturer and centric dimensions, while the four-cluster solution divided the centric cluster into two similar clusters. Hence, a three-cluster solution was accepted that allocated the sample to statistically well-differentiated groups. A one-way between-groups analysis of variance was conducted to explore whether the cluster groups were significantly different from each other. The results suggest there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) willing to inconvenience myself $F_{(2, 244)} = 62.390$ $p < .001$; (2) open to unplanned or spontaneous experiences $F_{(2, 244)} = 61.324$ $p < .001$; (3) travel to out-of-the-way places $F_{(2, 244)} = 147.641$ $p < .001$; (4) physically active $F_{(2, 244)} = 42.833$ $p < .001$; and (5) element of risk $F_{(2, 244)} = 50.281$ $p < .001$. Post hoc comparisons using the Tukey HSD test indicated that the mean score for all groups differed significantly from each other on all the items.

From Table 5-4, it is clear that of the 244 participants, 43 (18%) were allocated to the venturer cluster, 128 (52%) to the centric and only 73 (29%) to the dependable.

Table 5-4 Overall and cluster means on the adventure trait included in cluster analysis - Katherine

Item*	Overall n = 244	Venturer n = 43	Centric n = 128	Dependable n = 73	Gap**
1. I am willing to inconvenience myself physically to see something that interests me when I travel	4.05	4.84	4.19	3.33	(1.51)
2. When I travel, I tend to be open to unplanned or spontaneous experiences	4.26	4.95	4.34	3.73	(1.22)
3. I often travel to out-of-the-way places to observe rare or unusual attractions	3.84	4.93	4.03	2.85	(2.08)
5. I like to be physically active when I travel	4.03	4.60	4.13	3.52	(1.08)
10. I like to experience an element of risk when I travel	3.05	4.14	3.02	2.47	(1.67)
*Item number and description as administered in the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .734. If any of the items were removed from the scale, the Cronbach alpha would decrease. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.					

Table 5-5 below shows the results of the cluster analysis for the "mental stimulation" trait. The three-cluster solution was accepted that allocated the sample to statistically well-differentiated groups. The two-cluster and the four-cluster solutions were not accepted. The two-cluster solution was rejected as it differentiated only between the high mental stimulation and medium mental stimulation dimensions. The four-cluster solution was rejected as the post hoc comparisons using the Tukey HSD test indicated that the mean score for all groups did not differ significantly from each other on the four items. The results for the three-cluster solution suggest there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) learn as much as possible about the places I visit $F (2, 244) = 26.768$ $p < .001$; (2) prefer to make all of my travel arrangements myself $F (2, 244) = 82.855$ $p < .001$; (3) mental stimulation is an important reason why I travel $F (2, 244) = 59.536$ $p < .001$; and (4) prefer to visit places I have never visited $F (2, 244) = 43.487$ $p < .001$. Despite reaching statistical significance, post hoc comparisons using the Turkey HSD test indicates that the mean score for some groups on certain items did not differ significantly from each other. For "learning" and "mental stimulation" the mean score for the high and medium clusters did not differ significantly. Table 5-5 illustrates that of the 244 participants, 116 (48%) were allocated to the high mental stimulation cluster; 66 (27%) to the medium mental stimulation cluster and 62 (25%) to the low mental stimulation cluster.

Table 5-5 Overall and cluster means on the mental stimulation trait included in cluster analysis - Katherine

Item*	Overall n = 244	High n = 116	Medium n = 66	Low n = 62	Gap**
4. It is important to me to learn as much as possible about the places I visit	3.86	4.08	3.98	3.34	(0.84)
6. I prefer to make all of my travel arrangements myself	3.91	4.50	3.09	3.68	(0.82)
7. Mental stimulation is an important reason why I travel	3.77	4.03	4.02	3.00	(1.03)
8. I prefer to visit places that I have never visited before	4.16	4.57	3.58	4.00	(0.57)
*Item number and description as administered in the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .521. If any of the items were removed from the scale, the Cronbach alpha would decrease. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.					

Table 5-6 (on the following page) shows the relationship between demographic characteristics and the two personality traits (adventure and mental stimulation). The results show a strong relationship between the "adventure" trait and age, household status, travelling party and estimated expenditure in tourism activities. It appears that venturers are more likely to be within the younger groups, single, travelling alone, and planning to spend less than visitors within the centric and dependable groups. Regarding the "mental stimulation" trait, the results show a strong relationship between this trait and gender, type of visitor, household status, employment status, travelling party, and estimated expenditure on tourism activities. It appears that visitors with a high and medium mental stimulation trait are more likely to be females than males in comparison with the low mental stimulation group. The percentage of domestic visitors within the medium and low groups is higher than within the high mental stimulation group. The percentage of visitors belonging to the "parent with children at home" household status and "not working/retired" employment status is higher within the high mental stimulation group than within the other two groups. The percentage of visitors travelling with a companion is higher within the low mental stimulation group than within the other groups. Finally, visitors within the high mental stimulation trait are less likely to spend $200+ on tourism activities than visitors within the other two groups.

Table 5-6 Demographic characteristics of the personality traits in Katherine

Item	Variables	Adventure trait			Mental stimulation trait		
		Venturer n= 43	Centric n=128	Dependable n = 73	High n = 116	Medium n = 66	Low n = 62
Gender*	Female	56%	60%	58%	63%	65%	45%
	Male	44%	40%	41%	37%	35%	55%
					P < .05; Cramer's V = .165		
Age*	15-29	42%	24%	12%	31%	15%	19%
	30-44	19%	15%	10%	15%	12%	15%
	45-64	30%	45%	44%	33%	53%	47%
	65+	9%	16%	34%	22%	20%	19%
		P < .001; Cramer's V = .221					
Type visitor*	Domestic	54%	69%	71%	59%	77%	71%
	International	46%	31%	29%	41%	23%	29%
					P < .05; Cramer's V = .172		
Culture	Born in Australia	44%	60%	56%	51%	64%	58%
	Born overseas	56%	40%	44%	49%	36%	42%
Household*	Single	42%	21%	12%	26%	15%	23%
	Young/midlife couple no children or not @ home	42%	63%	63%	62%	59%	53%
	Parent with children @ home	16%	16%	25%	48%	27%	24%
		P < .05; Cramer's V = .177			*P < .10; Cramer's V = .129*		
Employment status*	Not working/retired	51%	49%	55%	60%	44%	42%
	Part time/casual	26%	18%	20%	22%	18%	19%
	Full time	23%	33%	25%	18%	38%	39%
					P < .05; Cramer's V = .160		
Education level	Less than undergraduate	47%	52%	56%	51%	49%	60%
	Undergraduate	23%	23%	32%	28%	27%	19%
	Postgraduate	30%	24%	12%	21%	24%	21%
Travelling party*	Alone	28%	9%	7%	14%	15%	3%
	With others	72%	91%	93%	86%	85%	97%
		P < .001; Cramer's V = .240			*P < .10; Cramer's V = .152*		
Time spent	Day trip	21%	10%	7%	12%	14%	7%
	1 night	19%	16%	16%	19%	12%	16%
	2-3 nights	54%	63%	63%	61%	61%	63%
	4+ nights	7%	11%	14%	8%	14%	15%
Estimated expenditure in tourism activities*	$0-49	65%	38%	29%	47%	35%	34%
	$50-199	26%	47%	41%	46%	36%	39%
	$200+	9%	15%	30%	8%	29%	27%
		P < .001; Cramer's V = .207			*P < .05; Cramer's V = .187*		

5.3.9.2 Personality: Cairns

Of the 209 participants, 207 fully completed the section of the survey regarding the venturesomeness concept; however, as these only represented 0.9%, the missing data was replaced with the mean. As previously mentioned, prior to performing the PCA, the suitability of the data for this type of analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .83, exceeding the recommended value of .6. The PCA revealed the presence of two components with eigenvalues exceeding 1, explaining 32.4% and 11.4% respectively. An inspection of the scree plot revealed a clear break at the second component. It was decided to retain the two components for further investigation. The two-component solution explained a total of 43.8% of the variance. Oblimin rotation was performed to assist in the interpretation of the components. Both components showed a number of strong loadings and there was a relatively weak correlation between the two factors (r=387). As previously mentioned, the results of the analysis support the previous claim that Weaver's (2012) instrument is measuring two components within the venturesomeness personality trait (adventure and mental stimulation). Based on these results, two-cluster analysis procedures were conducted to segment the visitors based on the two personality traits. Table 5-7 shows the pattern and structure matrix for PCA with oblimin rotation of two-factor solution of the venturesomeness items.

Table 5-7 Pattern and Structure Matrix for PCA of the venturesomeness items - Cairns

Item	Pattern Matrix		Structure Matrix	
	Component 1	Component 2	Component 1	Component 2
1. I am willing to inconvenience myself physically to see something that interests me when I travel	.642	.047	.661	.296
2. When I travel, I tend to be open to unplanned or spontaneous experiences	.693	-.074	.664	.195
3. I often travel to out-of-the-way places to observe rare or unusual attractions	.536	.274	.642	.482
4. It is important to me to learn as much as possible about the places I visit	-.105	.836	.219	.795
5. I like to be physically active when I travel	.479	.279	.587	.465
6. I prefer to make all of my travel arrangements myself	.074	.527	.278	.556
7. Mental stimulation is an important reason why I travel	.057	.712	.333	.734
8. I prefer to visit places that I have never visited before	.440	.016	.446	.187
9. I don't expect a lot of services when I travel	.561	.046	.579	.263
10. I like to experience an element of risk when I travel	.810	-.179	.740	.134

Table 5-8 below shows the results of the cluster analysis for the "adventure" trait. The two-cluster solution differentiated only between the venturer and centric dimensions, while the four-cluster solution divided the centric cluster into two similar clusters. Hence, a three-cluster solution was accepted that allocated the sample into

statistically well-differentiated groups. A one-way between-groups analysis of variance was conducted to explore whether the three-cluster solution groups were significantly different from each other. The results suggest there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) willing to inconvenience myself $F (2, 209) = 64.800$ $p < .001$; (2) open to unplanned or spontaneous experiences $F (2, 209) = 67.400$ $p < .001$; (3) travel to out-of-the-way places $F (2, 209) = 44.032$ $p < .001$; (4) physically active $F (2, 209) = 16.379$ $p < .001$; (5) visit places I have never visited $F (2, 209) = 16.379$ $p < .001$; (6) I don't expect a lot of services $F (2, 209) = 21.199$ $p < .001$; and (7) element of risk $F (2, 209) = 75.047$ $p < .001$. Despite reaching statistical significance, post hoc comparisons using the Turkey HSD test indicate that the mean score for some groups on certain items did not differ significantly from each other. For example, for the item regarding being "physically active", the mean score for centric and venturer did not differ significantly. Also, regarding "I don't expect a lot of services", the mean score for centric and dependable did not differ significantly. Table 5-8 illustrates that of the 209 participants, 69 (33%) were allocated to the venturer cluster, 108 (52%) to the centric and only 32 (15%) to the dependable.

Table 5-8 Overall and cluster means on the adventure trait included in cluster analysis - Cairns

Item*	Overall n = 209	Venturer n = 69	Centric n = 108	Dependable n = 32	Gap**
1. I am willing to inconvenience myself physically to see something that interests me when I travel	3.86	4.42	3.88	2.56	(1.86)
2. When I travel, I tend to be open to unplanned or spontaneous experiences	4.19	4.83	4.06	3.25	(1.58)
3. I often travel to out-of-the-way places to observe rare or unusual attractions	3.89	4.51	3.72	3.13	(1.38)
5. I like to be physically active when I travel	4.00	4.39	3.87	3.63	(0.76)
8. I prefer to visit places that I have never visited before	4.27	4.78	4.13	3.66	(1.12)
9. I don't expect a lot of services when I travel	3.25	3.80	3.06	2.75	(1.05)
10. I like to experience an element of risk when I travel	2.92	3.83	2.68	1.81	(2.02)
*Item number and description as administered in the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .738. If any of the items were removed from the scale, the Cronbach alpha would decrease. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.					

Table 5-9 below shows the results of the cluster analysis for the "mental stimulation" trait. The three-cluster solution was accepted that allocated the sample to statistically well-differentiated groups. The two-cluster solution combined the high and low clusters from the three-cluster solution. The four-cluster solution was not accepted as the post hoc comparisons using the Tukey HSD test indicated that the mean score for all groups did not differ significantly from each other on the three items. The results from the one-way between-groups analysis of variance suggest that there was a statistically significant difference between the three-cluster solution groups at the $p < .001$ level on the items' scores: (1) learn as much as possible about the places I visit $F (2, 209) = 74.738$ $p < .001$; (2) prefer to make all of my travel arrangements myself $F (2, 209) = 293.845$ $p < .001$; and

(3) mental stimulation is an important reason why I travel $F (2, 209) = 14.053$ $p < .001$. Table 5-9 illustrates that of the 209 participants, 102 (49%) were allocated to the high mental stimulation cluster; 81 (39%) to the medium mental stimulation cluster and 26 (12%) to the low mental stimulation cluster.

Table 5-9 Overall and cluster means on the mental stimulation trait included in cluster analysis - Cairns

Item*	Overall n = 209	High n = 102	Medium n = 81	Low n = 26	Gap**
4. It is important to me to learn as much as possible about the places I visit	4.00	4.43	3.84	2.81	(1.62)
6. I prefer to make all of my travel arrangements myself	3.73	4.44	2.63	4.35	(0.09)
7. Mental stimulation is an important reason why I travel	3.82	4.11	3.57	3.43	(0.68)
*Item number and description as administered in the survey **Difference in mean between the high and low clusters Cronbach alpha = .516. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.					

Table 5-10 shows the relationship between demographic characteristics and the two personality traits (adventure and mental stimulation trait). The results show a strong relationship between the "adventure" trait and age, type of visitor, culture, household status and estimated expenditure in tourism activities. It appears that venturers are more likely to be within the younger groups, international visitors, born overseas, single and having a minor estimated expenditure than visitors within the centric and dependable groups. Regarding time spent, it appears that dependables are more willing to stay longer at the destination than the visitors within the other two groups. Regarding the "mental stimulation" trait, the results show a strong relationship between this variable and education level and travelling party. It appears that visitors with a high mental stimulation trait are more likely to hold a postgraduate qualification than participants within the other two groups. Regarding travelling party, the percentage of visitors travelling alone is higher on the high mental stimulation group in comparison with the other two groups.

Table 5-10 Demographic characteristics of the personality traits in Cairns

Item	Variables	Adventure trait			Mental stimulation trait		
		Venturer n= 69	Centric n=108	Dependable n = 32	High n = 102	Medium n = 81	Low n = 26
Gender	Female	54%	57%	66%	60%	53%	61%
	Male	46%	43%	34%	40%	47%	39%
Age*	15-29	44%	26%	6%	26%	32%	27%
	30-44	23%	21%	25%	22%	20%	35%
	45-64	22%	31%	41%	30%	31%	19%
	65+	12%	22%	28%	22%	17%	19%
		P < .05; Cramer's V = .207					
Type visitor*	Domestic	44%	62%	69%	60%	57%	46%
	International	56%	38%	31%	40%	43%	54%
		P < .05; Cramer's V = .196					
Culture*	Born in Australia	32%	41%	63%	41%	41%	42%
	Born overseas	68%	59%	37%	59%	59%	58%
		P < .05; Cramer's V = .201					
Household*	Single	44%	29%	10%	31%	35%	31%
	Young/midlife couple no children or not @ home	51%	56%	47%	55%	51%	50%
	Parent with children @ home	6%	16%	31%	14%	15%	19%
		P < .05; Cramer's V = .185					
Employment status	Not working/retired	49%	53%	50%	46%	59%	46%
	Part time/casual	22%	13%	16%	22%	12%	7%
	Full time	29%	34%	34%	32%	28%	46%
Education level*	Less than undergraduate	41%	41%	56%	33%	49%	62%
	Undergraduate	28%	30%	22%	28%	31%	15%
	Postgraduate	32%	30%	22%	38%	20%	23%
					P < .05; Cramer's V = .173		
Travelling party*	Alone	22%	15%	9%	23%	9%	15%
	With others	78%	85%	91%	77%	91%	85%
					P < .05; Cramer's V = .175		
Time spent	Day trip	3%	0%	6%	1%	3%	4%
	1 night	4%	4%	3%	3%	6%	0%
	2-3 nights	30%	27%	9%	22%	28%	31%
	4+ nights	62%	69%	81%	75%	63%	65%
Estimated expenditure in tourism activities*	$0-49	15%	8%	9%	12%	7%	15%
	$50-199	30%	19%	6%	27%	15%	19%
	$200+	55%	72%	84%	62%	30%	65%
		P < .05; Cramer's V = .163					

5.3.9.3 Personality: Grampians

Of the 211 participants, 209 fully completed the section of the survey regarding the venturesomeness trait; however, as these only represent 0.9%, the missing data was replaced with the mean. As previously mentioned, prior to performing the PCA, the suitability of the data for this type of analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .713, exceeding the recommended value of .6. The PCA revealed the presence of three components with eigenvalues exceeding 1, explaining 28.4%, 13.8%, and 11.6% respectively. An inspection of the scree plot revealed a clear break at the second component. It was decided to retain two components for further investigation. The two-component solution explained a total of 42.2% of the variance. Oblimin rotation was performed to assist in the interpretation of the components. Both components show a number of strong loadings; however, one item did not load substantially (above .42) on any of the components and was removed from the analysis ("open to unplanned or spontaneous experiences", which loaded .393 on Component 1 and .345 on Component 2). The results show a weak correlation between the two factors (r=183). Therefore, as previously mentioned, it appears that Weaver's (2012) venturesomeness scale has two components (adventure and mental stimulation). Table 5-11 illustrates the pattern and structure matrix for PCA with oblimin rotation of two-factor solution of the venturesomeness items.

Table 5-11 Pattern and Structure Matrix for PCA of the venturesomeness items - Grampians

Item	Pattern Matrix		Structure Matrix	
	Component 1	Component 2	Component 1	Component 2
1. I am willing to inconvenience myself physically to see something that interests me when I travel	.535	-.320	.630	-.037
2. When I travel, I tend to be open to unplanned or spontaneous experiences	.570	.082	.393	.347
3. I often travel to out-of-the-way places to observe rare or unusual attractions	.707	-.031	.575	.307
4. It is important to me to learn as much as possible about the places I visit	.463	.577	-.017	.743
5. I like to be physically active when I travel	.653	-.238	.668	.094
6. I prefer to make all of my travel arrangements myself	.593	-.057	.505	.231
7. Mental stimulation is an important reason why I travel	.531	.597	.024	.793
8. I prefer to visit places that I have never visited before	.284	.405	-.044	.502
9. I don't expect a lot of services when I travel	.382	-.322	.511	-.111
10. I like to experience an element of risk when I travel	.474	-.506	.705	-.234

Table 5-12 below shows the results of the cluster analysis for the "adventure" trait. The two-cluster solution differentiated only between the venturer and centric dimensions. The four-cluster solution divided one cluster into two similar ones and one with a small sample size. In addition, the post hoc comparison using the Tukey HSD test indicated that the mean score between groups for all of the items did not differ significantly between

all groups. Hence, a three-cluster solution was accepted that allocated the sample into statistically well-differentiated groups. The results of the one-way between-groups analysis of variance suggest that there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) willing to inconvenience myself $F (2, 211) = 22.041$ $p < .001$; (2) travel out-of-the-way places $F (2, 211) = 24.184$ $p < .001$; (3) prefer to make my travel arrangements by myself $F (2, 211) = 124.163$ $p < .001$; (4) physically active $F (2, 211) = 15.262$ $p < .001$, (5) don't expect a lot of services $F (2, 211) = 24.351$ $p < .001$; and (6) element of risk $F (2, 211) = 84.401$ $p < .001$. Despite reaching statistical significance; post hoc comparisons using the Tukey HSD test indicated that the mean score for some groups on certain items did not differ significantly from each other. For "make my travel arrangements by myself", the mean score for venturer and centric did not differ significantly. Regarding being "physically active", "I don't expect a lot of services" and "element of risk", the mean scores for centric and dependable did not differ significantly. Table 5-12 illustrates that of the 211 participants, 79 (37%) were allocated to the venturer cluster, 90 (43%) to the centric and only 42 (20%) to the dependable.

Table 5-12 Overall and cluster means on the adventure trait included in cluster analysis - Grampians

Item*	Overall n = 211	Venturer n = 79	Centric n = 90	Dependable n = 42	Gap**
1. I am willing to inconvenience myself physically to see something that interests me when I travel	4.06	4.44	3.99	3.50	(0.94)
3. I often travel to out-of-the-way places to observe rare or unusual attractions	3.93	4.30	3.91	3.29	(1.01)
5. I like to be physically active when I travel	4.10	4.43	3.94	3.83	(0.60)
6. I prefer to make all of my travel arrangements myself	3.81	4.23	4.16	2.29	(1.94)
9. I don't expect a lot of services when I travel	3.31	3.82	2.93	3.31	(0.51)
10. I like to experience an element of risk when I travel	3.12	3.99	2.56	2.71	(1.28)
*Item number and description as administered the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .662. If any of the items were removed from the scale, the Cronbach alpha would decrease. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.					

Table 5-13 below shows the results of the cluster analysis for the "mental stimulation" trait. The three-cluster solution was accepted as it allocated the sample to statistically well-differentiated groups. The two-cluster solution combined the medium and high clusters from the three-cluster solution. The four-cluster solution was not accepted as the post hoc comparisons using the Tukey HSD test indicated that the mean score for all groups did not differ significantly from each other on the two items. The results of the one-way between-groups analysis of variance suggest that there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) learn as much as possible about the places I visit $F (2, 211) = 172.603$ $p < .001$; and (2) mental stimulation is an important reason why I travel $F (2, 211) = 118.671$ $p < .001$. From Table 5-13, it is clear that of the 211 participants, 40 (49%) were allocated to the high mental stimulation cluster; 109 (39%) to the medium mental stimulation cluster and 62 (12%) to the low mental stimulation cluster.

Table 5-13 Overall and cluster means on the mental stimulation trait included in cluster analysis - Grampians

Item*	Overall n = 211	High n = 40	Medium n = 109	Low n = 62	Gap**
4. It is important to me to learn as much as possible about the places I visit	3.85	4.38	4.18	2.92	(1.46)
7. Mental stimulation is an important reason why I travel	3.78	5.00	3.69	3.16	(1.84)
*Item number and description as administered in the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .605. The item "I prefer to visit places that I have never visited before" was removed from the scale as the Cronbach alpha increased from .542 to .605 if the item was deleted.					

Table 5-14 (on the following page) shows the relationship between demographic characteristics and the two personality traits (adventure and mental stimulation). Contrary to Katherine's and Cairn's results, it appears that only travelling party has a strong relationship with the "adventure" trait. It appears that venturers are more likely travel alone than the other two groups. Regarding the "mental stimulation" trait, the results only suggest a strong relationship between this variable and gender. The percentage of female visitors within the high and medium mental stimulation group is higher than the percentage within the low mental stimulation group.

Table 5-14 Demographic characteristics of the personality traits at the Grampians

Item	Variables	Adventure trait			Mental stimulation trait		
		Venturer n = 79	Centric n = 90	Dependable n = 42	High n = 40	Medium n = 109	Low n = 62
Gender*	Female	49%	60%	60%	58%	64%	40%
	Male	51%	40%	40%	42%	36%	59%
					P < .05; Cramer's V = .209		
Age	15-29	41%	26%	48%	25%	39%	36%
	30-44	23%	24%	24%	20%	21%	31%
	45-64	25%	37%	19%	40%	26%	27%
	65+	11%	13%	10%	15%	14%	6%
Type visitor	Domestic	51%	62%	52%	50%	57%	58%
	International	49%	38%	48%	50%	43%	42%
Culture	Born in Australia	38%	40%	38%	35%	39%	42%
	Born overseas	62%	60%	62%	65%	62%	58%
Household	Single	34%	29%	29%	28%	30%	34%
	Young/midlife couple no children or not @ home	53%	57%	43%	50%	55%	50%
	Parent with children @ home	13%	14%	29%	22%	15%	16%
Employment status	Not working/retired	38%	39%	38%	48%	39%	32%
	Part time/casual	19%	16%	26%	20%	22%	13%
	Full time	43%	46%	36%	33%	39%	55%
Education level	Less than undergraduate	32%	38%	43%	33%	32%	47%
	Undergraduate	42%	31%	33%	35%	37%	34%
	Postgraduate	27%	31%	24%	33%	31%	19%
Travelling party*	Alone	14%	4%	0%	10%	5%	10%
	With others	86%	96%	100%	90%	95%	90%
		P < .05; Cramer's V = .215					
Time spent	Day trip	11%	10%	24%	5%	15%	16%
	1 night	15%	23%	24%	15%	22%	21%
	2-3 nights	56%	53%	45%	63%	49%	53%
	4+ nights	18%	13%	7%	18%	15%	10%
Estimated expenditure in tourism activities	$0-49	90%	79%	79%	88%	78%	89%
	$50-199	10%	21%	21%	13%	22%	11%
	$200+	0%	0%	0%	0%	0%	0%

5.3.9.4   Personality: Overall (Including the three destinations)

In order to determine the personality traits for the overall sample, the PCA and the cluster analysis were used. Prior to performing the PCA, the suitability of the data for this type of analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .793, exceeding the recommended value of .6 and Bartlett's Test of Sphericity reached statistical significance, supporting the factorability of the correlation matrix. The PCA revealed the presence of two components with eigenvalues exceeding 1, explaining 30.1% and 12.4% of the variance respectively. An inspection of the scree plot revealed a clear break at the second component. Therefore, it was decided to retain two components for further investigation. The two-component solution explained a total of 42.4% of the variance. Oblimin rotation was performed to assist in the interpretation of the components. Both components showed a number of strong loadings and several items loaded substantially on only one component. However, two items did not load substantially (above .42) on any of the components ("prefer to make my travel arrangements myself", which loaded .205 on Component 1 and .392 on Component 2; and "prefer to visit places I have never visited", which loaded .105 on Component 1 and .407 on Component 2). These items were removed from the analysis. There was a weak correlation between the two factors (r=238). Based on these results, two-cluster analysis procedures were conducted to segment the visitors, based on the two personality traits identified (adventure and mental stimulation). Table 5-15 shows the pattern and structure matrix for PCA with oblimin rotation of two-factor solution of the venturesomeness items.

Table 5-15 Pattern and Structure Matrix for PCA of the venturesomeness items - Overall

Item	Pattern Matrix		Structure Matrix	
	Component 1	Component 2	Component 1	Component 2
1. I am willing to inconvenience myself physically to see something that interests me when I travel	.670	-.002	.669	.226
2. When I travel, I tend to be open to unplanned or spontaneous experiences	.532	.186	.595	.367
3. I often travel to out-of-the-way places to observe rare or unusual attractions	.591	.224	.667	.425
4. It is important to me to learn as much as possible about the places I visit	-.119	.814	.158	.773
5. I like to be physically active when I travel	.601	.154	.654	.358
6. I prefer to make all of my travel arrangements myself	.205	.392	.339	.462
7. Mental stimulation is an important reason why I travel	-.054	.784	.213	.766
8. I prefer to visit places that I have never visited before	.102	.407	.240	.442
9. I don't expect a lot of services when I travel	.570	-.066	.547	.128
10. I like to experience an element of risk when I travel	.762	-.193	.696	.066

Table 5-16 below shows the results of the cluster analysis for the "adventure" trait. The three-cluster solution grouped the centric and dependable in a similar cluster. Hence, the four-cluster solution was accepted that allocated the sample to statistically well-differentiated groups. A one-way between-groups analysis of variance was conducted to explore whether the cluster groups were significantly different from each other. The results suggest there was a statistically significant difference at the $p < .001$ level on the items' scores for the three groups: (1) willing to inconvenience myself $F (2, 664) = 226.417$ $p < .001$; (2) open to unplanned or spontaneous experiences $F (2, 664) = 78.560$ $p < .001$; (3) travel to out-of-the-way places $F (2, 664) = 87.704$ $p < .001$; (4) physically active $F (2, 664) = 55.794$ $p < .001$; (5) I don't expect a lot of services $F (2, 664) = 152.885$ $p < .001$; and (6) element of risk $F (2, 664) = 140.709$ $p < .001$. Despite reaching statistical significance; post hoc comparisons using the Tukey HSD test indicated that the mean score for some groups on certain items did not differ significantly from each other. The test indicated that regarding "willing to inconvenience myself" and "open to unplanned or spontaneous experiences", the mean scores for venturer and near-venturer did not differ significantly. In addition, the mean score for centric and dependable did not differ significantly for "I don't expect a lot of services". Table 5-16 illustrates that of the 664 participants, 105 (16%) were allocated to the venturer cluster, 197 (30%) to the near-venturer, 237 (36%) to the centric and 125 (19%) to the dependable.

Table 5-16 Overall and cluster means on the adventure trait included in cluster analysis - Overall

Item*	Overall	Venturer	Near-venturer	Centric	Dependable	Gap**
	n = 664	n = 105	n = 197	n = 237	n = 125	
1. I am willing to inconvenience myself physically to see something that interests me when I travel	3.99	4.59	4.46	4.00	2.74	(1.85)
2. When I travel, I tend to be open to unplanned or spontaneous experiences	4.24	4.64	4.64	4.03	3.66	(0.98)
3. I often travel to out-of-the-way places to observe rare or unusual attractions	3.88	4.52	4.28	3.66	3.14	(1.38)
5. I like to be physically active when I travel	4.05	4.55	4.27	3.90	3.54	(1.01)
9. I don't expect a lot of services when I travel	3.34	2.70	4.23	3.05	3.02	(0.32)
10. I like to experience an element of risk when I travel	3.03	3.32	3.89	2.34	2.75	(0.57)

*Item number and description as administered in the survey
**Difference in mean between the venturer and dependable clusters
Cronbach alpha = .713. If any of the items were removed from the scale, the Cronbach alpha would decrease. A one-way between-groups analysis of variance suggests that the mean of the various items is significantly different from each other.

Table 5-17 below shows the results of the cluster analysis for the "mental stimulation" trait. The three-cluster solution was accepted that allocated the sample to statistically well-differentiated groups. The two-cluster solution combined the high and medium clusters from the three-cluster solution. The four-cluster solution was not accepted as the post hoc comparisons using the Tukey HSD test indicated that the mean score for all groups did not differ significantly from each other on the "learning" item. A one-way between-groups analysis of variance was conducted to explore whether the cluster groups were significantly different from each other. The results suggest there was a statistically significant difference at the $p < .001$ level on the items' scores for the three

groups: (1) learn as much as possible about the places I visit $F_{(2, 664)} = 269.968$ $p < .001$; and (2) mental stimulation is an important reason why I travel $F_{(2, 664)} = 471.516$ $p < .001$. Table 5-17 illustrates that of the 664 participants, 114 (17%) were allocated to the high mental stimulation cluster; 459 (70%) to the medium mental stimulation cluster, and 91 (14%) to the low mental stimulation cluster.

Table 5-17 Overall and cluster means on the mental stimulation trait included in cluster analysis - Overall

Item*	Overall n = 664	High n = 114	Medium n = 459	Low n = 91	Gap**
4. It is important to me to learn as much as possible about the places I visit	3.90	4.46	4.00	2.68	(1.78)
7. Mental stimulation is an important reason why I travel	3.79	5.00	3.68	2.79	(2.21)
*Item number and description as administer on the survey **Difference in mean between the venturer and dependable clusters Cronbach alpha = .567					

Table 5-18 shows the relationship between demographic characteristics and the two personality traits (adventure and mental stimulation). The results show a strong relationship between the "adventure" trait and age, type of visitor, household, education level, travelling party and location. It appears that venturers and near venturers are more likely to be within the younger groups, more equally represented by both domestic and international visitors. They are also more likely to be visitors who are single and travelling alone. Dependables are more likely to be within the older groups, domestic visitors and with their highest level of education being less than undergraduate. Regarding location, it appears that the percentage of dependables is higher at Cairns.

Regarding the "mental stimulation" trait, the results show a strong relationship between this trait and gender, age, employment status, education level and travelling party. It appears that visitors within the high and medium mental stimulation groups are more likely to be represented by females in comparison with the low mental stimulation group. Regarding employment status, it appears that visitors within the low mental situation group are more likely to be full-time employed, whereas visitors within the high and medium groups are more likely to belong to the not working/retired group. Regarding education level, around a third of the visitors within the high and medium groups hold a postgraduate qualification. Finally, the percentage of visitors travelling alone is higher within the high mental stimulation group.

Table 5-18 Demographic characteristics of the personality traits at the Grampians

Item	Variables	Adventure trait				Mental stimulation trait		
		Venturer n = 105	Near-venturer n = 197	Centric n = 237	Dependable n = 125	High n = 114	Medium n = 459	Low n = 91
Gender*	Female	52%	54%	62%	60%	64%	59%	43%
	Male	48%	46%	38%	40%	36%	41%	57%
						P < .05; Cramer's V = .125		
Age*	15-29	34%	43%	20%	20%	27%	29%	30%
	30-44	20%	18%	19%	22%	21%	17%	31%
	45-64	29%	23%	46%	31%	38%	34%	26%
	65+	17%	15%	15%	26%	14%	19%	13%
		P < .001; Cramer's V = .160				*P* < .10; Cramer's V = .095		
Type visitor*	Domestic	55%	50%	67%	68%	53%	62%	62%
	International	45%	50%	33%	32%	47%	38%	38%
		P < .001; Cramer's V = .158						
Culture	Born in Australia	43%	40%	51%	50%	39%	48%	46%
	Born overseas	57%	60%	49%	50%	61%	52%	54%
Household*	Single	37%	38%	19%	23%	32%	27%	31%
	Young/midlife couple no children or not @ home	53%	53%	59%	53%	53%	56%	52%
	Parent with children @ home	10%	9%	23%	24%	16%	17%	18%
		P < .001; Cramer's V = .171						
Employment status*	Not working/retired	52%	47%	44%	49%	52%	48%	37%
	Part time/casual	24%	17%	19%	16%	18%	20%	11%
	Full time	24%	36%	37%	35%	30%	32%	52%
						P < .05; Cramer's V = .105		
Education level*	Less than undergraduate	42%	43%	42%	54%	39%	43%	59%
	Undergraduate	31%	30%	27%	31%	29%	31%	24%
	Postgraduate	27%	27%	31%	15%	33%	26%	17%
		P < .10; Cramer's V = .098				*P* < .05; Cramer's V = .094		
Travelling party*	Alone	17%	15%	7%	9%	20%	11%	6%
	With others	83%	85%	93%	91%	80%	89%	94%
		P < .05; Cramer's V = .127				*P* < .05; Cramer's V = .134		
Time spent	Day trip	6%	11%	8%	10%	7%	9%	11%
	1 night	14%	16%	13%	11%	12%	14%	15%
	2-3 nights	47%	50%	47%	43%	46%	47%	51%
	4+ nights	33%	23%	31%	36%	35%	30%	23%

Continue on next page

		Adventure trait				Mental stimulation trait		
Item	Variables	Venturer n = 105	Near-venturer n = 197	Centric n = 237	Dependable n = 125	High n = 114	Medium n = 459	Low n = 91
Estimated expenditure in tourism activities*	$0-49	48%	56%	41%	30%	51%	43%	44%
	$50-199	30%	24%	28%	28%	24%	28%	26%
	$200+	23%	20%	31%	42%	25%	29%	30%
	P < .001; Cramer's V = .144							
Location**	Katherine	31%	38%	39%	36%	30%	39%	33%
	Cairns	29%	29%	30%	41%	35%	31%	31%
	Grampians	41%	33%	31%	23%	29%	30%	36%
	P < .10; Cramer's V = .094							

5.4 TRAVEL BEHAVIOUR OF PARTICIPANTS

Section 5.3 provided the demographic and psychographic (personality) characteristics of the participants. This section presents an examination of the participants' travelling behaviour while at the three destinations. Specific information collected in this section includes the makeup of their travelling party, the amount of time they spent in the region, the main reason for travelling, whether they have visited the destination previously, their sources of information regarding tourism activities, the items they booked prior to arrival, and their estimated expenditure in tourism attractions and organised tours.

5.4.1 Travelling party

Figure 5-11 illustrates that the majority of participants within the three destinations were travelling with their partner (61% - Katherine, 50% - Cairns, and 51% - Grampians). The proportion of visitors travelling with their family was relatively similar in the three destinations (16%, 19% and 18% respectively). However, double the number of participants at the Grampians, in comparison with the other two destinations, were travelling with friends or relatives. The opposite can be said for visitors travelling alone.
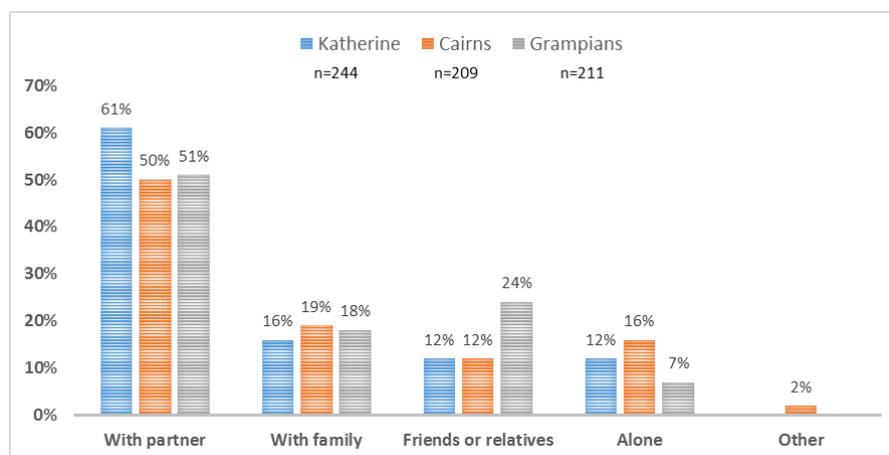
Figure 5-11 Travelling party distribution

5.4.2 Time spent at the destination

Figure 5-12 shows the time participants spent at the three destinations. The figure shows that visitors at Katherine and at the Grampians followed a similar trend (around 85% of visitors stayed 3 nights or less). However, this situation is very different in Cairns, where 70% of participants spent more than four nights at the destination.
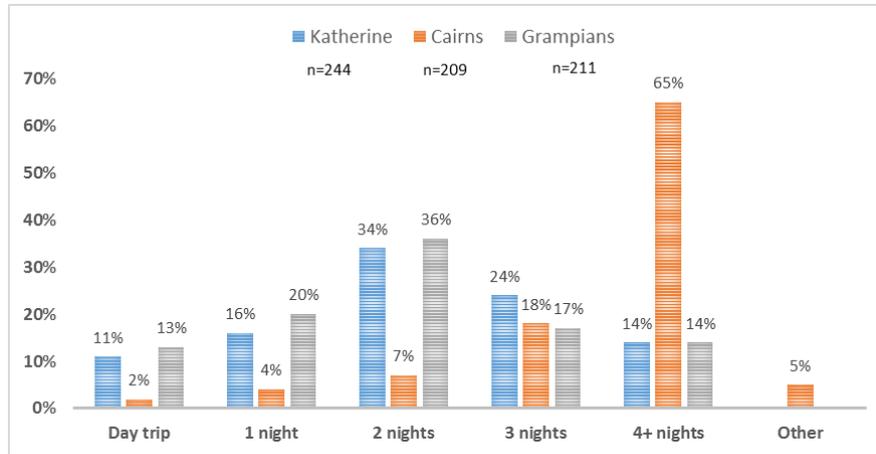
Figure 5-12 Time spent at the destination

As previously illustrated, visitors at Cairns showed a different trend. Figure 5-13 expands the time frame that visitors spent in the area. It can be seen that there were two major groups at the destination; this could be interpreted either as the weekend visitors or people staying at least a week.
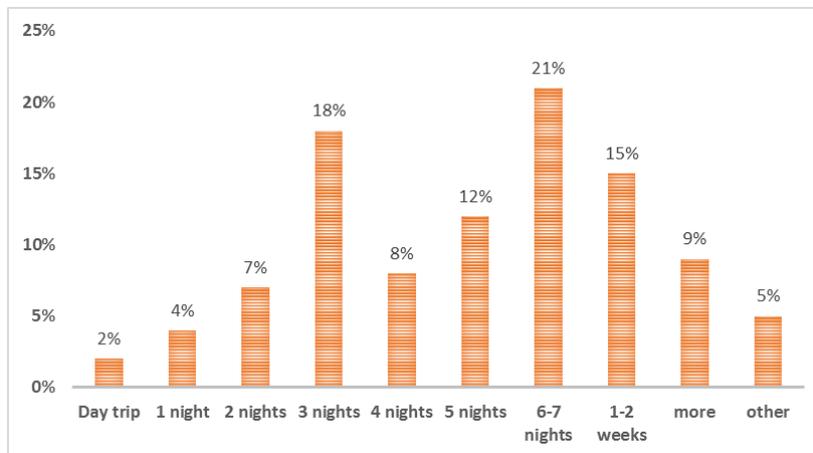
Figure 5-13 Time spent at Cairns

5.4.3 Main reason to travel

The main reason people reported for travelling to the three destinations was "holidays" (86% for Katherine, 79% for Cairns, and 93% for the Grampians respectively). A small number of participants were also visiting friends or relatives, or they were in a business or education trip (see Figure 5-14 for detailed information). Participants at Katherine and at the Grampians that mentioned "other" as their reason for travelling specified

they were just passing through. Participants at Cairns mentioned they were either on a social or professional event or trying to find a job.
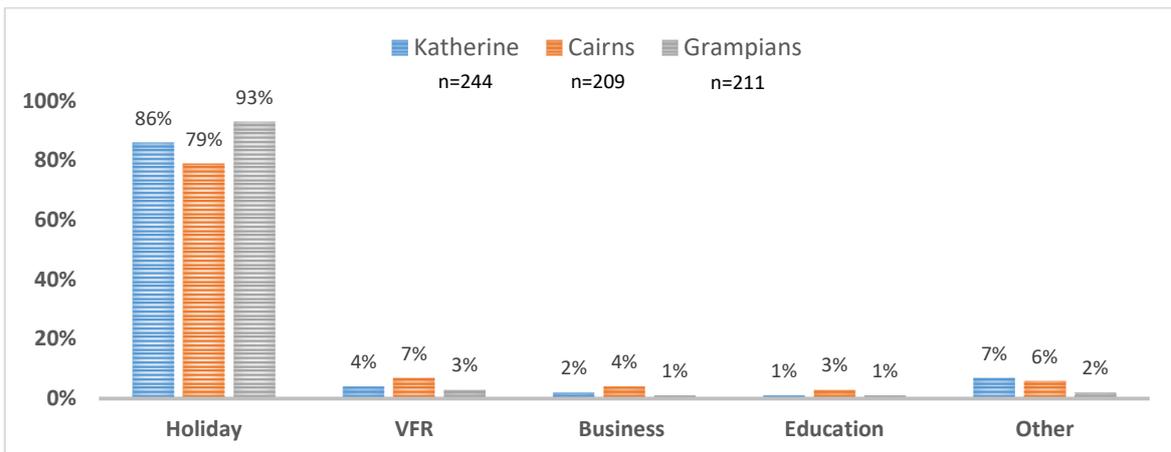
Figure 5-14 Main reasons to travel

5.4.4 Previous visit to the destination

Participants were asked to indicate whether they had travelled to the destination within the previous 12 months. Figure 5-15 illustrates that around four out of five visitors at each destination mentioned that they had not previously travelled to the region within the previous 12 months.
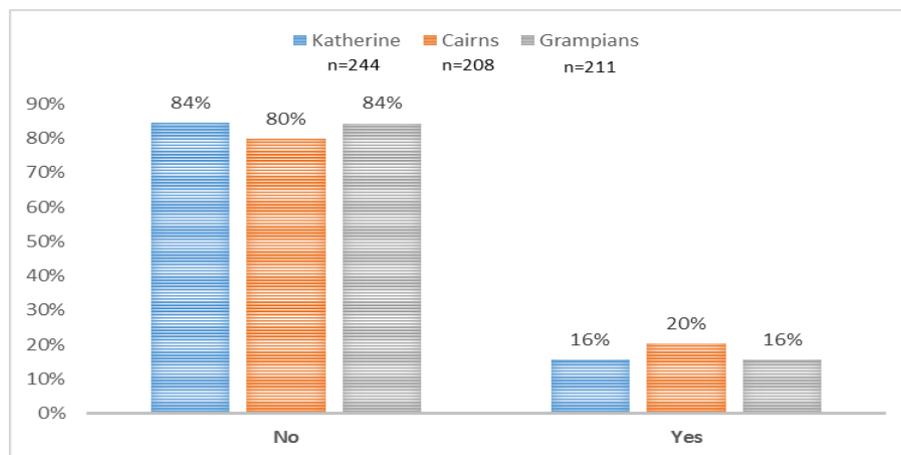
Figure 5-15 Previous visit to the destination

5.4.5 Source of information regarding tourism activities

Participants were asked to indicate how they had sourced information regarding various tourism activities available at the destination they were visiting. Figure 5-16 illustrates that the three main sources of information were: sought information upon arrival (69%, 75%, and 66% respectively), searched on the internet (54%, 70%, and 66% respectively), and sought advice or recommendation from friends or relatives (55%, 60%, 44% respectively). Around a third of the participants also mentioned "other" as source of information. Examples of "other" that were indicated by participants included travel books such as those published by Lonely Planet (in

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the three destinations); visitor centres in other destinations and wikicamps – travel app for smart phones (in Katherine); and previous visit to the region (at the Grampians).
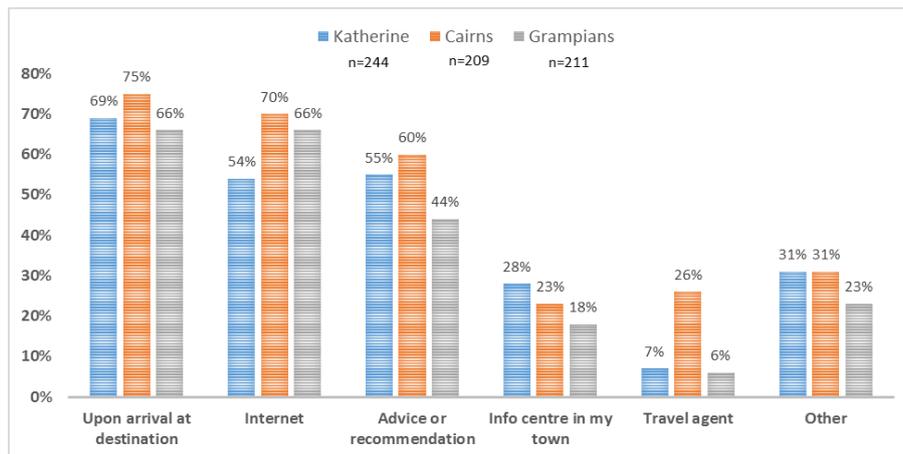
Figure 5-16 Source of information regarding tourism activities

5.4.6 Items booked prior to arrival

Figure 5-17 illustrates which items had been booked or included in a package prior to the arrival of the visitors at the three destinations. The data shows that more visitors travelling to Cairns had booked different items before travelling (mainly accommodation 70%, ground transportation 26%, and tourism activities 20%). Only 30% of visitors travelling in Katherine had pre-booked accommodation; a reason for this could be that the majority of visitors to this area were travelling in a caravan mode around Australia for a long period of time. The difference in the ground transportation item could be due to visitors flying directly to Cairns and from there needing to use local transportation. The majority of visitors at the Grampians were travelling in their own vehicle.
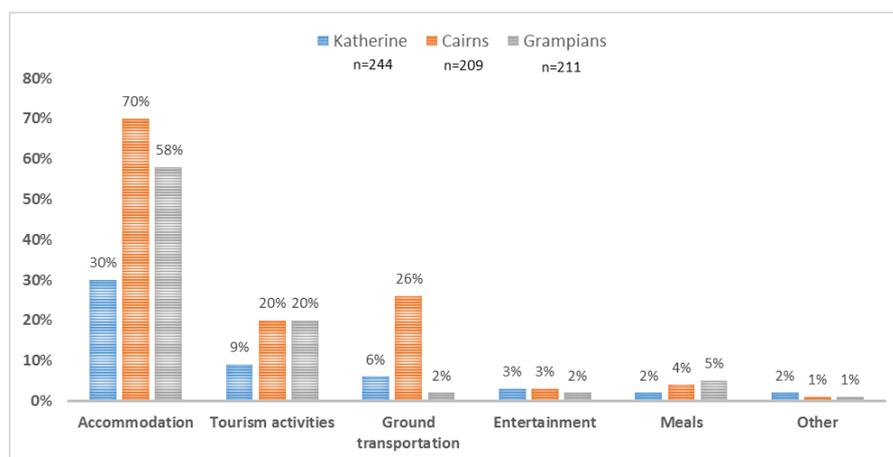
Figure 5-17 Pre-booked items prior arrival at Katherine

5.4.7 Estimated expenditure

Figure 5-18 shows the estimated amount of money that participants intended to spend on tourism attractions and organised tours while at the destination. The figure shows a very different trend within destinations. While

in Cairns, 82% of visitors intended spending between $100 and more than $400, a similar proportion of visitors at the Grampians intended spending less than $49 or nothing (the majority). At Katherine, the results were mixed. However, still a third of visitors did not intend to spend any money on tourism attractions and organised tours. The main reasons for this difference could be: (1) visitors in Katherine can experience many tourism attractions for free. However, if they spend money, it is because one of the main attractions is the Katherine Gorge, which can be experienced either on a boat cruise or canoeing. (2) Cairns is the gateway for two of the main Australian tourism attractions (the Great Barrier Reef and the Daintree Rainforest). To experience them, in particular the Great Barrier Reef, visitors need to organise a tour. (3) The Grampians is a National Park where the majority of visitors go to experience nature. There are limited "well-known" tourism attractions in the region.
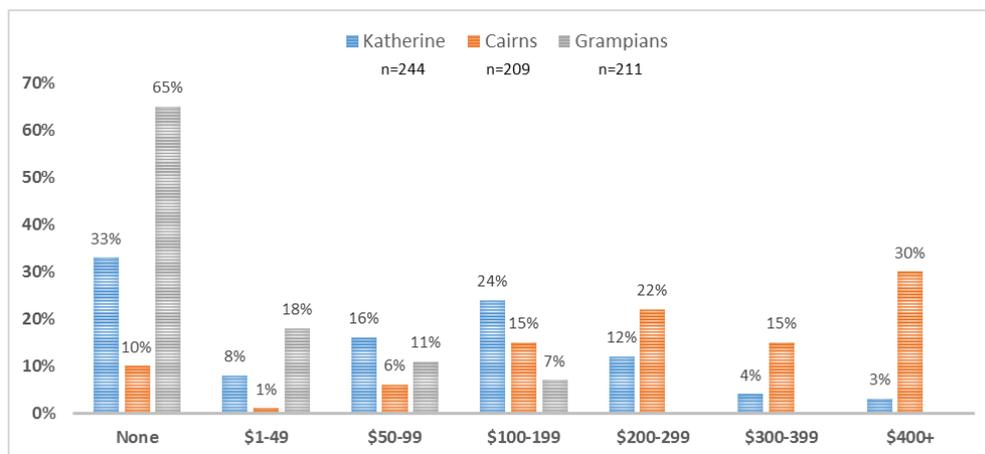
Figure 5-18 Money that participants intend spending on tourism attractions and organised tours

5.5 PARTICIPATION IN TOURISM ACTIVITIES

Section 5.5 offers an examination of participants' preferences regarding their participation in tourism activities. Section 5.5.1 provides a comparison between the number of tourism activities that participants intended to do while at the destination and the number of tourism activities they had booked prior arrival. Section 5.5.2 provides the overall participants' preferences for tourism activities in each of the destinations and their intention to participate in them.

5.5.1   Number of tourism activities participants intended to participate in

Participants were asked how many activities they were planning to participate in during their time at the destination; and from those, how many of the activities had been booked prior their arrival. Figures 5-19 and 5-20 summarise this information. It can be seen in Figure 5-19 that almost two thirds of participants planned to do between two or three activities while in Katherine and at the Grampians. This percentage was smaller in Cairns as a larger proportion of participants planned to do four or more activities in comparison with the other two destinations. In Katherine, almost a quarter of participants planned to do one or no activities. As previously mentioned, some visitors travelling to this region were passing through and therefore their time at this destination

was limited. Figure 5-20 illustrates that the majority of participants (89%, 76% and 93% respectively) had not booked any activity prior to their arrival at their destination.
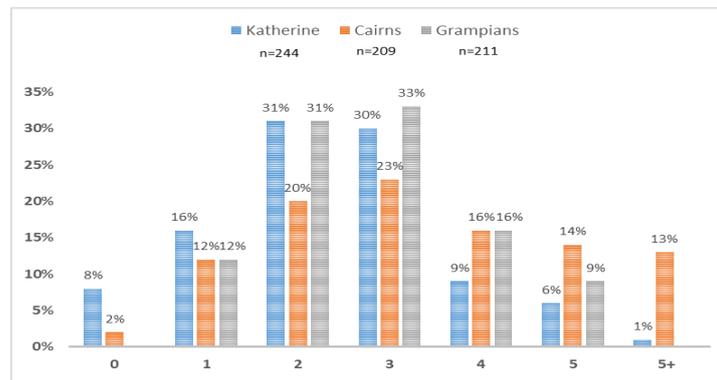
Figure 5-19 Number of tourism activities visitors planned to do
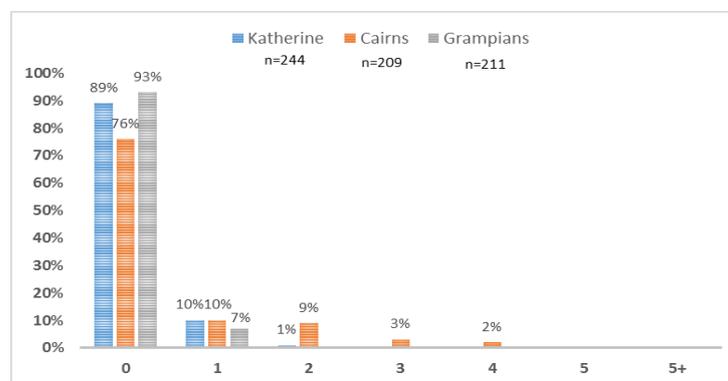
Figure 5-20 Number of tourism activities visitors had pre-booked

5.5.2   Preference for indigenous tourism and intention to participate

The ranking-sorting photo-based procedure involved participants being asked to rank the activities according to their preference. Participants then were asked to sort the activities according to their intention to participate in them during their visit at the destination. The results of these are detailed in the following sections. Table 5-19 below summarises this information only for Indigenous tourism activities. The table shows that Indigenous tourism activities were not the most preferred activities that visitors choose to engage in, compared with other types of tourism activities. In addition, a preference for Indigenous tourism activities does not necessarily convert into intention to participate. The majority of activities dropped position between these two concepts. Within Indigenous tourism activities, the rock-art sites were preferred over other activities (short tour, performance or cultural centre). See Table 5-19 and the following sections for further explanation of participants' preferences and intentions at the three destinations.

Table 5-19 Summary of preference for, and intention to, participating in Indigenous tourism

Destination	Type of activity	Preference versus other activities*	Intention to participate**
Katherine	Short tour	6th position Mean: 5.2/10	9th position 37%
Katherine	Rock-art sites	3th position Mean: 6.4/10	3th position 70%
Cairns	Short tour	5th position Mean: 5.5/10	7th position 37%
Cairns	Performance	7th position Mean: 4.6/10	8th position 30%
The Grampians	Cultural centre	4th position Mean: 5.1/10	5th position 39%
The Grampians	Rock-art sites	3th position Mean: 6.1/10	4th position 57%
*The position spectrum is 1 to 10. The activity in the first position means that it is the most preferred activity. The maximum mean score is 10. That would mean that all the participants ranked the activity as the most preferred activity. Therefore, the activity with the highest score (closer to 10) was the most preferred activity **The position spectrum is 1 to 10. The activity in the first position means that it is the activity in which a higher number participants intended to engage. The percentage represents the percentage of participants who positioned the activity as 'intend to do'.			

5.5.2.1   Katherine

Figure 5-21 shows the mean ranking results of the preference for tourism activities while in Katherine. A score of 10 would mean that all the participants ranked the activity as the most preferred activity. Therefore, the activity with the highest score (closer to 10) was the most preferred activity. The figure illustrates that the most preferable activity to do was "sightseeing" with a mean score of 7.9 from a possible of 10.0; followed very closely by "bushwalking" (mean 7.7). The third most preferable activity was visiting "Indigenous rock-art sites" (mean 6.4); however, "Indigenous short tour" (mean 5.2), was ranked in the 6th position. Food & wine ("dining out" and "markets and local produce") and arts & culture ("museums" and "art galleries") categories were ranked as the least preferred activities.

Figure 5-21 Mean ranking of the preference for tourism activities at Katherine

Figure 5-22 shows the percentage of participants that positioned each activity as an "intend to do" activity. For example, of the 244 visitors surveyed, 231 (95%) said that they intended to participate in "sightseeing". This finding shows that while some activities remain in the same position as in Figure 5-21 (sightseeing, bushwalking, Indigenous rock-art, crocodile cruise, dining out, and art galleries), the rest have changed position. The most dramatic change can be seen in the Indigenous short tour which changed (negatively) from the 6th most preferred activity, to the 2nd last activity that the visitors said they would actually participate in. Canoeing was another activity that changed (negatively) two positions. The other important movement was the museum which was reported as being the 7th most preferred activity that visitors would do if they had to; however, 46% of the participants said they actually intended to do it. Visiting markets and local produce were also upgraded from 9th position (Figure 5-21) to 7th position (Figure 5-22).
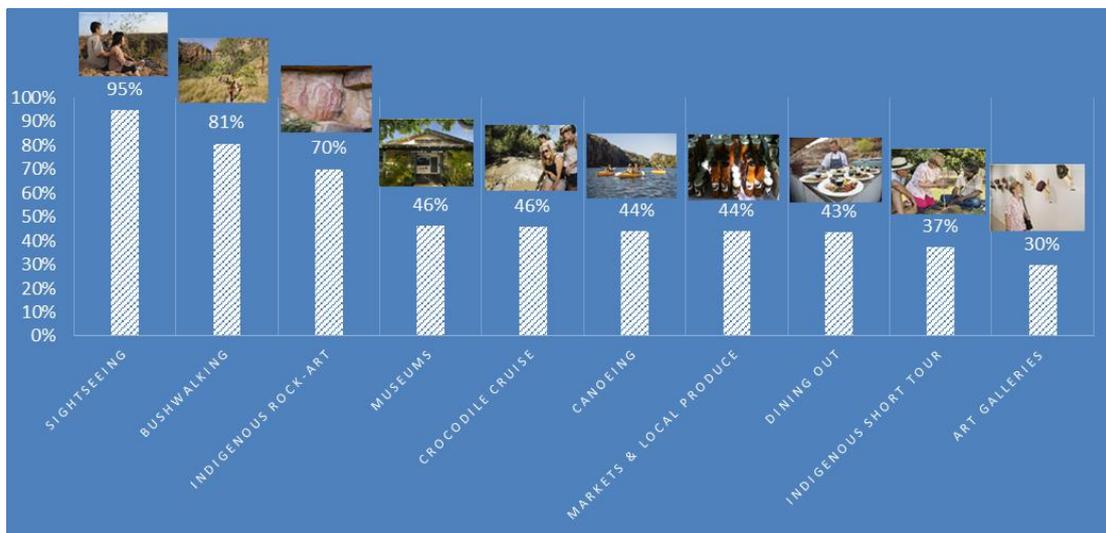
Figure 5-22 Ranking of tourism activities by participants' intention to do them while in Katherine

5.5.2.2   Cairns

Figure 5-23 illustrates that the most preferable activity to do while in Cairns was "sightseeing" with a mean score of 8.1 from a possible of 10.0; followed by "visiting the Great Barrier Reef" (mean 8.0). The third most preferable activity was "visiting historical sites" (mean 6.4); however, the other activity within the arts & culture category, "art galleries/museums", was ranked in the 2nd last position. The Indigenous tourism activities ("short tour" and "performance") were ranked in the 5th and 7th positions respectively. Food & wine activities ("markets and local produce" and "dining out") were ranked in the 4th and 6th positions. Outdoor/adventure activities were ranked as the least preferred activities (8th and 10th positions).
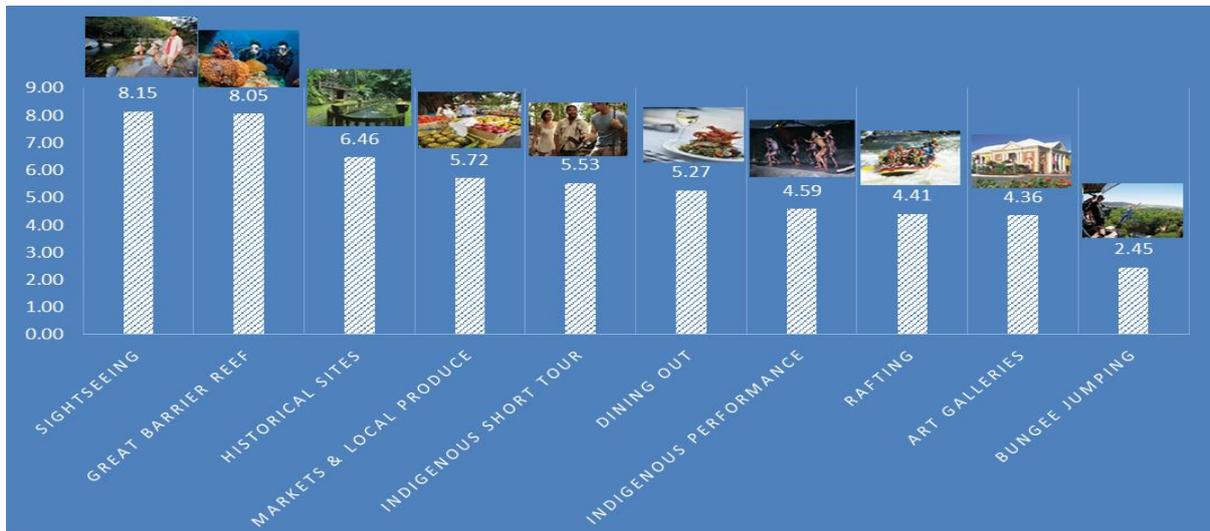
Figure 5-23 Mean ranking of the preference for tourism activities at Cairns

Figure 5-24 shows the percentage of participants that positioned each activity as an "intend to do" activity while in Cairns. For example, of the 209 visitors surveyed, 200 (96%) said that they would participate in "sightseeing". This finding shows that only two activities remain in the same position as Figure 5-23 (sightseeing and bungy jumping). The most dramatic change can be seen in "dining out" and "art galleries/museums" which both changed (positively) three positions. The other activity that changed (positively) was "markets & local produce". The rest of the activities changed negatively. Regarding the Indigenous tourism activities, it can be seen that the short tour dropped two positions while the performance only dropped one position.
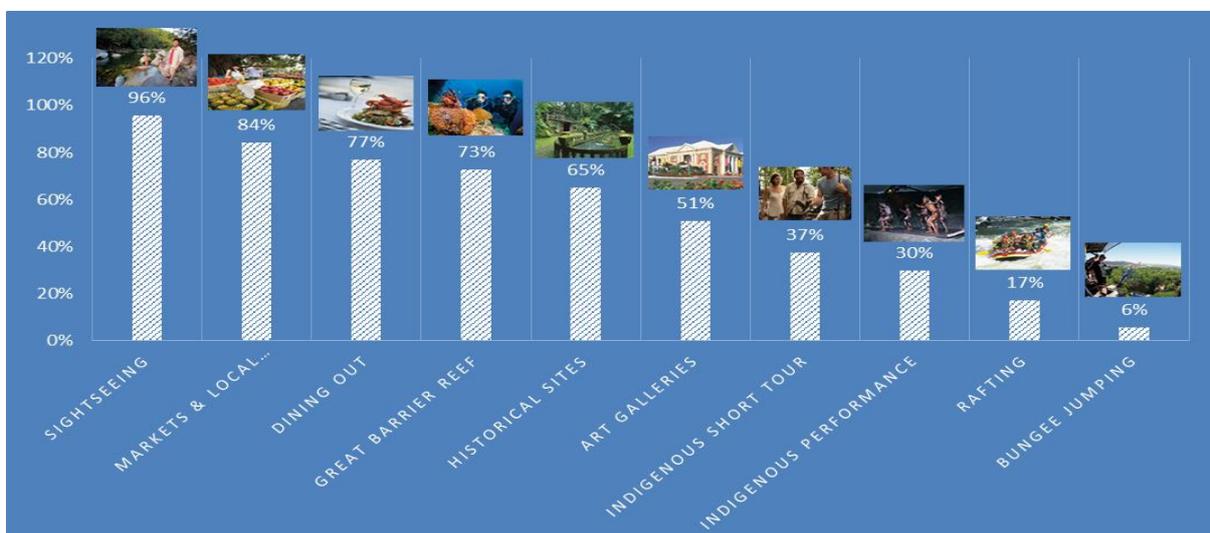
Figure 5-24 Ranking of tourism activities by participants' intention to do them while in Cairns

5.5.2.3   Grampians

Figure 5-25 illustrates that the most preferable activity to do while in the Grampians was "sightseeing" with a mean score of 9.2 from a possible of 10.0; however the other outdoor/nature activity (visiting the zoo) was ranked in the 8th position (mean 4.1). "Bushwalking" (mean 8.3) was the 2nd most preferred activity. The other

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outdoor/adventure activity (bike riding) was ranked in the 7th position (mean 4.7). The Indigenous tourism activities ("rock-art sites" and "cultural centre") were ranked in the 3rd and 4th positions respectively. Food & wine activities ("vineyards" and "dining out") were ranked in the 5th and 6th positions. Arts & culture activities were ranked as the least preferred activities (9th and 10th positions).
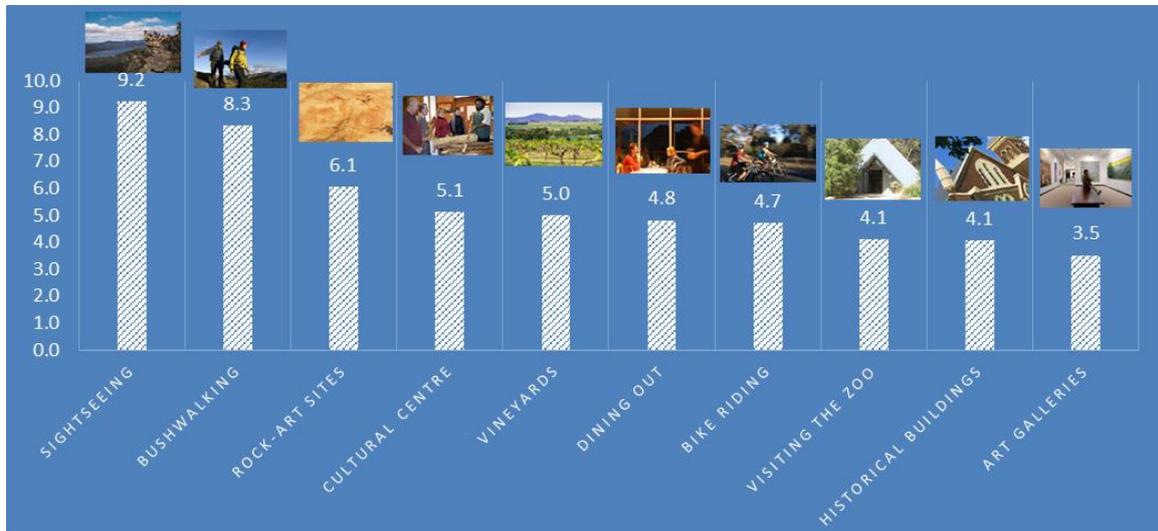
Figure 5-25 Mean ranking of the preference for tourism activities at the Grampians

Figure 5-26 shows the percentage of participants that positioned each activity as an "intend to do" activity while in the Grampians. For example, while 99% (209 of the 211 visitors surveyed) mentioned that they would participate in "sightseeing", only 14% (29 of the 211 visitors surveyed) mentioned they would participate in "art galleries" and "bike riding". The figure also shows changes in the tourism activities' position in comparison with the results in Figure 5-25. The most dramatic changes can be seen in "dining out" and "bike riding". For example, while dining out was the 6th most preferred activity, it changed to the 3rd most popular activity that participants intended to do. The two Indigenous tourism activities dropped one position in comparison with Figure 5-25.
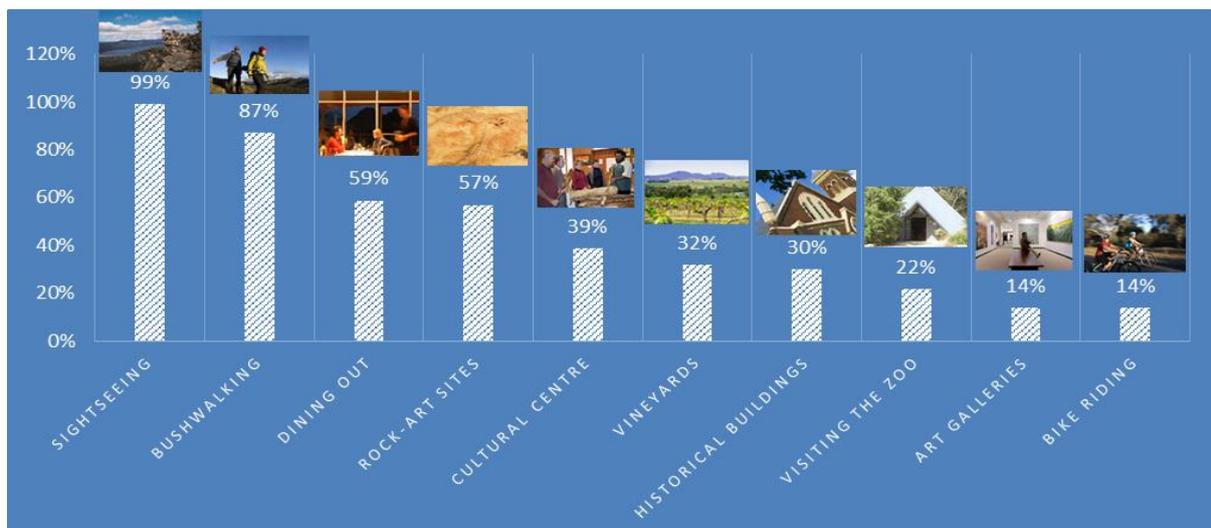
Figure 5-26 Ranking of tourism activities by participants' intention to do them while at the Grampians

5.6 INDIGENOUS TOURISM VISITOR PROFILE

Previous sections described an overview of participants' characteristics and intention to participate in Indigenous tourism. Section 5.6 describes the data analysis conducted (based on that previous information) to define the Indigenous tourism visitor profile. To identify the profile of visitors interested in Indigenous tourism activities, two tests were conducted: (1) chi-square tests of independence were performed using the SPSS statistical analysis software package to examine the relationships between two categorical variables: visitor characteristics and the intention to participate in the different Indigenous tourism activities per destination; and (2) logistic regression was performed to assess the impact of a number of factors on the likelihood that participants would report their intention to participate in at least one Indigenous tourism activity while visiting a destination. The tests included two new variables: the intention to participate in "at least one" Indigenous tourism activity, and the intention to participate in "both" Indigenous tourism activities while at a particular destination. To create these variables, the participants of the three destinations were combined and binary data was created based on their intention to participate in the Indigenous tourism activities (at least one or both). Figure 5-27 details the number of visitors per category.
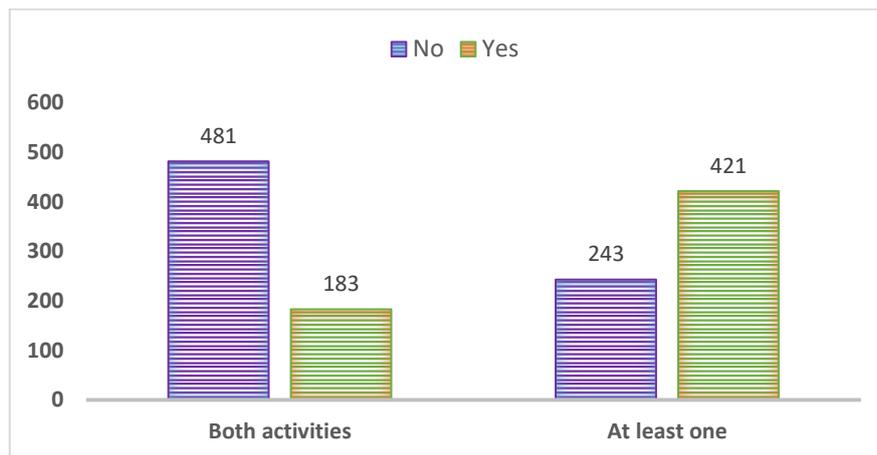
Figure 5-27 Number of visitors that intended to do at least one, or both Indigenous tourism activities

5.6.1   Relationships between visitor characteristics and intention to participate

Table 5-20 shows the results of the chi-square tests of independence. This test helped to indicate whether there is an association between the intention to participate in Indigenous tourism and 14 variables (age, gender, type of visitor, culture, household status, employment status, education level, the two personality traits, travelling party, time spent, previous visit, estimated expenditure in tourism activities, and destination – this last one only for participating in "at least one" or "both" Indigenous tourism activities). Table 5-20 details the percentage per group, within each variable, that intended to participate in the different Indigenous tourism activities. For example, the relationship between intention to participate and gender was only significant for the Indigenous short tour at Katherine, and for participating in both Indigenous tourism activities at any destination. This means that groups within this demographic variable had different preferences for Indigenous tourism. The chi-square

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tests for independence indicated significant associations between (1) the short tour at Katherine and gender, employment status, time spent at the destination and mental stimulation. (2) The short tour at Cairns and household, adventure and mental stimulation trait. (3) The performance at Cairns and type of visitor, culture, education level and previous visit. (4) The cultural centre at the Grampians and age, time spent, previous visit, and mental stimulation trait. (5) The rock-art sites at the Grampians and travelling party, time spent and mental stimulation trait. (6) At least one Indigenous tourism activity and employment status, education level, travelling party, time spent, estimated expenditure in tourism activities, previous visit, mental stimulation trait and location. (7) Both Indigenous tourism activities and gender, age, type of visitor, culture, employment status, education level, previous visit, mental stimulation trait and location. It is important to point out that some relationships were only significant at $p < .10$. There was no significant association between any variable and the rock-art sites at Katherine.

Table 5-20 Results of the chi-square test of independence

Item	Variables	Short tour Katherine	Rock-art sites Katherine	Short tour Cairns	Performance Cairns	Cultural Centre Grampians	Rock-art sites Grampians	At least one Overall	Both Overall
Gender*	Female	44%	70%	38%	28%	42%	62%	65%	31%
	Male	28%	70%	36%	32%	34%	51%	61%	24%
		P < .05; Cramer's V =.130							*P < .05; Cramer's V = .080*
Age*	15-29	26%	64%	43%	27%	33%	61%	65%	21%
	30-44	38%	68%	32%	19%	34%	56%	56%	24%
	45-64	40%	72%	34%	38%	41%	53%	63%	33%
	65+	44%	76%	39%	34%	60%	56%	71%	32%
						P < .10; Cramer's V = .173			*P < .05; Cramer's V = .120*
Type visitor*	Domestic	40%	70%	40%	36%	40%	53%	65%	30%
	International	32%	70%	33%	21%	38%	62%	62%	24%
					P < .05; Cramer's V = .163				*P < .10; Cramer's V = .074*
Culture*	Born in Australia	38%	71%	41%	37%	44%	51%	65%	32%
	Born overseas	36%	69%	35%	24%	36%	61%	62%	24%
					P < .10; Cramer's V = .138				*P < .05; Cramer's V = .088*
Employment status*	Not working/ret	47%	72%	40%	33%	42%	62%	67%	32%
	Part time/casual	45%	76%	35%	35%	35%	58%	70%	28%
	Full time	14%	63%	34%	22%	38%	52%	54%	22%
		P < .001; Cramer's V = .302						*P < .05; Cramer's V = .137*	*P < .05; Cramer's V = .104*
Travelling party*	Alone	50%	79%	44%	32%	47%	87%	74%	33%
	With others	36%	69%	36%	29%	39%	55%	62%	30%
							P < .05; Cramer's V = .166	*P < .05; Cramer's V = .080*	

Continue on next page

Item	Variables	Short tour Katherine	Rock-art sites Katherine	Short tour Cairns	Performance Cairns	Cultural Centre Grampians	Rock-art sites Grampians	At least one Overall	Both Overall
Household*	Single	30%	76%	52%	32%	34%	54%	68%	26%
	Young/midlife couple no chid	42%	67%	30%	27%	42%	62%	62%	30%
	Parent with child @ home	33%	72%	32%	32%	37%	46%	62%	24%
				P < .05; Cramer's V = .204					
Education level*	Less than undergraduate	43%	72%	40%	34%	42%	56%	66%	32%
	Undergraduate	32%	68%	29%	17%	35%	53%	57%	22%
	Postgraduate	30%	68%	41%	34%	41%	63%	65%	27%
				P < .10; Cramer's V = .169				*P < .10; Cramer's V = .085*	*P < .10; Cramer's V = .087*
Time spent*	Day trip	52%	78%	25%	0%	21%	50%	64%	31%
	1 night	28%	68%	50%	25%	30%	42%	59%	23%
	2-3 nights	35%	69%	42%	28%	41%	66%	69%	30%
	4+ nights	52%	70%	35%	31%	62%	52%	56%	25%
		P < .10; Cramer's V = .169				*P < .05; Cramer's V = .235*	*P <.05; Cramer's V = .235*	*P < .05; Cramer's V = .115*	
Estimated expenditure in tourism activities*	$0-49	35%	68%	32%	23%	38%	57%	67%	28%
	$50-199	40%	67%	36%	34%	42%	56%	67%	29%
	$200+	38%	80%	39%	29%			54%	26%
								P < .05; Cramer's V = .126	
Previous visit*	No	37%	69%	36%	23%	35%	57%	61%	26%
	Yes	37%	74%	44%	56%	58%	58%	73%	35%
				P < .001; Cramer's V = .291	*P < .05; Cramer's V = .165*			*P < .05; Cramer's V = .089*	*P < .10; Cramer's V = .077*
Adventure trait*	Dependable	36%	74%	22%	16%	26%	45%	57%	23%
	Centric	36%	66%	47%	34%	42%	63%	64%	27%
	Near Venturer							64%	28%
	Venturer	44%	77%	29%	29%	42%	56%	68%	32%
				P < .05; Cramer's V = .217					
Mental stimulation trait*	Low	18%	66%	12%	12%	19%	45%	47%	16%
	Medium	36%	70%	44%	32%	46%	59%	65%	27%
	High	48%	74%	38%	32%	50%	70%	71%	39%
		P < .001; Cramer's V = .257		*P < .05; Cramer's V = .210*		*P < .001; Cramer's V = .260*	*P < .05; Cramer's V = .175*	*P < .001; Cramer's V = .142*	*P < .05; Cramer's V = .138*
Location*	Katherine							74%	33%
	Cairns							47%	20%
	Grampians							67%	28%
								P < .001; Cramer's V = .240	*P < .05; Cramer's V = .121*

5.6.1 Model to predict intention to participate: Overall (Including the three destinations)

The chi-square tests indicated significant associations. Therefore, to assess the impact of these variables on the likelihood that participants would report their intention to participate in Indigenous tourism activities, logistic regression models were tested with different methods (enter, backward and forward) and 14 variables (age, gender, type of visitor, culture, household status, employment status, education level, the two personality traits, travelling party, time spent, previous visit, estimated expenditure in tourism activities, and destination). The model regarding intention to participate in "both" Indigenous tourism activities did not significantly increase the percentage of correct classification of the block model (without the addition of explanatory variables). Therefore, only the results of the logistic regression regarding the participation in "at least one" Indigenous tourism activity are presented in this section.

5.6.1.1 At least one indigenous tourism activity

After several iterations, and after removing three outliners (participants 52, 99 and 210 from Katherine), the model that best fits the reality contained six independent variables (destination, employment status, education level, mental stimulation trait, travelling party and previous visit). The other variables were removed as they were not statistically significant. The model was statistically significant, X^2(6, n=661) = 86.53, p < .001, indicating that it was able to distinguish between participants who reported, and did not report, intention to participate in at least one Indigenous tourism activity. The model as a whole explained between 12.30% (Cox and Snell R square) and 16.80% (Nagelkerke R square) of the variance in the intention to participate in Indigenous tourism, and correctly classified 69% of cases (in comparison with the 63.4% from the block model). Table 5-21 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-21 Significant variables in the logistic regression model - overall

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Destination	Cairns			46.960	2	.000			
Destination (1)	Grampians	1.126	.218	26.782	1	.000	3.082	2.012	4.721
Destination (2)	Katherine	1.400	.217	41.649	1	.000	4.056	2.651	6.206
Travelling party (1)		-.820	.304	7.261	1	.007	.440	.243	.800
Previous visit	With others	.623	.246	6.388	1	.011	1.864	1.150	3.022
Employment	Not working/ retired			10.656	2	.005			
Employment (1)	Part time	-.062	.246	.064	1	.800	.940	.581	1.520
Employment (2)	Full time	-.627	.200	9.792	1	.002	.534	.361	.791
Education	Less undergraduate			5.412	2	.067			
Education (1)	Undergraduate	-.338	.208	2.628	1	.105	.713	.474	1.073
Education (2)	Postgraduate	.188	.229	.677	1	.411	1.207	.771	1.889
Mental stimulation	Low			9.565	2	.008			
Mental stimulation (1)	Medium	.625	.253	6.123	1	.013	1.868	1.139	3.065
Mental stimulation (2)	High	.979	.324	9.147	1	.002	2.662	1.411	5.021
Constant		.067	.398	.028	1	.867	1.069		
* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below									

The results in the table above indicate that the stronger predictor of reporting intention to participate in at least one Indigenous tourism activity is destination, recording odds ratios of 3.082 and 4.056. This suggests that visitors at the Grampians are over three times more likely to participate in at least one Indigenous tourism activity than visitors at Cairns; and visitors at Katherine are over four times more likely to do so than those at Cairns. The second stronger predictor is travelling party. Regarding this predictor, visitors travelling with a companion are over two times less likely to participate in at least one Indigenous tourism activity than those travelling alone (please be aware that for easy interpretation of odds lower than one, the researcher has chosen to invert them. For example, for the travelling party variable - 1/.440 = 2.272). The third stronger predictor is the mental stimulation trait. The results indicate that visitors with a high and medium mental stimulation trait are around and over two times, respectively, more likely to participate, in at least one Indigenous tourism activity than participants with a low mental stimulation trait. Regarding employment status, the results indicate that full-time employees are almost two times less likely to participate in this type of tourism than non-working/retired visitors. There is no statistically significant difference between part-time employees and non-working/retired visitors. Finally, regarding education level, visitors with undergraduate education are less likely to participate in at least one Indigenous tourism activity than visitors with an education level less than undergraduate. This is the opposite for visitors with a postgraduate qualification.

Based on the rationale that the main predictor of the model is destination, the following sections present the results of logistic regression models tested at each destination for each specific Indigenous tourism activity.

5.6.2   Model to predict intention to participate: Katherine

As previously mentioned, several logistic regression models were tested with different methods (enter, backward and forward) and 13 variables – as the variable destination was removed (age, gender, type of visitor, culture, household status, employment status, education level, the two personality traits, travelling party, time spent, previous visit, estimated expenditure in tourism activities). This was done to assess the impact of these variables on the likelihood that participants would report their intention to participate in the short tour and/or the rock-art sites at Katherine. The models regarding intention to participate in the "rock-art sites" did not significantly increase the percentage of correct classification of the block model (without the addition of explanatory variables). This is aligned with the results of the chi-square test of independence reported in Section 5.7.1. Therefore, only the results of the logistic regression model for the "short tour" are presented in this section.

5.6.2.1   *Indigenous short tour*

After several iterations, and after removing two outliners (participants 217 and 220), the model that best fits the reality contained three independent variables (age, employment status and mental stimulation trait). The model was statistically significant, X^2(3, n=242) = 56.144, p < .001, indicating that it was able to distinguish

between participants who reported, and did not report, intention to participate in the Indigenous short tour activity. The model as a whole explained between 20.70% (Cox and Snell R square) and 28.30% (Nagelkerke R square) of the variance in intention to participate in this type of Indigenous tourism activity, and correctly classified 70.2% of cases (in comparison with the 62.7% from the block model). Table 5-22 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-22 Significant variables in the logistic regression model – Katherine/short tour

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Age	15-29			12.619	3	.006			
Age (1)	30-44	1.449	.545	7.070	1	.008	4.260	1.464	12.399
Age (2)	45-64	1.437	.424	11.486	1	.001	4.206	1.833	9.653
Age (3)	+65	.862	.456	3.580	1	.058	2.369	.970	5.787
Employment1	Not working			22.589	2	.000			
Employment1(1)	Part time	-.018	.374	.002	1	.961	.982	.472	2.042
Employment1(2)	Full time	-2.138	.467	20.998	1	.000	.118	.047	.294
Mental stimulation	Low			14.186	2	.001			
Mental stimulation (1)	Medium	1.112	.465	5.709	1	.017	3.040	1.221	7.568
Mental stimulation (2)	High	1.603	.426	14.140	1	.000	4.969	2.155	11.461
Constant		-2.203	.521	17.858	1	.000	.110		

* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below

The results in the table above indicate that the three variables are strong predictors of reporting intention to participate in the short tour at Katherine, recording odds ratios of 4.260, 4.206, and 2.369 (age); 8.470 and 1.010 (employment status), and 3.040 and 4.969 (mental stimulation trait). Regarding age, visitors within the 30-44 and 45-64 age groups are over four times more likely to participate in this activity than those within the 15-29 age group; and visitors within the 65+ age group are over two times more likely to participate than visitors within the 15-29 age group. Regarding employment status, the results indicate that visitors within the full-time status are over eight times less likely to participate in this activity than those within the not-working/retired status. There is no statistical difference between visitors with a part-time employment status and those with a not-working/retired status. Finally, regarding the mental stimulation trait, the results indicate that visitors with a high and medium mental stimulation trait are around five and three times, respectively, more likely to participate in the short tour, than visitors with a low mental stimulation trait. It is important to note that for easy interpretation of odds lower than one, the researcher chose to invert them. For example, for the employment (2) category the odds ratio was calculated as 1/.118 = 8.470.

5.6.3 Model to predict intention to participate: Cairns

As previously mentioned, several logistic regression models were tested with different methods and 13 variables. This was done to assess the impact of these factors on the likelihood that participants would report

their intention to participate in the short tour and/or the performance at Cairns. The two models regarding intention to participate in the Indigenous tourism activities at Cairns significantly increase the percentage of correct classification of the block models (without the addition of explanatory variables). Therefore, the results of the logistic regression models regarding the "short tour" and the "performance" are presented in this section.

5.6.3.1 Indigenous short tour

After several iterations, the model that best fits the reality contained three independent variables (household, mental stimulation and adventure trait). The other variables were removed as they were not statistically significant. The model was statistically significant, X^2(3, n=209) =29.89, p < .001, indicating that the model was able to distinguish between participants who reported intention to participate in the Indigenous short tour activity. The model as a whole explained between 13.30% (Cox and Snell R square) and 18.20% (Nagelkerke R square) of the variance in intention to participate in Indigenous tourism, and correctly classified 67% of cases (in comparison with the 62.7% from the block model). Table 5-23 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-23 Significant variables in the logistic regression model – Cairns/short tour

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Household	Single			9.814	2	.007			
Household (1)	Young/midlife	-1.064	.344	9.568	1	.002	.345	.176	.677
Household (2)	Parent w/children	-.880	.496	3.142	1	.076	.415	.157	1.098
Adventure	Dependable			10.136	2	.006			
Adventure (1)	Centric	1.180	.493	5.724	1	.017	3.254	1.238	8.554
Adventure (2)	Venturer	.261	.537	.236	1	.627	1.298	.453	3.715
Mental stimulation	Low			7.095	2	.029			
Mental stimulation (1)	Medium	1.789	.672	7.095	1	.008	5.981	1.604	22.305
Mental stimulation (2)	High	1.559	.663	5.534	1	.019	4.755	1.297	17.429
Constant		-2.084	.792	6.917	1	.009	.124		
* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below									

The results of the table above indicate that the stronger predictor of reporting intention to participate in the short tour is the mental stimulation trait, recording odds ratios of 5.981 and 4.755. This means that visitors with high and medium mental stimulation traits are around five times more likely to participate in the short tour at Cairns than visitors with a low mental stimulation trait. Regarding the adventure trait, it appears that centrics are above three times more likely to participate in this activity than dependables. There was no statistically significance between dependables and venturers. Finally, regarding household, young/midlife couple no children/not at home, and parents with children at home are around three and two times, respectively, less likely to participate in this type of activity than visitors who are single.

5.6.3.2 Indigenous performance

After several iterations, and after removing two outliners (participants 45 and 124), the model that best fits the reality contained two independent variables (previous visit and mental stimulation trait). The other variables were removed as they were not statistically significant. The model was statistically significant, X^2(2, n=207) = 29.454, p < .001, indicating that the model was able to distinguish between participants who reported, and did not report, intention to participate in the performance. The model as a whole explained between 13.30% (Cox and Snell R square) and 18.90% (Nagelkerke R square) of the variance in the intention to participate in the Indigenous performance, and correctly classified 74.9% of cases (in comparison with the 70.3% from the block model). Table 5-24 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-24 Significant variables in the logistic regression model – Cairns/performance

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Previous visit (1)	Yes	1.607	.380	17.894	1	.000	4.987	2.369	10.499
Mental stimulation	Low			6.014	2	.049			
Mental stimulation (1)	Medium	2.618	1.073	5.950	1	.015	13.702	1.673	112.255
Mental stimulation (2)	High	2.554	1.065	5.747	1	.017	12.854	1.593	103.705
Constant		-3.708	1.056	12.329	1	.000	.025		
* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below									

The results in the table above indicate that the stronger predictor of reporting intention to participate in the performance is the mental stimulation trait, recording odds ratios of 13.702 and 12.854. These results indicate that visitors with a high and medium mental stimulation trait are around 13 times more likely to participate in the performance than visitors with a low mental stimulation trait. In addition, visitors that have previously visited Cairns are almost five times more likely to participate in the performance than visitors that have not previously visited the area.

5.6.4 Model to predict intention to participate: Grampians

Several logistic regression models were tested with different methods and 13 variables to assess the impact of these variables on the likelihood that participants would report their intention to participate in the cultural centre and/or the rock-art sites at the Grampians. The two models significantly increase the percentage of correct classification of the block models (without the addition of explanatory variables). Therefore, the results of the logistic regression models for the two Indigenous tourism activities are presented in this section.

5.6.4.1   Indigenous cultural centre

After several iterations, and after removing two outliners (participants 66 and 119), the model that best fits the reality contained three independent variables (previous visit, time spent and mental stimulation trait). The other variables were removed as they were not statistically significant. The model was statistically significant, X^2(3, n=209) = 38.169, p < .001, indicating that the model was able to distinguish between participants who reported, and did not report, intention to participate in the cultural centre. The model as a whole explained between 16.70% (Cox and Snell R square) and 22.70% (Nagelkerke R square) of the variance in intention to participate in the Indigenous cultural centre, and correctly classified 68.4% of cases (in comparison with the 61.1% from the block model). Table 5-25 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-25 Significant variables in the logistic regression model – Grampians/cultural centre

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Previous visit (1)	Yes	1.051	.433	5.902	1	.015	2.861	1.225	6.682
Mental stimulation	Low			14.252	2	.001			
Mental stimulation (1)	Medium	1.469	.412	12.722	1	.000	4.343	1.938	9.734
Mental stimulation (2)	High	1.558	.487	10.253	1	.001	4.749	1.830	12.323
Time spent	Day trip			12.124	3	.007			
Time spent (1)	1 night	.979	.663	2.184	1	.139	2.663	.727	9.760
Time spent (2)	2-3 nights	1.448	.604	5.750	1	.016	4.256	1.303	13.906
Time spent (3)	4+ nights	2.291	.702	10.657	1	.001	9.889	2.499	39.139
Constant		-3.114	.672	21.497	1	.000	.044		
* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below									

The results in the table above indicate that the stronger predictor of reporting intention to participate in the cultural centre at the Grampians is time spent, recording odds ratios of 2.663, 4.256 and 9.889. These results indicate that the longer the visitor stays at the Grampians, the larger the willingness to participate in this activity. For example, visitors staying two to three nights are over four times more likely to visit the cultural centre than visitors on a day trip. And visitors staying four or more nights are almost ten times more likely to do so. Regarding mental stimulation trait, visitors with a medium and high mental stimulation trait are around four and five times, respectively, more likely to visit the cultural centre than visitors with a low mental stimulation trait. Finally, visitors who have previously visited the Grampians are almost three times more likely to participate in this activity than visitors who have not.

5.6.4.2   Indigenous rock-art sites

After several iterations, and after removing one outliner (participant 13), the model that best fits the reality contained four independent variables (household, travelling party, time spent and mental stimulation trait). The

other variables were removed as they were not statistically significant. The model was statistically significant, X^2(4, n=210) = 29.140, p <.001, indicating that the model was able to distinguish between participants who reported, and did not report, intention to participate in the rock-art sites. The model as a whole explained between 13.00% (Cox and Snell R square) and 17.40% (Nagelkerke R square) of the variance in the intention to participate in the rock-art sites, and correctly classified 63.3% of cases (in comparison with the 56.9% from the block model). Table 5-26 summarises the importance of the explanatory variables individually while controlling for the other explanatory variables.

Table 5-26 Significant variables in the logistic regression model – Grampians/rock-art sites

Variables in the equation	Variable	B	S.E.	Wald	df	Sig.	Exp(B) / odds ratio*	95% C.I.for EXP(B) Lower	Upper
Travelling party (1)	With others	-2.706	1.089	6.175	1	.013	.067	.008	.565
Mental stimulation	Low			6.190	2	.045			
Mental stimulation (1)	Medium	.670	.346	3.762	1	.052	1.955	.993	3.849
Mental stimulation (2)	High	1.067	.463	5.302	1	.021	2.907	1.172	7.210
Time spent	Day trip			8.543	3	.036			
Time spent (1)	1 night	-.361	.508	.505	1	.477	.697	.257	1.887
Time spent (2)	2-3 nights	.575	.448	1.644	1	.200	1.777	.738	4.277
Time spent (3)	4+ nights	-.422	.575	.537	1	.464	.656	.213	2.025
Household	Single			5.054	2	.080			
Household (1)	Young/midlife	.631	.360	3.077	1	.079	1.880	.929	3.805
Household (2)	Parent w/children	-.135	.460	.087	1	.769	.873	.354	2.152
Constant		1.865	1.126	2.744	1	.098	6.454		
* For easy interpretation of odds lower than 1, the Exp (b)/odds ratios have been inverted on the description below									

The results in the table above indicate that the stronger predictor of reporting intention to participate in the rock-art sites at the Grampians is travelling party, recording odds ratios of 14.925 (1/.067). Then, mental stimulation trait with odds of 1.955 and 2.907. These results indicate that visitors travelling with others are almost ten times less likely to participate in the rock-art sites than visitors travelling alone. Regarding mental stimulation trait, the results suggest that visitors with medium mental stimulation trait are around two times more likely to participate in the rock-art sites than visitors with low mental stimulation trait; and those with high mental stimulation trait are around three times more likely to do so. Regarding household status, young/midlife couple with no children/not at home are almost two times more likely to participate in this activity than visitors who are single. There was no significant difference regarding participation between single and parents with children at home. Finally, regarding time spent, only those staying two to three nights are more likely to participate (almost two times) than those on a day trip. For the other groups there is no statistical difference regarding their intention to participate.

5.6.5   Defining the indigenous tourism visitor

Based on the chi-square tests of independence and the logistic regression results of the present study, it is suggested that the Indigenous tourism visitor profile is not homogeneous for every destination and/or all activities. It is important to point out that destination plays an important role in the behaviour of visitors. More visitors intended to participate in Indigenous tourism activities at Katherine (particularly in the rock-art sites) than at any other destination. This supports the claim that when developing an Indigenous tourism visitor profile, attention to the destination of the experience is required (Ashwell, 2014). However, it can be concluded that some variables could help define the Indigenous tourism visitor profile – regarding demographic variables: employment status (mainly visitors not working/retires and part-time employees), education level (visitors either with a postgraduate or with less than an undergraduate level of education), and household status (mainly single visitors). Regarding personality: mental stimulation trait (visitors with higher mental stimulation trait are more willing to participate than those with a low mental stimulation trait). Regarding travel behaviour: destination (visitors at Katherine, followed by visitors at the Grampians), travelling party (visitors travelling alone) and previous visit.

5.7 CHAPTER SUMMARY

Initially, this chapter presented the data collection context. The chapter then provided a descriptive profile of the participants involved in this study, in terms of their demographic, psychographic, and travel behaviour profiles. The data revealed that participants visiting the three destinations have a similar profile; however, there are some variables that were characteristic for participants travelling to a particular destination (e.g. household status, international visitors' country of origin, personality traits, and time spent at the destination). The chapter also provided a comparison between visitors' preferences and intentions to participate in different tourism activities, including Indigenous tourism. It was clear from the data that preferences for tourism activities do not always convert into intention to participate. Regarding Indigenous tourism activities, these were not the most preferred activities that visitors choose to engage in, compared with other types of tourism activities. In fact, the intention to participate in them was very low; except for the rock-art sites (70% of participants at Katherine and 57% of participants at the Grampians intended to participate in it). Finally, the chapter attempted to define an Indigenous tourism visitor profile; however, the research findings suggest that the Indigenous tourism visitor profile is not homogeneous for every destination and/or activities. Although this is the case, it does appear that there are some defining characteristics for an Indigenous tourism visitor profile.

Chapter 6 focuses on the Indigenous tourism activities by reporting on the outcomes relating to the motivations for, and constraints to engaging in Indigenous tourism.

CHAPTER 6. MOTIVATIONS FOR, AND CONSTRAINTS TO, PARTICIPATING IN INDIGENOUS TOURISM

6.1 INTRODUCTION

Chapter 5 presented the characteristics of the 664 Australian domestic and international visitors who agreed to be involved in this study. The preferences and intentions of these visitors to participate in Indigenous tourism activities, among a range of other tourism activities available to them, while they were visiting Katherine, Cairns, and the Grampians respectively were also reported. The findings presented in this sixth chapter relate to Research Objectives 3 and 4 of this study. Research Objective 3: To understand the visitor motivations regarding their intentions to participate in Indigenous tourism activities offered at a destination. Research Objective 4: To understand the visitor constraints regarding their intentions to participate in Indigenous tourism activities offered at a destination.

Section 6.2 explains the findings in regard to visitor motivations for participation and their intention to participate in the two different Indigenous tourism activities per destination. Section 6.3 provides the findings regarding visitor constraints to participate in Indigenous tourism activities. Finally, Section 6.4 provides a comparison of the results from Sections 6.2 and 6.3 between destinations and activities.

6.2 MOTIVATIONS FOR INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM

As previously reported in Chapter 5, the visitor intention to participate in each Indigenous tourism activity is as follows: (1) Katherine – short tour (37%) and rock-art sites (70%); (2) Cairns – short tour (37%) and performance (30%); and (3) Grampians – cultural centre (39%) and rock-art sites (57%). After the participants had placed their selection of photographs in the "intend to do" column of the ranking-sorting photo-based instrument, semi-structured interviews were conducted to gain information regarding motivations for, and constraints to participating in Indigenous tourism. During the interviews, participants were first asked to explain the reasons for their intention to participate in the tourism activities per destination. Next, the researcher, using the laddering technique, asked the participant: why is this important to you? This was done for each reason mentioned and was continued until the participant could not provide any further reasons (Jiang et al., 2015). This section focuses on reporting the reasons given by the participants regarding their intention to undertake an Indigenous tourism activity. The interviews prompted the capture of attributes, consequences/benefits, and values related to the intention to participate. As previously mentioned, the coding of the attributes was conducted by an inductive approach (from the data). The framework used for coding the consequences/benefits followed the pool of motivations from tourism and leisure literature used in Pearce and Lee's (2005) study. The coding at the value level followed literature on human values (Kahle, 1983; Rokeach, 1973). The subsequent sections

detail the results of the coding process for the two Indigenous tourism activities that were under study at each of the three destinations.

6.2.1   Katherine

Through the coding process, 53 concept codes were identified and grouped into 28 summary content codes regarding intention to participate in both Indigenous tourism activities while at Katherine (9 on the attribution level, 12 on the consequences/benefits level and 7 on the values level). The codes were then used to develop an implication matrix and hierarchical value maps [HVM] (Klenosky, 2002) for each Indigenous tourism activity (short tour and rock-art sites).

6.2.1.1   Indigenous short tour

The concepts identified on the laddering technique for the Indigenous short tour are summarised in the form of an implication matrix in Table 6-1. The numbers represented on the matrix are the number of participants that mentioned the concept and the association between attributes, consequences/benefits, and values. Table 6-1 illustrates that the attributes that were most identified with the short tour are: history/arts/culture, interaction/hands on, local, connection with nature and unique/famous. Regarding the consequences/benefits, the most identified concepts are: experience differences, understanding other culture, developing knowledge, understanding about country/heritage, and people I am travelling with will enjoy/learn. Finally, the most identified values are: self-development, warm relationship with others/developing others, and self-fulfilment.

Table 6-1 Implication matrix for the Indigenous short tour (Katherine)

	n	A1	A2	A3	A4	A5	A6	A7	A8	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12	V1	V2	V3	V4	V5	V6	Out-degrees (row total)	Abstractness ratio
Attributes																													
A1 : Authenticity	1													1		1			1			1			1	1	1	7	0.000
A2 : Convenient	1										1																	1	0.000
A3 : Good quality	1										1	1																2	0.000
A4 : Interaction / hands on	25					21		2	4		19	1		5	1	8		1	17	1	3			11	15	4	7	120	0.008
A5 : History / art / culture	83				1		16	10	10	2	62	2		9	6	32		11	54	1	9	3	5		60	12	17	322	0.064
A6 : Local	19							2	1		18			1	1	8		2	10		4	1	1		10	2	2	63	0.203
A7 : Connection with nature	11								1	2	7			2	1	2		1	8			1			5	3	2	35	0.286
A8 : Unique / famous	10										9			1		5			7			1			6	1	4	34	0.320
Consequences/Benefits																													
C1 : Being close to nature	2										1					1			2						1		1	6	0.400
C2 : Experience differences	68											2		3	4	28		3	50		6	1	1	2	50	12	12	174	0.404
C3 : Have fun	3																		1			1				1	1	4	0.600
C4 : Share skills and knowledge with others	2															1		1	2								1	5	0.375
C5 : Gaining a new perspective on life	9											1				3			9		1	1	1		4	4	3	27	0.449
C6 : Gaining appreciation	6															3			1						4	2	1	11	0.500
C7 : Developing my knowledge	37																	5	20		2	1	1		28	6	5	68	0.575
C8 : Support	1																	2						1				3	0.250
C9 : Understanding about country / heritage	12															4			4		1				7			16	0.590
C10 : Understanding other culture	57																			1	4		3	3	45	11	7	74	0.715
C11 : Developing my skills and abilities	2																								1			1	0.875
C12 : People I am travelling with enjoy / learn	11																										8	8	0.795
Values																													
V1 : A world of beauty / enjoyment	3																						1		1			2	0.846
V2 : Belonging	5																								2			2	0.867
V3 : Benevolence	3																								2			2	0.895
V4 : Self development	61																									6	8	14	0.945
V5 : Self fulfillment	12																										2	2	0.971
V6 : Warm relationship with others / developing others	18																											0	1.000
In-degrees (column total)		0	0	0	1	22	16	14	16	4	118	6	3	22	11	92	1	23	186	7	31	11	13	17	242	67	80		

Once the concepts and relationships had been identified, the next step was to use the information in the matrix to construct a useful and informative HVM. To do that, only the dominant relations with a minimum of clutter and crossing lines were included on the HVM (Klenosky, 2002). To decide the cut-off level, Table 6-2 was constructed to visualise the level at which the majority of cells and associations in the original matrix needed to be included in the HVM. Based on this, a cut-off level of 6 was selected. At this level, 31% of the nonzero cells and 81% of the association between concepts were included. This means that links not mentioned by at least six participants are not shown in the HVM.

Table 6-2 Number of cells and associations for different cut-off levels (short tour - Katherine)

Cut-off level	Number of cells at cut-off level	Percentage of cells at/ above the cut-off level	Number of associations at/above at cut-off level	Percentage of associations at/above the cut-off level
1	147	100	1003	100
2	93	63	949	95
3	71	48	905	90
4	62	42	878	88
5	52	35	838	84
6	46	31	808	81
7	40	27	772	77
8	36	24	744	74
9	32	22	712	71
10	28	19	676	67

To construct the final HVM, the recommendation by Klenosky (2002) was followed. This suggests that the most abstract concepts are positioned at the top of the figure, while the least abstract concepts are located at the bottom. The attributes, consequences/benefits, and values are represented as suggested in previous studies: (1) White circles and all lowercase letters for "attributes"; (2) grey circles and using initial capital letters for "consequences/benefits"; and (3) black circles and using all uppercase letters for "values". The size of the area within the circles reflects the number of participants that mentioned the concept. Finally, the thickness of the lines reflects the associations between concepts. A thicker line represents a stronger association between concepts.

Figure 6-1 illustrates the final HVM for the Indigenous short tour. This figure provides a graphic summary of the number of participants mentioning the concept and the different relationships that linked the attributes of the activity with higher level concepts (consequences/benefits and values).
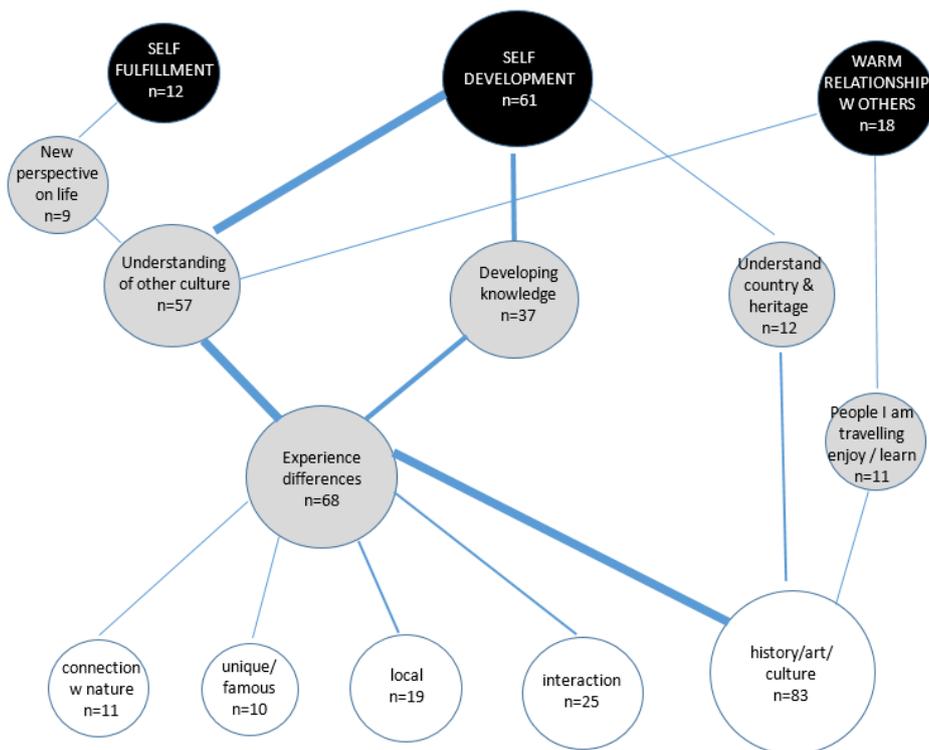
Figure 6-1 Hierarchical value map (HVM) for the short tour (Katherine)

NOTE: "n" represents the different participants mentioning the concept

In Figure 6.1 above, it is clear that the most dominant set of meanings involved "history/art/culture" and their link with "experience differences", which then led to the consequence/benefit of "understanding other culture" and "developing knowledge". These consequences/benefits were mainly linked to the value "self-development". The quotes below by Participant 97 illustrate this.

"I like to know the culture <history/art/culture>…*I like to know all the cultures of all the different countries* <experience differences>…*To know what Aboriginal people are doing, because they have some fascinating things. I just like to know their culture, what they do* <understanding other culture>…*Learning* <self-development>.

Another value linked to "understanding other culture" was "warm relationship with others/developing others".
"I think the more we know about it" <understanding other culture>, *perhaps the easier it would be to live and work together* <warm relationship with others/developing others>. *The more we know about each other, the different cultures* <understanding other culture>, *the easier it would be for us to find the middle ground where we can live more harmoniously"* <warm relationship with others/developing others> (Participant 2).

The value of "warm relationship with others/developing others" is also linked with the consequence/benefit of "people I am travelling with will enjoy/learn".

"To show the children <people I am travelling with will enjoy/learn>. *For them to have an understanding and appreciation of the long term history of Australia"* <warm relationship with others/developing others> (Participant 168)

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The consequence/benefit of "understanding other culture" was also linked to the consequence/benefit of "gaining a new perspective on life". The value linked to this was "self-fulfilment".

"*To understand more; how they used to live here* <understanding other culture>*…because then you also envy them more. You understand better* <new perspective on life> *and you think it is amazing how they used to be and live"* <self-fulfilment> (Participant 14).

Another set of meanings included: "history/art/culture" leading to "understand about country and heritage" and then to "self-development".

 "*I am interested in Aboriginal culture* <history/art/culture>. *It is part of our history and to be involved with it* <understand about country and heritage>. *To learn"* <self-development> (Participant 160).

Other attributes linked with "experience differences" were "interaction/hands on", "local", "unique/famous", and "connection with nature". See quotes below.

"*We haven't sit down with people* <experience differences> *and get showed things and explained things* <interaction/hands on>" (Participant 23).

"*The native aspects* <local>. *I've been in different places and I am interested in how other people live. Just to sit down. They tell stories and that is different"* <experience differences> (Participant 28).

"*We read that it is a very ancient civilization that has been here for thousands of years. So I think they have a lot to give* <unique/famous>. *I think it would be more interesting to see how they live here than how they live in the actual cities that are the same in the occidental countries"* <experience differences> (Participant 18).

6.2.1.2   *Indigenous rock-art sites*

Table 6-3 summarises the concepts identified on the laddering technique for the Indigenous rock-art sites. The attributes that were most identified with the rock-art sites are: history/arts/culture, connection with nature/outdoors, unique/famous and authenticity. Regarding the consequences/benefits, the most identified concepts are: experience differences, developing knowledge, understanding other culture, and gaining appreciation. Finally, the most identified values are: self-development, a world of beauty/enjoyment, warm relationship with others/developing others and self-fulfilment.

Table 6-3 Implication matrix for the rock-art sites (Katherine)

	n	A1	A2	A3	A4	A5	A6	A7	A8	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12	V1	V2	V3	V4	V5	V6	V7	Out-degrees (row total)	Abstractness ratio
Attributes																														
A1 : Authenticity	23			2	16		5	4		1	7				13	5		2	3			5	1		6			1	71	0.000
A2 : Convenient	3															1					1	1							3	0.000
A3 : Interaction	8				8						5					3		5	5		1								27	0.069
A4 : History / art / culture	133					5	22	17		6	91	1	1	3	30	63		16	59	2	8	3	11	2	82	15	17		454	0.050
A5 : Local	6						1	1			5					1			4						4		1		17	0.227
A6 : Connection with nature / outdoors	42							3		24	12			2	5	5		6	9		1	12	2		4			6	90	0.237
A7 : Unique / famous	29										17				7	8		6	5			3	2		8				56	0.309
A8 : Free / cheap	4																												0	0.000
Consequences/Benefits																														
C1 : Being close to nature / active / independent	22										8			2	1			6	6			10	2		1		5		37	0.456
C2 : Experience differences	108													4	11	53		6	57		2	7	1	2	67	13	10	5	240	0.377
C3 : Have fun / life time opportunity	3																					1					1		2	0.333
C4 : Share skills and knowledge with others	1																		1	1	1								3	0.250
C5 : Gaining a new perspective on life	3														1	2			3	1					1		1		12	0.478
C6 : Gaining appreciation	36															11		3	6			8	3		13	6	1		51	0.571
C7 : Developing my knowledge	68																	6	18			1	5	1	54	8	5	2	98	0.608
C8 : Support	1																			1						1			2	0.500
C9 : Understanding about country / heritage	23																		8			1			11	3	5		28	0.611
C10 : Understanding other culture	63																			1	2	1	7	2	44	10	10		77	0.706
C11 : Developing my skills and abilities	2																										1		1	0.800
C12 : People I am travelling with enjoy / learn	10																										7		7	0.731
Values																														
V1 : A world of beauty / enjoyment	22																						1		3	1			5	0.912
V2 : Belonging	11																								4				4	0.911
V3 : Benevolence	3																										1		1	0.909
V4 : Self development	84																									7	6	1	14	0.956
V5 : Self fulfillment	16																										4	1	5	0.934
V6 : Warm relationship with others / developing others	18																												0	1.000
V7 : Accomplishment	6																												0	1.000
In-degrees (column total)		0	0	2	24	5	28	25	0	31	145	1	1	11	68	152	2	44	185	4	19	52	41	10	303	71	65	16		

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To decide the cut-off level of the concepts to be included in the HVM, Table 6-4 was constructed. A cut-off level of 7 was selected. At this level, 32% of the nonzero cells and 79% of the association between concepts were included.

Table 6-4 Number of cells and associations for different cut-off levels (rock-art sites - Katherine)

Cut-off level	Number of cells at cut-off level	Percentage of cells at/above the cut-off level	Number of associations at/above the cut-off level	Percentage of associations at/above the cut-off level
1	151	100	1305	100
2	109	72	1263	97
3	92	61	1229	94
4	80	53	1193	91
5	73	48	1165	89
6	59	39	1095	84
7	49	32	1035	79
8	43	28	993	76
9	35	23	929	71
10	34	23	920	70

Figure 6-2 illustrates the final HVM for the rock-art sites.
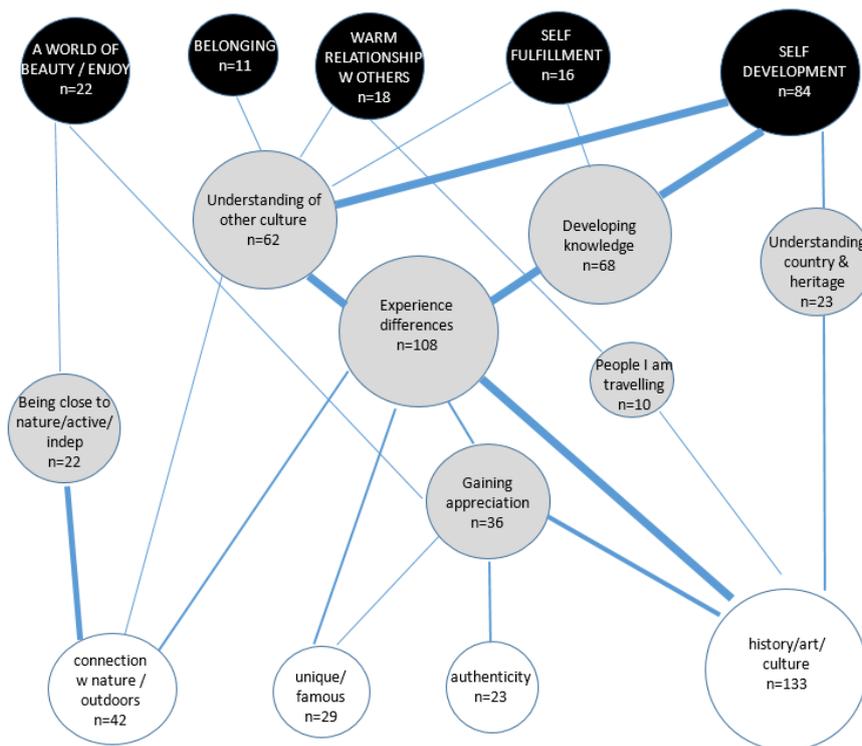
Figure 6-2 Hierarchical value map (HVM) for the rock-art sites (Katherine)

NOTE: "n" represents the different participants mentioning the concept

It is evident from Figure 6-2 that, similar to the short tour, the most dominant set of meanings involved "history/art/culture" and their link with "experience differences", which then led to the consequence/benefit of "understanding other culture" and "developing knowledge". These consequences/benefits were mainly linked to

the value "self-development". However, it is important to point out that the relationships are stronger for the rock-art sites than for the short tour.

"Mostly cultural, seeing things that Aborigines did <history/art/culture>. *It is always good to think about things, the way they thought about it thousands of years ago* <experience differences>. *Maybe I will get some more information around that* <developing knowledge>. *To get some knowledge we don't have, so that is very cool* "<self-development> (Participant 50).

Another three values linked to "understanding other culture" were "self-fulfilment", "warm relationship with others/developing others" and "belonging" (see quotes below).

"To connect with the local culture <understanding other culture>*… I think I would really get an emotional thing as well. Like how people lived here for many years and you feel so small when you realise that. It is really great to get that feeling"* <self-fulfilment> (Participant 13).

"Learning experience and connect with people <warm relationship with others/developing others> *and see another perspective of life coming from a complete different culture"* <understanding other culture> (Participant 83).

I want to be able to see the landscapes and the connection Aboriginal people have with the land <understanding other culture>. *They are the Indigenous land owners of what I call Australia and I think it is important to respect and acknowledge and learn about their teachings* <belonging> (Participant 8).

Another set of meanings included: "history/art/culture" leading to "understand about country and heritage" and then to "self-development".

"I like to learn more about Aboriginal culture <history/art/culture>. *Because it is our country I want to know more about our country and every aspect of it* <understand about country and heritage>. *To learn* <self-development> (Participant 230).

Other attributes linked with "experience differences" were "unique/famous", and "connection with nature/outdoors".

"I think it is very unique to this area and it is something incredible unique <unique/famous>. *We really want to see it as we don't get that much in Sydney* <experience differences>" (Participant 80).

"I would like to see Indigenous art in its natural habitat and location" <connection with nature/outdoors>. *I really connect with that because where I am from we don't have that or it is not exposed* <experience differences> (Participant 53).

"Connection with nature/outdoors" was also linked to the consequence/benefit of "being close to nature/active/independent". This consequence/benefit led to the value of "a world of beauty/enjoyment".

"I love anything natural <connection with nature/outdoors>. *Being part of the countryside* <being close to nature/active/independent>. *Getting out and admire nature and the countryside* <a world of beauty/enjoyment> (Participant 182).

The value "a world of beauty/enjoyment" was also linked to the consequence/benefit of "gaining appreciation", which was linked to the attributes "history/art/culture" and "authenticity".

"I am very interested in Aboriginal art and culture. It is the Dreaming, the history, and the culture <history/art/culture>. *I am just coming from the most significant art in Australia and probably have taken 100 photographs. It was magnificent* <gaining appreciation>. *I feel like awe. Some of the art is 50,000 years old* <authenticity> *and well preserve, beautiful. Awesome art"* <a world of beauty/enjoyment> (Participant 42).

"History/art/culture" was also linked with the consequence/benefit of "people I am travelling with will enjoy/learn", which then led to "warm relationship with others/developing others".

"To see some rock-art sites. It is history <history/art/culture>. *Because the kids want to see them* <people I am travelling with will enjoy/learn>. *To get an understanding of what the area was and what was here before Europeans arrived here"* <warm relationship with others/developing others> (Participant 8).

6.2.2   Cairns

Regarding the intention to participate in both Indigenous tourism activities while at Cairns, 36 concept codes were identified and grouped into 27 summary content codes (8 on the attribution level, 12 on the consequences/benefits level, and 7 on the values level). Then, the codes were used to develop an implication matrix and HVM for each Indigenous tourism activity (short tour and performance).

6.2.2.1   Indigenous short tour

The concepts identified on the laddering technique for the Indigenous short tour are summarised in the form of an implication matrix in Table 6-5. It is evident that the attributes that were most identified with the short tour are: history/arts/culture, local, and interaction/hands on. Regarding the consequences/benefits, the most identified concepts are: experience differences, understanding other culture, developing knowledge and understanding about country/heritage. Finally, the most identified values are: self-development, self-fulfilment and belonging.

Table 6-5 Implication matrix for the short tour (Cairns)

Attributes	n	A1	A2	A3	A4	A5	A6	A7	A8	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	V1	V2	V3	V4	V5	V6	Out-degrees (row total)	Abstractness ratio
A1 : Authenticity	3			1		3					1	1			1		2						2	1	3	15	0.000
A2 : Convenient	4					3					1					2	1									7	0.000
A3 : Good quality	4					1	1		1		1						1									5	0.167
A4 : Interaction / hands on	11					8	1	1			7	1	4	4			9						11			46	0.000
A5 : History / art / culture	65						11	5	6		40	6	6	19	4	10	44	1	2		11	4	45	13	7	234	0.060
A6 : Local	13							1	2		5	1		5	1		7				1	3	7			32	0.289
A7 : Connection with nature / outdoors	7								1	4	2	1					5			1			3	3		20	0.259
A8 : Unique / famous	9										3	1					4						4			12	0.455
Consequences/Benefits																											
C1 : Being close to nature	8										5	1		3			7			1			5	3		25	0.138
C2 : Experience differences	47											4	1	16		3	37	2			6	3	36	9	5	122	0.348
C3 : Gaining a new perspective on life	6												1	1	1		6							6	1	16	0.500
C4 : Gaining appreciation	7													4		1	4				2		5	4	1	21	0.364
C5 : Developing my knowledge	24														2	1	10	2					23			38	0.578
C6 : Support	5																1							4	2	7	0.563
C7 : Understanding about country / heritage	10																3				7		8			18	0.486
C8 : Understanding of other culture	46																						36	10	7	53	0.727
C9 : Developing my skills and abilities	2																						2			2	0.750
C10 : Exploring the unknown	2																									0	1.000
Values																											
V1 : A world of beauty	1																							1		1	0.667
V2 : Belonging	11																						9	1		10	0.730
V3 : Benevolence	4																								2	2	0.833
V4 : Self development	51																							8	5	13	0.938
V5 : Self fulfillment	14																								2	2	0.968
V6 : Warm relationship with others / developing others	8																									0	1.000
In-degrees (column total)		0	0	1	0	15	13	7	10	4	65	16	12	52	9	17	141	6	2	2	27	10	196	61	35		

To decide the cut-off level of the concepts to be included in the HVM, Table 6-6 was constructed. A cut-off level of 5 was selected. At this level, 36% of the nonzero cells and 79% of the association between concepts were included.

Table 6-6 Number of cells and associations for different cut-off levels (short tour - Cairns)

Cut-off level	Number of cells at cut-off level	Percentage of cells at or above the cut-off level	Number of associations at or above at cut-off level	Percentage of associations at or above the cut-off level
1	123	100	701	100
2	80	65	658	94
3	66	54	630	90
4	55	45	597	85
5	44	36	553	79
6	35	28	508	72
7	29	24	472	67
8	22	18	423	60
9	19	15	399	57
10	16	13	372	53

Figure 6-3 illustrates the final HVM for the short tour.
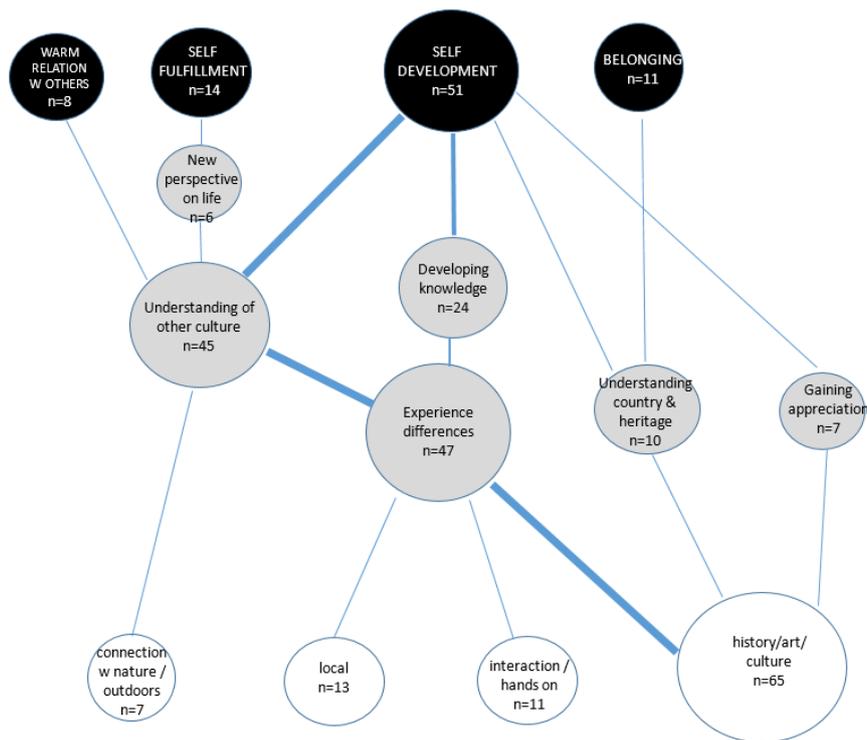
Figure 6-3 Hierarchical value map (HVM) for the short tour (Cairns)

NOTE: "n" represents the different participants mentioning the concept

It is evident from Figure 6-3 that the most dominant set of meanings involved "history/art/culture" and their link with "experience differences", which then led to the consequence/benefit of "understanding other culture". This consequence/benefit was mainly linked to the value "self-development".

"Learning about culture and history is interesting <history/art/culture>. *I don't know much about them* <Indigenous people> *except for what I have heard so far* <experience differences>. *They are a big part of Australia so I think it is fascinating to understand how they lived* <understanding other culture>. *It is always good to learn more about it"* <self-development> (Participant 22).

"Understanding other culture" was also linked to the consequence/benefit of "gaining a new perspective on life" which was linked to the value of "self-fulfilment". Finally, another value linked to this consequence/benefit was "warm relationship with others/developing others".

"I am very interested in lots of different cultures <history/art/culture>. *I will take any opportunity to learn about different cultures* <understanding other culture>. *To reflect on what I believe* <gaining new perspective on life> *and make me more open minded"* <self-fulfilment> (Participant 43).

"To understand culture <understanding other culture>. *We have to live with different people in this world"* <warm relationship with others/developing others> (Participant 19).

Another dominant set of meanings involved "history/art/culture" and their link with "experience differences", which then led to the consequence/benefit of "developing knowledge"; which was then linked to the value of "self-development".

"Just to see how they live in the bush <history/art/culture>. *Because they show you how to get the different food, what you can eat* <experience differences>. *If you get stocked in the desert you know what you should be eating* <developing knowledge>. *For learning"* <self-development> (Participant 33).

Other consequences/benefits linked to "history/art/culture" were "understanding about country/heritage" and "gaining appreciation". The values linked to "understanding about country/heritage" were "belonging" and "self-development". The value linked to "gaining appreciation" was "self-development" (see quotes below).

"We like to try to understand their background, their history and culture <understanding about country/heritage>. *What motivates them? We find them interesting. We should learn about it because it is their country initially"* <belonging> (Participant 118).

"To know the history <history/art/culture> *behind Australia"* <understanding about country/heritage>. *To learn more about it"* <self-development> (Participant 197).

"Learning about the culture <history/art/culture>. *You can't really appreciate a country if you don't learn about the people who live there and the culture* <gaining appreciation>. *It is the purpose of the travel, to learn about the people"* <self-*development*> (Participant 93).

Other attributes linked with "experience differences" were "interaction/hands on" and "local".

"I haven't had contact with them yet <interaction/hands on>. *It is just in Australia* <local>…*So it would be a great opportunity to know about it"* <experience differences> (Participant 146).

"Looking at the local Aboriginal culture <local>. Just learning about their customs and their culture" <experience differences> (Participant 193).

Another set of meaning includes the attribute of "connection with nature/outdoors"; then its link with "understanding other culture". This consequence/benefit led mainly to the value "self-development".

"To see the nature <connection with nature/outdoors> and what it actually means to the Aboriginal culture <understanding other culture>. To get an idea of the culture of the local area from the Aboriginal point of view" <self-development> (Participant 30).

6.2.2.2   Indigenous performance

Table 6-7 summarises the concepts identified on the laddering technique for the Indigenous performance at Cairns. It is evident that the attributes that were most identified with the short tour are: history/arts/culture, good quality and local. Regarding the consequences/benefits, the most identified concepts are: understanding other culture, experience differences and developing knowledge. Finally, the most identified values are: self-development and warm relationship with others/developing others.

Table 6-7 Implication matrix for the performance (Cairns)

	n	A1	A2	A3	A4	A5	A6	A7	A8	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	V1	V2	V3	V4	V5	V6	V7	Out-degrees (row total)	Abstractness ratio
Attributes																												
A1 : Authenticity	2								1		1						1		1								8	0.000
A2 : Convenient	7			1		4					1								2								7	0.000
A3 : Good quality	11				1	10					4	3							2				3	2			26	0.037
A4 : Interaction / hands on	2					2					2		1						2					1		1	9	0.182
A5 : History / art / culture	51						4	1	5		35			1	5	10	3	8	30	1	5	4	4	30	9	9	164	0.099
A6 : Local	9								3		5				1	2	1	1	7					5	2		27	0.129
A7 : Connection with nature / outdoors	1									1									1								4	0.200
A8 : Unique / famous	6					2					5				1				2				1	2			11	0.450
Consequences/Benefits																												
C1 : Being close to nature	1										1								1	1							3	0.250
C2 : Experience differences	36											1			3	4		4	29	2	2	1	2	22	7	5	80	0.403
C3 : Have fun	3												1						1				3				5	0.444
C4 : Feeling the special atmosphere	1																						1				1	0.667
C5 : Gaining a new perspective on life	1																		1				1				2	0.333
C6 : Gaining appreciation	6															2	1		2		1		1	3	2	3	15	0.400
C7 : Developing my knowledge	14																2	3	2			1		12	1		21	0.462
C8 : Support	4																					3			1	1	5	0.615
C9 : Understanding about country / heritage	9																		4		4			8	2		18	0.471
C10 : Understanding other culture	37																				2	1	1	23	6	7	40	0.688
Values																												
V1 : A world of beauty	1																										0	1.000
V2 : Belonging	6																							3		1	4	0.778
V3 : Benevolence	4																									2	2	0.833
V4 : Fun and enjoyment	4																										0	1.000
V5 : Self development	34																								5	1	6	0.949
V6 : Self fulfilment	9																									2	2	0.949
V7 : Warm relationship with others / developing others	10																										0	1.000
In-degrees (column total)		0	0	1	2	18	4	1	9	1	54	4	2	1	10	18	8	16	88	3	14	10	16	111	37	32		

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To decide the cut-off level of the concepts to be included in the HVM, Table 6-8 was constructed. A cut-off level of 4 was selected. At this level, 30% of the nonzero cells and 74% of the association between concepts were included.

Table 6-8 Number of cells and associations for different cut-off levels (performance - Cairns)

Cut-off level	Number of cells at cut-off level	Percentage of cells at or above the cut-off level	Number of associations at or above at cut-off level	Percentage of associations at or above the cut-off level
1	112	100	460	100
2	65	58	413	90
3	45	40	373	81
4	34	30	340	74
5	25	22	304	66
6	18	16	269	58
7	16	14	257	56
8	13	12	236	51
9	11	10	220	48
10	9	8	202	44

Figure 6-4 illustrates the final HVM for the performance.
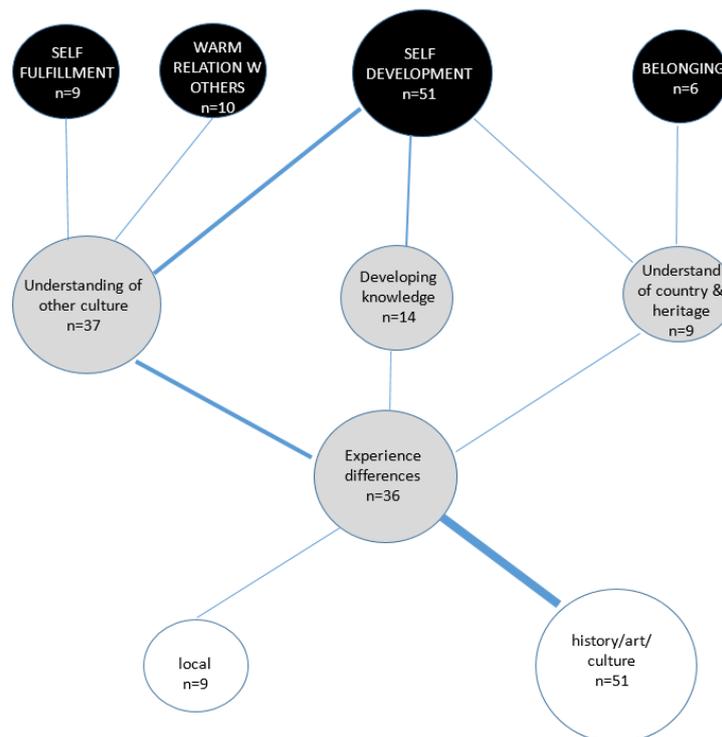
Figure 6-4 Hierarchical value map (HVM) for the performance (Cairns)

NOTE: "n" represents the different participants mentioning the concept

It is evident from Figure 6-4 that the most dominant set of meanings involved "history/art/culture" and "local" and their link with "experience differences", which then led to the consequence/benefit of "understanding other culture". This consequence/benefit was mainly linked to the value of "self-development". However, other values linked to this consequence/benefit are "self-fulfilment" and "warm relationship with others/developing others".

"For the culture and history of the country and the people <history/art/culture>. For the traditions of the tribes <local>. To understand how they live and eat and everything <understanding other culture>. To learn about them" <self-development> (Participant 38).

"Very interested in learning their culture and ways <history/art/culture> <understanding other culture>. Respecting their culture" <warm relationship with others/developing others> (Participant 94).

"Shame for me most of the aboriginal people I have met are drunk. So I would like to see them in the good element <experience differences>. Because through their culture they show who they are, or at least they try. So it is very important to try it <understanding other culture>. To get an insight of whom they are and what they are made of" <self-fulfilment> (Participant 12).

The consequence/benefit of "experience differences" was also linked to the consequence/benefit of "developing knowledge" which was then linked to the value of "self-development".

"Aboriginal culture varies around the country. So it is different wherever you go, it is not the same. Different people, different culture <experience differences>. To learn" <developing knowledge> <self-development> (Participant 184).

In addition, "experience differences" was also linked to the consequence/benefit of "understanding country and heritage". This consequence/benefit was linked to the value of "belonging".

"Interested in Aboriginal culture <experience differences>. It is really the history of Australia and the whole development of Australia it has been around about Aboriginal people <understanding country and heritage>. It is where Australia come from" <belonging> (Participant 41).

6.2.3   Grampians

Regarding the intention to participate in both Indigenous tourism activities while at the Grampians, 37 concept codes were identified and grouped into 25 summary content codes (9 on the attribution level, 10 on the consequences/benefits level and 6 on the values level). The codes were then used to develop implication matrices and HVMs for the cultural centre and the rock-art sites.

6.2.3.1   Indigenous cultural centre

The concepts identified on the laddering technique for the Indigenous cultural centre are summarised in the form of an implication matrix in Table 6-9. It is evident that the attributes that were most identified with the short tour are: history/arts/culture, local and convenient. Regarding the consequences/benefits, the most identified concepts are: experience differences, understanding other culture, developing knowledge and understanding about country/heritage. Finally, the most identified values are: self-development, belonging and warm relationship with others/developing others.

Table 6-9 Implication matrix for the cultural centre (Grampians)

	n	A1	A2	A3	A4	A5	A6	A7	C1	C2	C3	C4	C5	C6	C7	C8	V1	V2	V3	V4	V5	V6	Out-degrees (row total)	Abstractness ratio
Attributes																								
A1 : Authenticity	1					1							1			1				1			4	0.000
A2 : Convenient	10					2	2			3		1	1							2		3	14	0.000
A3 : Good quality	5					3			1							4	1			2			12	0.000
A4 : Interaction / hands on	1					2			2				3			2				3			12	0.000
A5 : History / art / culture	72						17	6	51	6	3	6	27		20	48	3	16		59	5	7	274	0.028
A6 : Local	21							2	17	1	1	1	9	1	5	13		6	1	17	2	1	77	0.198
A7 : Unique / famous	7								4				5		4	2		3		5			23	0.258
Consequences/Benefits																								
C1 : Experience differences	56									2	2	1	26	1	14	40		10	1	47	4	2	150	0.333
C2 : People I am travelling with enjoy / learn	9														1	1						9	11	0.542
C3 : Gaining a new perspective on life	3												1		3	2		2		2	1		11	0.353
C4 : Gaining appreciation	7															2				3	1	1	8	0.529
C5 : Developing my knowledge	32														7	15		5		29			56	0.566
C6 : Support	1														1	1			1				3	0.400
C7 : Understanding about country / heritage	20															11		13		15	3	2	44	0.560
C8 : Understanding other culture	48																	9	1	45	5	2	62	0.696
Values																								
V1 : A world of beauty	4																			1			1	0.800
V2 : Belonging	16																		1	11	3		15	0.810
V3 : Benevolence	1																				1		1	0.833
V4 : Self development	62																				2	1	3	0.988
V5 : Self fulfillment	5																					1	1	0.964
V6 : Warm relationship with others / developing others	10																						0	1.000
In-degrees (column total)		0	0	0	0	8	19	8	75	13	6	9	73	2	56	142	4	64	5	242	27	29		

To decide the cut-off level of the concepts to be included in the HVM, Table 6-10 was constructed. A cut-off level of 6 was selected. At this level, 29% of the nonzero cells and 80% of the association between concepts were included.

Table 6-10 Number of cells and associations for different cut-off levels (cultural centre - Grampians)

Cut-off level	Number of cells at cut-off level	Percentage of cells at or above the cut-off level	Number of associations at or above at cut-off level	Percentage of associations at or above the cut-off level
1	108	100	782	100
2	73	68	747	96
3	53	49	707	90
4	40	37	668	85
5	37	34	656	84
6	31	29	626	80
7	27	25	602	77
8	25	23	588	75
9	25	23	588	75
10	22	20	561	72

Figure 6-5 illustrates the final HVM for the cultural centre.
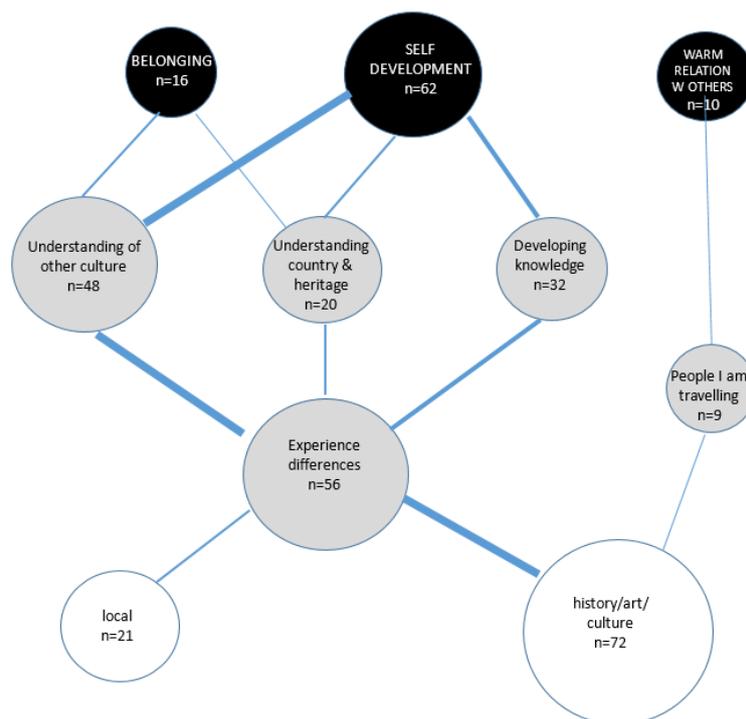
Figure 6-5 Hierarchical value map (HVM) for the cultural centre (Grampians)

NOTE: "n" represents the different participants mentioning the concept

It is evident from Figure 6-5 that the most dominant set of meanings involved "history/art/culture" and "local" and their link with "experience differences", which then led to either the consequence/benefit of "understanding other culture", "developing knowledge", or "understanding about country/heritage". These consequences/benefits were mainly linked to the value "self-development". However, the value of "belonging"

was also linked to the consequences/benefits of "understanding other culture" and "understanding about country/heritage".

"For history and to hear about the Aboriginal culture, which I found interesting <history/art/culture>. *And I suppose about learning the different surviving techniques they had by living outside and stuff like that* <experience differences> <developing knowledge>. *To learn about culture and the history"* <understanding other culture> <self-development> (Participant 9).

"I always try to understand the diversity within culture <understanding other culture>. *Part of our connection to who we are as Australians"* <belonging> (Participant 84).

"The Aboriginal culture, the real ancient culture <history/art/culture>. *To learn about the country* <understand about country and heritage> *but not from a consumer point of view, but really learning about it* <self-development>. *Learn the roots of the culture"* <belonging> (Participant 192).

"History/art/culture" was also linked to the consequence/benefit of "people I am travelling with will enjoy/learn" which was linked to the value of "warm relationship with others/developing others".

"I have young kids. I want to give them some knowledge about the Aboriginal history in the area" <history/art/culture> <people I am travelling with will enjoy/learn> <warm relationship with others/developing others> (Participant 202).

6.2.3.2 *Indigenous rock-art sites*

Table 6-11 summarises the concepts identified on the laddering technique for the Indigenous rock-art sites. It is clear that the attributes that were most identified with the rock-art sites are: history/arts/culture, local, authenticity, unique/famous and connection with nature/outdoors. Regarding the consequences/benefits, the most identified concepts are: experience differences, developing knowledge, understanding other culture and understanding about country/heritage. Finally, the most identified values are: self-development, belonging and a world of beauty/enjoyment.

Table 6-11 Implication matrix for the rock-art sites (Grampians)

Attributes	n	A1	A2	A3	A4	A5	A6	A7	A8	A9	C1	C2	C3	C4	C5	C6	C7	C8	C9	V1	V2	V3	V4	V5	V6	Out-degrees (row total)	Abstractness ratio
A1 : Authenticity / old	23					14	4	4	6		3	10		2	10		2	5		1	1		19	1		82	0.000
A2 : Convenient	9						1	1	1		2				3					1					1	10	0.000
A3 : Good quality	1					1												1	1				1		1	4	0.000
A4 : Hands on / interaction	2					1												2	1				2			5	0.000
A5 : History / art / culture	99						17	4	8			59	2	13	50	2	19	43	6	5	19	2	80	8	6	343	0.045
A6 : Local	23							1	4			14			8		3	9			3		19	5		66	0.250
A7 : Connection with nature / outdoors	16								1		9							3		10						26	0.278
A8 : Unique / famous	19									1		8		1	2		1	3			1		13	1		30	0.400
A9 : Free / cheap	1										1									1						2	0.333
Consequences/Benefits																											
C1 : Being close to nature / active / independent	13											2			4			2		9	1		3	6		21	0.447
C2 : Experience differences	65										2		1	2	31		11	33	2	2	12		55			158	0.371
C3 : Gaining a new perspective on life	5																1	5			1			2		9	0.250
C4 : Gaining appreciation	15														5		1	6		5			8	3		28	0.391
C5 : Developing my knowledge	52																5	22	2	3	6		50			86	0.568
C6 : Support	2																		2			2				2	0.500
C7 : Understanding about country / heritage	22																	9			16		14	3		44	0.494
C8 : Understanding other culture	45																		1		7		42	7		57	0.715
C9 : People I am travelling with enjoy / learn	9																				2				6	8	0.619
Values																											
V1 : A world of beauty / enjoyment	20																						4			4	0.902
V2 : Belonging	20																						9	2	2	13	0.841
V3 : Benevolence	2																							1		1	0.833
V4 : Self development	88																							4		4	0.988
V5 : Self fulfilment	9																									0	1.000
V6 : Warm relationship with others / developing others	7																									0	1.000
In-degrees (column total)		0	0	0	0	16	22	10	20	1	17	93	3	18	113	2	43	143	13	37	69	5	319	43	16		

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To decide the cut-off level of the concepts to be included in the HVM, Table 6-12 was constructed. A cut-off level of 6 was selected. At this level, 36% of the nonzero cells and 83% of the association between concepts were included.

Table 6-12 Number of cells and associations for different cut-off levels (rock-art sites - Grampians)

Cut-off Level	Number of cells at cut-off level	Percentage of cells at or above the cut-off level	Number of associations at or above at cut-off level	Percentage of associations at or above the cut-off level
1	122	100	1003	100
2	89	73	970	97
3	68	56	928	93
4	58	48	898	90
5	51	42	870	87
6	44	36	835	83
7	37	30	793	79
8	35	29	779	78
9	30	25	739	74
10	25	20	694	69

Figure 6-6 illustrates the final HVM for the rock-art sites.
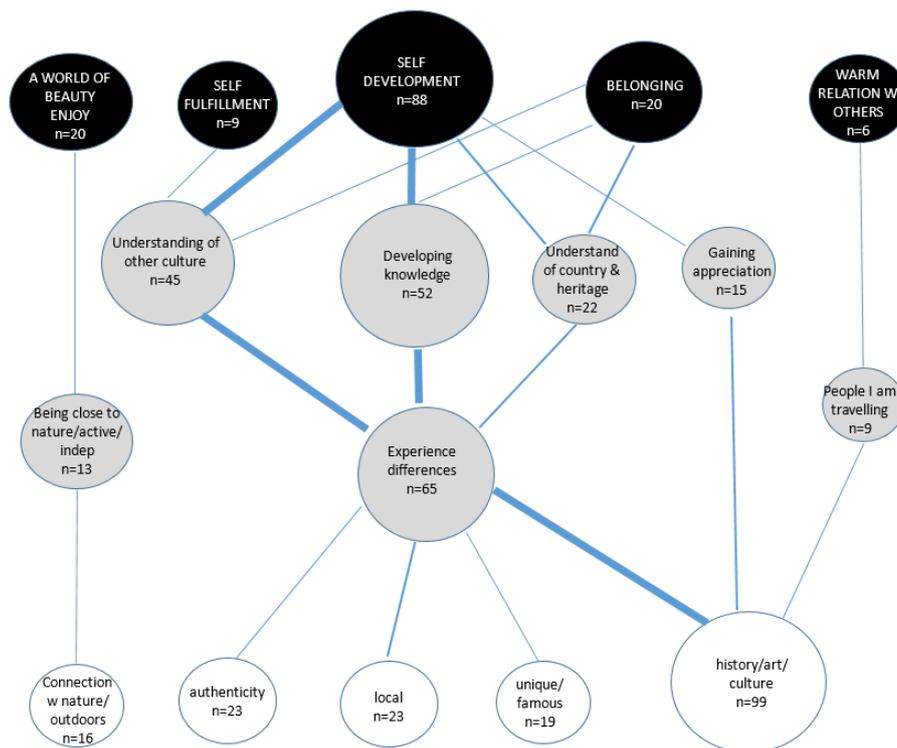
Figure 6-6 Hierarchical value map (HVM) for the rock-art sites (Grampians)

NOTE: "n" represents the different participants mentioning the concept

It is evident from Figure 6-6 that the most dominant set of meanings involved "history/art/culture" and its link with "experience differences", which then led to the consequences/benefits of "understanding other culture" and "developing knowledge". These consequences/benefits were mainly linked to the value of "self-development".

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"I think there is a big heritage here…" <history/art/culture> *It is a good place to see how those people used to live* <experience differences> *and still try to continue living today and how they integrate in the modern society, or not"* <understanding other culture> <developing knowledge> <self-development> (Participant 158).

Another consequence/benefit linked to "experience differences" was the "understanding about country/heritage". This consequence/benefit was linked to the values of "belonging" and "self-development".

"I like different cultural activities <experience differences>. *It is important because you can know the place from the beginning* <understanding about country/heritage>. *To learn"* <self-development" (Participant 104).

"Interested because it is where Australia comes from <understanding country/heritage>. *We wouldn't be here without it"* <belonging> (Participant 139).

Other attributes linked with "experience differences" were "authenticity", "local" and "unique/famous".

"I think this is raw, you just kind of go and experience it, it has never been touched <authenticity>. *Something that is different, that you don't see very often, so it would be nice to experience that* <experience differences> (Participant 29).

"To understand about the native people here <local> *and to see what kind of art they used to do and how they used to live here"* <experience differences> (Participant 130).

Another set of meanings included: "history/art/culture" leading to "gaining appreciation" and then to "self-development".

"For our history and our culture <history/art/culture>. *Because it has survived all these years and it is still there. Learn and appreciate and because it's amazing that it lasted for so long"* <gaining appreciation> <self-development> (Participant 210).

"History/art/culture" was also linked with the consequence/benefit of "people I am travelling with will enjoy/learn", which then led to "warm relationship with others/developing others".

"Experience and teaching about Aboriginal culture is why I came here <history/art/culture>. *We are in a school camp to educate my son* <people I am travelling with will enjoy/learn> <warm relationship with others/developing others> (Participant 180).

Finally, the attribute "connection with nature/outdoors" was also linked to the consequence/benefit of "being close to nature/active/independent". This consequence/benefit led to the value of "a world of beauty/enjoyment".

"To learn and to see the culture of the place. It adds extra dimension to it, you see the views <connection with nature/outdoors> *but you get the history of it, included in the bushwalk, rather to going to a visitor centre* <being close to nature/active/independent>. *It is a more visual thing than the information side. It would be cool* <a world of beauty/enjoyment> (Participant 209).

6.3 CONSTRAINTS RELATED TO INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM ACTIVITIES

During the semi-structured interviews, participants were also asked to explain the reasons for their lack of intention to participate in the different tourism activities. This section focuses on reporting these reasons (constraints) for each of the Indigenous tourism activities that were under study at each of the three destinations. The framework used for coding the constraints followed the pool of constraints concepts previously identified in tourism studies and also following a deductive approach (from the data). It is important to point out that some of the constraints are linked. This means that participants could have mentioned one or more constraints that are related (e.g. previous participation and saturation).

6.3.1   Katherine

Through the coding process, 20 summary content codes were identified for the lack of intention to participate in both Indigenous tourism activities while at Katherine (1 on the interpersonal category, 11 on the intrapersonal category and 8 on the structural category). Only those concepts and associations above a cut-off of 3 were considered for inclusion in the following discussion.

6.3.1.1   Indigenous short tour

As illustrated in Table 5-22 in Chapter 5, only 37% of participants intended to participate in the short tour. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-13 below. The table illustrates that the main constraints are related to the structural category (limited time, money, and the intention to do the activity in other destination). However, intrapersonal constraints are also significant. The main concepts identified in this category are: previous participation, saturation (derived from either previous participation or from previous high exposure to Indigenous culture), the perception that the activity is touristic or inauthentic, the perception that the activity will not add value to the participant, previous bad experiences or preconceptions regarding both Indigenous tourism and Indigenous issues in general, and a backyard syndrome - a perceived familiarity with Indigenous experiences that would discourage people to seek an Indigenous cultural experience per se (Ruhanen, Whitford, & McLennan, 2013).

Table 6-13 Constraints to participate in the short tour at Katherine

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	4	*"The group that I am travelling with might not be interested and it is not something I can go by my own"* (Participant 237)
Intrapersonal		
Previous participation	22	*"I've done it before, when the boys were younger. It showed me a lot of things I didn't know, something incredible different; skills and creations you didn't think were there. It was something very new"* (Participant 6)
Saturation	16	*"Not much into this. You get sick of them. You see a lot of them"* (Participant 99)
Touristic or Inauthentic	16	*"This is very touristic. It is like we put someone Aboriginal and all the tourists will come and believe and it is like that. It is fake"* (Participant 106)
Not added value	13	*"We use matches now. No into culture. We learn about their culture in our work. We live with it"* (Participant 151)
Preconceptions/bad experiences	9	*"When we find good ones, we love them. But the fact you get some creepy ones and a lot of that is attached to arts. And the indigenous art market is such a weird place because a lot of it seems to be exploitive"* (Participant 143)
Backyard syndrome	9	*"I don't know, I suppose the community I am from has a large Aboriginal population. So I am semi-familiar with some of the cultures"* (Participant 61)
Quality concerns	5	*"Not a good experience, they only do it for the money… You have to pay money and they are not good experiences"* (Participant 79)
Lack of top-of-mind awareness/no opportunity	4	*"I would love to do it, but It would need more planning and so far we always do un-planned trips"* (Participant 211)
Not unique	4	*"Plenty places where I can do it"* (Participant 96)
Not the target market	3	*"I am not a very cultural person. Not into the cultural side"* (Participant 134)
Structural		
Limited time	49	*"No time. It would take me the whole day"* (Participant 4)
Money	26	*"I think come down about finances and having money to do it"* (Participant 53)
Doing it in other place on this trip	14	*"As we are going around Australia we try to learn about the Aborigines and their way of life. We hadn't managed to learn too much on it but as soon as we got to Kakadu it was very good. We did it in Kakadu"* (Participant 11)
Lack of awareness/information	12	*"We don't have information about this. I am sure we would consider it if we got the information, especially if it is a short tour so we can easily fit it in. But it is something we haven't considered it as we don't have information about it"* (Participant 80)
Prefer to do it by myself/it is an organised tour	9	*"I would prefer to talk with an Aborigine without a tour. I feel it is more real"* (Participant 66)
Lack of offering	4	*"There is not enough Indigenous tours and things in the area. I would like to see more and not so expensive if there is. There is not much. You have to go bit remote to do it"* (Participant 71)

6.3.1.2   *Indigenous rock-art sites*

Table 5-22 in Chapter 5 shows that 70% of participants intended to participate in the rock-art sites activity. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-14 below. The table illustrates that the main constraints are related to the structural category (limited time, lack of awareness, and the intention to do the activity in other destination). However, intrapersonal constraints are also important for the lack of intention to participate. The two main concepts identified in this category are: previous participation and saturation.

Table 6-14 Constraints to participate in the rock-art sites at Katherine

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	4	*"My preference but it will depend on how the children behave"* (Participant 72)
Intrapersonal		
Previous participation	19	*"I wouldn't do it in this trip. We have seen them in Uluru, so we have experienced that and seen some paintings"* (Participant 34)
Saturation	14	*"I have seen lots of them before so I don't need to see more again"* (Participant 191)
Not unique	5	*"You see one painting and you have seen them all"* (Participant 151)
Quality concerns	3	*"We don't see any beauty on it"* (Participant 157)
Preconceptions/bad experiences	3	*"It doesn't appeal to me in any shape or form. I might sound a little bit racist but I just feel I do not need to understand their culture anymore. I don't feel I need I want to know their culture. I studied it at school and things like that. It is not a culture I feel I really want to know. I prefer integration than being segregated"* (Participant 163)
Structural		
Limited time	23	*"I have to prioritize as I am only here today and tomorrow"* (Participant 43)
Lack of awareness/information	15	*"No information. We would like to see them but I don't know where they are"* (Participant 133)
Doing it in other place on this trip	12	*"I have seen rock-art in Kakadu. I have never seen artwork in the rocks before. They have been for many years and I thought it was awesome, just to seeing that history. It is famous in Kakadu"* (Participant 239)
Lack of explanation	5	*"There is no enough information when you see them. No information of the meaning"* (Participant 170)

6.3.2   Cairns

Through the coding process, 22 summary content codes were identified for the lack of intention to participate in both Indigenous tourism activities while at Cairns (1 on the interpersonal category, 15 on the intrapersonal category and 6 on the structural category). Only those concepts and associations above a cut-off of 3 were considered for inclusion in the following discussion.

6.3.2.1   Indigenous short tour

As illustrated in Table 5-22 (Chapter 5), only 37% of participants intended to participate in the short tour. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-15 below. Several constraints were identified in both categories, intrapersonal and structural. The main intrapersonal constraints are: previous participation, the perception that the activity is very touristic or inauthentic, the perception that it will not add value to the participant, saturation (derived from either previous participation or from previous high exposure to Indigenous culture) and a lack of top-of-mind awareness/no opportunity. The main structural constraints are: limited time, money, lack of awareness/information and the fact the offering involves "organised" tours.

Table 6-15 Constraints to participate in the short tour at Cairns

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	6	*"My husband is not interested"* (Participant 41)
Intrapersonal		
Previous participation	25	*"We've seen a few Aboriginal things; not in this trip, in general"* (Participant 44)
Touristic or inauthentic	15	*"Just for tourists. Not real. It is our 4th time here and travelled in Aboriginal communities and they are completely different than the tours"* (Participant 91)
Not added value	12	*"There are Aboriginal things in the city. No need to do a tour. I can learn at the art gallery"* (Participant 83)
Saturation	9	*"I have heard a lot stories from tour guides and for me that is enough"* (Participant 11)
Lack of top-of-mind awareness/no opportunity	9	*"We didn't talk about doing this I guess"* (Participant 154)
Preconceptions/bad experiences	7	*"I don't see that a lot of Aboriginal culture in the North. I have seen more in Alice Springs. I have seen a lot of drunk Aboriginal people screaming more in Darwin than in the centre. I had bad experiences with them. I always try to support minorities but I've been in communities and some stuffs are very bad. For example, some Aboriginal people stole our stuffs from our house at night"* (Participant 130)
Not the highlight	6	*"Cairns is famous for the Great Barrier Reef and at least for us it is not for Aboriginal sites"* (Participant 186)
Not unique	5	*"The Aboriginal culture in Australia is uniform. You go from WA to anywhere else and it is the same. There is no difference in Australia"* (Participant 80)
Backyard syndrome	5	*"Not interested anymore because we worked with Aboriginal people in the past. We prefer other things"* (Participant 107)
Discomfort/ethical concerns	5	*"I really love learning about bush tucker and stuffs. But again putting an Aboriginal person in that position, it doesn't make me feel good. Like making their culture a commodity is frustrating"* (Participant 206)
Language barrier	4	*"My English is not very good so I can't understand what they are talking about"* (Participant 51)
Quality concerns	3	*"They didn't seem interesting in the brochure"* (Participant 53)
Structural		
Limited time	39	*"No time. Only a week here"* (Participant 68)
Money	19	*"We would love to but Aboriginal activities are very expensive"* (Participant 76)
Lack of awareness/information	17	*"I didn't know they have it here. Never heard of it"* (Participant 117)
Prefer to do it by myself/it is an organised tour	12	*"We tend to do bushwalks and visit Aboriginal sites by ourselves. We don't like tours, we prefer to do things by ourselves"* (Participant 48)
Doing it in other place on this trip	11	*"Maybe I would do it in other places, maybe in Alice Springs or Darwin where it is better. They are more Aboriginal than Cairns. So, I chose not to do it here"* (Participant 77)

6.3.2.2 *Indigenous performance*

Table 5-22 in Chapter 5 shows that only 30% of participants intended to participate in the Indigenous performance activity. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-16 below. The table illustrates that the main constraints are related to the intrapersonal category (perception that the activity is touristic/inauthentic, previous participation, discomfort/ethical concerns regarding the activity, the preconception towards art-related/performance activities, the perception that the activity will not add value to the participant, the perception that the activity is passive, previous bad experiences/preconceptions,

and a lack of top-of-mind awareness/no opportunity). However, the structural constraints are also significant. These include: limited time, lack of awareness/information and money.

Table 6-16 Constraints to participate in the performance at Cairns

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	7	*"We like shows but the boys are not interested"* (Participant 191)
Intrapersonal		
Touristic or inauthentic	41	*"I appreciate history but I don't like staged things"* (Participant 72)
Previous participation	29	*"I've seen a few of them in the NT, up in Uluru. Not in Cairns. I appreciate it"* (Participant 67)
Discomfort/ethical concerns	16	*"It is estrange to go and see them like that. Like a zoo. Prefer to see them in their real life not in a show"* (Participant 102)
Art-related/performance	13	*"I am probably more interested in hearing about stories and what nature means to the culture than seeing performing shows"* (Participant 30)
Not added value	11	*"I prefer the short tour because you can see and understand more of the Aboriginal culture. This is more a performance. In the tour you can see more"* (Participant 146)
Passive activity	10	*"I don't like things like this. Prefer more active activities"* (Participant 159)
Preconceptions/bad experiences	10	*"I have seen them already in the outback. It was ok but didn't seem traditional. They learn the dance. I prefer something more real, not just the dance. I saw it in a resort near Uluru. They were looking Aborigines, but they live a modern life, and they just learn the dance. Seems no traditional really"* (Participant 138)
Lack of top-of-mind awareness/no opportunity	10	*"I wouldn't look for it. If we pass and see it probably but we haven't thought about it. I don't know why. We know about them but never thought about it. We thought about the things like the Great Barrier Reef"* (Participant 122)
Saturation	8	*"We came in 2000 and we saw a lot of the Aboriginal things. And in 2009 in NZ we saw similar things. I appreciate it but it was too much"* (Participant 135)
Backyard syndrome	7	*"We come from a town that has a relatively high Aboriginal content"* (Participant 4)
Not the highlight	5	*"For me Australia is about nature and animals"* (Participant 122)
Not unique	5	*"I saw a corroboree in Darwin years ago. One corroboree is the same as the other corroboree"* (Participant 21)
Boring	4	*"I find performances boring"* (Participant 171)
Structural		
Limited time	33	*"Probably we won't have time to go around"* (Participant 135)
Lack of awareness/information	15	*"There is not enough information. So, for example, if they explain why they are doing it? What does it represent? Because it seems it is just for the tourism sake. If it comes from them, and what they do it, it is good"* (Participant 40)
Money	10	*"It is a lot of money to do all of them"* (Participant 2)
Doing it in other place on this trip	8	*"We will go to do it in Uluru and we will see Aborigines there"* (Participant 172)
Prefer to do it by myself/it is an organised tour	5	*"We want to see the whole Australian culture, the Aboriginal and the white, and hopefully we will meet some and talk to them, but not in a tour"* (Participant 122)
Timing	3	*"We don't go out at night. We prefer to relax and stay in our campsite"* (Participant 48)

6.3.3   Grampians

Through the coding process, 21 summary content codes were identified for the lack of intention to participate in both Indigenous tourism activities while at the Grampians (1 on the interpersonal category, 15 on the intrapersonal category, and 5 on the structural category). Only those concepts and associations above a cut-off of 3 were considered for inclusion in the following discussion.

6.3.3.1 Indigenous cultural centre

As illustrated in Table 5-22 (Chapter 5), only 39% of participants intended to visit the cultural centre. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-17 below. It can be seen that the main constraints are related to the intrapersonal category (previous participation, the perception that the activity is not the highlight of the destination, and saturation - derived from either previous participation or from previous high exposure to Indigenous culture). However, structural constraints are also important for the lack of intention to participate. The main concepts identified in this category are: limited time and the intention to do the activity in other destination.

Table 6-17 Constraints to participate in the cultural centre at the Grampians

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	5	*"My family is not interested"* (Participant 35)
Intrapersonal		
Previous participation	22	*"I have been in other cultural centres before"* (Participant 25)
Not the highlight	13	*"It doesn't feel the place is famous for this"* (Participant 92)
Saturation	12	*"There is a lot of Aboriginal stuff in souvenir shops. You get tired of it"* (Participant 23)
Indoor activity	9	*"I prefer outside activities when I am in an environment like this"* (Participant 1)
Not unique	9	*"Things you can do in other places, not very special here"* (Participant 61)
Touristic or inauthentic	8	*"It could be nice, but mostly they are commercial and touristic"* (Participant 199)
Boring	6	*"Too boring"* (Participant 145)
Passive activity	6	*"No patience to sit down and look at stuff like that. I prefer active things than just sitting"* (Participant 107)
Quality concerns	4	*"We are not impressed about their art to be honest"* (Participant 27)
Not added value	4	*"I studied musicology so I was involved with Aboriginal music, so we already experienced a lot of that"* (Participant 75)
Not the target market	4	*"Too young, this is for old people"* (Participant 130)
Backyard syndrome	3	*"We can do it at home"* (Participant 198)
Structural		
Limited time	48	*"We are only here for the weekend, so we don't have time"* (Participant 32)
Doing it in other place on this trip	12	*"We are also going to Ayers rock, in Alice Springs. Probably we will see more of their art in there. But to see them in each place is too much. We prefer in the most famous places"* (Participant 147)
Lack of awareness / information	4	*"I would like to see more but I didn't know there were some in here"* (Participant 173)

6.3.3.2 Indigenous rock-art sites

Table 5-22 in Chapter 5 shows that 57% of participants intended to participate in the rock-art sites activity. The concepts identified for the lack of intention to participate in this activity are summarised in Table 6-18 below. The main identified constraints are related to the structural category (limited time and lack of

awareness/information). However, intrapersonal constraints are also important for the lack of intention to participate. The main concept identified in this category is previous participation.

Table 6-18 Constraints to participate in the rock-art sites at the Grampians

Constraint	n	Example of quotes
Interpersonal		
Travelling party concerns	3	*"Not all of us are interested in this"* (Participant 159)
Intrapersonal		
Previous participation	11	*"I've seen things in other places that are magnificent. So when you have seen that you don't see this. This could seem insignificant. I mean it is good, but it is probably for someone that hasn't seen what I have seen"* (Participant 207)
Not the highlight	7	*"I am not aware that the Grampians were known for it"* (Participant 91)
Saturation	6	*"I really don't feel that I need to learn more because I have already a deep knowledge anyway. I am bit Indigenous culture out in a sense"* (Participant 52)
Boring	5	*"I find them boring unless it is interactive"* (Participant 80)
Not unique	4	*"It is not unique"* (Participant 182)
Not added value	3	*"So, if someone put a cage on it and charge money to see hands painted in a wall, I would say no thank you. You can see it elsewhere. It is not a making-money deal for me"* (Participant 194)
Not the target market	3	*"For older generation"* (Participant 107)
Structural		
Limited time	38	*"Lack of time"* (Participant 13)
Lack of awareness/information	24	*"We didn't know there was Aboriginal rock-art here"* (Participant 88)
Accessibility/distance	7	*"Probably hard to get there. We prefer walks we can manage"* (Participant 26)
Doing it in other place on this trip	7	*"We have seen them in Kakadu"* (Participant 87)

6.4 COMPARISON OF FACTORS AFFECTING THE INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM ACTIVITIES

Sections 6.2 and 6.3 presented the findings regarding the motivations for, and constraints to, participating in different Indigenous tourism activities while people were visiting the three different destinations. The intention to participate in these activities has been reported in Chapter 5. This section attempts to explain the differences in intention to participate in the different activities, by comparing both the motivations and constraints mentioned by participants. Section 6.4.1 focuses on exploring whether the two activities per destination were equally preferred. Sections 6.4.2 and 6.4.3 show a comparison of the motivations for, and constraints to, participating in the different Indigenous tourism activities. In these sections, all the activities will be compared across destinations.

6.4.1 Comparison of the intention to participate in different indigenous tourism activities

A chi-square test of independence was conducted to examine the relationship between the two Indigenous tourism activities under investigation per destination. The analysis was conducted to determine whether the activities were equally preferred by the participants. In this section, the results of these tests are presented.

6.4.1.1 Katherine

The results of the chi-square test of independence (Table 6-19) show that the relation between the two activities (short tour and rock-art sites) is significant, X^2 (1, n = 244) = 24.80, p < .001; Fisher's Exact Test p <.001. From the data in Table 6-19, it can be concluded that around 89% of the participants that were intending to experience the short tour, were also willing to experience the rock-art sites. In addition, 59% of the sample considered that both activities are related (33% of the whole sample intended to participate in both activities and 25% did not intend to participate in any of the activities). This could be because participants are either truly interested in Indigenous tourism (or the opposite); or because they perceive Indigenous tourism activities as homogenous and therefore classified both activities within the same category ("intend to do" or "do not intend to do", respectively).

Table 6-19 Cross tabulation of preferences for the short tour and the rock-art sites (Katherine)

			Rock-art sites		Total
			Lack of intention	Intention	
Short tour	Lack of intention	Count	63	90	153
		Expected count	45.8	107.2	153
		Residual	17.2	-17.2	
		Std. Residual	2.5	-1.7	
	Intention	Count	10	81	91
		Expected count	27.2	63.8	91
		Residual	-17.2	17.2	
		Std. Residual	-3.3	2.2	
Total		Count	73	171	244
		Expected count	73	171	244

Note: *X^2 (1, n = 244) = 24.80, p <.001. Fisher's Exact Test p <.001

It appears that when participants did not distinguish between activities, it was due to general issues regarding Indigenous people/culture/situation and not related specifically to the type of activity. Below are examples of quotes regarding lack of intention to participate in both activities (in the situation in which there was a lack of distinction between them).

"I find that the art in Australia, the Aboriginal art or other art, it is not just my art. No interesting for me because I am generally interested in art. For me they are all the same. I am not really interested in Aboriginal culture. I don't know why, it is just what it is" (Participant 73).

"Very angry for all what Aborigines receive. They are privileged at work (get extra days, more paid if they visit someone). They are no treated equally. I work in a farm and I don't get anything" (Participant 151).

Of the participants that intended to visit the rock-art sites, only 47% also intended to participate in the short tour. This means that the rest of the participants perceived Indigenous tourism activities as not homogenous. Therefore, if participants were interested in experiencing the rock-art sites, it did not mean that they would necessarily also be interested in experiencing the short tour. The following quote illustrates this perception of difference between activities.

"I prefer to do it this way <pointing to the rock-art sites> where you can see rock drawing and somewhere on a rock after a hike or something than doing this. Sometimes this <pointing to the short tour> feels a little bit artificial" (Participant 13).

6.4.1.2   Cairns

The results of the chi-square test of independence (Table 6-20) show that the relation between the two activities (short tour and performance) is significant, X^2 (1, n = 209) = 34.87, p <.001; Fisher's Exact Test p <.001. From the data in Table 6-20, it can be concluded that a large proportion of the sample (73%) considered the two activities to be related (20% of the whole sample intended to participate in both activities and 53% did not intend to participate in any of the activities). As previously mentioned, this could be either because participants were truly interested in Indigenous tourism (or the opposite); or because they perceived Indigenous tourism activities as homogenous.

Table 6-20 Cross tabulation of preferences for the short tour and the performance (Cairns)

			Performance		Total
			Lack of intention	Intention	
Short tour	**Lack of intention**	Count	111	20	131
		Expected count	92.1	38.9	131
		Residual	18.9	-18.9	
		Std. Residual	2.0	-3.0	
	Intention	Count	36	42	78
		Expected count	54.9	23.1	78
		Residual	-18.9	18.9	
		Std. Residual	-2.5	3.9	
Total		Count	147	62	209
		Expected count	147	62	209

Note: *X^2 (1, n = 209) = 34.87, p <.001. Fisher's Exact Test p <.001

As previously mentioned, it appears that the lack of intention to participate in both activities is not related to the type of activity, but to general issues regarding Indigenous people/culture/situation. See quotes below.

"We are not happy with the Aboriginal problems at the moment. Australia does enough for them. We have had issues with them. We are getting more and more in Tasmania. We give them a lot of money" (Participant 9).

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Another reason for this lack of distinction between activities, is saturation. See quotes below.

"We've seen quite a few Aboriginal things (not in this trip). We are very familiar in general" (Participant 44).

"We've been to Kakadu and Ayers rock and in lots of places, we have done that. So we are not going to do it in Cairns because we have done it during our trip" (Participant 145).

However, some participants indicated that they do not perceive Indigenous tourism activities as homogenous. For example, of those who intended to do the short tour, only 53% also intended to participate in the performance. And of the participants that intended to do the performance, only 32% intended to participate in the short tour. This means that the rest of the participants perceived differences between Indigenous tourism activities.

"The tour looks more interesting, active, interactive and less touristic than the performance" (Participant 86).

"I prefer the performance because my English is not that good to understand a tour <short tour>" (Participant 129).

6.4.1.3   Grampians

The results of the chi-square test of independence (Table 6-21) show that the relation between the two activities (cultural centre and rock-art sites) is significant, X^2 (1, n = 211) = 14.52, p <.001; Fisher's Exact Test p <.001. From the data in Table 6-21, it is evident that 61% of the sample considered Indigenous tourism activities as being related (28% of the whole sample intended to participate in both activities and 33% did not intend to participate in any of the activities). As previously mentioned, reasons for this could be because the participants were either truly interested in Indigenous tourism (or the opposite); or because they perceived Indigenous tourism activities as homogenous and therefore classified both within the same category.

Table 6-21 Cross tabulation of preferences for the cultural centre and the rock-art sites (Grampians)

			Rock-art sites		Total
			Lack of intention	Intention	
Cultural centre	Lack of intention	Count	69	60	129
		Expected count	55.6	73.4	129
		Residual	13.4	-13.4	
		Std. Residual	1.8	-1.6	
	Intention	Count	22	60	82
		Expected count	35.4	46.6	82
		Residual	-13.4	13.4	
		Std. Residual	-2.2	2.0	
Total		Count	91	120	211
		Expected count	91	120	211

Note: *X^2 (1, n = 211) = 14.52, p <.001. Fisher's Exact Test p <.001

As previously mentioned for Katherine and Cairns, the lack of intention to participate in both activities is not related to the type of activity but to general issues regarding Indigenous people/culture/situation, saturation and the lack of perception of the destination as an Indigenous region. See quotes below.

"We used to live in the NT and work with Aboriginal people. I really don't feel that I need to learn more because I have already a deep knowledge anyway. I am bit Indigenous culture out in a sense" (Participant 52).

"Not aware that Grampians were known for it. And I am not into cultural stuff. I prefer outdoors especially if we are here" (Participant 91).

"Done a lot of that in other places" (Participant 51).

However, there were participants who indicated that they do not perceive Indigenous tourism activities as homogenous. For example, of the participants that intended to visit the cultural centre, 73% were also willing to experience the rock-art sites. However, of the participants that intended to visit the rock-art sites, only 50% intended to visit the cultural centre. Therefore, if participants were interested in experiencing the rock-art sites, it did not mean they would necessarily be interested in experiencing the cultural centre (see quotes below).

"It is something new <pointing at the rock-art sites>. I never knew about this, so I think it should be an interesting one. <Pointing at the cultural centre> it is boring, just sitting, you don't really do much you just listen what people say" (Participant 21).

"Prefer the Aboriginal outdoors things <pointing at the rock-art sites> because they are on their natural stage, not the indoors <pointing at the cultural centre" (Participant 64).

"I prefer this <pointing at the rock-art sites> because there is more history, just knowing that it has been done by man thousands years ago. This is recent <pointing at the cultural centre>. I prefer the history" (Participant 157).

In the following sections, an analysis of the differences in motivations and constraints – between the two activities per destination – is presented.

6.4.2   Comparison of motivations

Section 6.2 presented the motivations for participating in two different Indigenous tourism activities in the three destinations under study (Katherine, Cairns and the Grampians). In this section, the motivations that were previously coded are analysed in order to understand the differences, if any, between the Indigenous activities offered at each destination. Table 6-22 summarises the motivations previously identified by the three levels: attributes, consequences/benefits, and values. The percentage of participants intending to participate in each activity (which was previously reported in Chapter 5) has been included to give the reader an overview of the importance of the motivations for each activity.

Table 6-22 Summary of motivations per activity and destination

Destination	Activity	Attributes	Consequences/benefits	Values
Katherine	Short tour Intention - 37%	History/art/culture Interaction/hands on Local Connection w/nature Unique/famous	Experience differences Understanding other culture Developing knowledge Understanding country/heritage People I am travelling with enjoy/learn New perspective on life	Self-development Self-fulfilment Warm relationship with others/developing others
	Rock-art sites Intention - 70%	History/art/culture Connection w/nature / outdoors Unique/famous Authenticity	Experience differences Developing knowledge Understanding other culture Gaining appreciation Understanding country/heritage People I am travelling with enjoy/learn Being close to nature/active/independent	Self-development A world of beauty/enjoyment Self-fulfilment Warm relationship with others/developing others Belonging
Cairns	Short tour Intention - 37%	History/art/culture Interaction/hands on Local Connection w/nature / outdoors	Experience differences Understanding other culture Developing knowledge Understanding country/heritage Gaining appreciation New perspective on life	Self-development Self-fulfilment Belonging Warm relationship with others/developing others
	Performance Intention - 30%	History/art/culture Local	Experience differences Understanding other culture Developing knowledge Understanding country/heritage	Self-development Warm relationship with others/developing others Self-fulfilment Belonging
The Grampians	Cultural centre Intention - 39%	History/art/culture Local	Experience differences Understanding other culture Developing knowledge Understanding country/heritage People I am travelling with enjoy/learn	Self-development Belonging Warm relationship with others/developing others
	Rock-art sites Intention - 57%	History/art/culture Authenticity Local Unique/famous Connection w/nature / outdoors	Experience differences Developing knowledge Understanding other culture Understanding country/heritage Gaining appreciation People I am travelling with enjoy/learn Being close to nature/active/independent	Self-development Belonging A world of beauty/enjoyment Self-fulfilment Warm relationship with others/developing others

6.4.2.1   Comparison at the attribute level

Table 6-22 illustrates that "history/art/culture" is the main attribute identified for all the Indigenous activities, no matter the type of activity, or the destination. This is not surprising as Indigenous tourism is strongly related to cultural tourism. Another attribute that was mentioned for almost all of the Indigenous activities (except for the rock-art sites at Katherine) was "local". This concept was identified not only by international visitors (which may be expected as Indigenous people are local to Australia), but also by domestic visitors who seem to be able to distinguish between different Indigenous groups around Australia. The quotes below illustrate this.

"It is different from what you see in the coastal cities" (Participant 22/short tour/Katherine/domestic visitor).

"Local people and history of Australia" (Participant 82/ rock-art sites/Grampians /international visitor).

"Connection with nature" is another important attribute that was mentioned for almost all the activities. This attribute was not mentioned for the performance at Cairns and the cultural centre at the Grampians. The reason for this could be that both activities are perceived as being indoor or passive activities (see Section 6.3). This attribute had two different connotations. One related to the perception of Indigenous culture being connected with nature. The second one related to being in contact with nature (outdoors) when doing the activity (mainly mentioned for the rock-art sites. However, some participants also mentioned it for the short tour at Cairns). See examples of these below.

"See the nature and what it actually means to the Aboriginal culture" (Participant 30/short tour/Katherine).

"It adds extra dimension to it, you see the views but you get the history of it, included in the bushwalk…It is more visual thing than the information side" (Participant 209/rock-art sites/Grampians).

The attribute "unique/famous" was mentioned for both Indigenous tourism activities at Katherine and for the rock-art sites at the Grampians. However, it was not mentioned for any of the activities at Cairns. In fact, several participants, mainly international visitors, mentioned that Cairns is not known for its Indigenous people (see discussion of comparison of constraints below on Section 6.4.3). Hence, it appears that the perception of "uniqueness" was linked to the destination. Few people mentioned their awareness of Indigenous people being the oldest living culture.

"We come from an area where we don't have Aborigines or we don't learn a lot on the school. So it is interesting to see it for real, not just the stories" (Participant 214/short tour/Katherine).

"They don't have rock-art sites everywhere in Australia, so that is something that is unique to this area" (Participant 214/rock-art sites/Grampians).

"We read that it is a very ancient civilization that has been here for thousands of years. So I think they have a lot to give" (Participant 18/short tour/Katherine).

"Authenticity" was only mentioned for the rock-art sites (both at Katherine and at the Grampians). This attribute was highly related to its historic element.

"Just knowing that it has been done by man thousands years ago" (Participant 157/Grampians).

"Thousands of years you can't believe what you are looking at" (Participant 60/Katherine).

Finally, regarding the short tours (both at Katherine and Cairns), interaction/hands on was an important attribute for those participants who intended engaging in this activity. Participants showed an interest in having the opportunity to get in contact with Indigenous people. See quotes below illustrating this.

"I would like to have the opportunity to have more contact with Aboriginal people and a little chat. We haven't had the opportunity at all. I don't know what is more appropriate really" (Participant 29/Katherine).

"I haven't had contact with them yet. So, it would be a great opportunity to know about it" (Participant 146/Cairns).

6.4.2.2   *Comparison at the consequences/benefits level*

Table 6-22 illustrates that several consequences/benefits identified are shared between all the activities. These are: experience differences, understanding other culture, developing knowledge, and understanding about country/heritage. "Experience differences" could be related either to differences in the culture and timing (versus participant own culture and present time), to differences within the Indigenous culture (recognition of diversity), or to experience another side of the culture (in contrast with previous bad experiences or preconceptions). Participants that mentioned "understanding other culture" as a consequence/benefit for participating in Indigenous tourism were interested either in understanding the current situation of Indigenous people, or the way they used to live in the past. "Developing knowledge" includes learning about history and culture, place and nature, and new skills. Finally, "understanding country/heritage" includes either the recognition of Indigenous people and culture as part of "Australia", or gaining an understanding of the country and heritage – considering Indigenous heritage as part of the history. Examples of quotes illustrating these concepts have been mentioned in Section 6.2.

There are some consequences/benefits that were not shared between all the activities. For example, the consequence/benefit of "people I am travelling with will enjoy/learn" was only mentioned for both activities at Katherine and the Grampians. The majority of people who mentioned this motivation were interested in education for their children. However, some people were interested in showing the Indigenous culture to their companions.

> *"I have young kids I want to give them some knowledge about the Aboriginal history in the area and stories"* (Participant 202/Grampians).

> *"Because my husband has never been here up here. To show my husband"* (Participant 84/Katherine).

As previously mentioned, one of the meanings of the attribute "connection with nature/outdoors" was its relationship to being in contact with nature when participating in the rock-art sites (for both destinations, Katherine and the Grampians). This attribute was linked to the consequence/benefit of "being close to nature/active/independent". It appears though, that while this is an important motivation to engage in these activities, some participants were more motivated by the nature or the physically active element rather than by really understanding the culture.

> *"Because it is part of the Gorge. To see the beauty of it, the open space, the beauty of country, see different things"* (Participant 138/Katherine).

> *"Walking to get here, the journey of the walk is part of the interest"* (Participant 77/Grampians).

"Gaining appreciation" was a consequence/benefit mentioned for the rock-art sites at Katherine and the Grampians, and for the short tour at Cairns. Appreciation regarding the rock-art sites was based on their

authenticity and the historical and artistic elements. Regarding the short tour, the appreciation is related to appreciating the culture and the people.

"I feel like awe. Some of the art is 50,000 old and well preserve, beautiful. Awesome art" (Participant 42/rock-art/Katherine).

"It is such an interesting culture that I think it is not appreciated in Australia, so I would love to learn more about them" (Participant 40/short tour/Cairns).

Finally, the consequence/benefit of gaining a "new perspective on life" was mentioned for the short tour (for both destinations, Katherine and Cairns). Participants that mentioned this consequence/benefit indicated that they appreciate the different life philosophy of the Indigenous people. Some of them went further and mentioned how by gaining a new perspective, they could become more prejudice-free.

"To understand more how they used to live here because then you also envy them more. You understand better and you think it is amazing how they used to be and live" (Participant 14/Katherine).

"Reflect on what I believe and make me more open minded" (Participant 43/Cairns).

6.4.2.3   Comparison at the value level

Table 6-22 illustrates that the main values identified – self-development and self-fulfilment – are shared between all the activities (except for the "self-fulfilment" regarding the cultural centre at the Grampians). "Warm relationship with others/developing others" was also identified for all the activities. There are several connotations of this value which are important to distinguish. It appears that some participants valued their relationships with their companions. For others, the warm relationship with others and/or developing others, was related to Indigenous people. Finally, developing others was also mentioned by participants interested in education for their companions. Examples of these are shown in the quotes below.

"I think the more we know about it, perhaps the easier it would be to live and work together. The more we know about each other, the different cultures, the easier it would be for us to find the middle ground where we can live more harmoniously" (Participant 2/rock-art sites/Katherine).

"We work with Aboriginal people so we very keen to see they are accepted in society and we would love to see what sort of things they are doing and how the conditions are for them" (Participant 56/short tour/Cairns).

"I have young kids I want to give them some knowledge about the Aboriginal history in the area and stories" (Participant 202/cultural centre/Grampians).

Another value that was identified for most of the activities was "belonging". It appears that there were two connotations regarding this value. One was the feeling of belonging to Australia, mainly from domestic participants. They mentioned their willingness to understand/learn about Indigenous culture, as part of learning about their own country. The other meaning of this concept was the recognition of Indigenous people as being part of Australia.

"*It is part of our history and to involve with it*" (Participant 160/rock-art sites/Katherine/domestic visitor).

"*You can't really appreciate a country if you don't learn about the people who live there and culture*" (Participant 93/short tour/Cairns/international visitor).

The value of "a world of beauty/enjoyment" was identified only for the rock-art sites both at Katherine and at the Grampians; this was mainly identified due to the "bushwalking" activity needed to get to the sites.

"*See the beauty of it, the open space, the beauty of country*" (Participant 139/Katherine).

"*Walking to get here, the journey of the walk is part of the interest*" (Participant 77/Grampians).

6.4.3 Comparison of constraints

Section 6.3 illustrated the constraints to participating in the two different Indigenous tourism activities in the three destinations under study (Katherine, Cairns and the Grampians). Table 6-23 summarises the interpersonal, intrapersonal, and structural constraints previously identified. The percentage of intention to participate in each activity, which was previously reported in Chapter 5, has been included to give the reader an overview of the importance of the constraints for each activity. In this section the constraints, previously coded, are analysed to understand the differences, if any, between the activities per category. However, the interpersonal constraints are not further analysed as the only constraint identified, "travelling party concerns", was identified for all the activities.

Table 6-23 Summary of constraints per activity and destination

Destination	Activity	Interpersonal	Intrapersonal	Structural
Katherine	Short tour Intention - 37%	Travelling party concerns	Previous participation Saturation Touristic/inauthentic Not added value Preconceptions/bad experiences Backyard syndrome Quality concerns Lack of top-of-mind awareness/no opportunity Not unique Not the target market	Limited time Money Doing it in other place Lack of awareness/info Prefer to do it by myself/it is an organised tour Lack of offering
	Rock-art sites Intention - 70%	Travelling party concerns	Previous participation Saturation Not unique Quality concerns Preconceptions/bad experiences	Limited time Lack of awareness/info Doing it in other place Lack of explanation

Continue on next page

Destination	Activity	Interpersonal	Intrapersonal	Structural
Cairns	Short tour Intention - 37%	Travelling party concerns	Previous participation Touristic/inauthentic Not added value Saturation Lack of top-of-mind awareness/no opportunity Preconceptions/bad experiences Not the highlight Not unique Backyard syndrome Discomfort/ethical concerns Language barrier Quality concerns	Limited time Money Lack of awareness/info Prefer to do it by myself/it is an organised tour Doing it in other place
	Performance Intention - 30%	Travelling party concerns	Touristic/inauthentic Previous participation Discomfort/ethical concerns Art-related/performance Not added value Passive activity Preconceptions/bad experiences Lack of top-of-mind awareness/no opportunity Saturation Backyard syndrome Not the highlight Not unique Boring	Limited time Lack of awareness/info Money Doing it in other place Prefer to do it by myself/it is an organised tour Timing
The Grampians	Cultural centre Intention - 39%	Travelling party concerns	Previous participation Not the highlight Saturation Indoor activity Not unique Touristic/inauthentic Boring Passive activity Quality concerns Not added value Not the target market Backyard syndrome	Limited time Doing it in other place Lack of awareness/info
	Rock-art sites Intention - 57%	Travelling party concerns	Previous participation Not the highlight Not unique Saturation Boring Not added value Not the target market	Limited time Lack of awareness/info Accessibility/distance Doing it in other place

6.4.3.1 Comparison of intrapersonal constraints

Table 6-23 illustrates that the main intrapersonal constraints for all the activities are: previous participation, saturation, not unique, and it does not add value. While the quotes regarding these constraints can be seen in Section 6.3, it is important to point out that sometimes the participants mentioned these constraints as being interlinked. See for example in the quote below, how Participant 123 (Grampians) had been previously engaged in Indigenous tourism, and due to the apparently high exposure, she reached saturation.

"We have seen lots in Australia in Sydney close where we live and also in the NT and WA, so have seen and heard lots of talks about Aboriginal culture" (Participant 123/Grampians).

A very significant intrapersonal constraint was the perception that the activity was "too touristic/inauthentic". This constraint was mentioned for the short tour both at Katherine and Cairns, the performance in Cairns, and the cultural centre at the Grampians. The quote below illustrates this constraint.

"This is very touristic. It is like we put someone Aboriginal and all the tourists will come and believe and it is like that. It is fake" (Participant 106/short tour/Katherine).

"Backyard syndrome" is another important intrapersonal constraint that was mentioned for almost all the activities, except for the rock-art sites at Katherine and the Grampians. Perhaps this could be due to the identified attribute previously discussed, namely "authenticity", the perception of "uniqueness" and the "connection with nature/outdoors". Contrary to this, it appears that the constraint was mentioned for the rest of the activities due to the perceived familiarity with Indigenous culture in general. See quote below.

"I suppose the community I am from has a large Aboriginal population. So I am semi-familiar with some of the cultures. So I don't feel I need to have a tour" (Participant 3/short tour/Katherine).

"Preconceptions/bad experiences" was a constraint that was mentioned for both activities both in Katherine and in Cairns. It has been suggested in Section 6.4.1 that the relation between the two activities in every destination is significant. It appears that when participants lacked intention to participate in both activities available at the destination, the lack of interest was not related to the type of activity but rather to general issues regarding Indigenous people/culture/situation. The statement below clearly illustrates this constraint.

"It doesn't appeal to me in any shape or form. I might sound a little bit racist but I just feel I do not need to understand their culture anymore. I don't feel I need I want to know their culture. I studied at school and things like that. It is not a culture I feel I really want to know. I prefer integration than being segregate" (Participant 163/short tour & rock-art sites/Katherine).

However, whenever participants only mentioned their lack of intention to participate in one of the two activities, the previous bad experience focused on the specific activity. See quotes below illustrating this.

"I did it in Mildura and NSW and it was so fake. They said stories that probably didn't happen to them" (Participant 117/short tour/Katherine).

"I have seen them already in the outback. It was ok but didn't seem traditional. Like they learn the dance. I prefer something more real, not just the dance. I saw it in a resort near Uluru. They were looking Aborigines, but they live modern life and they just learn the dance. Seems no traditional really" (Participant 138/performance/Cairns).

"Lack of top-of-mind awareness/no opportunity" was a constraint mentioned for both activities at Cairns and for the short tour at Katherine. It appears that this constraint was mainly related to a lack of opportunity at the time of the trip due to previous lack of top-of-mid awareness or lack of planning.

"You have to have the opportunity to do it, so far we haven't seen it, where you can sit there and talk to them or learn. We haven't seen it. Probably you find it if you look for it. Certainly not against it but you have to have the opportunity" (Participant 8/short tour/Katherine).

"To be honest we never thought about doing it actually" (Participant 139/short tour/Cairns).

It appears that the perception of the destination had an impact on the intention to engage or not in Indigenous tourism. The constraint "not the highlight" was mentioned for both activities in Cairns and the Grampians. It appears that participants at the Grampians lacked intention to engage in Indigenous tourism mainly because the destination is a National Park, and therefore they liked to engage in outdoors activities (this was mainly mentioned for the cultural centre), and not in cultural ones (mentioned for both activities). Also, participants mentioned that the Grampians is not famous for its Indigenous culture; and therefore, that they preferred to participate in other activities more related to the destination. This last belief was also mentioned for participants at Cairns (for both activities). It appears that when a destination was not perceived as an "Indigenous" place, participants did not make distinction between activities.

"I am not aware that Grampians were known for it. I prefer outdoors especially if we are here" (Participant 91/cultural centre/Grampians).

"We are also going to Ayers rock, in Alice Springs. Probably we will see more of their art in there. But to see them in each place is too much. Prefer to do it in the most famous places" (Participant 147/cultural centre & rock-art sites/Grampians).

"We want to go to Perth by car, so we would prefer to do an Aboriginal tour in the outback. In our heads, they are more in the outback. Prefer to do the highlights of the region. Not everything in the same place" (Participant 3/short tour & performance/Cairns).

A very important constraint to participate in the performance in Cairns was "discomfort/ethical concerns". Some of the participants that identified this constraint, also mentioned it for the short tour.

"I've done it in the Blue Mountains…Aboriginal people did it for tourists. It didn't feel real. I felt uncomfortable when I saw it" (Participant 87/performance/Cairns).

"I don't like them to make their ritual and traditional stuff a commodity" (Participant 206/short tour & performance/Cairns).

The constraint "not the target market" was mentioned for both activities at the Grampians; and for the short tour at Katherine. Only a few participants mentioned this constraint. However, it appears that when mentioned,

it was because either participants did not consider themselves as being a cultural person (they prefer outdoors activities) or because they believed these more passive activities are for the older generation.

"Too young, this is for old people" (Participant 130/Grampians).

"I am not a very cultural person. Not into the cultural side" (Participant 134/Katherine).

The constraint "passive activity" was only mentioned for the performance at Cairns and the cultural centre at the Grampians.

"I prefer this <pointing to the short tour> because I am more interested in learning things than just to look at them" *<pointing to the performance>* (Participant 144/Cairns).

"I like more physical activity and this one is just looking" (Participant 1/Grampians).

The perception that the activity is "boring" was related to both activities at the Grampians and to the performance at Cairns. It appears that almost all the participants that mentioned this constraint at the Grampians, mentioned it for both activities. Again, this means that participants judged the activities as part of the overall concept of "Indigenous tourism".

"I found them boring" (Participant 80/cultural centre & rock-art sites/Grampians).

"I find performances boring. I don't even like English performances and things like…Not enjoyable" (Participant 171/performance/Cairns).

"Quality concerns" was mentioned by few people when explaining their lack of intention to engage in the short tour and the rock-art sites at Katherine, the short tour at Cairns, and the cultural centre at the Grampians.

"Not a good experience, they only do it for the money. If they were genuine I would do it. But you have to pay money and they are not good experiences" (Participant 79/short tour/Katherine).

"Hard to find good or affordable ones" (Participant 208/short tour/Cairns).

"They are not that good" (Participant 128/cultural centre/Grampians).

Some constraints were individually identified by activity. For example, "art-related/performance" was only identified for the performance at Cairns, and "indoor activity" for the cultural centre at the Grampians. Finally, few international visitors mentioned "language barrier" as a constraint for engaging in the short tour at Cairns. However, it is important to point out that this constraint was a reason for people not participating in this study (see Chapter 5, Section 5.3). Therefore, this constraint could be an important one regarding the lack of intention to engage in Indigenous tourism short tours (or any other activity in which there is interaction with an English speaking person).

"My English is not very good so I can't understand what they are talking about" (Participant 51/Cairns).

6.4.3.2   Comparison of structural constraints

Table 6-23 illustrates that the structural constraints that were mentioned for all the activities, regardless of the destination, are: limited time, lack of awareness/information, and doing it in other place. Quotes for each of these constraints are shown in Section 6.3.

Important structural constraints that were mentioned for the short tour both at Katherine and Cairns, and the performance in Cairns are "money", and "prefer to do it by myself/it is an organised tour". It is important to point out that it appears that visitors are not aware of the rock-art sites' tours offered both in Katherine and at the Grampians; as none of the participants mentioned money as a constraint. In addition, a lot of people mentioned this activity as "part of the walk". The first quote below illustrates the difference regarding "money" and "prefer to do it by myself/it is an organised tour" between activities.

"We like nature and we like see by ourselves <when talking about the rock-art sites>. We don't like organised tours. It is too expensive" <when talking about the short tour> (Participant 171/Katherine).

"Some are pretty set up. They are too touristic oriented to my liking <when talking about the short tour>. I am always interested in Aboriginal art. Always interested in history. It is an important part of the NT, and it is pretty rare. Where we come from, we don't see it" <when talking about the rock-art sites> (Participant 3/Katherine).

Finally, some constraints were individually identified by activity. For example, "lack of offering" was mentioned only for the short tour at Katherine; "lack of explanation" for the rock-art sites at Katherine; "timing" for the performance at Cairns; and "distance/accessibility" for the rock-art sites at the Grampians. Quotes for each of these constraints are shown in Section 6.3.

6.5 CHAPTER SUMMARY

Chapter 6 examined the motivations and constraints in relation to two different types of Indigenous tourism activities at three destinations (Katherine, Cairns and the Grampians). Chi-square tests showed that visitors perceived the different activities as related to each other. This was clearly identified when there was a lack of intention to engage in both Indigenous tourism activities while at a particular destination. It can be concluded that the lack of intention to participate was not related to the specific activities' attributes, but rather to a lack of general interest in Indigenous issues, saturation, and the lack of perception of the destination as an Indigenous region. The analysis of motivations and constraints also showed that there are several concepts that are shared between all the activities. This means that several motivations and constraints are particularly important for the Indigenous tourism sector. For example, motivations at the (1) attribute level include: history/art/culture, local and connection with nature; (2) consequence/benefit level include: experience differences, understanding other culture, developing knowledge and understanding about country/heritage; and (3) values level include: self-development and self-fulfilment. Constraints at the (1) interpersonal category include: travelling party concerns;

(2) intrapersonal category include: previous participation, saturation, not unique and it does not add value; and (3) structural category include: limited time, lack of awareness/information and doing it in other place.

However, certain motivations and constraints were also identified specifically for some Indigenous tourism activities and/or destinations. This suggests that certain attributes do matter for the intention, or not, to engage in Indigenous tourism. For example, "interaction/hands on", and gaining "new perspective on life" were only mentioned as a motivation for participating in the short tours (both at Katherine and Cairns). In addition, the motivations "being close to nature/active/independent" (consequences/benefits level) and "a world of beauty/enjoyment" (value level) were only mentioned for the rock-art sites activity (both at Katherine and the Grampians). Regarding constraints, "discomfort/ethical concerns" was only mentioned as an interpersonal constraint to engage at the performance at Cairns, and "distance/accessibility" was only mentioned as a structural constraint to participate at the rock-art sites at the Grampians.

Next, Chapter 7 focuses on reporting the outcomes of the Q methodology technique employed to understand opinions of and attitudes towards Indigenous tourism in the three destinations under study.

CHAPTER 7. OPINIONS OF AND ATTITUDES TOWARDS INDIGENOUS TOURISM

7.1 INTRODUCTION

Chapter 6 presented the motivations for, and constraints to, the intention to participate in the two different Indigenous tourism activities at each of the three destinations. Then, a comparison of these motivations and constraints for activity and destination was presented to understand similarities and differences. The findings presented in this chapter (Chapter 7) relate to Research Objective 5 of this study: To investigate the opinions and attitudes of visitors in regard to Indigenous tourism. Section 7.2 starts by presenting the findings relating to participants' opinions towards Indigenous tourism at each of the three destinations under study. Section 7.3 shows the compilation of the results to define overall opinions towards Indigenous tourism in Australia. As previously mentioned, it is important to point out that while the present thesis has consistently used the word "Indigenous" to refer to the native people of Australia (see Section 1.6), the word "Aboriginal" is used interchangeably in this present chapter because the term was used in the deployment of the Q methodology to avoid confusing the participants, because in Australia the Indigenous people are identified with the term "Aboriginal". In addition, this chapter also uses the term "opinions" when referring to the clusters identified via the Q methodology. The term "attitude" includes an evaluation measure or belief strength. This was not considered when clustering the opinions. However, the attitude measure is included in the discussion for each opinion's clusters.

7.2 OPINIONS

The Q methodology aims is to identify similarities and differences in participants' opinions (Dziopa & Ahern, 2011). In this particular study, it was used to identify the opinions that participants have regarding Indigenous tourism in Australia. As detailed in Section 4.6.2 (Chapter 4), an elicitation survey was conducted to obtain the statements that were later used during the second stage of the data collection (Q methodology). In total, 38 statements (see Table 4-9, Chapter 4) were defined based on the TRA and TPB theories (Ajzen, 2011; Ajzen & Fishbein, 1980).

The data acquired through the Q methodology deployment was entered into the PQMethod software to perform a factor analysis technique using PCA in order to extract factors. Varimax and judgmental rotations were employed later to maximise statistical differences. To select the number of factors to be retained, the following rules of thumb were considered: (1) retain the factors with an eigenvalue larger than one; (2) keep the factors which, in total, account for about 70-80% of the variance; and (3) make a scree plot and keep the factors before the breaking point. To decide which participants (Q-sorts) were to be included in each factor, significant loadings between .42 and .45 were considered. Finally, factor arrays were built based on the Q-sorts which loaded significantly in each factor. However, loadings that were significant in more than one factor (confounding sorts)

were not used to define the factors. Therefore, each factor identified in the analysis corresponds to an opinion held by the participants loaded on that, and only that, factor. To name the factors, different information was considered: the salient beliefs, the higher and lower ranked statements, and the information obtained by the explanation some participants offered regarding their sorting and ranking. This information is presented below per each destination.

7.2.1 Katherine

Of the 244 participants that took part in the first stage of the data collection at Katherine, 20 participants (45% domestic and 55% international) agreed to participate in the second stage, which involved the use of the Q methodology. The 20 Q-sorts were correlated and rotated using first the Varimax option and then the manual option of the PQMethod software. Four factors (groups of people who sorted the statement cards similarly – meaning that they have similar opinions) were identified. These four opinions accounted for 70% of the variance of the rotated correlation matrix. To associate each person with the factors, the criterion chosen was that loadings being greater than .45 were considered to be a significant loading of Q-sorts on factors (confounding sorts were not used to define the factors). This level was chosen to balance the number of participants in Factor 1 in comparison with the other factors. In addition, the factor arrays with loadings of .42 and .45 were similar; therefore, the .45 loading level was used. Based on this criterion, 17 participants' sorts (85% of total participants) were used to define the factors. Ten participants loaded significantly on Factor 1, three on Factor 2, three on Factor 3, and one on Factor 4. Three sorts were confounded (significantly loaded on more than one factor). It is important to point out that while there was only one participant in Factor 4, it was decided to keep this factor because the opinion of this participant could reflect on the opinion of participants that did not agree to participate in this stage of the data collection because they were not interested in Indigenous tourism. In addition, previous studies have pointed out that racism has a negative impact on participation in Indigenous tourism and on the perception of Indigenous tourism providers as legitimate (Ruhanen et al., 2015b; Ruhanen & Whitford, 2016). Therefore, these previous findings support the decision to keep the opinion of the participant in Factor 4. Only participants who loaded significantly on the factors are shown in Table 7-1. Participants were numbered in order of their participation in the Q methodology; therefore their ID number is different from that previously reported.

Table 7-1 Participants' factor loading (Katherine)

Participant ID	Factor 1: Supporters	Factor 2: Past focused/easy to engage	Factor 3: Not interested/easy to engage	Factor 4: Prejudiced
1	0.6327			
3	0.6913			
4	0.7842			
6	0.7925			
7	0.7046			
9	0.7758			
11	0.7316			
15	0.7355			
16	0.6639			
20	0.7558			
5		0.5913		
12		0.8338		
19		0.7665		
10			-0.4960	
14			0.6942	
17			0.6935	
13				0.8292

Table 7-2 below details the participants' characteristics for each factor, along with the measures regarding attitude, intention, perceived control, and perceived norm regarding participation in Indigenous tourism. Participants' perception regarding participation in Indigenous tourism and the link with the reconciliation process is also detailed in Table 7-2. It appears that participants in Factors 1 and 2 had a more positive attitude regarding Indigenous tourism participation than participants in Factors 3 and 4. Regarding intention to participate, participants in Factor 1 were more willing to participate in Indigenous tourism than the rest of the participants. Participants in Factor 3 and 4 did not intend to participate in Indigenous tourism. The results also demonstrate that, in general, participants agreed that the decision to participate, or not, in Indigenous tourism is personal; therefore, the perceived control is high. Participants in Factor 1 and 2 were more neutral regarding the impact of perceived norm on their participation in Indigenous tourism. However, participants in Factors 3 and 4 disagreed with the statement. Finally, participants in Factor 1 agreed that Indigenous tourism could help the reconciliation process. Participants in Factor 2 were neutral with that belief; and participants in Factors 3 and 4 disagreed with it.

Participants were given the option to explain their rating regarding the link with the reconciliation process. While not many participants explained their rating, there are some examples below suggesting that some people agreed with the belief that participating in Indigenous tourism could help in the reconciliation process as it can bring people together. However, it appears that some people disagreed as they believe in the concept of "assimilation". See quotes below:

"I've lived in Darwin 4 years and it is hard to have contact with Aboriginal people. Tourism can help with that" (Participant 3/Factor1).

"Make them part of the society. Otherwise, they will always be seen as different" (Participant 14/Factor 3).

"How many more sorry days do they want? Get over it! People who live in the past, stay in the past…Why do we have to pay to enter National Parks? We already pay taxes" (Participant 13/Factor 4).

Table 7-2 Profile of participants for each factor (Katherine)

Characteristics	Factor 1: Supporters (n=10)	Factor 2: Past-focused/easy to engage (n=3)	Factor 3: Not interested/easy to engage (n=3)*	Factor 4: Prejudiced (n=1)**
Gender	Female – 60% Male – 40%	Male – 100%	Female – 50% Male – 50%	Male – 100%
Age	15-29 – 30% 30-44 – 20% 45-64 – 40% 65+ – 10%	15-29 – 100%	30-44 – 50% +65 – 50%	45-64 – 100%
Type of visitor	Domestic – 40% International – 60%	International – 100%	Domestic – 50% International – 50%	Domestic – 100%
Education	Postgraduate – 40% Undergraduate – 40% Less undergraduate – 20%	Postgraduate – 33% Undergraduate – 33% Less undergraduate – 33%	Undergraduate – 50% Less undergraduate – 50%	Less undergraduate – 100%
Travelling party	Alone – 10% With family – 10% With partner – 60% Friend/relative – 10%	With partner – 66% Friend/relative – 33%	Alone – 50% With partner – 50%	With partner – 100%
Attitude measure	4.3	4.0	3.5	3.0
Intention measure	4.0	3.0	2.0	2.0
Perceived control measure	4.4	4.3	4.5	4.0
Perceived norm measure	3.7	3.0	1.5	2.0
Link with reconciliation	3.5	3.0	1.5	1.0

*Only the characteristics of two participants were included, as the third participant loaded on the factor but with a negative sign. Therefore, this participant has an opposite opinion.

**The opinion of this participant could reflect on the opinions of some participants that did not agree to participate in this second stage. In addition, previous studies have pointed out that racism has a negative impact on participation in Indigenous tourism and on the perception of Indigenous tourism providers as legitimate (Ruhanen et al., 2015b; Ruhanen & Whitford, 2016). Therefore, it was decided to keep this factor.

Table 7-3 illustrates the factor arrays (ranging from +5 to -5) which lists the score that each statement received per factor. This points to the degree to which each of the 38 statements characterises each factor. It is evident that some statements are not significantly distinguished between any pair of factors; meaning that participants had similar views regarding these statements. For example, there are not very strong beliefs among the factors regarding Indigenous tourism as a unique activity at the destination, or that participating in Indigenous tourism would allow visitors neither to get in contact with Indigenous people, nor the feeling that they are connected with them. Also, they indicated that they believe that there is enough information about the activities at the destination, and that the decision to engage in Indigenous tourism could be influenced by the belief that

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their companions will enjoy it. In addition, there were mainly positive beliefs such as that, by participating in Indigenous tourism activities, participants would learn about Australian culture and history, and that the activities are interesting. On the contrary, except for the participant in Factor 4, the other participants said they believe that Indigenous people are not privileged; and that participating in Indigenous tourism is safe.

Table 7-3 also illustrates the statistically significant distinguishing statements between factors. Each factor is explained in the following sections based on these statements. The explanation follows the belief categories (affective, control, instrumental, and normative). Figures representing the factors are also included.

Table 7-3 List of statements and scores for each factor (Katherine)

	Factor 1: Supporters	Factor 2: Past-focused/ easy to engage	Factor 3: Not interested/ easy to engage	Factor 4: Prejudiced
1 Would help me get in contact with Aboriginal people*	1	1	3	-2
2 Would help me experience inauthentic activities	-1^	1	-1	-1
3 Would help me experience activities unique to this destination*	1	2	1	-1
4 Would help me understand the evolution of Aboriginal culture	5^	-1	0	2
5 Would help me experience blame-oriented activities	-2	-3	-5	2
6 Would help me experience interesting activities**	2	4	2	0
7 Is difficult as there are not enough services in which to participate	-1	-1	-3^	0
8 Would help me experience passive activities	-1	2	1	4^
9 Is easy as they are accessible	-1	1	5^	0
10 Is difficult as there is not enough information about activities**	0	-1	0	-2
11 Is not safe*	-5	-5	-3	3
12 Is similarly priced to other tourism activities	-1	-1	4^	1
13 Is easy as there are enough activities available	0	2	5^	3^
14 Helps Aboriginal people to receive an income	1^	-2^	-4^	-5^
15 Is a way to preserve Aboriginal traditions and culture	3	3	2	1^
16 Increases Aborigines' sense of pride of their culture	2	-1	1	-1
17 Would help me learn about how Aboriginal people used to live	4	5	1	-3
18 Would teach me to be tolerant by appreciating people and culture	3	3	-1	1
19 Would help me learn about how Aborigines live in today's world	4	-4^	-1^	-4
20 Would help me feel connected with the local history and land	2	4	0	-2
21 Would help me feel connected with Aboriginal people**	1	0	0	-3
22 Has a negative influence on Aboriginal people and culture	-5	0	-2	3
23 Is an example of Aboriginal people getting exploited*	-2	0	-1	2
24 Would make me feel uncomfortable	-4	1	-2	-1
25 Would make me experience feelings of guilt and shame	-3	1^	-4	-5^
26 Is too time consuming	-3	-5	2	0
27 Would make me feel bored	-4	-3	3^	4
28 Is influenced by people who are important to me	0	-2	-3	1
29 Is influenced by tourism organisations	-2	0	-2	-2
30 Is influenced by people I am travelling with who will enjoy it*	0	0	2	1
31 Is influenced by the media	-2	-2	-1	-1
32 Is influenced by the image I have of Aboriginal people	1	0	0	5^
33 Is influenced by my belief that Aborigines are disadvantaged	0	-3	-5	0
34 Is influenced by my previous experiences with Aborigines	0^	-2^	4	-4
35 Is influenced by my belief that Aborigines are privileged*	-3	-4	-2	5
36 Would allow me to see things that are very old	2	3	0	2
37 Would help me learn about Aboriginal culture	5	5	1	-3
38 Would help me learn about Australian culture and history**	3	2	3	0
^ Distinguishing statements for each factor				
Not significantly distinguished between any pair of factors. - * Non-significant at P>.05 / ** Non-significant at P>.01				

7.2.1.1   Factor 1: Supporters

It is evident from Table 7-2 that participants within this factor were mostly females (60%), international visitors (60%), and well educated (80% held either an undergraduate or a postgraduate degree). Regarding *affective beliefs*, participants within the "supporters" factor strongly agreed that Indigenous tourism activities would help them to understand the evolution of Aboriginal culture. They also agreed (less strongly) that Indigenous tourism activities are not blame-oriented towards white Australians, passive or inauthentic. Regarding *instrumental beliefs*, these were the most strongly rated as beliefs for participating in Indigenous tourism. In particular, participants indicated that they strongly believe that by participating in Indigenous tourism activities, they would learn not only about Aboriginal culture (both, about how they used to live in the past and in today's world), but also about Australian culture and history more generally. Another strong instrumental belief was that Indigenous tourism is a way to preserve Indigenous traditions and culture. On the contrary, they stated that they strongly believe that Indigenous tourism does not have a negative influence on Indigenous people and culture. When participating, these participants stated that they do not believe that they would feel bored, uncomfortable, guilty or ashamed; or that the activities are too time consuming. Regarding *control beliefs,* these participants indicated a neutral view about them; meaning that for them it is neither easy nor difficult to engage in Indigenous tourism. Finally, regarding *normative beliefs*, these participants indicated a neutral view regarding their belief in being influenced to make the decision to participate in Indigenous tourism. However, they disagreed with the belief that Indigenous people are privileged. Figure 7-1 below shows the standardised distribution of responses for Factor 1 (supporters). Within the figure, different colours represent the different belief categories: affective (orange), control (green), instrumental (blue) and normative (yellow). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
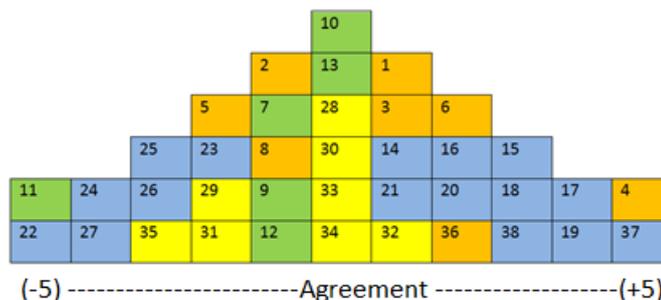
Figure 7-1 Distribution of responses (Factor 1: Supporters - Katherine)

NOTE: Beliefs are coloured as follow: *Instrumental* on blue; *affective* on orange; *control* on green; and *normative* on yellow

"I have lived in Darwin for 4 months and I find it hard to get in contact with Indigenous people. Tourism can help with that. If you don't have tourism, you can't meet people… However, I haven't seen too much marketing. A lot of things about arts but not about tourism" (Participant 3 – Katherine/female/international).

"It helps to learn about Indigenous people because you see things you don't see in town. You get an appreciation of the area… It is a very old history, more than the white…It is well-done in here. I am not going to feel bored because I am interested in seeing it... I don't think tourism has a negative impact on them because you are actually seeing their

culture, contrary to the first experience when you get into the town and you just see them looking around…I think there is a lot of Aboriginal involvement in tourism" (Participant 4 – Katherine/male/international).

"Aboriginal people are lost in this world. We need to be more tolerant. We have to know how they lived in the past…To get in touch and understand how they live, their problems, and how they enjoy life" (Participant 7 – Katherine/male/international).

"Because in the city you don't see how they really live. It is to see the good side of them…They get an income, there should be more tours, and then you will have more tourists. Tourism helps them to be part of the society and to us helps us to understand" (Participant 9 – Katherine/male/domestic).

7.2.1.2   *Factor 2: Past-focused/easy to engage*

It is clear from Table 7-2 that participants within this factor were mostly males (100%), international visitors (100%), young (100% between 15 and 29 years old), and well educated (66% hold either an undergraduate or a postgraduate degree). Regarding *affective beliefs*, participants within the "past-focused/easy to engage" factor stated that they believe that Indigenous tourism activities are interesting and that would allow them to experience things that are very old. They also noted that they believe that the activities are unique to the destination; and that they are not blame-oriented towards white Australians; however, there was also the belief that they are passive. Regarding *instrumental beliefs*, participants strongly agreed that by participating in Indigenous tourism activities, they would mainly learn about Aboriginal culture (only about how they used to live in the past. These participants do not believe they would learn how Indigenous people live in today's world). Another strong instrumental belief was that participating in Indigenous tourism would help them to feel connected with local history and land. Also, that it is a way to preserve Indigenous traditions and culture. On the contrary, they strongly agreed that Indigenous tourism is not time consuming and that it would not make them feel bored. However, they stated that they might feel uncomfortable, guilty or ashamed. Regarding *control beliefs,* these participants said they believe that it is relatively easy to engage in Indigenous tourism: there are enough activities available, they are easily accessible, there are enough services to participate, and there is enough information. Finally, regarding *normative beliefs*, these participants disagreed about being influenced in deciding to participate in Indigenous tourism; in particular they disagreed with the belief that Indigenous people are privileged or disadvantaged. Figure 7-2 shows the standardised distribution of responses for Factor 2 (past-focused/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
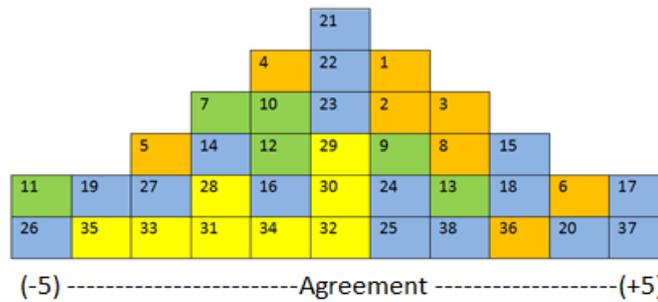
**Figure 7-2 Distribution of responses (Factor 2: Past-focused/easy to engage - Katherine)**

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"Just to find the history of Australia. How it has been westernised. The Australian history is not that really old, it is not as historical as in Europe, but the Aboriginal culture seems to be…the Aboriginal history is more interesting because we don't know anything about it" (Participant 5 – Katherine/male/international).

"They are the roots of the country. The native people. To discover the old culture… Some of the tourism activities look very fake and staged. I prefer to meet them in the street" (Participant 12 – Katherine/male/international).

"The only thing we learn from them is about the past. Not about how they live nowadays, you can't talk about it, it is a taboo, it is a shame, thought" (Participant 19 – Katherine/male/international).

7.2.1.3   *Factor 3: Not interested/easy to engage*

It is clear from Table 7-2 that participants within this factor were equally represented in terms of gender and type of visitor. Their age group was either between 30 and 44 or 65+ years old. The highest level of education of participants within this factor was either less than undergraduate (50%) or undergraduate (50%). Regarding *affective beliefs*, participants within this "not interested/easy to engage" factor strongly agreed that Indigenous tourism activities are not blame-oriented towards white Australians. They also agreed that while the activities would allow them to get in contact with an Indigenous person, these would be passive activities. They were neutral regarding the belief that the activities would help them to understand the evolution of Indigenous culture. Regarding *instrumental beliefs*, while participants agreed that participating in Indigenous tourism would allow them to learn about Australian culture and history, they also believed that they would feel bored, and that it is too time consuming. In addition, they indicated that they would not feel guilty or ashamed. They also believed that their participation could not be influenced by the belief that Indigenous people receive an income. Regarding *control beliefs,* these beliefs were rated very strongly. This means that participants strongly agreed that participating in Indigenous tourism is very easy. Finally, regarding *normative beliefs*, participants strongly disagreed about being influenced by the belief of Indigenous people being disadvantaged. On the contrary, they strongly agreed with the belief of being influenced by previous <negative> experiences with Indigenous people. Figure 7-3 shows the standardised distribution of responses for Factor 3 (not interested/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below.

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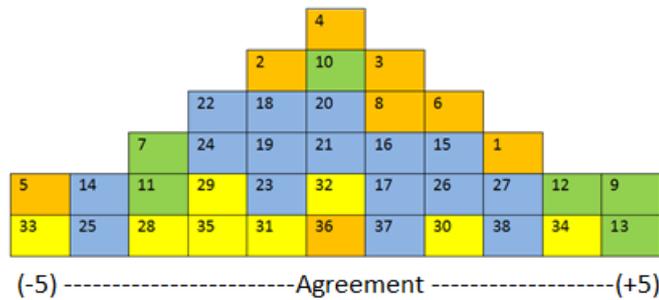
Figure 7-3 Distribution of responses (Factor 3: Not interested/easy to engage - Katherine)

NOTE: Beliefs are coloured as follow*: Instrumental on blue; affective on orange; control on green; and normative on yellow*

"I find it boring, but as a tourist I think I need to know the history…I have seen museums about it and I don't find it interesting…I think you have to make it part of the society or they will always be seen as different" (Participant 14 – Katherine/male/international).

"Tours are inauthentic, what you see in the streets is what is real…The money we give is wasted. We give them too much and that impacts my way of life" (Participant 17 – Katherine/female/domestic).

7.2.1.4   Factor 4: Prejudiced

As shown in Table 7-2, the participant within this factor was male, domestic, between 45-64 years old, and with less than undergraduate as his highest level of education. Regarding *affective beliefs*, the participant within the "prejudiced" factor strongly agreed that Indigenous tourism activities are passive, blame-oriented towards white Australians and inauthentic. Regarding *instrumental beliefs*, this participant strongly agreed that participating in Indigenous tourism would make him feel bored, and that it is too time consuming. In addition, he indicated that he would not feel guilt or shame. The participant also agreed that his participation would not be influenced by the belief that Indigenous people receive an income. Regarding *control beliefs,* this participant strongly agreed that participating in Indigenous tourism is very easy; as there is enough offering and information. Finally, regarding *normative beliefs*, he strongly agreed that his lack of participation could be influenced by his belief of Indigenous people being privileged and by the image he has of Indigenous people. Figure 7-4 shows the standardised distribution of responses for Factor 4 (prejudiced). See the quote below regarding the one participant on this factor.
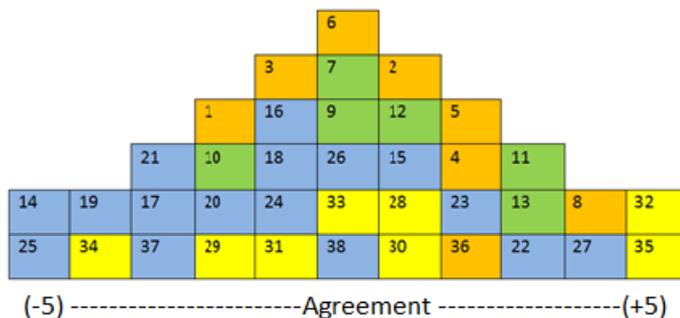
Figure 7-4 Distribution of responses (Factor 4: Prejudiced - Katherine)

NOTE: Beliefs are coloured as follow*: Instrumental on blue; affective on orange; control on green; and normative on yellow*

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"They get many privileges. Why? And do you know who pay for that? We do! We are very angry people for all what Aborigines receive. They are privileged at work. They are not treated equally…How many more sorry days do they want? Get over it! People who live in the past, stay in the past…Why do we have to pay to enter National Parks? We already pay taxes" (Participant 13 – Katherine/male/domestic).

7.2.2 Cairns

Of the 209 participants that took part in the first stage of the data collection at Cairns, 19 participants (42% domestic and 58% international) agreed to participate in the second stage, which involved the use of the Q methodology. The 19 Q-sorts were correlated and rotated using first the Varimax option and then the manual option of the PQMethod software. Four factors were identified. They accounted for 71% of the variance of the rotated correlation matrix. To associate each person with the factors, the criterion chosen was that loadings being greater than .42 were considered to be a significant loading of Q-sorts on factors. In addition, confounding loadings were not used to define the factors. Based on this criterion, 12 participants' sorts (63% of total participants) were used to define the factors. Four participants loaded significantly on Factor 1, three on Factor 2, three on Factor 3, and two on Factor 4. Seven sorts were confounded. Only participants who loaded significantly on the factors are shown in Table 7-4.

Table 7-4 Participants' factor loading (Cairns)

Participant	Factor 1: Supporters/ difficult to engage	Factor 2: Past-focused/easy to engage	Factor 3: Not interested/ easy to engage	Factor 4: Empathetic/ easy to engage
6	0.6740			
8	0.8073			
9	0.6493			
19	0.7533			
1		0.7144		
2		0.6439		
3		0.7243		
7			0.7091	
12			0.7560	
18			0.7292	
11				0.7357
16				0.8148

Table 7-5 details the participants' characteristics for each factor, along with the measures regarding attitude, intention, perceived control, perceived norm and the link between reconciliation and participation in Indigenous tourism. The table illustrates that there was a positive attitude regarding Indigenous tourism participation within Factors 1 and 4, while participants in Factors 2 and 3 were more neutral about it. Regarding their intention to participate, participants in Factor 4 and then Factor 1 were more willing to participate in Indigenous tourism than

participants in Factor 2, who were neutral about it. Participants in Factor 3 disagreed with the statement about their intention to participate in Indigenous tourism. The results also demonstrate that participants among the four factors agreed that their decision to participate in Indigenous tourism is personal; therefore, the perceived control is high. Participants in Factor 2 were more neutral regarding the impact of perceived norm on their participation in Indigenous tourism. However, the rest of the participants disagreed with that statement. Finally, participants in Factor 1 and 2 were neutral regarding the belief that Indigenous tourism could help to the reconciliation process. Participants in Factor 3 and 4 disagreed with that belief. Participants were given the option to explain their rating regarding the link with the reconciliation process. Those who agreed that Indigenous tourism could help said it because it increases understanding. However, it appears some participants were hesitant about the belief that Indigenous tourism could help the reconciliation process due to the power-relationship concern that has shaped the history of Australia (Bignall, 2008). See quotes below:

"People learn about each other and that can help for understanding" (Participant 1/Factor 2).

"I'm not sure if the white-Australian's beliefs will change after engaging in Indigenous tourism" (Participant 6/Factor 1).

"It can help, only if they <Indigenous people> are not getting exploited" (Participant 9/Factor 1).

"Not sure… I have seen them <Indigenous people> in different places and they just think you are white" (Participant 7/Factor 3).

"It's a European problem. Everything started from us…Not sure if they are happy to share with us" (Participant 16/Factor 4).

Table 7-5 Profile of participants for each factor (Cairns)

Characteristics	Factor 1: Supporters/difficult to engage (n=4)	Factor 2: Past focused/easy to engage (n=3)	Factor 3: Not interested/easy to engage (n=3)	Factor 4: Empathetic/easy to engage (n=2)
Gender	Female – 75% Male – 25%	Female – 33% Male – 66%	Female – 100%	Female – 50% Male – 50%
Age	15-29 – 25% 30-44 – 50% 45-64 – 25%	15-29 – 67% 70+ – 33%	15-29 – 67% 45-64 – 33%	15-29 – 50% 45-64 – 50%
Type of visitor	Domestic – 75% International – 25%	Domestic – 33% International – 66%	Domestic – 33% International – 66%	International – 100%
Education	Postgraduate – 50% Undergraduate – 25% Less undergraduate – 25%	Undergraduate – 33% Less undergraduate – 67%	Postgraduate – 67% Less undergraduate – 33%	Less undergraduate – 100%
Travelling party	Alone – 50% With family – 25% With partner – 25%	With partner – 33% Friend/relative – 66%	Alone – 33% With partner – 66%	With partner – 50% Friend/relative – 50%
Attitude measure	4.5	3.6	3.0	4.0
Intention measure	3.7	3.3	2.6	4.0
Perceived control measure	4.7	5.0	4.3	4.0
Perceived norm measure	2.2	3.3	2.0	2.0
Link with reconciliation	3.2	3.3	2.6	2.5

Table 7-6 (on the following page) illustrates the factor arrays for each factor. It can be seen that some statements are not significantly distinguished between any pair of factors. By analysing these statements it can be concluded that there was strong agreement among all the factor groups that participating in Indigenous tourism allows for an understanding of the evolution of Indigenous culture; and that it is a way in which to preserve Indigenous traditions and culture. There was also agreement – more neutral – that the activities are both unique to the destination and interesting. Also, that by experiencing the activities, these participants would feel connected with local history and land. On the contrary, participants strongly disagreed that participating in Indigenous tourism is unsafe; or that their decision could be influenced by the media. They also disagreed – more neutral – with the belief of Indigenous tourism having a negative influence on Indigenous people and culture, or as a means of Indigenous people being exploited.

Table 7-6 also shows that there are statistically significant distinguishing statements between factors. Each factor is explained in the following sections based on these statements.

Table 7-6 List of statements and scores for each factor (Cairns)

	Factor 1: Supporters/ difficult to engage	Factor 2: Past-focused/ easy to engage	Factor 3: Not interested/ easy to engage	Factor 4: Empathetic / easy to engage
1 Would help me get in contact with Aboriginal people	1	-2	2	-1
2 Would help me experience inauthentic activities	0	2^	-3	-2
3 Would help me experience activities unique to this destination*	1	2	1	4
4 Would help me understand the evolution of Aboriginal culture*	3	3	4	5
5 Would help me experience blame-oriented activities	-4	0	-2	0
6 Would help me experience interesting activities*	1	2	1	2
7 Is difficult as there are not enough services in which to participate	1	-3	-5	-1
8 Would help me experience passive activities	-3^	1	-1	0
9 Is easy as they are accessible	-1	1	2	-1
10 Is difficult as there is not enough information about activities	3^	-5	-5	-3
11 Is not safe*	-5	-5	-4	-5
12 Is similarly priced to other tourism activities	0	2	1	-2^
13 Is easy as there are enough activities available	-1	-1	1	2
14 Helps Aboriginal people to receive an income	2	0	-1^	1
15 Is a way to preserve Aboriginal traditions and culture*	2	4	4	4
16 Increases Aborigines' sense of pride of their culture	3^	5^	0	-1
17 Would help me learn about how Aboriginal people used to live	5	4	2	0^
18 Would teach me to be tolerant by appreciating people and culture	4	0	3	0
19 Would help me learn about how Aborigines live in today's world	2	-4^	2	1
20 Would help me feel connected with the local history and land**	1	3	3	0
21 Would help me feel connected with Aboriginal people	2	0	0	2
22 Has a negative influence on Aboriginal people and culture*	-2	-2	-1	-2
23 Is an example of Aboriginal people getting exploited*	-2	-1	-1	-2
24 Would make me feel uncomfortable	-5	-3	1	0
25 Would make me experience feelings of guilt and shame	-1	-1	-1	2^
26 Is too time consuming	-4	-1	0	-3
27 Would make me feel bored	-3	-3	0^	-3
28 Is influenced by people who are important to me	-1	1	-2	-4
29 Is influenced by tourism organisations	-2	-2	3^	-4^
30 Is influenced by people I am travelling with who will enjoy it	-1	0	-3	1
31 Is influenced by the media*	-2	-4	-2	-2
32 Is influenced by the image I have of Aboriginal people	0	1	0	3
33 Is influenced by my belief that Aborigines are disadvantaged	0	0	-4^	3^
34 Is influenced by my previous experiences with Aborigines	0	-1	-2	1
35 Is influenced by my belief that Aborigines are privileged	-3	-2	-3	-5^
36 Would allow me to see things that are very old	0	5^	0	2
37 Would help me learn about Aboriginal culture	4	3	5	1
38 Would help me learn about Australian culture and history	5	1^	5	5

^ Distinguishing statements for each factor
Not significantly distinguished between any pair of factors. - * Non-significant at P>.05 / ** Non-significant at P>.01

7.2.2.1   Factor 1: Supporters/difficult to engage

It is evident from Table 7-5 that participants within this factor were mostly females (75%), domestic (75%), and well educated (75% hold either an undergraduate or a postgraduate degree). Regarding *affective beliefs*, participants within the "supporters/difficult to engage" factor strongly agreed that Indigenous tourism activities are not passive or blame-oriented towards white Australians. They had a neutral view regarding the activities being inauthentic. Regarding *instrumental beliefs*, participants strongly agreed that by participating in the activities, they would learn not only about Aboriginal culture (especially about how they used to live in the past),

but also about Australian culture and history. Another strong instrumental belief was that they would learn to be more tolerant by appreciating other people and culture. Also, they agreed that Indigenous tourism increases Indigenous people's sense of pride about their culture and helps them to get an income. Finally, they did not agree that participating in Indigenous tourism is either uncomfortable or boring. Regarding *control beliefs,* they indicated that they believe that it is not easy to engage in Indigenous tourism due to a lack of information, lack of supply, and accessibility. Finally, regarding *normative beliefs*, these participants disagreed that their participation could be influenced by external organisations or by the belief that Indigenous people are privileged. They were neutral about the influence of the image they hold regarding Indigenous people, previous experience with them, and/or their belief that Indigenous people are disadvantaged. Figure 7-5 shows the standardised distribution of responses for Factor 1 (supporters/difficult to engage). Quotes illustrating participants' explanations are provided below the figure.
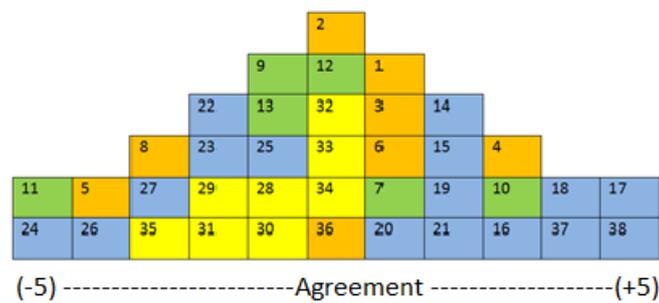
Figure 7-5 Distribution of responses (Factor 1: Supporters/difficult to engage - Cairns)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"I want to learn… Tourism helps them to be more respected, and to the community to get money. It also helps them to conserve their traditions; the kids learn the dances. However, there are not many tours" (Participant 6 – Cairns/female/domestic).

"It is hard to find good activities. It is all about shows and cliché things. But I want to talk to people, I want to interact on a face to face small groups. I am happy to work hard to get to talk to people" (Participant 8 – Cairns/male/domestic).

"I would like to learn the true, instead of learning from…I have heard racist comments against Aborigines and it is not my view" (Participant 9 – Cairns/female/international).

"I have done it before and I would do it again because I like them. Before I didn't know anything. Now, I respect them more. You get connected with Aboriginal people because you can talk to them freely. They are part of the Australian culture" (Participant 19 – Cairns/female/domestic).

7.2.2.2 *Factor 2: Past-focused/easy to engage*

It is clear from Table 7-5 that participants within this factor were mostly males (66%) international visitors (66%), and young (66% between 15 and 29 years old). Regarding *affective beliefs*, participants within this "past-focused/easy to engage" factor indicated that they strongly believe that Indigenous tourism would allow them to experience things that are very old. However, they also believed that these activities are inauthentic and passive.

They had a neutral view regarding the activities being blame-oriented towards white Australians. Regarding *instrumental beliefs*, they strongly agreed that, by participating in Indigenous tourism activities, they would learn about Aboriginal culture (especially about how they used to live in the past). They barely associated Indigenous tourism with Australian culture and history. Another strong instrumental belief was that Indigenous tourism increases Indigenous peoples' sense of pride about their culture. They were neutral regarding their participation in Indigenous tourism as a way of Indigenous people getting an income. Finally, similar to participants in Factor 1 (supporters/difficult to engage), they did not believe that participating in Indigenous tourism is uncomfortable or boring. Regarding *control beliefs*, they agreed that there is enough information, that the activities are similarly priced to other types of tourism activities, and that they are accessible. Finally regarding *normative beliefs*, these participants disagreed that their participation could be influenced by external organisations or that Indigenous people are privileged. However, they agreed (not very strongly) that their participation could be influenced by people who are important to them and by the image they have about Indigenous people. Figure 7-6 shows the standardised distribution of responses for Factor 2 (past-focused/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.

Figure 7-6 Distribution of responses (Factor 2: Past-focused/easy to engage - Cairns)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange*; control* on green; and *normative* on yellow

"It will definitely help me to feel connected with history and land. I would learn how they used to live in the past; and they still do it today…I don't find it boring because I like history…I don't think I will feel connected with Aboriginal people, it is just good to learn about it…I think there is enough information and activities, in the information centres they tell you about places to go" (Participant 2 – Cairns/male/international).

"They show how they lived in the past. They don't show how they live now…I don't think they get exploited, they show their history…You don't really get in contact with Aboriginal people, because after the tour is over that's it…I hope they get an income, but I wouldn't not participate just for that…We didn't have any history at school, so we didn't learn anything about them. Sometimes you just see the bad image of what you live and hear…I believe they are disadvantaged, I don't think they are privileged…I don't plan to do it because I have done a lot" (Participant 3 – Cairns/female/domestic).

7.2.2.3 Factor 3: Not interested/easy to engage

It is evident from Table 7-5 that participants within this factor were mostly females (100%), international visitors (66%), young (66%), and well educated (66% held a postgraduate degree). Regarding *affective beliefs*, participants within this "not interested/easy to engage" factor disagreed that Indigenous tourism activities are inauthentic, blame-oriented towards white Australians, or passive. Regarding *instrumental beliefs*, they strongly agreed that, by participating in Indigenous tourism activities, they would learn both about Aboriginal culture (about how they used to live in the past and how they live today) and Australian culture. However, they stated that participating in this type of tourism would make them feel uncomfortable and bored. They were more neutral about the belief that Indigenous tourism increases Aboriginal sense of pride or that their participation could be influenced by the belief that Indigenous people are getting an income. Regarding *control beliefs,* this group was the one that most strongly agreed that it is easy to participate in Indigenous tourism (enough information, similarly priced, accessible, and enough supply). Finally, regarding *normative beliefs*, this group disagreed the most with the belief that their decision could be influenced by any factor (in particular with the statement that Indigenous people are disadvantaged). Figure 7-7 shows the standardised distribution of responses for Factor 3 (not interested/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
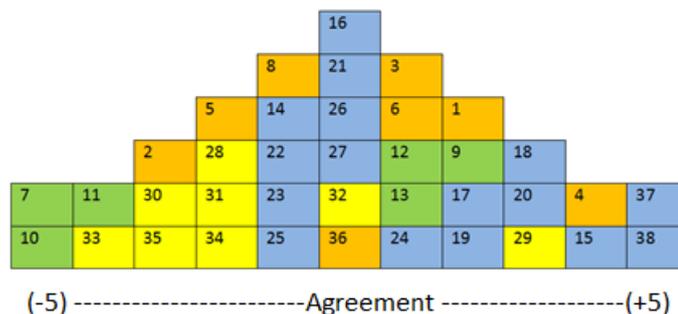

Figure 7-7 Distribution of responses (Factor 3: Not interested/easy to engage - Cairns)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"I am not interested. I think I will feel bored, maybe because I come from Europe, so not interested in Aboriginal culture. However, if I had to do it I would do it to learn about Aboriginal culture…I don't think <Indigenous tourism> can help me to be connected with Aboriginal people…I am not influenced because I haven't heard anything, or had any experience with them before, no one has told me" (Participant 18 – Cairns/female/international).

 "Tours are very touristic. Not the way I hope to learn. I did it because it was part of the festival. They were doing it for themselves. I don't like to go to places where is done for tourists. You feel is not real. I like to go and live with them and see their real life" (Participant 7 – Cairns/female/international).

7.2.2.4 Factor 4: Empathetic/easy to engage

It is clear from Table 7-5 that participants within this factor were equally represented in terms of gender; however, all of them were international visitors and their maximum level of education was less than

undergraduate. Regarding *affective beliefs*, participants within this "empathetic/easy to engage" factor indicated that they believe Indigenous tourism activities are unique to the destination and authentic. However, they were neutral regarding the activities being blame-oriented towards white Australians or passive. Regarding *instrumental beliefs*, they strongly agreed that by participating in Indigenous tourism, they would learn about Australian culture and history. They believed that participating in this type of tourism would not make them feel bored. However, they were neutral about the activities making them feel uncomfortable. Similar to participants in Factor 3 (not interested/easy to engage), they were also neutral about the belief that Indigenous tourism increases Aboriginal sense of pride or that is as a way of Indigenous people getting an income. Regarding *control beliefs,* this group agreed that while enough information and tourism activities are available, it is not easy to engage because the activities are not similarly priced to other tourism activities and because they are not easily accessible. Finally, regarding *normative beliefs*, this group agreed the most, in comparison with the other factors, that the image they have of Indigenous people, or the belief that Indigenous people are disadvantaged could influence their decision to engage in Indigenous tourism. Figure 7-8 shows the standardised distribution of responses for Factor 4 (empathetic/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
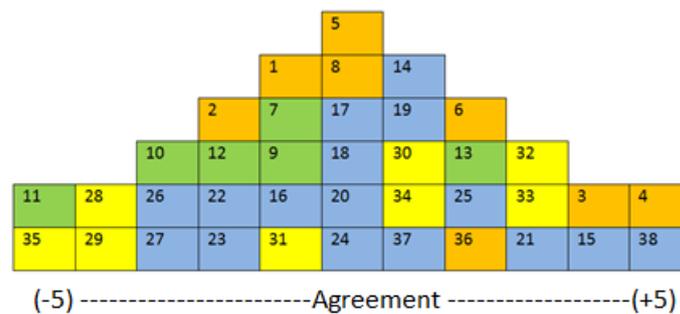
**Figure 7-8 Distribution of responses (Factor 4: Empathetic/easy to engage - Cairns)**

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"I had a previous bad experience with Aboriginal people, so I want to have a better experience about them… The history shows Aboriginal people suffered a lot by the colonisation. And we see most of Aboriginal people have very bad level of life compared to white Australians" (Participant 11 –Cairns/male/international).

"I am happy to see other people, but I am not sure if they are happy to share with us. I think it is imposed to them, they don't have a real choice" (Participant 16 – Cairns/female/international).

7.2.3   Grampians

Of the 211 participants that took part in the first stage of the data collection at the Grampians, ten participants (68% domestic and 32% international) agreed to participate in the second stage, which involved the use of the Q methodology. The researcher realised that participants at the Grampians were not willing to spend too much time doing both stages. Therefore, to increase the numbers, the researcher invited some participants to only

participate in the second stage of the data collection. In this way, a total of 38 participants completed the Q methodology process. The 38 Q-sorts were correlated and rotated using first the Varimax option and then the manual option of the PQMethod software. Three factors were identified. They accounted for 68% of the variance of the rotated correlation matrix. To associate each person with the factors, the criterion chosen was that loadings being greater than .45 were considered to be a significant loading of Q-sorts on factors. This level was chosen to balance the number of participants in Factors 2 and 3. In addition, the factor arrays with loadings of .42 and .45 were similar; therefore, the .45 loading level was used. Confounding sorts were not used to define the factors. Based on this criterion, 26 participants' sorts (68% of total participants) were used to define the factors. Seventeen participants loaded significantly on Factor 1, four on Factor 2, and five on Factor 3. Twelve sorts were confounded. Only participants who loaded significantly on the factors are shown in Table 7-7.

Table 7-7 Participants' factor loading (Grampians)

Participant	Factor 1: Indigenous well-being seekers/ easy to engage	Factor 2: Past-focused	Factor 3: Supporters/ difficult to engage
1	0.7612		
2	0.5308		
5	0.5268		
7	0.7466		
8	0.6016		
9	0.6680		
10	0.7177		
13	0.7453		
15	0.7486		
16	0.7084		
20	0.7323		
21	0.5904		
22	0.7554		
25	0.7158		
26	0.6746		
28	0.7504		
35	0.7269		
14		0.6993	
19		0.7196	
30		0.8057	
31		0.6318	
4			0.6453
24			0.7369
29			0.5609
32			0.7477
36			0.5922

Table 7-8 details the participants' characteristics for each factor, along with the measures regarding attitude, intention, perceived control, perceived norm and the link between reconciliation and participation in Indigenous

tourism. It appears that in general there was a positive attitude regarding Indigenous tourism participation among participants in each factor, particularly participants in Factor 1. Regarding intention to participate, participants in Factor 1 and 3 were more willing to participate in Indigenous tourism. Participants in Factor 2 were neutral regarding their participation (they mentioned they had participated in the past). The results also demonstrate that, in general, participants agreed that their decision to participate in Indigenous tourism is personal; therefore, their perceived control belief is high. In addition, participants among the factors disagreed with the statement of perceived norm. Finally, participants in the three factors agreed with the belief that Indigenous tourism could help with the reconciliation process. It appears that while some participants believed that getting information is important for the reconciliation process, others were hesitant as they believed that not many people are interested in Indigenous issues or express concerns over the way people absorb information. See quotes below regarding participants' beliefs about this link.

"Knowledge is a good step towards reconciliation" (Participant 4/Factor 2).

"I don't see how it is bad, but I can't see how it can helps" (Participant 1/Factor 1).

"It is a deep problem. I think it can help if people are interested. Usually highly educated people are interested" (Participant 7/Factor1).

"For some people, yes, it will help. Depends on how you absorb the information" (Participant 14/Factor 3).

Table 7-8 Profile of participants for each factor (Grampians)

Characteristics	Factor 1: Indigenous well-being seekers/easy to engage (n=17)	Factor 2: Past-focused (n=4)	Factor 3: Supporters/difficult to engage (n=5)
Gender	Female – 65% Male – 35%	Female – 100%	Female – 60% Male – 40%
Age	15-29 – 35% 30-44 – 12% 45-64 – 47% 65+ – 6%	15-29 – 50% 45-64 – 25% 65+ – 25%	15-29 – 60% 45-64 – 20% 65+ – 20%
Type of visitor	Domestic – 88% International – 12%	Domestic – 25% International – 75%	Domestic – 20% International – 80%
Education	Postgraduate – 35% Undergraduate – 35% Less undergraduate – 29%	Postgraduate – 25% Undergraduate – 75%	Postgraduate – 40% Undergraduate – 20% Less undergraduate – 40%
Travelling party	Alone – 6% With family – 23% With partner – 47% Friends/relatives –23%	With family – 25% With partner – 25% Friends/relatives –50%	Alone – 20% With partner – 40% Friends/relatives – 40%
Attitude measure	4.5	4.0	4.2
Intention measure	4.2	3.0	4.0
Perceived control measure	4.5	4.0	4.4
Perceived norm measure	2.9	2.5	2.6
Link with reconciliation	3.9	4.2	4.0

Table 7-9 (on the following page) illustrates the factor arrays for each factor. It is evident that some statements are not significantly distinguished between any pair of factors. By analysing these statements, it is concluded that there was a strong belief among participants that participating in Indigenous tourism allows the learning of Indigenous culture and about how Indigenous people used to live. Also, it helps visitors feel connected with the local history and land. The participants also indicated that they believe (more neutral) that the activities are interesting and unique to the destination. In addition, they said that they believe Indigenous tourism increases Indigenous' sense of pride of their culture and helps Indigenous people to receive an income.

On the contrary, participants strongly disagreed that participating in Indigenous tourism is unsafe. They also disagreed that participating in Indigenous tourism is too time consuming or that it would make them feel bored. They disagreed that Indigenous tourism has a negative influence on Indigenous people and culture. Participants also disagreed – more neutral – with the belief that the decision to participate in Indigenous tourism could be influenced by the media, tourism organisations, and people who are important to them.

Table 7-9 also demonstrates that there are statistically significant distinguishing statements between factors. Each factor is explained in the following sections based on these statements.

Table 7-9 List of statements and scores for each factor (Grampians)

	Factor 1: Supporters/ easy to engage	Factor 2: Past-focused	Factor 3: Supporters/ difficult to engage
1 Would help me get in contact with Aboriginal people	1	-2^	1
2 Would help me experience inauthentic activities	-1	0	-1
3 Would help me experience activities unique to this destination*	2	1	2
4 Would help me understand the evolution of Aboriginal culture	3	1	5^
5 Would help me experience blame-oriented activities	-2	0^	-1
6 Would help me experience interesting activities**	3^	2	1
7 Is difficult as there are not enough services in which to participate	-2^	-1	1
8 Would help me experience passive activities	0	2	0^
9 Is easy as they are accessible	1	0	-3^
10 Is difficult as there is not enough information about activities	-2	-1	1^
11 Is not safe*	-5	-5	-5
12 Is similarly priced to other tourism activities*	-1	1	0
13 Is easy as there are enough activities available	1	0	-3^
14 Helps Aboriginal people to receive an income*	0	0	1
15 Is a way to preserve Aboriginal traditions and culture	5^	3	2
16 Increases Aborigines' sense of pride of their culture*	2	1	2
17 Would help me learn about how Aboriginal people used to live*	4	4	5
18 Would teach me to be tolerant by appreciating people and culture**	1	1	3
19 Would help me learn about how Aborigines live in today's world	0^	3	2
20 Would help me feel connected with the local history and land**	3	4	3
21 Would help me feel connected with Aboriginal people	2	2	0
22 Has a negative influence on Aboriginal people and culture*	-3	-3	-3
23 Is an example of Aboriginal people getting exploited	-5	-4	-2^
24 Would make me feel uncomfortable	-4^	3^	-5^
25 Would make me experience feelings of guilt and shame	-2^	2^	-2^
26 Is too time consuming**	-3	-4	-4
27 Would make me feel bored*	-4	-3	-4
28 Is influenced by people who are important to me*	-1	-2	-1
29 Is influenced by tourism organisations*	-1	-1	-1
30 Is influenced by people I am travelling with who will enjoy it	1^	-2	-1
31 Is influenced by the media*	-1	-1	-2
32 Is influenced by the image I have of Aboriginal people	0^	-2	0
33 Is influenced by my belief that Aborigines are disadvantaged	0	-1	-2
34 Is influenced by my previous experiences with Aborigines	0	-3^	0
35 Is influenced by my belief that Aborigines are privileged	-3^	-5^	0^
36 Would allow me to see things that are very old	2^	5	4
37 Would help me learn about Aboriginal culture*	5	5	4
38 Would help me learn about Australian culture and history	4	0^	3

^ Distinguishing statements for each factor
Not significantly distinguished between any pair of factors. - * Non-significant at P>.05 / ** Non-significant at P>.01

7.2.3.1 Factor 1: Indigenous well-being seekers/easy to engage

It is evident from Table 7-8 that participants within this factor were mostly females (65%), domestic (88%), and well educated (70% held either an undergraduate or postgraduate degree). Regarding *affective beliefs*, participants within this "Indigenous well-being seekers/easy to engage" factor stated they believe that participating in Indigenous tourism would allow them to get in contact with Indigenous people. They indicated a neutral view regarding the activities being passive. Regarding *instrumental beliefs*, this group strongly agreed that by participating in Indigenous tourism activities, they would not only learn about Aboriginal culture (especially

about the culture's evolution), but also about Australian culture and history. Finally, they strongly agreed that Indigenous tourism is not a way of exploiting Indigenous people. They also felt that participating in Indigenous tourism is uncomfortable. They were neutral regarding the way in which activities help them to learn about how Indigenous people live in today's world. Regarding *control beliefs,* this group agreed that it is easy to engage in Indigenous tourism. Finally, regarding *normative beliefs*, these participants were neutral regarding the way in which their participation was influenced by any factor. However, they disagreed with the belief that Indigenous people are privileged. Figure 7-13 shows the standardised distribution of responses for Factor 1 (Indigenous well-being seekers/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
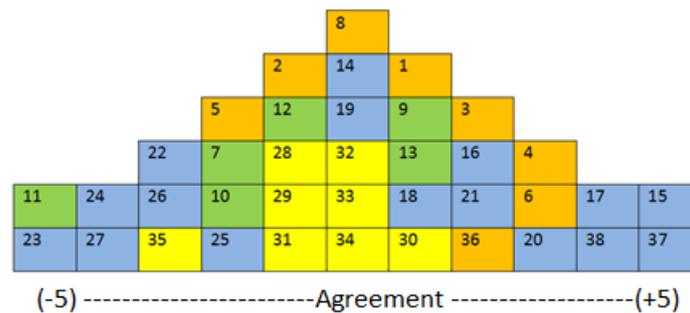
Figure 7-9 Distribution of responses (Factor 1: Indigenous well-being seekers/easy to engage - Grampians)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"Aboriginal people were the first people in Australia so I want to learn more about them…It is good to include them in tourism and preserve their traditions…I would get in contact with Aboriginal people because they run the activities…Sometimes is a little bit too much in the NT, but here is easy and the cost is OK" (Participant 1 – Grampians/male/international).

"Indigenous tourism is good, it helps us to understand about the area's history…It gives them jobs, and also helps to educate people" (Participant 2 – Grampians/female/domestic).

"If tourism didn't exist, a lot of people wouldn't know how important <Aboriginal traditions and culture> are, and they would ruin it. So I think tourism is important…It is hard to know whether they are exploited or not…You would assume it is authentic" (Participant 10 – Grampians/female/domestic).

"Indigenous tourism is about learning about the area. They show specific to their area. They are unique and different from other cultural centres…They run their own enterprises…They are not privileged" (Participant 26 – Grampians/female/domestic).

7.2.3.2   *Factor 2: Past-focused*

As shown in Table 7-8, participants within this factor were mostly females (100%), international visitors (75%), and well educated (100% held a postgraduate degree). Regarding *affective beliefs*, participants within this "past-focused" factor indicated that they strongly believe that Indigenous tourism activities would allow them to experience very old things. However, they also said they believe that the tourism activities are passive and that

they would not allow them to get in contact with Indigenous people. They had a neutral view regarding the activities being blame-oriented towards white Australians. Regarding *instrumental beliefs*, they strongly agreed that, by participating in Indigenous tourism activities, they would learn about Aboriginal culture; however, not about Australian culture and history. In total contrast to participants on the other factors, participants in this factor strongly agreed that by engaging in Indigenous tourism, they would feel uncomfortable and have feelings of guilt and shame – because of how Indigenous people were treated in the past. Regarding *control beliefs,* these were rated more neutral in comparison with the other factors. Finally, regarding *normative beliefs*, these participants disagreed that their participation could be influenced, especially by the belief that Indigenous people are privileged. Figure 7-10 shows the standardised distribution of responses for Factor 2 (past-focused). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
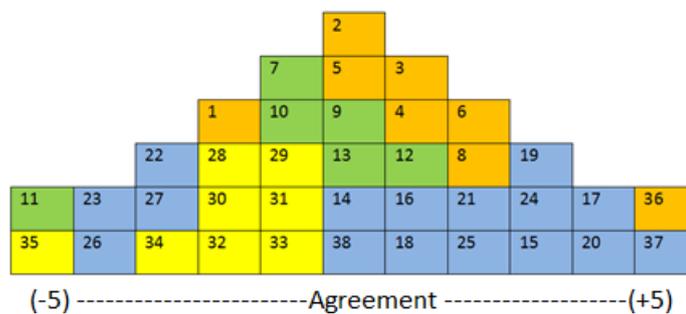

Figure 7-10 Distribution of responses (Factor 2: Past-focused - Grampians)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"You don't really get connected with Aboriginal people (only if you get to talk to someone in Brambuk), you understand the history…I agree that I might feel uncomfortable and that some information is blame oriented, but it is because of the history…They could be passive because you are just reading <Brambuk, the cultural centre>…There is not much here, just Brambuk and some caves… <regarding Indigenous people getting exploited> I hope not, and Brambuk is run by them" (Participant 14 – Grampians/female/domestic).

"I would feel uncomfortable because I am from England" (Participant 19 – Grampians/female/international).

"The first time we went to an Aboriginal centre was in Cairns and we appreciated learning about culture from their point of view. Everything I heard was approved by the Aborigines who started the centre…I know sometimes they do it for the tourists, but why not? If it helps them to preserve culture and people understand, it should be supported… Does the younger generation have responsibility for the disappearances and situation of Aboriginal people? We, the younger generation still have to deal with guilt. …Showing people about history and understanding is a small step of reconciliation with Aborigines" (Participant 31 – Grampians/female/international).

7.2.3.3   Factor 3: Supporters/difficult to engage

It is clear from Table 7-8 that participants within this factor were mostly females (60%), international visitors (80%), and well educated (60% held either an undergraduate or postgraduate degree). Regarding *affective beliefs*, participants within the "supporters/difficult to engage" factor strongly agreed that Indigenous tourism

activities would allow them to experience not only very old things, but also the evolution of Indigenous culture. However, they were more neutral regarding the activities allowing them to get in contact with Indigenous people, the activities being passive or blame-oriented towards white Australians. Regarding *instrumental beliefs*, they indicated they believe that, by participating in Indigenous tourism activities, they would learn about Aboriginal culture, Australian culture and history, and how Indigenous people live in today's world. However, they strongly disagreed that by engaging in Indigenous tourism, they would feel uncomfortable. Regarding *control beliefs,* they agreed that engaging in Indigenous tourism is difficult as it is not easily accessible, and there are not enough activities, information, and services. Finally, regarding *normative beliefs*, these participants were neutral regarding their participation being influenced by any factor. Figure 7-11 shows the standardised distribution of responses for Factor 3 (supporters/difficult to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
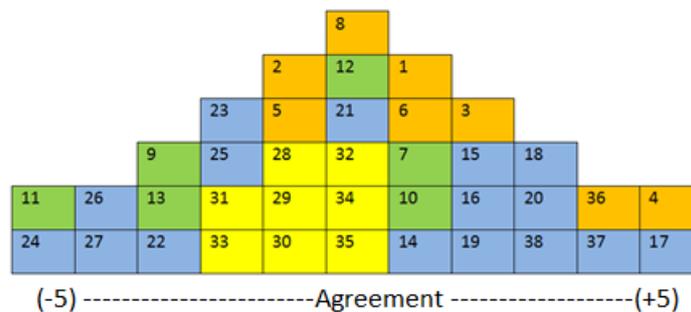
Figure 7-11 Distribution of responses (Factor 3: Supporters/difficult to engage - Grampians)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange*; control* on green; and *normative* on yellow

"Maybe is not super authentic but at least it will teach me something…Knowledge is a good step for reconciliation…I don't know if there is like an Aboriginal community you can go, or museums" (Participant 4 – Grampians/female/international).

"It is a good idea. If something like this exists, it is good" (Participant 24 – Grampians/female/domestic).

"It needs more promotion. Still very few people know about it" (Participant 36 – Grampians/female/international).

7.3 Overall opinions (Including the three destinations)

In order to understand whether there were salient opinions regarding Indigenous tourism in Australia, the Q-sorts of the three destinations under study were combined and analysed. Therefore, 77 Q-sorts were correlated and rotated using first the Varimax option and then the manual option of the PQMethod software. Five factors were identified. These accounted for 69% of the variance of the rotated correlation matrix. To associate each person with the factors, the criterion chosen was that loadings being greater than .42 were considered to be a significant loading of Q-sorts on factors. In addition, confounding sorts were not considered. Based on this criterion, 39 participants' sorts (50% of total participants) were used to define the factors. Ten participants loaded significantly on Factor 1, nine on Factor 2, eight on Factor 3, one on Factor 4, and eleven on Factor 5. A total of 37 sorts were confounded and one sort did not load significantly. As mentioned in Section 7.2.1 (Katherine), the

opinion of the one participant in Factor 4 is important. Therefore, it was decided to keep this factor in this section as well. Only participants who loaded significantly on the factors are shown in Table 7-10. It is important to point out that Factor 1 varies from previously identified categories as 30% of the sorts loading significantly on this factor, did not load significantly in any other of the previously identified factors.

Table 7-10 Participants' factor loading

Participant	Destination	Factor 1: Well-being & connection seekers	Factor 2: Learning seekers/ easy to engage	Factor 3: Past-focused	Factor 4: Prejudiced	Factor 5: Supporters
2	Grampians	0.5010				
9	Grampians	0.6779				
18	Grampians	0.7030				
21	Grampians	0.6949				
37	Grampians	0.5915				
39	Katherine	0.6660				
49	Katherine	0.6740				
61	Cairns	0.6915				
63	Cairns	0.6179				
69	Cairns	0.7755				
15	Grampians		0.5934			
28	Grampians		0.6195			
40	Katherine		0.5544			
52	Katherine		0.6445			
54	Katherine		0.6194			
55	Katherine		0.5617			
65	Cairns		0.6145			
70	Cairns		0.6685			
71	Cairns		0.5887			
14	Grampians			0.6551		
19	Grampians			0.6193		
30	Grampians			0.7433		
50	Katherine			0.5731		
58	Katherine			0.5833		
59	Cairns			0.5138		
74	Cairns			0.5671		
76	Cairns			0.5022		
13	Katherine				0.7332	
3	Grampians					0.7516
4	Grampians					0.6325
24	Grampians					0.6476
29	Grampians					0.6136
32	Grampians					0.7799
33	Grampians					0.6086
41	Katherine					0.6564
57	Katherine					0.6420
64	Cairns					0.7283
66	Cairns					0.7319
75	Cairns					0.6308

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Table 7-11 below details the participants' characteristics for each factor, along with the measures regarding their attitude, intention, perceived control, perceived norm and the link between reconciliation and participation in Indigenous tourism. It appears that participants in Factors 5 and 1 had a more positive attitude regarding Indigenous tourism participation than participants in Factor 2 and 3. The participant in Factor 4 had a negative attitude. Regarding intention to participate, participants in Factor 1 and 5 indicated that they are more willing to participate in Indigenous tourism; followed by participants in Factors 3 and 2. The participant in Factor 4 was not willing to participate in Indigenous tourism. The results also demonstrate that, in general, participants agreed that the decision to participate in Indigenous tourism is personal; therefore, the perceived control is high. In addition, participants among Factors 2, 3, 4 and 5 disagreed with the statement regarding perceived norm, while the participants in Factor 1 were more neutral about that statement. Finally, participants in Factors 1 and 5 agreed with the belief that Indigenous tourism could help the reconciliation process. Participants in Factors 2 and 3 were neutral about it; and the participant in Factor 4 disagreed with the statement. It appears that people who supported the claim believe that knowledge is important for reconciliation. There was also a perception that Indigenous tourism could help the reconciliation process by improving the perception of Indigenous people (for both visitors and the Indigenous people themselves). However, others argued that Indigenous tourism should not be a tool to achieve respect for other people. That is something people should do regardless of participating or not in this type of tourism. See quotes below.

"We are in this country together and they have a lot of history to tell. These people have been here for a long time. They can show us so much about the land…It helps them to receive an income. It can also help them to feel better about themselves" (Participant 18 – Grampians/Factor 1).

"The more you know, the more informed you are to make a good decision" (Participant 30 – Grampians/Factor 3).

"Knowledge is a good step towards reconciliation" (Participant 4 - Grampians/Factor 5).

"You wouldn't have to do it <participating in Indigenous tourism> to respect their culture and to treat them as equal" (Participant 16 – Katherine/Factor 2).

Table 7-11 Profile of participants for each factor (including the three destinations)

Characteristics	Factor 1: Indigenous well-being and connection seekers (n=10)	Factor 2: Learning seekers/ easy to engage (n=9)	Factor 3: Past-focused (n=8)	Factor 4*: Prejudiced (n=1)	Factor 5: Supporters (n=11)
Destination	Katherine – 20% Cairns – 30% Grampians – 50%	Katherine – 44% Cairns – 33% Grampians – 22%	Katherine – 25% Cairns – 38% Grampians – 38%	Katherine – 100%	Katherine – 18% Cairns – 27% Grampians – 55%
Gender	Female – 50% Male – 50%	Female – 78% Male – 22%	Female – 75% Male – 25%	Male – 100%	Female – 55% Male – 45%
Age	15-29 – 20% 45-64 – 30% 65+ – 50%	15-29 – 33% 30-44 – 22% 45-64 – 22% 65+ – 22%	15-29 – 76% 45-64 – 12% 65+ – 12%	45-64 – 100%	15-29 – 27% 30-44 – 36% 45-64 – 27% 65+ – 9%
Type of visitor	Domestic – 90% International – 10%	Domestic – 67% International – 33%	Domestic – 13% International – 87%	Domestic – 100%	Domestic – 27% International – 73%
Education level	Postgrad – 10% Undergrad – 40% Less undergrad – 50%	Postgrad – 22% Undergrad – 33% Less undergrad – 44%	Postgrad – 25% Undergrad – 63% Less undergrad – 13%	Secondary – 100%	Postgrad – 45% Undergrad – 27% Less undergrad – 27%
Travelling party	With family – 10% With partner – 50% Friends – 40%	Alone – 22% With family – 11% With partner – 44% Friends –22%	With family – 13% With partner – 38% Friends – 50%	With partner –100%	Alone – 18% With family – 18% With partner – 45% Friends – 18%
Attitude measure	4.5	4	3.7	3.0	4.6
Intention measure	4.0	3.2	3.4	2.0	3.8
Perceived control measure	4.3	4.7	4	4.0	4.4
Perceived norm measure	3.7	2.4	2.5	2.0	2.6
Link with reconciliation	4.1	3	3	1.0	3.8

* The opinion of this participant could reflect on the opinions of some participants that did not agree to participate in this second stage. Therefore, it was decided to keep this factor

Table 7-12 illustrates the factor arrays which list the score received by each statement for each factor. It can be seen that there are only two beliefs that do not distinguish between any pair of factors. One is a positive belief that Indigenous tourism experiences are interesting. The other is a more neutral belief that participation in Indigenous tourism could be influenced by the belief that companions will enjoy it. In addition, except for the participant in Factor 4, all participants indicated they believe that participating in Indigenous tourism is safe. Table 7-12 also illustrates that there are distinguishing statements between factors. These are summarised in the following sections.

Table 7-12 List of statements and scores for each factor (for the three destinations combined)

	Factor 1: Indigenous well-being & connection seekers	Factor 2: Learning seekers/ easy to engage	Factor 3: Past-focused	Factor 4: Prejudiced	Factor 5: Supporters
1 Would help me get in contact with Aboriginal people	0	1	-1	-2	1
2 Would help me experience inauthentic activities	-1	-2	0	-1	0
3 Would help me experience activities unique to this destination	1	2	2	-1^	1
4 Would help me understand the evolution of Aboriginal culture	3	2	1	2	5
5 Would help me experience blame-oriented activities	-2	-4	0	2	-2
6 Would help me experience interesting activities*	1	2	3	0	2
7 Is difficult as there are not enough services to in which participate	-1	-4^	-1	0	0
8 Would help me experience passive activities	0	0	2	4	-3^
9 Is easy as they are accessible	0	4^	0	0	0
10 Is difficult as there is not enough information about activities	-2	-1	-3	-2	1^
11 Is not safe	-5	-5	-5	3^	-5
12 Is similarly priced to other tourism activities	0	3	0	1	0
13 Is easy as there are enough activities available	-1	1	1	3	-1
14 Helps Aboriginal people to receive an income	1	-2^	0^	-5^	1
15 Is a way to preserve Aboriginal traditions and culture	5	5	3	1	2
16 Increases Aborigines' sense of pride of their culture	4	1	1	-1	2
17 Would help me learn about how Aboriginal people used to live	2	3	4	-3^	5
18 Would teach me to be tolerant by appreciating people and culture	3	1	1	1	2
19 Would help me learn about how Aborigines live in today's world	0	2	1	-4^	3
20 Would help me feel connected with the local history and land	3	3	4	-2^	3
21 Would help me feel connected with Aboriginal people	4^	1	0	-3^	1
22 Has a negative influence on Aboriginal people and culture	-3	-2	-2	3^	-3
23 Is an example of Aboriginal people getting exploited	-3	-3	-2	2^	0
24 Would make me feel uncomfortable	-2	-2	3^	-1	-5^
25 Would make me experience feelings of guilt and shame	-1	-3	2^	-5	-1
26 Is too time consuming	-4	-1	-4	0	-4
27 Would make me feel bored	-4	-1^	-4	4^	-4
28 Is influenced by people who are important to me	-1	-1	-2	1	-1
29 Is influenced by tourism organisations	-2	0	-1	-2	-2
30 Is influenced by people I am travelling with who will enjoy it**	0	0	-1	1	-2
31 Is influenced by the media	-3^	-1	-3	-1	-3
32 Is influenced by the image I have of Aboriginal people	1	0	-1	5^	-2
33 Is influenced by my belief that Aborigines are disadvantaged	2	-3	-2	0	-1
34 Is influenced by my previous experiences with Aborigines	5^	0^	-3	-4	-1^
35 Is influenced by my belief that Aborigines are privileged	-5	-5	-5	5^	0^
36 Would allow me to see things that are very old	2	0	5	2	3
37 Would help me learn about Aboriginal culture	1^	5	5	-3^	4
38 Would help me learn about Australian culture and history	2	4	2	0	4

^ Distinguishing statements for each factor
Not significantly distinguished between any pair of factors. - * Non-significant at P>.05 / ** Non-significant at P>.01

7.3.1.1   Factor 1: Indigenous well-being and connection seekers

It is evident from Table 7-11 that participants within this factor were mainly represented by visitors at the Grampians (50%). Participants within this factor were equally represented in terms of gender, they were mainly domestic visitors (90%), and over 45 years of age (80%). Regarding *affective beliefs*, participants within this "Indigenous well-being and connection seekers" factor agreed that by participating in Indigenous tourism they would understand the evolution of Indigenous culture; and that they would see things that are very old. They disagreed that the activities are blame-oriented towards white Australians. However, they were more neutral regarding the activities being unique, passive, or providing a way to get in contact with Indigenous people.

Regarding *instrumental beliefs*, participants within this factor indicated that they strongly believe that by participating in Indigenous tourism activities they would feel connected with Aboriginal people and with the history and land. They also stated they believe that Indigenous tourism increases Aboriginal people's sense of pride and it is a way to preserve Aboriginal traditions and culture. They strongly disagreed that, by participating in Indigenous tourism, they would feel bored, uncomfortable, guilty or ashamed. They also disagreed that Indigenous tourism is an example of Indigenous people being exploited. Regarding *control beliefs,* they agreed that it is relatively easy to engage in Indigenous tourism. Finally, regarding *normative beliefs*, these participants strongly disagreed with the belief that Indigenous people are privileged. On the contrary, they indicated that they strongly believe their participation could be influenced by previous <positive> experiences with Indigenous people; and by the belief that Indigenous people are disadvantaged. Figure 7-12 shows the standardised distribution of responses for Factor 1 (Indigenous well-being and connection seekers). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
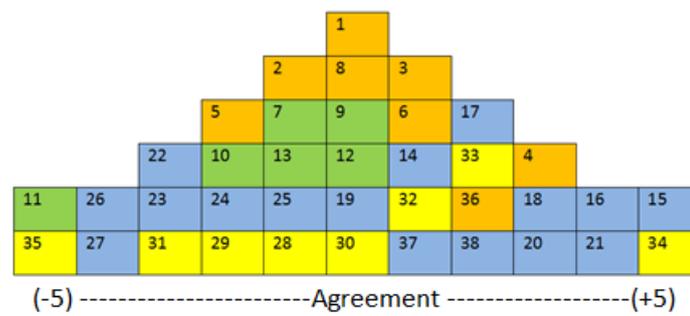
Figure 7-12 Distribution of responses (Factor 1: Indigenous well-being and connection seekers – Overall)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"Indigenous tourism is good, it helps to understand about the area's history…It gives them jobs, and also helps to educate people" (Participant 2 – Grampians/female/domestic).

"Because they show things, they are proud. So I am happy to participate… We can learn so much, they know more of this country that we do, the problem is that we have destroyed their culture and give them money. We have to help them to maintain their culture… The fact that they are prepare to show to us either after what we have done… I don't think it is fake. They show you the basis, if you want to learn more you have to show them you want to learn from them, and it takes time. They don't have the same perception of time as we do" (Participant 9 – Grampians/male/domestic).

"I want to learn, appreciate and value their history. I want to acknowledge their place in our history… There is so much to learn...There is so much prejudice, people are not open" (Participant 11 – Katherine/female/domestic).

"Some people haven't had exposure to Aboriginal people. We encourage tourism as a possible job for Aboriginal people" (Participant 5 – Cairns/female/domestic).

7.3.1.2   *Factor 2: Learning seekers/easy to engage*

It is evident from Table 7-11 that participants within this factor were mainly female (78%) and domestic visitors (67%). Regarding *affective beliefs*, participants in this "learning seekers/easy to engage" factor agreed that

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Indigenous tourism activities are unique and that they would help them to understand the evolution of Indigenous culture. Regarding *instrumental beliefs*, these participants stated they strongly believe that, by participating in Indigenous tourism, they would learn about Aboriginal and Australia culture. They also agreed that Indigenous tourism is a way to preserve Aboriginal traditions and culture. They disagreed that, by participating in Indigenous tourism, they would feel guilty, ashamed, or uncomfortable. They also disagrees that Indigenous tourism is an example of Indigenous people being exploited. Regarding *control beliefs,* they stated they strongly believe that it is very easy to engage in Indigenous tourism (accessible, similar priced to other tourism activities, enough services, activities, and information). Finally, regarding *normative beliefs*, these participants were neutral regarding the fact that their decision could be influenced by these beliefs; except by the belief of Indigenous people being privileged. They strongly disagreed with this statement. Figure 7-13 shows the standardised distribution of responses for Factor 2 (learning seekers/easy to engage). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
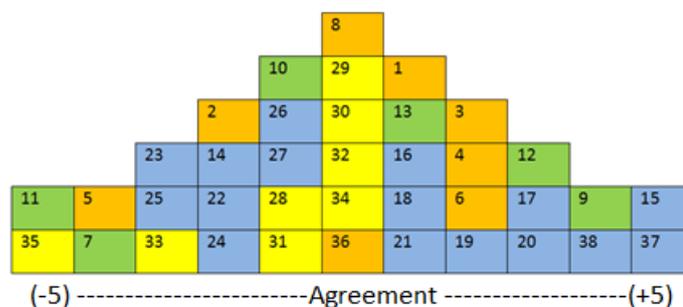
Figure 7-13 Distribution of responses (Factor 2: Learning seekers/easy to engage – Overall)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"The point is about educating. Indigenous tourism is important as acknowledgement…The treatment to them is a shame, but I don't feel personally guilty as I didn't do it" (Participant 15 – Grampians/male/domestic).

"I have seen many Aboriginal people, but I haven't had the opportunity to talk to them. I want to ask questions" (Participant 2 – Katherine/female/international).

"It is one of the oldest cultures in the world. It is how Australia started. To know Australian history. The streets are so different than the tours. In the tours you can learn about history" (Participant 16 – Katherine/female/domestic).

7.3.1.3   *Factor 3: Past-focused*

It is clear from Table 7-11 that participants within this factor were mainly female (75%), international visitors (87%) and well educated (88% hold either an undergraduate or a postgraduate degree). Regarding *affective beliefs*, participants in this "past-focused" factor stated they strongly believe that Indigenous tourism activities would allow them to see things that are very old. They also indicated that the activities are unique but passive. Regarding *instrumental beliefs*, participants within this factor strongly agreed that by participating in Indigenous tourism activities they would learn about Aboriginal culture, in particular about how they used to live in the past. They also agreed that it would help them feel connected with history and land; however, they would also feel

uncomfortable, guilty and ashamed <for what happened to Indigenous people in the past>. However, they did not believe they would feel bored. Regarding *control beliefs,* they were neutral regarding these beliefs; however, they still agreed that it is relatively easy to engage. Finally, regarding *normative beliefs*, these participants disagreed with the belief that their decision could be influenced by normative beliefs, in particular with the belief that Indigenous people are privileged. Figure 7-14 shows the standardised distribution of responses for Factor 3 (past-focused). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
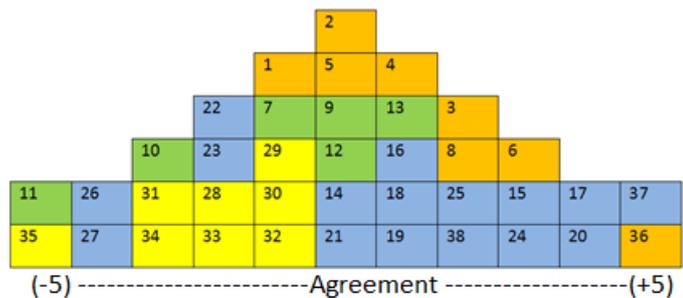

Figure 7-14 Distribution of responses (Factor 3: Past-focused – Overall)

NOTE: Beliefs are coloured as follow*: Instrumental* on blue*; affective* on orange; *control* on green; and *normative* on yellow

"Some of the information is blame-oriented towards white Australians but it is like that because that is the history" (Participant 14 – Grampians/female/domestic).

 "I would feel uncomfortable because I am from England" (Participant 19 – Grampians/female/international).

"You see the things from this area and understand history… I don't think they are privileged… Because we are from England, we can identify with the people that came over" <when talking about feelings of guilt and shame, and uncomfortable> (Participant 30 – Grampians/female/international).

 "The only thing we learn from them is about the past. Not about how they live nowadays, you can't talk about it, it is a taboo, it is a shame, though" (Participant 20 – Katherine/female/international).

7.3.1.4   *Factor 4: Prejudiced*

As shown in Table 7-11, the participant within this factor was visiting at Katherine, male, domestic, between 45-64 years old, and with his highest level of education being less than undergraduate. Regarding *affective beliefs*, this participant within this "prejudiced" factor strongly agreed that Indigenous tourism activities are passive, blame-oriented towards white Australians and inauthentic. Regarding *instrumental beliefs*, this participant indicated he strongly believes that participating in Indigenous tourism would make him feel bored, and that it is too time consuming. In addition, he stated that he would not feel guilt or shame. The participant also agreed that his participation would not be influenced by the belief that Indigenous people receive an income. Regarding *control beliefs,* this participant strongly agreed that participating in Indigenous tourism is very easy; as there is enough offering and information. Finally, regarding *normative beliefs*, he strongly agreed that his lack of participation could be influenced by his belief of Indigenous people being privileged and by the image he has

of Indigenous people. Figure 7-15 shows the standardised distribution of responses for Factor 4 (prejudiced). See Section 7.2.1.1 for an example of the quotation regarding the participant on this factor.
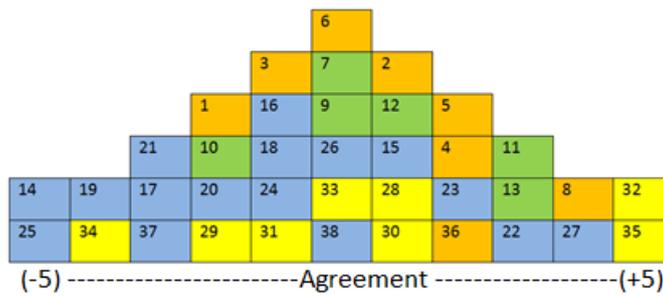
Figure 7-15 Distribution of responses (Factor 4: Prejudiced – Overall)

NOTE: Beliefs are coloured as follow*: Instrumental on blue; affective on orange; control on green; and normative on yellow*

7.3.1.5   Factor 5: Supporters

It is evident from Table 7-11 that participants within this factor were mainly represented by visitors at the Grampians (55%). Participants within this factor were equally represented in terms of gender, they were mainly international visitors (73%) and well educated (72% held either an undergraduate or a postgraduate degree). Regarding the *affective beliefs*, participants strongly agreed that participating in Indigenous tourism activities would allow them to understand the evolution of Indigenous culture. They also agreed with the belief that the activities would allow them to see things that are very old and unique. Regarding *instrumental beliefs*, participants indicated they strongly believe that, by participating in Indigenous tourism activities, they would learn about Indigenous (both, how they used to live and how they live in the present) and Australian culture. They strongly disagreed that they would feel bored or uncomfortable. They also disagreed that Indigenous tourism has a negative influence on Indigenous people. Regarding *control beliefs,* these participants were relatively neutral about their belief that it is difficult to engage in Indigenous tourism. Finally, regarding *normative beliefs,* these participants disagreed that their decision could be influenced by these beliefs. Figure 7-16 shows the standardised distribution of responses for Factor 5 (supporters). Quotes illustrating participants' explanation about their involvement in Indigenous tourism are provided below the figure.
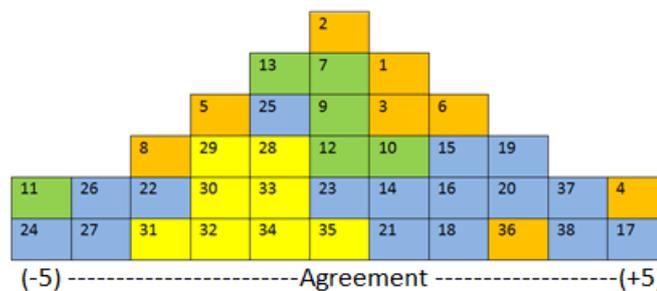
Figure 7-16 Distribution of responses (Factor 5: Supporters – Overall)

NOTE: Beliefs are coloured as follow*: Instrumental on blue; affective on orange; control on green; and normative on yellow*

"I have lived in Darwin for 4 months and I find it hard to get in contact with Indigenous people. Tourism can help with that. If you don't have tourism, you can't meet people… However, I haven't seen too much marketing. A lot of things about arts but not about tourism" (Participant 3 – Katherine/female/international).

"I want to learn… Tourism helps them to be more respected, and to the community to get money. It also helps them to conserve their traditions; the kids learn the dances. However, there are not many tours" (Participant 6 – Cairns/female/domestic).

"I think they are special and people need to learn about them… I haven't seen much, it is not well-advertised" (Participant 32 – Grampians/male/international).

"I read a book about Indigenous people so I wanted to explore. I went to the cultural centre and I felt connection. The way they see things is very different. Tourism supports communities…Other companies produce artefacts, they should be banned… I disagree that people still climb Uluru. It is disrespectful…They have the knowledge to appreciate our land" (Participant 33 – Grampians/female/international).

7.4 CHAPTER SUMMARY

Chapter 7 examined the opinions that visitors have towards Indigenous tourism at three destinations around Australia (Katherine, Cairns and the Grampians). The Q methodology helped to identify different opinions regarding Indigenous tourism. While some of these were shared between destinations, others were only identified in particular destinations. In addition, the overall analysis identified five opinions shared between participants at the three destinations.

In Katherine, four opinions were identified (supporters, past-focused/easy to engage, not interested/easy to engage, and prejudiced). Participants within the "supporters" and "past-focused/easy to engage" groups were mainly international visitors, while the "prejudiced" group was represented by domestic visitors. It was also illustrated that participants holding these opinions showed a different degree of attitude and intention to participate. "Supporters" had a positive attitude and were more willing to participate in Indigenous tourism. Contrary to this, participants on the "not interested/easy to engage" and "prejudiced" factors had a negative attitude and were not willing to participate. In Cairns, four opinions were identified (supporters/difficult to engage, past-focused/easy to engage, not interested/easy to engage, and empathetic/easy to engage). Participants on the "supporters/difficult to engage" factors were mainly domestic visitors. The other factors were comprised mostly of international visitors. Similar to the situation at Katherine, "supporters" had a positive attitude and were more willing to participate in Indigenous tourism. Contrary to this, participants within the group "not interested/easy to engage" had a negative attitude and were not willing to participate. At the Grampians, only three opinions were identified (Indigenous well-being seekers/easy to engage, past-focused, and supporters/difficult to engage). Participants within the group "Indigenous well-being seekers/easy to engage" were mainly domestic visitors, while the other two groups were represented mainly by international visitors. The three groups had a positive attitude towards Indigenous tourism. However, "supporters" were more willing to

participate in Indigenous tourism than participants within the group "past-focused". Finally, the overall opinions (shared between the three destinations) identified can be categorised into five groups, namely, "Indigenous well-being and connection seekers", "learning seekers/easy to engage", "past-focused", "prejudiced", and "supporters". Participants on the "Indigenous well-being and connection seekers", "learning seekers/easy to engage", and "prejudiced" factors were mainly domestic visitors. The rest of the groups were represented mainly by international visitors. "Supporters", "Indigenous well-being and connection seekers", and "learning seekers/easy to engage" had a more positive attitude towards Indigenous tourism than participants within the other two groups. However, "Indigenous well-being and connection seekers", and "supporters" were more willing to participate in Indigenous tourism. The rest of the factors were neutral or were not willing to participate.

The analysis presented in this chapter identified several opinions regarding Indigenous tourism, and how these opinions are linked to attitudes and intention to participate in Indigenous tourism. Chapter 8 shifts the focus of the thesis to discussing the findings presented in Chapters 5, 6, and 7 in terms of their implications for confirming or extending previous theory.

CHAPTER 8. DISCUSSION OF RESEARCH FINDINGS

8.1 INTRODUCTION

Chapters 5 to 7 presented the results of the data collection process at the three destinations under study, namely Katherine, Cairns and the Grampians. These results include: (1) the demographic, psychographic, and travel behaviour characteristics of both visitors; (2) the visitors' preferences and intentions for engaging in Indigenous tourism activities; (3) the profile of visitors interested in Indigenous tourism; (4) the motivations for, and constraints to, participating in the Indigenous tourism activities; (5) a comparison of motivations and constraints between activities and destinations; and (6) the opinions towards Indigenous tourism. Chapter 8 provides a discussion of these findings in light of existing literature along with the implications for the development of the on-site tourism activity choice model.

Section 8.2 of this chapter presents a comparative analysis of the Indigenous tourism visitor profile (including demographic, psychographic, and travel behaviour characteristics). Then, Section 8.3 discusses the visitors' preferences and intentions in terms of engaging in Indigenous tourism activities. Sections 8.4 and 8.5 debate the motivations for, and constraints to, participating in Indigenous tourism activities respectively. Section 8.6 discusses opinions (and their related attitudes) towards Indigenous tourism. Section 8.7 presents the implications of the present study's results for the on-site tourism activity choice model developed for the present study. Finally, in Section 8.8, an evaluation of the ranking-sorting photo-based procedure is presented.

8.2 INDIGENOUS TOURISM VISITOR PROFILE

Previous studies have sought to profile Indigenous tourism visitors, in particular based on their demographic characteristics. This section presents the discussion regarding the Indigenous tourism visitor profile considering not only demographic characteristics but also including psychographic and travel behaviour variables as predictors.

8.2.1 Demographics

Regarding demographic characteristics as defining factors to profile Indigenous tourism visitors, it appears that there are discrepancies regarding the agreement of which characteristics are relevant. In fact, Ryan and Huyton (2000, 2002) claimed that demographic characteristics are not determinants for the interest or participation in Indigenous tourism. In general, it has been claimed that international visitors – but only certain nationalities (Moscardo & Pearce, 1999; Ruhanen et al., 2013; Ryan & Huyton studies, 2000; 2002; Tremblay & Pitterle, 2008) – and females are more willing to experience Indigenous tourism (Abascal et al, 2014; Ryan & Huyton studies, 2000, 2002; Tourism Research Australia, 2010). There are mixed results regarding the impact of variables such as age, education level, and employment status among different studies within this field of

research. For example, Moscardo and Pearce's (1999) results suggest that the defining characteristics are age and type of visitor: people interested in Indigenous tourism are 43 years old (mean), and mainly international visitors from the USA, Canada, and Europe. According to Ryan and Huyton (2000, 2002), while socio-demographic characteristics are weak predictors of behaviour, it appears that, within their identified clusters, some characteristics are linked to the preference for Indigenous tourism experiences. Their results suggest that the defining characteristics are age, gender, and type of visitor: mainly people either under the age of 30 or over the age of 51, females, and international visitors (but domestic visitors being an important segment as well). Regarding studies focused only on the domestic market, it has been suggested that age, gender, and employment status are defining characteristics (Abascal, 2014; Jones Donald Strategic Partners, 2009; Tourism Research Australia, 2010). Regarding age and gender, these studies agreed that older life stage segments and females are more interested in Indigenous tourism. In regard to employment status, Abascal's (2014) results suggest that people who are "not working" (home duties, retired or currently unemployed) are more interested in Indigenous tourism. Contrary to this, Tourism Research Australia (2010) suggested that employed visitors are more interested than unemployed visitors.

This present study suggests that important demographic characteristics for the Indigenous tourism visitor profile are: (1) employment status – visitors not working/retired and/or part time employed; (2) household status – mainly single visitors; and (3) education level – visitors with a postgraduate qualification or less than undergraduate. However, it is important to point out that other characteristics show a significant relationship with the intention to participate in specific Indigenous tourism activities. These include characteristics such as gender, age, type of visitor and culture. Therefore, the results of this study confirm previous theory regarding gender as a significant variable of the Indigenous tourism visitor profile. It also contributes to the discussion of employment status as a significant variable as previous studies appear to contradict each other. The present study extends previous theory by suggesting that household status is also a significant variable. It also refutes the previous claim that international visitors are more interested in Indigenous tourism.

To summarise, while this present study confirms and extends previous theory regarding certain demographic characteristics of the Indigenous tourism visitor, the results support early studies which claimed that the Indigenous tourism visitor profile is not homogeneous (Ashwell, 2014). In fact, it appears that this profile varies according to the destination being visited and to the Indigenous tourism activities available. It appears that the destination where visitors are travelling has a strong impact on visitor intention to participate in this type of tourism. This claim could explain the discrepancies within previous studies. The results also contribute to the discussion on the danger of stereotyping visitors based on demographic characteristics.

8.2.2 Psychographics

In the past, psychographic characteristics of visitors interested in Indigenous tourism have received a paucity of research attention. For example, Abascal's (2014) findings suggested that participants with a strong curiosity are more willing to experience Indigenous tourism than participants with a low level of curiosity. Conversely, participants with a strong willingness to visit "off-the-beaten track destinations" are less willing to experience Indigenous tourism, as they prefer more adventurous activities – Indigenous tourism was not considered to be an adventurous activity. The cluster analysis results of Abascal's (2014) study are not conclusive as the study was exploratory in nature – the sample size was small from a quantitative perspective. In addition, the study only focused on the domestic market and was based on an area that is not considered to be an "Indigenous region" (Abascal et al., 2016). Ryan and Huyton's (2000) results suggest that the "curiosity" item identified by Abascal et al (2014) could be aligned with the "intellectual" characteristic they found in visitors interested in Indigenous tourism. They claimed that these visitors showed a high level of interest in learning and scored higher on the "intellectual motivation" items.

This present study extends previous theory by suggesting that the venturesomeness personality trait (Weaver, 2012) measures two factors (adventure and mental stimulation). It appears that the mental stimulation factor is significant for the intention to participate in all the Indigenous tourism activities tested in the present study. The results show that visitors with high and medium mental stimulation traits are, in average, five times more likely to intend to participate in Indigenous tourism than visitors with a low mental stimulation trait. The adventure factor appears to be significant only for the short tour at Cairns (centrics being more the group showing a stronger intention to participate in this activity than the venturers and dependables). Significant relationships were found between the adventure factor and age, type of visitor, household status and travelling party. In addition, significant relations were found between the mental stimulation factor and gender, employment status, education level and travelling party. These results could be linked with previously identified "intellectual" and "curiosity" characteristics which are confirmed as significant psychographic characteristics of the Indigenous tourism visitor. However, while this variable is a strong predictor within the best-fit models, there are other strong predictors regarding the intention to participate in Indigenous tourism activities. Therefore, similar to the conclusion regarding demographic characteristics, this variable per se is not enough for explaining the Indigenous tourism visitor profile. Hence, it has to be combined with other characteristics to better understand these visitors.

8.2.3 Travel behaviour

While travel behaviour variables have been considered important within models of tourism consumer behaviour, it appears that these have not been measured previously in Indigenous tourism studies. Therefore, this study expands previous theory by suggesting that travel behaviour variables (destination, travelling party,

previous visit to the destination and time spent on it) have an impact on the intention to participate in Indigenous tourism. For example, previous studies did not distinguish between destinations and/or activities available where the research was conducted. The present study confirms the push-pull theory by suggesting that "attributes", in this case tourism activities, and the "destination" are related. Indeed, it is suggested that the "destination" plays an important role in activity choices. For example, visitors at Cairns showed a lower intention to participate in Indigenous tourism activities than visitors at Katherine (because, as mentioned by some of the participants, Cairns is not "famous" for this type of tourism). This supports the claim that when developing an Indigenous tourism visitor profile, attention to the destination where the activity is offered is required (Ashwell, 2014).

Regarding travelling party, it appears to be an important characteristic for the Indigenous tourism visitor profile. People travelling alone are more likely to express intention to participate in Indigenous tourism activities than participants travelling with companions. This finding could confirm the constraints theory that suggests that in order to achieve participation, "interpersonal" constraints need to be negotiated (see Section 8.5). In addition, previous visit to the destination appears to be an important factor in particular to attend the performance at Cairns and the cultural centre at the Grampians.

Finally, this study suggests that "time spent" at a destination is an important characteristic for the Indigenous tourism visitor profile at the Grampians. People staying at least two to three nights are more willing to participate in those activities than visitors going for a day trip or staying only one night. This confirms a previous study conducted by Tourism Research Australia (2010) claiming that Indigenous tourism visitors spent more time at a destination than other visitors. However, it could be argued that instead of Indigenous tourism visitors spending more time at a destination, it appears that visitors staying longer at a destination are more willing to engage in Indigenous tourism activities after participating in their top priority tourism activities. This would be supported by previous studies suggesting that Indigenous tourism is not a top priority tourism activity (Abascal, 2014; Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013, 2015a, 2015b; Ryan & Huyton, 2000, 2002; Tremblay & Pitterle, 2008).

To conclude, it is suggested that the Indigenous tourism visitor profile is not homogeneous for every destination and/or all activities. Therefore, it is claimed that these two variables have to be taken into consideration when defining the Indigenous tourism visitor profile. In fact, this thesis argues that defining an overall Indigenous tourism visitor profile could be difficult to achieve as both Indigenous tourism activities and destinations have different attributes which would attract different visitor profile types. The reason for discrepancies in previous studies include the fact that different activities and destinations were tested. By not focusing on in-destination activity choices, previous studies have missed the impact of this important variable when defining the visitor profile. However, in the attempt to identify characteristics that could define the Indigenous tourism visitor profile, it is suggested that employment status, education level, household status,

mental stimulation trait, travelling party, previous visit to the destination and time spent at it are statistically significant variables.

8.3 PREFERENCES FOR, AND INTENTION TO, PARTICIPATE IN INDIGENOUS TOURISM ACTIVITIES

Previous studies have contributed to the Indigenous tourism knowledge by identifying the visitors' preferences for participating in Indigenous tourism. The results of this study confirm previous findings which claim that Indigenous tourism is not the visitors' most preferred tourism category, particularly when set amongst nature activities or beach destinations (Abascal, 2014; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002; Tremblay & Pitterle, 2008). This present study also confirms previous knowledge by identifying that the preference for Indigenous tourism activities does not necessarily convert into intention to participate (Ruhanen et al., 2015b; Schmiechen & Boyle, 2007; Tremblay, 2007). In fact, the majority of Indigenous activities dropped ranking position between these two concepts. This is aligned with the Ruhanen et al. (2015b) study which suggested that preferences for Indigenous tourism decline from 12% to an intention/visit of 2%. However, it is important to consider that this present study contradicts the big drop in Ruhanen et al.'s (2015b) results. This could be due to methodological differences, in particular the fact that visitors in this study were already at a particular destination and therefore the constraints regarding "travelling to a destination" are diminished. This is supported by Ashwell's (2014) study which identified the intention to participate in Indigenous tourism as not being a sufficient precursor to visitors travelling to the destination.

Despite not being the most preferred tourism activities, Indigenous tourism still appears to be appealing to some visitors in comparison to other types of tourism activities (e.g. art galleries, museums, zoo, rafting, and bungee jumping). This supports the previous claim that Indigenous tourism should be considered as a "niche market" (McKercher & Du Cros, 1998; Zeppel, 2001). However, the results of this study suggest that the appeal for Indigenous tourism is not homogenous; indeed, it is selective to certain destinations and certain types of Indigenous tourism activities. In the present study, visitors' preference for the rock-art sites is higher than their preference for the cultural centre, the short tour or the performance. This finding can be positioned within the Hinch and Butler's (1996) continuum of categories (cultural dispossessed, culture controlled and diversified Indigenous). For example, visiting the rock-art sites (without engagement with an Indigenous tour) could be categorised under the "cultural dispossessed" category as Indigenous people would have little (e.g. at the Grampians the sites open to public are protected by security cages) or no control at all. Therefore, despite the results suggest that visitors are interested in this type of Indigenous tourism activity, the socio-economic benefits this activity could bring to the Indigenous communities are limited.

In addition, Ruhanen et al.'s (2015b) study suggested that Indigenous tourism visitors, both domestic and international, engage with visiting Indigenous cultural centres/galleries at a higher rate (18%), than seeing a performance (15%), going on a tour with an Indigenous guide (11%), visiting an Indigenous site or community

(11%), or staying with an Indigenous host (4%). Contrary to these previous results, this study shows that visitors are more oriented towards experiencing Indigenous rock-art sites as they perceive this as a more authentic activity in a natural environment, where they can connect with the history, and practise physical activity. Visitors are less willing to patronise either Indigenous tours or Indigenous performances. This again supports the previous claim that preference for Indigenous tourism activities appears to be higher for activities within the "cultural dispossessed" category. This last finding is aligned with Tremblay and Pitterle's (2008) study which focused on international visitors. They concluded that interactive activities such as tours and attending performances tend to attract lower interest ratings.

Findings of this study confirm claims regarding "habitat" as a key element for the perception of authenticity (Ashwell, 2014; Johansen & Mehmetoglu, 2011). For example, the data shows that visitors prefer more "authentic – linked to the destination" and "natural" Indigenous tourism activities, such as the rock-art sites. This is aligned with the suggestion of McKercher and Du Cross (1998) that seeing "mystical rocks" is an important touristic attraction. The results also show that visitors are more willing to engage in this type of activity at Katherine (70%) than at the Grampians (57%) due to the awareness of the NT as an "Indigenous region" (Abascal et al., 2016). A reason for this lack of awareness of the Grampians as an "Indigenous region" could be due to the idea that there are none Indigenous people left in Victoria as visitors have a stereotypical idea of how an "Aboriginal person" should look (Spark, 2002). In addition, the lack of Indigenous names in the area has a negative impact on the perception of the Grampians as an Indigenous region (Birch, 2003). These results are contradictory to studies suggesting that the perception of a destination as an "Indigenous region" is not relevant for participation, as the interest for Indigenous tourism is limited and it is opportunity driven; visitors just experience Indigenous tourism as a way to tick a "must do" activity in Australia (Ryan & Huyton, 2005; Tremblay & Pitterle, 2008).

However, while participants preferred the rock-art sites, the results of this study also show that the relationship between the two Indigenous tourism activities under investigation in each destination is significant. From this, it can be concluded that when both activities are considered as being related to each other it is because participants are either truly interested in Indigenous tourism (or the opposite); or because they perceive Indigenous tourism activities as being homogenous and, therefore, classified both within the same category ("intend to do" or "do not intend to do", respectively). A reason for the perception of Indigenous tourism as being "homogenous" could be that visitors have limited awareness of the different activities available, in particular regarding contemporary Indigenous culture (Ashwell, 2014). Visitors' reasons identified in the present study for considering the activities as being "homogenous" include, for example, general issues regarding Indigenous people/culture/situation (see Section 8.5).

This study also makes an important contribution to knowledge as it explored the number of tourism activities that visitors intend to engage in while they are at a particular destination. Around two-thirds of visitors at

Katherine and Cairns intended to participate in between two and three activities, while the same proportion of visitors at Cairns intended to participate in between two and four activities. In addition, only 7% of visitors at the Grampians, 11% at Katherine, and 24% at Cairns had booked any activity before arriving. This makes a strong point in regard to the importance of the in-destination activity choice model developed in this study. This information could also help to draw conclusions regarding participation in Indigenous tourism. For example, the results show that only the rock-art sites at both Katherine and at the Grampians are within the top three most preferred activities. This means that visitors would, more probably, engage in the rock-art sites while they are at the destination (if they negotiate constraints such as information, time, cost, etc. – see constraints discussion in Section 8.5). It is less probable that visitors would participate in other Indigenous tourism activities available at the destination as they would initially engage in their more preferred activities (this until they reach their intended number of activities to engage).

While, in general, this study confirms previous theory regarding the low preference and intention to participate in Indigenous tourism, there are mixed results regarding preferences within the Indigenous tourism category. The reasons for this could be due to the methodological variations between studies. For example, studies by Ryan and Huyton (2000 & 2002) and Ruhanen et al. (2013) provided a predetermined list containing a diverse range of tourism elements to participants, comparing not only activities, but also places and motivations. Jones Donald Strategic Partners' (2009) study focused on Indigenous tourism in the context of visitor choices of destinations such as choices for beach holidays or city breaks. Tremblay and Pitterle (2008) adapted data from the Indigenous Tourism Survey (1999) and focused only on international visitors, but from specific countries of origin. Finally, Abascal's (2014) study was an exploratory study which approached the phenomenon from a more qualitative perspective at only one destination.

8.4 MOTIVATIONS FOR INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM ACTIVITIES

Previous studies have investigated visitor motivations for participating in Indigenous tourism in Australia (Abascal, 2014; Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002). However, some of these previous studies focused on Indigenous tourism within the context of visitor choices of destinations in a future tense, and/or activities not offered at the destination where the research was conducted. This study focused on capturing visitors' links between activities' attributes, consequences/benefits and values regarding Indigenous tourism. This has not been explored before and has arguably afforded the author of this study an opportunity to get a deeper understanding of the motivations by drawing Hierarchical Value Maps [HVMs] per activity within a specific context (visitors were at a particular destination). Consequently, different motivations were identified in contrast with previous studies.

In terms of theory, this study confirms previous knowledge suggesting that there are different levels of motivations (attributes, consequences/benefits, and values). It also expands knowledge by identifying these

concepts within the context of Indigenous tourism activities at different destinations. This study claims that attributes regarding Indigenous tourism activities are: history/art/culture, interaction/hands on, local, connection with nature/outdoors, unique/famous and authenticity. Regarding consequences/benefits, the results suggest that these include: experience differences, understanding other culture, developing knowledge, understanding country/heritage, people I am travelling with enjoy/learn, gaining a new perspective on life, gaining appreciation and being close to nature/active/independent. Finally, regarding values, the study highlights the following: self-development, self-fulfilment, warm relationship with others/developing others, a world of beauty/enjoyment and belonging. While the analysis of motivations showed that there are some shared attributes, consequences/benefits, and values between all the activities (meaning that these are particularly significant for the Indigenous tourism sector), there are some others which are uniquely identified with some activities and/or specific destinations. This finding is important as it provides further understanding regarding the reasons why visitors' preferences for Indigenous tourism activities are different. This classification could have implications for marketing or product development strategies (see Chapter 9, Section 9.2.4).

The findings of this present study confirm previous theory on motivations for Indigenous tourism. For example, regarding attributes, the results confirm that visitors identify Indigenous tourism activities mainly with art, culture and history. This was previously identified by Ashwell (2014), who found high levels of awareness of art and craft and its association with historical and stereotypical themes. Other authors have also identified this attribute as part of the attractiveness of Indigenous tourism (Chang et al., 2006; Ingram, 2005; Kutzner et al., 2009; McIntosh, 2004; Moscardo & Pearce, 1999; Notzke, 1999; Zeppel, 2002). However, Miller (2000) suggested that this association creates the stereotype of Indigenous people being only "interpreters of the past" (p. 92). Furthermore, the attribute of "interaction" was previously identified as a positive experience of engaging in Indigenous tourism (Ingram, 2005; Kutzner et al., 2009; McIntosh, 2004; Moscardo & Pearce, 1999; Notzke, 1999; Zeppel, 2002). However, these previous studies claimed that the level of interaction sought by visitors is not standard among them. In this present study, "interaction" was mentioned as an opportunity to get in contact with Indigenous people (it appears that some participants are not aware of what the "appropriate behaviour" is to interact with Indigenous people and/or they do not have regular opportunities to do so). "Connection with nature/outdoors" has been identified previously as an important feature for Indigenous tourism, and it has been claimed that visitors are more interested in this feature than the culture per se (Ryan & Huyton, 2000, 2002). Indeed, Abascal et al. (2016) suggested that for some visitors, their lack of intention to participate in Indigenous tourism is because they do not perceive any link between cultural activities and nature-based environments. Finally, "authenticity" has been identified previously as a determinate feature for attractiveness (Chang et al., 2006; McIntosh, 2004; Moscardo & Pearce, 1999; Notzke, 1999; Zeppel, 2002). In fact, it has been claimed that "authenticity" is the largest element of demand for more sustainable tourism (UNEP, 2011). However, the

"perception" of authenticity – or the lack of it – has also been identified as a significant constraint to participate in this type of tourism (see discussion in Section 8.5).

The previously identified consequences/benefits (which have been labelled as "motivations" in previous studies) related to the findings of the present study are: learning/education (Abascal, 2014; Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002), connection with history/land, understanding, reflection, physical challenge/adventure (Abascal, 2014; Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009), learning opportunities for children, (Abascal, 2014; Abascal et al., 2015), and appreciation (Abascal, 2014; Abascal et al., 2015; Ingram, 2005). The methodology used in the present study allowed these concepts to be expanded and discussed using the "excolonialism" theory as a guide. This has provided insights into the current perception of the society regarding Indigenous tourism. For example, some of the concepts identified in the present study (e.g. developing knowledge, people I am travelling with enjoy/learn, being close to nature/active/independent) could be linked to an "individualising neoliberalism" point of view in which Indigenous interests are not considered (only those of the individual). However, other concepts (e.g. understanding other culture, gaining appreciation, warm relationship with others and belonging) could be related to the "excolonialism" theory, as it appears that some participants expressed interest in intercultural justice and recognition of the Indigenous people and cultures and chose an attitude that fosters cultural intimacy and respect (Bignall, 2014).

For example, "experience differences" could be related either to the motivation to experience differences between culture and timing (versus a participant's own culture and present time), differences within the Indigenous culture (recognition of diversity), or the motivation to experience another side of the culture (in contrast with previous bad experiences or preconceptions). "Understanding other culture" includes either developing an understanding of the current situation of Indigenous people, or the way they used to live in the past. "Developing knowledge" includes learning about history and culture, place and nature, culture, and new skills. This study also identified two levels regarding "understanding country/heritage", one included the recognition of Indigenous people and culture "as part of Australia" and the other was about gaining an understanding of the country and heritage – considering Indigenous heritage as part of the history. Gaining a "new perspective on life" implies the idea that people would gain an understanding of the life philosophy of Indigenous people. "Gaining appreciation" included elements such as appreciation regarding authenticity, the historical and artistic element, and appreciation of the people and culture. Finally, "being close to nature/active/independent" was a consequence/benefit that participants identified mainly regarding being physically active in a natural environment rather than being truly interested in understanding the culture. This last claim is aligned with previous studies (Ryan & Huyton, 2000, 2002).

Finally, the present study identified values regarding Indigenous tourism. Some of these values (self-development, self-fulfilment, warm relationship with others and belonging) could be linked to previous claims

regarding the sociocultural benefits of participating in Indigenous tourism. For example, self-fulfilment and self-development could be linked to "life-changing", while warm relationship with others and belonging could be linked to the previous identified benefits of reconciliation and national identity (Galliford, 2009, 2010; Higgins-Desbiolles, 2003, 2005, 2006) – see further discussion regarding reconciliation in the following section.

8.5 CONSTRAINTS TO INTENTION TO PARTICIPATE IN INDIGENOUS TOURISM ACTIVITIES

While previous studies investigated constraints to participating in Indigenous tourism in Australia (Abascal, 2014; Abascal et al., 2015; Jones Donald Strategic Partners, 2009; Ruhanen et al., 2013; Ryan & Huyton, 2000, 2002), there appears to be a lack of studies which identified these constraints based on the widely used leisure constraint typology – interpersonal, intrapersonal, and structural (Crawford & Godbey, 1987; Crawford et al., 1991). Hence, this current study extends previous theory regarding constraints to the intention of engaging in Indigenous tourism. This classification is important because each category could have different implications for industry (Gilbert & Hudson, 2000). For example, by understanding intrapersonal constraints, managers could choose to use marketing strategies focused on changing visitors' psychological barriers. Interpersonal constraints are more difficult to manage but strategies such as designing appropriate package tours or providing more detailed information might help to overcome these. Finally, structural constraints can be managed by increasing and providing accurate information, and or modifying current product offerings (e.g. short packages, cheaper trips) (Nyaupane & Andereck, 2008).

Therefore, this study makes two important contributions to knowledge within the tourism field. First, it corroborates the recommendation by Nyaupane, Morais, and Graefe (2004) that using leisure constraint theories could assist tourism researchers to understand existing constraints within the field. Second, it supports previous claims suggesting that constraints are dependent upon the nature of the tourism activity (Nyaupane et al., 2004). In the present study, not all the constraints were mentioned for all the activities under investigation, and some destinations and/or activities elicited more constraints in certain categories than others. Participation in the Indigenous performance at Cairns and the cultural centre at the Grampians, for example, elicited significantly more intrapersonal constraints than structural constraints. On the other hand, structural constraints are significantly more important for participation in the rock-art sites at the Grampians. Finally, the present study extends previous theory by suggesting that when participants perceive the Indigenous tourism activities as being homogenous (not differentiating within activities), it is due to constraints such as "general issues regarding Indigenous people/culture/situation", "saturation", "lack of top-of-mind awareness/no opportunity", "not added value", and the perception that the destination is not an "Indigenous region". Structural identified constraints to participate in all the activities are "limited time", "lack of awareness/information", "doing it in other place", and "not unique".

Some of the constraints to participating in Indigenous tourism activities explored in this study that confirm previous findings include: (1) previous participation, (2) saturation, (3) preconceptions/bad experiences, (4) backyard syndrome, (5) quality concerns, (6) not the target market, (7) boring, (8) limited time, (9) money, (10) too touristic/inauthentic, (11) lack of awareness/info, (12) passive activity, (13) accessibility, (14) lack of top-of-mind awareness/no opportunity, and (15) language barrier (Abascal, 2014; Abascal et al., 2015, 2016; Ashwell, 2014; Ingram, 2005; Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2013, 2015a, 2015b; Vermeersch et al., 2016).

This study expands previous theory by suggesting new constraints: (1) intrapersonal: not added value, not the highlight, not unique, discomfort/ethical concerns, art-related/performance, and indoor activity; and (2) structural: doing it in other place, prefer to do it by myself, it is an organised tour, lack of offering, lack of explanation, and timing. Finally, previously identified constraints such as uncomfortable facilities, difficult to plan, lack of relaxation, distance to travel, and not enjoyable for children (Jones Donald Strategic Partners, 2009; Ruhanen et al., 2015b) were not found in this study. A reason for this, could be that visitors were already at the destination; therefore, this suggests that some of these constraints had already been negotiated by the visitors. It is important to state that the results illustrate the point that constraints are not mutually exclusive or independent – this confirms previous theory on travel constraints (Crawford & Godbey, 1987; Kay, Wong, & Polonsky, 2009). For example, in the present study, previous participation and saturation were interrelated.

In terms of the most frequently mentioned constraints, these were mixed among the activities. However, it appears that for all the activities, some of the most frequently mentioned were "time" (structural) and "previous participation" (intrapersonal). However, it is also important to point out that "previous participation" could be positive as it creates awareness of the differences between the Indigenous groups and appreciation of culture. This has previously been suggested by Higgins-Desbiolles (2006) and Galliford (2011). The structural constraint of "money" was frequently mentioned for the short tour both at Katherine and at the Grampians. This suggests that visitors are not aware of the tour option offered to visit the rock-art sites. Usually, visitors can access these sites by themselves, and the motivation to do it is because it is "part of the walking", as they are located among nature. This has been claimed previously by Ryan and Huyton (2005) that even at Uluru where rock-art sites can be viewed by simply walking, visitors had little interest in experiencing Indigenous culture. Important constraints identified in this study also include the perception of the activities being touristic or inauthentic, lack of awareness/information, saturation and discomfort/ethical concerns.

Perceived authenticity appears to be an important constraint to participating in Indigenous tourism (Chaabra, 2008; Jones Donald Strategic Partners, 2009; Ramkissoon & Uysal, 2011). The perception that Indigenous tourism activities are very "touristic or inauthentic" (an intrapersonal constraint) was frequently mentioned, in particular for the performance at Cairns and the short tour both at Katherine and Cairns. The present study suggests that authenticity was questioned by visitors in regard to "how true" the representation of the culture in

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the current offering is. It appears that for independent visitors the fact that an Indigenous activity is developed for tourism purposes makes it "fake". It appears that these visitors are not considering that every person and culture are "complex individuals" that are defined by their relations: "a relation will never combine participating bodies in their entirety, but only partially and contextually" (Bignall, 2014, p. 350). Contrary to the results of the present study, Hughes and Carlsen (2010) argued that enterprises with a strong financial planning, marketing, and market research appear to be successful even if authenticity is only partially met. This last claim is not supported by the present study. The reason could be that this study focused on independent visitors, while Hughes and Carlsen's (2010) study focused on managers and providers. Therefore, it appears that the participants in Hughes and Carlsen's (2010) study understood the tourism interaction as function of context; while independent visitors appear to be looking for Indigenous people and communities engaging in a complex relation. According to Bignall (2014), this cannot be achieved as the complexities that exist within entities (individuals or communities) are defined by internal and external connections and therefore shift according to the relational context in which they operate. Other complexities in the relationship between visitors and providers have been previously identified; these involve for example, issues regarding racism, discrimination, minimal visitor/Indigenous people interaction, Indigenous employees' beliefs regarding inauthentic representation at the park to accommodate visitors' demand, and the continued effort of the providers to prove their legitimacy (Dyer et al., 2003; Ryan & Huyton, 2005; Whitford & Ruhanen, 2016).

"Lack of awareness/information" was frequently mentioned as a constraint for the rock-art sites both at Katherine and at the Grampians, and for the two Indigenous activities at Cairns. This has been identified previously by several studies both as a constraint to visitors and as a disabling factor to Indigenous tourism success (Abascal et al., 2015, 2016; Jones Donald Strategic Partners, 2009; Nielsen et al., 2008; Ruhanen et al., 2015b; Seiver & Matthews, 2016; Whitford & Ruhanen, 2014). In fact, Ashwell (2014) and Seiver and Matthews (2016) extended the knowledge regarding the lack of awareness and suggested that even when international visitors are aware of Indigenous culture, they do not understand the concept of Indigenous tourism; indeed, they are not aware of the contemporary and diverse Indigenous culture. This is aligned with Galliford (2009) who suggested that domestic visitors have a better understanding than international visitors regarding Indigenous people as a current cultural group. This cultural misunderstanding has been mentioned previously as a disabling factor to Indigenous tourism success (Higgins-Desbiolles et al., 2010; Whitford et al., 2001; Whitford & Ruhanen, 2014). Therefore, Amoamo and Thompson (2010) claimed that by reducing Indigenous tourism promotion to only some aspects of the Indigenous identity (perceived from a historical or traditional perspective associated with stereotypical images), reduces the importance of diversity and contemporary Indigenous complex identities.

"Saturation" is another significant constraint that has previously been identified (Abascal et al., 2016; Seiver & Matthews, 2016). It appears that saturation comes from both previous participation and general exposure to

Indigenous culture (e.g. souvenir shops). Finally, a significant constraint to engaging in the performance at Cairns was "discomfort/ethical concerns". It appears that the idea of an Indigenous person performing a show designed specifically for tourism makes some visitors feel a level of discomfort and to express ethical concerns about it.

8.6 OPINIONS OF AND ATTITUDES TOWARDS INDIGENOUS TOURISM

The present study extends previous theory by identifying different opinions (and attitudes) towards Indigenous tourism in Australia. As previously mentioned, the TRA and TPB theories were used as guidelines to develop the Q methodology. It appears that there has been limited use of attitudes theory regarding Indigenous tourism in previous studies. However, Ryan and Aicken (2005) suggested that understanding visitors' attitudes towards Indigenous tourism is important when determining the feasibility of the sector. One of the few studies regarding attitudes in relation to Indigenous tourism is the one conducted by T. J. Brown (1999). He employed the TRA model to understand visitor attitudes towards a culturally inappropriate behaviour (climbing Uluru). The results of T.J. Brown's (1999) study suggested that instrumental beliefs regarding the benefits of climbing Uluru such as "great views" "good exercise" and "sense of achievement" are stronger than instrumental (impact) beliefs such as being "disrespectful for its Aboriginal cultural significance", "damage to the rock", and "dangerous". In addition, it appears that the biggest difference between climbers and non-climbers was found in terms of the instrumental (impact) belief. Climbers disagreed that their action would result in impact outcomes. On the contrary, non-climbers strongly evaluated the impact of the climb (culturally and environmentally). Finally, his results suggest that climbers are more influenced by normative beliefs – perceived norms (e.g. promotion by the tourism industry media) than non-climbers. Other studies attempting to understand "beliefs" regarding participation in Indigenous tourism are limited (Abascal et al., 2016). The results of this last study suggested that the salient benefit beliefs are: gaining a connection with history/land, learning, and experiencing uniqueness and authenticity. However, these previous studies cannot be compared with the present study as the first study (T. J. Brown, 1999) focused on a specific behaviour (climbing the Uluru); and the second study (Abascal et al., 2016) used an attribution theory to uncover the beliefs; therefore they are not comparable with the beliefs' classification of the TRA and TPB theories.

Hence, the present study extends previous studies, by not only uncovering visitors' beliefs – which are claims linked to attitudes (Ajzen, 2011; Ajzen & Fishbein, 1980), but clustering the beliefs held by participants into "opinion" groups. These results suggest that while some opinions were shared between participants at the three different destinations, some were only identified at particular destinations. The reason for this could be that perception of destinations, activity offerings, accessibility, and types of visitor at each destination varies in some way. The overall analysis identified four different opinions at Katherine (*supporters, past-focused/easy to engage, not interested/easy to engage, and prejudiced*) and at Cairns (*supporters/difficult to engage, past-*

focused/easy to engage, not interested/easy to engage, and empathetic/easy to engage), three opinions at the Grampians (*Indigenous well-being seekers/easy to engage, past-focused, and supporters/difficult to engage*), and five opinions shared between participants at the three destinations (*Indigenous well-being and connection seekers, learning seekers/easy to engage, past-focused, prejudiced, and supporters*).

This research also identified that measures regarding attitudes, intention to participate, perceived control, and perceived norms were different between the groups. For example, "supporters" and "Indigenous well-being and connection seekers" scored higher on the attitude and intention measure, meaning that they are the groups that will be more interested in participating in Indigenous tourism. Regarding the perceived control measure, while the "learning seekers/easy to engage" group scored higher, there are no significant differences between the groups. This means that participants believed that the decision to participate in Indigenous tourism is up to them. Finally, the "Indigenous well-being and connection seekers" group scored higher on the perceived norm measure (recommended by people who are important to them). Opinions could be influenced by demographic characteristics (e.g. "past-focused" are mainly international) – this is supported by previous studies (Ashwell, 2014; Seiver & Matthews, 2016), and "supporters" are mainly females, both in each destination and in the overall analysis. However, the Q methodology uses a small sample as its objective is to identify different opinions, not to generalise conclusions. During the present study, the sample size was small (Katherine, n=20; Cairns, n=19; Grampians, n=38); therefore, the findings regarding demographics should be used with care.

Finally, the present study extends previous theory regarding the link between participation in Indigenous tourism and the reconciliation process. It has been claimed that this link is positive, meaning that participation in Indigenous tourism helps to progress the reconciliation process – a sociocultural benefit of Indigenous tourism previously identified (Galliford, 2009, 2010; Higgins-Desbiolles, 2005, 2006). This study aimed to link the identified opinion's groups with their beliefs regarding whether their participation would help progress the reconciliation process. The results were mixed among groups. While "Indigenous well-being and connection seekers", and "supporters" agreed with the belief that Indigenous tourism helps the reconciliation process, other groups expressed a neutral belief (e.g. past-focused and learning seekers/easy to engage) or disagreed with this belief (e.g. prejudiced). Identified beliefs regarding the agreement with the statement are that by participating in Indigenous tourism, visitors gain knowledge, and therefore an increased understanding of Indigenous culture. It is also an opportunity to bring people together and helps to improve the perception of Indigenous people (for both visitors and the Indigenous people themselves). These beliefs have been pointed out as the essence of reconciliation (mutual awareness, understanding and respect) and drivers for Indigenous people to get into tourism – as it gives them voice (Galliford, 2010; Higgins-Desbiolles, 2005, 2006). Beliefs regarding a neutrality with the statement include the concern of the still prevailing power-relationship that has shaped the history of Australia (Bignall, 2014). Others have also argued that the reconciliation process is personal and therefore, it is dependent on an individual's personal interest regarding how they obtain and absorb this information; therefore

Indigenous tourism cannot have a decisive impact on the reconciliation process. This is supported by Galliford (2010); however, he also argued that the way visitors engage in Indigenous tourism is irrelevant as, just by participating, they "have already been transversed by an encounter they cannot deny" (p. 241). Finally, regarding disagreement, beliefs include: Indigenous people should not be treated differently to the non-Indigenous people, assimilation, and Indigenous people's acceptance of the past. These beliefs illustrate a colonial legacy of elimination and assimilation (Bignall, 2014); as it is clear that visitors expressed colonial beliefs in which they consider the settler's perspective as predominant. This also supports Galliford's (2010) claim which suggests that a constraint for some visitors to participate in Indigenous tourism could be the rejection towards re-evaluating their status of power (as "white" majority).

8.7 THE ON-SITE TOURISM ACTIVITY MODEL

While previous studies have contributed to the tourism consumer behaviour knowledge, there are very few known studies that have focused on understanding tourism activity choices. Therefore, the aim of the present study was to extend previous theory by developing an on-site tourism activity choice model that could help explain Indigenous tourism activity choices at particular destinations. Although many of the concepts explored in the present study confirm previous travel motivation and constraint theories, additional information (at tourism activity choices level) was generated. In fact, the results support the claim that motivation to travel and activity choices should be treated differently (Mehmetoglu, 2007) as it is suggested that visitors do not consider all the tourism activities within each tourism category as being equally preferred. In fact, this study concludes that factors are linked to specific activities and not necessarily to the broader tourism categories. For example, the data shows that despite some motivations being linked to the tourism category (e.g. understanding other culture), others are only linked directly to specific activities (e.g. connection with nature/outdoors was only mentioned for the rock-art sites).

The present study also supports the finding that while tourism activities could have an influence on destination choice, the final tourism activity choice is part of the secondary stage where visitors can be flexible and accommodate the possibility of change (Fesenmaier & Jeng, 2000). Therefore, the development of a model regarding activity choice appears to be significantly important due to the present study suggesting that visitors rarely book any tourism activities prior to their arrival at the destination (e.g. 89% visitors at Katherine, and 76% visitors at Cairns and 93% at the Grampians did not book prior to arrival). In fact, regarding Indigenous tourism participation, Tremblay and Pitterle (2008) suggested that a large majority of international visitors that engage in this type of tourism do it only when the activities are readily accessible and so can be done while sightseeing in Australia – this means that it is "opportunity driven". This confirms a previous claim by Hyde and Lawson (2003) that visitors only seek information about tourism activities when they approach the destination. In contrast to this assertion, Ashwell (2014) argued that international visitors who gained awareness of Indigenous tourism

during their planning stage are more inclined to participate in Indigenous tourism than those who did not. The results of the present study partly support this claim as visitors who had already booked Indigenous tourism activities during their planning stage mentioned "doing it in other place" as a constraint for participation at the destination where the research was conducted. However, for others, the reason for "doing it in other place" was due to the perception of the destination (i.e. Cairns) as not being "famous" for its Indigenous culture. This supports the push-pull theory that claims that some activities "pull" the visitor to a particular destination and in fact are a significant criterion affecting visitors' final destination choice (Madrigal & Kahle, 1994). In terms of Indigenous tourism, it has been claimed and discussed that this type of tourism is not a significant attribute for visitors to be pulled to a destination (see discussion on Section 8.3).

The underlying assumption of the present study is that different variables (see Chapter 3, Figure 3-2) influence visitors' intention to participate in Indigenous tourism activities while visiting a particular destination. The model developed is based on the TPCS. The TPCS suggests that (1) "demographic and psychological factors" along external influences have an impact on the visitors' travel choices. In addition, *Proposition 1: "Personality, values and opinions (attitudes) influence travel choices. In particular the perceived attributes of the tourism activity"* was included within this section of the TPCS. The results of the present study indicate that the combination of personality, values, and opinions along with the demographic characteristics has an influence on the Indigenous tourism activity preference (see Section 8.2 and 8.6 for a detailed discussion of these variables and their impact on intention to engage in Indigenous tourism activities). Previous studies have demonstrated the impact of these characteristics on tourism consumer behaviour (Madrigal & Kahle, 1994; Weaver, 2012).

The TPCS also suggests that (2) "external influences" have an impact on tourism activity preference. This present study did not focus on understanding this variable in-depth, although external influences mentioned by participants include searching for information regarding tourism activities upon arrival, on the internet, from friends or relatives, and in travel books or travel apps. In addition, it is suggested that (3) "situation on-site influences" have an impact on activity participation. The results show that there are two on-site influences regarding Indigenous tourism activities. One is whether there is information available at the destination and how it is presented (e.g. visitor centres, design and visibility of brochures, saturation of information). Second, the situation of Indigenous people at the destination (whether it is perceived an Indigenous region or not, and the first impression visitors get of the Indigenous people's situation when arriving at the destination). Finally, the TPCS model suggests that (4) the "consequences" of participation have an impact on future participation. The results confirm this suggestion and extend it by claiming that not only participation, but also the lack of participation, has an impact on future participation. For example, it is suggested that previous participation has both a positive and negative consequence for Indigenous tourism. For some visitors, previous experience in Indigenous tourism is positive – this is aligned with previous research (Ashwell, 2014; Galliford, 2009). However, it can also be negative as it could lead to saturation or to satisfaction at a superficial level – this has also been

claimed previously (Ryan & Huyton, 2005; Tremblay & Pitterle, 2008). Regarding the consequences of the "lack of participation", this study suggests that for visitors who are interested in Indigenous tourism, the consequence of a lack of participation at the destination (due to structural constraints) could be due to their decision to participate in these activities at another destination. Finally, for those who are not interested, the consequence will be lack of evaluation of the activity during their next decision process. An example of this is the identified constraint "lack of top-of-mind awareness/no opportunity".

Travel motivation theories were also included in the model on the assumption that motivations are the forces that drive a person's behaviour (Dann, 1981; Pearce, 1982). This study suggested that the push-pull theory was the most appropriate theory to include as it suggests that visitors are pushed by invisible factors (consequences/benefits and values) and pulled by visible factors (in the present study these are the attributes of the activities). Therefore, *Proposition 2 was*: *"The perceived attributes of the tourism activity and the evaluation of them against other tourism activities, and the link with the destination, will lead to tourism activity preferences"*. The results confirm the links between attributes, motivations and values (see Chapter 6) and their impact on tourism activity preference. This supports Klenosky's (2002) claim that the two sets of factors (push and pull) should not viewed as independent variables but as interlinked. The findings also confirmed previous theory regarding the link between the tourism activity and the destination (Oppewal et al., 2015) as some activities were not perceived as the "highlight", or a "must do" activity at the destination.

Finally, the inclusion of the constraints typology proved to be a valuable inclusion to the model – *Proposition 3: Constraints have a negative impact on tourism activity participation. However, constraints can be negotiated based on the level of motivation to do the activity. Unsuccessful negotiation will lead to a lack of interest.* Previous studies on travel constraints concluded that structural constraints such as money, time, distance, climate, safety, and accessibility, among others, are the most important constraints to tourism participation (e.g. Drule et al., 2015; Kruger & Douglas, 2015; Nyaupane & Andereck, 2008; Pennington-Gray & Kerstetter, 2002). However, there are mixed results regarding the interpersonal and intrapersonal constraints. While in some studies these constraints appear to be very important (e.g. Gilbert & Hudson, 2000; C. Lai et al., 2013; H. Zhang et al., 2016), they are less so in other studies (e.g. Drule et al., 2015; Kruger & Douglas, 2015; Nyaupane et al., 2004). The present study suggests that both structural and intrapersonal constraints are important to the lack of intention to participate in Indigenous tourism activities. However, it appears that the importance of particular constraints is linked to both the destination and the activity. In fact, some of the previous structural constraints were not identified during the present study because the visitor was already at the destination. For the present study, "travelling party concerns" (the only identified interpersonal constraint) was not that relevant in comparison with other constraints. However, the logistic model and the chi-square tests of independence suggest that people travelling alone showed a stronger intention to participate in this type of tourism than people travelling with

companions. This finding supports the importance of interpersonal constraints within the travel consumer behaviour model.

To summarise the findings presented in this section, Figure 8-1 illustrates how the overall themes identified for all the activities at the three destinations under study have an influence on the intentional behaviour to participate in Indigenous tourism activities, and how these concepts relate to each other. It is important to highlight that different activities at different destinations elicit different variables, but due to the intention to give an overview of Indigenous tourism as a whole, and to avoid a saturation of information for the reader, only one figure is provided. Nevertheless, the present study confirms previous theory that suggests that by examining activity-specific choices rather than general tourism categories, an understanding of why some activities register higher participation than others can be achieved (Nyaupane et al., 2004). Finally, when attempting to understand the activity-specific choices, it is important to consider destination and the time spent at it, as they also have an impact on the intention to participate, or not, in Indigenous tourism.
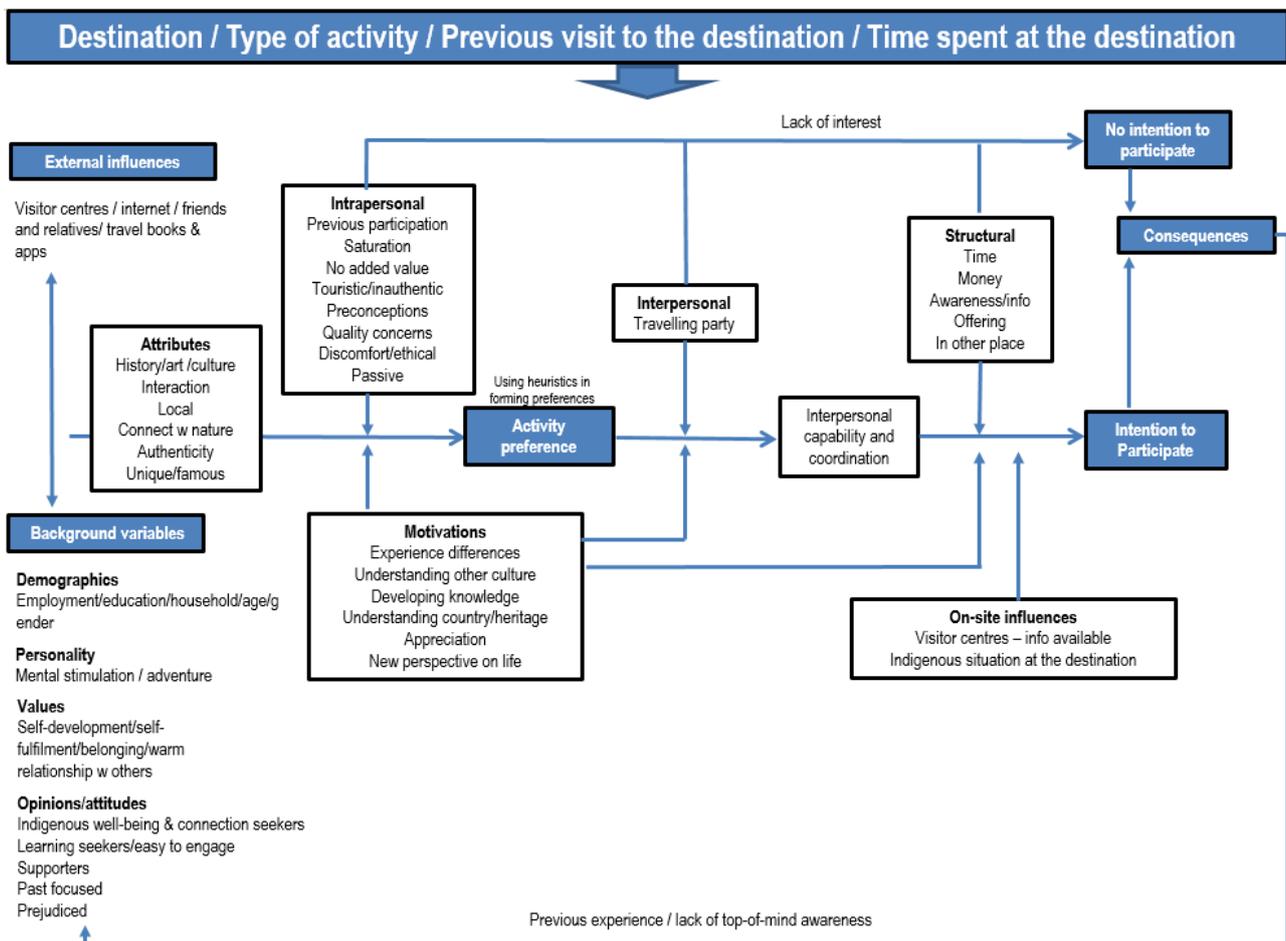

Figure 8-1 On-site Indigenous tourism activity choice model

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8.8 EVALUATION AND DISCUSSION OF THE RANKING-SORTING PHOTO-BASED PROCEDURE

As an additional question, at the end of the survey, participants were asked to give their opinion regarding the methodology on a 5-point Likert scale, where "5" and "1" respectively indicate strong agreement and strong disagreement. The mean ranking results are summarised in Table 8-1. The results indicate that there is positive feedback on the method regarding almost all items, except for "made me think about the options of activities in a different way" which shows a neutral opinion.

Table 8-1 Evaluation results of the photo-based ranking-sorting procedure

Item	Mean ranking n=651
It was easy to follow	4.43
It was user-friendly	4.46
It was enjoyable	4.16
It was interesting	4.18
It was too time consuming	2.23
It made me think about the options of activities in a different way	3.48

In addition, participants were encouraged to provide any further comments regarding the photo-based procedure or comments to improve the system. Of the 651 participants who rated the instrument, 80 left comments on the method. These comments were analysed using content analysis. The results and examples of quotes are shown in Table 8-2.

Table 8-2 Additional comments regarding the photo-based ranking-sorting procedure

Concept	References*	Examples of quotes
Good design	40	*"Good visual tool for people that may not speak English well. Interactive"* (Participant 53/Katherine) *"It is simple and straight forward"* (Participant 185/Grampians)
Possible improvements	26	*"To do it online"* (Participant 27) *"Maybe more precise if the activities are labelled free or not"* (Participant 106) *"It would be nice to have a wider range of photos"* (Participant 93/Cairns)
Reflective experience	12	*"It was a bit hard to explain why I don't want to see more art exhibitions here because I usually do so. It made me think about it"* (Participant 136/Katherine) *It was very interesting to see what I actually thought it was important to me"* (Participant 109/Cairns)
Pleasant experience	11	*"Fun, different from the normal surveys. More visual"* (Participant 193/Kathrine) *"It was fun to do it with the photos"* (Participant 11/Cairns)
*Number of participants mentioned the concept. One participant could have mentioned more than one.		

It is suggested that the methodology used in the present study resulted in an engaging approach when investigating visitor consumer behaviour. Indeed, the use of semi-structured interviews using the photo-elicitation technique along with the ranking-sorting procedure allowed the exploration of motivations and constraints in regard to Indigenous tourism activity choices that have not been explored previously. It also allowed the investigation of the reasons why visitors, despite being interested in some activities, do not

participate in them (or vice versa). In addition, the employment of the means-end chain theory allowed the uncovering of linkages between attributes, consequences/benefits and values. These confirm previous theory that suggested that this cognitive networks exists in the memory of the individuals (Gutman, 1982).

8.9 CHAPTER SUMMARY

Chapter 8 discussed the findings of the current study in light of existing literature. The chapter confirmed and/or extended previous theory in relation to Indigenous tourism visitor profile, their preferences, intentions, motivations, constraints, and opinions (and attitudes) regarding Indigenous tourism activities. A discussion of the variables proposed from the on-site tourism activity choice model for the present study was also included. Finally, the chapter presented an evaluation and discussion of the ranking-sorting photo-based procedure. Chapter 9 summarises the findings of the study by responding to the aims of the current research and proposes implications of the findings for the development and improvement of Indigenous tourism product design and marketing strategies. Chapter 9 also acknowledges the limitations of the study and recommends avenues to leverage these limitations.

CHAPTER 9. CONCLUSIONS AND IMPLICATIONS

9.1 INTRODUCTION

Chapters 8 discussed the findings of the present study in light of existing literature. Chapter 9 presents a summary of these key findings and implications in light of the research question: "What is the visitor consumer behaviour process in relation to choosing Indigenous tourism activities for leisure while they are travelling in Australia?" Section 9.2 provides a review of the five specific objectives stated in Chapter 1 along with their theoretical contributions and implications. This section also provides the contribution and implications of the on-site tourism activity choice model which was developed for this study. The contribution to theory, practice and methodology deriving from this research into Indigenous tourism is suggested in Section 9.3. Then, the limitations of this research and the scope for further research are discussed in Section 9.4. A concluding statement is made in Section 9.5.

9.2 REVIEW OF RESEARCH OBJECTIVES, THEORETICAL CONTRIBUTION, AND IMPLICATIONS

The present study investigated the visitor consumer behaviour in regard to Indigenous tourism activity choices at three destinations in Australia. The aim of this research was to contribute to an enhanced understanding of the process visitors undertake when formulating their intention, or lack of it, to engage in Indigenous tourism activities while visiting specific destinations in Australia. In particular, the study focused on investigating the visitor profile (including demographic, psychographic, travel behaviour, and opinions data), preferences for Indigenous tourism activities, intention to participate in the activities, and motivations for, and constraints to, their intention. Prior to this study, the knowledge of visitors' profile, motivations for, and constraints to, participating in this type of tourism were phenomena investigated to some degree. Indeed, there were major gaps in the knowledge of visitors' behaviour in this matter. To counter the apparent shortcomings, and by using a mixed methods approach in three case studies, five specific research objectives were stated in Chapter 1 of this thesis. The summary of the key findings of this study relevant to those objectives are presented in this section along with the implications of these findings (Sections 9.2.1 through 9.2.5). In addition, Section 9.2.6 combines these previous findings to present the key outcomes and implications from the model developed for the present study to understand the on-site tourism activity choices regarding Indigenous tourism.

9.2.1 RO1: To define the Indigenous tourism visitor profile

The first research objective that this study pursued was to develop a profile of visitors who intend to engage in Indigenous tourism activities while visiting particular destinations in Australia. To do so, demographic, psychographic and travel behaviour data were considered. The findings of the present study suggest that the Indigenous tourism visitor profile is not homogeneous for every destination and/or activity studied. Therefore,

this thesis claims that these two variables have to be taken into consideration when defining the Indigenous tourism visitor profile. The researcher thus attempted to identify characteristics that could define the Indigenous tourism visitor profile, and based on that suggests that the key demographic, psychographic and travel behaviour characteristics that seem to predict the intention to participate in Indigenous tourism activities are: (1) employment status – more characterised by visitors who are not working/retired and/or are part time employed; (2) household status – mainly single visitors; (3) education level – visitors with a postgraduate qualification or less than undergraduate; (4) mental stimulation personality trait – more characterised by visitors with high and medium mental stimulation trait; (5) destination – visitors at Katherine then at the Grampians; (6) travelling party – visitors travelling alone are more willing to participate in this type of tourism than people with companions; (7) previous visit at the destination; and (8) time spent at the destination – visitors staying two to three nights are more willing to participate in Indigenous tourism activities.

In regard to the profile of Indigenous tourism visitors, it is argued that this study has made a significant contribution. The findings of this study also contribute to the discussion on the danger of stereotyping visitors, and highlight the importance of promotion at the destination level. This information could be useful when developing marketing and product development strategies by focusing on the specific demographic, psychographic, and travel behaviour characteristics of the target market. These strategies could help to increase both the awareness and appeal for Indigenous tourism activities. However, when developing these strategies, it is important to consider the link between the destination and the type of activities offered. Therefore, it is suggested that a context-specific study should be undertaken at the specific destination before developing these strategies.

9.2.2   RO2: Preferences for, and intention to, participating in Indigenous tourism activities

The second research objective of this study related to exploring the "intention of participation" of visitors within Australia in regard to Indigenous tourism activities and in comparison with other types of tourism activities, offered at the destination they visit. This study analysed the visitors' preference status for Indigenous tourism activities in comparison with four other tourism categories (arts & culture, food & wine, outdoor/adventure, and outdoor/nature). The findings confirm previous claims suggesting that Indigenous tourism activities are not the most preferred activities that visitors choose to engage in, compared with other types of tourism activities. In addition, it is suggested that a high preference for Indigenous tourism activities does not necessarily convert into intention to participate. The results also propose that visitors' preferences for Indigenous tourism activities are related not only to the specific characteristics of each tourism activity under examination (and not to the overall category that the activity belongs to), but also to its link with the destination. For example, visitors' preference for the rock-art sites is higher than their preference for the cultural centre, the short tour or the performance. In

addition, for example, Indigenous tourism activities ranked higher at Katherine than at Cairns, as there is the perception that Cairns is not "famous" for its Indigenous heritage.

These findings have several implications. First, they suggest that future research into Indigenous tourism might need to be focused on specific contexts and activities, instead of drawing conclusions on a general basis. This information could be useful to increase a marketing emphasis in the existence of Indigenous tourism activities that are linked with a natural and authentic environment in its specific destination context. This suggestion has previously been noted by Abascal et al. (2016) as well as Ryan and Huyton (2005) who recommended that in order to add value to Indigenous tourism activities, these have to be located within the context of the landscape as the visitors' perception regarding the link between this concept and Indigenous culture. Indeed, it has been suggested that Indigenous tourism should take the focus off the "cultural" aspect and focus on appealing to the ecotourism and/or adventure tourism markets (Buultjens, Gale, & White, 2010; Miller, 2000).

Second, the findings have implications for Indigenous tourism providers. Despite visitors showed a high preference for, and intention to, participating in some Indigenous tourism activities - in particular the rock-art sites (by themselves without undertaking a guided tour – therefore, belonging to the "cultural disposed" category), this does not necessarily convert into an economic benefit for Indigenous tourism providers and communities. This finding aligned with other issues such as difficulty accessing government funds, high operational costs, visitor seasonality and difficulties in getting staff, indicate that Indigenous tourism providers are in a difficult situation to build viable businesses.

Third, it is also important not only to increase the positive perception visitors have of Indigenous tourism activities and its link with the destination, but also to recognise the destinations as important Indigenous regions, and to acknowledge the long history of the Indigenous people. Currently, there is limited information and interpretation of history and culture within the destinations. Implications for this could include, for example, restoring the names of landscapes at the destinations to the Indigenous language (Birch, 2003), and increasing outdoor signage explaining Indigenous heritage at the destination (Abascal et al., 2016). This is aligned with previous claims suggesting that government policies have placed little emphasis on the conservation, enhancement and promotion of Indigenous culture (Whitford & Ruhanen, 2010). In fact, currently, the information of Indigenous culture and Indigenous tourism activities is limited and due to the high volume of competition (including other types of activities both at the destination and at surrounding destinations), it is often not very well highlighted. Marketing strategies could be developed to raise the awareness of Indigenous culture, in general, and Indigenous tourism, in particular, by increasing the exposure of Indigenous advertising material at the destinations. However, it is important that these marketing strategies are guided by the local Indigenous cultures (Ahoy, 2000) so "as postcolonial agents…<they should> re-articulate and re-present their culture" (Amoamo & Thompson, 2010, p. 50).

9.2.3 RO3: Motivations for intention to participate in Indigenous tourism activities

The third research objective of this study aimed to understand the visitor motivations regarding their intention to participate in Australian Indigenous tourism activities offered at the destination they visit. To understand the motivations, the push-pull theory and the means-end chain theory were used. Therefore, following these theories, the motivations were classified on three different levels: attributes, consequences/benefits, and values. The findings suggest that motivations vary according to the type of Indigenous tourism activity being studied. This implies that subsequent research should be activity and destination specific, rather than considering Indigenous tourism constraints from a general perspective. The findings also suggest that the identified motivations could be linked either to an "individualising neoliberalism" point of view or to an "excolonialism" one. To sum up, the overall motivations mentioned by the participants for engaging in Indigenous tourism activities are: (1) attribute level – *history/art/culture, connection with nature/outdoors, local, unique/famous, authenticity,* and *interaction/hands on*; (2) consequences/benefits level – *experience differences, developing knowledge, understanding other culture, gaining appreciation, understanding country/heritage, people I am travelling with enjoy/learn, being close to nature/active/independent,* and *gaining new perspective on life*; and (3) values level – *self-development, self-fulfilment, warm relationship with others/developing others, belonging,* and *a world of beauty/ enjoyment.*

The findings presented on motivations could be analysed and included in the development of specific marketing campaigns and improvement of the existing Indigenous tourism activities being offered. This is important when developing appropriate strategies designed to increase both the economic and sociocultural benefits of tourism by increasing the participation rate in Indigenous tourism in Australia. For example, the distinction between the three motivation levels could help to design marketing campaigns which focus on highlighting the motivations identified at the attribute and consequences/benefits level, whilst also targeting the market based on values. However, it is also important to celebrate differences. Hence, the identification and inclusion of points of differentiation between Indigenous groups could be done by highlighting the key elements of the local Indigenous culture. This could increase the appeal and sense of "experience differences", "authenticity", and "appreciation". However, when recognising the diversity of Indigenous culture, it is important to avoid stereotyped images and to highlight the complexity of the cultures in order to manage visitors' expectations. This could also help to increase the visitors' recognition of the Indigenous people and culture and foster an attitude of cultural intimacy and respect.

9.2.4 RO4: Constraints to intention to participate in Indigenous tourism activities

The fourth research objective related to understanding the visitor constraints regarding their intention to participate in Australian Indigenous tourism activities offered at the destination they visit. The intrapersonal-interpersonal-structural typology was used to classify the constraints regarding Indigenous tourism. Similar to

the findings on motivations, not all the constraints apply for all the activities under investigation, and some activities elicited more constraints in certain categories than others. This again implies that subsequent research should be activity and destination specific, rather than considering Indigenous tourism constraints from a general perspective. To summarise, the intrapersonal constraints to engaging in these activities mentioned by the visitors are: *Previous participation, saturation, touristic/inauthentic, no added value, preconceptions/bad experiences, backyard syndrome, quality concerns, lack of top-of-mind awareness/no opportunity, not unique, not the target market, not the highlight*, d*iscomfort/ethical concerns, boring,* language barrier, and *art-related/performance*. The one interpersonal constraint identified is: *travelling party concerns.* Finally, the structural constraints identified are: *Limited time, money*, *doing it in other place*, *lack of awareness/info*, *prefer to do it by myself/it is an organised tour*, *lack of offering, lack of explanation, accessibility/distance,* and *timing.* The present study also identified that when participants perceive Indigenous tourism activities as homogenous it is due to constraints such as "backyard syndrome", "preconceptions/bad experiences", "lack of top-of-mind awareness/no opportunity", and "not the highlight". This means that to overcome these constraints, the focus has to be on addressing the issues at the Indigenous tourism category level or even on the Indigenous/non-Indigenous relationships. To address this, Bignall (2014) suggested that the individual actions by contemporary Australians are needed to change attitudes towards a decolonising approach. Therefore, education and awareness continue to be an important strategy to improve the Indigenous/non-Indigenous relationships. It has been claimed that Indigenous tourism, when controlled by the Indigenous people, could challenge the domination that has been predominant due to colonialism (Amoamo & Thompson, 2010).

Similar to the findings presented on motivations, these findings could be analysed and included in the development of specific marketing campaigns and the improvement/development of Indigenous tourism activities being offered. The three categories of constraints could give insights into these different strategies. Interpersonal constraints are difficult to manage from a tourism provider perspective; however, by providing more information, tourism providers could try to overcome these constraints by better understanding the needs of the travelling party. Structural constraints could be tackled by product re-structures or by increasing information. Intrapersonal constraints could be reduced by developing marketing campaigns with the focus on, for example, the perception of cost/benefit, authenticity, and uniqueness. In addition, lack of awareness/information, lack of top-of-mind awareness/no opportunity, not the highlight, lack of offering, lack of explanation, and accessibility/distance are constraints that could be diminished by improving or increasing the existing promotional material to include, and highlight, more specific information. It is also suggested that this additional promotional material needs to be available at different points at the destination and to avoid clichéd images that tend to stereotype Indigenous culture.

Another important implication is the need for managing visitor expectations. It appears that when visitors are interested in Indigenous tourism, but the perception of authenticity is a constraint, it could be either because

visitors are looking for Indigenous people and communities engaging in a complex relation, or because of the stereotypical awareness regarding Indigenous tourism. Therefore, creating strategies to manage the tourism interaction as function of context in conjunction with the Indigenous tourism providers and communities could help with the management of expectations. Awareness regarding the control by, participation of, and/or benefits for, Indigenous people in the offering of Indigenous tourism is also needed to avoid beliefs regarding power relationships, as it appears to be a concern for some visitors. Finally, as previously mentioned in Section 9.2.2, it is also important to increase the perception of the destinations as an important Indigenous region.

9.2.5   RO5: Opinions of, and attitudes towards, Indigenous tourism

The fifth research objective this study pursued was to understand visitor opinions (and attitudes) regarding Indigenous tourism. The key findings include: (1) not all opinions are shared between participants at the different destinations. Reasons for this could be that the perception of the destination, activity offerings, accessibility, and type of visitors at each destination vary. (2) The results identified four different opinions at Katherine (*supporters, past-focused/easy to engage, not interested/easy to engage, and prejudiced*) and at Cairns (*supporters/difficult to engage, past-focused/easy to engage, not interested/easy to engage, and empathetic/easy to engage*), three opinions at the Grampians (*Indigenous well-being seekers/easy to engage, past-focused, and supporters/difficult to engage*), and five opinions shared between participants at the three destinations (*Indigenous well-being and connection seekers, learning seekers/easy to engage, past-focused, prejudiced, and supporters*). (3) The attitudes and intention measure differ between groups. For example, "supporters" and "Indigenous well-being and connection seekers" scored high on the attitude and intention measure. Finally, (4) beliefs regarding the link between participation in Indigenous tourism and the reconciliation process vary between groups. Examples of beliefs include, for example, an increased understanding of Indigenous culture and an improved perception of Indigenous people (for both visitors and the Indigenous people themselves); concerns about the still prevailing power-relationship that has shaped the history of Australia; the lack of power of Indigenous tourism as a tool to shape personal beliefs; and beliefs regarding assimilation and Indigenous people's acceptance of the past.

These findings could include a range of different implications. For example, for those groups holding strong "control beliefs" regarding the difficulty to engage in Indigenous tourism, more detailed information to increase awareness could be done by using marketing tools. For the "past-focused" group, implications could include managing expectations about "authenticity" and perception of the "old". This could also include creating awareness of the current Indigenous culture and offering. Finally, for those groups not interested in Indigenous tourism or holding prejudices, strategies should focus on targeting behavioural change. It is likely that this would be a difficult and long-term task; therefore, efforts could be focused on the other groups. However, for Indigenous tourism to be sociocultural and environmentally sustainable, there is the need to promote Indigenous culture and

appropriate ways of behaviour, and increase the awareness and the knowledge about the destinations being an "Indigenous region". This could, in the long term, produce increased respect for Indigenous culture and, perhaps, behavioural change.

9.2.6   The on-site tourism activity choice model

The findings of this present study suggest that the development of the model regarding activity choice is significant. It is concluded that while tourism activities could have an influence on destination choice, the final tourism activity choice is part of the secondary stage and visitors can be flexible and accommodate the possibility of change. This suggests that marketing strategies have to be undertaken during the planning stage, especially for international visitors (Ashwell, 2014), but particularly at the destination to increase the awareness and appeal of Indigenous tourism activities. The findings also suggest that, when undertaking research regarding Indigenous tourism, the type of activity and the destination have to be considered within the model. Implications for this could derive from creating strategies that target separate market segments and direct marketing efforts towards each of them; expanding the product mix to increase the value offering (Ashwell, 2014); and diminishing the perception of "similitude" within both the activities and the culture. However, the Indigenous tourism sector should be cautious when creating these strategies as the size of the market is limited.

The present study identified different concepts for each variable suggested on the model. Specific implications of the model regarding each variable have been explored previously in Sections 9.2.1 to 9.2.5. However, the variables of "external influences" and "on-site influences" were not previously discussed as they were not part of the research objectives. The findings regarding these variables suggest that external influences such as visitor centres (visited at other destinations before arrival), internet, friends and relatives, and travel books and apps are the ways in which visitors get information about tourism activities. Therefore, to increase the awareness of Indigenous tourism activities, efforts could be directed towards some of these channels. In addition, the results suggest that, while at the destination, information available at the visitor centre and the perception of the Indigenous situation have an impact on the intention to participate in this type of tourism. Strategies which re-design the layout of information provided within visitor centres could improve the way visitors gather information regarding Indigenous tourism activities at the destination. Also, information of the specific Indigenous people's situation at each destination could help to either create awareness of the destination as an Indigenous region, or to create an understanding of the Indigenous culture, situation, and issues at the specific destination. The aim is to make visitors aware of how they are expected to behave in order to respect the community's culture and traditions.

Further implications regarding the model developed in this study include a deeper understanding of each of the tourism activities offered at the destination. With this information, a destination could create strategies not only to position itself, but also to improve its competitiveness; as marketing and product development or re-

structure strategies could be developed for specific tourism activities to improve their appeal to the specific target markets.

9.3 CONTRIBUTION TO KNOWLEDGE

This research has made original theoretical and practical contributions to knowledge. These are presented in the following sections (9.3.1 and 9.3.2). In addition, Section 9.3.3 presents the methodological contribution of this study.

9.3.1   Theoretical contribution

From a theoretical perspective, the present study has added to the body of Indigenous tourism literature with a holistic understanding of the consumer behaviour process in the following ways. First, given the lack of previous studies focusing on understanding in-destination Indigenous tourism activity choices, the major theoretical contribution is the development of a holistic on-site tourism activity choice model that recognises the complex nature of tourism activity choices. Second, the model has been tested using an empirical investigation and, based on the findings, it is suggested that the understanding of tourism activity choices need to be based on specific context (destination and type of activity). This study has provided a third theoretical contribution by suggesting that Indigenous tourism visitors cannot be defined only by demographic characteristics, as there are a variety of factors that influence the intention to participate in Indigenous tourism. Therefore, the study suggests that when trying to understand participation in Indigenous tourism, the destination, type of activity, psychographic and travel behaviour characteristics, opinions, motivations (attributes, consequences/benefits, and values) and constraints (intrapersonal, interpersonal and structural) need to be included. A fourth theoretical contribution of the present study is the classification of motivations and constraints in different levels that allow a deeper understanding of these variables. In addition, the identification of opinions that are linked to attitudes brings a deeper understanding of beliefs regarding Indigenous tourism as a strategy for achieving sociocultural benefits. Lastly, with respect to the geographical context, this study has enriched the body of literature by providing a better understanding of Indigenous tourism at three destinations in Australia and by drawing comparisons between them. This is noteworthy as the existing literature has focused mainly on either only one destination, or on generalising the findings regarding "Indigenous tourism" without considering the "destination" factor. Therefore, this study provides a space for academic discussions related to stereotyping and linking destinations with Indigenous culture.

9.3.2   Practical contribution

Practical contributions resulting from this study could potentially assist the tourism industry players involved in destination planning and management as the practical insights this research provides into the visitor consumer

behaviour indicates that Indigenous tourism providers are in a difficult situation to build viable business. However, with the knowledge gathered by the present study, opportunities could be developed to increase the attractiveness of the Indigenous activities. This could then create a positive economic, societal, and environmental impact at each destination. Examples of strategies derived from the study findings are summarised on Table 9-1 (on the following page). However, it is important to point out that, when developing these strategies, Indigenous communities need to be involved in the development process. This addresses the aim of conserving a community's culture and traditions whilst also working towards a collaborative outcome.

Table 9-1 Practical strategies derived from the findings

Strategy	Tourism activity/destination
Consider developing a *code of conduct* to communicate and manage expectations of visitors when visiting an Indigenous destination, site and/or engaging with Indigenous people. These should be developed in consultation with the local Indigenous groups.	Katherine Cairns Grampians
Consider *increasing acknowledgement* of the long history of the Indigenous people of the destination. This can be done by including knowledge of the destination from an Indigenous perspective, or/and Indigenous language in signs.	Katherine Cairns Grampians
Consider *developing an "Indigenous trail"* as part of the new "Grampians Peak trail" project. So far, Indigenous people are not part of the project. "This project may represent an opportunity for the local Indigenous tourism industry to develop sustainable tourism strategies clearly linking Indigenous experiences with the natural environment" (Abascal et al., 2016, p. 1365).	Grampians
Consider *classifying* the specific tourism activities at the destination by tourism type (e.g. arts & culture, food & wine, Indigenous, outdoor/nature, and outdoor/adventure) to make it easier for visitors to identify and learn about the options available. This will also help to direct the specific target markets with the tourism category they are interested in, and to avoid saturation of information.	Katherine Cairns Grampians
When *promoting* the different tourism activities consider the following: 1. Highlighting the motivations (attributes, consequences/benefits, values). 2. Analysing the factors that affect participation (constraints) to either try to highlight the opposite in marketing strategies, or re-structure the tourism activity to deliver a more desirable activity (without damaging the authenticity of the activity and local traditions). 3. Focusing the marketing strategies towards the target market per tourism activity. 4. Including quotes from visitors about enjoying Indigenous tourism experiences. 5. Promoting special offers with Indigenous tourism activities. 6. Modifying the wording on the activity title as suggested by Miller (2000) (e.g. bush experiences, outback tours, natural landscape, scenery, Indigenous perspectives and knowledge).	Short tour – Katherine Rock-art – Katherine Short tour – Cairns Performance – Cairns Cultural centre – Grampians Rock-art - Grampians
Consider developing *product design strategies* to celebrate differences between the Indigenous tourism activities of the destination in comparison with others (e.g. setting, uniqueness, elements shared). It is also important to bundle Indigenous tourism activities within sightseeing and outdoor activities and/or the most popular tourism activities at the destination. This could increase the attractiveness of the activity after doing a cost-benefit analysis, and help to reduce "stereotypes".	Short tour – Katherine Performance – Cairns Cultural centre – Grampians
Consider *modifying current marketing material* by highlighting the reasons for the activity being authentic and of good quality: 1. Highlight whether the enterprise is owned and run by Indigenous people, is a community-based project, and that the benefit of tourism goes to Indigenous communities, etc. 2. Avoid using cliché images. 3. Highlight the high-quality of the activity when promoting it (e.g. local, small groups, specialties, unique, etc.).	Short tour – Katherine Short tour – Cairns Performance – Cairns Cultural centre – Grampians
Consider increasing the awareness and diminishing preconceptions about the activities. *Increase information* about: distance/accessibility from town, type of activity/information offered, price, grade of difficulty to do the activity.	Short tour – Katherine Rock-art – Katherine Short tour – Cairns Performance – Cairns Rock-art - Grampians
Consider *seasonal restructure of existing activities* highlighting elements of authenticity, relation to the destination, diversity of activities, special events, outdoors/active, and convenience. While some of them exist, they are focused mainly on schools. An increase of promotion is needed as visitors are not aware of the different activities offered.	Cultural centre – Grampians
Consider *modifying current marketing strategy* regarding the Indigenous tourism activities at the Grampians. Promote the activities separately, as it appears that the motivations, constraints and target market are different for the activities.	Cultural centre – Grampians Rock-art - Grampians

9.3.3   Methodological contribution

The present study used a modified and improved procedure that was previously developed as part of a Master of Business project by the researcher. Although the use of visual cues in tourism is not novel, this study makes a methodological contribution through the development of a ranking-sorting photo-based procedure to better understand the research question. The results of the ranking-sorting photo-based procedure demonstrate that while various well-established methods in tourism research exist, they can sometimes be combined in order to more fully address the research question. Although the aim of this study was not to generalise conclusions, but to explore the consumer behaviour process regarding Indigenous tourism activity choices using a novel mixed methods approach, the results do suggest that by using different data collection methods, an extension of previous theory can be achieved. Finally, this study indicates that by developing more engaging research methods, not only is the chance of more participants agreeing to be involved in the study enhanced, but also an overall contribution to knowledge can be achieved.

The ranking-sorting photo-based procedure could have further implications within the tourism field and it could be used to explore consumer behaviour for other types of tourism activities and/or destinations.

9.4 LIMITATIONS OF THE STUDY AND SCOPE FOR FURTHER RESEARCH

Although this study has made important contributions towards understanding the complexity of the consumer behaviour process regarding Indigenous tourism activity choices at particular destinations, several limitations should be acknowledged. Discussing these limitations could provide guidance for future research. Limitations acknowledged here are related to the depiction of reality, the level of depth, possible sample bias, limited testing of links between variables within the model, and a limited view from the Indigenous communities' perspective.

First, regarding depiction of reality, it is acknowledged that visitors are complex individuals with their own perception of reality. The use of a new method and using visuals brought difficulties to the research as the perception of the activities under study are subject to the perception of reality of each participant. While the researcher tried to standardise the perception of the activities by writing down the name of each tourism activity under investigation, it cannot be totally confirmed whether the perception of the images were captured in a similar manner by every participant. Further research using similar methodologies could improve this by giving more information regarding the activities (e.g. description, price, location, duration, and accessibility). In addition, improvements to the methodology could be made by using computerised displaying technology and/or reducing the activities under investigation.

Second, it is recognised that while the methodology employed allowed a deep understanding of the visitor consumer behaviour process regarding tourism activity choices, the level of depth was limited by the time available for interviews because the sample was made up of actual visitors travelling. It is also recognised that the level of depth was limited to the participants' awareness of their own motivations and constraints. In addition,

the study only focused on two Indigenous tourism activities per destination; therefore, the information gathered is specific to those activities. This methodology has the ability to obtain qualitative and quantitative data. Therefore, if a particular study takes a mainly qualitative approach, a reduced sample size combined with an increase in the participants' participation time would be advisable. Alternatively, if the focus is on a quantitative approach, it is critical to obtain an adequate sample size to increase the generalisability of the analysis. In addition, further research could focus solely on Indigenous tourism and increase the number and variety of Indigenous tourism activities available at the destination.

Third, sampling bias could have occurred during the data collection process regarding different factors: (1) The data collection was confined to only include people at Visitor Information Centres and therefore bias might have occurred as the types of visitors using this service are usually either being guided or are an adventurer (M. S. Jackson & White, 2002). (2) During the in-field data collection process, convenience sampling (using the "mall intercept technique") was used as the criteria for selecting the participants; this makes the results vulnerable. (3) At the Grampians, the researcher realised that participants were not willing to spend too much time doing both stages of the data collection. Therefore, to increase the numbers, the researcher invited some participants to participate only in the second stage of the data collection process. This could have implications regarding the perception of Indigenous tourism at the destination as they were not previously exposed to stage 1. Thus, future research should consider sample design techniques when designing the overall research. This could improve the reliability and validity of the data. Further focus on non-independent visitors and/or a larger focus on the Asian market can bring benefits for the Australian Indigenous tourism sector as Asian countries are becoming a very significant market for Australia.

Fourth, not all the variables' links within the model were tested due to lack of resources and time. For example, for participants who mentioned their lack of intention to participate, only constraints were identified (no motivations) and vice versa. While previous studies have tested the variables of the model (some of them independently), future qualitative research could focus on testing each link regarding the Indigenous tourism activity-choice process.

Finally, while this study focused on increasing the understanding of Indigenous tourism by including the voice of the visitors, further research considering the Indigenous tourism supply side of the equation, including the voice of the local Indigenous community, would be beneficial. During the present study, their view was restricted to those Indigenous tourism providers who were willing to provide some additional information; however, this was very limited (see Sections 5.3.2 to 5.3.4).

9.5 CONCLUDING STATEMENT

This study sought to understand the consumer behaviour process for Indigenous tourism activities while visitors are travelling to specific destinations. To understand the consumer behaviour process, an on-site tourism

activity choice model was proposed, and an empirical investigation was done to explore the variables of the model. The model allowed the researcher to identify underlying factors which influence visitor intention regarding Indigenous tourism activity choices. The identified factors include: the visitor profile; external and on-site influences; the preferences for Indigenous tourism activities in comparison with other types of tourism activities; the motivations for, and constraints to, intending to participate in the activities under investigation; and the opinions and related attitudes towards Indigenous tourism.

Additionally, this study aimed to improve a previously developed photo-based method and as a result a ranking-sorting photo-based procedure was created. It is suggested that more in-depth and spontaneous answers were captured during this data collection process than in previous studies.

The future of Indigenous tourism in Australia is contingent on gaining a comprehensive understanding of the sector from the Indigenous stakeholders (Whitford & Ruhanen, 2016). However, without understanding demand, the benefits of tourism cannot be attained. The findings of the present study provide both a positive and a negative position towards a sustainable Indigenous tourism sector. The author hopes that the present study will be an inspiration for ongoing research in this field, as Indigenous tourism can be an important strategy for the development and improvement of Indigenous communities in Australia and beyond. It is hoped that the knowledge generated in this research will help to create better industry strategies within the Indigenous tourism sector. As a result, greater visitor participation and growing economic, sociocultural and environmental opportunities could be generated.

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APPENDICES

Appendix A – Indigenous tourism operators registered in the ITCP

State/ Territory	Name	Product type	Product owned / or experience
NSW	EcoTreasures	Tour-short	Aboriginal experience
NSW	Royal botanical garden Sydney	Attraction or National Park*	Aboriginal experience
NSW	Tri state safaris - Mutawintji eco tours	Tour-short	Aboriginal experience
NSW	Aboriginal Blue Mountains walkabout	Tour-short	Aboriginal owned
NSW	Australian museum	Restaurants/retail/gallery/art/cultural centre	Aboriginal owned*
NSW	Dreamtime southern X	Tour-short	Aboriginal owned
NSW	Harry Nanya tours	Tour-short	Aboriginal owned
NSW	Nuya diya - Taronga Zoo	Tour-short	Aboriginal owned
NSW	Sand dune adventures	Restaurants/retail/gallery/art/cultural centre*	Aboriginal owned
NSW	Waradah Aboriginal centre	Activity (self-guided)	Aboriginal owned
NT	Davidson's Arnhemland Safaris	Tour-extended overnight	Aboriginal experience
NT	Kakadu cultural tours	Tour-short	Aboriginal experience
NT	Lord's Kakadu and Arnheland safaris	Tour-short	Aboriginal experience
NT	Maraku arts	Restaurants/retail/gallery/art/cultural centre	Aboriginal experience
NT	Top Didj cultural experience and art gallery	Tour-short*	Aboriginal experience
NT	Venture North Australia	Tour-extended overnight	Aboriginal experience
NT	Banubanu Wilderness Retreat	Accommodation	Aboriginal owned
NT	Kakadu tourism	Accommodation*	Aboriginal owned
NT	Nitmiluk tours	Accommodation*	Aboriginal owned
NT	Padakul Aboriginal cultural tours	Tour-short	Aboriginal owned
NT	RT Tours Australia	Tour-short	Aboriginal owned
NT	Voyages Indigenous tourism Australia	Accommodation	Aboriginal owned
QLD	Adventure North Australia- Bama way	Tour-extended overnight*	Aboriginal experience
QLD	Currubim Wildlife Sanctuary	Attraction or National Park	Aboriginal experience
QLD	Janbal gallery	Restaurants/retail/gallery/art/cultural centre	Aboriginal experience*
QLD	Rainforestation nature- Pamagirri Aborig exp	Attraction or National Park*	Aboriginal experience
QLD	Guurrbi tours	Tour-short	Aboriginal owned
QLD	Ingan tours - spirit of the rainforest	Tour-short	Aboriginal owned
QLD	Kuku yalanji cultural habitat tours	Tour-short	Aboriginal owned
QLD	Mossman gorge centre	Tour-short*	Aboriginal owned
QLD	Strandbroke Island holidays	Tour-short	Aboriginal owned
QLD	Tjapukai Aboriginal Cultural Park	Attraction or National Park*	Aboriginal owned
QLD	Walkabout Cultural Adventures	Tour-short	Aboriginal owned
SA	Aboriginal cultural tours - South Australia	Tour-short	Aboriginal owned
SA	Tickle Belly Hill	Tour-short	Aboriginal owned
VIC	Brambuk the National Park & cultural centre	Attraction or National Park*	Aboriginal owned
VIC	Worn Gundidj	Tour-short	Aboriginal owned
VIC	Bunjilaka Aboriginal cultural centre	Restaurants/retail/gallery/art/cultural centre	Aboriginal experience
VIC	RBG Melbourne - Aboriginal heritage walk	Attraction or National Park*	Aboriginal experience
WA	Kimberly wild expeditions	Tour-extended overnight	Aboriginal experience
WA	Urban Indigenous Australia	Restaurants/retail/gallery/art/cultural centre	Aboriginal experience
WA	Barraddict sport fishing charters	Tour-short	Aboriginal owned

WA	Brian Lee hunters creek Tagalong tours	Tour-short	Aboriginal owned
WA	Bundy's cultural tours	Tour-short	Aboriginal owned
WA	Kooljaman at Cape Leveque	Accommodation*	Aboriginal owned
WA	Koomal dreaming	Tour-short	Aboriginal owned
WA	Shark bay coastal tour	Tour-short	Aboriginal owned
WA	Uptuyu Aboriginal adventures	Tour-extended overnight	Aboriginal owned
WA	Wulu Guda Nyinda eco adventures	Tour-short	Aboriginal owned
*The operator category could be overlapped with other categories (according to their description on the Tourism Australia website)			

Appendix B – Tourism consumer behaviour models

Model	Main propositions	Limitations
The Wahab, Crampton & Rothfield model of consumer behaviour (1976)	Sequence of: (1) initial framework, (2) conceptual alternatives, (3) fact gathering, (4) definition of assumptions, (5) design of stimulus, (6) forecast of consequences, (7) cost benefits of alternatives, (8) decision, and (9) outcomes. It assumes that all decision making goes through the same process.	Linear model. It does not include: evaluation, influences, and consumers' characteristics.
The travel decision process model (Schmoll, 1977)	The decision process is influenced by (1) customer goals, (2) travel opportunities, (3) communications effort, and (4) intervening or independent variables. The model includes four fields: (1) external stimuli, (2) traveller needs and desires determined by personality, socioeconomic factors, attitudes and values, (3) external variables, and (4) destination-services characteristics.	It is descriptive, it cannot be quantified, and it is not a tool for prediction.
Major influences on individual travel behaviour (Mayo and Jarvis, 1981)	Two levels of factors having an effect on the consumer. The first level is close to the consumer: perception, learning, motivation and personality/attitude. The second level includes influences: cultural, family, reference groups and socioeconomic.	It does not include: decision process, output and evaluation. Ignores external stimuli such as marketing influences.
The tourist decision-making process (Mathieson & Wall, 1982)	Sequence of: (1) travel desire, (2) information collection and evaluation image, (3) travel decision (choice between alternatives), (4) travel preparation and travel experiences, and (5) travel satisfaction, outcome and evaluation.	Linear model. It does not include: influences or consumers' characteristics.
Vacation tourist behaviour model (Moutinho, 1987)	It consists of a flow chart with three sections: (1) pre-decision and decision process, (2) post-purchase evaluation, and (3) future decision making. Each section is composed by different fields.	Section (3) could be comprised on section (1). Parts of section (3) are already part of section (2) (Gilbert, 1991).
The stimulus-response model of buyer behaviour (Middleton, 1988; Middleton & Clark, 2001)	It consists of four interactive processes: (1) stimulus input, (2) communication channels, (3) consumer characteristics and decision process, and (4) purchase outputs. Within the buyer characteristics and decision process, the following is included: (1) demographic, economic and social position, (2) psychographic characteristics, (3) needs, wants, goals, and (4) attitudes.	Simplistic model which does not include all the different decision processes involved in tourism. It assumes that product satisfaction is the most powerful means of influencing future behaviour. However, there is limited research on this link which in tourism is very week (P. Hodgson, 1991).
Tourism purchase-consumption system [TPCS] (Woodside and King's, 2001)	It suggests a three stage, with 19 variable, process for understanding relationships of the behavioural patterns: (1) decisions that compromise a trip; (2) decisions/actions that comprise a trip; and (3) post-trip evaluations.	The study does not include in-depth reporting at the individual visit level (Martin & Woodside, 2011). It does not include attitudes, motivations and determinants. It does not include how 'in-destination' influences affect other decisions (e.g. brochures of activities offered).
TPCS using grounded theory (Martin & Woodside, 2011; Woodside et al., 2004)	It suggests nine relevant issues regarding the decisions and behaviours of tourists: (1) demographics, (2) framing leisure choice, (3) pre-framing and pre-planning trip issues, (4) external influences, (5) choice of destination, (6) key activity drivers, (7) activities, (8) situation on-site influences, and (9) consequences.	The focus is on destination choices. It does not frame the process by stages (e.g. pre-trip, during the trip, post-trip).

Table built based on Chon et al., 2012; Martin & Woodside, 2011; Swarbrooke & Horner, 2007; Woodside & King, 2001; Woodside et al., 2004

Appendix C – Studies using visual methods in tourism research

Method	Authors using the method
Photo-elicitation as stimuli	(Cahyanto et al., 2013; Caton & Santos, 2007; Cederholm, 2004; Croes et al., 2013; Kerstetter & Bricker, 2009; Loeffler, 2004; Matteucci, 2013; Nyaupane et al., 2014; Scarles, 2010; Tuohino & Pitkänen, 2004; Vinge & Flø, 2015; Westwood, 2007; Willson & McIntosh, 2010; M.-Y. Wu & Pearce, 2013, 2016; Zuev & Picard, 2015)
Volunteer-employed photography (VEP) / reflexive photography / photo-voice / photo-logs	(Amsden, Stedman, & Kruger, 2010; Cahyanto, Pennington-Gray, & Thapa, 2009; Cahyanto et al., 2013; Deale, 2014; Dorwart, Moore, & Leung, 2009; Garrod, 2008; Grimwood, Arthurs, & Vogel, 2015; Jenkins, 2003; Kerstetter & Bricker, 2009; MacKay & Couldwell, 2004; Stedman, Beckley, Wallace, & Ambard, 2004; Taylor, Czarnowski, Sexton, & Flick, 1995)
ZMET	(Khoo-Lattimore & Prideaux, 2013)
Visual Ethnography/ auto-ethnography	(Bandyopadhyay, 2011; Jensen, 2015; Larsen, 2005; Noy, 2014; Scarles, 2010; Zuev & Picard, 2015)
Photo-questionnaires	(Andsager & Drzewiecka, 2002; Eleftheriadis, Tsalikidis, & Manos, 1990; Gartner, 1989; Hammitt, 1981; Hem, Iversen, & Grⱷnhaug, 2003; Hem, Iversen, & Nysveen, 2003; S.-C. L. Huang, 2013; MacKay & Fesenmaier, 1997; Múgica & De Lucio, 1996)
Visual content analysis (e.g. brochures)	(Hao, Wu, Morrison, & Wang, 2015; Hunter, 2008, 2012; Jenkins, 2003; C. Li et al., 2011; Markwell, 1997; Markwick, 2001; Nost, 2013; Pritchard & Morgan, 2003)
Q-sort / Q methodology	(Davis & Khare, 2002; Dewar et al., 2007; Fairweather & Swaffield, 2001, 2003; Green, 2005)
Sorting / Multiple-sort	(Green, 2005; Nyaupane et al., 2014)
Rank-ordering	(T. C. Brown et al., 1988; Philipp, 1993; Shelby & Harris, 1985)
Repertory grid	(Botterill, 1989; Botterill & Crompton, 1987, 1996; Mak, Lumbers, Eves, & Chang, 2013; Naoi, Airey, Iijima, & Niininen, 2006)
Note: some studies use a multi-method approach; therefore, they are mentioned in two or more categories	

Appendix D – Layout used as part of the repertory grid technique

Construct										Contrast
		●			●				●	
			●	●				●	●	
				●	●			●		
		●					●			
			●					●	●	

● Represents the elements within a triad

Please take a few minutes to tell us about the possibility of you engaging in Australian Indigenous tourism. There are no right or wrong responses; we are merely interested in your personal opinions.

Imagine you are at a destination where you have the opportunity to engage in Indigenous tourism activities (there are some examples of different types of Indigenous tourism activities on the images below). In response to the questions below, **please list the thoughts that come immediately to your mind**.

Rock Art Tours. Tourism and Events Queensland	**Brambuk.** Tourism Victoria	**Bangarra.** Destination NSW	**Tiwi Design - Darwin 'vibraNT' Campaign - Tiwi Islands, Aboriginal Art.** Peter Eve & Tourism NT	**Murdudjurl in Kakadu, Kakadu National Park.** Tourism NT	**Ubirr, Kakadu.** Peter Eve & Tourism NT

1. Please indicate the Australian Indigenous tourism you have done in the past

☐ Cultural centre   ☐ Theatre /performance   ☐ Stay with an Indigenous community
☐ Short tour   ☐ Long tour (remote)   ☐ Workshops (create arts and crafts)
☐ Purchase art   ☐ Other_____   ☐ None

2. I see the **benefits** of me participating in Australian Indigenous tourism as being:

_____
_____
_____
_____

3. I see the **disadvantages** of me participating in Australian Indigenous tourism as being:

_____
_____
_____
_____

4. The specific characteristics I **like** or enjoy about Australian Indigenous tourism activities are:
    If you haven't done any, see photos above for reference

_____
_____
_____
_____

5. The specific characteristics I **dislike** about Australian Indigenous tourism activities are:
If you haven't done any, see photos above for reference

_____

_____

_____

_____

6. There might be individuals or groups who you feel influence your decision to participate in Australian Indigenous tourism. Please indicate who these individuals or groups are and how they influence you.

Individuals/groups	**Influence**
1_____	_____
2_____	_____
3_____	_____
4_____	_____

7. Please list the factors or conditions that would **make it easy** for you to engage in Australian Indigenous tourism activities.

_____

_____

_____

_____

8. Please list the factors or conditions that would **make it difficult** for you to engage in Australian Indigenous tourism activities.

_____

_____

_____

_____

9. **What else comes to mind** when you think about Australian Indigenous tourism?

_____

_____

_____

_____

10. Please indicate your gender

☐ Female ☐ Male

11. Please indicate your current age

☐ 15-19 ☐ 20-24 ☐ 25-29 ☐ 30-34 ☐ 35-39 ☐ 40-44
☐ 45-49 ☐ 50-54 ☐ 55-59 ☐ 60-64 ☐ 65-69 ☐ 70 or more

12. Please indicate which of the following best describe you during your visit today

☐ A domestic visitor, born in Australia
☐ A domestic visitor, born overseas. Which country were you born in? _____
☐ An international visitor travelling in Australia for less than one month……..Go to question 14
☐ An international visitor travelling in Australia for more than one month……..Go to question 14

13. If you are a domestic visitor, please indicate the state where you live

☐ Victoria ☐ New South Wales ☐ South Australia ☐ ACT
☐ Queensland ☐ Northern Territory ☐ Western Australia ☐ Tasmania

14. If you are an international visitor, please indicate your country of residency

☐ Canada ☐ Hong Kong ☐ Singapore
☐ China ☐ Japan ☐ South Korea
☐ England ☐ Malaysia ☐ United States of America
☐ Germany ☐ New Zealand ☐ Other_____

Thank you very much for your participation in this study.

VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH

You are invited to participate

You are invited to participate in a research project entitled 'Demand for Indigenous Tourism in Australia: Understanding Motivations, Barriers and Implications'.

This project is being conducted by a student researcher, Trinidad Espinosa Abascal, as part of a PhD study at Victoria University under the supervision of Chief Investigator [CI] Dr Martin Fluker and Dr Min Jiang, from the college of International Business.

Project explanation

The aim of this research is to try to understand visitor preferences, motivations and barriers to choose particular tourism activities at specific locations.

What will I be asked to do?

A survey will be given to you to collect elicitation statements. You will be asked to list your opinions for specific questions (7 to 10 min)

What will I gain from participating?

By taking part in this research you will help to contribute to the study of visitor behaviour in regard to Indigenous tourism, which is an important topic given its impact in the development of local communities. However, there is no direct benefit for you in participating

How will the information I give be used?

The researcher will use the information collected to elicit statements that will be used later in different location in Australia to understand the attitudes towards Indigenous tourism. No personal information will be collected.

The results of this study will be published in a PhD thesis and potentially subsequent articles, books and conference presentations. Only aggregate data and results will be shown in information to the public and no individuals will be identifiable in the published reports.

Cultural warning and potential risks

In some Aboriginal communities, seeing the names of dead people may cause sadness and distress, particularly to relatives of the deceased. Aboriginal and Torres Strait Islander viewers are warned that the following photographs may contain images of deceased persons.

There are no foreseen risks involved with your participation.

Consent to participate

By returning the complete survey, you certify that you are at least 18 years old* and that you are voluntarily giving your consent to participate in the study

Who is conducting the study?

Victoria University   / [CI] Dr. Martin Fluker 03 9919 4412   /   Trinidad Espinosa Abascal 04 0438 0091

Any queries about your participation in this project may be directed to the CI listed above.
If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.
[*please note: Where the participant/s are aged under 18, separate parental consent is required; where the participant/s are unable to answer for themselves due to mental illness or disability, parental or guardian consent may be required.]

Appendix G – Instrument survey (data collection process)

1. Please indicate your gender

☐ Female ☐ Male

2. Please indicate your current age

☐ 15-19 ☐ 20-24 ☐ 25-29 ☐ 30-34 ☐ 35-39 ☐ 40-44

☐ 45-49 ☐ 50-54 ☐ 55-59 ☐ 60-64 ☐ 65-69 ☐ 70 or more

3. Please indicate which of the following best describe you during your visit today

☐ A domestic visitor, born in Australia

☐ A domestic visitor, born overseas. Which country were you born in? _____

☐ An international visitor travelling in Australia for less than one month……..*Go to question 5*

☐ An international visitor travelling in Australia for more than one month……..*Go to question 5*

4. If you are a domestic visitor, please indicate the state where you live

☐ Victoria ☐ New South Wales ☐ South Australia ☐ ACT

☐ Queensland ☐ Northern Territory ☐ Western Australia ☐ Tasmania

Go to question 6

5. If you are an international visitor, please indicate your country of residency

☐ Canada ☐ Hong Kong ☐ Singapore

☐ China ☐ Japan ☐ South Korea

☐ England ☐ Malaysia ☐ United States of America

☐ Germany ☐ New Zealand ☐ Other_____

6. Please indicate which of the following best describe your current employment status

☐ Full time employed ☐ Student, not working

☐ Part time/casual employed ☐ Student, working part time/casual

☐ Retired or on a pension ☐ Mainly doing home duties

☐ Unemployed and looking for work ☐ Other_____

7. Please indicate which of the following best describes your household situation

☐ Single living at home ☐ Single living alone or in shared accommodation

☐ Young/midlife couple, no children ☐ Parent with youngest child aged 5 or less

☐ Parent with youngest child aged 6-14 ☐ Parent with youngest child aged 15+ still living at home

☐ I have children but they are no longer living with me

8. Please indicate the highest level of education you have completed

☐ Postgraduate Qualification (e.g. Master's degree)   ☐ Secondary education

☐ Bachelor's degree   ☐ Other _____

☐ Technical and Further Education (TAFE) course

9. Please indicate your traveling party type

☐ Alone   ☐ Friends or relatives travelling together (with children)

☐ With my family   ☐ Friends or relatives travelling together (without children)

☐ With my partner   ☐ Business associates travelling together

☐ School/ university/ sport club tour group   ☐ Other_____

☐ Commercial tour group. Which company?_____

10. Please indicate how much time you intend spending at this destination

☐ Day trip   ☐ 1 night   ☐ 2 nights   ☐ 3 nights   ☐ Other _____

11. Please indicate if you have visited this destination previously during the last 12 months

☐ No   ☐ Yes _____times

12. Please indicate your mode of traveling within this destination

☐ Guided tours   ☐ Private vehicle   ☐ Rental vehicle   ☐ Other_____

13. Please indicate the main reason of your trip

☐ Holiday   ☐ Visiting friends or relatives   ☐ Business

☐ Education   ☐ Other_____

14. Please indicate whether you got information regarding activities at this destination in the following ways

I searched on the internet for information about activities ---------------------- Yes ☐ No ☐

I visited a travel agent --- Yes ☐ No ☐

I visited a tourist information centre in my home town/city ---------------------- Yes ☐ No ☐

I sought advice or recommendations from friends, relatives or colleagues ------ Yes ☐ No ☐

I sought information upon arrival at my holiday destination ---------------------- Yes ☐ No ☐

I gathered information from other sources_____ ------------------- Yes ☐ No ☐

15.Please indicate which items you had pre-booked or were included in a package prior to your arrival at this destination

Accommodation	----------------------------------	Yes ☐		No ☐	
Ground transportation (e.g. public transport, petrol	------------------	Yes ☐		No ☐	
Tourist attractions and organised tours	-------------------	Yes ☐		No ☐	
Entertainment or recreation activities (e.g. shows, picnic)	--------	Yes ☐		No ☐	
Meals	----------------------------------	Yes ☐		No ☐	
Other _____	------------------------	Yes ☐		No ☐	

16. How many individual activities (e.g. sightseeing, cycling, fishing tour, winery tour) are you planning to do during your time at this destination?

☐ 0   ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ Other _____

17. From those activities, how many had you booked or were included in a pre-purchased package prior to your arrival at this destination?

☐ 0   ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ Other _____

18. Please select the box that best describe approximately how much money (in AUD) you intend spending during your time at this destination

	None	$1–49	$50–99	$100-199	$200-299	$300-399	Above $400
Accommodation							
Transportation							
Tourist attractions and organised tours							
Entertainment or recreation activities							
Meals							
Other _____							

19. Please select from 1 to 5 which better describes you. (1) indicates strong disagreement and (5) indicates strong agreement

	Strong disagreement	Disagreement	Neutral	Agreement	Strong agreement
	1	2	3	4	5
I am willing to inconvenience myself physically to see something that interests me when I travel					
When I travel, I tend to be open to unplanned or spontaneous experiences					
I often travel to out-of-the way places to observe rare or unusual attractions					
It is important to me to learn as much as possible about the places I visit					

I like to be physically active when I travel					
I prefer to make all of my travel arrengements by myself					
Mental stimulation is an important reason why I travel					
I prefer to visit places that I have never visited before					
I don't expect a lot of services when I travel					
When I travel, I like to experience an element of risk					

20. **Please indicate, from 1 to 5, your opinions regarding the photo-sorting procedure (i.e. ranking, sorting and explaining of the tourism photographs you did before). (1) indicates strong disagreement and (5) indicates strong agreement**

	Strong disagreement	Disagreement	Neutral	Agreement	Strong agreement
	1	**2**	**3**	**4**	**5**
It was easy to follow					
It was user-friendly					
It was enjoyable					
It was interesting					
It was too time-consuming					
It made me think about the options of activities in a different way					

21. **Please indicate any further comment you might have in regard to the photo-sorting procedure. Your comments will help us to improve the system**

_____

_____

_____

_____

Thank you very much for your participation in this study.

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VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

INFORMATION TO PARTICIPANTS
INVOLVED IN RESEARCH

You are invited to participate

You are invited to participate in a research project entitled 'Demand for Tourism in Australia: Understanding Motivations, Barriers and Implications'.

This project is being conducted by a student researcher, Trinidad Espinosa Abascal, as part of a PhD study at Victoria University under the supervision of Dr Martin Fluker and Dr Min Jiang, from the college of International Business.

Project explanation

The aim of this research is to try to understand visitor preferences, motivations and barriers to choose particular tourism activities at specific locations.

What will I be asked to do?

You will be asked to rank, from a pile of photographs, your activity choices according to your preferences (1-2 min). After that, the researcher will ask you to categorise the activities represented on those photographs that you intent, or not, to do during your time in this destination and rank them accordingly your intention to participate (1-2 min). Then, you will be asked to explain the reasons of your preferences (3-10 min).

Finally, a survey will be given to you to collect statistical information (4-6 min).

When the process finishes, you will be invited to participate in an optional interview, which involves sorting statements, to explore attitudes toward a particular tourism category (20-30 min).

What will I gain from participating?

There is no direct benefit for you in participating. However, by taking part in this research you will help to contribute to the study of consumer behaviour in tourism in Australia, which is an important topic given this industry size and its impact in Australian economy and the development of local communities.

How will the information I give be used?

The researcher will use the information collected to understand the consumer behaviour process related to tourism products in Australia. Personal information will be coded and non-identifiable and will keep confidential, stored in a locked cabinet or on password-protected computers. Only the researcher will have access to your information. Your responses to the survey will be converted into numbers and statistically analysed to look for relationships between the variables of interest. The results of this study will be published in a PhD thesis and potentially subsequent articles, books and conference presentations. Only aggregate data and results will be shown in information to the public and no individuals will be identifiable in the published reports.

Cultural warning and potential risks

In some Aboriginal communities, seeing the names of dead people may cause sadness and distress, particularly to relatives of the deceased. Aboriginal and Torres Strait Islander viewers are warned that the following photographs may contain images of deceased persons.

There are no foreseen risks involved with your participation.

How will this project be conducted?

There are three methods involved in this study: a survey, a sorting-ranking procedure and a semi-structured interview.

Who is conducting the study?

Victoria University   /   Dr. Martin Fluker 03 9919 4412   /   Trinidad Espinosa Abascal 04 0438 0091

Any queries about your participation in this project may be directed to the Chief Investigator listed above.
If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

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VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH

INFORMATION TO PARTICIPANTS:

We would like to invite you to be a part of a study into tourism.

The aim of this research is to understand visitor preferences, motivations and barriers to choose particular tourism activities at specific locations.

The procedure of the study will involve several steps:

1. Rank, from a pile of photographs, the activities represented on those photographs according to your preferences.
2. Categorise the activities that you intend, or not, to do during your time at this destination.
3. Rank your choices according to your preferences.
4. Explain the reasons of your ranking.
5. Answer a survey.
6. Optional interview to explore attitudes toward a particular tourism category.

The explanation for your ranking and the interview (step 4 and 6) will be recorded using an audio recorder, subject to your permission. There are no foreseen risks involved with your participation.

CERTIFICATION BY SUBJECT

I, _____ , certify that I am at least 18 years old* and that I am voluntarily giving my consent to participate in the study 'Demand for Tourism in Australia: Understanding Motivations, Barriers and Implications', being conducted at Victoria University by Trinidad Espinosa Abascal, and supervised by Dr Martin Fluker

I certify that the objectives of the study, together with any risks and safeguards associated with the procedures listed here under to be carried out in the research, have been fully explained to me by the student researcher Trinidad Espinosa Abascal

and that I freely consent to participation involving the below mentioned procedures:

- ☐ Sort and rank photographs
- ☐ Explain the reasons of my sorting-ranking (semi-structured interview)
- ☐ Answer a survey
- ☐ Be audio-recorded
- ☐ Participate in an additional interview process

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this study at any time and that this withdrawal will not jeopardise me in any way.

I have been informed that the information I provide will be kept confidential.

Signed:

Date:

Any queries about your participation in this project may be directed to the researcher
Dr Martin Fluker
03 9919 4412
If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email Researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.
[*please note: Where the participant/s are aged under 18, separate parental consent is required; where the participant/s are unable to answer for themselves due to mental illness or disability, parental or guardian consent may be required.]

Signature Experiences

Nabilil Dreaming Sunset Dinner Cruise

This once-in-a-lifetime dining experience is one not to be missed. Explore the spectacular beauty of the first two gorges as the setting sun turns the towering sandstone cliffs glorious shades of ochre. Enjoy this unique moment with a complimentary glass of sparkling wine and a delicious three course candle lit meal served on-board under a starry night sky.

Departs: 4:30pm (1st May - 31st October). Tour operates daily in June, July, August; and 5 days a week in May, September and October. Tour duration approximately 3.5 hours.

Rate: Adults $159.50, Children $116.00

Please advise dietary requirements at time of booking. Assigned seating will be in tables of up to 6 persons.

Nitmiluk Cultural Safaris

Journey along the river, taking in the majestic sandstone walls extending more than 70m high. Visit spectacular scenic sites along the gorge system with commentary at each location from your personal cultural guide's perspective. Take part in an interactive cultural presentation at one of Nitmiluk's exclusive Rock Art sites where you will learn the traditions and customs of the Jawoyn People.

Safari Tours cater to a minimum of 4 and a maximum of 8 people. All Tours include a swim opportunity.

For enquiries for exclusive tours and departure times, contact reservations@nitmiluktours.com.au or call 08 8971 0877.

Bookings are essential. All cruises are subject to availability, river levels, weather conditions, and minimum numbers. Each tour will involve a walk of at least 500m between the gorges (each way) to change vessels.