Between tradition and tourism:

Cultural heritage and preservation in the management of indigenous tourism in Thailand and Australia

Master Thesis

PISTOL Iana & RONDA Tessa, Aalborg University, 2024

Supervisor: Henrik Halkier

Number of characters: 182.894 (including space)

Hand it date: 31st May 2024

Abstract

The motivation behind certain types of tourism often lies in the desire for new and undiscovered experiences, a factor especially relevant to indigenous tourism. This type of tourism attracts visitors who are eager to explore aspects of the world that are not widely known. To manage the continuous flow of tourists effectively, various strategies have been developed and implemented. These strategies are crucial for preserving the cultural heritage and traditions of host communities, which are the main attractions for tourists seeking unique experiences.

This research paper examines the challenges associated with managing indigenous tourism by investigating strategies employed by tourism stakeholders and indigenous communities in Australia and Thailand to preserve and maintain cultural heritage amid the growth of the tourism sector. By conducting in-depth interviews with tourism stakeholders and indigenous representatives in both countries, the study highlights the significant differences observed in these communities, which are characterized by distinct historical backgrounds and varying levels of economic development. Through exploring these variations, the research provides insights into the complexities of balancing cultural preservation with tourism development, thereby contributing to a nuanced understanding of sustaining indigenous tourism within diverse socio-economic contexts.

The research highlights a variety of practices and perspectives in both regions. In Australia, sustainable practices are integrated into local businesses, demonstrating the potential of Indigenous tourism to foster cultural pride and economic benefits. In Thailand, tourism operators emphasize respectful cultural exchanges and community involvement, ensuring that tourism activities benefit local populations while maintaining cultural integrity.

Detailed case studies on the management of indigenous tourism in Chiang Mai, Thailand, and the Torres Strait Islands, Australia, describe the benefits and challenges of tourism, promotional strategies, and policies in practice. A comparative analysis reveals significant differences and similarities in the approaches taken by the two regions. This analysis highlights the collaborative efforts required to ensure that tourism growth positively contributes to the preservation of indigenous cultural heritage.

By examining diverse strategies and outcomes in these regions, the study underscores the importance of community involvement, strategic partnerships, and robust policy support in promoting sustainable indigenous tourism. This research contributes to a deeper understanding

of how tourism can be managed to respect and preserve the cultural traditions of indigenous communities.

List of abbreviations

ASEAN:Association of Southeast Asian Nations
UNWTO: United Nations World Tourism Organisation
UNDP: United Nations Development Program
UNDRIP: United Nations Declaration of the Rights of Indigenous People
TAT: Tourism Authority of Thailand
CBT: Community-Based Tourism
PATA: Pacific Asia Travel Association
MTS: Ministry of Tourism and Sports, Thailand
GSTC: Global Sustainable Tourism Council - Destination Criteria

List of tables

List of figures

1. Introduction

In recent years, the use of terms such as "indigenous culture" and "indigenous people" in the tourism sector has grown significantly. In addition, the concept of "indigenous tourism" has become an important trend, offering tourists a unique and diverse experience. Jennings (2017) is highlighting that indigenous tourism is represented by organized tours catering to both individual travelers and groups, observed across various destinations worldwide including Kenya, Tanzania, India, Honduras, Ethiopia, Ecuador, Thailand, the Andaman Islands, and Australia. Its expansion has accelerated notably and, as a result, there is a promising interest in unconventional encounters, a broadened curiosity that amplifies the appeal of diverse experiences often leading travelers to engage in indigenous tourism offerings.

As Butler (2021) writes, indigenous tourism "is not tourism of indigenous peoples, as the term might suggest, but tourism that is in some way involved with indigenous peoples". By 2024, it is estimated that indigenous populations will number 476 million worldwide, or 6% of the world's population. Unfortunately, a significant proportion of indigenous peoples - 19% - continue to face challenges such as poverty, conflict, discrimination and marginalization on a global scale (World Bank, 2023).

Therefore, while indigenous tourism can offer economic opportunities and cultural exchange, it also presents social and psychological risks for indigenous communities. In the context of indigenous tourism, tourists' search for an "authentic" cultural experience often requires indigenous societies to present their ethnicity in a visually appealing way, reflecting a static image of their culture. This phenomenon is frequently reinforced by government initiatives aimed at highlighting cultural diversity (Ruhanen & Whitford, 2019). As a result, cultural markers tend to be trivialized: religious practices, cultural rituals and festivals can be embellished to suit tourist preferences. This process of commodification can lead to a devaluation of traditional symbols and practices, contributing to the erosion of community values. Furthermore, the appropriation of cultures and lands by profit-seeking entities such as large corporations, local governments and tourism management organizations exacerbates the commodification of indigenous cultures.

The aim of this research is to understand how the tourism organizations and the indigenous peoples of Thailand and Australia attempt to maintain their heritage and cultural identities in a major tourism context and in the face of the pressures of universalisation. We'll be looking to understand how, and by what means, they manage to protect the cultures and peoples while

carrying out tourism activities? How important is the preservation of these cultures to the communities? Do they manage to strike a balance between revenue and authenticity, thereby preserving their professional activity? Does indigenous tourism disrupt local populations more than it helps them? What are the long-term effects of tourist visits? Thus, the main area of research concerns an examination of the preservation of the cultural identity of indigenous populations in Australia and Thailand. This paper will encompass the indigenous experience as a product, the economic distribution between the locals in the community, and the management of the tourism strategies.

This study is of great importance to a certain number of stakeholders, from policy makers and tourism practitioners to cultural heritage management specialists and academic researchers. By exploring strategies for preserving the cultural identity of indigenous peoples in the context of tourism, it offers essential insights for guiding public policy and tourism development strategies towards a more respectful approach to indigenous cultures. The results of this research will also enrich academic debate in fields such as sustainable tourism, anthropology and cultural studies, helping us to better understand the complex dynamics associated with the interaction between tourism and indigenous cultures. In conclusion, this study is a valuable resource for all those committed to preserving cultural diversity and promoting more ethical and inclusive tourism.

The choice of our research topic was more than obvious. We wanted to explore the interactions between local populations, tourism, cultural identity and preservation. Observing the rise of authentic tourism, focused on the discovery of new cultures and traditions, we wondered about the preservation of these ways of life in a context of increasing globalization. This reflection led us to question the future of indigenous populations and their tourism. It is important to note that indigenous peoples are present on all continents, with a significant concentration in Asia, where 70% of them reside according to the International Work Group for Indigenous Affair Report (2010-2022) (Annex 1). Thailand is a globally renowned tourist destination, attracting millions of visitors each year due to its stunning beaches, rich culinary scene, relaxed atmosphere, and affordable accommodations and activities. Despite this, Thailand's indigenous tourism remains relatively unknown and underexplored by many visitors. (Fakfare et al., 2022). This underrepresentation is a key reason why Thailand was chosen as a primary destination for this analysis of indigenous tourism strategies In comparison, we have chosen to study Australia and its Aboriginal population, who are "the first people to have inhabited Australian soil" (Visa Australie, 2017) and who therefore represent the "oldest people in the world" and therefore necessarily more (Jean-Luc Notias, Le Figaro, 2011) in order to highlight the strategic

differences between these two destinations and differences in recognition, with indigenous communities differing from place to place.

2. Literature review

In an increasingly connected and explored world, indigenous tourism is emerging as a dynamic sector that generates both fascination and concern. This phenomenon, based on the discovery and experience of indigenous and aboriginal cultures, offers both promising opportunities and complex challenges. On one hand, tourism serves as a potent economic force that can contribute to the restoration, preservation, and promotion of indigenous cultures. Conversely, it also harbors the potential to undermine and erode these cultures, particularly when tourism activities encroach upon the rights of Indigenous peoples to self-determination (Pacific Asia Travel Association, 2015,). However, this literature review aims to explore in depth the various aspects of indigenous tourism, focusing particularly on the experiences of Australia and Thailand. In this context, the review will address four main areas. First, it will define the concept of indigenous tourism, which can be debated, and understand what it entails: what are we referring to when we speak of indigenous tourism? Then, to enable a full understanding of the context, we'll briefly examine both the positive and negative impacts of this form of tourism, emphasizing the importance of fully understanding the social, cultural, economic and environmental consequences that flow from it. Thirdly, this review will provide an overview of the specific context of indigenous tourism in Thailand and Australia. Finally, it will explore government policies and initiatives put in place to frame and support the development of indigenous tourism.

2.1 Defining Indigenous tourism

This section aims to explore various definitions of "Indigenous tourism" provided by scholars and international organizations, elucidating its significance. Additionally, it will address related concepts such as "community-based tourism" and "Aboriginal tourism", examining their interconnectedness.

Tourism emerges as a pivotal economic sector in the 21st century, offering potential avenues for enhancing the livelihoods and well-being of indigenous communities. Liao et al., (2019) define "Indigenous tourism as a category of tourism activities centered around indigenous cultures, serving as attractions for visitors. According to the UNWTO (2019), indigenous peoples are distinguished by their unique and diverse cultural expressions, which have evolved over

millennia. Indeed, this cultural richness serves as a significant draw for tourists seeking authentic indigenous experiences, encompassing cultural and natural heritage on physical, emotional, and intellectual levels. Culture encompasses belief, knowledge, art, morals, customs, and other societal traits, as articulated by Longhurst et al. (2002).

Certainly, in the realm of academic discourse, the essence of Indigenous tourism is fundamentally tied to the presence and agency of Indigenous tribes, communities, and groups. Therefore, Indigenous tourism is situated within the framework of Indigenous communities and societies, which are recognized for their distinct cultural and social identities and institutions compared to dominant societal groups (UNDP,2004). According to United Nations Development Programme (UNDP, 2004), indigenous groups are characterized by various factors including self-identification with a distinct cultural group, preservation of cultural identity, linguistic differences from the dominant society, unique social, cultural, economic, and political traditions, economic systems oriented towards traditional production methods, and strong connections to traditional habitats, ancestral territories, and natural resources.

Moreover, Butler and Hinch (1996) asserts that indigenous tourism encompasses activities where Indigenous peoples are directly involved, either through control over the tourism enterprise or through the cultural essence of the attraction. This perspective positions indigenous tourism as a unique form of tourism that intersects with various other forms such as ecotourism, cultural tourism, pro-poor tourism, educational tourism, and events and entertainment (Butler and Hinch, 1996). By emphasizing the centrality of Indigenous culture and involvement in tourism activities, this approach acknowledges the multifaceted nature of Indigenous tourism within the broader tourism landscape.

On the other hand, Ruhanen & Whitford (2019) are stating in their article that after the term of "indigenous peoples" has been employed to describe the descendants of those who inhabited a specific territory that was invaded, conquered, or colonized by white colonial powers (Sauges, 2000; Weaver, 2016), consequently, the focus of indigenous tourism has evolved to encompass a group of culturally diverse individuals who resided in and cultivated specific territories before the establishment of nation-states.

The debate surrounding the definition of "Indigenous tourism" is not a new phenomenon within the academic discourse of tourism studies, as highlighted by Ruhanen & Whitford (2019). Over the years, numerous scholars have contributed to this discourse, resulting in a plethora of definitions. Contemporary consensus among scholars suggests a convergence towards a shared understanding, emphasizing that indigenous tourism encompasses various activities involving

indigenous peoples, whether through their direct participation, control over tourism enterprises, or by showcasing indigenous culture as a primary attraction.This perspective positions indigenous tourism as a unique form of tourism that intersects with various other forms such as ecotourism, cultural tourism, pro-poor tourism, educational tourism, and events and entertainment. This understanding highlights the importance of sustainable and genuine encounters that showcase the cultural traditions, actions, practices, and heritage of indigenous communities. Through active engagement in guiding, hosting, or managing tourism activities, indigenous peoples play a central role in shaping and authenticating the tourism experiences offered (Ruhanen & Whitford, 2019)

In essence, while both contemporary scholars and Butler and Hinch highlight the significance or indigenous involvement and cultural centrality, the newer definitions reiterate and expand upon these concepts, underscoring the importance of sustainable and authentic experiences that are shaped and managed by indigenous communities themselves.

Besides all encountered before, this thesis also mentions the term "Aboriginal tourism", which encompasses a diverse range of activities and attractions deeply rooted in Aboriginal cultures and often situated within Aboriginal communities or lands. These include special events such as corroborees and festivals, experiential tourism like guided hikes and wildlife encounters, as well as arts and crafts, museums, and historical reenactments[1]. Additionally, Aboriginal tourism may involve dining experiences, accommodations, and even casinos, all with a focus on showcasing and celebrating Aboriginal heritage. Crucially, ownership, whether partially or wholly by Aboriginal communities or business, or by non-profit entities, is integral to these tourism offerings, ensuring a connection to and benefit for Aboriginal peoples (Getz & Jamieson, 1997; Kapashesit et al., 2011; Jafari & Xiao, 2016)

In addition to the aforementioned considerations, the term "community-based tourism" warrants attention within the discourse, often leading to potential confusion with the concept of indigenous tourism. This confusion is particularly evident when community tourism, also referred to as community-based tourism , is described as a form of tourism that seeks to integrate and benefit local communities, with a particular emphasis on indigenous peoples and rural villagers in developing regions (Sin & Minca, 2014). For example, in community tourism initiatives, villagers may host tourists within their village, collectively managing the scheme and sharing the resulting profits. various forms of community tourism projects exist, some involving

---

[1] Historical reenactments - an educational or entertainment activity in which mainly amateur hobbyists and history enthusiasts dress in historic uniforms and follow a plan to recreate aspects of a historical event or period.

collaboration with commercial tours operators, yet all are characterized by the equitable distribution of benefits and local involvement in tourism management decisions.

Consequently, drawing upon the definition provided by Sin & Minca (2014), community-based tourism entails the journeying to local indigenous communities that have opened their doors to outsiders to immerse themselves in their customs, cuisine, way of life, and belief systems. While Indigenous tourism and community-based tourism share similarities in terms of local engagement, sustainability, and cultural exchange, they possess distinct nuances. Indigenous tourism centers specifically on the cultural heritage and practices of Indigenous peoples, often highlighting their unique traditions and lifestyle (Ruhanen & Whitford, 2019). Conversely, community based tourism encompasses a broader spectrum of tourism initiatives initiated and operated by local communities, which may or may not include Indigenous populations. However, when CBT is focused on Indigenous communities, it effectively embodies the principles and practices of indigenous tourism, thereby contributing to the preservation of cultural heritage and the promotion of sustainable tourism. Concluded, CBT, in the context of indigenous communities, can be seen as synonymous with indigenous tourism, enhancing the cultural and economic fabric of these communities.

This paper endeavors to synthesize the foundational attributes distilled from scholarly discourse spanning several decades regarding the definition of Indigenous tourism and all its encounters. Recognizing the multifaceted nature of this phenomenon, it is imperative to comprehensively address all pertinent dimensions and perspectives. Thus, the ensuing analysis will systematically integrate diverse scholarly viewpoints to outline a nuanced understanding of the context of Indigenous tourism in each analyzed region. In this context, the term "community-based tourism" "aboriginal tourism" may be utilized to underscore the indigenous aspect within this framework, serving as a means to emphasize the cultural heritage and significance of Indigenous peoples within community tourism initiatives.

2.2 The impacts of indigenous tourism and their management

Through this section, we will examine the positive and negative impacts that indigenous tourism can have on communities and the environment and how they are dealing with them , in order to set a clear framework and context for the further understanding of the study.

With communities present in 90 countries, indigenous peoples "collectively occupy around a quarter of the earth's surface and are the stewards of 80% of the world's biodiversity" (Ninomiya et al., 2023). With the rise of tourism and the over-visiting of certain destinations and places,

11

indigenous populations and communities, most of whom have no rights to their lands and natural resources, sometimes find themselves the victims of land dispossession for economic, state and/or tourism purposes with the construction of infrastructure. This has many consequences for these communities, including a "loss of language and culture, which has interrupted the transmission of knowledge and has become a source of intergenerational trauma" (Ninomiya et al., 2023) and experience it very unwell afterwards "A member of the Yolngu people reflected on the impact of a mine on their territory, in the north-east of Arnhem Land in Australia, as going to the heart of their strength as Yolngu people: "They are digging up the backbone of the Yolngu" (Ninomiya et al., 2023) and feeds the sense of loss of identity, culture and heritage.

Adding to this, a study has revealed that 22% of community members of the Yavapai Nation of Fort McDowell, Arizona, experienced levels of distress comparable to those of diagnosed mental health patients, following the construction of a hydroelectric dam. The majority described the event as "more upsetting to them and more deleterious to their tribe as a people and culture...than the most distressing life events they had ever experienced" (O'Sullivan, Handal, 1988). In short, "communities experiencing land dispossession due to extractive industrial activity have experienced multiple negative impacts on culture and social cohesion." As well as impacting their mental health, as one study reveals "mental health in indigenous communities has been directly affected by land dispossession due to industrial resource development" and "to the resulting prohibitions on land-based activities such as hunting, fishing and ceremonies that were important to indigenous identity, knowledge and cultural practices." (Ninomiya et al., 2023).

In addition to transforming "landscapes", these communities are sometimes forced to relocate geographically, leaving their land for construction or agriculture, which results in "substantial changes in social and economic life for community members" (Ninomiya et al., 2023), as well as being harmful to the environment. A representative of the National Human Rights Commission stated that she had received complaints from the Mani people of Thailand stating that "they were losing their homes, they were being driven out of their living space, they couldn't make a living according to their traditional way of life and they couldn't have a better life, because the tourism industry has taken over their areas"(Petpailin, 2022).

The tourism industry is driven by the satisfaction of tourists, who sometimes seek to appropriate a culture they are not familiar with, which can lead indigenous populations to have to present their ethnic identity in an attractive and aesthetic way in order to meet their visitors' expectations "A growing number of critics believe place brands in general and tourist destinations in particular have exploited indigenous groups for commercial purposes and usurped indigenous

peoples' rituals to create tourist attractions." (Gertner, 2019). This often leads the cultural components of these peoples to be modified to make them more attractive to tourists (religious practices and customs for example) which subsequently leads to a loss of community values and cultural heritage. This has consequences for the way of life of indigenous peoples, who sometimes come to be deprived of "comfort" or changes in their own places of life in order to be commodified "Representatives of the Mani Ethnic Group told the authorities that they did not even have the right to replace a thatched roof with a ceramic roof, as some agents said it was not traditional and ruined a "point of sale". Mani "usually live near water sources because it is easy to access food and water". However, those spots later became tourist attractions, and Mani people were considered a mere "decoration" to draw tourists to the local attractions." (Petpailin, 2022). Although there are many negative impacts, indigenous tourism also has positive impacts on communities and the country itself: "Tourism presents an opportunity that, in the right circumstances, can facilitate movements towards indigenous empowerment" (Westcott, Anderson, 2021). Many researchers assert that indigenous participation "in development programs, including tourism development programs, is essential" partly because they have "traditional knowledge valuable for land and resource conservation" and also to "ensure that the magic of cultural tourism benefits all involved, preserving authenticity and promoting mutual understanding." (Maria Fernanda de la Selva Hernandez, 2023).

Moreover, it would seem that the Organisation for Economic Co-operation and Development (OECD, 2019), shares the same view, stating that "Despite the risks due to cultural appropriation, there is also growing evidence - that under certain conditions, foremost Indigenous control and ownership - that tourism can promote community and economic development while helping to preserve and strengthen Indigenous culture." (Westcott, Anderson, 2021). We can therefore deduce that by empowering indigenous peoples economically, environmentally and socially, and by recognizing them in their entirety, in addition to maximizing the sense of belonging, tourism could enable these peoples :

- Economic autonomy: This could create a stable income through various activities such as guided tours and handicrafts, reducing their dependence on a single source of income.
- Social autonomy: This could encourage the preservation of indigenous cultures by promoting interaction with tourists, strengthening the sense of unity within communities.
- Political autonomy: By giving indigenous populations a voice in political decisions concerning their ancestral lands and tourism development.

- Psychological autonomy: To strengthen cultural pride and self-esteem by giving communities control over their tourism projects. (Maria Fernanda de la Selva Hernandez, 2023).

Indigenous tourism can provide employment opportunities for local people, keeping them in their home villages, although it can also expose them to exploitation and land dispossession by unscrupulous investors, compromising their rights and autonomy.

Indigenous peoples are also often associated with a new and increasingly popular form of tourism: ecotourism. Indeed, Indeed, "this type of tourism has developed considerably in recent years, driven by a number of factors: rising household incomes and leisure time in developed countries, growing demand for experiences in pristine natural environments, and a realization by governments, particularly in developing countries, of the opportunity to capitalize on this demand" (Clifton, Benson, 2006). However, like other forms of tourism, ecotourism means destroying certain areas of biodiversity to provide space for the infrastructure to accommodate these tourists: "We've seen a proliferation of hotels and hostels, which has altered the cityscape and put pressure on water resources". (Raymond de Chávez, 2006). Often located in remote and forested areas, "indigenous communities have thus, to a large extent, become targets of ecotourism in our globalized economy"(Raymond de Chávez, 2006).

However, it is crucial to recognize that these communities possess in-depth knowledge and valuable experience in preserving biodiversity and natural resources. Giving them decision-making power over the environmental management of their lands could be an essential approach to reinventing tourism with a view to sustainability and respect for the environment, thus avoiding the destruction of natural spaces. "Thanks to indigenous communities' advanced knowledge of the natural world, forests and biodiversity thrive on the lands they control. Their sustainable use of the land helps combat climate change and promotes resilience in the face of natural disasters."(Amnesty International).

2.3 Thailand

The subsequent chapters aim to provide overall knowledge of the historical evolution of the term "Indigenous" within the context of Thailand, what is relevant for the region and what are the academical views on the term. Additionally, the discussion will encompass an exploration of the principal ethnic groups prevalent in Thailand and their societal standing at the national level. It is

noteworthy that Thailand predominantly employs the term "community-based tourism" and "ethnic tourism", owing to the nuanced complexities associated with the concept of Indigenous tourism within the country's tourism framework and its engagements with ethnic communities. Furthermore, attention will be directed towards Thailand's tourism sector, including certain statistical data elucidating its financial advancements. Moreover, an analysis of the governmental approaches and policies concerning this type of tourism will be undertaken, with a particular focus on the management of Indigenous tourism and the existing regulatory frameworks aimed at safeguarding the rights of the communities and stakeholders, if any such policies are in place.

2.3.1 The term of "Indigenous" in Thailand

While the concept of Indigeneity continues to face resistance from several Asian governments, it is gaining recognition across the continent. Official acknowledgement of Indigenous status has been observed in countries such as Taiwan (Republic of China), the Philippines, Cambodia, Nepal, and Japan, albeit with varying levels of implementation (Dean, 2022). Efforts to secure recognition have also been initiated in other Asian nations like Thailand, though without notable success thus far.

Based on the historical context of the term "Indigenous" in Southeast Asia and its evolution, we can conclude that ethnic indigenous groups in these regions often reside in countries where they are dominated by other ethnic groups. Historically, "Indigenous" was a term used by European colonizers to differentiate between themselves and the colonized Asians. This exceptions for early twentieth-century Asian immigrants. In recent years, however, the concept of indigeneity has been redefined by the UN and various NGOs to highlight ethnic disparities among Asians. It now encompasses not only the original or first peoples but also those who have been colonized or oppressed (Morton & Baird,2019). This broader understanding underscores the ongoing challenges faced by ethnic indigenous groups living under the dominance of other ethnic majorities.

In the context of Asia there has been a notable reconceptualization of the idea of indigeneity by scholars and activists in recent decades. Andrew Gray, former director of the International Work Group for Indigenous Affairs (IWGIA, proposed a broader definition in 1995, suggesting that indigeneity in Asia should encompass not only 'first peoples' but also 'colonized peoples' who have historically faced oppression and domination, leading to their migration to areas where they are minorities rather than the original inhabitants. Gray emphasized that Indigenous peoples are characterized by their connection to a specific territory, distinguishing them from "alien" populations who arrived subsequently. These Indigenous communities often face discrimination

and disadvantage, leading to assertion of their right to self-determination as a means of overcoming such obstacles (Morton & Baird, 2019).

This revised understanding of Indigeneity emphasizes self-determination and seeks to address power imbalances and inequities by granting specific rights and resources to colonized populations, regardless of their location or duration of residence. Consequently, as Leepreecha (2019) even relatively recent migrants like Hmong in Thailand can lay claim to Indigenous status by highlighting their historical experiences of colonization, including in China, before migrating to Vietnam, Laos, and eventually Thailand less than two hundreds years ago.

Thailand has a history of marginalizing its ethnic minorities, particularly those labeled as "Hill Tribes", who have faced discrimination, especially regarding their traditional livelihood practices such as swidden agriculture. The country's legal framework inadequately addresses racial discrimination, with limited recognition in domestic laws and a broad constitutional declaration of equality (Baird et al., 2017; Morton & Baird, 2019). Efforts to address discrimination, particularly in northern Thailand, have been led by NGOs, which have submitted 'shadow reports' to international bodies like the United Nations, highlighting racial discrimination issues. NGOs and academic institutions, notably the Center for Ethnic Studies and Development at Chiang Mai University, have increasingly advocated for the rights of upland minorities, particularly since the dissolution of the Tribal Research Institute in 2002 (Baird et al., 2017; Morton & Baird, 2019). These efforts focus on land and forest management rights, as well as cultural rights, including education in Indigenous languages.

Consequently, the term "Hill Tribe", despite having been officially discontinued by the government for nearly a decade, remains the prevailing designation for upland minority groups in Thailand today. However, its reinstatement as an official term by the military government in 2015 has been met with contention from many upland ethnic minorities. One of the terms explored by Baird et al.(2017) is "chattiphan" which currently denotes 'ethnic group' in Thai language. Yet ' chatti phan' is a relatively recent addition to Thai vocabulary, having been coined only in the 1980s and gaining usage in the late 1980s and early 1990s. Therefore, it is unsurprising that this newly introduced term may not be widely recognized among the population. Before the 1980s, the modern concept of indigeneity was largely unfamiliar in Thailand, although ethnic distinctions were acknowledged. However, from the 1980s onward, awareness of the concept of indigeneity began to spread in Thailand, initially through activism by individuals from other regions of Asia and the world residing in Thailand, later reaching Thai

scholars and activists, and eventually permeating leadership circles, particularly those within indigenous minority groups' NGOs.

In conclusion, the evolving concept of Indigeneity in Asia highlights the significant progress and ongoing challenges faced by Indigenous groups seeking recognition and rights. While some Asian governments have officially acknowledged Indigenous status, the implementation varies widely, and many Indigenous communities continue to experience marginalization and discrimination. Historically, the term "Indigenous" was used by European colonizers to distinguish themselves from colonized Asians,but it has since been redefined to include colonized peoples who have faced oppression and migration. This broader understanding emphasizes self-determination and seeks to address power imbalances by granting rights and resources to Indigenous populations, regardless of their historical migration patterns. Efforts led by NGOs and academic institutions, particularly in countries like Thailand, focus on advocating for land, forest, and cultural rights for upland minorities. Despite progress, terms like "Hill Tribe" and newly introduced concepts such as "chattiphan" reflect the complexities and ongoing efforts to establish a coherent and widely recognized understanding of Indigeneity in the region.

2.3.2 Overview of the historical context

The subsequent paragraphs provide an overview of the historical milestones referenced in academic literature on Leeprecha mainly concerning the indigenous landscape in Thailand.

Thailand diverges from many other Asian nations in its approach to ethnic minorities within its borders. While countries like Laos, Cambodia, Vietnam, and China have actively sought to integrate these minorities into their national identities, Thailand's efforts in this regard have been comparatively less pronounced. For example, in the 1950s, Laos introduced terms such as 'Lao Loum' and 'Lao Spung' to align minorities with the nation-state, while Cambodia introduced terms like 'Khmer Loeu' and 'Khmer Islam for similar purposes. In contrast, Thailand has tended to designate upland peoples as 'non-Thais' using the term 'chao khao' (hill tribe) to describe them. Despite the later suggestion of the term 'chao Thai phu khau' (Thai mountain people) by the King of Thailand in the early 1970s, it failed to gain widespread acceptance (Baird et al., 2017). Instead, Thailand has primarily promoted the notion of a unified "Thai' identity, modeled on the people of Central Thailand; the implications of this approach will be revisited in the paper's conclusion.

Throughout history, only a select few Indigenous communities received public recognition, largely influenced by nationalistic and security considerations. Particularly during the nation-building era, notably under the reign of King Vajiravudh in the early twentieth century,

the Chinese community in Thailand became a focal point for control and assimilation efforts. King Vajiravudh portrayed them as the "Jews of the East", fearing their potential economic dominance due to their reputation as industrious and astute merchants. Similarly, during the Cold War period, the government targeted the Chinese community amidst concerns of their alleged connections with communism.

In addition to the Chinese, scrutiny extended to other groups, such as the Vietnamese in the northeast and various highland communities in the north, who were subjected to close surveillance and often repression by state. Beyond ideological concerns like the spread of communism from neighboring Indochina in the early 1960s, the Thai government and international experts viewed practices like opium cultivation and "slash-and-burn" agriculture among highland populations as threats to national security.

Consequently, ,from the 1960s to the 2000s, highland ethnic groups gained visibility, primarily due to the attention drawn to various "Hill tribe problems" that concerned the government and its allies, particularly the United States. As Thongchai Winichakul notes, the Thai public perceived these highland minorities as "Others". Numerous development initiatives, spearheaded by government bodies, international organizations, and NGOs, were launched in mountainous villages during this period.

The transition from the term "Hill tribes", which traditionally encompassed ten highland ethnic groups and enjoyed widespread recognition among the Thai public, to "Indigenous Peoples" reflects a significant shift in the ethnoscape, particularly since the mid-2000s. This transition is spearheaded by a new generation of emerging leaders with backgrounds from highland ethnic communities. It marks a departure from the previous terminology and underscores a growing awareness of indigenous identity and rights.

This shift in terminology is intricately linked to the deterritorialization of Indigenous communities in Thailand. Rather than conforming to Thai national integration policies that promote assimilation, Indigenous Peoples are choosing to assert their distinct identities and maintain their minority status while advocating for their rights as citizens. This shift reflects a broader movement towards recognizing and affirming the unique cultural and social identities of Indigenous Peoples within the Thai context.

Leepreecha (2019) provides a concise overview of the evolution of the Indigenous movement in Thailand, building upon the historical context outlined by Morton and Baird. Drawing from archival sources and personal insights, Leepreecha identifies four distinct periods in the movement's development. The first period (1977-1987) witnessed the emergence of the Hill

Tribe Development Organization Network. The subsequent decade (1988-1997) saw the establishment of the Centre of the Coordination of Non-governmental tribal Development Organizations (CONTO), which played a pivotal role. The Assembly of Tribal Peoples of Thailand (AITT) served as the primary coordinating body during the third period (1997-2007). Finally, the current era, commencing in 2007, has been marked by the prominent involvement of the Network of Indigenous Peoples in Thailand (NIPT) and the Council of Indigenous Peoples in Thailand (CIPT).

Given the diversity among the forty Indigenous groups across the country, each with distinct background, challenges, and aspirations, the Indigenous Peoples' movement necessitates ongoing negotiation and contention. Activists from upland communities in Northern Thailand increasingly advocate for recognition as 'Indigenous People', influenced by global dynamics, despite lingering confusion and ambiguity at the grassroots level. Since 2007, the network has expanded its reach to encompass Indigenous groups nationwide, garnering support from scholars, media figures, government officials, and other stakeholders.

At the international and regional levels, the emergence of Indigenous networks and engagement with UN mechanisms and conventions pertaining to Indigenous Peoples have significantly shaped the trajectory of the movement in Thailand. The quest for Indigenous identity in Thailand extends beyond territorial considerations and academic discourses; it entails asserting a minoritarian positionality rooted in the concept of indigeneity and advocating for the recognition of fundamental rights.

In conclusion, Thailand's distinctive approach to ethnic minorities stands in contrast to its Asian counterparts, focusing on a unified Thai identity rather than integrating diverse ethnic groups. This emphasis on unity became prominent due to various "Hill tribe problems", leading to significant development initiatives. However, there has been a marked shift from labeling these groups as "Hill tribes" to recognizing them as "Indigenous Peoples", driven by emerging leaders advocating for indigenous rights. This change represents a broader movement against assimilation policies, with Indigenous communities asserting their unique identities and fighting for their rights as citizens. Despite ongoing challenges and the diversity among the forty Indigenous groups, the movement has gained momentum, influenced by global dynamics and international engagements, striving to achieve fundamental rights and recognition within the Thai context.

2.3.3 Indigenous tourism

Thailand stands as a prominent global tourism destination, consistently ranking among the top 10 destinations for international travel according to the UNWTO[2], including 2019 prior to the onset of the COVID-19 pandemic (United Nation World Tourism Organization, 2020). Renowned for its diverse attractions, Thailand offers a spectrum of experiences ranging from stunning landscapes and vibrant cultures to delectable cuisine and warm hospitality (Jeaheng & Han, 2020). Over the past two decades, the country's tourism sector has undergone remarkable growth, as evidenced by statistics from the Ministry of Tourism and Sports (MOTS) and the National Statistical Office of Thailand.

Table 1. *Number of international visitors in millions in Thailand (Source UNWTO)*

Country	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023
Thailand	15.9	19.2	22.4	26.5	24.8	29.9	32.5	35.6	38.2	39.9	6.7	0.5	11.1	28.1

From 2010 to 2019, the number of international tourists visiting Thailand surged from 15,94 millions to 39.92 millions, accompanied by a corresponding increase of the tourism contribution to the country's GDP from 3.6% in 2010 to 7.4% in 2019 (UNWTO). Despite experiencing a downturn in 2022 with a total of only 11.1 million tourists, their recovery is showing rapid progress.

In line with Thailand's commitment to fostering sustainable tourism practices, the government, as highlighted by the Tourism Authority of Thailand (TAT, 2020), has made significant strides in laying the groundwork for tourism development over recent decades. These efforts encompass a range of initiatives, including the organization of service training courses, the development of tourist destinations, the provision of tourist guide training, environmental preservation endeavors, and the conservation of local cultures. While indigenous tourism has not yet been extensively integrated into Thailand's tourism strategies, it nonetheless constitutes a significant component thereof (Fakfare et al., 2022).

Indigenous people in Thailand inhabit diverse geographical regions across the country, encompassing fisher communities like Chao Ley, hunter gatherer populations such as the Mani people in the south, and various highland groups in the north and northwest, historically known as "hill tribes" or "Chao-Khao" (International Work Group for Indigenous Affairs, 2023). For a

---

[2] United Nations World Tourism Organization

further analysis about the number of indigenous population in Thailand by 2024 and number of registered villages, see table 2.

Table 2. Village information and indigenous population in Thailand (Source: Registration Administration Office, Department of Provincial Administration, Ministry of internal affairs, Updated 13th of February 2024)

Villages	Total indigenous population	Population with no registration
2 023	2 026 550	496 312
Satellite villages	**Male population**	**Male population with no registration**
2 151	1 025 356	252 646
Household	**Female population**	**Female registration with no registration**
633 390	1 001 194	243 664

The data presented in table 2 highlights the significant presence of indigenous populations in Thailand, with a total of 2,026,550 individuals identified as indigenous. Despite the extensive network of villages and satellite villages totaling 2,023 and 2,151 respectively, a concerning aspect is the substantial number of individuals lacking official registration, totaling 496,312. This category includes both male and female population, indicating a potential barrier to accessing government service and rights. Beside, "Population with no registration" refers to individuals who lack official documentation, such as birth certificates or identification cards, and may face challenges in accessing essential services and benefits provided by the government. Additionally, satellite villages, which are associated with the main villages, serve as supplementary residential areas and may provide essential support to the main village population, contributing to the overall community structure and dynamics. It underscores the need for initiatives to address registration disparities and ensure equitable access to resources and opportunities for all members of society.

Community-based and indigenous tourism have gained traction among international visitors to Thailand, particularly in the Northern region of the country. This is where a myriad of indigenous communities thrive, each offering unique cultural experiences and insights into their traditional way of life. notable indigenous communities in Northern Thailand include the Akha, Karen, Hmong Lisu, and Lahu tribes, among others (table 3) .

Table 3. *10 most prominent indigenous communities in Thailand* *([Source: Registration Administration Office, Department of Provincial Administration, Ministry of internal affairs, updated in 2023](#))*

Name of the Indigenous community	Number of villages
Pokakayo / Pga K'nyau (ปกาเกอะญอ)	1 940
Lahu (ปกาเกอะญอ)	401
Akha (อ่าข่า)	290
Mong (ม้ง)	277
Lua (ลัวะ)	180
Tai Yai (ไทใหญ่)/Shan people	157
E-mian(อิ้วเมี่ยน)/ Iu Mien people	157
Lisu (ลีซู)	122
Phalong (โผล่ง)/ Hmong people	86
Thai Yuan (ไทยวน)	52

In the northern region of Thailand, characterized by its proximity to neighboring countries, lies one of the country's most culturally diverse areas. Over the course of centuries, numerous ethnic tribes from various backgrounds have established settlements within the region's jungles and mountains (TAT,2024). While certain areas have experienced a surge in tourist activity, particularly those closer to urban centers, tourists can still immerse themselves in authentic village life by exploring local communities situated away from the bustling cities (The Chai Lai Orchid).

Amongst the indigenous tribes inhabiting the northern region, the Karen tribe stands as the largest hill tribe population, and the most visited one according to the preliminary report of Ministry of Tourism and Sports in Thailand related to number of visitors in each region (2023) (Table 4). Notably, within the Karen ethnic group (Pokakayo; Lisu; Phalong) which tourists can visit them in Chiang Rai, Chiang Mai, Mae Hong Son (table 3, table 4), the Padaung subgroup garners significant attention, primarily due to the distinctive tradition of women adorning themselves with heavy brass rings encircling their necks, arms, and legs (Ruhanen & Whitford, 2019).

Tourists are provided with the opportunities, often in remote regions, to partake in their hospitality and contribute to their livelihoods (Sin & Minca, 2014). For instance, the Karen homestay in Northern Thailand exemplifies community-based tourism, offering guests the chance to experience the daily life of the local Karen people in an interactive and authentic manner. This initiative was facilitated by the collaboration with a local NGO, the Project of Recovery of Life and Culture (PRL), which aided the community in establishing a community-based tourism program (*Thailand Holidays in 2024 & 2025*). As a result, the Karen community has gained recognition as a "learning center" for understanding Karen life, thereby promoting cultural exchange and sustainable development within the community.

Table 4. *Accumulate Preliminary report January-December 2023 regarding to total number of visitors (Source: Ministry of Tourism and Sports of Thailand, 2023)*

City	Number of visitors
Chiang Rai (เชียงราย)	673 739
Chiang Mai (เชียงใหม่)	1 207 606
Nan (น่าน)	148 079
Phayao (พะเยา)	108 052
Phrae (แพร่)	133 836
Mae Hong Son (แม่ฮ่องสอน)	124 493

Additionationally, several villages in the northern region of Thailand have gained popularity among tourists seeking authentic cultural experiences. For instance, the Hmong village of Doi Pui, nestled atop Doi Suthep mountain near Chiang Mai, offers visitors insights into the unique traditions and customs of the Hmong ethnic group. Similarly, the Lisu village of Ban Rak Thai, located near the picturesque town of Mae Hong Son, provides an opportunity to engage with the Lisu people and explore their way of life (Dean, 2022).

This emphasis on Indigenous tourism in the northern region of Thailand contributes significantly to the country's tourism image, portraying Thailand as a destination rich in cultural diversity and offering authentic experiences beyond conventional tourist attractions. by showcasing the traditions and lifestyles of Indigenous communities, Thailand underscores its commitment to preserving cultural heritage and promoting sustainable tourism practices (Sin & Minca, 2014)

2.3.4 Policies and Stakeholders

Thailand's legal system lacks sufficient provisions to address racial discrimination, as it is not explicitly addressed in domestic laws and is only broadly acknowledged in the constitution, which states that all Thais are equal under the law (Baird et al., 2017). Consequently, discrimination against upland minorities persists due to the absence of legal mechanisms to combat entrenched discrimination issues. Efforts to address these challenges have been initiated by NGOs in northern Thailand, including the submissions of 'shadow reports' to international bodies like the United Nations, drawing attention to racial discrimination within the country (Baird et al., 2017).

Moreover, the role of NGOs and academic institutions, such as the Center for Ethnic Studies Development at Chiang Mai University, has grown in advocating for the rights of historically marginalized upland minorities. This increase in advocacy is particularly notable since the dissolution of the Tribal Institute in 2002, without a clear transition of its responsibilities to another government agency. NGOs and allied academics have focused on securing rights related to land and forest management, as well as cultural rights like access to education in indigenous languages.

The 1997 Thai constitution, also known as the 'people constitution', introduced legal pluralism for the first time in Thai constitutional history, recognizing both state responsibilities and individuals/communal rights regarding local culture. However, despite these advancements, Thai governments often conflate autonomy as threats to national sovereignty. This perspective may explain why the concept of Indigeneity was excluded from the most recent constitution. Notably, the proposal for special constitutional status for the Thai-Malay community through the concept of Pattani Metropolis[3] in 2004 was not adopted, highlighting the reluctance to devolve government powers to local actors (Jitpiromsri et al., 2020).

The development of policies related to indigenous peoples and tourism in Thailand has evolved over time, reflecting shifts in societal attitudes and governance structures. This historical timeline, as outlined in table 5, illustrates the progression of the key events and policies from the 1950s to the recent change. Despite progress in some areas, challenges remain, particularly concerning the legal framework addressing racial discrimination. Thailand's legal system lacks explicit provisions to address such discrimination, contributing to persistent issues faced by upland minorities (Baird et al., 2017).

---

[3] Aimed to create an upgraded form of provincial administration. The proposal sought to devolve government powers to local actors and address grievances related to autonomy and self-governance in the region.

Table 5. *Timeline outlining indigenous people and tourism policies in Thailand from 1950s to 2020 on national and international level* (based on: International Work Group for Indigenous Affairs, 2023; Morton & Baird, 2019; ASEAN, 2024)

National level		International level	
Year	**Event**	**Year**	**Event**
1951	Establishment of the department of Public Welfare[4]	1969	Adoption of the ILO[5] Convention No.107 on Indigenous and Tribal Population
1954	Introduction of the National Economic Development Plan,[6]	1977	UNESCO adopts the Universal Declaration on Cultural Diversity
1957	Formation of the Hill Tribe Welfare and Development Program	1989	Adoption of the ILO Convention No.169 concerning Indigenous and Tribal Peoples, emphasizing indigenous peoples' rights to participate in decisions affecting them.
1959	Enactment of the Promotion of Tourism Act	1992	The UNCED[7] in Rio de Janeiro highlights indigenous peoples' role in sustainable tourism development
1960	Implementation of the first official policies promoting community-based tourism initiatives in Indigenous regions	1997	The ASEAN[8] adopts the ASEAN Declaration on Cultural Heritage
1965	Establishment of the Tribal Research Institute	2007	UNDRIP[9] is adopted by the United Nations General Assembly, affirming indigenous peoples' rights to self-determination, land, and cultural heritage.
1991	Introduction of the Sustainable Tourism Development Plan	2014	The WINTA[10] is established to promote indigenous tourism globally and advocate for the rights of indigenous peoples in tourism development.
1997	The introduction of Legal Pluralism in the Thai Constitution	2020	The Covid-19 pandemic highlights the vulnerability of indigenous communities to disruptions in tourism

---

[4] Initiating early efforts to address the socio-economic needs of Indigenous communities, including those related to tourism.
[5] International Labour Organization
[6] Included provisions for the development of tourism infrastructure in indigenous areas to promote economic growth and cultural preservation.
[7] United Nations Conference on Environment and Development
[8] Association of Southeast Asian Nations
[9] United Nations Declaration on the Rights of Indigenous Peoples
[10] The World Indigenous Tourism Alliance

			and underscores the need for sustainable tourism practices and support for indigenous livelihoods.
2002	Establishment of the Center for Ethnic Studies and Development at Chiang Mai University and dissolution of Tribal Research Institute		
2004	Implementation of the Indigenous People Rights Act[11]		
2010	Integration of Indigenous cultural elements into the Thailand Master Plan[12]		
2020	Launch of Indigenous Tourism Development Fund		

On the other side, Indigenous tourism in Thailand is subject to socio-economic impacts, both positive and negative, on local communities (Nugroho & Numate, 2021). Sustainable development in indigenous tourism requires insights into local residents' attitudes to ensure long-term viability, based on Nugroho & Numate (2021). To address these challenges, Thailand has established the Policy on Community Tourism Development which was developed by TAT[13], MTS[14], the department of Local administration, Ministry of Interior and community tourism. This document aligns local tourism development guidelines with global sustainable tourism criteria of GSTC-D[15]. These criteria encompass sustainable management of local tourism groups, equitable distribution of benefits, societal awareness and quality of life enhancement, cultural heritage preservation, and systematic management of natural resources and safety (Kyriaki & Kleinaki, 2022). Furthermore, the Designated Areas for Sustainable Tourism Administration (DASTA) plays a pivotal role in shaping local tourism development through its vision and mission, focusing on community management and participation, socio-economic development, cultural preservation, environmental sustainability, and safety and service standards. Consequently, sustainable local tourism development in Thailand aims to enhance the local economy, quality of life, education, and environmental conservation while promoting community development.

---

[11] Recognizing the rights of indigenous communities to self-determination and cultural preservation, influencing tourism policies
[12] Aiming to enhance the authenticity of tourist experiences and promote cultural diversity
[13] Tourism Authority of Thailand
[14] Ministry of Tourism and Sports
[15] Global Sustainable Tourism Council Destination Criteria

One of the stakeholders in Thailand is the Thailand Community- Based Tourism Institute (CBT-I) is a collaborative initiative that brings together the expertise of two long standing Thai organizations. The Responsible Ecological Social Tours Projects (REST) has been instrumental in providing training and support for community organizations to plan, develop, manage, market, and monitor CBT. Meanwhile, the Thailand Research Fund Regional Office CBT team has empowered community members to conduct their own research projects using simple tools to explore the feasibility and methods for developing tourism within their communities.

CBT-I offers comprehensive training in all facets of community-based tourism development to local community organizations, government and non-governmental organizations, CBT facilitators, and the private sector across Thailand and internationally. Additionally, CBT-I organizes study tours for students and professionals who are interested in learning about the processes and tools used in developing various aspects of community-based tourism.

Thailand's indigenous tourism landscape reveals a complex interplay of historical, legal, and socio-economic factors. Despite constitutional advancements acknowledging cultural rights and community-based tourism development initiatives, the lack of explicit legal provisions to combat racial discrimination continues to challenge upland minorities. NGOs and academic institutions play a crucial role in advocating for these communities, filling gaps left by governmental efforts. The collaborative efforts of the CBT-I and other stakeholders aim to promote sustainable tourism that respects cultural heritage and environmental sustainability. However, the success of these initiatives requires ongoing commitment to equitable policy implementation and addressing systematic biases to truly benefit indigenous communities (Chang et al., 2018).

2.4 Australia

The subsequent sections of this paper will provide an examination of the historical trajectory of Aboriginal peoples in Australia, offering insights into their past experiences and societal developments. Additionally, a concise elucidation will be provided regarding the term "Indigenous" as applied within the Australian context, aiming to clarify its significance and implications. Furthermore, an overview will be conducted on indigenous tourism in the country, along with an exploration of pertinent policies and the various stakeholders involved in shaping indigenous tourism practices and regulations within Australia.

2.4.1 Overview of the historical context

Aboriginal Australians and Torres Strait Islanders have always viewed the earth as an integral part of their existence, with myth shaping their understanding of the world. Spirit beings, embodying physical elements, imbued the land with meaning and life, often transcending conventional explanations (Rickard, 2017).

The migration of the first Aboriginal Australians began in Southeast Asia, taking advantage of lower sea levels for easier navigation. Over thousands of years, they spread across the continent, initially settling coastal areas and later moving inland as needed. Environmental changes, like fluctuating sea levels, influenced their movements (Rickard, 2017). Tasmania's connection to the mainland and subsequent isolation affected settlement dynamics, with central Australia's desert regions among the last inhabited. Despite their rich cultural heritage, Aboriginal and Torres Strait Islander communities face significant health and economic disparities. Present-day Aboriginal Australians migrated from Southeast during Pleistocene epoch, settling across Sahul. Recent research reconstructs migration routes, aiding collaborative efforts to uncover their historical legacy (Rickard, 2017;Walsh & Yallop, 1993).

Aboriginal Australians, encompassing various Indigenous groups of the Australian mainland and numerous islands, have a rich and diverse cultural heritage. Their presence in Australia dates back over 65,000 years, resulting in the formation of approximately 500 distinct language-based communities (Clarkson et al., 2017; Brock & Gara, 2017; Rickard, 2017). While they share a complex genetic history, the concept of a unified Aboriginal identity emerged relatively recently, evolving over the past two centuries through factors such as family lineage, self-identification, and community acceptance.

Throughout history, Aboriginal peoples inhabited vast regions of the Australian continental shelf, maintaining connections with neighboring island communities despite shifts caused by rising sea levels. Genetic studies reveal ancient Asian ancestry, with isolated similarities to Papuans[16], indicating prolonged isolation from Southeast Asia (Culotta & Gibbons, 2023; Yang, 2022). In the 2021, Indigenous Australians comprised 3.8% of the national population, largely residing in urban areas and often bilingual in English and traditional languages.

Their cultural practices and beliefs are the oldest continuous globally, characterized by more than 250 languages at the time of European colonization (Walsh & Yallop, 1993; Brock & Gara, 2017). These societies exhibited diverse technological advancements and settlement patterns,

---

[16] The Indigenous Peoples of Western New Guinea in Indonesia and Papua New Guinea, commonly called Papuans, are Malanesians.

with spiritual connections to ancestral territories known as "Country" profoundly influencing their way of life. Over millennia, Aboriginal peoples developed intricate trade networks, legal systems, and religious beliefs, fostering intercultural relationships and societal structures.

Contemporary Aboriginal beliefs reflect a nuanced fusion of traditional values, colonial disruption, introduced religions, and modern challenges, leading to regional and individual diversity across the continent (Brock & Gara, 2017) . The transmission of traditional cultural knowledge through dance, storytelling, songlines, and art serves to intertwine modern daily life with ancient creation narratives encapsulated in the concept of Dreaming.

The concept of Dreaming, also known as Dreamtime, defies easy translation into English or understanding within non-Aboriginal cultures (Gill, 1998). It encompasses a comprehensive framework guiding every aspect of life, serving as a moral code and providing rules for interactions with the natural environment. This holistic worldview integrates past, present, and future, representing the intricate relationships between people, plants, animals, and the land's physical features. For the Warlpiri people[17] 'Jukurrpa' encapsulates their law, cultural knowledge, and what outsiders refer to as 'dreaming' (McGrath & Jebb, 2015; Marett, 2005).

Dreamings are often tied to specific locations and may be associated with particular ages, genders, or skin groups. Artworks like "Pikilyi Jukurrpa" by Theo (Faye) Nangala (Annex 2) depict specific Dreamings, such as Pikilyi (Vaughan Springs[18]) in the Northern Territory, belonging to specific skin groups like Japanangka/Napanangka and Japangardi/Napanangka.

Originating from early anthropological studies, the term "Dreaming" underwent revisions, symbolizing Aboriginal beliefs in an "Everywhen" where ancestral beings inhabited the land. Though distinct from gods, these figures were revered for their heroic or supernatural attributes, believed to shape the world without controlling it (Walsh & Yallop, 1993). Derived from the Arandic word "alcheringa", its precise meaning remains debated with some suggesting it signifies "eternal, uncreated". By the 1990s, Dreaming had permeated popular culture, re-entering everyday language and becoming a cornerstone of Aboriginal Australian vocabulary, reflecting its enduring cultural significance (Lawlor, 1991).

The term "Aboriginal Australians" encompasses a diverse array of peoples who have inhabited Australia for over 50,000 years. Despite sharing a broad genetic heritage, their identity as a unified group has only emerged within the last two centuries, particularly in socio-political

---

[17] The Warlpiri, sometimes referred to as Yapa, are a group of Aboriginal Australians defined by their Warlpiri language, although not all still speak it.

[18] Vaughan is a locality in the Shire of Mount Alexander in the state of Victoria , Australia south of Castlemaine and east of Guildford.

contexts (Westcott & Anderson, 2021). Historically, the preference for terminology has evolved, with some favoring "Aborigine" over "Aboriginal", perceiving the latter as having roots in discriminatory legislation. However, the use of "Aborigine" has waned due to its association with Australia's colonial past, now considered offensive and racist by many (Walsh & Yallop, 1993).

The definition of "Aboriginal" has undergone shifts over time and across different regions, with emphasis placed on factors such as family lineage, self-identification, and community acceptance (Walsh & Yallop, 1993 (Clarkson et al., 2017). Additionally, the term "Indigenous Australians" encompasses both Aboriginal Australians and Torres Strait Islander peoples. It is typically employed when discussing topics involving both groups or when individuals self-identify as Indigenous (Clarkson et al., 2017). Despite cultural exchanges between Aboriginal and Torres Strait Islander groups, the latter are ethnically and culturally distinct, with the Torres Strait Islands maintaining separate governmental status. Some individuals within the Aboriginal community reject the label "Indigenous", viewing it as artificial and denying their unique identity.

2.4.2 Indigenous tourism

A veritable ancestral land steeped in history, Australia is a developed country in terms of tourism, welcoming 6.6 million tourists in 2023, and looking forward to regaining its pre-Covid-19 pandemic popularity. (Tourism Research Australia, 2023). As the 6th largest country in the world, Australia boasts a diverse landscape (famous beaches, desert, mountains, etc.), exceptional natural resources, specific wildlife and rich flora. Easy access to certain visas, notably the Working Holiday Visa, which enables young people aged 18 to 30 to discover Australia and work, goes some way to boosting the country's popularity as a tourist destination.

Table 6. *Number of international visitors in millions in Australia (Source: [Tourism Australia](#), February 2024)*

Country	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023
Australia	5.87	5.77	6.03	6.48	6.92	7.45	8.27	8.82	9.25	9.47	1.83	0.25	3.69	7.18

The Covid-19 pandemic had a major impact on tourism in Australia, which reopened its borders in 2022 and lifted its travel restrictions in 2023, so that by 2022-2023 tourism GDP represented

2.5% of the national economy, compared with 1.5% in 2021-2022 (Tourism Research Australia), making tourism the country's largest service export provider (IvyPanda, 2023). Although these figures are satisfactory, the Australian government is concerned about the sustainability of tourism in the coming years, particularly in view of natural disasters (devastating fires) and the impact after Covid-19. That's why *Tourism Australia*, which represents "The Australian Government agency responsible for attracting international visitors to Australia, both for leisure and business events" (Tourism Australia), has conducted a study to better determine the needs, expectations and satisfaction levels of international tourists, and "to support the Australian tourism industry, to make decisions about where demand exists and how to maximize potential opportunities to create value from Australian tourism".(Tourism Australia, 2024).

While all forms of tourism are conceivable and practiced in Australia, since the pandemic new emerging trends have been revealed in the study conducted by *Tourism Australia* and "reflect the desire for disconnection, ecological responsibility and exploration of indigenous heritage" (Hernborg, 2022). Indigenous tourism experiences, which concerned 14% of international visitors in 2016 represent "a point of differentiation for Australia in a competitive global landscape, and have been identified as an important value-add alongside Australia's core strengths of water and coastal activities, food and wine, nature and wildlife." (Tourism Australia).

Australia's indigenous peoples are an integral part of the country's history and cultural heritage. They are the world's oldest living culture, and in 2021, according to The Australian Bureau of Statistics, would number "983,700 Aboriginal and Torres Strait Islander people, representing 3.8% of the total Australian population." We note in the literature that the terms aborigines, indigenous and aboriginal peoples are used to refer to these Australian communities, but also that the term "Torres Strait Islander" appears distinctively, as part of the state of Queensland they "are regarded as distinct from the Aboriginal peoples of mainland Australia and Tasmania" and "share many cultural similarities with the inhabitants of Papua New Guinea and the Pacific." (Tourism Australia).

According to Tourism Australia, Aboriginal culture is defined by its connection to family, community and country. Their country is often much more than just a piece of land; it's a precious heritage of their stories, customs, religions and ancestors, and they have a strong attachment to it.

Figure 1. *The AIATSIS map of* Australia's first *indigenous peoples (Source: Aboriginal and Torres Strait Islander Australia)*
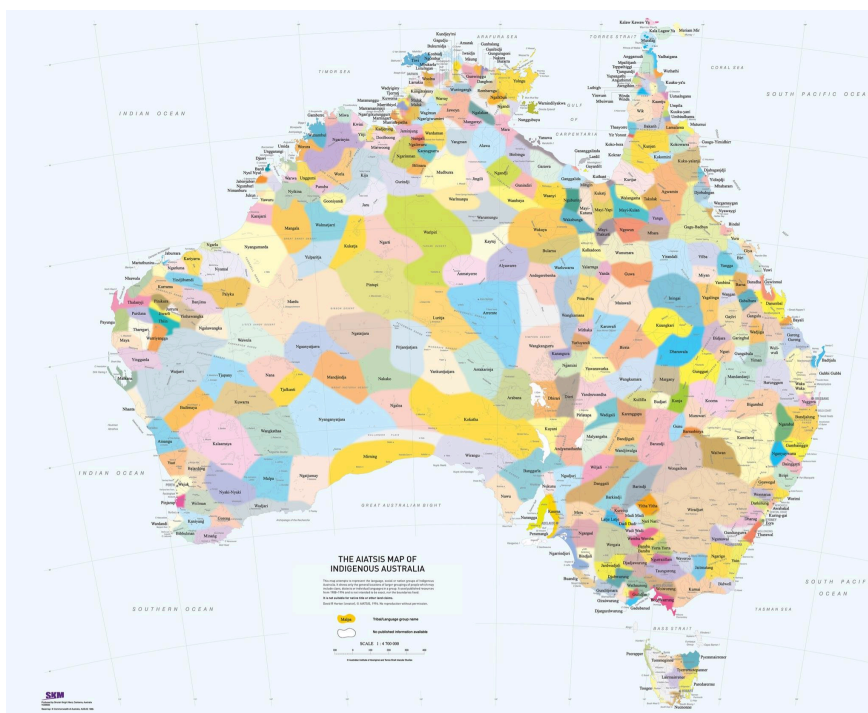
While ¾ of Australia's indigenous people live "in New South Wales (NSW), Queensland (QLD) and Western Australia (WA) combined" (The Australian Bureau of Statistics), communities have traditionally extended across the country, as Figure 1 and Table 7 demonstrate, although the heartland of aboriginal culture is now concentrated in the north of the country (Northern Territory and Red region) "about 50% of the Northern Territory is owned by First Nations communities." (Australia's Defining Moments Digital Classroom - National Museum).

Table 7. Estimated resident population, Indigenous status (June 2021: Reference period) (Source: The Australian Bureau of Statistics, 2023)

State	Aboriginal only (no.)	Torres Strait Islander only (no.)	Both Aboriginal and Torres Strait Islander (no.)	Total Aboriginal and/or Torres Strait Islander (no.)	Non-Indigeno us (no.)	Total (no.)
NSW	326,927	5,971	6,812	339,710	7,757,352	8,097,062
Vic.	74,263	2,463	1,970	78,696	6,469,126	6,547,822
Qld	222,309	25,169	25,641	273,119	4,942,695	5,215,814
SA	49,721	1,195	1,153	52,069	1,750,532	1,802,601
WA	114,995	2,213	2,798	120,006	2,629,359	2,749,365
Tas.	31,140	1,361	1,356	33,857	533,382	567,239
NT	73,101	917	2,469	76,487	171,664	248,151

ACT	8,971	241	313	9,525	442,983	452,508
Aust.(a)*	901,655	39,538	42,516	983,709	24,701,703	25,685,412

*Includes Other Territories.

Although present since the dawn of time, aboriginal culture has been attracting increasing interest in the eyes of tourists in recent years, enabling the development of indigenous tourism in Australia "In 2019, 1.4 million international visitors (17%) participated in an indigenous tourism experience during a visit to Australia, an increase of 6% year-on-year since 2010" (Consumer Demand Project, Tourism Australia). From a national perspective, this figure (1 million) is also up 13% in 2016 compared to 2014-2015.

The study conducted by Tourism Australia, took into account in its mapping of experience sectors the "Heritage" dimension described as "experiencing a destination's history through its place and people" and which takes into account the cultural and indigenous dimension in order to allow travelers " the opportunity to immerse themselves in a different culture; to have unique, once-in-a-lifetime encounters." (Tourism Australia, Fiftyfive, Future of global tourism demand, 2022).

Figure 2. *Global travelers interested in experiences (excludes Australians, in millions) (Source: Tourism Australia, 2022)*
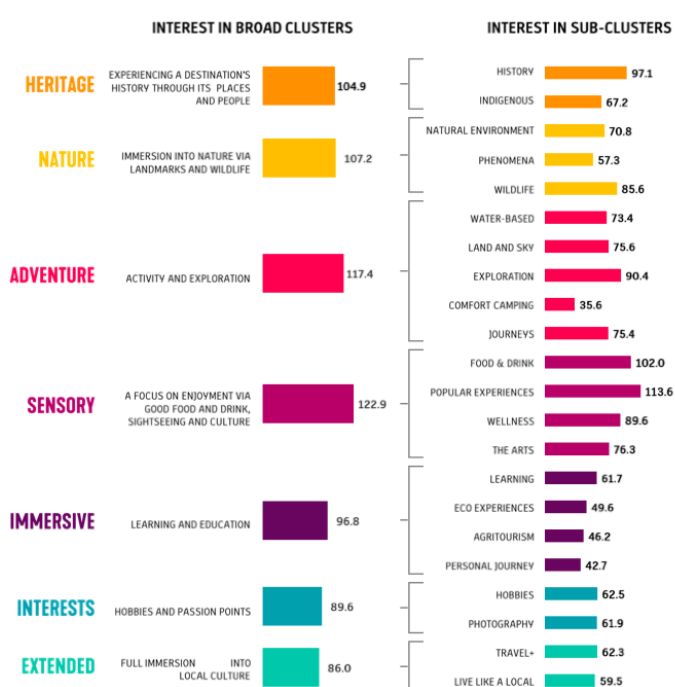
Visual description:
Traveller population sizing, based on interest in experiences
*Total global (excl. Australia) Annual out-of-region traveller population calculated as: 124,761,731.

We note that the broad cluster "heritage" comes in 4th place among the experiences that attract the most tourists, just behind nature-related experiences and ahead of immersive experiences. We also notice that of the 104.9 million people who say they are interested in "heritage" experiences, 67.2 million are specifically interested in discovering indigenous culture: which represents more than half.

Figure 3. *Traveler interest in terms of indigenous experiences (Source: Tourism Australia, 2022)*

The figure above illustrates the responses to the question 'Which of these experiences would you be interested in doing on a future international vacation?', which was asked as part of the 'Future of demand' study conducted by Tourism Australia. We can observe that 30% of respondents said they would be interested in visiting indigenous sites, and it was the Germans who were most interested in this experience, ranking it 11th out of a total of 89 suggested experiences. The same procedure applies to the following experiments. The reasons why tourists visit indigenous sites are mainly linked to their interest in Australian culture and focused on "considering Australia" and their desire to explore. Tourism Australia has shared testimonials from tourists who have participated in such experiences, including visiting indigenous sites, indigenous guided tours and indigenous history/storytelling, and highlights that some were "skeptical about the authenticity" of the experience, while others expressed "concerns about possible exploitation." We can also see from these data that, overall, the interest in having one or more experiences of this sort is stronger among working vacation travelers and weaker among long-term travelers.

2.4.3 Policies and stakeholders

To understand the rich history of these peoples and the resulting policies for the protection of their cultures and lands, it is essential to mention that the rights and living conditions of indigenous peoples have been put to the test for decades, particularly since British colonization in 1788 and the 1861 law authorizing Europeans to buy and occupy Crown lands (land owned by the government).

All the information below is taken from the official website Australia's Defining Moments Digital Classroom - National Museum. The first initiative for Aboriginal people occurred in 1863, with the creation of the Coranderrk Aboriginal Reserve, where they were forced to live, to protect communities from European disease and violence, but which is also described today as "one of the first Aboriginal campaigns for land rights and self-determination" (Australia's Defining Moments Digital Classroom - National Museum) as their lives were controlled. In 1901, with the independence of the national territory, the government sought to reduce immigration in order to promote a 'white Australia': the Immigration Restriction Act became law, and racism took hold, making the communities feel left out. "In 1915 changes were made to the Aborigines Protection Act 1909 which gave the New South Wales Board for the Protection of Aborigines the power to take any Aboriginal child from their family at any time, for any reason." (Australia's Defining Moments Digital Classroom - National Museum), they are now recognized as "Stolen Generations".

To this day, and since 1938, a group of Aborigines have organized the first Aboriginal Day of Mourning to protest against violence, dispossession and discrimination since 1788. This historic event became the starting point for a growing awareness of Aboriginal rights in Australia, later evolving into NAIDOC week, an annual celebration of Aboriginal culture and history.

It was only in 1967 that the Australian Constitution was amended after a referendum to include "recognition of Aboriginal and Torres Strait Islander people", so that they were officially recognized as equal citizens, part of the population, since since 1901 they had been treated differently from Australians. Since then, 2 major laws have been adopted:

➢ *Law of 1976:* Australian Parliament passed the Aboriginal Land Rights Act in order to "enabled First Nations peoples to claim land title (ownership), if they could prove their traditional connection to the land."
➢ *Law of 1992:* "The High Court of Australia ruled that a group of Torres Strait Islander people held ownership of the Murray Islands, including Mer." which has also "held that native title existed for all First Nations peoples."

The following information was taken from the "Deadly story" website, which is a cultural resource portal aimed at increasing the cultural knowledge of young Aboriginal and Torres Strait Islander people in out-of-home care. In 2000, "the monumental event 'Corroboree 2000' took place" and involved two events: the drafting of two official documents, the "Australian Declaration Towards Reconciliation" and the "Roadmap to Reconciliation", which were drawn

up on May 27, 2000 at an "Aboriginal Reconciliation Council" attended by "dozens of Aboriginal and Torres Strait Islander community leaders and non-Aboriginal community leaders, including then Prime Minister John Howard" which was presented at the Corroboree event on May 28, 2000 (a popular march for reconciliation between Aboriginal and non-Aboriginal peoples). Since then, in 2008 and 2009, the Prime Minister has publicly apologized to Aboriginal peoples and the "Stolen Generations".

In tracing their history, we can observe that indigenous communities have always fought to keep their land and obtain property rights, although this is still a problem and a concern today with globalization and tourism. To facilitate, support and manage indigenous tourism in Australia, specific policies have been introduced and programs created to protect and support tourism businesses offering indigenous experiences.

Programs	Description
1. Indigenous Tourism Champions Program	This is an important initiative that helps promote and support the sustainable development of Indigenous tourism in Australia, highlighting businesses and experiences that value and preserve the culture and traditions of Indigenous people. The program seeks to identify Indigenous tourism businesses offering authentic, high-quality experiences for marketing and promotional support from Tourism Australia, which is the national tourism marketing agency responsible for promoting tourism in Australia.
2. The Aboriginal Tourism Grant Program	Developed to support Indigenous businesses and organizations (more than 50% Aboriginal owned) to develop Indigenous cultural tourism experiences and tourism products, and enhance visitor experiences to encourage

	tourists to travel to and stay in the Northern Territory Longer. (Tourism NT)
3. Indigenous Procurement Policy (IPP)	Cette politique est conçue pour encourager et promouvoir l'implication des entreprises autochtones et des entreprises détenues par des membres des communautés autochtones dans les processus d'approvisionnement gouvernemental. Son objectif est de stimuler le développement économique des communautés autochtones en leur offrant des possibilités de participer à des contrats gouvernementaux et en facilitant leur accès à des marchés et à des opportunités commerciales. En somme, elle vise à soutenir l'autonomie économique des peuples autochtones tout en favorisant leur intégration dans l'économie nationale.

Some states have also "been actively involved in the development of ATSI tourism" (see Zeppel, 1998a, 1999), such as Queensland, which has developed several policies, including the "Framework for the future" or the "Queensland Ecotourism Plan" to facilitate the growth of Aboriginal and Torres Strait Islander tourism (Whitford, Bell, Watkins, 2001). Partnerships between government, Aboriginal tourism businesses, private companies and associations can also be established to support indigenous tourism, both financially and in terms of developing new tourism experiences and promoting new indigenous destinations.

It's essential to know that in Australia each state and territory has a ministry or department responsible for tourism, in addition to having a department dedicated to trade, tourism and investment: more popularly known by the acronym Austrade. (see figure 4 below)

Figure 4. *Australia: Organizational chart of tourism bodies (Source: OECD)*
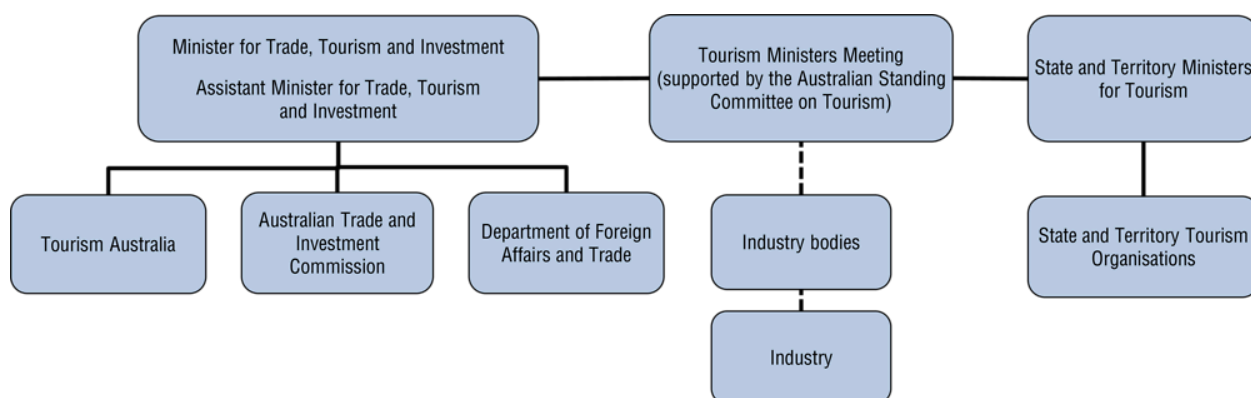
Stakeholders	Their roles
Australian Tourism Industry Council (ATIC)	ATIC represents all of the country's states and territories for tourism purposes and has no fewer than 9,000 tourism business operators. ATIC's aim is to provide 'industry leadership and representation through a national voice for tourism, to champion the industry on important and relevant issues and to manage national industry development programmes'. In addition, ATIC "is the owner and licensor of the Quality Tourism Framework, its programs and Brandmar: the Quality Tourism accreditation program, Sustainable Tourism accreditation program and the Accessible Tourism program, etc." (Quality Tourism Australia, 2024).
National Indigenous Australians Agency	Commits "to implementing the Government's policies and programs to improve the lives of all Aboriginal and Torres Strait Islander people." and "to make sure policies, programs and services address their unique needs." (National Indigenous Australians Agency)
Tourism Australia	"Tourism Australia is the Australian Government agency responsible for attracting

	international visitors to Australia, both for leisure and business events. The organisation is active in 15 key markets and activities include advertising, PR and media programs, trade shows and industry programs, consumer promotions, online communications and consumer research." (Tourism Australia).
Austrade- Australian Trade and Investment Commission	While Austrade's primary mandate is trade and investment, it works with the tourism industry to promote Australia as an attractive tourism destination globally and to accelerating the growth of Australian tourism, notably by developing appropriate tourism policies and managing subsidies: "We are responsible for the Commonwealth's tourism policy, programs and the national strategy for the visitor economy's long-term, sustainable growth." (Australian Trade and Investment Commission official website). Austrade heads The Australian Standing Committee on Tourism (ASCOT) whose "objectives are to improve cooperation and coordination of Government Policies and activities to implement tourism policy matters." (Australian Government Directory).
Indigenous Land Councils	These are indigenous organisations that manage the lands of these peoples, and can therefore be involved in the management of indigenous tourism projects on these lands. They aim to protect the interests of the populations and were created just after the 1976 law.

Indigenous Business Australia	It's a government organization created to "assist and improve economic development opportunities for Aboriginal and Torres Strait Islander people in Australia." (IBA website). IBA claims to go "further than providing money; we invest in people, places and ideas that can't wait. We help make them real."

This information and data gathering enabled us to understand the context of indigenous tourism in Australia, what it represents and its key importance in the country's future national tourism strategies: Australia intends to develop, more than ever, First Nations tourism offerings. The political context for First Nations communities aims to foster reconciliation and collaboration between Aboriginal and non-Aboriginal peoples. Although the context seems rather favorable to the rise of indigenous tourism in Australia, particularly with the study on 'future demand' conducted by Tourism Australia, what about the preservation of their cultures? Is it really protected? And if so, how?

To understand how the preservation of indigenous culture is approached and maintained by the communities themselves, who are opening up to tourism and the tourism stakeholders who are offering this kind of experience, an analysis is being carried out on 2 territories: Chiang Mai in Thailand and the Torres Strait Islands in Australia.

3. Methodology

The following chapter will encompass the steps that have been taken for the analysis of our data in order to support our objective of the study which is to elucidate and comprehend the strategies employed by tourism professionals and indigenous communities in Thailand and Australia to preserve their cultural heritage in the face of tourism. Specifically, we employ a multiple case study methodology coupled with a comparative analysis to delve into the topic of this paper.

Drawing on insights from seminal works by Yin (2014) and Stake (2013), among others, we have designed a methodology tailored to the complexity of conducting multiple case studies and

comparative analysis. By adopting this approach, we aim to provide a nuanced understanding of the dynamics between tourism development and cultural preservation in a diverse socio-cultural context.

This research design acknowledges the complexities inherent in studying interactions between tourism professionals and indigenous communities across different national and cultural landscapes. Leveraging the insights gained from interviews with key stakeholders and completing them with secondary sources such as reports and academic literature, our methodology facilitates a comprehensive exploration of the subject matter.

Furthermore, this study is framed within the context of critical realism theory, which emphasizes the examination of power dynamics, social justice issues, and the impacts of tourism on indigenous communities and cultural heritage. By adopting this theoretical framework, we aim to critically analyze the complexities of cultural heritage preservation within the tourism industry.

Overall, this methodology chapter provides a comprehensive overview of the research approach undertaken to investigate the preservation of cultural heritage by tourism professionals indigenous peoples in Thailand and Australia. Through rigorous data collection and analysis methods, we seek to contribute valuable insights to the field of tourism studies and cultural heritage management.

3.1 Multiple Case Study and Comparative Analysis

With a view to analyzing the differences and similarities between indigenous tourism in Australia and Thailand, and above all the ways and methods by which tourism actors and professionals in these two countries manage indigenous tourism and ensure the preservation of their cultures, we will draw up an analysis of multiple case studies; two here. Analysis of multiple cases: **1.** Indigenous tourism in Thailand, and

2. Indigenous tourism in Australia,

will enable us to collect qualitative, existing and relevant secondary data, so that we can get an "overview" of this form of tourism in these two countries, and then be able to compare them, as Baxter and Jack (2008) and Stake (1995) state, "the researcher studies multiple cases to understand the differences and similarities between cases" and the evidence multiple case study provide is generally "strong and reliable". (Baxter and Jack, 2008).

Moreover, the aim of this comparison is to examine how tourism stakeholders (listed in the section above) in each country approach the cultural preservation of indigenous peoples (whether on their tours or on their lands): tourism policies, collaborations between tourism stakeholders

41

and indigenous communities in both countries, their participation in tourism, socio-cultural and political contexts, different practices and common challenges. Figure 5 illustrates the methodology used in this research: the selection of two case studies, the collection of data (primary and secondary) which will enable us to better interpret the situation in each territory and ultimately to compare them in order to identify differences and similarities.

Figure 5. *Replication through use of multiple cases (Source: Gray, 2014, adapted from Flick, 2006)*
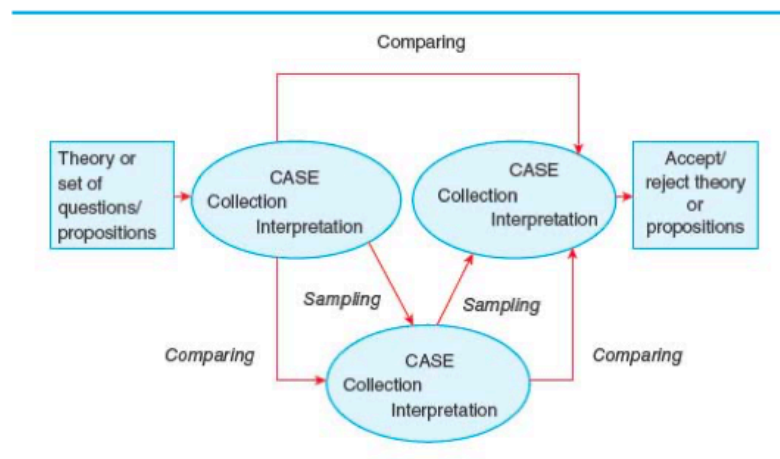
Figure 11.4 Replication through use of multiple cases
Source: Adapted from Flick, 2006

3.2 Critical Realism

In this study, we adopt critical realism (CR) as our research paradigm. Critical realism theory divides our understanding of the social world into three distinct layers. Firstly, at the empirical layer, we directly observe surface or experiential knowledge. Secondly, the actual layer encompasses events that unfold independently of our direct experiences. Finally, at the deepest layer, lie the concealed mechanism that drives these observed events (Bhaskar, 2016). This stratified approach in CR allows for the integration of diverse epistemologies when studying complex social subjects.

According to Dy et al., (2014) and as well Bhaskar (2016) CR also emphasizes the concept of irreducibility, which is central to its framework. This principle suggests that while a universal category may be abstracted from various empirical events, it is impossible to reduce a single event into this general category. Instead, the universal category must be contextualized within specific spatial and temporal dimensions, influenced by social positionality, and embodied in individuals' lived experiences (Bhaskar, 2016; Zhou & Edelheim, 2023). Such a

multidimensional perspective offers a nuanced understanding for analyzing intricate social phenomena.

Critical realism framework is particularly relevant for our research on the preservation of culture and heritage in tourism contexts due to its ability to accommodate the complexities inherent in this subject matter. By acknowledging the stratified nature of reality and the irreducibility of social phenomena, CR enables us to explore the multifaceted dynamics of cultural preservation efforts amidst the tourism industry. This framework allows us to delve into the underlying mechanisms driving cultural preservation strategies, the contextual factors shaping these initiatives, and the lived experiences of both tourism professionals and indigenous communities involved in these processes. Thus, critical realism offers a comprehensive lens through which to analyze and understand the intricate interplay between tourism, cultural heritage, and indigenous identity preservation.

3.3 Introduction to data

In order to make this study relevant, but above all to understand how tourism professionals and indigenous peoples in Thailand and Australia manage to preserve and maintain indigenous cultural heritage intact, we directly considered approaching stakeholders likely to share and report their points of view, different strategies, opinions and concerns on the subject. To this end, we contacted 2 stakeholders in each country, namely :

➢ In Australia
- **Angie Esdaille**, who has launched her own fishing agency Go Fish Australia, is a volunteer with Indigenous Community Volunteers and has set up another company: Indigenous Tourism Australia, which aims to enable Aboriginal and Torres Strait Islander people wishing to set up their own fishing businesses to do so. The interview was written up, the questions were drafted and sent to Angie.
- **Rosanna Angus**, an Aboriginal woman from Jawi and expert tour guide, has created her own tourism company offering cultural tours: Oolin Sunday Island. She was rewarded for her work by being voted "Australian Tour Guide of the Year" in 2023. The interview should have taken the form of a physical interview (to be distanced with the Zoom tool) but her tourist activity is in high season at the moment, which is why we suggested to Rosanna that it finally take the form of a written interview. She agreed that this solution would be more appropriate in her case (to be able to answer the question as soon as time allowed).

➢ In Thailand

- **Frans Betgem**, a native of the Netherlands who has lived in Asia for decades, has set up his [Green Trails](#) tourism company, offering cultural tours of northern Thailand while promoting responsible and community-based tourism. The interview took the form of a physical interview, using zoom software, and lasted just under 2 hours.

- **Likhit Pimanpana,** is an indigenous Karen from Mae Hong Son province in northern Thailand. He describes himself as 'an indigenous activist who focuses on human rights, indigenous issues and politics in Thailand' and is a member of the Liberal Indigenous People Group. In 2022 he was interviewed and cited by the [Bangkok Post](#) in an article to explain the group's declaration calling on the government to honor its commitment to the United Nations Declaration on the Rights of Indigenous Peoples. Being very busy with his responsibilities, and being in a remote area at the time we contacted him, the written interview was the most appropriate option for him, as the internet connection was very scarce and poor.

We experimented with both written and face-to-face interviews. Written interviews offer a number of advantages: they make it easier to collect answers, provide an overview of each question and make it easier to link questions and answers. For the interviewees, this method offers great flexibility, enabling them to respond when they wish and to stop when they run out of time. It also encourages more thoughtful responses. However, responses can sometimes skim the surface of the subject, leading to more vague and less detailed information. The face-to-face interview was an enriching experience. It's always stimulating to meet and talk directly with people. This format allows you to come back to certain questions or answers for further details or explanations. It also encourages a dynamic discussion, allowing unexpected questions to be asked in response to the information provided. However, a major drawback of this method is the difficulty of collecting and analyzing the information gathered.

Our objective in starting this study was to interview at least 3 key tourism stakeholders in Australia and Thailand, including 1 indigenous person, 1 tourism stakeholder offering this type of experience, and 1 national/political tourism stakeholder such as a DMO, in order to gather a more general opinion on the situation of indigenous tourism in the country concerned. After numerous attempts, positive responses proved to be rare, if not non-existent, so we decided to concentrate on getting in touch with only those 'key' players who could bring real relevance to our subject and study through their background and multiple experiences.

Our study is based on qualitative research analysis and involves the collection of primary data, which we will collect ourselves. Our basic primary data is collected in the form of semi-structured interviews which are "generally based on a guide and that it is typically focused on the main topic that provides a general pattern" (Magaldi and Berler, 2020) and which aim "To provide useful information about the candidates that might not be available from other sources" (Powis, 1998; Abbasi, 1998). A total of 4 interviews were conducted on the basis of semi-directive interviews which "is flexible, allowing new questions to be brought forward during the interview as a consequence of what the interviewees have said" (Ruslin, Mashuri, Sarib Abdul Rasak, Alhabsyi, Syam, 2022). A number of questions have been drafted - which obviously differ according to the person we're interviewing - in advance, so as to keep the framework of the theme precise, but open to change as the interview progresses and our interviewee responds, while trying to follow Rubin and Rubin (2005, p 171) advice that "suggest that good interviews usually consist of a balance between main questions, follow-ups and probes." The vast majority of the questions we have formulated were open-ended, to allow our interviewees to express themselves freely on the subject and its implications, in their own words, without any restrictions to enable us to gather as much information as possible.

In conclusion, for a comprehensive analysis of the interviews, the collected data was systematically divided into subcategories, allowing for a focused examination of the specific influences of indigenous tourism in each region. The common subcategories include the promotion of indigenous tourism as a product, the creation of Indigenous experiences, the policies and actions implemented in each region, and the strategies implemented by locals. This approach facilitated a nuanced understanding of the distinct and overlapping factors influencing indigenous tourism development, highlighting regional differences in promotional strategies, experiential offerings, and policy implementations. This comprehensive categorization enabled us to draw more precise and comparative insights across different contexts of indigenous tourism.

4. Analysis

The statements collected in the interview discussed and analyzed in this section will be separated in the form of 'subjects' in order to provide more clarity and understanding to the subject itself and of our interlocutors' citations.

The upcoming case studies will be organized by country, with each country representing a specific region. Within each country's case study, data will be categorized based on the themes identified in the conducted interviews.

4.1 Thailand case study

The following section presents a case study focusing on the region of Chiang Mai in Thailand and its indigenous communities in the context of tourism. This study is primarily based on data gathered from interviews conducted with Mrs. Frans Betgem and Mrs. Likhit Pimanpana, as introduced in the 'Introduction to Data' section. Additionally, secondary data will be incorporated into the analysis to complement and reinforce the insights provided by these interviews. The aim is to provide a comprehensive understanding of the management of tourism in the region as well as challenges and opportunities faced by indigenous communities in Chiang Mai regarding tourism, drawing on both primary and secondary sources.

4.1.1 Introduction of the Chiang Mai region

Chiang Mai, fondly referred to as the "Rose of the North", stands as a testament to Thailand's rich cultural heritage and natural beauty, offering a plethora of attractions and warm hospitality to visitors (*Chiang Mai Province Official Website*, 2024). Chiang Mai, the second largest city in Thailand, has experienced a significant increase in tourist numbers in recent years, despite its earlier lack of popularity among visitors. Known historically as "a new city in the former time", it houses the busiest international airport in northern Thailand. The city is notable for its natural resources, cultural heritage sites, and adventure tourism destinations. This rise in tourism has led to increased exploration by new groups of visitors attracted by its various attractions.

The mountainous areas of Northern and Western Thailand, including areas surrounding Chiang Mai, are home to many communities of ethnic minorities. Often misconstructed as merely a launching pad for excursions to hill tribes villages and neighboring provinces, Chiang Mai surprises visitors with its multifaceted allure. Beyond its magnificent temples, the city boasts a kaleidoscope of experiences, including encounters with diverse ethnic tribes, interactions with elephants in sanctuaries (annex 4), culinary and massage schools, outdoor adventures, handicraft workshops, cultural performances, and breathtaking natural landscapes. The adage "a day in Chiang Mai is enough to see things around town" has given way to the realization that even a fortnight may not suffice to explore all of the city's offerings (*Chiang Mai Province Official Website*, n.d.; Frans Betgem, 2024).

Enveloped by pristine mountains, waterfalls, and rivers (Annex 3), Chiang Mai serves as a melting pot of hill tribe cultures, enriching its cultural fabric. Hill tribe trekking, complemented by river rafting and elephant encounters, remains a hallmark tourist attraction. At the heart of Chiang Mai lies its old city, a vibrant showcase of the region's indigenous cultural tapestry

characterized by diverse dialects, culinary delights, unique architecture, lively festivals, artisanal workshops, classical dances and therapeutic massages.

Chiang Mai province in Thailand boasts a mosaic of 25 districts, each characterized by its unique attributes and home to diverse indigenous communities. Figure 6 provides an overview of these districts, showcasing the rich tapestry of cultures and traditions they harbor. Among these, the districts hosting Karen communities stand out, as they represent the core of indigenous diversity within the region.

Figure 6. *The 25 Districts within Chiang Mai province, Thailand. (Source: United Nations Office for the Coordination of Humanitarian Affairs -Regional Office for Asia and the Pacific,* (Bunyatisai et al., n.d.,2022)

The Hill tribes, composed of various subgroups, each with its own distinct cultural attributes, form a significant part of this indigenous landscape. Frans Betgem states that "Despite their shared heritage, each subgroup maintains its own cultural nuances reflecting the intricate interplay of tradition and environment". This diversity serves as the cornerstone of indigenous tourism in Chiang Mai, drawing visitors eager to delve into the captivating heritage and lifestyles of these communities.

Overall, this multifaceted destination caters to a broad spectrum of travelers, from budget-conscious backpackers to luxury-seeking tourists, and is officially endorsed by the Chiang Mai District Provincial Hall. With its wealth of attractions, dining options, and accommodations, Chiang Mai stands as an epitome of Thailand's hospitality and charm.

4.1.2 Promoting Indigenous Tourism through Community Based Experiences

As previously mentioned, in Thailand the primary organization responsible for destination management is the Thailand Tourism Authority (TAT), which spearheads the promotion of community-based tourism initiatives nationwide. Indigenous tourism and CBT have emerged as pivotal components of tourism and recently sustainable tourism development in Thailand, facilitating genuine cultural immersion while bolstering local communities and safeguarding cultural legacies. The following subchapter will provide an overview of the ways of promoting this kind of experience in the Chiang Mai region towards visitors and what is the locals involvement in it, based on the interview conducted with Frans Betgem as primary data and TAT's official website and reports as secondary data.

On the national level, the TAT has embraced digital platforms as a pivotal component of its marketing strategy for promoting indigenous tourism. Through its official website and social media channels, TAT showcases the cultural richness of indigenous communities, such as the Karen, Hmong and Akha. Vibrant imagery and stories highlighting indigenous festivals and traditions entice travelers seeking authentic expenses. For example, TAT's Instagram account features captivating visuals and engaging descriptions of community-based tourism destinations in Thailand (annex 5), inviting travelers to explore unique cultural and lifestyle experiences.

On the regional level, Green trail and Chiang Mai a la Carte being part of the primary data of this research, alongside with other tour companies in the region, are promoting the community-based tourism and their experiences throughout the main digital platform - official website. Moreover, Green Trails also promotes their educational tours for schools and universities, attracting participants from various countries worldwide.

"We offer photography tours and educational tours. We have a tour for students from Stenden University in June. We are working hard on these kinds of trips." (Frans Betgem,2024)

These expeditions typically span multiple days and emphasis on community immersion, allowing participants to partake in agricultural activities, such as rice planting and harvesting, and tree planting initiatives.

" We are also directing attention towards the lifestyle within the community. Students will be given the opportunity to engage in agricultural tasks like planting and harvesting rice, contingent upon season. Alternatively, tree planting during the rainy season remains a viable option. Moreover, we are mindful of the historical background and sensitive concerns prevailing in these communities, including matters of land ownership, education, healthcare, discrimination, and legal status. It is noteworthy that numerous ethnic communities in Northern Thailand have encountered challenges related to at least one of these issues." (Frans Betgem,2024)

These activities not only provide valuable insights into traditional practices but also raise awareness of community issues, including land ownership, education, health care and discrimination. Additionally, participants have the opportunity to learn traditional weaving or batik techniques from ethnic communities like Hmong and Dara-ang, preserving cultural heritage and supporting local artisans. This type of tours which is offered for a different target group is itself a promoting strategy for community-based tourism with the involvement of the indigenous communities.

In conclusion, by importing students and exporting knowledge and experience, Green Trails facilitates cultural exchange and awareness supporting local communities. Concurrently, TAT's digital marketing efforts raise awareness of indigenous tourism destinations and encourage travelers to engage in authentic cultural experiences, contributing to indigenous tourism development in Thailand.

4.1.3 Creating the indigenous tourism experience

As previously indicated, indigenous tourism in Thailand predominantly takes the form of CBT, given the novelty of the term "indigenous tourism" within the country, as stated by Frans Betgem in his interview "Indigenous tourism is a new term in Thailand". Thus, community-based tourism emerges as a prominent modality of tourism alongside trekking, which extensively engages indigenous communities, which is also highlighted by Frans "Trekking to hilltribe communities has been one of the main tourism activities in Chiang Mai and North Thailand for many years. It was a mixture of an outdoor activity and some exposure to exotic people in a primitive, remote location."

Trekking remains an element of the tourism experiences offered in the province. Although trekking is still an option, there is now a stronger emphasis on CBT experiences within these ethnic communities. This shift aims to ensure that local communities derive tangible benefits and are actively involved in the tourism process. The move from mere trekking to a broader array of activities, such as workshops and homestays, allow visitors to gain deeper insights into the lives

and traditions of the hill tribes, while simultaneously providing economic and social benefits to the host communities. This approach promotes sustainable tourism practices that respect and preserve the cultural heritage of the region.

Creating authentic indigenous experiences in Chiang Mai involves several key steps, centered around collaboration with local communities and the integration of their cultural practices into the tourism framework. Active community engagement is the cornerstone of creating authentic indigenous experiences. It ensures that the tourism activities are culturally sensitive and economically beneficial. In Chiang Mai, the engagement begins with extensive consultations with the hill tribes to align the tourism activities with their values and lifestyles. By involving the communities in the planning and execution of these activities, the tours planning organizations ensure that the cultural heritage is preserved and shared in a respectful way in the communities that they are active in.

 The process can be broadly categorized into the following stages:

Figure 7. *Stages of creating the indigenous experience (Based on Green Trails, Moufakkir & Burns, 2012; Pierre, 2016)*
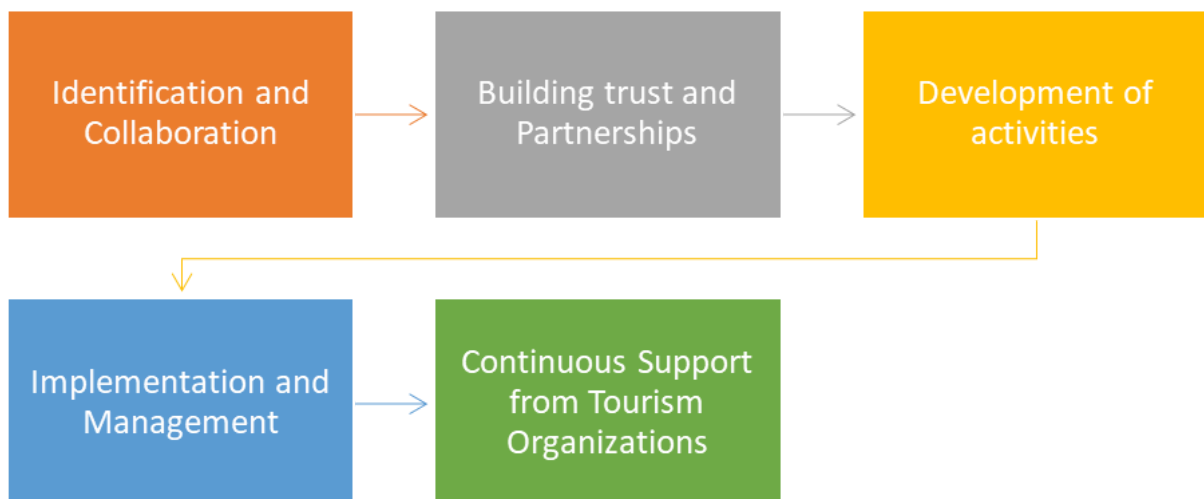
1. Identification and Collaboration

The initial stage involves identifying communities with unique cultural practices and skills that can be integrated into the tourism experience. This step often requires building trust and establishing partnership with local leaders and community members. Organizations like Green

Trails and Chiang Mai a la Carte, play crucial roles in this by engaging directly with the hill tribes, such as the Karen, Hmong, and Akha, to understand their traditions and willingness to participate in tourism activities.

2. Building trust and Partnerships

Building trust and establishing partnerships with local leaders and community members are essential to ensure successful collaboration. This phase involves frequent consultations, transparent communication, and mutual respect to foster a cooperative environment. By a close work relationship which is based on mutual respect and for the organization of the tours that involves the communities and understanding their needs, expectations, and concerns, thereby facilitating a collaborative approach to tourism development. As Frans Betgem has supported, this involves in-depth discussions with community members to identify cultural practices that can be shared with tourists in a respectful and meaningful way.

3. Development of Activities

Once a partnership is established, the next step is to develop tourism activities that are rooted in the community's cultural heritage. This involves designing experiences that are both educational for visitors and beneficial for the local population. For instance, Green Trails works with approximately 5 to 6 communities on a regular basis, to create activities managed by local people. These activities include traditional practices such as natural dyeing workshops, where visitors pay a fee to receive a shirt and learn ancient techniques of dyeing fabric using natural sources (Dara-Ang people, Palong Village). Other activities include textile decoration, bamboo weaving, and cooking classes (annex 8). These hands-on experiences allow tourists to learn about the community's traditional skills and cultural practices while providing economic benefits to the locals.

4. Implementation and Management

The implementation phase involves rolling out the developed activities and managing them on an ongoing basis. Local community members take the lead in conducting the activities, ensuring that tourists receive an authentic experience. For example, during natural dye workshops, local artisans from the Dara-ang community teach tourists how to color fabric using traditional methods, thereby sharing their cultural heritage and generating income. This type of experience is helping towards "Exposure to foreign culture and a small financial contribution to the income of the local people who are involved in tourism." (Frans Betgem,2024)

5. Continuous Support from Tourism Organizations

Continuous support from tourism organizations is vital for the success of Community-based tourism. The community often requires external assistance to effectively manage and promote tourism activities. This support includes training, marketing, and logistical assistance.

Based on the analysis, a detailed note has been compiled, the community can never do it by themselves, in the majority of the cases they are always in contact with one of the tour companies that help them. Green Trails provide this necessary support, ensuring that the tourism activities are well-organized and sustainable thereby fostering economic development and cultural preservation.

In summary, the creation of indigenous experiences in Chiang Mai is a multifaceted process that hinges on careful planning, active community involvement, and sustained support from tourism organizations. The successful integration of traditional practices into tourism activities and the empowerment of local communities ensure that these experiences are authentic and beneficial for all parties involved. The partnership between communities and tour operators like Green Trail is essential in making this model of community-based tourism both sustainable and impactful..

4.1.4 Actions and policies implemented in Chiang Mai

Collaboration is central to the Tourism Authority of Thailand's marketing strategy, both domestically and internationally. By fostering partnerships at all levels, barriers within the tourism industry can be overcome, aligning with the government's broader policy to enhance the quality of life across all regions of the country through tourism development. This strategic alignment underscores Thailand's commitment to positioning itself as a leading tourism destination in Southeast Asia.

In the midst of economic challenges, Thailand responded with strategic national policies aimed at promoting its tourism sector. The "Amazing Thailand" policy, launched in 1997 following a financial downturn, sought to reinvigorate tourism. Subsequently, in 2001, the government introduced the " One Tambon(one region) One Product (OTOP)" policy, expanding the country's tourism offerings to include eco-tourism, community-based tourism, and home-stay businesses. These initiatives have not only stimulated tourism growth but have also bolstered local economies.

Operating independently from government initiatives like OTOP, Frans is stating

"We are very much on our own. There is no support nor hindrance of the development of indigenous tourism. I have no contact with government agencies or development organizations."

This shows that there is no direct contact between the tour operators in the region and a government body that can support with fundings or any other forms of support. The absence of interaction and collaboration suggests a significant gap in support framework for the development of indigenous tourism.

Following, the tour "From Chiang Mai to the Golden Triangle" offered by Green Trails, exemplifies the promotion of indigenous tourism through community-based tourism in Chiang Mai. By designing immersive experiences that immerse travelers in local culture and traditions, Green Trails contributes to sustainable tourism practices. Although not directly supported by government agencies or development organizations, the tour serves as a model for responsible tourism, benefiting local communities and preserving cultural heritage. Through initiatives like cultural immersion activities, homestays, and interactions with indigenous peoples, the tours foster meaningful connections between travelers and local residents, enhancing understanding and appreciation of Chiang Mai's diverse cultural landscape.

In conclusion, the effectiveness of government strategies in promoting indigenous communities and their tourism potential raises pertinent questions. Are these strategies effectively utilized by tour operators when organizing tours to these communities? Or are they largely unknown to operators, indicating potential shortcomings in the government's promotional efforts? Given the limited access to technology and information among indigenous communities, it is plausible that they are unaware of these strategies. Similarly, tour operators may not be familiar with or adhere to these government policies. This lack of alignment suggests a gap in communication and oversight regarding policy implementation within the tourism sector. Consequently, tour operators such as Green Trails may perceive themselves as operating independently, without government support or guidance. Although, based on the analysis it appears that TAT tends to favor tour operators in general by promoting cultural festivals, ethnic traditions and CBT as a backdrop for their activities, this being an indirect support towards small tour organizations.

4.1.5 Benefits and challenges

The realm of tourism constitutes a multifaceted phenomenon, characterized by a spectrum of advantages, drawbacks, and consequences, particularly in contexts involving communities characterized by profound adherence to tradition and cultural heritage. Expounding on this, it's imperative to recognize tourism's impact on such communities extends beyond mere economic benefits. While tourism can bring economic opportunities and cultural exchange, it also poses challenges such as loss of the identity, land and culture appropriation,etc. (Likhit Pimanpana,2024). Furthermore, the consequences of tourism can be both immediate and

long-term, influencing the socio-cultural fabric, economic dynamics, and environmental sustainability of these communities. Therefore, it is essential to analyze the tourism management that considers the diverse interests and aspirations of local communities, balancing economic development with cultural preservation and environmental conservation.

The following analysis of the benefits and challenges faced by the ethnic communities in Chiang Mai region and the neighboring one is based on the view of the interviewed representatives of a tour company and a local from Mae Hong Son. Using a critical realism framework, this further analysis delves into how tourism affects indigenous communities, particularly in terms of cultural authenticity and community management.

Challenges and concerns

The legal status of numerous indigenous individuals significantly contributes to educational disparities. Children without citizenship are barred from enrolling in public schools or accessing government-funded educational programs, perpetuating cycles of poverty and marginalization. This legal barrier creates significant educational challenges, particularly in regions like Chiang Mai, where lack of access to quality education results in lower literacy rates and limited knowledge among indigenous communities.

Furthermore, the remote locations of many indigenous villages exacerbate these educational challenges. Schools in these areas are often under-resourced, lacking adequate facilities, teaching materials, and qualified teachers. Poor infrastructure, such as unpaved roads and limited transportation, further hampers access to education, resulting in educational levels far below national standards. This lack of education hinders community members' ability to effectively manage tourism activities and enterprises, as skills in financial literacy, marketing and business management are essential for running successful tourism ventures. Consequently, indigenous communities frequently rely on external organizations to manage tourism operations, providing immediate benefits but limiting long-term sustainability and autonomy.

Education also plays a critical role in preserving cultural and linguistic diversity. The current education system, which prioritizes the national language and curriculum, threatens the transmissions on indigenous languages and traditional skills to future generations. As tourism increasingly focuses on authentic cultural experiences, the erosion of traditional knowledge diminishes the uniqueness and attractiveness of indigenous tourism. Educated community members are often helping to preserve and promote their cultural heritage by acting as guides, educators, and cultural ambassadors. However, due to the shortage of English-speaking locals, tours guides frequently act as translators.This arrangement, while helpful, is not always the most

effective solution. This highlights the need for more comprehensive language support to ensure better communication and richer experience for both tourists and the local communities.

Tourism in the region can also lead to misrepresentation of the ethnic cultures, creating misunderstandings about their way of life. This issue is particularly problematic when tourism emphasizes aesthetic appeal over genuine cultural exchange. For instance, in some Karen villages, traditional dances and ceremonies are performed specifically for tourists, out of their original cultural context. While captivating, these performances may not accurately represent the cultural misrepresentation by including genuine interactions and educational components in their tours are essential in addressing this issue.

Additionally, external cultural influences have led to significant changes in Indigenous communities. In the Chiang Mai region, the village of Ban Mae Klang Luang has seen traditional bamboo and thatch homes replaced by modern concrete and steel buildings to meet tourist expectations. This transformation not only alerts the village's physical landscape but also impacts its cultural identity. The shift from traditional to modern housing results in the loss of architectural heritage, reducing the village's cultural authenticity. The daily routines of villagers have shifted from traditional agricultural activities to service-oriented roles in the tourism sector, further altering the cultural fabric of the village.

Moreover, when tourism reduces indigenous communities to mere attractions, it can perpetuate a "human zoo" effect, where cultural practices are commoditized and stripped of their deeper meanings. This leads to superficial engagement with the culture rather than respectful and educational experiences. As noted by Likhit Pimanpana, tourism that focuses on communities as mere spectacles rather than promoting genuine understanding and participation in tourism management undermines the rights and agency of these communities.

Benefits and Measures for mitigation

Promoting and monetizing traditional skills, crafts, and practices generates income and sustains livelihoods, bringing significant economic benefits and cultural preservation to indigenous communities. This financial support is crucial for communities to invest in infrastructure, education, and health services, thereby improving overall living standards. For instance, Green Trails' tours highlight traditional practices such as weaving in Lawa villages and the Akha's intricate textile work. By bringing tourists to these communities, the company helps sustain these cultural practices and generates income for the artisans.

To ensure that tourism benefits indigenous communities without compromising their cultural integrity, implementing effective regulations and promoting community participation is essential. The Mae Kampong village in Chiang Mai province exemplifies this approach with its CBT model. Here, villagers have a say in how tourism is conducted, creating visitor guidelines that respect the village's customs and traditions, and ensuring that tourism activities do not disrupt their daily lives.

In addition to regulations and community involvement, collaborations and partnerships play a crucial role in creating tourism experiences that respect cultural heritage and benefit the community. Green Trails' partnerships focus on developing sustainable tourism practices that protect cultural heritage while sharing it with visitors. These collaborations help the community benefit from tourism while preserving their cultural identity. However, it is important to note that this positive outcome may not be universal across all communities in the region.

In conclusion, despite the considerable challenges that exist, community-based tourism, if effectively managed, has the potential to deliver substantial economic benefits and contribute to the preservation of cultural heritage. The success of such initiatives is heavily reliant on the active participation and genuine interest of the community members in sharing their culture and traditions with tourists.Chiang Mai's rich cultural dimensions offer a unique opportunity to integrate indigenous tourism through CBT, showcasing the diversity and depth of its ethnic communities. However, there is a risk that the voices of the indigenous communities might be overshadowed or ignored by local non-ethnic stakeholders who prioritize increasing visitor numbers over respecting traditions and the cultural significance of sacred lands. This divergence in priorities can undermine the authenticity and sustainability of community-based tourism efforts. Therefore, it is crucial to ensure that the development and management of tourism activities are inclusive and reflective of the community's values and need to achieve a balance between economic development and cultural preservation.

4.1.6 Tourism management by the locals

This section will examine the measures implemented by local communities in two villages within the Chiang Mai region to effectively manage tourism initiatives and the income generated from these activities. The examples shared in this section are crucial as they offer valuable insights into the practical strategies employed to balance the preservation of cultural heritage with the economic opportunities presented by the tourism sector. Moreover, the examples provide a comprehensive understanding of how these two communities in the same region

navigate the complexities of tourism management, ensuring sustainable development and equitable distribution of economic benefits.

The following example is based on the interview with Likhit Pimanpana and a case study written by Jitpakdee et al., (2016).

<u>Mae Kampong</u>

The village headman and local members of Mae Kampong, Chiang Mai province, recognizing the intertwined issues of unemployment and income distribution hindering their community's development, sought a strategic solution. They established a cooperative management system designed to ensure fair income distribution, transparency, and accountability.

When initiating Mae Kampong's CBT initiative, they formed a nine-member tourism committee to oversee operations. This committee made decisions by mutual consent, which were subsequently ratified in a general meeting. To maintain transparency and accountability, the committee implemented management tools such as an accounting system, control reports, and regular evaluations.

A key component of maintaining community unity and participation was the equitable distribution of income. Profits from CBT were allocated with 30% going into a village fund and 70% distributed among local members based on their involvement in tourist services, such as accommodations, massage services, and handicrafts. Although not all members were entirely satisfied, the system was generally accepted as it provided tangible benefits to most. The village fund addressed various social issues and supported community development projects like road improvements, public toilets, and water systems. It also facilitated job creation in various sectors, enhancing overall economic stability and community welfare.

Furthermore, the tourism committee prioritized human capital development by investing in training programs for local members to improve their skills and knowledge in CBT management and related services. This focus on continuous improvement contributed significantly to the community's prosperity. Additionally, the establishment of the Mae Kampong savings and credit group encouraged savings and prodded financial resources to those with limited capital, further supporting the village's economic resilience and development.

This systematic approach enabled Mae Kampong to effectively manage and benefit from CBT operations, addressing socio-economic challenges and promoting sustainable development within the village.

The following example is based on the interview with Frans Betgem (Green Trails) and the information provided by their website ([Green Trails](#) 2024).

Mae Wang

Over the past 15 years, Mae Wang, a district in Chiang Mai Province, has successfully developed a CBT initiative with significant support from Green Trails. This initiative harnesses the area's rich cultural heritage and natural beauty to promote sustainable tourism, yielding economic benefits for local communities while preserving their cultural identity.

Local community members are central to managing tourism activities, including participating in decision-making processes, managing homestays, guiding eco-tours, and conducting cultural workshops. This active involvement ensures that tourism benefits are equitably distributed and that cultural heritage is preserved. Green Trails supports the initiative by providing training and resources to local residents, helping them develop skills in hospitality management, sustainable tourism practices, and business operations. This partnership enhances the quality of services offered to tourists and ensures that tourism practices are sustainable and respectful of the local culture.

Tourists stay with local families, engaging in daily activities such as farming, cooking, and craft-making. This fosters deep cultural exchange and provides direct economic benefits to the host families. The local community manages the homostays, with Green Trails providing training and quality assurance support. Tourists also visit elephant sanctuaries where they learn about elephant conservation and observe the animals in their natural setting. Green Trails ensures these experiences are ethical and contribute to local conservation efforts, with active involvement from local guides.

Guided tours include visits to natural attractions such as waterfalls, forests, and rice fields. Activities like bamboo rafting and the Wang River offer unique experiences that highlight the area's natural beauty. Local guides lead these tours, ensuring that tourism activities are environmentally sustainable. Tourists participate in workshops on traditional crafts, cooking, and agricultural practices, which help preserve and promote local cultural heritage. These workshops are organized and conducted by local artisans and farmers, with logistical and promotional support from Green Trails.

This example underscores that the CBT initiatives in this region, supported by Green Trails, exemplifies how collaborative management and sustainable practices can address economic and social challenges. The partnership with the local tours operating organization has diversified

income sources for the residents, reducing their reliance on traditional agriculture and providing new economic opportunities, although not a stable one. Moreover, the equitable distribution of income from tourism ensures that all community members benefit.

To conclude the entire case study on Thailand, CBT serves as an effective yet complex approach for promoting indigenous tourism, particularly the Chiang Mai province. While CBT facilitates genuine cultural exchange and provides substantial economic benefits by integrating local cultural practices and ensuring active community participation, it also faces several challenges. Legal and educational barriers, such as the lack of citizenship restricting access to education and economic opportunities, and infrastructural limitations in remote villages, complicate the effectiveness of CBT. Additionally, the shift from traditional agricultural activities to tourism services can alter the cultural fabric of communities and lead to the commodification of cultural practices, risking a "human zoo" effect. Despite these challenges, successful initiatives in Mae Kampong and Mae Wang demonstrate CBT's potential for sustainable development, cultural heritage preservation, and equitable income distribution. Collaborative management between local communities and tour operators, such as Green Trails, enhances the authenticity of tourist experiences and empowers local residents. The TAT digital marketing efforts also attract tourists to these culturally rich destinations through engaging narratives and vibrant imagery. Overall, while CBT holds significant potential for the sustainable development of Indigenous communities by balancing cultural preservation with economic opportunities, it requires careful management to address its inherent challenges and ensure that tourism benefits both visitors and host communities.

4.2 Australia case study

The following section presents a case study focusing on Aboriginal tourism in Australia, and more specifically on the Torres Strait islands. Our analysis of this Australian case study will be underpinned by primary data derived from interviews conducted with Ms. Angie Esdaille and Ms. Rosanna Angus, whose introductions are provided in the 'Introduction to Data' segment. Augmenting this primary data, we will integrate secondary data into our analysis to amplify and contextualize the perspectives articulated by our interviewees.

4.2.1 Introduction to the Torres Strait Island

In Australia, there are two indigenous cultural groups: the Aboriginal and the Torres Strait Islander peoples, both of whom represent the country's earliest human inhabitants. Although strongly attached to "their traditional lands, waterways and nature", Torres Strait Islanders "have

their own culture, languages and beliefs that are distinct from Aboriginal peoples" (Encyclopaedia Britannica, 2024).

The Torres Strait consists of "274 floating islands" (Takai, Queensland, 2022) spread over an area of around 48,000km2 "the Torres Strait waterway lies between Papua New Guinea in the north, and Cape York Peninsula in Queensland on the southern Australian mainland" (Britannica, 2024).

Figure 8. Geographical location of the Torres Strait islands (Source:Encyclopedia Britannica, 2024)
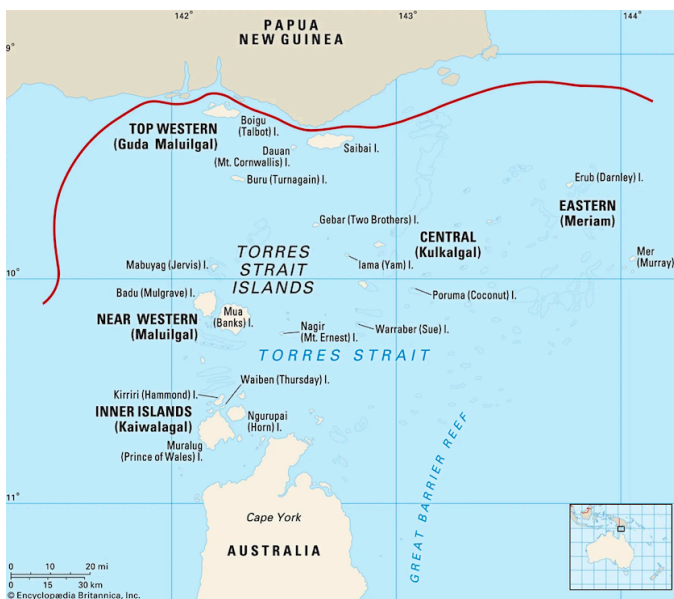
The Torres Strait Islander peoples "can be divided into 5 cultural groups: Eastern (Meriam), Top Western (Guda Maluilgal), Near Western (Maluilgal), Central (Kulkalgal) and Inner Islands (Kaiwalagal)" and speak two distinct languages: Meriam Mir (on the Eastern Islands) and Kala Lagaw Ya or Kala Kawa Ya (on the Western, Central and Inner Islands), which are "dialects of the same language". However, since European colonization, Kriol (Torres Strait Creole) has developed as a "mixture of standard Australian English and traditional languages" and is used as the official language for "communicating with non-insulars" (Britannica, 2024). Its exceptional geographical position makes the culture of the Torres Strait peoples "quite unique", blending songs, dances, instruments, crafts (wood carving, lino print carving) and portable art (dhari, zazi) (Takai, Queensland, 2022). The islands were annexed by Queensland in 1879, before becoming part of the Australian state of Queensland in 1901. (Torres Strait Island Regional Council, 2016).

4.2.2 *Creating Aboriginal Tourism Experiences*

First of all, in order to be able to consider the creation of a tourism business that offers aboriginal experiences, the government has introduced a policy that ensures they are at least 50% owned by a member or members of First Nations peoples. According to Angie Esdaille, this policy aims to "promote the economic autonomy of indigenous peoples and guarantee/ensure that the benefits of tourism accrue to members of these communities" and helps to "encourage greater involvement of indigenous peoples in the tourism sector and thus contribute to the preservation of their culture and traditions." Most of these companies are audited annually.

Secondly, the creation of aboriginal experiences will depend on many factors. Rosanna Angus began by explaining that gender is already a source of differentiation for tourism products: "Men and women's business is significant to what information can be talked about or shared", and although there are guided tours covering many aspects (culture, history, crafts, cuisine, fishing, etc), she asserts that today "a lot of tours these days focus on certain aspects of the tour", so as to be able to really take the time to share and pass on, so as not to "skim over" information and history, and thus leave the tourist with an abstract image and knowledge of the place they've visited or the experience they've had. Rosanna Angus insists that this is also, and above all, a "key means of protecting the culture of First Nation peoples", as it "educates visitors about its value". For example, although she incorporates a cultural dimension into her tours in a way, she nevertheless focuses more on the historical part and has chosen to leave the cultural part to her brother, aware that "as a man he can talk more specifically about the cultural aspects that a woman can't talk about". Indeed, by concentrating on specific and detailed aspects, such as the historical dimension, during a guided tour of an Aboriginal community, the Aboriginal guide can provide tourists with a complete and accurate understanding of history, thus reducing the risk of cultural misrepresentation or misunderstanding.

Rosanna Angus as a tourism actress and aboriginal woman, revealed that the creation of her tourism products involved partnerships: "We are 100% owned and operated in partnership with a very well-established business on the Dampier Peninsula called Cygnet Bay Pearl Farm" to ensure that "operations are compliant and respectful of the local culture". Cygnet Bay Pearl Farm is run by the Brown family, who "have retained this link with the ocean and remain proud custodians of their grandfather's 75-year legacy of operating one of the few remaining commercial pearl farms in Western Australia" (Cygnet Bay Pearl Farm website), and look after, as part of the creation of tourism products, to involve Aboriginal communities in these

experiences "for product delivery and support through direct bookings" (Rosanna Angus, 2024) while Rosanna looks after the "management of the boat and skipper".

Rosanna Angus detailed her partnership with Cygnet Bay Pearl Farm and how it was managed:

1. Tourism product development

Although she concentrates on boat management and navigation, on these expeditions she retraces "the aquatic journeys of her ancestors" (Bainger, 2024) and allows access to protected territories that can only be accessed in the company of a Traditional Owner "Bardi Jawi woman Rosanna Angus shows her ancestors' remote island home, Ewuny (Sunday Island) to those on her cultural tours. You can only set foot on the pale Oolin Beach, flanked by craggy, sienna-stained rocks, if you're accompanied by a Traditional Owner." (Bainger, 2024). She takes advantage of sea crossings to pass on to her customers on the boat "a binder full of plastic slips" containing black-and-white photographs "of people wearing hair belts threaded with riji (carved pearl shells), of rectangular, round-edged grass huts, and of the mission established after first contact in 1899" (Bainger, 2024). This medium and the storytelling it generates will automatically draw visitors into an immersive experience, which can also facilitate general understanding and make the information and history more memorable, so that it remains in the memory and is not "rewritten", thus promoting cultural preservation.

She underlines the fact that she does not operate her tourism business within the community, which she believes is something to be avoided at all costs: "Community shouldn't be doing tourism as it elevated the exposure of community living and tourism standards not met". To illustrate her point, she takes the example of the small community in which she lives and which has opened up to tourism, explaining that although the community receives an immediate financial benefit based on an entrance fee for access to the land, beaches etc. 'There is no area just for tourists, local people wanting to relax down on the beach are influxed with visitors in their bali (shade) and no toilets in the areas opened up for visitation where they are making toilet in the mangroves near the beach causing pollution etc.' (Rosanna Angus, 2024). Tourists are completely exposed to community life, despite the fact that nothing on site is adapted to tourism (no toilets, few bins, etc.). She operates her business directly "on the islands where we are the direct descendants and traditional owners of the land where I operate."

2. Reservations management

There are 2 possible options here:

a) Reservations can be made directly: in this case "The income is direct to my business. I get 100% of the income for my tours and manage the bookings system, and bank accounts as well."

b) Or be booked with partner Cygnet Bay Pearl Farm "for a 15% fee."

As far as Angie Esdaille is concerned, she has always accepted the idea that partnerships would bring visibility to her business and what she offers, so she initially set up partnerships with Aboriginal communities to develop fishing experiences while touring Australia "I would seek out remote communities and start conversations with the Aboriginal Councils in the area or sit and talk with an Elder about what he would like to happen in his community from a tourism perspective. Then it became word of mouth". Nevertheless, she is keen to point out that partnerships "can take many years to form and can progress very slowly", not least because of access to technology, which can sometimes prove very complicated in remote and isolated lands. "This is due to poor access to communications, the Internet and the telephone in remote areas, and to the fact that Aboriginal people don't work to a white man's timetable. So sometimes it's a "lesson in patience and trust." It's Angie Esdaille herself who oversees the creation of tourism experiences, although "As a white woman, I cannot travel or stay in remote aboriginal communities without an escort or an indigenous family member" when she finds herself "on country" (this term refers to being physically present on one of the ancestral lands of Australia's aboriginal peoples) it's important, even essential, for her to go out and meet the community "I spend at least 3 days with the community where I "sit, yarn, listen, learn" about what they'd like to do, culturally what's important, how they see their new tourism product looking and how they would like me to help them. " Nevertheless, she insists on the importance of going out to meet these peoples when you want to include them in any project, even more so when it comes to tourism, in order to truly understand the community's aspirations and therefore be able to develop a tourism product that suits them, that respects their traditions, will, values and ideas quite simply because "No two cultures are the same so each business development project is different and focused on their needs and aspirations."

4.2.3 Promoting Aboriginal Tourism Experiences

As the literature review repeatedly confirmed, indigenous tourism in Australia is attracting more and more international and domestic tourists. Tourism Australia and the country's tourism industry in general are looking to the growth of this form of tourism as a real objective for the coming years. "The Australian Government realised the value of First Nations tourism and wholeheartedly supported the development of this cultural experience with much funding"

(Angie Esdaille, 2024) about what these minorities represent for the country and its cultural heritage, which is why a great deal of (financial) funding has been deployed to promote indigenous experiences in Australia and participate in its development on a national scale. Indeed, a 3min advertising campaign was launched in 2015 by Tourism Australia in partnership with Austrade to 'show a contemporary, welcoming and inclusive vision of Indigenous tours and the stories behind them'. (Tourism Australia, 2024). Even though it's almost 10 years old, "the film has been and continues to be promoted at key events, and through media channels and in-market activity." (Tourism Australia, 2024).

To promote and encourage this form of tourism, Tourism Australia also produces 3 types of newsletter at regular intervals (weekly or fortnightly): the Essential Newsletters, the Essential Luxury Newsletters and the Aboriginal Experiences Newsletters. The essential newsletter also sometimes includes indigenous experiences and promotes them to tourists, for example the edition of 8 May 2024 contains a paragraph on "All-new Indigenous inspired experiences debut at Uluru" (Tourism Australia, 2024), otherwise, the promotion of new experiences and tourism operators offering this type of activity is done through the dedicated newsletter, which now has no fewer than 200 experiences and 48 tourism businesses in its portfolio, and which seems to be growing, even outside Australia: 'Over the past 12 months, Discover Aboriginal Experiences members have been featured in publications and points of sale from Hong Kong to the UK, and from Singapore to the USA. (Tourism Australia, Discover Aboriginal Experiences Newsletter, 15th April 2024). Discover Aboriginal Experiences is responsible for promoting Aboriginal tourism in Australia and, with its portfolio of experiences and members, makes it possible to "be sure to find a meaningful, fun and engaging Aboriginal experience' and claims to make a point of respecting the authenticity and quality of the experiences promoted, in particular through 'experiences guided by Aboriginal knowledge holders" (DAE, 2023).

According to Angie Esdaille (2024), while the government now has a real motivation and willingness to include First Nations people in the country's tourism strategy, this has not always been the case: 'Before 2019, Aboriginal tourism was not considered important', and she says she is delighted with this step forward as she believes that 'Today, it is vital for the success of tourism in Australia'. For her, these experiences mark the beginning of cultural tourism in Australia: "Many countries have cultural tourism and Australia is just catching up now". Angie Esdaille's comments echo those of Rosanna Angus, who also includes the cultural dimension in what tourism represents or should represent 'is a means to educate visitors about our culture and promote the significant aspects of the culture and practices'.

4.2.4 Motivations

Angie's adventure with Aboriginal people began in 2010, when she realized "How much culture our First Australians had and passed on through generations" (Angie Esdaille, 2024). Her first mission with Indigenous Community Volunteers began in Kowanyama in Cape York, Queensland where "I spent three weeks with an indigenous woman who was an elder and managed the kids and babies clinic. I helped her create an annual event for her community." Then, in her role with Go Fish Australia, she traveled to the Gulf of Carpentaria where she spent time with an indigenous group offering fishing, bush tucker and stargazing activities. "I helped them refine and cost their offers and connected them to the tourism industry." Finally, "I then travelled to Ninyikay in East Arnhem Land, spending one week with the community helping them cost and refine a new fishing experience. This is where I learnt to weave with the women." Angie Esdaille became interested in the living conditions of these people and their culture, in a way practising the experiences that are now available as tourist products. Going out on the land gave her a direct insight into the living conditions of some of these communities ". Other trips included 10 days in remote Kununurra, Marpoon and remote areas of the Northern Territory. All access was by private planes or helicopters as there were often no roads in or out of these communities." These experiences have given her a deeper understanding of the everyday challenges faced by these populations, and reinforced her desire to support them (notably by helping them with their projects) and to play a transmission role in preserving these cultures. Indeed, her mentoring role in Aboriginal tourism helps preserve the culture and cultural heritage of these communities, as it facilitates the transmission of knowledge, history, traditions, values and cultural practices from one generation to the next. Cultural transmission is essential if future generations are to understand and value their cultural heritage, and will also reinforce the sense of belonging that is "a key issue in the preservation of culture" (Angie Esdaille, 2024).

For Rosanna Angus (2024), being considered today as a player in Aboriginal tourism in Australia is " a way of sending a good message to the rest of the world that there are true authentic experiences where the aboriginal people here still sing and dance with paint on their bodies as art and stories." She sees tourism as a tool for keeping the cultural knowledge of First Nations peoples alive. Although certain practices are still maintained within her community, tourism strongly supports the transmission of knowledge "because we're constantly talking about it."

They both confided in us that they had created their tourism businesses with "inclusivity and the ability to tell their stories and share their cultural knowledge, which is priceless" (Rosanna Angus, 2024), and exercised with "giving back to remote communities through my event management and tourism skills" in mind (Angie Esdaille, 2024). She goes on to say that "everything Go Fish Australia does is about the next generation" and defines her work with Indigenous Tourism Australia as a real "passion and privilege". The human and solidarity dimension makes more sense in her business than the financial dimension: "Most Aboriginal people living in remote areas don't have the same opportunities for growth as those in the big cities. Helping them create a business, pass it on from generation to generation and establish a source of income for years to come is why we do what we do". Nevertheless, she remains committed to imparting a "better understanding and knowledge of Australia" and believes that this involves "sharing the culture with visitors" in addition to "providing them with a better overall experience."

4.2.5 Benefits and challenges from Aboriginal Tourism Experiences for communities

Every destination, country and/or community that opens up to tourism sees both benefits and challenges. Opening up a country to tourism generally brings many social and economic benefits, and is often seen as a real opportunity for countries seeking development. We are interested in the views and experiences of Rosanna Angus and Angie Esdaille, both of whom work in the tourism industry.

The benefits of indigenous tourism are reflected in a number of key dimensions, ranging from employment creation to cultural preservation, personal and community development, collaboration and innovation.

First of all, in terms of job creation and economic development, the opening up to tourism has had a real, direct and tangible impact on the living conditions of certain families and on local employment. Rosanna Angus points out that "My brother's company and mine make a combined offering, supporting the employment of 10 members of our family" (Rosanna Angus, 2024). This family collaboration is a perfect illustration of the crucial role of tourism in indigenous communities, offering them more economic opportunities, particularly through job creation. Angie Esdaille also highlights her support for local businesses, explaining: "I was looking for other ways to help isolated communities and, during my business travels, I would put myself in contact with Aboriginal and Torres Strait Islander people who wanted to set up their own fishing businesses" (Angie Esdaille, 2024). She formalized this activity with the creation of Indigenous

Tourism Australia, which helps First Nations people to refine and evaluate their offerings and connect with the tourism industry. In addition, Rosanna Angus is aware of the growth in tourism and revenue in her business, noting that their offerings have expanded to include four-night and five-day experiences, and she predicts " a very positive and successful tourist season due to the increase in our offerings and revenues this year" (Rosanna Angus, 2024). Innovation, as well as authenticity, enables businesses to stand out from their competitors by proposing new tourism offerings and experiences that meet the diverse needs of tourists. These stories underline the importance of collaboration and innovation in stimulating the local economy and creating employment opportunities.

Secondly, when it comes to preserving and passing on culture, education and the involvement of young people play a crucial role. Rosanna Angus points out that "In tourism, our children are constantly with us as we tell our stories to our visitors and they discover our way of doing things" (Rosanna Angus, 2024). This constant immersion of children in tourism activities not only educates them about their own culture and traditions, but also means that they are actively involved in passing them on ""Language and ceremonies are always practiced with the intention that younger generations will engage and learn." (Rosanna Angus, 2024) . For communities, this ensures that cultural knowledge and practices are passed down through the generations. For tourists, it provides an authentic and educational experience, enriching their understanding and appreciation of indigenous culture.

Rosanna adds that their products are authentic because they themselves continue to practise their culture and traditions: "Our products are authentic because we still practice our culture and my brothers use boomerangs to sing and dance our old songs" (Rosanna Angus, 2024). She also points out that "We benefit from tourism by offering authentic experiences to our visitors" (Rosanna Angus, 2024). This statement is important because it shows that, in her view, the authenticity of their tourism offerings is based on the living, ongoing practice of their cultural traditions. It is precisely by attracting visitors in search of authentic and enriching experiences, but above all by passing on their culture and cultural heritage, that they benefit from tourism, since they play a key role in preserving culture, which in this case involves passing it on "The main benefits are inclusivity and the ability to tell our and their stories and share all kinds of cultural knowledge, which is priceless." (Rosanna Angus, 2024)

Angie Esdaille brings a personal dimension to her experience in Ninyikay, where she learned to weave with the women of the community, enhancing the authenticity of their tourism offerings. She explains: "I then traveled to Ninyikay, in eastern Arnhem Land, to spend a week with the

community, helping them evaluate and perfect a new fishing experience. It was there that I learned to weave with the women" (Angie Esdaille, 2024). These experiences, in which Angie has been able to discover and learn about Aboriginal practices and traditions, add a rich cultural dimension and authenticity to her business. As a tourism actress, this enables her to enrich her offerings with in-depth and authentic knowledge, making her services more attractive and credible. Furthermore, these in-depth interactions give her a better understanding of the local cultures she represents, offering tourists more authentic and enriching experiences.

Thirdly, Rosanna Angus highlights a distinctive but nonetheless very interesting personal dimension of what tourism and her various professional experiences have enabled her to do as an Aboriginal woman. She states: "Tourism has helped me develop the identity of indigenous women in tourism. I am the only woman tour operator in my area and having a strong identity is important for recognition and growth. A lot of people want to come on my tour because of the fact that I am a woman and have won in 2023 Australia's Top Tour Guide and in 2022 I won the recognition for the Individual Excellence in Aboriginal Tourism at the State and National Awards" (Rosanna Angus, 2024). For her, tourism has not only provided significant professional recognition as a woman, but has also been a vector of emancipation, reinforcing her identity and position as a Torres Strait woman.

Personal and community development is also enhanced by access to resources and amenities. Rosanna Angus points out that the community benefits from visitor fees that give them access to the beach and the hatchery's tourist facilities, bringing personal development and the ability to support themselves: "The community benefits from visitor fees that give them access to the beach and the hatchery's tourist facilities. This brings personal development and the ability to support themselves" (Rosanna Angus, 2024). This shows how tourism can provide essential income that translates into tangible benefits for the community (infrastructure, for instance), improving their quality of life and autonomy. She continues by mentioning that her tourism business has enabled her family to get involved and have a global view of developing new products and offerings: "For my business, I've benefited from the tourism business I run, it's allowed me to help my family get involved and have a global view of developing new products and offerings" (Rosanna Angus, 2024). This illustrates how tourism can encourage family entrepreneurship and the diversification of economic activities, which can be crucial to the resilience and economic sustainability of local communities.

Finally, collaboration and innovation, as well as authenticity, are essential to the success of business and the preservation of culture. Rosanna Angus announces a partnership with the cruise ship industry to offer a unique new experience: "This year, we're partnering with the cruise ship industry by offering them a new experience for the first time in our region" (Rosanna Angus, 2024). This shows how innovation can attract new visitors and diversify tourism offerings, thereby contributing to local economic growth. It also highlights the importance of "Continuous collaborative working relationships and direct engagements that enable process and outcomes" (Rosanna Angus, 2024). Angie Esdaille supports traditional businesses: "We actively look for new cultural fishing experiences and support them in creating businesses and sending tourists to their destinations" (Angie Esdaille, 2024). By looking for new cultural experiences, she enriches the tourism offer and promotes traditional cultural practices. These partnerships show that authenticity, innovation and collaboration are crucial to creating sustainable economic opportunities and strengthening the resilience of local communities.

The challenges posed by opening up to tourism for the preservation of culture and all kinds of other aspects might be numerous and complex.

First of all, the commercialisation of culture is a major issue. Rosanna Angus expresses her concern: "Our stories come in the form of song and dance, and it's important to carry on this tradition without becoming too commercialized." This quote highlights the challenge of maintaining traditions while meeting the demands of the tourist market. It also calls into question the standards of authenticity in modern tourism. Rosanna points out: "We have been asked to provide authentic experiences and not over commercialize the products? What does this even mean as we are living in an age where technology and mainstream tourism is becoming more advanced." (Rosanna Angus, 2024). This phenomenon highlights the challenges posed by modernization and technology in preserving culture and developing tourism experiences. What's more, since the Covid-19 pandemic, many tools are now digitized (QR codes for restaurant menus, to pay the bill, websites to make reservations, pay a financial deposit over the Internet for a registration, etc.). She is also concerned about the lack of tourism standards for guides offering indigenous experiences 'there is no real standards with the guides or tours' which has consequences for the communities as they 'get very bad feedback because they are not meeting the industry standards first before exposing visitors to their community'. This observation highlights the difficulty of meeting the expectations of the tourism market without compromising local traditions and daily habits of the communities.

Secondly, tourism management and capacity also present significant challenges. Rosanna Angus emphasizes the importance of good management: "The community really needs a very good tourism manager to help strategic growth and benefit from visitors coming into the community." which illustrates that effective management is crucial to the development of tourism and its appropriate use. However, she also describes the limitations of her community in the face of the rise in tourism: "The community I live in, which has opened up to tourism, faces the challenge of its ability to welcome visitors, as it is very limited in tourist products and goods and, of course, no one organizes tours within the community." These comments illustrate the logistical and organizational challenges that communities face in meeting the growing demand for tourism.

She also describes her community's limitations in the face of the rise of tourism and the craze for these cultural experiences: "The community I live in, which has opened up to tourism, faces the challenge of its ability to welcome visitors, as it is very limited in tourist products and goods and, of course, no one organizes tours within the community." Rosanna Angus's main concern is that a lack of tourism offerings and experiences could, in the long term, reduce the attractiveness of the region to tourists and, consequently, reduce potential revenues. At the same time, it also reveals a lack of spaces dedicated to tourism, since when tourism is practised in the community space where the aboriginal peoples live, there are no places or spaces dedicated to tourism and to the tourists who occupy the living spaces of the communities, the infrastructures are lacking to welcome the tourists in ' favorable conditions' "The visitor fees to the hatchery where they have tanks for fish and reef life, it's not been elevated to suit tourism", sometimes even threatening the environment "There is no area just for tourist, local people wanting to relax down on the beach are influxed with visitors in their bali (shade) and no toilets in the areas opened up for visitation where they are making toilet in the mangroves near the beach causing pollution etc."

Another challenge is community participation and control. Angie Esdaille reveals: "Native communities don't want to share everything with their guests. They are only allowed to pass on stories approved by the Elders." This highlights the fact that the transmission of culture and the development of tourism offers can be limited by the community's desire to preserve certain aspects of their cultural heritage. In addition, Angie criticizes the lack of consultation and respect for traditional peoples: "In K'Gari, which belongs to the traditional owners the Butchulla people, the government is allowing four-wheel drive vehicles to drive all over the World Heritage Island without consulting the traditional owners." This situation is an excellent illustration of how tourism interests can sometimes take precedence over the rights and wishes of local communities. Rosanna Angus also noted that some tourists may be offended by certain traditions

that are part of the daily life of the Aboriginal people of the Torres Strait "We still eat the turtle and the men cut it up on the beach. Tourists are looking and judging how our people live and survive, some may accept it but others look at it differently." This example shows the importance of raising visitors' awareness of the cultural wealth and ancestral practices of a people in order to ensure greater understanding, tolerance and mutual respect.

Finally, dependence on tourism and technological innovation represent major challenges. Rosanna Angus reports: "During Covid, many businesses had to go online due to the closure, which had a financial impact on many businesses, as they could no longer offer their experiences." This shows how quickly communities and businesses can become dependent on tourism and the presence of tourists. The pandemic revealed the vulnerability of many businesses who, in the absence of visitors, had to turn to digital solutions to survive, underlining their economic dependence.

In conclusion, the statements made by Rosanna Angus and Angie Esdaille highlight the many challenges and benefits of opening up indigenous communities to tourism. They underline the need to strike a balance between cultural preservation and the demands of the tourism market, as well as effective management of tourism resources and respect for the rights of local communities. Reducing dependence on tourism is also crucial to sustainable and resilient growth. Angie Esdaille highlights the benefits of tourism, including job creation, improved local infrastructure and intergenerational cultural transmission. Rosanna Angus brings a complementary perspective as an indigenous woman, highlighting the opportunities for personal and professional development offered by her tourism business. She emphasized the importance of promoting local culture, passing on traditions and involving communities in tourism management in order to preserve cultural heritage. The testimonies of the two speakers show that the involvement of local communities in decisions relating to the development of tourism is essential to maximize the benefits and minimize the challenges. When tourism is designed, developed and managed by the communities themselves, it can strengthen their position and ensure respectful use of their cultural resources.

4.2.6 Actions and Policies implemented in Queensland, Torres Strait Islands

As mentioned above, tourism in Australia is managed by the government but also by the states themselves, which means that Aboriginal tourism in the Torres Strait Island is managed, supported and promoted by Queensland "Generally, the Australian government supports

indigenous tourism but it is driven by the State Tourism Organisations such as Tourism & Events Queensland, Destination NSW " (Angie Esdaille, 2024).

To promote this type of tourism, the state of Queensland has undertaken a number of initiatives.To begin with and according to Tourism and Events Queensland, the Year of Aboriginal Tourism 2020-2021 "was part of the Queensland Government's commitment to supporting Aboriginal and Torres Strait Islander Queenslanders to take charge of their economic futures" in particular by raising a $10 million investment over two years with the aim "to support the growth of Indigenous business and partnerships and increased Indigenous participation in tourism, generating jobs and economic outcomes." To make this aim reachable, the state of Queensland, and more specifically TEQ (Tourism and Events Queensland) "delivered a suite of initiatives across marketing, distribution, events and festivals, destination support and experience design" such as: content capture (photos, Youtube videos, community stories, etc.), financial support for Aboriginal events (e.g. festivals), a destination support program "aimed at strengthening relationships between Aboriginal and Torres Strait Islander tourism businesses and Regional Tourism Organisations" or even the "Prioritisation of Indigenous tourism businesses in TEQ's Transformation Experiences Mentoring Program."

In addition, Queensland organized the annual 'Destination IQ' conference focuses on First Nations tourism and is attended by tourism professionals and delegates who gather to "discuss opportunities, hear the latest trends and innovations, and recognise First Nations tourism achievements." (Queensland Tourism Industry Council, 2024)

An action plan Queensland First National Tourism Plan 2020-2025 (2019, *see Annex 6*) has also been designed which aims to "facilitate the future and sustainable growth of a thriving, dynamic, diverse and collaborative First Nations tourism sector in Queensland." (Tourism and Events Queensland). The development of the Queensland First Nations Tourism Plan (QFNTP) was developed in collaboration with aboriginal communities and the QTIC Strategic Advancement Group (created in 2019, the group includes 8 Aboriginal tourism businesses "keen to establish a network of Aboriginal operators and businesses across Queensland") (Independent Indigenous Tourism Operators of Queensland, 2024).

The following figure represents the objectives of the Action Plan's initiative.

Figure 9. *Objectives of the action plan (based on Queensland Tourism Industry Council, 2019)*

1. Promote recognition and respect for First Nation cultures, sroties, and connections to their land, while embracing the diversity, aspirations, and desires of First Nation peoples and communities.

2. Encourage the formation of mutually beneficial and strategic partnerships to expand the First Nations tourism sector.

3. Establish and organization that represents the First Nations tourism sector, providing advocacy and support

4. Enhance business capabilities and capacities of First Nations tourism enterprises to ensure the sector is driven by a skilled workforce engaged in quality employment, generating sustainable socio-economic benefits for First Nations individuals and communities

5. Create and offer authentic, high -quality First Nations products that are export-ready and meet market demand

6. Promote unique, world-class First Nations experiences as essential activities for visitors to Queensland

The Queensland First Nations Tourism Plan 2020-2025 underscores the importance of fostering a sustainable and collaborative tourism sector that respects and celebrates First Nations cultures. By promoting strategic partnerships, enhancing business capabilities, and offering authentic experiences, the plan aims to generate significant socio-economic benefits for First Nations communities. This comprehensive approach reflects a commitment to not only preserving cultural heritage but also empowering indigenous operators and ensuring their active participation in Queensland's tourism industry.

Moreover, the creation of an consultative service under the name 'Our Country', which "helps companies to establish and develop their tourism products and services." (Tourism and Events Queensland). This service is established "by Aboriginal and Torres Strait Islander peoples employed by the Ministry to provide a culturally reliable engagement with the tourism sector." (Tourism and Events Queensland). The State of Queensland recognizes that "The dedicated Indigenous Tourism Business Development Officers in Thursday Island, Northern Peninsula Area, Cairns, Gold Coast and Brisbane have been critical in providing access to support, advice on ways to pivot businesses and identifying industry mobilisation opportunities." and therefore wishes to follow, in turn, the same trajectory by employing the same strategy. (Tourism and Events Queensland).

Next, the creation in 2022 of the non-profit association 'Queensland First Nations Tourism Council' (QFNTC) to support the growth of Aboriginal tourism in Queensland. (Queensland Tourism Industry Council, 2024)

The Queensland region came up with the innovative idea of establishing a guide "The Best Practice Guide for Working with First Nations Tourism in Queensland" (2022) which "sets out a practical framework for recognising people and place, safeguarding intellectual property rights and cultural protocols, and for respecting Indigenous heritage." (Queensland Tourism Industry Council, 2024)

Furthermore, a study has been conducted by Tourism and Events Queensland (TEQ) to examine the indigenous tourism sector in Queensland. The study took the form of a survey (of Aboriginal tourism businesses and existing data from tourists who have participated in these sorts of experiences during their vacations in Queensland).

The creation in 1997 of the IPA program (Indigenous Protected Areas, owned by traditional landowners who have agreed to manage land and sea areas to ensure their conservation and the preservation of biodiversity). The program works to "help First Nations people take care of their country through voluntary agreements with the Australian government" and has 85 protected areas covering 87 million hectares of land and 5 million hectares of marine areas. (Department of Climate Change, Energy, the Environment and Water, 2024) The Australian government plans to provide financial support of $231.5 million over 5 years from July 1, 2023. Several management measures are included in this program, such as: "cultural site management, threatened species monitoring and protection, habitat restoration, biodiversity survey, marine debris removal, weed and pest animal management, 'right way' fire management, tourism and visitor management, education, including cross-generational knowledge sharing" (Department of Climate Change, Energy, the Environment and Water, 2024).

Finally, a financial support of $7 million has been raised for the 'Growing Indigenous Tourism in Queensland Fund' to "support the development of new and sustainable Indigenous tourism products and experiences that will encourage travelers to visit Queensland." (Australian Government, <u>Department of Tourism and Sports</u>, 2023)

Policies have also been developed and implemented. During the pandemic, in order to prevent the Covid-19 and to protect the health of First Nations people, visitors wishing to enjoy one or more Aboriginal tourism experiences in the Torres Strait were required to fill out a registration form (Annex 7), which was sent to the Torres Strait Island Regional Council Communities before arriving "We ask visitors to take all precautionary measures to help us fulfill our duty of care to our residents." What's more, the conditions for entering the country depended essentially "on where you are traveling from and where you have been in the most recent 14 days. If you have been to an exposure venue or an identified hotspot, you will be subject to quarantine requirements."

From a local point of view, and under the Torres Strait Treaty, the traditional inhabitants also had to obtain permission to visit "signed by the elected Councillor of the applicable Torres Strait Island Regional Council community they wish to visit. The signed prior advice notice requesting permission to visit must be sent to the relevant community before visiting." (<u>Torres Strait Islands regional council</u>, 2016).

From a more general point of view, and not related to the health crisis of 2020, visitors must respect certain rules of kindness in the community as:

- "Obey national laws, local laws and customs.
- Respect the traditional way of life - be aware of your behavior and that of those you are travelling with.
- Help us maintain the natural beauty of our communities by not littering or creating excessive waste.
- Adhere to regional biosecurity requirements" (<u>Torres Strait Islands regional council</u>, 2016).

In parallel and on an individual level, Rosanna Angus (2024) works through her tourism business to preserve the culture and the land by introducing community policies to which visitors must adhere before any experience, such as a ban on nudity and the wearing of compulsory clothing in the community zone (no bare chests for men, for instance). She goes on to explain that her community "closes the road off to visitors" when they practice their ceremonies so "they don't have access to the community during those times". In her opinion, these types of policies make

tourist/community interactions innocent and without any consequences for the community's traditional way of life and cultural practices "It hasn't affected it in any way".

Rosanna further comments that her community's policies have been developed to support the way they practice their culture: "We work within our traditional governance that allows us to practice and promote our culture. The land and marine policies support Aboriginal businesses that operate and practice their culture. We participated in the design and development of the policies to ensure they fully support the way we practice our culture." She continues by detailing how the policies were developed and created, and who was responsible for their design: "The Native Title Body the Bardi & Jawi Prescribed Body corporate represents the 7 clan groups. 2 members sit as directors on this Corporation and make decisions for all Bardi and Jawi land and sea country. Our developments are regulated by this body and the Bardi & Jawi Garrda Marine Park which a separate group manages the sea country activities and policies. These groups manage the land and sea where tourism activities happen with certain processes and cultural permission under our Cultural governance." Rosanna makes a special point of highlighting the fact that "talking and working with traditional owners to establish protocols" is the key to success so that tourism "contributes to the well-being of the community" and respects culture, land, cultural concerns and protocols.

The case study of indigenous tourism in Australia, particularly on the Torres Strait Islands, reveals a complex balance between cultural preservation and tourism development. The testimonies of Ms. Angie Esdaille and Ms. Rosanna Angus shows that tourism, when well managed, can offer economic benefits while supporting the cultural transmission and autonomy of indigenous communities. Government policies, such as the mandatory participation of indigenous peoples in the ownership of tourism businesses, aim to ensure that economic benefits accrue directly to local communities. However, the integration of culture into tourism offerings must be carefully managed to avoid over-commercialisation and loss of authenticity. Initiatives such as partnerships with established local businesses, support and mentoring programmes play a crucial role in the growth of indigenous tourism. However, a number of challenges still exist. Effective tourism management, respect for the standards of the industry, protection of territories and raising visitor awareness of local cultural practices are essential to minimize negative impacts.

In conclusion, the development of indigenous tourism in the Torres Strait demonstrates that, with appropriate policies and the decision-making presence of First Nations peoples, tourism can become a powerful tool for cultural preservation as well as economic development. The active

involvement and respect of indigenous communities in the decision-making process is essential for the preservation of culture, the environment and cultural heritage.

4.3 Comparative analysis

The following analysis examines the case studies represented above, community-based tourism management in Chiang Mai Province, Thailand, and Aboriginal tourism management in the Torres Strait Islands, Australia. By linking empirical data from the interviews with a theoretical framework, the analysis aims to provide a comprehensive understanding of the management of the indigenous tourism in each region.

Table 8. *Summarized comparative analysis of the Case studies*

Aspects	Chiang Mai, Thailand	Torres Strait Islands, Australia
Community involvement	High involvement in tour operations and decision-making	High involvement through consultative bodies and traditional governance
Tourist Experience	Immersive experiences, community homestays, cultural workshops	Authentic cultural tours, involvement in community life, strict visitor guidelines
Economic impact	Local employment, business development through item	Significant funding for indigenous tourism, economic autonomy
Government involvement	Limited direct support: independent operations (e.g.Green Trails)	Strong government support with state level initiative
Policy and Regulation	No specific Indigenous tourism policies, the existence of a brief CBT policy	Policies promoting indigenous ownership and cultural preservation
Cultural Preservation	Focus on authentic cultural experiences, managing cultural impact	Strong emphasis on preserving cultural heritage and traditions
Challenges	Limited government support, maintaining authenticity	Commercialization, balancing tradition

Promotional efforts	Limited digital and social media marketing by TAT	Extensive marketing campaigns and government supported initiatives.
Partnerships	Collaboration with local businesses (e.g. Green Trails and local communities)	Strategic partnerships with established businesses (e.g. Cygnet Bay Pearl Farm, cruise ship)
Education and Youth Involvement	Children involved in tourism activities	Youth engagement in cultural practices, educational programs

Below is a detailed analysis from Table7, based on conducted interviews and the regional operational areas of the interviewees.

First of all, community involvement is pivotal in the tourism sectors of Chiang Mai, Thailand, and the Torres Strait Islands, Australia, but it manifests differently in each region. In Chiang Mai, local communities play an active role in planning and implementing tourism activities, thereby ensuring that cultural heritage is both preserved and shared authentically. Green Trails, for example, works closely with the Mae Kampong community (besides other communities that they are involved with), where decisions are made collectively and income is equitably distributed. Meanwhile, in the Torres Strait Islands, tourism development is guided by consultative bodies and traditional governance structures that ensure alignment with cultural values. The Queensland First Nations Tourism Council (QFNTC) supports Aboriginal tourism by providing advocacy and a platform for community voices, thus ensuring that tourism activities benefit the local population while maintaining control over cultural narratives and economic gains.

The economic impact of tourism in these areas is substantial, though achieved through different means. In Chiang Mai, tourism generates significant employment opportunities and fosters local business development, contributing to economic stability through activities such as homestays, cultural workshops, and guided tours by operators like Green Trails. On the other hand, the Torres Strait Islands benefit from considerable government funding aimed at promoting indigenous tourism businesses and economic independence. An example is the $7 million Growing Indigenous Tourism in Queensland Fund, which supports the creation of sustainable tourism products and experiences, thereby driving economic growth and allowing communities greater control over their economic futures.

Cultural preservation is a central focus in bothe Chiang Mai and Torres Strait Islands, albeit approached differently. In Chiang Mai, efforts are made to ensure that cultural experiences remain authentic by involving tourists in traditional practices such as weaving, natural dyeing, and agriculture. This approach ensures meaningful engagement with the community's cultural heritage. Conversely, the Torres Strait Islands prioritize the preservation of both tangible and intangible cultural elements through robust policies and programs. The Indigenous Protected Areas (IPA) program, for instance, integrates traditional knowledge with conservation efforts to manage cultural sites, protect endangered species, and maintain biodiversity.

Both regions face challenges in promoting and sustaining indigenous tourism. In Chiang Mai, limited government support presents a significant hurdle for tour operators who must independently navigate the complexities of tourism promotion and sustainability. Additionally, maintaining the authenticity of cultural experiences without excessive commercialization is a continuous challenge. Similarly, the Torres Strait islands struggle to balance economic development with cultural preservation. Community members such as Rosanna Angus, express concerns about over-commercialization, highlighting the need for careful integration of modern tourism practices without compromising traditional lifestyles.

Promotional efforts vary considerably between the two regions. In Chiang Mai, digital and social media marketing by TAT is not extensive on the indigenous tourism, leaving much of the promotional work to independent tours operators like Green Trails. In contrast, the Torres Strait Islands benefit from government-supported initiatives and comprehensive promotional campaigns, such as those by Tourism Australia, which effectively highlight Aboriginal tourism experiences. Collaborative efforts between government agencies and the media also ensure broad promotion and awareness of indigenous tourism.

A comparative analysis of indigenous tourism strategies in Chiang Mai and the Torres Strait Islands reveals distinct differences and similarities. In Chiang Mai, government involvement is minimal, and independent operators like Green Trails handle the development and promotion of tourism activities. Frans Betgem of Green Trails notes," We are very much on our own. There is no support nor hindrance of the development of indigenous tourism . I have no contact with government agencies or development organizations." In contrast, the Torres Strait Islands enjoy substantial government support, as exemplified by initiatives like the year of Aboriginal Tourism 2020-2021, which included a $10 million investment to support Indigenous business and participation in tourism.

Amongst others, policies and regulations also differ significantly between the two regions. Chiang Mai does not have specific policies for indigenous tourism but emphasizes CBT where local communities are directly involved in tourism activities to ensure cultural preservation and economic benefits. Mae Kampong's cooperative management system is a prime example of this approach. Conversely, the Torres Strait Islands have strong policies promoting indigenous ownership and cultural preservation. Tourism businesses offering Aboriginal experiences must be at least 50% owned by First Nations peoples, fostering economic autonomy and cultural integrity. The Best Practice Guide for Working with First Nations Tourism in Queensland and the IPA program provide a practical framework for respecting Indigenous heritage.

Partnerships and promotional efforts further distinguish the two regions. In Chiang Mai, partnerships are often formed with local businesses, with operators like Green Trails collaborating closely with community members. In contrast, the Torres Strait Islands benefit from strategic partnerships with established businesses and local indigenous actors, such as the collaboration with Cygnet Bay Pearl Farm. Promotional efforts in Chiang Mai receive indirect support from the TAT, which aids in marketing through cultural festivals and media exposure. In contrast, the Torres Strait Islands benefit from extensive government-supported marketing campaigns and collaborative efforts with the media. Despite these differences, both regions ultimately share similarities in leveraging external promotional support to enhance their tourism sectors.

Tourist experiences and community benefits also differ. Chiang Mai offers immersive experiences through community homestays and cultural workshops, while the Torres Strait Islands provide authentic cultural tours with strict visitor guidelines to protect cultural integrity. Both regions involve youth in tourism, with children in Chiang Mai participating in tourism activities and the Torres Strait Islands engaging youth in cultural practices and educational programs.

To enhance indigenous tourism in Chiang Mai, it is recommended that the government increase funding and policy support, providing grants and resources to tour operators and communities. Establishing a dedicated indigenous tourism office within TAT could support and coordinate these efforts, ensuring that operators like Greent Trials receive necessary support. Additionally, developing comprehensive digital marketing strategies to reach a broader international audience can significantly enhance promotion. Collaborations with international tourism platforms can highlight the unique cultural heritage of indigenous communities globally.

On the basis of our analysis, for the Torres Strait Islands, balancing commercialization with tradition is essential. Developing clear guidelines in collaboration with community elders and cultural experts can ensure that tourism practices reflect community values. Training programs for tour operators and guides can emphasize the importance of cultural integrity and respectful representation of traditions. Furthermore, adapting to technology and modernization through training programs can help communities utilize modern tourism tools while preserving cultural practices. Hybrid tourism experiences that combine traditional practices with modern amenities can provide tourists with a comfortable experience while respecting cultural heritage.

In conclusion , Chiang Mai and the Torres Strait Islands have distinct approaches to indigenous tourism, different business models, and tourism policies shaped by different levels of government involvement and community participation. While Chiang Mai relies heavily on CBT with limited proper government support, the Torres Strait islands benefit from comprehensive state-led strategies and policies. Addressing the identified challenges and leveraging the strength of their respective approaches can further enhance the sustainability and authenticity of indigenous tourism in both regions.

5. Conclusion

To conclude the research on Indigenous tourism in Chiang Mai Province, Thailand, and the Torres Strait Islands, Australia, this analysis aimed to understand how these regions protect the culture and people in the community while engaging in tourism activities. The study explored the importance of cultural preservation, examined the challenges and opportunities in balancing cultural preservation with tourism development, and represented the management of indigenous tourism related to each of the regions.

In the Torres Strait Islands, cultural preservation is effectively managed through government-supported initiatives and policies, such as mandatory indigenous participation in tourism business. These measures ensure that economic benefits support local communities while maintaining cultural integrity. In Chiang Mai, CBT integrates local cultural practices and ensures community participation, although it faces challenges like legal barriers and infrastructural limitations. Successful initiatives in Mae Kampong and Mae Wang demonstrate the potential for sustainable cultural preservation.

Cultural preservation is vital to both communities. In the Torres Strait Islands, tourism supports cultural transmission and community autonomy, while in Chiang Mai , CBT facilitates genuine

cultural exchange and preserves cultural heritage. This underscores the intrinsic value placed on cultural preservation by both regions.

The Torres Strait Islands achieve a balance between revenue and authenticity through mandatory indigenous participation in tourism businesses and well-managed tourism practices that avoid over-commercialization. In Chiang Mai, the shift from traditional activities to tourism can lead to cultural commodification. However, successful CBT initiatives show that a balance can be achieved through collaborative management and community participation.

Indigenous populations need to be actively involved to preserve their cultural heritage. Well-managed tourism has the potential to support rather than disrupt local populations in both regions. Effective tourism management and respect for local cultural practices are essential to minimize negative impacts. The case of the Torres Strait Islands demonstrates that with appropriate policies and active involvement of Indigenous communities, tourism can become a powerful tool for cultural preservation and economic development. In Chiang Mai, although challenges exist, the active participation of communities in CBT helps mitigate potential disruption and enhance benefits.

The long-term effects of tourism in both regions include economic benefits and cultural preservation when managed sustainably. Continuous efforts are needed to address challenges such as cultural commodification and infrastructural limitations to ensure positive long-term outcomes. In the Torres Strait Islands, the integration of Indigenous communities in tourism management contributes to sustainable development. In Chiang Mai, the success of CBT initiatives highlights the potential for long-term positive impacts on cultural heritage preservation and equitable income distribution.

Overall, Chiang Mai and Torres Strait Islands have distinct approaches to Indigenous tourism, shaped by different levels of government involvement and community participation. Indigenous tourism is more formalized in Australia, where it has been accepted earlier as one of the government's objectives, with funds and initiatives underway to promote tourism. In contrast, Thailand's approach is less formalized, with limited direct government agencies and tour operators are essential to address the identified challenges and ensure the sustainability and authenticity of indigenous tourism in both regions. This comparative study demonstrates that with appropriate policies and the active involvement of Indigenous communities, tourism can serve as a powerful tool for cultural preservation and economic development, benefiting both visitors and host communities.

References

(n.d.). Retrieved May 7, 2024, from
https://www.aboriginalartstore.com.au/artists/theo-%28faye%29-nangala-hudson/pikilyi-jukurrpa-%28215-17ny%29/

กระทรวงการท่องเที่ยวและกีฬา. (2023). กระทรวงการท่องเที่ยวและกีฬา. Retrieved April 16, 2024, from
https://www.mots.go.th/news/category/704

Aboriginal and Torres Strait Islander Australia. (n.d.). Australian Institute of Aboriginal and
Torres Strait Islander Studies. https://aiatsis.gov.au

Adventure travel. (n.d.). *Tourism Australia Celebrates Indigenous Tourism Champions & Urges
Reconciliation Action Plans*. Adventure travel.
https://www.adventuretravelnews.com/tourism-australia-celebrates-indigenous-tourism-champions-urges-reconciliation-action-plans

Amnesty International. (n.d.). *Droits des Peuples autochtones*. Amnesty International.
https://www.amnesty.org/fr/what-we-do/indigenous-peoples/

ASEAN. (n.d.). *Association of Southeast Asian Nations*. Homepage - ASEAN Main Portal.
Retrieved April 15, 2024, from https://asean.org/

ATIC. (n.d.). *About the Australian Tourism Industry Council*. Quality Tourism Australia: Home.
Retrieved May 14, 2024, from https://www.qualitytourismaustralia.com

Australian Bureau of Statistics. (n.d.). *Estimates of Aboriginal and Torres Strait Islander
Australians, 30 June 2021*. Australian Bureau of Statistics. Retrieved August, 2023, from
https://www.abs.gov.au/statistics/people/aboriginal-and-torres-strait-islander-peoples/estimates-aboriginal-and-torres-strait-islander-australians/30-june-2021

Australian Government Department of Tourism and Sports. (2023, July 14). *About the Growing
Indigenous Tourism in Queensland Fund*. Department of Tourism and Sports. Retrieved
May 22, 2024, from
https://www.dts.qld.gov.au/tourism/first-nations/growing-indigenous-tourism-in-queensland-fund/about-the-fund

Australian Government Directory. (n.d.). *Australian Standing Committee on Tourism | Directory*.
Australian Government Directory.
https://www.directory.gov.au/portfolios/foreign-affairs-and-trade/australian-trade-and-investment-commission-austrade/australian-standing-committee-tourism#:~:text=Australian%20Standing%20Committee%20on%20Tourism%20(ASCOT)%20objectives%20are%20to%20improve

Australian Trade and Investment Commission. (n.d.). *What we do and why*. Austrade. Retrieved
April 2, 2024, from https://www.austrade.gov.au/en/about-austrade/what-we-do-and-why

Australia's Defining Moments Digital Classroom - National Museum Australia. (n.d.). *Protests
against paternalism 1863: Coranderrk Aboriginal Reserve established*. Australia's
Defining Moments Digital Classroom - National Museum Australia. Retrieved April 2,
2024, from
https://digital-classroom.nma.gov.au/defining-moments/coranderrk-aboriginal-reserve-established

Australia's Defining Moments Digital Classroom- National Museum Australia. (n.d.). *Timeline*.
Australia's Defining Moments Digital Classroom. https://digital-classroom.nma.gov.au

Australie Tours. (n.d.). *Histoire et culture aborigène*. Australie Tours. https://www.australietours.com/informations-voyage-australie/histoire-et-culture-aborigene/

Bainger, F. (2024, February 5). A new Broome. *Australian Geographic*. https://www.australiangeographic.com.au/topics/history-culture/2024/02/a-new-broome/

Baird, I. G., Leepreecha, P., & Yangcheepsutjarit, U. (2017). Who should be considered 'Indigenous'? A survey of ethnic groups in northern Thailand. *Asian Ethnicity*, *18*(4), 543-562. 10.1080/14631369.2016.1268044

Bhaskar, R. (2016). *Enlightened Common Sense: The Philosophy of Critical Realism* (M. Hartwig, Ed.). Routledge.

Britannica. (2024, May 5). *Torres Strait Islander peoples - History, Governance, Culture*. Britannica. Retrieved May 21, 2024, from https://www.britannica.com/topic/Torres-Strait-Islander-people/History-and-governance

Brock, P., & Gara, T. (Eds.). (2017). *Colonialism and Its Aftermath: A History of Aboriginal South Australia*. Wakefield Press.

Bunyatisai, W., Chakrabandhu, S., Sripan, P., Rankantha, A., Prasitwattanaseree, S., & Chitapanarux, I. (2022). Spatial Distribution of Head and Neck Cancer in Chiang Mai, Thailand. *Asian Pacific Journal of Cancer Prevention*, *23*(8). 10.31557/APJCP.2022.23.8.2583

Butler, R., & Hinch, T. (Eds.). (1996). *Tourism and Indigenous Peoples*. International Thomson Business Press.

The Chai Lai Orchid. (n.d.). *THE IMPACT OF TOURISM ON INDIGENOUS COMMUNITIES IN THAILAND » Chai Lai Orchid*. Chai Lai Orchid. https://chailaiorchid.com/blog/the-impact-of-tourism-on-indigenous-communities-in-thailand-2/

Chang, K. G., Chien, H., Cheng, H., & Chen, H. (2018). The Impacts of Tourism Development in Rural Indigenous Destinations: An Investigation of the Local Residents' Perception Using Choice Modeling. *Rural Population and Social Sustainability*, *10*(12), 47-66.

Chiang Mai Province Official Website. (n.d.). Chiang Mai Province Official Site. Retrieved May 17, 2024, from https://www.chiangmai.go.th/english/

Chowdhury, N. (2016, February). *Case Study Research Method/ Design Explained | PPT*. SlideShare. Retrieved May 6, 2024, from https://fr.slideshare.net/NafisChowdhury007/case-study-research-method

Clarkson, C., Jacobs, Z., Marwick, B., Fullagar, R., Wallis, L., Smith, M., Roberts, R. G., Hayes, E., Lowe, K., & Carah, X. (2017). Human occupation of Nothern Australia by 65,000 years ago. *Nature*, *547*, 306-310. https://doi.org/10.1038/nature22968

Clifton, J., & Benson, A. (2006). Planning for Sustainable Ecotourism : The Case for Research Ecotourism in Developing Country Destinations. *Journal of Sustainable Tourism, vol. 14, n° 3, p. 238-254*. https://www.researchgate.net/publication/228625540_Planning_for_Sustainable_Ecotourism_The_Case_for_Research_Ecotourism_in_Developing_Country_Destinations

Culotta, E., & Gibbons, A. (2023, January 6). *Almost all living people outside of Africa trace back to a single migration more than 50,000 years ago*. Science. Retrieved May 7, 2024, from

https://www.science.org/content/article/almost-all-living-people-outside-africa-trace-back-single-migration-more-50000-years

Cygnet Bay Pearl Farm. (n.d.). *Our Story*. Cygnet Bay Pearl Farm. Retrieved May 15, 2024, from https://www.cygnetbaypearlfarm.com.au/our-story/

Deadly story (cultural resource portal). (n.d.). *Corroboree 2000*. Deadly Story. https://deadlystory.com/page/culture/history/Corroboree_2000

Dean, S. (2022). *Challenges Abroad | The Hill Tribes of Thailand*. Challenges Abroad Australia. Retrieved April 16, 2024, from https://www.challengesabroad.com.au/blog/the-hill-tribes-of-thailand/

De Chávez, R. (2006). *MONDIALISATION ET TOURISME : MÉLANGE DÉTONANT POUR LES PEUPLES INDIGÈNES*. CETRI. https://www.cetri.be/Mondialisation-et-tourisme-melange?lang=en

Dekhili, S., & Akli Achabou, M. (2014). La perception de l'écotourisme : Complexité sémantique et attentes des consommateurs. *RIMHE : Revue Interdisciplinaire Management, Homme & Entreprise, 10,3*, 37-57. https://www.cairn.info/revue-rimhe-2014-1-page-37.htm?contenu=bibliographie

Department of Climate Change, Energy, the Environment and Water (DCCEEW). (2024, April 2). *Indigenous Protected Areas*. Department of Climate Change, Energy, the Environment and Water (DCCEEW). Retrieved May 22, 2024, from https://www.dcceew.gov.au/environment/land/indigenous-protected-areas

Dy, A. M., Martin, L., & MArlow, S. (2014, October). Developing a Critical Realist Positional Approach to Intersectionality. *Journal of Critical Realism*, *13*(5), 447-466. 10.1179/1476743014Z.00000000043

Encyclopaedia Britannica. (2024, May 5). *Torres Strait Islander peoples | Culture, History & Language*. Encyclopaedia Britannica. Retrieved May 10, 2024, from https://www.britannica.com/topic/Torres-Strait-Islander-people/History-and-governance

Fakfare, P., Lee, J.-S., & Han, H. (2022). Thailand tourism: a systematic review. *Journal of Travel & Tourism Marketing*, *39*(2), 188-214. https://doi.org/10.1080/10548408.2022.2061674

Fernanda de la Selva Hernandez, M. (2023, October). *Importance of Indigenous Involvement in Tourism Development*. Solimar International. https://www.solimarinternational.com/importance-of-indigenous-involvement-in-tourism-development/

Gertner, R. K. (2019). The impact of cultural appropriation on destination image, tourism, and hospitality. *Thunderbird Int. Bus. Rev. 2019;1–5*. https://www.researchgate.net/publication/332578850_The_impact_of_cultural_appropriation_on_destination_image_tourism_and_hospitality

Getz, D., & Jamieson, W. (1997). Rural tourism in Canada: Issues, Opportunities and Entrepreneurship in Aboriginal Tourism in Alberta. In *The Business of Rural Tourism: International Perspectives* (Toronto:Thompson Business Press ed., pp. 93-107). S.Page and D.Getz.

Gill, S. D. (1998). *Storytracking: Texts, Stories & Histories in Central Australia*. Oxford University Press.

Gray, D. E. (2014). *Doing Research in the Real World* (3rd ed.). Sage. https://www.sfu.ca/~palys/Gray-2014-DoingResearchInTheRealWorld-CaseStudyDesign.pdf

Gustafsson, J. (2017). Single case studies vs. multiple case studies: A comparative study. https://www.diva-portal.org/smash/get/diva2:1064378/FULLTEXT01.pdf%20(10)

Hernborg, A. (2022, June). *Tourisme en Australie - 50+ Statistiques, chiffres et tendances*. tripplo. https://www.tripplo.com/fr/tourisme-en-australie-statistiques-chiffres-et-tendances

Hinch, T., & Butlerttt, R. (2007). Introduction: Revisiting common groud. In *Tourism and Indigenous people* (pp. 1-12). Oxford: Butterworth-Heinemann.

IBA. (n.d.). *About us*. Indigenous Business Australia. https://iba.gov.au/about-us/#

Independent Indigenous Tourism Operators of Queensland: IITOQ. (2024). *About us*. Independent Indigenous Tourism Operators of Queensland: IITOQ. Retrieved May 22, 2024, from https://iitoq.com.au/about-us/

International Work Group for Indigenous Affairs. (2023). Thailand. *IWGIA's global report:*.

IvyPanda. (2023, November 29). The tourism sector in the Australia Capital Territory Report. https://ivypanda.com/essays/the-tourism-sector-in-the-australia-capital-territory/

Jafari, J., & Xiao, H. (Eds.). (2016). *Encyclopedia of Tourism*. Springer International Publishing.

Jeaheng, Y., & Han, H. (2020). Thai street food in the fast growing global food tourism industry: Preference and behaviors of food tourists. *Journal of Hospitality and Tourism Management*, *45*, 641-655. https://doi.org/10.1016/j.jhtm.2020.11.001

Jennings, H. (2017). Indigenous People & Tourism. *Tourism Convern research briefing*.

Jitpakdee, P., Harun, A., & Zain, Z. M. (2016). Local Community Development through Community-Based Tourism Management: A case study of Mae Kampong Village. *Mediterranean Journal Of Social Science*, *7*(3).

Jitpiromsri, S., Haque, M. M., & Chambers, P. (2020, Nov 4). Peacebuilding in Thailand's Deep South and in Myanmar/Burma: the dynamic roles of Muslim minorities in conflict societies. *Asia Affairs: An American Review*, *48*(1), 85-110. 10.1080/00927678.2020.1843216

Kapashesit, R.R., Bennett, N., & Williams, G. (2011). The Cree Ecolodge: A regional tourism Catalyst. In *Polar Tourism: A tool for regional development* (Québec: Presses de l'Université du Québec. ed., pp. 155-178). A. Grenier and D. Muller.

Kyriaki, A., & Kleinaki, M. (2022). Planning a Sustainable Tourism Destination Focusing on Tourist's Expectations, Perceptions and Experiences. *GeoJournal of Tourism and Geosities*, *40*(1), 223-331.

La Presse. (2009, August 6). *Le tourisme chez les indigènes peut être «dévastateur»*. LaPresse.ca. https://www.lapresse.ca/voyage/nouvelles/200908/06/01-890330-le-tourisme-chez-les-indigenes-peut-etre-devastateur.php

Lawlor, R. (1991). *Voices of the First Day: Awakening in the Aboriginal Dreamtime*. Inner Traditions/Bear.

Leepreecha, P. (1995). Rahat Watthanatham: Bot Thoupthuan Kwamkhaochai Waduai "Khon Thai" Lae Sangkhom Thai. In *Ethnic studies in Northern Thailand* (pp. 22-64). S. Wankaew, Chiang Mai: Center for Ethnic Studies and Development, Faculty of Social Sciences, University of Chiang Mai.

Leepreecha, P. (2019). Becoming Indigenous Peoples in Thailand. *Journal of Southeast Asian Studies*, *50*(1), 32-50. https://doi.org/10.1017/S0022463419000183

Liao, C.C., Lin, Y.X., & Hsieh, H.H. (2019). Satisfaction of Indigenous Tourism from Residents' Perspective: A case study in Nantou county: Taiwan. *Sustainability*, *11*(276), 1-12.

Longhurst, B., Smith, G., Bagnall, G., Crawford, G., Ogborn, M., Baldwin, E., & McCracken, S. (2002). *Introducing Cultural Studies* (2nd edition ed.). Pearson, Singapore.

Magaldi, D., & Berler, M. (2020). *Encyclopedia of Personality and Individual Differences* (V. Zeigler-Hill & T. K. Shackelford, Eds.). Springer International Publishing. https://link.springer.com/referenceworkentry/10.1007/978-3-319-24612-3_857

Marett, A. (2005). *Songs, Dreamings, and Ghosts: The Wangga of North Australia*. Wesleyan University Press.

McGrath, A., & Jebb, M. A. (Eds.). (2015). *Long History, Deep Time: Deepening Histories of Place*. ANU Press.

Morton, M.F., & Baird, I.G. (2019). From Hill tribes to Indigenous Peoples: The localisation of a global movement in Thailand. *Journal of Southeast Asian Studies*, *50*(1), 7-31.

Moufakkir, O., & Burns, P. M. (Eds.). (2012). *Controversies in Tourism*. CABI.

National Indigenous Australians Agency. (n.d.). *Indigenous Affairs*. National Indigenous Australians Agency. https://www.niaa.gov.au/indigenous-affairs

National Museum Australia. (n.d.). *Aboriginal Land Rights Act*. National Museum of Australia. Retrieved April 10, 2024, from https://www.nma.gov.au/defining-moments/resources/aboriginal-land-rights-act

Ninomiya, Burns, Pollock, Green, Martin, Linton, Rand, Brubacher, Keeling, & Latta. (2023, June). Indigenous communities and the mental health impacts of land dispossession related to industrial resource development: a systematic review. *Lancet Planet Health*. https://www.thelancet.com/journals/lanplh/article/PIIS2542-5196(23)00079-7/fulltext

Nothias, J. L. (2011, September 27). Les Aborigènes, doyens du monde. *Le Figaro*. https://www.lefigaro.fr/sciences/2011/09/27/01008-20110927ARTFIG00862-les-aborigenes-doyens-du-monde.php

Nugroho, P., & Numate, S. (2021). Changes in Residents' atitudes tward Community- Based Tourism Through Destination Development in Gunug Ciremai Nationall Park, Indonesia. *Tourism Recreation Research*, *46*(3), 403-421.

OCDE. (2018). *OECD Tourism Trends and Policies* (OCDE ed.). https://www.oecd-ilibrary.org/sites/tour-2018-8-en/index.html?itemId=/content/component/tour-2018-8-en

Okazaki, E. (2008). A community-based tourism model: Its conception and Use. *Journal Of Sustainable Tourism*, *16*(5), 511-529.

O'Sullivan, M. J., & Handal, P. J. (1988). Medical and psychological effects of the threat of compulsory relocation for an American Indian tribe. *American Indian and Alaska Native Mental Health Research*. https://www.researchgate.net/profile/Paul-Handal/publication/20001162_Medical_and_Psychological_Effects_of_the_Threat_of_Compulsory_Relocation_for_an_American_Indian_Tribe/links/544ab3b80cf24b5d6c3cd7cd/Medical-and-Psychological-Effects-of-the-Threat-of-Co

Pacific Asia Travel Association. (2015). *Indigenous Toruism & Human Rights In Asia & the Pacific Region*.

https://www.humanrights-in-tourism.net/publication/indigenous-tourism-human-rights-asia-pacific-region

Pereiro, X. (2016). A review of Indigenous tourism in Latin America: Reflection on an anthropological study of Guna tourism (Panama). *Journal of sustainable tourism*, *24*(8), 1121-1138.

Petpailin, P. (2022, February 25). *Ethnic group in Southern province complains losing residence due to tourism*. Thaiger. https://thethaiger.com/news/national/ethnic-group-in-southern-province-complains-losing-residence-due-to-tourism

Pierre, W. G. (2016). Travelers' experiences of authenticity in "hill tribe" tourism in Northern Thailand. *Tourist Studies*, *16*(2), 213*230.

Queensland Tourism Industry Council. (2019). *First Nations Tourism Plan*. Queensland Tourism Industry Council. Retrieved May 21, 2024, from https://www.qtic.com.au/indigenous-tourism/first-nations-tourism-plan/

Queensland Tourism Industry Council. (2022). *Best Practice Guide for Working with First Nations Tourism in Queensland*. Queensland Tourism Industry Council. Retrieved May 22, 2024, from https://qticazure.blob.core.windows.net/crmblobcontainer/QTIC%20Best%20Practice%20Guide%20for%20Working%20with%20First%20Nations%20Tourism%20in%20Qld.pdf

Queensland Tourism Industry Council. (2024). *Best Practice Guide for Working with First Nations Tourism · QTIC*. Queensland Tourism Industry Council. Retrieved May 22, 2024, from https://www.qtic.com.au/indigenous-tourism/best-practice-guide-for-working-with-first-nations-tourism/

Queensland Tourism Industry Council. (2024). *Destination IQ · QTIC*. Queensland Tourism Industry Council. Retrieved May 22, 2024, from https://www.qtic.com.au/events/destinationiq/

Queensland Tourism Industry Council. (2024). *Queensland First Nations Tourism Council · QTIC*. Queensland Tourism Industry Council. Retrieved May 22, 2024, from https://www.qtic.com.au/indigenous-tourism/queensland-first-nations-tourism-council/

Rickard, J. (2017). *Australia: A Cultural History*. Monash University Publishing.

Rubin, H., & Rubin, C. (2005). *Qualitative Interviewing: The Art of Hearing Data* (Sage Publications ed., Vol. 2nd).

Ruhanen, L., & Whitford, M. (2019). Cultural heritage and Indigenous tourism. *Journal of Heritage Tourism*, *14*(3), 179-191. https://doi.org/10.1080/1743873X.2019.1581788

Ruhanen, L., & Whitford, M. (2019). Sustainable Indigenous Tourism:Advancing Theory, Empirical Findings, and Case Studies. In *Advances in Tourism, Destination Marketing, and Management* (pp. 163-179). IGI Global.

Ruslin, Mashuri, S., Sarib Abdul Rasak, M., Alhabsyi, F., & Syam, H. (2022). Semi-structured Interview: A Methodological Reflection on the Development of a Qualitative Research Instrument in Educational Studies. *IOSR Journal of Research & Method in Education*. http://repository.iainpalu.ac.id/id/eprint/1247/1/Saepudin%20Mashuri.%20Artkel%20inter..pdf

Sakboon, M. (2013). Controlling Bad Drugs, Creating Good Citizens: Citizenship and Social Immobility for Thailand's Highland Ethnic Minorities. In *Rights to Culture: Heritage, Language, and Community in Thailand* (pp. 213-238). C. Barry, Chiang Mai, Thailand: Silkworm Books.

Sin, H. L., & Minca, C. (2014). Touring responsibility: The trouble with 'going local' in community-based tourism in Thailand. *Geoforum*, *51*, 96*106. 10.1016/j.geoforum.2013.10.004

Sitikarn, B. (2021). Sustainable Community-base Tourism:Impact, Challenges and opportunities(The case of Huai Nam Guen Village, Chiang Rai Province, Thailand). *E3S Web of Conference*, *284*(10006).

Stake, R. E. (2013). *Multiple Case Study Analysis*. Guilford Publications.

Statistics of International Tourist arrivals to Thailand. (2019). https://ittdashboard.nso.go.th/preview2en.php?id_project=123

Survival International France. (n.d.). *The world's threatened tribal peoples*. Survival International. https://www.survivalinternational.org

Swain, T. (1993). *A place for strangers: towards a history of Australian Aboriginal being*. Cambridge University Press.

Takai, K., & Queensland. (2022). *Torres Strait Island Arts and Culture*. Queensland. Retrieved May 21, 2024, from https://www.queensland.com/au/en/things-to-do/indigenous/torres-strait-culture

Thailand holidays in 2024 & 2025. (n.d.). Responsible Travel. Retrieved April 15, 2024, from https://www.responsibletravel.com/holidays/thailand

Torres Strait Island Regional Council. (2016). *Torres Strait history | Torres Strait Island Regional Council*. Torres Strait Island Regional Council. Retrieved May 21, 2024, from https://www.tsirc.qld.gov.au/our-communities/torres-strait-history

Tourism and Events Queensland. (n.d.). *Indigenous tourism*. Tourism and Events Queensland. Retrieved May 21, 2024, from https://teq.queensland.com/au/en/industry/what-we-do/cruise_indigenous_nature_tourism/indigenous-tourism

Tourism and Events Queensland. (n.d.). *Queensland Indigenous Tourism Sector Analysis*. Tourism and Events Queensland. Retrieved May 22, 2024, from https://teq.queensland.com/content/dam/teq/corporate/corporate-searchable-assets/industry/special-interest/indigenous-tourism/Indigenous_Tourism_Sector_Analysis.pdf

Tourism Australia. (n.d.). *Aboriginal and Torres Strait Islander Tourism - Corporate*. Tourism Australia. Retrieved April 15, 2024, from https://www.tourism.australia.com/en/resources/industry-resources/resources-for-industry/aboriginal-torres-strait-islander-tourism.html

Tourism Australia. (n.d.). *Australian Aboriginal cultures*. Tourism Australia. Retrieved April 15, 2024, from https://www.australia.com/en/things-to-do/aboriginal-australia/culture.html

Tourism Australia. (n.d.). *Consumer Research - Corporate*. Tourism Australia. Retrieved April 12, 2024, from https://www.tourism.australia.com/en/insights/consumer-research.html

Tourism Australia. (n.d.). *Indigenous experiences*. Tourism Australia. Retrieved April 13, 2024, from https://www.tourism.australia.com/en/resources/campaign-resources/indigenous-experiences.html

Tourism Australia. (n.d.). *Indigenous experiences*. Tourism Australia. Retrieved May 14, 2024, from
https://www.tourism.australia.com/en/resources/campaign-resources/indigenous-experiences.html

Tourism Australia. (n.d.). *Our Organisation*. Tourism Australia. Retrieved April 15, 2024, from https://www.tourism.australia.com/en/about/our-organisation.html

Tourism Australia. (n.d.). *Our Organisation - Corporate*. Tourism Australia. Retrieved April 15, 2024, from https://www.tourism.australia.com/en/about/our-organisation.html

Tourism Australia. (2024). *Newsletters - Corporate*. Tourism Australia. Retrieved May 15, 2024, from https://www.tourism.australia.com/en/news-and-events/newsletters.html

Tourism Australia. (2024, February). *International Market Performance - Corporate*. Tourism Australia. Retrieved May 13, 2024, from
https://www.tourism.australia.com/en/insights/tourism-statistics/international-market-performance.html

Tourism Australia. (2024, April 15). *Discover Aboriginal Experiences News*. Tourism Australia. Retrieved May 15, 2024, from
https://m.email.tourism.australia.com/nl/jsp/m.jsp?c=%407TNfMwCXBoq3ItPPTnyh%2BrJHyUCQUax8I8Tt4qstAQY%3D

Tourism Australia & Fiftyfive5. (2022). *The future of tourism demand*. Tourism Australia. Retrieved April 15, 2024, from
https://www.tourism.australia.com/content/dam/digital/corporate/documents/future-of-demand/tourism-australia-future-of-demand-experience-fact-sheets-v2.pdf

Tourism Australia & Fiftyfive5. (2022, November). Future of global tourism demand.
https://www.tourism.australia.com/content/dam/digital/corporate/documents/future-of-demand/tourism-australia-global-future-of-tourism-demand-research-public-report.pdf

Tourism NT. (n.d.). *Aboriginal Tourism Grant Program Round 7 | Tourism Northern Territory*. Tourism NT.
https://www.tourismnt.com.au/industry-toolkit/grants-funding/aboriginal-tourism-grant-program

Tourism Research Australia. (n.d.). *National Tourism Satellite Account*. Tourism Research Australia.
https://www.tra.gov.au/en/economic-analysis/tourism-satellite-accounts/national-tourism-satellite-account

Tourism Research Australia. (2023). *International tourism results*. Tourism Research Australia.
https://www.tra.gov.au/en/international/international-tourism-results

United Nations Development Group. (2004). Guidelines on Indigenous People' issues.
https://www.un.org/esa/socdev/unpfii/documents/UNDG_guidelines_EN.pdf

United Nation World Tourism Organization. (2020). UNWTO.
https://www.e-unwto.org/doi/pdf/10.18111/9789284422456

UNWTO. (n.d.). *Global and regional tourism performance*. UN Tourism.
https://www.unwto.org/tourism-data/global-and-regional-tourism-performance

UNWTO. (n.d.). *Global and regional tourism performance*. UN Tourism.
https://www.unwto.org/tourism-data/global-and-regional-tourism-performance

Venbrux, E. (1995). *A Death in the Tiwi Islands: Conflict, Ritual and Social Life in an Australian Aboriginal Community*. Cambridge University Press.

Visa Australie. (2017, January 3). *Le peuple Aborigène d'Australie*. Visa Australie. Retrieved April 2, 2024, from https://www.aus-visa.org/blog/le-peuple-aborigene-daustralie-2/

Walsh, M., & Yallop, C. (Eds.). (1993). *Language and Culture in Aboriginal Australia*. Aboriginal Studies Press.

Westcott, M., & Anderson, W. (2021). *Introduction to Tourism and Hospitality in BC* (2nd ed.). BCcampus. https://opentextbc.ca/introtourism2e/chapter/tourism-and-indigenous-human-rights/

Whitford, M., Bell, B., & Watkins, M. (2001). Indigenous Tourism Policy in Australia: 25 Years of Rhetoric and Economic Rationalism. *Current Issues in Tourism*. https://core.ac.uk/download/pdf/143871608.pdf

Yang, M. A. (2022). A genetic history of migration, diversification, and admixture in Asia. *Human Population Genetics and Genomics*, *2*(1). https://doi.org/10.47248/hpgg2202010001

Yiamjanya, S., Kankakvy, K., Sitikarn, B., Siriwongs, P., & Proches, C. G. (2022). Indigenous Tourism:The challenges and opportunities on local residents, Pha Mi village, Chiang Rai, Thailand. *Geo Journal of Tourism and Geosites*, *4*(45), 1594-1601.

Yin, R. K. (2014). Case Study Research Design and Methods. *Canadian Journal of Program Evaluation*, *5*. 10.3138/cjpe.30.1.108

Zapped, H. (2010). Managing cultural values in sustainable tourism:Conflicts in protected areas. *Tourism and Hospitality Research*, *10*(2), 93-104.

Zeppel, H. (1998a). Proceedings of New Zealand Tourism and Hospitality Research Conference: Advances in Research. *Beyond the dreaming: Developing Aboriginal tourism in Australia.*

Zeppel, H. (1999). Aboriginal Tourism in Australia: A Research Bibliography. *CRC Tourism Research Report no 2, CRC Tourism*.

Zhou, J., & Edelheim, J. R. (2023). "Ethnic Minority Tourism" and "Indigenous tourism":The Critical Distinction. *Toruism Culture & Communication*, *23*(1)

Annex

Annex 1. [The world's Indigenous peoples](#) *(source: International Work Group for Indigenous Affairs Report 2010-2022)*
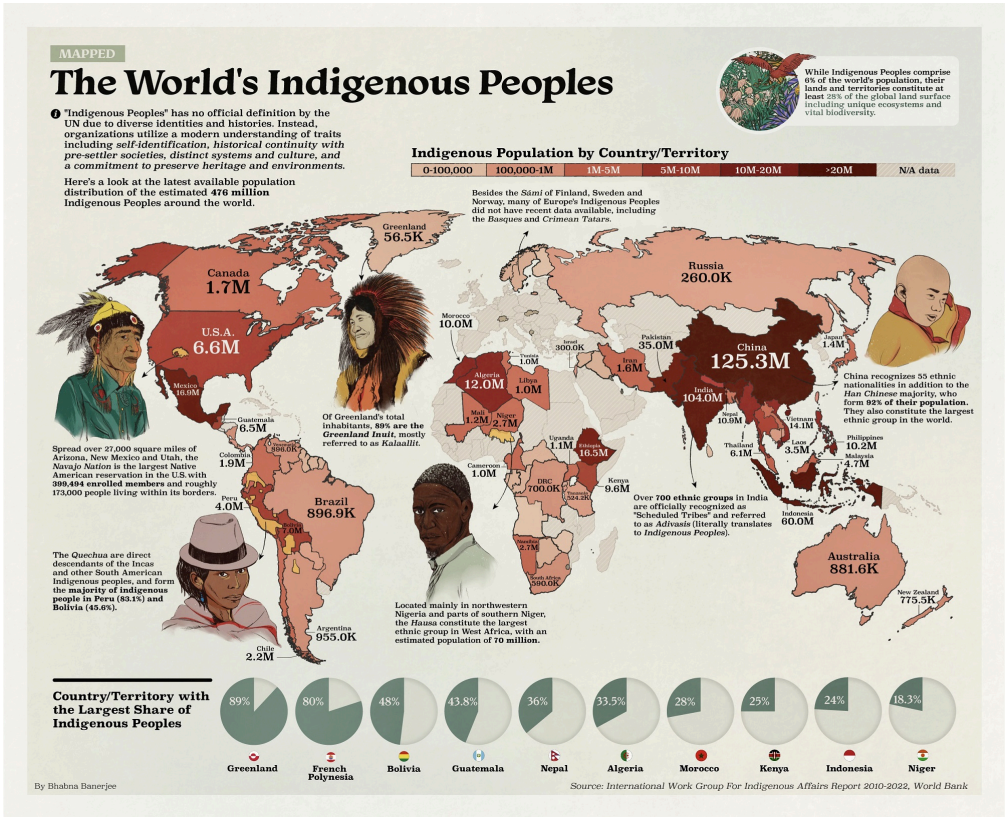
Annex 2. [Pikilyi Jukurrpa" by Theo (Faye) Nangala](#)

Annex 3. *Chiang Mai's landscape (source:* [Thai Airways](#)*, accessed 2024)*

Annex 4. Kantha Elephant Sanctuary (Source: Green Trails, accessed 2024)

Annex 5. Traditional material selection for thai handicrafts

		Goal 1: Promote recognition and respect for First Nations cultures, stories, connections to and ownership of, country while embracing and reflecting the diversity, aspirations and desires of First Nations peoples and communities.	
	Objectives	**Actions**	
1.1	The tourism industry will recognise Traditional Owners and respect their connection to, and ownership of country, cultural protocols, traditional knowledge and intellectual property.	A1.1.1 Increase compliance with cultural license and intellectual property with the establishment of First Nations Tourism operational guidelines for the tourism sector.	
		A1.1.2 Develop a set of recommendations for the implementation of QLD protocols for Welcome to Country and Acknowledgement of Country to enhance coordination, collaboration and implementation of First Nations Protocols.	
		A1.1.3 Review and revise existing intellectual property rights (IPR) systems to ensure they provide adequate recognition and protection of cultural products and expressions.	
		A1.1.4 Develop a communication strategy to facilitate the effective and efficient dissemination of cultural collateral documents to all stakeholders.	
1.2	Traditional Owners are supported to develop tourism products and experiences as a vehicle to practice and revitalise cultural traditions and languages and derive economic benefits from their traditional lands.	A1.2.1 Increase overall understanding of Native Title and associated leveraging opportunities by developing a set of guidelines and protocols to enable and guide the tourism industry to work more appropriately and effectively with Traditional owners.	
		A1.2.2 Establish partnerships with industry and government to increase opportunities for Traditional Owners to deliver authentic tourism experiences that reflect First Nations cultures and traditions.	
		A1.2.3 Utilise existing protection processes of First Nations heritage and the natural environment and identify and increase access to cultural practices undertaken in national parks to more effectively leverage First Nations resources and materials for tourism experiences.	
1.3	The opportunity for tourism to support Reconciliation is acknowledged and encouraged, particularly for those tourism operators working on country.	A.1.3.1 Increase government/agency support for First Nations peoples through tourism business development programs.	
		A.1.2.2 Utilise technology to enable and support First Nations peoples to tell their stories and share the value of place to domestic and international visitors.	
		A.1.2.3 Develop First Nations tourism experiences to enrich the visitor experience by gaining a deeper understanding and connection to First Nations peoples.	

	Goal 2: Encourage the creation of mutually beneficial and strategic partnerships to grow the First Nations tourism sector.	
	Objectives	**Actions**
2.1	First Nations tourism operators are supported to engage in strategic partnerships and joint ventures to facilitate the development of competitive and sustainable tourism enterprises.	A2.1.1 Expand strategic partnership with the corporate sector to enable access to business capital and sustainable support for First Nations tourism businesses.
		A2.1.2 Develop effective industry clusters by expanding external links and cross sector networks to ensure First Nations tourism businesses leverage the strengths of existing organisations in the tourism system and increase opportunities for co-management of First Nations tourism businesses.
		A2.1.3 Encourage B2B investment for the development of export ready product to strengthen the competitiveness of the Queensland First Nations tourism sector.
2.2	Government agencies provide sustainable support and reduce barriers to investment for First Nation business development.	A2.2.1 Increase coordination across the tourism sector by strengthening communication channels and collaboration opportunities between First Nation tourism businesses, government and agencies to facilitate more effective and efficient development of sustainable First Nations tourism businesses.
		A2.2.2 Strengthen the start-up economy by securing long-term and sustainable start-up funding support from government for the development of an accelerator program which promotes and supports First Nations tourism businesses and provides more access to business opportunities.
		A2.2.3 Create more opportunities for growth and development of First Nation tourism businesses by fostering a cooperative relationship between the private sector, government and the First Nations tourism sector to ensure entrepreneurial tourism ventures can leverage existing infrastructure and resources.
2.3	The tourism industry, particularly regional and local tourism associations, engage and support First Nations tourism operators and start-ups.	A2.3.1 Increase the number of First Nations' people employed by RTOs to increase First Nations representation at the local and regional level.
		A2.3.2 Expand First Nations regional tourism networks and develop mutually beneficial private/public partnerships with the broader tourism sectors.
		A2.3.3 Develop meaningful and effective long-term partnerships and/or joint ventures between regional and local government agencies and First Nations tourism businesses that will increase the provision of economic development programs, advocacy, leadership and representation.

	Goal 3 Create an entity that gives voice to the First Nations tourism sector and provides advocacy and support	
	Objectives	**Actions**
3.1	Recognising international best practice, a First Nations tourism body is established to drive the vision of First Nations tourism in Queensland, providing a coordinated voice for advocacy, leadership and representation.	A3.1.1 Strengthen the profile of First Nations tourism through the establishment of a peak body for Queensland First Nations Tourism which provides leadership, advocacy and First Nations representation for the sustainable development of authentic First Nations tourism experiences.
		A3.1.2 Adopt an evidence-based decision-making approach to the ongoing development of First Nations tourism to develop and deliver strategic priorities based on research and tourism market intelligence from multiple and informed sources.
		A3.1.3 Establish a First Nations Tourism Fund and identify capital investment opportunities for the First Nations tourism sector in order to continue to maximize the economic impact of First Nations tourism across Queensland.
		A3.1.4 Develop an industry-facing website (in coordination with a consumer-facing website)
3.2	First Nations tourism businesses collaborate on destination, business and product development with other First Nations tourism businesses and the broader tourism industry.	A3.2.1 Coordinate the implementation of the Action Plan and maintain ongoing industry and Indigenous community engagement across the state and across all interest groups.
		A3.2.2 Host an International Indigenous Tourism conference in Queensland to increase the profile of Queensland First Nations tourism and position Queensland globally, as a key destination for indigenous tourism experiences.
		A3.2.3 Build on the momentum generated by the 2018 Commonwealth Games and identify B2B opportunities for the co-creation and management of First Nations events across the state.
		A3.2.4 Increase First Nations representation on tourism boards and committees to ensure the adequate and appropriate inclusion of First Nations tourism in governments' development of policy, marketing, product development, leadership and partnerships.

		Goal 4 Develop business capability and capacity for First Nations tourism businesses to ensure the First Nations tourism sector is driven by a skilled workforce and engaged in quality employment that generates sustainable socio-economic outcomes for First Nations individuals and communities.
	Objectives	**Actions**
4.1	First Nations tourism businesses are supported to invest in education, training and skill development for their employees.	A4.1.1 Investigate the efficacy and provision of existing education and training support to increase our understanding of the extent to which additional education and training support will required for First Nations tourism businesses.
		A4.1.2 Develop a Business Capability and Self-Assessment toolkit for businesses in various stages of planning and development to facilitate upskilling the workforce.
		A4.1.3 Develop micro credentials in First Nations tourism management to increase knowledge of and experience in the tourism industry.
		A4.1.4 Assist Indigenous businesses to grow and effectively integrate into the tourism supply chain (5.3) through: • Align existing government programs (e.g. IIEP). • Align QTIC resources and programs (e.g. capacity building program and governance course) • Develop and promote entry level tourism resources for Indigenous participants (QTIC).
4.2	Continue to grow the number of Aboriginal and Torres Strait Islanders employed in the sector, particularly in quality employment that can lead to successful careers in the tourism sector.	A4.2.1 Work with the industry, government and education providers to strengthen pathways from education into employment in the tourism sector.
		A4.2.2 Foster and support the development of strong industry leaders to champion First Nations tourism sector through the development of a First Nations Tourism Leadership Program.
		A4.2.3 Re-focus previous QTIC Indigenous Champions Employment activities with an intent to promote careers and job opportunities through attraction, recruitment and retention of Indigenous staff: • Indigenous tourism expos in multiple locations • Align DESBT programs and incentives • Structure campaign for at least 100 new Indigenous jobs in the YOIT • Run a campaign to see who will sign up and what was achieved
		A4.2.4 Investigate the benefits of developing an Indigenous community focused program for capacity building (pilot).
4.3	Entrepreneurship and innovation within First Nations tourism businesses is supported and encouraged.	A4.3.1 Work with the producers of major festivals and events to leverage entrepreneurial opportunities with First Nations tourism.
		A4.3.2 Provide opportunities to increase First Nations peoples' enterprise development by developing a First Nations Tourism Entrepreneurship series.

		A4.3.3 Increase the provision of professional development including training, education and conferences, industry research, trends, best practices and market expectations.
4.4	First Nations businesses are supported through business development and mentoring, with access to current research, best practice and market trends to support sound business decisions.	A4.4.1 Establish a three-level mentor program to provide mentoring opportunities to First Nations tourism businesses at various stages of development.
		A4.4.2 Develop targeted famils for entry level business operators to work with experienced First Nations operators with the vision of encouraging professionalism and the development of market ready products.
		A4.4.3 Unlock entrepreneurial capacity by developing a training and education program on the value of and need for evidence-based decision making to ensure First Nations businesses have the skills and knowledge to convert ideas into effective and efficient operations.
		A4.4.4 Establish a program of ongoing market research and analysis to monitor market trends, best practice, market expectations.

	Goal 5 Develop and deliver authentic, quality First Nations products which are export-ready and meet market demand	
	Objectives	**Actions**
5.1	Increase levels of positive awareness of, and respect for, First Nations cultures and languages, to facilitate increased awareness within the domestic market.	A5.1.1 Increase investment in digital & social media infrastructure and distribution to effectively communicate authentic stories of First Nations peoples, businesses and experiences through content, video and photography.
		A5.1.2 Grow the diversity and number of market-ready product offerings by utilising Queensland's natural assets and resources, together with First Nations cultural heritage and strengthen Queensland unique point of differentiation in the marketplace.
		A5.1.3 Establish a product development strategy for developing a suite of First Nations tourism products with the provision for seed funding and early stage development of products including Edu-tourism and Festivals and events.
5.2	First Nations tourism adopts a more prominent position within the destination marketing narrative to increase top-of-mind awareness for international and domestic visitors.	A5.2.1 Develop a First Nations Best Practice guide to ensure quality and consistency and authenticity in tourism product offerings.
		A5.2.2 Utilise language in all tourism marketing collateral. Increase the utilisation of First Nations' images in mainstream tourism marketing collateral
		A5.2.3 Increase the presence and preparedness of First Nations tourism businesses at international trade shows to expand the numbers of First Nations tourism experiences offered for sale in international distribution channels.
5.3	Support tourism marketing agencies in the marketing and positioning of First Nations tourism experiences and the development of target priority markets.	A5.3.1 Exploit the increasing interest of travel trade and tour operators in Queensland First Nations tourism experiences and lift the sector's profile in the marketplace by cooperate in marketing programs in targeted domestic and international markets.
		A5.3.2 Produce, *The Official Guide to Queensland First Nations Tourism* booklet available to tourists at Brisbane, Cairns and Gold Coast Airports (domestic and international), as well as information centres throughout the State.
		A5.3.3 Maintain a profile of the First Nations tourism industry in Queensland and Australia to facilitate a clear and current understanding and awareness of First Nations tourism industry trends and provide capacity to identify opportunities and challenges associated with these trends in order to determine the future direction and needs of Queensland First Nations tourism.

6

	Goal 6 Position and promote unique, viable, world-class First Nations experiences as a must-do experience while visiting Queensland.	
	Objectives	**Actions**
6.1	Develop quality, export-ready products that are authentic, unique and engaging experiences for visitors that are guided by and involve First Nations people in the development and delivery of the experience.	A6.1.1 Develop a marketing strategy to target and attract a diverse range of markets and high-value segments to ensure QLD First Nations tourism is resilient to external and internal shocks.
		A6.1.2 Establish clear regional brand propositions through Destination Management planning and leverage, as a unique selling point, that Queensland is the only State that is home to both Aboriginal and Torres Strait Islander cultures.
		A6.1.3 Develop a Queensland First Nations Tourism *What's On* website to leverage the growing demand for Indigenous Art, products and merchandise by increasing visibility to events and experiences that are unique to Queensland First Nations tourism and attractive to potential tourists.
6.2	Understand consumer demand trends and develop innovative and differentiated products that address gaps in the broader tourism supply chain.	A6.2.1 Expand the development and distribution of marketing collateral to promote the unique cultures of Queensland First Nations
		A6.2.2 Develop niche marketing campaigns for unique and differentiated First Nations experiences to capitalise on Queensland's natural competitive advantages.
		A6.2.3 Support First Nations tourism forums that facilitate engagement between First Nations tourism operators and market distribution channels.
6.3	The tourism industry understands and practices cultural protocols and supports First Nations suppliers in delivering authentic products to the market.	A6.3.1 Develop face to face and on-line cultural training resources targeting stakeholders in mainstream tourism to increase cultural awareness and cultural safety throughout the tourism system.
		A6.3.2 Develop compliance systems to ensure authentic product development.
		A6.3.3 Partner with airports and entry points to develop a communications strategy that acknowledges the traditional custodians of the land and increases the profile of First Nations to visitors to Queensland.

7

Annex 7. *Visitor registration (under Covid-19) (Source: Torres Strait Island Regional Council, 2016)*

Visitor Bookings

Important Information:

Entry to Queensland is subject to constant review and change, under the direction of the Chief Health Officer, in response to the COVID-19 pandemic. Entry requirements depend on where you are travelling from and where you've been in the last 14 days. If you have been to a COVID-19 hotspot or an interstate exposure venue, you will be subject to quarantine requirements. If you are travelling to our region from outside Queensland, please check the current requirements for entry:
https://www.qld.gov.au/health/conditions/health-alerts/coronavirus-covid-19/current-status/public-health-directions/travelling-to-queensland

Current Guidance for Restrictions in Queensland:

https://www.qld.gov.au/health/conditions/health-alerts/coronavirus-covid-19/current-status/public-health-directions

I agree to follow the guidance relevant to me, and as outlined in the links above.

☐

SECTION ONE - DETAILS OF TRAVEL

NOTE: If you are travelling to multiple communities, please submit a seperate travel request for each community.

Destination (Required) *

Select or enter value ▾

Start Date *
When will you arrive? (Required)

[31]

End Date *
When will you depart? (Required)

[31]

Visitor Category *
Which visitor category best describes you and others travelling with you? (Required)

Visitor Category (Other) *

Complete if visitor category is not available from dropdown list

N/A

Primary Reason *

What is the primary reason for your visit? (Required)

SECTION TWO - TRAVELLER DETAILS

NOTE: If you are travelling as a group and wish to add multiple travellers you can include up to 5 people on your application.

If you have been at multiple addresses during the last 14 days, please list all addresses.

Visitor 1 Full Name (Required) *

Company/Organisation (Required) *

Title/Occupation (Required) *

State (Required) *

Address you have been located at for the last 14 days (Required) *

Visitor 2

SECTION THREE - HEALTH & TRAVEL HISTORY

Tick checkboxes if the answer is true/false for ALL members of your group.

Within the last 14 days; have you, or those travelling with you, had any fever, cough, shortness of breath, or sore throat symptoms? (Required) *

◯ Yes ◯ No

Within the last 14 days; Have you, or those travelling with you, had any interaction with a person known to have contracted COVID-19? (Required) *

◯ Yes ◯ No

Have you, or those travelling with you, returned from travel outside of Australia in the past 14 days? (Required) *

◯ Yes ◯ No

Have you, or those travelling with you, travelled in the last 14 days to a place identified as a COVID-19 hotspot? (Required) *

◯ Yes ◯ No

SECTION FOUR - CONTACT DETAILS

Full name (if different from person listed in Section Two):

Phone number (land line):

Phone number (mobile): (Required) *

Email address: (Required) *

SECTION SEVEN - DECLARATION

The information I have provided in this form is true and correct. I acknowledge that providing false information is a serious offence under Public Health Acts and Regulations which may render me liable to criminal prosecution. Penalties upon conviction include a fine of up to $65,000 or 5 years imprisonment or both.

Full name of person making this declaration (Required) *

The collection of this information is authorised by the Public Health Act 2005 (Qld). The information will be used for the administration and enforcement of the Public Health Act 2005. The Torres Strait Island Regional Council (TSIRC) may disclose some or all of this information to State and Federal Government agencies as authorised or required by legislation or in accordance with the Information Privacy Act 2009 (Qld).

Please ensure to double check your start and end dates before submitting this form.

☐ Send me a copy of my responses

Submit

100

Annex 8. *Students helping to cook dinner at Pallong village (Source: [Green Trails](#))*